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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JANUARY 5, 1838. NUMBER 1.

[The following briefly sums up the subjects discussed in the numbers published in our last volume. It will serve to refresh the memories of our former readers, and to give new ones an idea of the ground already gone over—thus making each volume as complete in itself as possible. Nearly every number of the series, thus far, has been complete in itself, and independent of the rest, yet readers generally like to know what has been advanced by a writer, in reference to the end proposed. The erroneous opinions and practices of Christians, so far as they have been causes of infidelity, have now been attended to. Other subjects will now be considered. A masterly and interesting article on Geological objections will appear next in order. A. B. G.]

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.

NUMBER ELEVEN.

BY S. R. SMITH.

FALSE POSITIONS OF UNBELIEVERS.

The principal opinions, doctrines, and practices of Christians, which are believed to be so many causes of infidelity, have now been reviewed; and it has been shown, that not one of them is either sustained or authorised by the Bible. So far, then, as any or all of these particulars are urged as the ground of objection to a divine revelation, the unbeliever places himself in a false position—since they have no actual relation to, or bearing upon, the subject. This fact must greatly diminish the *number*, if not the *force* of infidel objections, and ought to induce the inquiry, whether it is not possible that every remaining difficulty is equally unfounded. We are greatly mistaken, if the unbeliever would not bestir himself in sober earnest, and that right early, were it shown with equal clearness and certainty, that his dwelling, or his health, or his pecuniary interest was endangered by the removal of an equal number of what he supposed to be the securities on which either rested and depended. And can any man believe that his moral and social—not to say religious—interests are of less moment, than his personal security or property? That there are such, is by no means impossible, and we apprehend that they will as readily be found among skeptics, as among any other class of mankind. Still, with the hope that such may be induced to reconsider the subject, and with a view to lighten their labor as much as possible, the several particulars already examined, will be presented in a more condensed form.

1. The Bible teaches that there is one, and only one God. And it represents him as the Creator, Preserver, and unwearied Friend of man. He is emphatically denominated the Father, as being alike the author of our being, and the moral and temporal guardian of his children. Thus in the Old Testament, while we are assured that "The Lord our God is one Lord," or Jehovah, we are also told, that "there is none else—no God besides." And in the New Testament, the same great truth is distinctly stated and enforced, that though there be lords many, and gods many, yet, to the Christian, "there is but ONE GOD, even the Father"—"ONE GOD and Father of all."

Now it is perfectly consistent, that a book claiming to be a revelation from God, should assert his existence—and equally reasonable that it should do so. And it is no less consistent, reasonable, and natural, that it should insist upon his entire unity, and indivisibility, and almightiness, in contradistinction to the numerous deities which had no actual existence, but which were, almost every where, the objects of human faith and worship. So evident is this, that it is even now difficult to call to mind what the Heathen divinities were supposed to be, and not on the instant contrast the God of the Bible in all the plenitude of his moral and natural perfections, with their utter nothingness. And it inspires a species of reverential awe, at the awakened consciousness of his all-comprehending presence, his sufficiency and eternity. It does more than this—it impresses the mind with a strong sense of the fitness and consistency of his being and perfections, and of the reasonableness of believing in his existence and attributes.

But in all this, no human mind for a moment reverts to the possibility of his existing in three distinct and equal persons. One absolute, omnipotent infinity of mind, is conceived of and confided in, as abundantly competent to provide for and control the destinies of the universe. And this is precisely the view given of the Deity, in the Scriptures. Reason and revelation coincide in ascribing to him a simple *oneness* of person and nature. Reasonable men, then, can not object to the Scripture representation of the unity of God—and none such will object, when they perceive that they have mistaken the opinions of honest but erring man, for the Bible doctrine of the divine unity. It is just as reasonable to believe that there is a God, as to believe that a house had a builder—as reasonable to believe what the Bible says, that there is but one God, as to believe that unity is not three—and as reasonable to believe that such representation is the result of revelation, as to believe any other fact that ever yet demanded the confidence and faith of the human mind.

The skeptic, therefore, when he objects to the Bible because he takes it for granted that it maintains the doctrine of the trinity, is at fault. And the fact that the Scriptures do teach the divine unity, and that they did teach it at a time when the whole world was rioting in the darkness and pollution of Heathenism, is proof that the Bible doctrine respecting God, was revealed from Heaven.

2. The Scriptures teach, that what is called the *atonement*, consists merely in reconciling man to the Deity. Thus, it is said by an apostle who well understood the subject, that "all things are of God, who hath *reconciled* us to himself"—that is, hath *at-oned* us to himself, or made us *at one* with him. And again—"God was in Christ, reconciling the world unto himself."—2 Cor. v: 18. 19. This mode of atoning, or reconciling man to his Creator, is hence made the basis of the Christian ministry: "we pray you, in Christ's stead, be ye reconciled to God." The word rendered *reconcile*, in its various tenses and forms, is that which is *once* rendered atonement, and but once, in the New Testament, Rom. v: 11.

The following will give a perfect idea of the Scripture doctrine of atonement. A father, whose children have alienated themselves from him, and become dissatisfied with his government, may be reasonably supposed to send his only dutiful son to reclaim them and bring them home. The labor of performing this duty, may be extremely arduous—may subject him to much personal abuse and suffering; but no man in his senses, would suppose that such labors and sufferings diminished the guilt, or lessened the obligations of the disobedient to their parent. Much less would any one think that such sufferings were particularly gratifying to the father, or that they were endured in the stead of the actual transgressors.

Such, then, is the scriptural representation of this subject. Jesus declares that he came to heal the sick, to restore the lost, "to call sinners to repentance." And he does this, not by enduring the punishment of the guilty—not by imputing to them his own merits—but by teaching them the truth, and showing them the way of life and peace. And when men believe the former, and follow the latter, they are said to be reconciled to God, or to have received the atonement.

The Bible never represents that the sufferings of Christ were designed to render God more merciful, or to exonerate the wicked from merited punishment; but rather as the *natural consequence* of the duties which he performed. Thus, the Jews are said to hate him, because he rebuked their formality and hypocrisy; they persecuted, because they hated him; and Pilate put him to an ignominious death, to gratify their malignity. All this is perfectly natural and intelligible, and is evidently the view taken of the subject by the apostles. For one of them affirms, that in the persecutions which he endured, he made up "in his body, what was behind of the afflictions of Christ." By which he no doubt meant, that his own sufferings in the propagation of the Gospel, were of the same kind, and for the same object, and answered the same end in proportion to their importance. All this is perfectly reasonable and consistent with itself, and with what may be supposed of a benevolent Deity. It is wholly exempt from the imputation of absurdity, and consequently from every objection that lies against the common doctrine of atonement. The skeptic, therefore, brings no objection to the Scriptures, when he objects to the common views of atonement; and all his toil in endeavors to strengthen his position by difficulties raised from that source, is unavailing. He is in a false position, and should do himself the favor to correct his own mistakes, before he attacks with useless weapons, the truth of divine revelation.

3. The Bible teaches that man is naturally possessed of all the physical, mental, and moral powers and capacities requisite for the belief and practice of all that Heaven has required. The prophets, the Saviour and his apostles, always address men in terms which imply such ability, and which as obviously forbid the idea that he is totally corrupt, or incapable of truth and virtue. Some, while yet entire strangers to the Gospel, were acknowledged to be "not far from the kingdom of God." And no man of unbiassed mind, can read the beautiful parable of the "good Samaritan," and not perceive and feel that the doctrine of the entire and inherent depravity of mankind is forever exploded. In that, a semi-Pagan is represented as even fulfilling one of the most important of all moral duties, and acting up to the letter and the spirit of loving "his neighbor as himself."

The Bible, then, on the subject of the moral character of man, is certainly consistent with all human experience and observation, and, consequently, with reason. For nothing can be more notorious, than that the worst men are considered capable of doing better—and they are only supposed to be culpable, because they are thus capable. And, certainly, universal experience shows that men making no pretensions to religion, and who can not be supposed entitled to the appellation of Christians, do many things worthy of that holy calling. The Bible, then, is not objectionable on account of the view which it gives of our

moral condition. Here, then, the skeptic is again in a false position. He objects to a system which has very generally obtained in the Christian church, and fancies that he shall overthrow the claims of the Bible to inspiration; when, in fact, that system has no more to do with the Bible, than with a dissertation on the distance and magnitude of the fixed stars.

4. The Scriptures distinctly assert, that every sin of every individual, will be adequately and certainly punished; and that this punishment will be inflicted on each transgressor, in his own proper person. Thus it is said, that God will by "no means clear the guilty," and that "though hand join in hand, the wicked shall not be unpunished." These expressions are so often repeated, in almost every form of expression, that no reader of the Bible need be told that it is a Scripture doctrine, that "every one shall receive according to his works." And when the facts of Jewish history are considered, it will be seen that the punishment denounced was always inflicted, and always upon the guilty. No instance occurs—and no intimation is ever given that one might occur—in which the innocent could justly suffer in the room or place of the guilty. But we are expressly told, that "every man shall die for his own sins."

And all this is agreeable with the universal experience of mankind, and is, consequently, as unexceptionable as a doctrine of the Bible, as in the experience of life. He who would complain of the chastisements denounced in the Bible, should, by the same rule, object to the eternal laws of physical nature, which bring anguish from the touch of fire, or pain from a broken bone. The operations of the mental and moral laws of the universe, as certainly bring guilt, and shame, and self-condemnation to the doer of wrong. This is the experience of every man, and he must be a very unreasonable man who can object to a book for asserting a fact of common experience. Such objection is only made by those who, professing to adhere to the teachings of reason, blindly rush upon its everlasting truths, and fall the victims of their own delusion.

If we were to propose the character which would comprise all that is excellent, and a plan of moral government least exceptionable, it would be just that character which the Scriptures ascribe to the Deity, and that system of moral government which they affirm he maintains. And as both are unequivocally illustrated by the laws of the physical universe, and confirmed by the convictions of every mind which reflects upon the subject, no place is perceived for any reasonable and well-founded objection to the Scripture doctrine of the nature and objects of punishment. To object to the principle that every stripe inflicted on the offender, is designed for, and actually results in his personal and continual good, is to prefer darkness to light. It is to attempt to reason against reason and experience, which is either sophistry or ignorance. But as unbelievers will neither admit themselves to be guilty of the one nor of the other, they will probably abandon the objection. If they do not, they will have no reason to complain if others think them pertinacious in maintaining a false position, in defiance of reason and consistency.

5. The Bible teaches that all punishment is limited in duration. This was to be expected, after learning that all the chastisements of the wicked are intended for their personal and individual good. And this fact has been fully proved from the Scriptures, as well as by experience and observation, and hence, the belief of the eternity of punishment is an absurdity. It is not merely reasonable, then, to believe that punishment is limited, but such belief is indispensable to consistency. That we are correct in this view of the subject, will appear by a few references to the Scriptures, in which the doctrine of the final termination of all suffering, of every description, is asserted in language so definite and certain, that it seems impossible to misunderstand its meaning. Thus, "death shall be swallowed up in victory, and the Lord God will wipe away tears from off all faces." Again—"but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." And yet again—"We trust in the living God, who is the Saviour of all men, specially of them that believe."

Now a limited punishment is so obviously reasonable, when its only object is the emendation of the offender, that all men approve of its infliction. It is one of the provisions of civil society, teachers are indulged in employing it, and even parents deem its exercise perfectly compatible with the best affections of the human heart, and the utmost feelings of tenderness. When, therefore, the Bible so speaks of the retributions of eternal justice, as to show that they have a full measure and limitation, it is proved—demonstrably proved—to be consistent with reason. On what ground, then, do unbelievers object to the Scripture doctrine of punishment? Evidently on a mistake of what they teach respecting that subject. Here, then, we find them again in a false position, wrangling with a mere opinion, venerable indeed for its antiquity, and rendered respectable by the learning, talents, and piety of its advocates—but which, nevertheless, has been proved to have no authority from the Bible. But are unbelievers, or skeptics, prepared to admit that they have been—that they are mistaken in this matter? They must do so, or bear the imputation of objecting to what they acknowledge to be reasonable. Their high pretensions to reason and consistency, should induce them to make one more effort to sustain their reputation, by abandoning a favorite theory, and receiving the Bible as a revelation from Heaven.

6. It has been shown that the Bible makes no pretensions to be wholly and exclusively written by inspiration. It claims what is consistent with the circumstances of the case, that in all matters of religion, and in whatever concerns the perfection of morals, its doctrines and precepts are of superhuman and divine origin. And we trust that good evidence of this will appear in its proper place. But so long as the Scriptures professedly contain a revelation from God, it is certainly reasonable that they should demand no more than is consistent with their pretensions. And the believer in the inspiration of the Bible, should be careful to ask nothing for it, which it does not claim for itself.

The Scriptures claim divine aid, in the prediction of future events—in the adaptation of a single system of truth and morals to mankind in all ages; and in the institution of principles which, when followed out to their results, are certain to make men better and happier. Now it is certain, that no merely human intellect is sufficient for these things. But it is equally certain, that all these have been done by the Scriptures. And it is therefore reasonable to believe, that the principles and truths which accomplish so much, are of divine origin. The best forms of Heathenism are undoubted evidence of the highest energy of the human mind—and yet the institutions and moral truths of the Bible, are as much above these, as the heavens are higher than the earth.

The manner in which the inspirations recorded in the Bible, as well as the forms of expression in which they are delivered, constitute, in general, no part of the subject of actual revelation. Nor are these claimed as such, except in particular cases, by the inspired penmen. And this is very obvious from the records themselves; for were every part and particular expressly dictated by the spirit of God, the formal introduction of certain passages in which the Deity is said to speak, would be both unnecessary and improper. Such passages, then, carry upon their very face, the full evidence, that much of what is not thus introduced, was written *without* any special divine aid—as much so, as if the writer had merely quoted from some other author, in which case none would ever have doubted that all not thus marked was really the author's own.

If, then, the skeptic objects to the Bible on the ground that it is professedly, in all its parts, matter and manner, a divine revelation, he is again in a false position. It makes no such pretensions. And his objection, consequently, is entirely destitute of point or force. Its great and necessary truths are still a revelation; nor is it in his power to furnish even a plausible account of their existence on any other supposition. For he can not compare the highest and best systems of human invention, with the great plan of divine truth contained in the Bible, without a blush for the infidelity which made him doubt that Heaven has made a revelation to man.

7. The extravagances, particularly of some sects of modern Christians, have led either directly to infidelity, or strengthened the prejudices of skeptics against the Bible. But that book distinctly teaches, that "God is not the author of confusion, but of peace;" and that in regard to Christian worship, ordinances and practices, "all things should be done decently and in order."—These extravagances, therefore, are not chargeable either to the Bible, or to the maxims and usages of Christ and his apostles. And if we make reasonable allowance for the vehement style, bold and striking imagery, and forcible action, for which the Orientals are particularly distinguished, and which mingle in all the features of the sacred writings, we shall find nothing which can be even construed to favor superstition, excitement and fanaticism. It is certain that the inspired penmen differ greatly from all modern fanatics, and from any who have appeared in different ages of the church, in one important particular—that of always being reasonable. Indeed, they were the very opposites of all fanatics, in their quiet and peaceable demeanor, their sober and manly zeal, and their truly generous spirit of liberality.

Besides, it is by no means true, that the great body of Christians in this, or any other age, are or were fanatics. If an overwhelming majority of men of talent, erudition and moral worth can give character to any system, Christianity is very far from being properly considered as distinguished for fanaticism. An occasional exception should no more be seized upon as a specimen of the whole, than some human deformity should be regarded as the sole index by which to judge of the just proportions and physical beauty of man. Even in this age of excitement, a few master spirits, alone, make all the noise, and perform most of the extravagances, while the great majority deplore, or despise the folly and impiety which they display. So far, then, is the Bible from giving countenance to excitement and fanaticism, that an overwhelming proportion of its most devoted friends and believers have never been led from the paths of candor and sobriety.

The objector to the Scriptures, on account of the extravagances of some few believers in divine revelation, is again in a false position. For however valid his objections against the conduct of fanatics themselves, they have no possible relation to the Bible. They do not even remotely bear upon the question relating to a divine revelation. Let him then reflect on the figure he makes in the eyes of all candid persons—sneering at the Bible because a few hot-headed believers choose to act extravagantly. It is very true, that their extravagances are absurd and ridiculous enough; but, surely, not more so than the constant vaporings of certain pretenders to reason and philosophy, who, overlooking the mass of candor, piety and morality inspired by the Scriptures, mistake rant for Christianity, and animal excitement for evidence that the Bible is not a revelation! We shall be excused for repeating, that if skeptics would vindicate their claims to candor and common sense, they must inform themselves better concerning the teachings of the Scriptures, and abandon their objections to, and overcome their prejudices against revelation, on account of the extravagances of some of its believers.

8. The Bible teaches that there is no true religion, no vital Christianity, without morality. On this subject, it seems impossible for any one who has read it with the least attention, to be mistaken. What can be plainer than the following—"To obey is better than sacrifice"—"He will have mercy and not sacrifice"—"Faith without works, is dead"—"I beseech you by the mercies of God, that you present your bodies, a living sacrifice, *holy*, acceptable to God, which is your reasonable service." On no subject is the Bible more express, or explicit—none is probably so often asserted and so enforced by almost every conceivable form of expression. But there is so much of Heathenism yet cherished by mankind, that plain and frequent as the demand for positive virtue is, it is either overlooked, or disregarded in too many instances. We say this is Heathenism—because it is notorious that all the piety of the Heathen world, consisted in offerings and sacrifices.

Previous to the multiplication of copies of the Bible by printing, and while the Latin church withheld that book from the people, it is not surprising that rites and forms should usurp, to a great extent, the place of the moral virtues. But it is extraordinary, that Protestants, who boast of their high privilege of reading and interpreting the Scriptures for themselves, should in too many instances, follow in the steps of their pagan and papist predecessors, and divorce morality from religion. Were this not done, we should never hear it said, that this man was highly moral, but not religious; and that one, truly pious, though he falls into divers transgressions!

Skeptics, however, seem very much disposed to take things as they find them, without being at the trouble to inquire into their causes. Hence, when some poor mistaken pietist does wickedly, not only the church, but the Bible is made to answer for his misdeeds. They forget that they are indebted to the Bible, and to an education in a Christian land and under Christian principles, for all their better notions of moral virtue. It is impossible for them to account for their moral superiority to the Heathens of Greece and Rome, in any other way. And yet they are constantly finding fault with the very book, whose instructions have alone improved their own morality. Is it not equally certain, defective as human virtue is, that the believers in the Scriptures have been as much, or even more improved by them, than unbelievers? No fact is capable of plainer and more tangible proof, than that they have. Nor is there any other method of accounting for the greater refinement and more correct morals of that part of mankind known as Christians.

Does the skeptic ever appear sensible of these facts?—does he either perceive or admit, that the Bible has thus been the instrument of moralizing mankind? We are forced to conclude that he does not—because his objections to it, founded on the vices of its professed believers, certainly imply that he considers it, in some sense, the cause of those vices; and, consequently, that the morals of mankind have rather been injured than benefited by the Scriptures. But from the quotations made—from an immense number of similar passages which might be adduced—from the superior morality of the Christian world, and even from the better notions of virtue entertained by unbelievers, than ever marked the ancient heathen world—from all these sources it has been shown, that the Bible both inculcates and promotes virtue. The skeptic, or unbeliever, is therefore in a false position, when he rejects the Bible on account of the vices of believers.

For the Magazine and Advocate.

"SPEAK NOT EVIL, ONE OF ANOTHER."

BY REV. J. WHITNEY.

I am inclined to the opinion, that a large portion of the discomforts of society springs from the abuse of our speech. With respect to the abuse of this faculty, James calls the tongue a "world of iniquity—an unruly evil, full of deadly poison." It is probable that evil speaking and slander are two of the most frequent and deadly sins of the tongue.

It is to be hoped, in all charity, that Universalists will not be guilty of slandering one another. There are many, even of those who profess a great degree of reverence for God and his laws, and are carefully observing the ordinances of religion, who are too apt to be guilty of this sin. The tongue is such an untamable member, that many who have made good progress in other respects, have but partly succeeded in conquering it. No person can be guilty of a wilful slander against his neighbor, until he has thrown off the fear of God, and brought himself to renounce the sanctions and obligations of the Christian religion.

There are times when it may be wrong to tell even the *truth* of our neighbors, especially if it would operate to their prejudice. To prevent misapprehension, however, it may be proper to remark, that there are cases in which it would be lawful and right to speak what we know would be to another's injury for the time being. We may be called on to do so for the good of the cause in which we are engaged, or by a sincere desire for the reformation and amendment of the individual in question. We are at perfect liberty to speak of our brother's fault, when we are satisfied in our conscience that we have sufficient reasons. For instance, if we know that any one has so far violated the laws of good order in society, that the welfare of our cause requires that he should be punished—or if, when he has been charged with an offence by some other person, we are called to relate what we know of the affair. We may lawfully and innocently disclose what we know to another's prejudice, when it is absolutely necessary either to clear our own character or to prevent the young and inexperienced from being led astray by the artifices of wicked men.

It is thought to be very harmless to repeat whatever we have heard by common report—but it is probable that in very many instances of this kind, we should be chargeable with the guilt, not only of evil speaking, but also of slander—for it is notorious, that most of the ill-natured reports that are spread abroad, are false, or true but in part. Therefore, whenever we say any thing to a man's discredit, we are in great danger of incurring the guilt of slander. It is no excuse for us that others have spread the report first, and that we are telling nothing but what we have heard. The guilt of this crime does not attach exclusively to its first author, but in a measure to all who aid its circulation. The evil of repeating what we have heard, would not be so great, if we were careful to preserve the form and spirit of the report—but how often is it the case that we exaggerate in order to make it more authentic, and that we may stand justified in the eyes of the person to whom we communicate.

It is not intended to make a very specific application, but it would be well for Universalists to consider duly the importance of this subject. We are all sensible of the value of a good character—it is in itself of great worth, and many are depending almost entirely upon it for the means of subsistence. Those who are in the habit of talking lightly of their neighbors, would think it hard to be accused of thieving—but are they less guilty when they deprive a person of a good name? They certainly would not be willing to rob the man of his money, although they might get something by the crime—still they are robbing the man of that which is dearer to him than money, without gaining the least advantage to themselves. The consequences of slander are worse than those of theft, for the thief may be brought to make restitution by giving back what he has taken; but the slanderer may wish in vain to undo the evil that he has done. The report may have travelled to a great distance, and continue to be uttered by a thousand tongues, when we have no means of stopping its rapid progress. Shall we, then, as Universalists and Christians, be guilty towards each other of such a cruel act?

For the Magazine and Advocate.

THE SECRET OF HAPPINESS.

BY MISS S. C. EDGARTON.

"Keep straight along up the hill, Miss, and then turn to your right, till ye come to a low, black house that ain't painted nor *clabberded*—that's where Miss Hamilton lives," said a woodsawyer who was engaged in his trade at the corner of a street in the little village of W., in reply to my inquiries for my widowed friend, to whose name he had prefixed the maiden appellative, in accordance with the generally acknowledged rules of Yankee phraseology. "A low, black house, without clapboards!" I repeated mentally, a sigh escaping at the melancholy idea of the wretchedness that had come upon that dear lady and her charming daughters. I had known them six years before, when they lived in luxury and refinement, and my intimate acquaintance with their characters and former habits of life, made me apprehend the most grievous results from their subsequent misfortunes.

Caroline, the eldest daughter, had been my schoolmate and very particular friend. She was the most intellectual scholar, the merriest companion, and the heartiest friend in the seminary. How distinctly could I recall her short round form and bright brunette complexion—her rich cheek and the sweet clustering dimples that surrounded her full red lips—and more distinctly still, her clear black eye, and the glossy ringlets that shaded her broad forehead, where the intellectual and reflective powers were fully developed, and the round conspicuous organ of *mirth* formed not the least characteristic impress of a mind full of gay humor and gladsome wit. And high above her ear, the phrenologist would point you to another striking prominence, half hid among the folds of her raven hair, and designated *hope*. "Ah!" thought I, "of my friend Caroline there can be no fear—it is always sunshine with her; but poor, little, nervous Arlette, and their fragile, sensitive mother—affliction can never come with rainbow promises to them."

I trembled with fearful apprehension as I rapped gently on the uncouth outer door, whose deep weather-stained hue was chequered with tiny patches of thin green moss. The sound ran hollow along the inner apartment, and sent a chill to my heart. Presently a light, rapid step echoed from the entry floor, the iron latch was lifted, and a bright smiling girl stood before me. "Caroline!" I half exclaimed, and was on the point of throwing my arm around her neck, in the rapture of our reunion. But no—though the smile and mellow voice were hers, the maiden had a true Saxon complexion—light hair and blue eyes. I looked again—could it be Arlette, the pale, sickly, diffident child I had known a half dozen years before? I pronounced her name doubtingly, and offered my hand. She recognized me in a moment, and flinging her white chubby arm around my neck, half smothered me with kisses. "Dear, kind friend!" she exclaimed, "how glad I am to see you, and how *very* kind in you to seek us out."

"I am happy, indeed, to see you," I replied, "though I was not aware of performing any rare deed of benevolence, in gratifying the ardent longings of my own heart, to greet once more the loved friends of my childhood. But where is Caroline—and your mother?"

"Come with me and I will show you," she answered, leading me through a long unpainted kitchen, whose floor and shelves were almost as snowy as white-lead could have made them. "Do n't look round much," said Arlette, laughing—"if you do, you will spy out some of my *scouring*."

"*Your* scouring!" I reiterated, in a skeptical tone.

"Oh, yes! you have no idea how nice I can scrub. Look here, are not *these* evidences?" she added, holding up her little hardy hands, and pointing out several small *callouses*, which she laughingly declared were a token of *better* wealth, than so many diamond rings would have been.

She threw open the door of a small apartment, and ushered me into the presence of dear, faithful Caroline, and her kind mother, from whom I received an unmeasured welcome, that told how little indeed the sound currency of the heart is affected by fluctuations of gold and silver wealth. It was the same cheerful Caroline as ever, only more matured and dignified; but there was a change in Mrs. Hamilton from the greatest physical fragility, to a degree of health and strength almost partaking of robustness.

"Hygeia reigns queen of our little court, you perceive," said the lively Arlette, in answer to my congratulations upon their apparent health and contentment, "and you know she usually brings with her the nymph, Happiness, as a maid of honor—and here she masks her in the shape of a laughing brunette, yclept Caroline Hamilton."

"One might suppose, then, Letty, that the nymph is possessed of the property of divisibility, for Caroline is not the only personation of happiness that my eyes chance to light upon just now," said Mrs. Hamilton.

"Oh, *I* am very happy to be sure," said Arlette; "but it was Caroline who first taught me to be so, and I was but a dull pupil in the art, for a long while."

"You know happiness is a constitutional virtue of mine," said Caroline, addressing me, "being the effect of a sanguine temperament and sound physical health; whereas, our little Letty, naturally nervous and melancholy, is obliged to have recourse to art, to supply the weaknesses of her constitution, and for her most successful lessons, she is indebted to what the *world* calls our misfortunes."

"Oh, I will tell you the whole story," said Letty, "and then you will see that I should give little heed to the teachings of misfortune, had I no sunshiny sister to make all the clouds bright. When we first came to this village, we occupied a pretty little white house, and lived in what is called genteel style—had one girl to do the hardest of the work, and indulged in many of the dearest luxuries of our former life; so that I scarcely realized the change in our fortunes, and was the same puny, fretful thing as before. But the fire devoured our house, and every thing we possessed but our lives—we did not even preserve the most necessary articles of clothing. We then found shelter in this rude domicil, which a kind farmer offered us free of expense, so long as no more profitable applicant was at hand—but, oh, what a hovel it seemed to me! I envied the poor Esquimaux. It was winter, and the neighbors provided us with wood; logs, half the length of the original trunk, and huge enough for Vulcan's forge, were piled into the kitchen fire-place, which has ample capacity for parlor, dining-room, and bed-chamber, (Caroline did talk of having half of it partitioned off for her sleeping apartment,) and there I sat in one corner, the very image of despair. A farmer's daughter had given me a pressed woollen frock, and other kind-hearted neighbors, other articles of apparel—one, a pair of calf-skin shoes, tied with leather strings—one, a pair of clouded, blue and white stockings, and a third, a red cotton shawl—so that my garments were at once the most comfortable and uncouth articles in existence. Caroline's were quite as grotesque as mine, but they were only subjects of merriment to her; and as for mama, she was quite too wretched to leave her bed. Caroline was busy in administering consolation to each of us—one moment at mother's bed-side, cheering her with a relation of some new kindness of our neighbors, or a discovery of some unlooked-for comfort—and anon, caressing her pouting Letty, and showing her all the bright spots in the picture, which I am sure I should never have seen of my own free will. 'Why, dear sis,' she would say, 'how nicely we are provided for in our day of need! A shelter for our heads—not quite so grand as a nabob's palace, to be sure—but spacious and well *ventilated*, with a gigantic chimney, and plenty of facilities for exercise,' (pointing to the dingy floor and dusty windows,) 'nothing to fear from dyspepsia, Letty—thick, substantial garments, and hearty, wholesome food—only look at the table!' she would say, 'and see the offerings which grace that altar of our household divinity: a dozen links of sausages, a brown loaf, and a jug of maple molasses, not to mention hominy meal, golden pumpkins, and long-john potatoes. Surely all Apollo's hecatombs are not to be compared, in point of luxury, to these sacrifices made to the hungry god.' Then she would point out the comforts and *beauties* of our dress—and tell me how the snowy fleece that I had so admired upon the innocent lamb, had become, by the honest toil of our yeoman's daughters, a warm and honorable garb for myself—how the meek little creature, whose gentle frolics I had often envied as he skipped upon the green, had yielded his harmless life to afford a covering for my freezing feet—how the cotton plant had shed its down, and the frugal housewife had spun her wool, and knitted her yarn, and dyed the stockings *blue*, that most appropriate of all colors for such a book-worm as I—and thus she ran on with her good-humored wit, till I laughed outright, and she saw no more tears from me that day. Since then she has taught me to work, and shown me the uses and blessings of industry and economy, till now I doubt whether there is any sphere of life so full of real, solid enjoyment, as that where the bread is earned by the toil of the hands."

I sojourned a week at the humble residence of the Hamiltons, and when I left, it was with this truth graven deeply upon my mind—that the secret of happiness is found in the exercise of our moral and physical powers, and in circumscribing our wants to our means, and adapting our habits to our circumstances.

Shirley Village, Mass.

For the Magazine and Advocate.

THE SUNDAY MAIL.

The passages selected for study and remark during the coming year are the following:—

No. 1,	January	7,	Matthew vi: 19-34.
" 2,	"	14,	Mark vii: 1-23.
" 3,	"	21,	John iv: 1-26.
" 4,	"	28,	Matt. vi: 1-18.
" 5,	February	4,	Matt. vii: 21-29.
" 6,	"	11,	Matt. xii: 1-8.
" 7,	"	18,	Matt. xiii: 1-23.
" 8,	"	25,	John vi: 22-40.
" 9,	March	4,	Matt. xviii: 21-35.
" 10,	"	11,	John viii: 12-29.
" 11,	"	18,	Luke x: 25-37.
" 12,	"	25,	Luke xi: 1-13.
" 13,	April	1,	Luke xii: 22-34.
" 14,	"	8,	Luke xv: 11-32.
" 15,	"	15,	Luke xvii: 20-37.
" 16,	"	22,	John ix: 1-38.
" 17,	"	29,	Mark x: 17-31.
" 18,	May	6,	John xi: 1-57.
" 19,	"	13,	Matt. xxii: 15-22.
" 20,	"	20,	John xiv: 15-31.
" 21,	"	27,	John xv: 1-11.
" 22,	June	3,	John xvii: 1-26.
" 23,	"	10,	Luke xxii: 54-62.
" 24,	"	17,	John xix: 1-16.
" 25,	"	24,	Matt. xxviii: 1-15.
" 26,	July	1,	Rom. xii: 1-16.
" 27,	"	8,	Luke x: 38-42.
" 28,	"	15,	Rom. xiv: 1-12.
" 29,	"	22,	John xiii: 1-17.
" 30,	"	29,	1 Cor. xiii: 1-13.
" 31,	August	5,	Rom. xiv: 13-23.
" 32,	"	12,	Gal. v: 16-26.
" 33,	"	19,	Gal. vi: 1-10.
" 34,	"	26,	Eph. v: 22-33.
" 35,	September	2,	Eph. vi: 1-9.
" 36,	"	9,	Phil. iii: 15-21.
" 37,	"	16,	Col. iii: 1-17.
" 38,	"	23,	1 Thess. iv: 13-18.
" 39,	"	30,	1 Thess. v: 12-28.
" 40,	October	7,	1 Tim. iii: 1-13.
" 41,	"	14,	1 Tim. vi: 3-21.
" 42,	"	21,	2 Tim. i: 1-12.
" 43,	"	28,	2 Tim. iv: 1-8.
No. 44,	November	4,	Titus ii: 1-15.
" 45,	"	11,	Heb. xii: 1-14.
" 46,	"	18,	James i: 21-27.
" 47,	"	19,	James ii: 1-13.
" 48,	December	2,	1 Pet. iv: 1-8.
" 49,	"	9,	1 John ii: 1-17.
" 50,	"	16,	1 John iv: 1-21.
" 51,	"	23,	1 John v: 1-12.
" 52,	"	30,	1 John v: 13-21.

Some weeks ago we announced to the youthful readers, especially, of the Magazine and Advocate that we were about to select from a series of family letters, such passages as might prove interesting or instructing to those connected with Sunday-schools or Bible-classes, or to such as were engaged in studying, or in earnest to understand, the New Testament. We have accordingly made some selections, and are now about to submit to the public those which have any reference to the fifty-two portions of Scripture which we have selected for study on the several Sundays of the coming year. Each No. of the Magazine will contain specimens from the correspondence which we have the pleasure of editing, illustrative of the passage which is placed against the Sunday following to the day of publication. If those who wish to become proficient in the knowledge of the Christian Scriptures, take the advantage which a previous knowledge of the passage to be commented upon affords them, they will have made each passage the subject of thoughtful and (may I add?) prayerful consideration before the day on which they receive their copy of this paper, which is to contain illustrations of the same. It was in the hope that this useful, profitable, and agreeable mode of study would be adopted by many of our readers, that the Table herewith given was constructed. PHILO PAIDON.

[We are compelled, by want of room to omit the remainder of this article, also to take some liberties in curtailing the explanation of the passage. It was unavoidable. A. B. G.]

THE SUNDAY MAIL;

FOR SUNDAY, JANUARY 7, 1838.

MATTHEW VI: 19-34.

This passage of Scripture has been set down as the first study of the year, not at random, but with design. This very paragraph of the discourse which Jesus pronounced upon the Mount, was the theme which our friend recommended to the consideration of all his family twice every year;—upon the first day of the year, and upon their several birth-days. His eldest son settled in business as a merchant in one of our largest cities, and even after his marriage, I find he still continued, occasionally, to write to his parents as he had been wont every Sunday, while yet a single man. This son, in the announcement which he made to his parents of the birth of a son, mentions that, when he first received his little boy in his arms, he involuntarily, or rather without premeditation, found himself gratefully acknowledging the kindness of the supreme and universal Parent, and also devoting his boy to the service of his Maker in the way which is indicated in this paragraph, and specially in the 33d verse. In his venerable father's reply, I find the following passage:—"To me the birth of your boy and the prospect of his long life and usefulness, are, perhaps, not less joyous than to yourself. That you should, as your first thought, have devoted your son to the service of God, and have resolved that you should earnestly endeavor to imbue him with the love, and discipline him in the habit, of seeking first, and above all other claims and objects, the kingdom of God and his righteousness, this has thrilled my bosom, and in the ecstacy of one moment, I felt amply repaid for many hours of labor, self-sacrifice, and dutiful exertion in endeavoring to form my first-born's mind to the same service, and to engage his affections for the same Master. No man, says Jesus, and experience saith so likewise, no man can serve two masters; and with the freshness of an event of yesterday I can recollect that, on the day of

your birth, I also devoted you to the service of that Father who had made and fashioned you, and whom I looked upon as your proper parent, your mother and myself being regarded only as the trustees to whom were committed the cares and the responsibility of your welfare and felicity.—To find similar sentiments prevailing at the opening of your son's course on earth, speaks to my heart as the most convincing proof that the work which I undertook for you has prospered in my hands. May it be your happy lot after many years' perseverance in the good work of training your child in his Father's service, to be rewarded and comforted, as I am now!"

I shall now introduce a paraphrase of this passage by the second son, D., who was at the time pursuing his studies for the ministry at —— College. On the anniversary of his birth-day he writes to his father, and says—"Frequently as this passage has been the subject of my reflections, I think I have this time derived from its consideration more than usual profit and delight. I have put what I suppose to have been the meaning of Jesus, into the following commentary:—

'I have been warning you against one source of crime and misery—the love of ostentation. I have now to warn you against yet another foe to your best interest, even the excessive love of what you call the good things of this life. In the loudest and strictest professors of religion among you, you see this desire of accumulating the products of labor, so strong, that they even rob the houses, or filch away the property of defenceless widows and orphans; and ye love and pursue the same objects yourselves. Why should ye be so anxious to add to your stock of this kind? it is not enduring, it is subject to decay, destruction, and loss.—Now there are treasures which endure, which fade not away, and after these ye ought rather to be covetous. Consider within yourselves, I beseech you, the importance of having correct opinions as to what constitutes your highest enjoyments, for your opinions upon this subject will influence and give character to the whole of your conduct.—Where ye opine that enjoyment and happiness is to be obtained, there will your affections and desires be placed, and thither-ward will the current of your actions be directed; for the hope of happiness is the main-spring of action. Correct opinions on this subject I may compare to the views obtained by a sound eye, which serve to regulate profitably all the motions and actions of the body; erroneous opinions are like the incorrect visions of a diseased eye, leading the steps astray. Now, if your views in regard to happiness be incorrect, how miserably will you be led astray from the paths that lead to it!

'When I thus state the matter to you, your consciences tell you that these are higher, better, more blissful sources of enjoyment than those to which almost all of you are devoted. And will you listen to the delusive tale, that while ye are with supreme earnestness acquiring the lower enjoyments, ye can also possess the higher? I tell you, you can not, as ye would attempt it, pursue both, any more than we can serve two masters. God the supreme and Mammon the idol,* can not be worshipped as is due, by the same devotee.

'It is on this account that I say unto you, let not your thoughts be *exclusively* occupied with distracting, anxious cares about subsistence and clothing. Who bestowed on you life—whose workmanship are your bodies? Has the Maker and Giver so sparingly provided for the wants of the body and the continuance of life, that ye must distress and distract your minds about their maintenance? Are the inferior animals, who are less dear to their Maker than ye are, and less amply provided with intelligence to provide for their subsistence, are these—are the fowls now flying over our heads, not abundantly supplied by our heavenly Father? If they are provided for, are not you much more? Moreover, I would put it to yourselves to answer me, can any of you lengthen for one moment his days by this absorbing, anxious, distressing solicitude about the future? Is not God's providence visible also as to the vegetable creation, and if God has abundantly cared for vegetables, think you, that he has not made sufficient provisions for your shelter and raiment, even for you who are the chief of his creation? To doubt this, and act as you do, shows only your want of confiding trust in the parental goodness of your heavenly Father. Therefore, again I say, let not your whole soul be occupied in concern and care about your food and raiment, for your Father who made you to feel these wants, has provided you with means sufficient for the supply of them, and in doing as ye do, you, who are God's favored people, rise not superior to the nations who know Him not.

'I now show you a better way. Let it be your principal aim to know God, and to resemble him. Let God be the chief subject of your thoughts;—his character, his administration, his provisions for your welfare. Set your affections on things above and beyond your immediate wants. Let it be your care to provide higher enjoyments, instead of accumulating treasures of these very inferior sources of gratification. Let love to God and man, and the conduct therefrom resulting, engross your whole soul instead of your present carking cares. Dismiss the world from that place in your affections, 'which God should undivided have.' In few words, let devotional feelings have the first place, the empire, the dominion in your souls; and let the dictates of uprightness and benevolence prevail over all opposition, and be the regulators of your conduct: in so doing ye shall know a satisfaction and a blessedness to which ye are now entire strangers.

'Fear not to give to these your principal attention. Fear not that you will be in want, or that the future will be unprovided for. On the contrary, ye will have a new delight in labor and industry, and tenfold enjoyment in the fruits of your labor. Banish from your desires every wish to secure the applause or the influence which wealth procures for you from men, and in the name of truth and of God, whose Messenger and Messiah I am, I assure you that your judicious and healthful labors will always secure to you enough for subsistence, enjoyment and content. With devotion reigning and presiding in your bosoms, and with friendly feelings towards your neighbors, and a conscience unafflicted with the memory of wrong, ye can derive from your fare, be it scanty or abundant, an enjoyment, which, without these, all the treasures and good things which we are in search of, could never supply to you. Be it your care to cultivate a reverential, pious, filial disposition towards God, and a kindly, candid and brotherly disposition towards all his offspring, and you will not be withdrawn from necessary labor, but cheered and animated therein by a grateful and contented mood of mind unknown before. You will soon become persuaded that God, in the teeming fruitfulness of the earth, in your ability to labor, and in the intelligence which he has given you wherewith wisely to direct and conduct your labors, has amply provided for your subsistence and comfort. No good thing will He withold from those who love their brethren and Him."

P. P.

*"Covetousness is idolatry."

For the Magazine and Advocate

LACON OUT-LACONED.

Says Lacon—"It is only when the rich are sick, that they feel the impotence of wealth."

But *I* say—It is only when the *poor* are sick, that they feel, *particularly*, the want of money.

And now, reader, which paragraph contains the most good sense? and which is preferable, *sickness and riches*, or, *sickness and poverty?*

WELL.

Kindness in social intercourse, is, at least, as valuable as wit. Sugar will preserve even more effectually than salt.

A disposition to exaggerate is at once the vice and the mistake of the world.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, JANUARY 5, 1838.

THE YEAR BEFORE US.

I am not superstitious. The tales of early childhood have had their irregular traces erased by the hand of experience, guided by the reflections of sound reason, while the tablet was yet tender, and better lessons have taken their place, drawn by the hand of religion. Hence the shades of ghosts never rest on my path—the supposed agent of all temptation, I find to be the promptings of my own mind, and tales of supernatural prescience—of good or ill omens, amuse me but by their ingenuity.—Yet it were vain to deny that there *are* times when the deep, deep feelings of religion—of longings for infinity and spirituality will go astray and conjure up the thoughts of things whose existence reason denies, even while the soul cowers down before them in darkness!—At such periods—and there are few who have them not—every tale of olden time crowds upon the mind. Then shadows assume substantial forms, and vacuity is peopled with shadows—breathing, moving, speaking shades of other days or future events.

Reader—dear reader, have you never felt these hallucinations of the soul? After days of hard study—of wearisome toil—when evening puts on its dusky cloak, and light grows dim, the walls of your narrow room become draperied with gloominess, and seem to recede, out—and out—and out—till you almost think your floor an isolated platform in the vast immense, whose bounds, on every side, are curtained with darkness and doubt And then the confines of vision, seemingly far off, become peopled with strange forms, and past or future scenes of life are enacted around you, while you look on with a careless astonishment, and feel as if they were realities, and yourself but an awakened spectre in their midst! Oh, there *are* "more things," not only "in heaven and earth," but also in our own minds, "than are dreamed of in our philosophy!"—mysteries, awful, stupendous, overwhelming to the intellect, as it but clutches at the skirts of their shadowy outlines!

It was thus I felt as I mused on the past and the future, after I had completed the long and perplexing task of compiling an index, and bringing up all things as square as possible for the completion of the last volume. The finishing labors of my seventh year of editorial labors in the promulgation of Gospel truth, were performed, and the overwrought brain yet tingled with the tension and excitement, as it contemplated the errors of omission and commission, and the hopeless cares that oppressed me in the present time. Darkness crept on apace. Dusky forms were seen through my half closed eyelids, gliding noiselessly around me. They amused me much; for it was sweeter far to think of almost any thing else, than to brood over what I could not mend. A sweet calm gradually spread over my soul—the calm of unthinkingness—next to a temporary obliviousness of thought, or, liker still, to a sound sleep, with just enough of perception to enjoy it, and it alone. How long I continued thus, I can not tell. It seemed but a delicious moment drawn out into a length of several hours, like a pleasant morning dream, when I was startled by perceiving before me, a venerable gentleman, with snowy hair, and a countenance of mingled age and youth, sternness and benevolence. I looked at the door—it was closed. Surely, thought I, he could not have entered there without my hearing him. Yet there he stood, regarding me with as fixed a look as it is possible for a mildly beaming eye to give. In some confusion, I asked him to be seated, apologizing for my temporary obliviousness, by frankly stating the toils and cares, the hopes and fears which had led to it. He smiled pleasantly as I warmed with my tale, and concluded it with considerably more energy and assurance than I began it.

"I am the one," said he, "who should apologise. But having long been a reader of your paper, and passing through your city, I desired to become personally acquainted with you. On entering your house I was directed to walk up stairs, and to enter the first door---which I did without ceremony. I fear I have spoiled your nap, and revived a subject you had better forget entirely."

Forget! how can I forget what I am every moment reminded of?

"By forgetting the things that are behind, and pressing onward to those that are before"---said the old gentleman, laying his broad brimmed hat and woollen mittens on my writing table, and smoothing his long silvery hair back from his forehead. "Business is the true cure for care---business, and hope for its success, will cover with balm every irritation caused by present evils."

Business! have I not been busy enough---

"Yes, but it has been with the past"---said he, holding up my copy for the index---"it has been in recording your own and others' errors and omissions---of seeing what you and your subscribers had left undone or done amiss. Now, all that is past---it can neither be recalled nor amended---you can not publish in the last volume what you had intended to insert there---your subscribers can not send on their pay for it in advance---you must suffer a loss of the character you would thereby have given your paper, and they must lose what they else had saved. They can not save you from the past necessity of writing duns, nor will your fretting unwrite them. What is done is done, and what is published is published. Let it be so---but remember to avoid in the future what is disagreeable in the past and present."

I confess I was much piqued at being convicted, against my will, of folly; but unwilling to take *all* the blame, I referred to the unpromising prospects of amendment in the punctuality of delinquents, and especially my despair of their making up for past delays.

"Reform, first, what is amiss in yourself, and then you will have cause to complain of others. Your friends have made every allowance for your short comings, and have felt deeply for all your troubles---do you do the same for others, and since the times *are* improving, however slowly, do you also endeavor to improve correspondingly in your labors, and rely upon it, the harvest of *substantial* approbation is not far distant."

What would you have me do?

"A little of every thing. Let your editorial articles breathe as little of the cares for self, and as much for the general good, as possible. Prepare them with as much care as your business will allow, and on the most useful subjects you can call to mind. Select from the numerous contributions, such articles for each paper as will impart the greatest variety to your columns, consistent with the general effect you wish to produce on the minds of your readers. Former years have had for their greatest aim the *spread* of Universalism. It has been widely diffused. Lately you have endeavored to render its principles more active on the affections and conduct of its individual believers. You have been eminently successful. Let 1838 have *its* aim. The believers nearly every where, need that Universalism be made more practical as a social tie. Press forward. Urge on our friends union and organization. Entreat them to re-build the neglected and fallen down altars---to gather in defence around the down trodden and neglected sanctuaries of God---to re-organize and render eminently social the old societies---to form reading and social meetings wherever there are two or three believers---to unite in Bible classes, where old and young may mingle their songs of praise and their streams of mutual instruction in things pertaining to the kingdom. Call on preachers to consult with each other on the best means of organizing, in more social forms, old and new societies---to revive the drooping, to gather together the scattered abroad, and to build up the broken down societies and congregations of believers---and urge the laity to be more devoted in heart, hand, and *means* in holding up the hands of all who labor for the prosperity of Zion---to support the laborer and his family liberally, that he may devote himself more devotedly, more constantly to the good work to which he has dedicated his life. *Long* have our preachers forsaken the paths that lead to honor and wealth, to endure poverty and reproach in the ministry---long have they sacrificed, (poor as they are,) every year, dollar for dollar with the most able among their congregations, besides laboring for the spread of the Gospel as few laymen would be willing to labor for the pittance paid to preachers. Call upon the brethren every where, to consider these things---to no longer lay the burdens upon the least able, and the most laborious. Entreat and urge *every man* to labor more in society matters, and to contribute *liberally*, according to his means, to save the minister from these heavy burdens, which weigh him down, and prevent his running swiftly the race of increased usefulness. Nor do this yourself, only, but call on your ministering brethren to aid you with pen and speech---on your correspondents to offer occasionally their plans and thoughts on this subject——"

I could hold no longer---astonishment at his comprehensive plans for the future, swallowed up all forbearance, and I cried out---What an Editor you would make! But you would need a daily paper, with a larger subscription than we have, and every subscriber to pay in advance, to carry out your plans!

"By no means, my friend. Your weekly paper has already effected as much as I here have planned---and as for pecuniary means, only go on---improve our social, moral and religious condition, and we will abundantly provide you with means, as a necessary consequence. We will increase your list, second your efforts, become more punctual in our payments---in short, we will sustain you in all your labors, atone for our past neglect, and abundantly reward you——"

"We"---"our"---"we!" Who are you that thus speak for so many——but, lo, before I could finish my question, his white hair seemed to spread over the ceiling, and his body to mingle with the walls of the room! I rubbed my eyes---he was gone! I was alone in a dark room, just awaked from a sound sleep, and my ears ringing with an answer to my question---"WE ARE THE SUBSCRIBERS TO THE MAGAZINE AND ADVOCATE."

Now, dear readers, be the foregoing a day or a night dream---a waking or a sleeping reverie---there is something so proper in the course pointed out---so philosophic in the remedy proposed for present evils, and so consoling and full of assurance in the prospect promised, and the pledges made on the part of our subscribers, that I am determined to pursue it, and *hereby pledge this volume*, for the year 1838, to the solemn duty of building up and strengthening, every where, the walls of Zion---not walls to divide and separate, but walls to unite together, forever and ever, the children of our God.

A. B. G.

MISTAKEN CHARITY.

However true it may be, that Universalists are sincerely desirous of advancing their particular opinions, and of diffusing the knowledge and enjoyment of their principles among mankind---it is equally and notoriously true, that they have scarcely begun to act with decision and perseverance, and in concert for the attainment of those objects. A few years of observation have induced the belief, that among other things, a *mistaken charity* has prevented much prosperity; and in many instances done direct and great injury to the cause of universal grace and salvation.

It is not intended by the phrase---mistaken charity---that we should be either destitute, or deficient in charity, or benevolence, but that our charities should not be misapplied, or exhausted on useless and improper objects. We may, and we certainly ought to think that the respective Christian sects are perfectly sincere in their opinions, and honest and upright in their intentions.---But our charity is misapplied, when we suffer ourselves to suppose that it is a matter of indifference whether they believe in the doctrine of endless sufferings, or in the final purity and happiness of the human race. The experience of every conscientious Universalist teaches him that it is *not* a matter of indifference. And appealing to this, he should not suffer his efforts to bring even opposers to the knowledge of the truth, to be neutralized or prevented by mistaken charity.

Another misapplication of charity, operates in the form of tenderness towards those who dissent from our opinions. It consists in the idle fear of giving them pain, by freely stating your own views, and urging the palpable objections which lie against their doctrines.---They will not appreciate such delicacy on your part---nor are they by any means conscious that they need your forbearance. It is consequently construed into cowardice---and they believe that you feel incompetent either to disprove their opinions, or to defend your own.

Again, your charity is misapplied in aiding and assisting them to do what you would not undertake---or which you would not do with equal liberality for your own denomination. In many instances you give money for objects and enterprises, which, if attempted by Universalists, would be spurned with abhorrence. This, to say nothing of the large sums which you give for the erection of the churches and support of ministers of other sects---much greater sums in many instances than you would give your own people for similar objects---directly injures and retards the progress of your cause.

Finally, your charity runs mad, when you encourage your children to attend the Sunday schools, Bible classes, and even the meetings of other sects. Depend upon it, they will take more pains to convert, and will more highly prize the conversion of one of yours, than of a dozen of their own children. In too many instances, all this happens because you would save the expense of a few books, or wish to excuse yourselves from the trouble of teaching them yourselves. Beware of mistaken charity.

S. R. S.

DEBATE ON UNIVERSALISM.

It is now the 22d of November, and up to this evening I have not heard from Mr. Skinner in reply to my last written in September. Our readers need not be informed what pains I have taken to have a letter from each party in every number. My two last letters were written in anticipation of Mr. Skinner, that time might not be lost in consequence of my absence from home during September and October. Whether Mr. S. has gone to attend a convention or to find a substitute, I do not affirm. Perhaps his indisposition which we have heard calls him to the South, might make it expedient to put it into the hands of Mr. Balfour. I will not object should circumstances so require. He certainly will not think of keeping us waiting till our sheet reach Richmond, and his answers be written there and mailed to Utica, New-York, to be printed and thence mailed to Bethany, Virginia! But that is not all; he can not issue one of my letters to his readers in his weekly paper till he sends along with it his reply; so that his reply must again occasionally wait till the compositor has set up my letter, or till the weekly is almost ready to be issued. These are rare facilities in this day of despatch, and an instructive comment on his proposition of dividing into smaller divisions than two numbers, our monthly correspondence, as proposed in his letter of arrangements of December last. This proposed division for despatch, it will be recollected, was made to obviate my objections to the delay of a monthly re-plication! We shall be glad to know whether we must wait for such a circuit. We do not think that it is in accordance with the true interpretation of our covenant.

A. C.

REMARKS.

The above is from Mr. Campbell's Harbinger for December. Involving us as publishers of this paper, it demands some notice at our hands. In No. 47, last volume, we stated that two, and generally three copies of each paper, containing Mr. Skinner's replies, were sent

to Mr. C.—one by the Eastern and one by the Western mail, and the exchange paper of each week, simply directed to Bethany, Va. If none of these copies are received by Mr. Campbell, it must be—1st, because there is a singular failure in the mail; or, 2d, because Mr. Campbell's agents do not preserve them for him during *his frequent absences* from home. Can both or all three copies miscarry—by Eastern and Western mail? I think not. We receive Mr. C.'s Harbinger without *fail* (though not without *delay*)—and surely the mail from here to Bethany is as safe as from Bethany to Utica! During Messrs. Morse and Lee's discussion, the Editors of the Methodist Advocate and Journal kept complaining as Mr. Campbell does, that they saw none of the numerous copies of our paper we sent them—and probably with truth, as there is reason to believe they ordered some one in their employ to prevent its coming to their sight. I hope Mr. Campbell will more honorably back out of a discussion than by such a trick, and would ask him if he may not have carelessly neglected to give orders to his deputies to preserve our papers for his use? Let him remember that our paper for July 28th, *was received* at his office, yet he declares *he never saw it!* It *was* received, for Mr. Skinner's letter of July was copied from it into the Harbinger; yet in his letter of September 30th, Mr. C. says he has not yet seen the Rules, etc. of discussion signed by Mr. Skinner, (neither has the Harbinger copied Mr. Skinner's acceptance and explanation of them!) though they are contained in that same paper!!! If, after these facts, either office is to be blamed for carelessness or designed delay, let it be that which has thus been *actually detected* in it.

Mr. Campbell seemingly labors to convey the impression that he does not know where Mr. Skinner is—yet the last letter of Mr. S., published in the Harbinger informed him that Mr. S. had removed for the Winter, to Richmond, Va.—and Mr. C. actually sent a copy of his last letter to Mr. S. at that place! He valiantly professes a willingness to have the discussion transferred to Mr. Balfour. Quite likely! Some there are who desire to shift their place in hopes to gain relief from present pain. Possibly, also, Mr. C. *remembered* that Mr. Balfour had previously bound himself *not* to discuss the subject in this manner. If so, Mr. C.'s courage *was* wonderful!

But, to notice Mr. C.'s complaints and sneers at Mr. S.'s travelling, and that he thereby may delay the discussion—and his charge that Mr. C.'s letters are delayed until they can be accompanied by Mr. S.'s replies.—Mr. S. has made but one journey—viz. to Richmond—and that has caused no delay, as I will show; whereas Mr. C. has been constantly on the go, ever since the discussion began, and has thereby delayed it twice, for nearly two months each time. His letter of September 30, written on board the steamboat "Coquette," was published by us *without* waiting for Mr. S.'s answer; and his April letter was given in our paper *three weeks* before we gave Mr. Skinner's reply. In no case have we delayed publishing Mr. C.'s letters, to wait for Mr. S.'s replies. Yet how confidently this magnanimous man charges us with a contrary course!

The copy of Mr. C.'s letter of September 30, sent here, did not reach here in time for our paper of November 10—we published it November 17. The copy he sent to Br. S. at Richmond, did not reach him till November 11. Mr. S.'s reply reached here in time to be inserted in our paper of November 24. Now, where was the cause of delay? Certainly in Mr. C.'s letter not reaching either of us, until about FORTY DAYS after it was written on board the steamboat "Coquette."

In conclusion—let Mr. Campbell order his deputy Postmaster and deputy Editor to *save* our papers for him when they *do* arrive there—to copy out of them, *not a part only*, but *all* they contain of the discussion—let him take care that *his own* travelling does not delay the discussion, and that his steamboat letters do not "Coquette" it by the way, *forty days* at a time; and then, if miscarriages and delays still occur (as is not likely,) let him exercise a little more charity, and less sneering and complaining, before he so arrogantly lays the blame on our shoulders. This advice *gratis* to the Great Reformer. A. B. G.

P. S.—Since writing the foregoing, we received Mr. Skinner's reply to Mr. C.'s letter of December 6, and the next day, Mr. C.'s letter itself. The copy of Mr. C.'s December letter, however, is sent us by Mr. S., from *Richmond*—if Mr. Campbell has sent one to this office, it has not yet come to hand. Here, again, there is no delay owing to either Mr. S. or to us, but rather a gain by Br. S.'s being in Richmond. Both will appear in our next. A. B. G.

NEW YEAR'S ADDRESS.

It was our intention to have furnished an article for this paper in the shape of a poem appropos to the season. But peculiar circumstances have occurred to prevent us from fulfilling this design. We will endeavor to do so in our next. In the mean time, in regard to our Patrons and Friends, and to all, whoever or whatever they may be, we would desire, as far as is consistent with the will of our heavenly Father, health to the sick, joy to the sorrowful, light to the darkened, truth to the erring, repentance to the wandering, and the blessed influences, knowledge, and indwelling of Gospel principles to all. May the Winter be a season of joy—the Spring, of hope—the Summer, of promise, and the Autumn, of abundant fruition. May health be around us and peace within our borders. May our hearths be left pure and our shrines unpolluted. May the down-trodden be lifted up and the oppressed go free. And, Father in heaven, "may thy kingdom come and thy will be done on earth as it is in heaven"—may it prove to us all a "HAPPY NEW YEAR." E. H. C.

THE LADY'S BOOK.

A multiplicity of other engagements has prevented an earlier notice of this excellent and celebrated periodical—a circumstance the more regretted, as those who wish to subscribe for the next volume, must do it early. It commences with the year, Edited by Mrs. S. J. HALE and Miss LESLIE—two of the best female writers of our country—aided by a great array of talented correspondents. Additional embellishments are promised for the next volume, in monthly plates of the fashions, and each number will contain two pages of music. The December number, from which we learn these facts, is filled with good reading—some of it *very* good—except, perhaps, an article beginning on page 280, by a certain Editor in this city, of whose writings our readers must have had a surfeit within the past seven years! "The Lady's Book, and American Ladies' Magazine," is published monthly, in numbers of 48 octavo pages each, at three dollars per annum, or five dollars for two copies, by L. A. Godey, 211 Chestnut street, Philadelphia.

With this, and the Ladies' Repository, of Boston, any of our female friends can enjoy, monthly, many beauties of literature and religion—while the gentlemen may add to the feast the prince of our monthlies, the Knickerbocker, and the Universalist Expositor. For the weekly feast, all our hebdomadals are at hand—and all are worthy of patronage and regular perusal, from the Louisville (Ky.) Berean, of the South-West, "down East" to the Banner of Augusta, Maine. A. B. G.

BE PARTICULAR,

1. To give the *name* of the subscriber, of the *Postoffice*, and of the State, in all *payments*, new subscriptions and discontinuances.

2. If you *must* discontinue, and *can not* get some one in your place, let us know it *immediately*, free of postage. The Postmasters will give such notices. ☞ Be sure and pay all arrearages if you wish to discontinue.

3. If you have already ordered a discontinuance, this paper is the last you will receive, unless you subscribe again.

4. Circulate this copy among your neighbors, and see if you can not induce some of them to become subscribers.

5. All who have not already ordered a discontinuance, are considered as subscribers for the present volume, by the terms of this paper—we hope they will *continue* such.

6. In making remittances, send such money as is designated in the following notice.

REMITTANCES—Should be made in United States, New-York Safety Fund, or Eastern States bank bills. These when genuine, and on solvent banks, are next to good drafts on banks, or on good and well known mercantile houses, in this section, for safety and use.—*If possible* send the above; if not, send such as are next best in New-York city, for which see late Bank note Exchange lists in city papers. G. and H.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. WAGGONER at Carthage, and at Watertown in the evening—Br. BRITTON in Salisbury as the friends may appoint—Br. M. B. SMITH in Utica—Br. C. B. BROWN in Mexico and at Union Square in the evening—Br. J. T. GOODRICH at Smithville at such place as the friends may appoint, instead of Clinton.

There will be preaching on the third Sunday inst., by Br. WAGGONER at Eatonville and at Esq. Snells in the evening—Br. BRITTON at Burrville—Br. FRENCH at Brownville—Br. J. T. GOODRICH at Norwich village—Br. C. B. BROWN in Jenning's Corners, Palermo—Br. SIAS at Tug Hill and on the West Road in the evening.

There will be preaching on the fourth Sunday inst., by Br. C. B. BROWN at Caughenoy—Br. WAGGONER at Middleville and at Cold Brook in the evening.

There will be preaching by Br. SIAS on the evenings of January 15th, at Lorain Huddle—16th, as Br. Thomas may appoint—17th, at Port Ontario—22d, at Copenhagen—23d, at Great Bend—24th, at Lockport—25th, at Summerhill—26th, at Canton—29th, at Madrid—30th, at Ogdensburg—31st, at Hammond, as Br. Zuller may appoint.

CONFERENCES.—The quarterly Conference of the First Universalist church in Oswego county, will be held in Mexico on the second Sunday inst.

A Conference will be held in the Court House in Binghamton, on the 7th and 8th of February next. Br. Montgomery, of Auburn is expected according to promise—Brs. Bullard, Whiston, and Doolittle are also expected—and all ministering and lay brethren are earnestly and affectionately invited. Almost every means has been tried to put down our cause in that place, and it calls urgently on our friends to be up and doing in its defence, support and countenance. C. S. BROWN.

The first quarterly Conference of the Hudson River Association will be held on Thursday and Friday, the 11th and 12th of January, at the Court House in the village of Ballston Spa. Ministering brethren are invited and solicited to attend, and call at Mr. Rowland's, where friends will meet them. This will be immediately after the Ordination at Greenfield.

L. C. BROWNE, *Standing Clerk.*

Br. G. Brooks, of Athol, will be ordained to the work of the ministry, in the Universalist church at Porter's Corners, in Greenfield, Saratoga county, on Wednesday, January 10th. Services to commence at half-past 10, A. M.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Cooperstown, for O H—P M, Sodus Point, for self and P A—P M, Taberg, for A W—J M A, Liberty, (Ind.) for self and E V—J C K, Lima, (Ind.) for self, J W and D C—P M, Smyrna, for B H—Rev. G W M, Auburn, for J E and W A W—P M, Ames, for A M, A H, R M, D P C, D S, L R and M B—J S B, Butternutts—P M, Liverpool, for A G and R B—D McD, Dunkirk, for self, W P, H B, I E B, J C and J M L—B H F, New-Milford, (Pa.) for self, W S, D F, O W and E B—E S, Homer, for C L—Rev. J W B, Winchester, (N. H.) for G E S and A H—A C, Preble, for self, O C and D P—A S, Bainbridge, for self, R K, J K, W F and L C—M C, Cassville, (W. T.) for D R, W and B, S H H, S W, C S, E H, S A, W K C, E H and O McC—S S, Cold Water, (Mich.) for self, J T, L E and J W M—S R D, Lasselsville, for self and J H—S G A, Onondaga, for self, S H and E J—Rev. A U, Hornelsville, for O B, J B, C G, J A and J P—P M, Earlville—P M, Esperance, for J S B—Rev. T C E. Dunkirk—P M, Concord, (O.) for self, R F and W B—Rev. J H S, Centreville, for I F P, B Y and H J—L P, Panama, for D C and L K D—D B jr, Milan, for self and E C—G P, Mead's Creek, for self, Z C E and S O—D G, Dansville, for self, and J L M—H A A, Leyden, for A J—L V, Ellicottville, for self, I L, O S and S C—J H S, Chestertown, for W T—P M, Butternutts, for J H A—P M, Brewerton, for J C W—H G, Coxsackie—S C, Yatesville, for self, T F P, N R and J S W—D S, Ray, (Mich.) for self, A B and J N S—P M, Little Meadows, (Pa.)—P M, Brunswick, (O.) for R W—C C, Green Oak, (Mich.) for J H and J H—P M, Geneva, (O.) for G T—A M H, Newark, (O.)—A D B, Marsailles, (Ill.) for self, O C, L K, D G, J B, J S and E K—P M, Wyalusing, (Pa.) for B A—D L, Middletown, (Vt.)—P M, Ganges, (O.)—Rev. O A, Geneva.

POETRY.

For the Magazine and Advocate.

TIME.

BY MISS S. C. EDGARTON.

A *spoiler* they have called thee, Time,
And told me of thy wrecks;
In every age, in every clime,
Some spoil from infancy or prime,
Thy trophied forehead decks.

In oriental lands they tell
The story of thy deeds;
Where once the jewelled footstep fell,
The serpent and the lizard dwell
Mid dank and darksome weeds.

The mighty forests of the West
Have fallen by thy hand;
The savage with his eagle crest,
Who once their glorious wealth possessed,
Is driven from the land.

And even *hearts*, they say, are thine,
To crush, and wreck, and waste,
The cherished hopes that round them twine,
Are broken like a fragile vine,
Before thy reckless haste.

But not to *me*, Oh Time! art thou
A tyrant fierce and cold;
Thou'rt ever braiding on my brow,
Fresh flowers of hope and joy, till now
'Tis gladness to grow old.

They tell me that I yet am young,
A bud upon the tree;
That showers of love are o'er me flung,
That still my spirit's harp is strung
To mirth and melody.

That soon the gloomy shades of grief
Will rest upon my heart;
That now the moments are but brief
Ere I shall be a faded leaf,
To curse thy cruel art.

Not so, Oh Time! I would be wise
In even sorrow's lore;
That will enrich my spirit till it rise
On freer wings above the skies,
Where clouds can never soar.

But oh! kind monitor, *one* book,
I pray thee seal again;
And hide it in some far off nook,
That never may my spirit look
Upon the page of *sin*.

Shirley village, Mass.

LITERATURE AND RELIGION.

We are aware that objections will spring up to the doctrine, that all literature should be produced under the influence of religion. We shall be told, that in this way literature will lose all variety and spirit, that a monotonous and solemn hue will spread itself over writing, and that a library will have the air of a tomb. We do not wonder at this fear. Religion has certainly been accustomed to speak in sepulchral tones, and to wear any aspect but a bright and glowing one. It has lost its free and various movement. But let us not ascribe to its nature, what has befallen it from adverse circumstances. The truth is, that religion, justly viewed, surpasses all other principles, in giving a free and manifold action to the mind. It recognises in every faculty and sentiment the workmanship of God, and assigns a sphere of agency to each. It takes our whole nature under its guardianship, and with a parental love ministers to its inferior as well as higher gratifications. False religion mutilates the soul, sees evil in our innocent sensibilities, and rules with a tyrant's frown and rod. True religion is a mild and lawful sovereign, governing to protect, to give strength, to unfold all our inward resources. We believe that under its influence, literature is to pass its present limits, and to put itself forth in original forms of composition. Religion is of all principles most fruitful, multiform and unconfined. It is sympathy with that Being, who seems to delight in diversifying the modes of his agency, and the products of his wisdom and power. It does not chain us to a few essential duties, or express itself in a few unchanging modes of writing. It has the liberality and munificence of nature, which not only produces the necessary root and grain, but pours forth fruits and flowers. It has the variety and bold contrasts of nature, which, at the foot of the awful mountain, scoops out the freshest, sweetest valleys, and embosoms in the wild, troubled ocean, islands, whose vernal airs, and loveliness, and teeming fruitfulness, almost breathe the joys of Paradise. Religion will accomplish for literature what it most needs; that is, will give it depth, at the same time that it heightens its grace and beauty. The union of these attributes is most to be desired. Our literature is lamentably superficial, and to some, the beautiful and the superficial even seem to be naturally conjoined. Let not beauty be so wronged. It resides chiefly in profound thoughts and feelings. It overflows chiefly in the writings of poets, gifted with a sublime and piercing vision. A beautiful literature springs from the depth and fulness of intellectual and moral life, from an energy of thought and feeling, to which nothing, as we believe, ministers so largely as enlightened religion.

So far from a monotonous, solemnity overspreading literature in consequence of the all-pervading influence of religion, we believe, that the sportive and comic forms of composition, instead of being abandoned, will only be refined and improved. We know that these are supposed to be frowned upon by piety; but they have their root in the constitution which God has given us, and ought not therefore to be indiscriminately condemned. The propensity to wit and laughter does, indeed, through excessive indulgence, often issue in a character of heartless levity, low mimickry, or unfeeling ridicule. It often seeks gratification in regions of impurity, throws a gaiety round vice, and sometimes even pours contempt on virtue. But, though often and mournfully perverted, it is still a gift of God, and may and ought to minister, not only to innocent pleasure, but to the intellect and the heart. Man was made for relaxation as truly as for labor; and by a law of his nature, which has not received the attention it deserves, he finds perhaps no relaxation so restorative, as that in which he reverts to his childhood, seems to forget his wisdom, leaves the imagination to exhilirate itself by sportive inventions, talks of amusing incongruities in conduct and events, smiles at the innocent eccentricities and odd mistakes of those whom he most esteems, allows himself in archallusion or kind-hearted satire, and transports himself into a world of ludicrous combinations. We have said, that on these occasions, the mind seems to put off its wisdom; but the truth is, that in a pure mind, wisdom retreats, if we may so say, to its centre, and there watches, keeps guard over this transient folly, draws delicate lines which are never to be passed in the freest moments, and, like a judicious parent watching the sports of childhood, preserves a stainless innocence of soul in the very exuberance of gaiety. This combination of moral power with wit and humor, with comic conceptions and irrepressible laughter, this union of mirth and virtue, belongs to an advanced stage of the character; and we believe, that in proportion to the diffusion of an enlightened religion, this action of the mind will increase, and will overflow in compositions, which, joining innocence to sportiveness, will communicate unmixed delight. Religion is not at variance with occasional mirth. In the same character, the solemn thought and the sublime emotions of the improved Christian, may be joined with the unanxious freedom, buoyancy and gaiety of early years.—*Channing.*

MISTAKEN CONCEPTIONS OF GOD.

The mistake now stated is one which lies at the very threshold of devotion. But when we enter the temple of our worship, how many errors are there, that darken its light and disfigure its beauty! The veil of the Jewish peculiarity is indeed rent in twain; but theology has lifted up other, and many, and darkening veils, before "the holy of the holies." Our sins, too, have separated between us and God, and our iniquities have hidden his face from us. Unworthy, afraid, superstitious, erring, grovelling in the dust, how can we love God, purely, freely, joyfully! How, even, can we *see* the perfection of God, as we ought! This, indeed, is the point upon which all difficulty presses. *Men do not* SEE *the perfection of God.* They do not identify that perfection with all that is glorious, beautiful, lovely, admirable and enrapturing, in nature, in character, in life, in existence. God's glory, they conceive to be something so different from all other glory; and God's goodness, so different from all other goodliness and beauty, that they find no easy transition from one to the other. They mistake the very demand of God's goodness upon their love. They conceive of it, as if there were something arbitrary, and importunate, and selfish in the demand. Demand itself repels them; because they do not understand it. They think of the Supreme Being in this attitude, somewhat as they would of a man, if he stood before them, saying, "love me; give me your heart; upon pain of my displeasure, and of long-enduring penal miseries for your disobedience." Divine goodness, thus regarded, does not, and can not, steal into the heart, as the excellence of a human being does. And this, I say, is a mistake. Divine goodness, thus regarded, is mistaken—misapprehended altogether. There is not so much that is personal in God's claim for our hearts, as there is in man's claim. It does not so much concern him, if I may speak so, that we should love him personally, as it concerns man, that we should love him personally. He is not dependent on our love, as man is dependent upon it.—The command which he lays upon us to love him, is but a part of the command to love all goodness. He equally commands us to love one another. Nay, he has graciously represented the want of love to one another, as the evidence of want of love to him. He has thus, in a sense, identified these affections; and thus taught us, that an affection for excellence, whether in himself or in his creatures, is essentially the affection that he demands. The demand for our love, which the infinite being addresses to us, is infinitely generous. He requires us to love all goodness—to love it alike in himself and in others—to love goodness, for goodness' sake—to love it because it is just that we should love it, because it is right, because it is for our welfare, because it is all our happiness.—*Dewey.*

DEATHS.

In this city, December 15th, Miss ANN BROWN, daughter of Samuel and Mary Brown, aged 21 years. Intelligent and affectionate, she was deservedly dear to her aged parents, and numerous friends, who mourn their loss in her departure.

In Plymouth, of consumption, March 17th, 1837, Miss HARRIET, daughter of Mr. Amos Johnson, aged 27 years. She was beloved in life and lamented in death. Her funeral was attended on the 19th of the same month and the consolations of the Gospel tendered to her relatives, friends and neighbors, by Br. N. Doolittle from Sam. iii: 31-33. J. T. G.

In Plymouth, of consumption, on the 2d ult., Miss ELIZA, daughter of Mr. Amos Johnson, aged 22 years. For five months had she been gradually wasting away, and from the period that she became convinced that she could not recover, she patiently and resignedly awaited the time of her departure. She had no faith in the doctrine of endless misery, but during her last illness obtained a hope which was "an anchor to her soul."—She was highly respected in life and her death is deeply deplored. Her many excellent qualities endeared her to all that knew her.

May the severely afflicted parents, the brother and sister, the intended spouse, and all the other mourning relatives and friends be consoled by the reflection that all the ties which have been severed by the hand of death, shall be reunited. Her funeral was attended on the fourth, and a discourse was delivered to a large and attentive concourse of connexions and sympathising neighbors from Job xiv: 14, by J. T. Goodrich.

In Hopkinton, October 22d, Mr. DANIEL COVEY, aged 57 years, of a short but painful illness. He was a Universalist in faith and practice. Funeral discourse on the 24th, from Job xix: 25, 26. F. J. B.

At Sandy Hill, Washington county, N. Y., (date unknown,) of consumption, CAROLINE R. LAMSON, daughter of Jonas Lamson, aged 15 years and 11 months.

This is the third daughter from this interesting family who has died of consumption in the short space of eighteen months. Truly "in the midst of life, we are in death." It is unnecessary to say to those who knew the deceased, that they were all that parents could wish in children, and that they lived beloved and died lamented. To our dear friends, the parents and the sorrowing members of that beloved family, we tender our warmest sympathies. We know that their afflictions are great, but we rejoice to know, also, that they "trust in the living God, who is the Saviour of all men," and mourn not without hope. They will believe us when we say, that we must earnestly pray that the abundant consolations of the Gospel may be truly theirs. I. D. W.

THE MAGAZINE AND ADVOCATE

IS PURLISVED EVERY FRIDAY,

By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JANUARY 12, 1838. NUMBER 2.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 14.—Mr. Campbell to Mr. Skinner.

BETHANY, Va., December 6th, 1837.

Sir.—Yours of the 13th ult. was received here last mail. Your preceding letter also was received since I last addressed you. I have therefore two letters to answer in this one. I shall briefly attend to the last first.

2. Your letter No. XIII, is little else than a series of accusations, denials, and unsupported assertions. *I have never, in any one instance, either perverted or misrepresented you, to my knowledge or belief.* You do not need to be perverted or misrepresented. I would not ask, in any opponent, any thing more perverted or more vulnerable than your defence of Universalism. It is, in my opinion, the grossest and most suicidal sophistry I ever read. I again reiterate every thing you say I have misrepresented or perverted, and stand to every declaration I have made. I leave our readers to settle those matters. I shall only apprise them of your manner. You *did* unequivocally admit my syllogisms on the words *Paradise, Heaven, Hell*, etc.; at the same time saying they "were wide of the mark." Now you take these words, "*wide of the mark*," etc., and the Baron Swedenborg's correspondences to prove that you did not admit their truth! What a high regard you have for the common sense of our readers! Does not a child know that to say that an allegation is wide of the mark, when there is no other objection to it other than its alleged irrelevance or impertinence, is no denial of its truth! You have never made an exception to the truth of those syllogisms. As to their relevancy our readers will decide for themselves. You have not even attempted to disprove them. I now say you can not detect in them the slightest error or irrelevancy.

3. A similar trick is discoverable in your 4th paragraph. There you substitute certain phrases for the word Gehenna, etc., and say what I asked for these, I asked for the word Gehenna by itself! In the 5th also you make me misrepresent Mr. Balfour. It is you, Sir, that misrepresent my quotation. You substitute my inference from his words, for the words themselves, which I did directly quote from him!

4. This is only surpassed by your foisting two clauses into a dogma (paragraph 7.) to show that I did not quote it fairly or comment on it truly! These you say "are my very words." They are *not*, pardon me, your "*very words*," quoted from the 38th page of your Magazine, and do not express the same idea; for you now confess you have inserted two clauses. They are not, however, in my judgment, any better for being mended. To talk about Divine Justice being satisfied with penitence and reformation, is placing it below our legal justice. If a man kill his neighbor, and repent and amend his ways, this satisfies the justice of no human law!!!—There is not, Sir, a civilized court in any country that would sustain your doctrine, or say that this reformed wretch "has been punished according to the full demerit of the crime." And this being your only punishment for sin, I re-assert that your dogma makes repentence the only punishment—the only hell.

5. It would seem from the recklessness of your assertions, accusations, and denials, together with the coarseness of your vulgarity as expressed at the close of your seventh paragraph, that you intended to browbeat me off the arena. This may be the best defence of Universalism you can offer; but to get into a passion and rail with you, is not the best exposition of its folly and rueful consequences which I have to offer. If you are the personification of the good sense, logic, and courtesy of Universalism, I was in error in not believing those who told me that I would never find a gentlemanly defender of your system. I shall henceforth, until you mend your manners, address you merely as the champion of Universalism, without any of the usual compliments of personal respect.

6. There is nothing that demands any special notice till your 18th paragraph. You make short work of my recapitulation of the acceptation of Gehenna, evading every point or passing it with a mere denial or assertion. It is true that in your 13th paragraph you seem to concede a great deal; but you will doubtless deny it, if I should hold you to it. You say that "the question at issue between us relative to Gehenna, is not whether it signifies *future* punishment in another state of being, but whether it signifies a place or state of *endless* misery; and you add, that since your religious opinions were formed (how long since you do not affirm!) you are "a firm believer in the doctrine of future punishment." It is the first I have heard of it, unless you mean by "future punishment" a day or two after the sin is committed. Where have you, Sir, published to the world that you believe in an *after death* Gehenna, punishment, but not of endless duration? Name the book, if you please, or the paper in which I shall find it thus written. You will excuse me for regarding this as deceptious till I see it in print.

7. But you add, "the doctrine of endless misery," [dreadful idea!] "if true, transforms the Divinity into a fiend! clothes heaven in sackcloth, and fills the universe with sighs and tears. To prove this horrid doctrine, Sir, is the task you have assigned yourself!" What shall we call this?—an anathema, a blasphemy, a flourish, a bugbear, or a Universalian argument!! This, if there be any sense in it, is just as applicable to your *future* punishment as mine; for if the Deity made his own Son an offering for sin, and yet punishes those whom he pardons only one hundred years in your Gehenna, no mortal can justify his ways. I dare not say what you have said about transforming the Divinity. Forbid it, Heaven! I will quote the Messiah who said that "he that is unjust in little is unjust in much."—Of this, however, at another time.

8. Before noticing your new argument, paragraph 18, I should remark on your 15th paragraph, that you seem to have got an advantage of me in the phrase *present time*. I quoted it, "Shall receive a hundred fold more in the *present life*, and in the world to come eternal life." You glory in this correction. I quoted from memory in a steamboat cabin full of passengers talking round me, having with me a Greek Testament to which I did not always look, for my memory in those matters is generally faithful. And it seems I committed several other errors of which you have convicted me: I mistook or miscounted the proper number of our letters, putting XI. for XII. and X. for IX., etc., etc. Yet, after all, the difference between "a hundred fold more in this present time" and in "this present life," goes but a short way in proving your allegation. But you wish to have it read, "a hundred fold more in the Jewish age, and in the Christian age eternal life!!!" This is too ridiculous for a grave reply.

9. You say that Dr. A. Clarke and other critics admit that sometimes *melloon aioon* and *outos aioon* meant the two dispensations. You might have quoted the New Version also in your favor in that case. But, Sir, you can not produce one critic out of your ranks (and I never read of one in them) that ever taught that in these passages it means any thing else than the present life and the future. All your critics quoted are *perverted* if you intended them to favor your ideas on this passage: FOR NOT ONE OF THEM SUPPORTS YOUR GLOSS.

10. I come now to the only point in this letter that is new. My 6th argument in proof that Gehenna or Hell can not refer to any temporal punishment in the New Testament acceptation of it, is drawn from the fact that *neither Jesus nor his Apostles did at any time threaten temporal, physical, or corporeal punishment to those who disobeyed the Gospel.* And how is this very weighty argument met? You prescribe the reading of certain Scriptures concerning the calamities coming on the Jewish people for their accumulated crimes; the case of Ananias and Sapphira; the chastisement of the Corinthians for abusing the Lord's supper; and Paul's delivering Hymeneus and Philetus to Satan for their contumacy!! And this is the proof that the Lord and his apostles did threaten bodily punishment or temporal sorrows in the Valley of Hinnom or some other place, to those who would not obey the Gospel!! Not one of these reach within a thousand miles of the point. Temporal punishments and chastisements are very common matters in the divine administration from the days of Cain down to the present time.—But all the intelligent know that temporal rewards, and temporal punishments, temporal blessings and cursings in the basket, store, family, field, and persons of the Jews, were the sanctions of that dispensation. But under the Gospel age there are no such sanctions—not riches, wealth, health, nor prosperity for obeying; not poverty, sickness, or temporal calamities for disobeying the Gospel. Christ's sanctions are, "He that believeth not shall be condemned"—not cursed with blasting, mildew, or locusts, or the Valley of Hinnom—They that "obey not the Gospel shall be punished with an *everlasting destruction* from the presence of the Lord!"—not with the loss of health, wealth, goods, or chattels. "Behold, you despisers, and wonder and perish," was Paul's finale—"Be converted that your sins may be blotted out," was Peter's argument. In no case was any temporal inducement or threatening urged as a reason of obeying the Gospel.—I will only add, that your evading the antithesis of "entering into life and being cast into hell, into the everlasting fire," leaves on record against you one of the most immutable and general laws of language—viz. *the words on both sides of an antithesis are taken in the same extent of meaning.* From all which, I ask, may we not conclude, that my six arguments in proof that Gehenna, in its New Testament associations, and antithesis with future bliss and eternal life, does most certainly and unanswerably mean future and everlasting punishment, all remain in pristine vigor; you having now assailed formally only one of them, and that evidently without perceiving the point of it? So endeth the first proposition.

11. Your letter No. XI. (miscalled No. X.) is upon *aioon* and *aioonios*. Your first assumption, paragraph 6, on this subject, is, that *aioon*, compounded of *aei*, always, and *oon*, being, can not mean endless duration, because that *oon* by itself signifies not duration, but being; and *aei* signifies

not "endlessly," but "continuity"! You quote eight places (paragraph 7) where *aei* occurs in the New Testament; and I appeal to the reader whether *aei* does not in every one of them mean duration *endless* as the subject with which it is connected. "You do always *(aei)* resist the Holy Spirit"; "*Always* rejoicing"; "They do *always* err"; "Be *always* ready," etc., etc. The Scotch or English word *aye*, always, is this word *aei* anglicised. Now if there be any word that necessarily and essentially represents *endless* duration, it is the word *aioon, always being.*

12. You say you find *aioon* the substantive 127 times, while I count it only 103 times in the New Testament. I count the *phrases* where it occurs—you count the word, although it should occur twice in one clause of a sentence. This explains the difference. Five of your 127 are spurious, but for this I care not. You add, "It is translated by the word 'ever' 71 times, and by the word 'never' 7 times." This is a mistake: *aioon* is never translated *never*. There is a negative particle with it. You ought to have said, it is translated in the New Testament 78 times *ever*, three times *evermore*, twice *eternal*, and *world without end* once—84 times equivalent to eternal; and "world 36 times, worlds twice, ages twice, course once, and left untranslated twice." Very particular indeed! Mind, then, it is never translated once a limited time, or a part of any given duration; but on all occasions extends to the full limits of the subject.

13. You also say you count *aionios* seventy-one times, and that it is translated "eternal" forty-two times, "everlasting" twenty-five times, "ever" once, and "world" three times. I have not time to contest your enumeration; it is sufficiently accurate for my purpose—only that it is never, by itself, translated *world*. "Before the world was," *pro chronon aionion*, is from eternity.

14. But, Sir, your manœuvre (paragraph 8) in substituting *eternity* or *eternities* for *aioon*, is too preposterous for a school-boy. Certainly you intended that for your special friends, who know as much of criticism as of the philosopher's stone. But now, with your own data as to the number of occurrences and the common version of them, I have to submit a few facts and reasonings. And first of *aioon*:—

15. This word occurs, you say, 127 times. Now of these referring to God, or Christ, to his own being, perfections, and praises, we have it rendered 36 times "*forever*" or "*forever and ever*," such as Rev. x: 6—"Swear by him that liveth forever and ever." Rom. ix: 5—"God over all, blessed forever." xi: 36—"To whom be glory forever." Rev. i: 18—"Behold I live forever and ever." I formerly noted these at 22, because in 15 of these phrases the word occurs twice; but on your count I now put them down 36. Now, Sir, if in this case this word does not denote endless duration, no word can do it, or rather, there is no such thing!

16. But in reference to the future state of the righteous, we have this same phrase or word translated *forever* and *ever* in the following instances: John vi: 51—"If any one eat of this bread he shall live *forever*." viii: 51—"If any one keep my word he shall *never* see death." x: 28—"They shall *never* perish." "He that doeth the will of God abideth *forever*." 1 John ii: 17; vi: 58; viii: 52; xi: 26; 2 Cor. ix: 9; Rev. xxii: 5. Of this sort there are ten occurrences. Besides these, it is translated 38 times "ever," "forever," and "forever and ever"—making in all 84 times.

17. In reference to the punishment of the wicked, it occurs eight times in five passages—2 Peter. "To whom is reserved the blackness of darkness forever." Jude, ver. 13; Rev. xiv: 11; xix; 13; xxi: 10. "And they shall be tormented continually, forever and ever," or, as you say, for eternities of eternities.

18. Now, waiving the *figurative* uses of this word, we have got it *thirty-six* times applied to God and Christ, to their glory and praise; *ten times* to the future state of the righteous, and *eight times* to the future state of the wicked. I ask, then, by what rule or law of language—what canon of criticism, or for what reason do you conclude that when it is applied to God, to his perfections, to his praise, to the righteous portion of our race in the future state, *it should always signify endless, forever and ever*, in the most unlimited sense; and not have the same signification when applied to the future state of the wicked, but *always* in their case mean ending or for a limited time!! I put this question with the utmost confidence that it never can be, because it never was, satisfactorily answered by any Universalist.

19. But I have not half done with *aioon* yet. I have lying before me the Septuagint version of the Old Testament and the Hebrew Bible itself, and proceed to state a few facts for which I hold myself responsible:—

1st. We find *olem* or *oulm*, in some of its variations, more than *three hundred*, say *three hundred and ten times*, in the Hebrew Old Testament. In all these instances, with comparatively a very few exceptions, it is used to express unlimited time or a *period without end*.

2d. I find also that in the Septuagint *aioon* in some of its flexions, is found more than 320 times, from 320 to 328. In more than *three hundred* of these it represents the Hebrew *oulm*, and, as yourself admit, it fairly represents it.

3d. I was about to state that this word, as well as *aionios*, frequently occurs in the Apocryphal books; but by an interpretation of our rules of discussion, which I never contemplated, even in *criticism* you preclude these writings! Be it so, then. I argue nothing from this fact.

4th. Of some 18 or 20 cases at most, in which the word *aioon* in the Septuagint represents any other word than *oulm*, it is a word or a phrase which is synonymous with *oulm*, or where the Septuagint differs from the common Hebrew text. Now be it observed, that there is no word of such frequent occurrence in the sacred dialect of more definite, of less figurative, or of more ascertainable import, than *aioon*.

5th. For of the 320 times in which it is found in the Old Testament, it is translated "ever," "forever," and "forever and ever," and "evermore" about 290 times! Even in the Psalms of David we have it more than eighty times in such acceptations as, "The Lord shall endure forever." ix: 7.—"Thou hast made him most blessed forever." xxi: 6.—"The Lord is King forever." xxix: 10.—"Thy throne, O God, is forever and ever." xlv: 6, etc., etc.—"All the workers of iniquity shall be destroyed forever and ever." ix: 2, 7.—"His saints are preserved forever." xxxvii: 28.—"The Lord knoweth the paths of the upright, and their inheritance shall be forever." xxxvii: 18. I might greatly multiply these; for if I were to take your way of counting the word in all the phrases in which it occurs, I know not but I should be able to add a hundred more such occurrences in the Old Testament.

20. To all this it will be excepted, no doubt, that this word in the Old Testament, as in the New, is used catachrestically, and in a part of its signification applied to hills, mountains, covenants, priesthood, the land of Judea, etc. Grant it, for this is common to all words in every language. We use the word eternal, endless, forever, in the same catachrestic style every day: "You everlasting talker." "He is an endless declaimer." "She is a perpetual tattler." "He is an endless trouble to me." "He is forever seeking his own honor." I could fill pages of such common phrases. And would you not say that he who thence infers that this is the true and proper use of the word, and that we mean no more by it when we talk of God's existence, of heaven, of future happiness, is, to say the least of him, no very profound linguist and logician—we only add, and of future misery too!

21. To proceed in the same inductive style with *aioonios:* All the learned know, and many of the unlearned have heard, that from *aioon*, always being, eternity, forever, comes *aioonios*, eternal, everlasting. We have the word *eternity* only once in the common version, Is. lvii: 15. "The Holy One who inhabiteth eternity." Here it is *aioon* in the Septuagint. They might, indeed, have rendered the same sort of phrase (Micah v: 12) by the same word; for it is not only *olem* in the Hebrew, but *aioon* in the Septuagint: "Whose goings forth have been of old from everlasting"—literally, from the days of eternity."

22. You have conceded enough for me on *aionios*. You say, out of the seventy-one times in which you find it [some of which are, by the way, spurious readings] in the New Testament, it is in the common version forty-two times translated *eternal*, and twenty-five times *everlasting*, and once *ever*, leaving but three occurrences to dispute about. I venture to say you can not find another adjective of the same construction in the whole New Testament, that is so uniformly rendered by one word in all languages, as this is by the strongest word for endless duration. To confirm this I will only add that I find it more than *ninety* times in the Septuagint of the Old Testament, and only seven times representing any other word than *olem* in some of its forms! in English rendered as in the New Testament, by *eternal, everlasting, forever.*

23. What need have we, then, of farther witness? Look first at the general fact: the words *aioon, aioonios*, occur in the Greek Old and New Testament some *six hundred and eighteen times*, of which extraordinary sum they are properly and literally translated in the common version FIVE HUNDRED AND EIGHT TIMES BY THE STRONGEST TERMS IN HUMAN SPEECH INDICATIVE OF ENDLESS DURATION—such as "eternal," "everlasting," "forever," and in the judgment of the most numerous and learned critics, might as well in many of the others have been as literally translated by the same words. Then look, in the second place, at the special fact: These said terms occur in the New Testament alone, referring to the *continuance* of the happiness of the righteous, *sixty-one times*; and to the *continuance* of the punishment of the wicked *fifteen times*, translated "eternal," "everlasting," "forever." Now from the general fact, and this still more striking special fact, I emphatically, and with intense interest, demand why—for what reason—by what law of language or canon of criticism, shall the *duration* of the happiness of the righteous and of the misery of the wicked be as different as time and eternity, when they are thus so often, and in such various circumstances, set forth by the very same words! On the answer to this question must always hang the fate of Universalism, so far as the meaning of these words is concerned. I hope, then, this question will not be again slurred over but be clearly, fully, and rationally met and answered.

24. A specimen or two of the puerile evasions of their force, as a warning against similar manœuvring in future, will now be selected from your letter of September 25, paragraph 9. After your array of the figurative use of the word *aioon*, age, or world, under the literal representative of it, eternity, you make the following grave objections:—Because we have the *plural* of these words used for the singular, and the plural *twice repeated*, as *tous aioonas toon aioonoon*, used as the most intensive form of the word; you say, "this is a circumstance sufficient to prove that the word does not of itself, radically, legitimately, or properly imply endless duration." A profound objection, truly! A new law of criticism! A single glance into the Hebrew style, into the Bible language, will thoroughly scatter this mist. But I wish all our readers to understand your learned objection, and shall state it again in more familiar style. Because we have the phrases "ages of ages," "eternity of eternities," "forever and ever," to represent endless duration, therefore in the singular number, and without repetition, the words "age," "eternity," "forever," can not mean the same thing; but must mean less in

the singular than in the plural, and less when once than when twice used in the same phrase. A few examples of Hebrew or biblical usage will settle this point. If our readers understood Hebrew, I would request them to read Ps. xvii: 6, 7, 8. lxi: 5. cxlv: 13. Isaiah xlv: 15. 2 Chron. vi: 2, where they will find *olem* in the plural signifying just what *olem* in the singular means. I would tell them to examine the word God, wisdom, dwelling, the wicked, Creator, etc. in the Hebrew, and see whether in the singular and plural forms in which they are frequently found, they have a different signification. Or if they understood Greek, I would refer them to *Sabbaton* and *Sabbata*, to *ouranos ouranoi*, the singular and plural of Sabbath and Heaven, so frequent in the New Testament, which mean the same in both numbers. But as they do not all read these, I will only invite them to examine in the common version such phrases as "the holy of holies," "a servant of servants," "the heaven of heavens," etc. to see whether this intensive form of expression made the words *holy, heaven, servant* in the singular to mean something less than *holy, heaven, servant* scripturally, etymologically, and properly! But if the plural form or a repetition changes the meaning of words, we are still sustained in the question in debate, if not in behalf of the righteous, at least as respects the doom of the wicked; for we are told that "the smoke of their torment ascendeth forever and ever," and "all the workers of iniquity shall be destroyed for ever and ever"!! for ages of ages, for eternities of eternities; and if this expresses not duration without end, language can never express an idea certainly and unequivocally.

25. To sum up this branch of the argument: We have, from your own display of *aei.* always, and *oon*, being, shown that no word etymologically or radically, can more naturally signify *endless being* or *endless duration*. 2. That *ever, forever, evermore*, and *eternal*, are its most common versions in both Testaments. You have examined the New and conceded this. I have examined both Old and New, and if it is disputed I will reinforce it; but I think you will not demand this.—3. When applied to God's being, you admit it means endless. 4. Also, when applied to his glory, it means duration without end. 5. Also, when applied to the praises to be offered to him. And, 6, you also admit that when it is applied to the future happiness of the righteous, it means endless. Now for your reasons why it signifies a limited time, an ending period when expressive of the continuance of the punishment of the wicked.

26. Our readers will doubtless remember that we told them long since that the English Bible enables any honest person of common sense to settle this matter as satisfactorily to himself as though he possessed the most perfect knowledge of Hebrew, Greek, and Latin—because, although the Hebrews, Greeks, and Romans believed and taught future and eternal punishment, their words, like our own "eternal," "everlasting," "forever," etc. were used sometimes figuratively in reference to present things*—just as the most sacred words, God, Lord, Saviour, Redeemer, etc. etc. are with us. There is not, then, a single atom of relevance or propriety in all this Universalian talking about *gehenna, hades, aioon, aioonios*, etc. It is all fog to the eyes of their readers. But as they choose this untoward way, we shall give them messes of it to satiety.

27. My last letter, written on the Ohio, fell short of the stipulated length about one page. I am yet some words, if not arguments behind, if my compositor rightly informs me. Meanwhile, Sir, be assured that I will henceforth omit to notice any paragraph you write, in which there is any expression so grossly vulgar, undignified, and coarse, as in some paragraphs of your last communication. I shall set down such uncourteousness as an indication of your conscious want of argument. I have found some decent and veritable gentlemen among the Universalian laity; but such folks among their clergy are rare commodities.

28. Unless you can forward your replies in manuscript before you send them to Utica, it will be impossible, I judge, to receive them here in time for a monthly exchange. A. CAMPBELL.

* I never saw a Patent from any American Land Office that did not end with these words—"His heirs and assigns *forever*."—Does this prove that Americans have no other "forever" than such as a Deed or Patent conveys!

For the Magazine and Advocate.

No. 15.—Mr. Skinner to Mr. Campbell.

Richmond, Va., December 21st, 1837.

MY DEAR SIR—Yours of the 6th instant, came to hand last evening. I am quite sorry to find my good friend in such ill humor. But, really, I know of no remedy, if you are angry at having your perversions and misrepresentations pointed out, but for you to break off from your sins by righteousness, and from your transgressions by adopting a candid and honorable style towards your opponent. And although you are determined henceforth to withhold from me "the usual compliments of personal respect," I am not so much grieved thereby as to cease bestowing them on you, in hopes of producing in you a salutary reformation. From present appearances, "I was in error in not believing those who told me I would never find a gentlemanly" opponent of Universalism in you. Still, I do not wholly despair. One favorable symptom is, your confession, that "to get into a passion and rail" at me, is not the best way. Who knows but the next step may be a *practical* lesson from the same text?

2. Though you say you "reiterate and stand to every thing" that I say you have misrepresented, like Goldsmith's village schoolmaster,

"For e'en though vanquished, he could argue still,"

yet, as you have not told *when, where*, nor *how* I ever made the concessions you say I did, respecting your syllogisms, etc., I am content to have pointed out the misrepresentations, and willing to leave the decision of the whole matter to the judgment of our readers, whom I request to review my last, and all there referred to. Their good sense will do the rest. Because I did not attempt to analyze and disprove each of your syllogisms, you conclude I "could not detect in them the slightest error or irrelevancy." Were you to assert that the Rocky Mountains were composed of saw-dust, I should deem it sufficient to say, that has nothing to do with our discussion, without attempting to show what they were composed of.

3. The phrases introduced in brackets, into the perverted "dogma," were sufficiently *marked*, and you appear angry at them, only because they preclude the possibility of future perversion. But you say, "to talk about Divine justice being satisfied with penitence and reformation, is placing it below our legal justice." No, Sir, begging your pardon, it is placing it far above. If our legal justice and its administrators, could invariably and certainly effect penitence and reformation in their subjects, and could know certainly when they were genuine and sincere, would capital punishment ever be inflicted? I trow not. Human justice often fails in producing repentance and reformation. Human tribunals know not when professed repentance is sincere, and hence sometimes deem the public safety to require capital punishment. Not so with Divine justice. That can see, and know, and reform the heart, and never be deceived.

4. In your 6th paragraph you complain of my making short work of your "recapitulation of the acceptations of gehenna." The work, my dear Sir, might well be short: for there was nothing to reply to but the quotation of a few texts, all of which, or their parallels, I had before explained, which explanations you had not set aside. You accompany the quotations with several unsupported *assertions*: but assertions are *not arguments*. In compliance with your request, I refer you to the Magazine and Advocate, of September 3, 1836, for an article from my pen, of six or seven columns, in which I argue future punishment. But because I believe and argue future punishment, does it hence follow, as you intimate, that I must "believe in *after death gehenna punishment*"? Would it follow that I must believe in *after death State's prison punishment?* or in *post mortem bastinado punishment?* Not at all. Though I believe in post mortem punishment, and would very willingly believe that *gehenna* referred to that punishment, *if the Bible taught it*, yet I say you have not even proved so much as this, much less proved from it the horrid doctrine of endless misery.

5. Accompanied with a number of doleful exclamations at my supposed temerity, you seem to think, paragraph 7, that future limited punishment would derogate as much from the Divine character, as endless. But can you be serious in such an idea? Any limited punishment, whether here or hereafter, that is emendatory, salutary, and results in the reformation and good of the punished, is not only compatible with, but an evidence of, Divine goodness. But endless punishment must be an unmixed and *infinite evil*, vindictive, unmerciful, and utterly malignant. If God "made his own Son an offering for sin," to redeem and save the *world* from its bondage, will he, nevertheless, *perpetuate sin and misery to all eternity?* Impossible.

6. To pronounce, as in your 8th and 9th paragraphs, a position "too ridiculous for grave reply," and to say the authors quoted in proof of it, "are *perverted*," although fairly and literally quoted, is doubtless much easier than to fairly meet and refute the arguments. I am willing our readers should judge and decide whether the authors whom I fairly quoted, support my *gloss* or not.

7. In your 10th paragraph you seem virtually to concede, but yet verbally deny, the fact so clearly proved by the scriptures I referred to, that temporal and physical punishments were both threatened by Christ and his apostles, and executed under the Gospel dispensation. You appear in great difficulty to know which way to turn, but finally attempt to crawl out by assuming that these punishments were merely the sanctions of the *Jewish dispensation!* Really, Sir, did the *Jewish law* point out the punishment of Ananias and Sapphira? Did *that* threaten bodily sickness and death to the Corinthians, for abusing the Lord's supper? Was it the *law of Moses* merely that Paul followed when he delivered Hymeneus and Alexander [not Philetus] to satan, that they might learn not to blaspheme? and especially when, "in the name of our Lord Jesus Christ," he directed to deliver the incestuous Corinthian "to satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus."—1 Cor. v: 5. Verily you must presume greatly on the credulity of our readers, to suppose you can make them believe all this.

8. The truth is, temporal punishments, as well as rewards, were in existence and employed, in the Divine administration, long before, and independent of, both the Mosaic and Christian dispensations—coeval with the existence of our race—and recognized and more fully explained by both of those dispensations. These facts being indisputable, our readers can judge whether my quotations and arguments "reached within a thousand miles of the point," and whether your former assertion is not a point blank contradiction of the Bible. Temporal punishments being, then, indubitably threatened to transgressors, in the New Testament, and even *gehenna fire* (by your own showing in your note on Matt. v: 22) being threatened *as a temporal punishment*, is there any thing so very absurd in supposing that where *gehenna* occurs in other similar passages, the same thing is meant, or something *analogous* to it? But what analogy is there between *temporal* punishments inflicted for a *benevolent purpose*, and *endless* punishment, *malignant in character, and utterly destitute of all goodness!*

9. The "everlasting destruction" mentioned in one of your quotations, was a temporal destruction, long since executed on the transgressors mentioned, and which followed them for *ages*. I deny no

sanctions which the Gospel reveals. The last struggle you make on the first proposition, is faint indeed—a feeble effort to sustain your sense of *gehenna*, merely by the *antithesis* which it sometimes forms to *heaven!* Your doctrine of *antitheses*, if fully carried out, would send David and Jonah, and many others, both to an *endless hell* and an *endless heaven!* They were once in *hell*, and you doubtless believe they are now in *heaven*. If one is endless, why must not the other be? It would make corruptible crowns endless, if incorruptible ones are, because they are used *antithetically!* 1 Cor. ix: 26. It would make *vice and virtue equal in duration, because opposed in character*. And, indeed, it seems to be your principal aim to eternize and immortalize *sin*, unless I will allow that *holiness* will come to an end! I see no way for you to avoid the adoption of Zoroaster's theory, and allow two Gods, the one good and the other bad, both alike self-existent and co-eternal! But I believe that as evil had a beginning, so it will come to an end. And thus has come to an end your first proposition. Amen.

10. I proceed now to notice what you say on the second proposition. You adopt a curious manœuvre, paragraph 11, to evade the force of my argument on the radical derivation and meaning of *aion*, from *aei*, always, and *oon*, being. You "appeal to the reader whether *aei* does not, in every" passage cited, "mean duration *endless* as the subject with which it is connected!" *Endless* as the subject, etc. Ah, there's the point! For it is *not once* connected with an *endless subject*. In every instance where it occurs in the New Testament, it expresses, and applies only to, temporal or limited duration. Is it not strange, Sir, if it naturally and literally mean *endlessly*, that it is never so used in the New Testament?

11. You are placed in a singular dilemma. You maintain that *aion* and *aionios*, "in their *literal* sense, are only applicable to God and that world which is itself eternal;" and that they belong, and are applicable to, time only in a *figurative, metaphorical*, or *inferential* sense! See your letter to Mr. Montgomery, and numbers 10 and 14, to me. And yet the word *aei*, the only root that imparts to these words the idea of perpetuity of duration, is *eight times* used in the New Testament, in reference to *time*, or the present state, and *is used in no other sense!* Verily, the public must form an exalted opinion of your philology and exegetical skill!

12. It may not only be conceded that *aei*, (always,) but also that *aion* and *aionios* mean duration as endless as the subjects with which they are connected. And thus virtually, though reluctantly and indirectly, you are at last compelled to allow, what we have all along contended for, that the precise sense of these words is to be gathered from the connection in which they are found, and that the subject they are applied to, gives important modifications to the meaning of the adverb, the substantive, and the adjective. Thus it devolves upon you to prove, and I again, for the *third* time, call on you to prove, from the *nature and object of punishment itself*, that it must be endless. For this must be done before either of these words can afford you the least aid in the support of your dark theory of endless wo.

13. You present our readers with an onerous mass of your lucubrations on the words *aion* and *aionios*, which will prove, in the main, as useless to your cause, as you intimate our whole logomachy will be uninteresting to our readers. I shall save myself the labor of writing, and them the task of reading, a formal reply to all you say; but shall notice all that has any weight or bearing on the subject in dispute. It seems we are nearly enough agreed about the number of occurrences of these words in the New Testament. I shall not dispute your account of the number of times they occur in the Old. For I have not time (wishing to send this immediately to the printer) to collate their occurrences in the Septuagint, nor that of *oulem* in the Hebrew. Nor is it at all necessary. You have conceded amply enough for my purpose, without this labor.

14. We are not in dispute whether *aion* and *aionios* are ever used to signify endless duration. I not only concede, but argue, that when applied to God and his perfections, they necessarily have this meaning—and that, from the very nature of the subject. And were you to find them 6000 instead of 600 times, in their various forms and flexions, in the Old and New Testaments, and out of that number, 5900 times applied to God and his perfections, yet if, in the other hundred, they were applied to a variety of things of short duration, and which from their nature could not be endless, you would not have gained one step towards establishing endless punishment from the force of them, unless you proved by something else, that punishment must be endless.

15. You are quite too prone to assume, without any attempt to prove, that the texts you quote, relate to the *future state*. You assume that the future state of the righteous is referred to in the nine texts cited in your 16th paragraph; whereas it is not certain that *either* of them has any such reference. The majority of them evidently refer to the *spiritual life* of the believer under the Gospel dispensation, without any reference to the endless perpetuity of happiness in the future state: the same as John iii: 36; v: 24, 25; xvii: 3; and their parallels. So, also, with the five texts referred to in your 17th paragraph, you assume that they all relate to the *future state of the wicked*, which is not conceded with regard to *either* of them. And until you make some effort to prove that they have that reference, they are utterly useless to you and your cause; and, let me add, equally so even if you do prove that reference, until you can show punishment to be endless, by some stronger term than *aion* and *aionios*.

16. You assert, paragraphs 19 and 22, that "there is no word of such frequent occurrence in the sacred dialect, of more definite or ascertainable import than *aion*," and that I "can not find another adjective of the same construction in the whole New Testament, that is so uniformly rendered by one word in all languages, as this (aionios) is by the strongest word for endless duration." And paragraph 23, you say, *aionios* in the Old and New Testaments, is "properly and literally translated *five hundred and eight times by the strongest terms in human speech indicative of endless duration*"! On these declarations I remark, in the first place, that *everlasting, eternal, forever*, etc., are *not* the "strongest terms in human speech (nor in the English language) indicative of endless duration." The word *endless* itself, is much stronger, more emphatical and definite. Why did not our translators use it? Evidently because they knew *aionios* would not bear it. In the next place I ask, are not the words God, Christ, man, woman, faith, hope, charity, peace, mercy, truth, and indeed, almost every substantive that occurs in the Bible, of more fixed, uniform, or definite import than *aion?* Has the meaning of any of them ever been as much disputed about? The phrase "same construction," above, was very artfully inserted; for I know of no adjective of the *same construction as aionios*. I have not time now to examine many adjectives of any kind. But I have just glanced at two—the two first that happened to come into my mind. I find *sophos* occurs in the Greek New Testament *twenty-two* times, and in every instance is translated *wise*. Nobody can mistake its meaning. *Kalos, kalon*, occurs *ninety-nine times*, and is rendered *good* in almost every instance. In a few places it is rendered *goodly, meet, worthy*, and *honest;* but in these places it *means good*, and might have been so rendered uniformly, with propriety. There can be no dispute about its meaning. Is it so with *aionios?* I allow that its meaning is easily ascertained by its subjects and connexions. But then its meaning varies exceedingly in different places, even by your own showing, paragraph 20 and note to your 26th.

17. You take much pains, paragraph 24, to parry my argument drawn from the use of the double plural, or the most intensive forms of *aion*, against its signifying, necessarily, an absolute eternity. You *wish* our readers understood the Hebrew—how readily you could convince them by the use of *oulem!* And yet, in some of the texts referred to, *oulem* does not occur! Perhaps your references are wrong. Well, no matter. For what you have said on the use of English words and phrases, will help me quite as much. And pray, Sir, does not "servant of servants" signify a person more degraded, or of lower rank, than an ordinary servant? Does not "holy of holies" signify more holy than common? Does not "heaven of heavens" signify a higher state of exaltation than simply the word heaven? But, Sir, are there *common eternities* and *intensive eternities?* i. e., *longer* than *common eternities?* I ask, then, again, if the double plural *(tous aionas ton aionon)* does not imply a longer period, naturally, than simply *aion?* But even in the double plural, or most intensive form, of *aion*, it is sometimes applied to mere temporal things and periods. Isa. xxxiv: 10—"It shall not be quenched, night nor day; the smoke thereof shall go up forever: from generation to generation, it shall lie waste; none shall pass through it *forever and ever*." Of this class, and evidently borrowing its phraseology from this very text, is Rev. xiv: 11—"The smoke of their torment ascendeth up *for ever and ever*," etc., and its parallel, Rev. xx: 10. For, that these all relate to *time*, is evident from the fact that time is here divided and marked by "day and night."

18. To sum up, then, the amount of this investigation thus far, on both sides, it is evident—1. That *aion* and *aionios* often signify endless duration, especially when applied to God and his perfections, which subjects necessarily fix this meaning upon them. 2. That where the subject does not determine the exact meaning, they signify a *long* but *indefinite* period, (when relating to duration at all.) Parkhurst, an Orthodox and standard lexicographer, (and with him agree all the best lexicographers,) says of *aion*, that it "seems to be *much more frequently used for an indefinite than for an infinite time*." 3. That they sometimes signify *spiritual and continuous*, without reference to duration, as in John iii: 36; v: 24: vi: 51; xvii: 3, and their parallels. 4. That they signify a very long duration, but temporal or confined to time, (as even you admit,) as when applied to hills, mountains, covenants, priesthood, possessions of lands, servants, etc., and, as I have shown above, even when used in their most intensive form, the *double plural*. 5. That they are sometimes used to signify a very *short* period when that *seems* long, as in the case of Jonah, (ii: 6,) where he calls *three days* "for ever." And permit me here to ask, may not the punishment of the wicked be sometimes connected, in Scripture, with these words, for this very reason—that it must *seem* very long, even longer than it really is? and thus these words would not *necessarily*, even in their most intensive forms, signify *endless*.

19. Having now answered your letter in every particular, except your repeated calls for my reasons for not allowing *aion* and *aionios* to signify endless when applied to punishment, I proceed to give some of those reasons. You having failed to prove the affirmative, I proceed, though properly the labor does not belong to me, to prove the negative. My reasons, then, are—1. That endless punishment would be *useless*. It can be of no possible advantage to any being in the universe—to God, angels, saints, devils, or the damned. The only supposable advantages any beings can derive from any thing, must be either *pleasure, honor*, or *profit*. But neither of these can accrue to any being in the universe, from endless torment. 2. It is not only useless, but absolutely *pernicious*. It must of course be pernicious to the sufferers themselves: it must also be pernicious to the happiness of saints, angels, and all benevolent beings that know it; especially if they are *fit* for heaven, possess the spirit of the Gospel, and "love their neighbors as themselves." It must

be pernicious in its *example* and *influence* over all moral beings, exhibiting in the *Father of all*, the spirit of *infinite malignity* and *revenge insatiable!* 3. It is highly *dishonorable* to God. It supposes either that he *could* not prevent it, or that he *would* not; and therefore makes him either *weak* or *malignant*. 4. It stands directly opposed to the infinite *benevolence* of God. If God be benevolent at all, he is infinitely so, unchangeably so, endlessly so. Therefore he is, and eternally will be, good to every being he has ever created. Endless misery necessarily denies this. 5. It is opposed to the *mercy* of God, for the same reason that it is opposed to his goodness. God's tender mercies are over all his works; but they cannot be, if any suffer endless misery. 6. It is opposed to the *wisdom* of God. As it is opposed to his honor, benevolence, and mercy, we may reasonably suppose his wisdom would have provided means of preventing so great a misfortune to himself and his creatures, if it had foreseen and could have prevented it. If it did not foresee, or if it could not devise means to prevent it, his wisdom could not be infinite. 7. It is opposed to the *power* of God. Not only would his power, if omnipotent, prevent such a doom of his children, for the honor of his other attributes, but as he has revealed it as his will that all should be saved, it must be because *he can not effect his will*, if any are endlessly miserable. 8. It stands equally opposed to the *justice* of God. Man is a finite being in all his attributes and powers—all his actions are necessarily finite and limited. The justice of God, then, would be violated by the infliction of *infinite* and *endless* penalties for *finite* and *limited* transgressions. 9. It is opposed to the *veracity* of God. For he has declared that he will *not* contend forever, nor be always wroth; and that he will *not* cast off forever.—Isa. lvii: 16; Lam. iii: 31. 10. It is opposed to the general voice of revelation, and to numerous positive declarations of the Bible in favor of the final salvation of all men, as I shall show on the last proposition. *Therefore, endless punishment can not be true.*

20. In conclusion, can you assign as many and strong reasons why endless punishment *must* be true? If I count correctly, you have occupied more room than I have, exclusive of this letter.* Suppose you publish two in succession, without waiting for my answer, if you are so anxious to progress with the matter. I will answer without delay, and shall be willing to do the same with you, when I come to have the affirmative. I would trust my manuscripts and proof reading to you, had you shown a disposition to treat me with fairness and honesty; but as the matter now stands, I must be excused for wishing to have them first put in type by a friend. The mail goes from here to Utica, by steam, in from three to five days.

Yours, in all kindness, D. SKINNER.

*About one column and a third more, of our paper. A. B. G.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, JANUARY 14, 1838.

MARK VII: 1-23.

We find the following letter from Mr. S.'s youngest son, while he was resident for a time in the city of New-York:—

"Dear Father—Dr. ——— has just returned from Europe, and like many others, I was led this day to his church chiefly by curiosity. He alluded to his recent travels, and told his hearers that he had found that the clergy in Scotland, and likewise some in England, were in the habit of giving their congregations expositions of Scripture, in the forenoons, in the manner of a running commentary, and which is there called a lecture, and in the afternoons they invariably give a sermon. He told us he had heard the far-famed Dr. Chalmers give an expository lecture one forenoon, and that in conversation with him and others in the ministry, he had been induced to regard this practice as highly conducive to interest and instruct a congregation. He told us he meant to give such expositions quite frequently hereafter, and on the present occasion he read from the 1st to the 23d, verse of the 7th chapter of Mark's Gospel, for lecture, as he called it. To show you, my dear father, that I was not an inattentive hearer, I will try to give you the outline and substance of his expository remarks.

He first spoke of the dislike and hatred with which the Pharisees and chief men among the Jews, regarded Jesus, and of their ever watchful scrutiny to find an occasion to accuse him. Fain would they have made him answerable not only for his own actions, but likewise for those of his followers. The accusation in this instance was for non-conformity to an usage, established not by Moses, but by the expounders of his laws.—He told us the Pharisees were so strict in the observation of this commandment of men, that the Talmud tells of a rabbi, who, being confined in prison with a small allowance of water, and having spilt a part, chose rather to suffer or die of thirst, than omit this washing of his hands with the remainder. This attempt to charge profanity upon him, Jesus answers by asking them why they neglected and transgressed the law of God out of regard to their traditions, and, as an instance of their setting aside the commandment of God for the sake of their traditionary rites, mentions a notorious breach of the fifth commandment. He told us that the Romish clergy had obtained immense estates and riches in England and elsewhere, by rich men deeding to them, chiefly on their death-beds, portions of their property that they might secure their priests' good offices for their sinful souls. The priests, scribes and chief Pharisees had practiced a similar delusion on the people of their day, encouraging the practice of devoting property to God and to the temple, as they said, that was, in reality to themselves. If at a rash moment, or in a transport of passion, any one refused any thing to a friend, or even to his parents by saying it was devoted or *corban* for the altar, this, their teachers taught them, was of binding force and validity: Better that they should continue to refuse relief to a parent than retract their dedication of a gift to the altar. Here I thought of certain priests in our own day about as famous for extracting money for the "Lord's treasury," that is, their own, as were their predecessors in either the Jewish or Roman churches. The Jewish doctors invalidated another commandment by the same superstitious observance, inasmuch as they taught that debtors might dedicate their property to God or the altar, and so defraud their creditors of their just claims. Thus were two divine injunctions set aside, and injustice and unnatural cruelty sanctioned by a lesson of priestly invention and authority. Here Dr. ——— very appropriately cautioned his hearers against any doctrines or observances which had not their foundation in the clearly revealed will of God. He did not expressly say, but what he said implied that, the will of God was to be discovered only in the Scriptures of the Old and New Testaments. Here I thought the Dr. in an error, as on many points the Scriptures are altogether silent, and as, I thought, we are justly and logically entitled to infer God's disapprobation where punishment or infelicity follows any action, and his approval where satisfaction and happiness follows any course of conduct. Without any endeavor on their part to deceive others, however, I thought it was very easy for the clergy to deceive themselves on this point; as they are the professed messengers from God to man, and devote themselves rather exclusively to the interpretation of the Bible, it is natural that they should over-estimate the importance of their peculiar vocation, and magnify the book of Revelation at the expense of those of Nature and Experience.

Our preacher, or, in this case, lecturer I might say, now went on to observe, that our heaven-sent Teacher seldom allowed any occurrences to pass without employing them for the purpose of impressing the auditors or spectators with some lesson of profit and instruction. This method of instruction, he observed, had much to recommend it. Those who heard Jesus, when they saw this washing of hands, or a sower sowing his grain, etc., were likely to recollect the observation which Jesus made in reference to these things. He added, that were our minds fully fraught with useful truths, and were we earnestly desirous of being the instruments of disseminating good, we would find no method better adapted to our purpose, than this of employing common occasions and every-day incidents as the vehicles to convey good and appropriate instructions. He said that parents and instructors of youth might make the reading of history very useful to those under their charge, by copying this method. Here, father, without flattery I thought of you. In addition to the appropriateness of the occasion for the remarks which Jesus was about to make, Dr. ——— bade us notice the call—Hearken unto me every one of you, and understand. The useful lesson which Jesus meant that the people should carry away on the present occasion, was this: That they need not dread any defilement they could receive from unwashen hands or dishes, or from any food which could enter their mouths; that the defilement they should be afraid of was from that which proceeded out of their mouths. This saying Jesus thought worthy of acceptation and reflection, for this is implied in his call to those who have ears to hear, to attend.

It would appear from the narrative, that even the constant attendants on the instructions of Jesus could not penetrate the obscure and hidden sense of this saying, and that their imbecility of mind was surprising to him. Here our lecturer expatiated upon the unwillingness which the mass of men, in all ages, have manifested to undergo the exertion or labor of mental research and reflection. In his disciples this mental sloth and indolence was looked upon with surprise, and, no doubt, with grief by their Master.

The train of thought which becomes us as arising from this portion of our Teacher's recorded instructions, is different from that which the immediate hearers of it might have pursued to advantage. Let us be impressed said Dr. ———, that as a man thinketh in his heart, so is he. Let us bear in recollection that by our words we are to be justified, and by our words we are to be condemned. The tenor of our conversation showeth the state of the mind within, and what manner of spirit we are of. The heart is the fountain, and words are the streams; to have the streams pure and incorrupt, we must make it our business to purify the fountain. By conversation we not only show what we are, but we may, by the same means, operate upon others, very extensively, for good or for evil. For this reason, also, we ought to endeavor to be able out of the good treasure of our hearts to bring forth good things, and likewise to bridle our tongues lest we promote an evil rather than a good cause."

Our young friend concludes this summary of the discourse which he had heard, by saying, that although he thought the speaker had extoled, rather extravagantly, the Bible in a former part of his discourse, or rather undervalued other sources of instruction, yet he fully coincided with him when he told his audience that the best treasure with which their hearts could be furnished, was the word of Christ dwelling there richly in all wisdom. Of this treasure, he tells his father, he had that day resolved to acquire and possess more and more. May all such resolutions be prospered. P. P.

For the Magazine and Advocate.

LIFE.

TO YOUNG MEN.

"For what is your life?—it is even a vapor, that appeareth for a little while, and then vanisheth away."

What is your life?—"Seventy years," says one; "I have yet fifty remaining"—Theories apart, is not this the language of the greater part of mankind? Alas! too true—but does the ex-

perience of mankind confirm it? do the bills of mortality respond in affirmation thereof? or, do they echo back the words of the text, "a vapor?" When we reflect that the life, the vitality of man is his breath; for when "God breathed into him the breath of life he became a living soul"—and that he can not lay by a single breath for an hour of need, will not every breath he breathes answer, "a vapor?"

It is natural for man to love life, and hope to attain to old age, and in the early part of life, to look forward impatiently to the future, and thus—

"Counting on long years of pleasure here,
Is quite unfurnished for the world to come"!

While looking forward to middle life and old age, and long before they have attained either, their "life *vanishes* away." Said the Bard of Ayr,

"O man! While in thy early years,
How prodigal of time!—
Mispending all thy precious hours,
Thy glorious youthful prime."

Said an American philantrophist, and it should be had in everlasting remembrance, "if you love life, do not waste your time." One thing is certain, whatever may be the convictions or theories of men, in their reflective moments upon the subject, they are *practically infidel*. Yet, notwithstanding their practice, the text, though poetic and metaphoric, is *eternally true*. Even if a few attain three score years and ten, with ten more added, yet their rapid flight has soon, ah! too soon, brought the time when their days are emphatically "*labor and trouble*"—they feel that their days have passed as a *dream*, and can respond to the sentiment of the Patriarch paraphrased,

"Our days, alas! our mortal days,
Are short and wretched too—
Evil and few, the Patriarch said,
And well the Patriarch knew."

How important, then, that we duly value life—that we appreciate our time—that we labor assiduously in youth, to lay up a valuable fund of ideas, which should we live, will profit mature years and comfort old age—and thus both by precept and example, to—

"allure to brighter worlds,
And lead the way." W. A. H.

Marcy, December 14, 1837.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, JANUARY 12, 1838.

UNION OF THE HERALD OF TRUTH WITH THE MAGAZINE AND ADVOCATE.

This event, long desired by so many brethren in Western New-York and elsewhere, has at length taken place, as will be seen by the following announciations relating thereto. The various particulars are all placed together, as it is HIGHLY IMPORTANT that the subscribers to the *Herald* should particularly notice, and carefully practice, the directions and requests there given.—EDS.

TO THE PATRONS OF THE HERALD OF TRUTH.

The time has come, when I must resign the situation, which, for nearly two years, I have occupied, as the conductor of a periodical encouraged by your support. I have consented to unite the Herald of Truth with the long established, and faithful co-worker, the Evangelical Magazine and Gospel Advocate. Subscribers to the Herald, will hereafter be supplied, it can not be said with *another* paper, but the same one, much improved, under more skillful hands, and with the means to do that ample justice to you, which we had anticipated to do—and supplied, too, on precisely the *same terms*.

The cause of this step, can be stated in a few words:—the want of capital, to enable us to wait on most of our subscribers as long as they seem to desire. Already have we been subjected to much and serious inconvenience, whereby we had neither peace nor rest, day nor night. Could we have commanded the half that is due us, these difficulties might have been avoided, and we encouraged to go on. Under existing circumstances, we feel unwilling to complain as much, as otherwise would have been just. The money pressure is, and has been every where severely felt; the state of things around us, in this respect, has been almost unparallelled. The non-circulation of small notes, has not been among the least of the causes, by which we have suffered. Thus, by law, we were prevented from receiving our subscriptions, unless in specie. Although usage has, to some extent, abrogated this law, still, all will allow that it has suppressed, to a considerable extent, the circulation of small notes in the country. We know it is not customary for publishers to apologise for delinquent subscribers, we however feel that our confidence in those that owe us, is not misplaced. It is not, then, from the want of patronage sufficient to pay the expenses of the Herald, that we have united it with the Magazine and Advocate, but from the want of capital to do business in the way that we should probably have to, if we continued. What is our loss by this union, is certainly a gain to the subscribers of the Herald. It would not become us to apologise for sending them this paper in lieu of the one they have been taking—the number and talents of its Editors and Correspondents, are a sufficient guarantee of what they may expect to receive; what we have to say particularly interests us, and we believe that when we speak to the patrons of the Herald, we are speaking to friends indeed, who are "friends in need." Of the liabilities we have incurred, by sending the Herald weekly to you, many yet remain to be paid, and unless they are, further efforts of ours in the cause in which we have engaged, will be to some extent paralyzed. It is partly in your power to prevent this, and that, too, without the least expense or inconvenience to yourselves—nay, more, you will, at the same time, be benefitting yourselves and the cause. Are you not willing to do this; and thereby assist me, benefit yourselves and the cause? Then continue your names as subscribers to this paper, recollecting that by each one that orders a discontinuance, we suffer loss, as it depends on the continuation of your patronage, whether we will be able to pay our debts or not.

In addition to the other original matter, the interesting discussion between Br. Skinner and Rev. Alexander Campbell, is in progress and is published in this paper, which is certainly no small consideration. This change will not absent us from you, as we intend to visit you as often as once a week over our usual signature. So you will not only hear from us for awhile, as often as ever, but from many others you will hear more "welcome news from Zion bearing."

We have one more request to make of you, especially our agents, which we wish to be particularly observed, which is, that all the names you have procured as subscribers to the Herald of Truth, be returned as soon as possible to me, at Rochester, N. Y.

And now I leave it for Br. Grosh to cater for you, and deal out to each of you, of that spiritual "bread of God, which cometh down from heaven, and giveth life to the world." GEORGE SANDERSON.

Rochester, January, 1838.

A CARD.

We return our unfeigned thanks to the agents of the Herald of Truth, for their very friendly co-operation in our behalf, and to our editorial associates and correspondents, whose names will ever be remembered in love. Go on, brethren—do not relax your efforts, for it is your Master's good pleasure to give you the kingdom.

G. SANDERSON.

AGENTS OF THE HERALD.

We intend to immediately send you the bills of those who are in arrears in your vicinity. As it is absolutely necessary for us to adjust our matters, will you please collect, and deduct therefrom the usual commission, and accept our thanks? G. SANDERSON.

REMITTANCES FOR THE HERALD OF TRUTH.

All remittances for the 3d and 4th volumes (the two last) of the Herald of Truth, must be made to me, as heretofore, at Rochester, N. Y., unless in sending pay for current volume of this paper, it should be more convenient to remit at the same time what is due to Brs. Grosh and Hutchinson. G. SANDERSON.

TO THE PATRONS OF THE HERALD OF TRUTH.

Who are not, also, subscribers to the Magazine and Advocate.

Having frequently been solicited by many prominent Universalists in Western New-York, to strive for a union of these two papers, and finding that Br. Sanderson agreed with us, on general no less than on individual grounds, in the propriety and benefits of the measure, we have, with him, entered into the arrangements above named. The generous friendship of Br. Sanderson has been too partial to our merits, and those of our paper; and has left us nothing to promise for, but much to moderate in your expectations. What we *can*, we *will* do to merit your confidence and support, and promote the common cause of universal benevolence. But we beg you to remember, that we are yet deeply indebted for the Magazine and Advocate, to Br. Skinner, its former proprietor—that if our list *is* large, it cost us more, and our expenses are, also, greater, on that very account—that the "pressure" has the more severely affected us, because a considerable portion of our subscribers are in the Canadas, the Western and Southern States, where the pressure was and is heaviest, and the notes of which are at an enormous discount here. To all this, add the fact that we, too, are destitute of capital—dependent wholly on receipts from subscribers—that to our former burdens we have now added the debt of this purchase—consider all these facts, and we feel certain of your sympathy in our cares and labors—your forbearance and charity for our errors and short comings, and your aid in procuring what new subscribers you can, and especially in making *to us* as prompt payments as possible for *the present and future volumes*. We know there is yet much room for improvements in our paper, and as rapidly as you furnish us with the necessary means, we will do all that in our power lies to make them, and thereby merit your confidence and support.

To the Editors and Correspondents of the Herald—in whom we have always seen friends, and to whom, generally, we are already indebted for much aid and many favors—we prefer the humble request that they will continue to the united papers, the valuable aid and support they have rendered to the Herald.

The Agents of the Herald are affectionately entreated to continue to us the aid and influence by which they so generously benefited Br. Sanderson. Like him, we will endeavor to prove ourselves grateful for it, by using it for the furtherance of the same good cause.

In conclusion, may we not congratulate the Universalist public, that the supporters of these two separate papers, will now be more closely and endearingly united by the union thus formed? We believe such *will* be the effect—that communicating with each other in, and receiving information of each other from the same paper, they will grow in the knowledge and love of each other, and of the Gospel in which all are co-workers with God. If so, the union will prove, as the proprietors of both papers believed, a great public benefit—exerting a social religious influence, which, though unseen, can not but be felt, and be productive of much good wherever either paper was taken and read in the love of the truth.

Thus looking forward with joyful hope—and back with much gratification at the harmony of feeling subsisting between both the papers, in time past—we greet our new patrons, agents, and correspondents with an affectionate spirit, and tender them the right hand of brotherly love and fellowship.

A. B. GROSH,
O. HUTCHINSON.

CAPITAL PUNISHMENT.

The following excellent, sensible remarks on this subject, are taken from the Message of Governor Vance, of Ohio, to the present Legislature of that State. I rejoice to see them, and hope they will meet a ready response from the body to which they are addressed. I can conceive no sound reason for retaining this barbarous feature in our criminal code—or its kindred feature of imprisonment for debt, in our civil code. Both are relics of darker and less humane, just, and politic ages—both can easily be superseded by means far more effective to attain the ends for which they were established—and both are subversive, in a greater or lesser degree, of the very justice and morality they are intended to support and advance in community. My experience, though brief and limited, enables me to endorse the statements of the first paragraph—it *is* a fact that the *certainty* rather than the *severity* of punishment, prevents crime, and that this *certainty* is continually subverted, set aside, by the *severity* of the laws and the *humanity* of the jury. No person of excitable mind has ever read Confessions, and accounts of executions, in his youth, without having felt the seductive influences of the enterprises narrated in the one, and being led to make a hero or a saint of the executed. It is high time, then, to do away these evils, and to institute moral processes for the *reformation* rather than the destruction of criminals. A. B. G.

"The certainty of punishment is one of the greatest restraints upon the commission of crime. In cases where our laws affix capital punishment, it is believed that many escape, from the repugnance we all have to the taking away of the life of a human being. That public executions, and publications of confessions made by culprits—generally exaggerated, and at all times of doubtful authenticity—have a most dangerous and pernicious influence upon society, I have long believed. The pomp, parade, and circumstance that accompany them, by heroizing their subjects, instead of being a terror to the vicious and the lawless, such is the vanity and frailty of poor human nature, that in place of shrinking from the spectacle, they seek the notoriety and thirst for the distinction.

"From the security and excellent discipline now in our State prison, no danger is or can be apprehended from the confinement for life of this grade of culprits. I therefore respectfully submit, whether it would not comport with the public feelings, and give equal security, to do away capital punishments by substituting confinement for life in our State prison.

"Imprisonment for debt appears to have attracted the attention of the benevolent and humane portion of society throughout every government advanced in the scale of civilization. That it is a relic of barbarism, that ought to be struck from the code of civilized nations, is what I have long believed. In the observations that I have been able to make upon this subject, I have never discovered that it has been carried into execution but on two principles of action: the first, to gratify malice, and the second, to force the debt of the unfortunate out of some humane and benevolent friend, that would not see an old acquaintance, who, perhaps, had seen better days, incarcerated in the prison house. Your attention is earnestly solicited to this subject, under a full belief, that the year 1837 will close the period in our State history, when to be unfortunate and in debt, is a criminal offence."

THEORY AND PRACTICE.

In our researches after truth, we shall very probably find men teaching one thing and performing another—or, from a ground-work of pure and righteous principles, deducing wrong systems of action. In such cases, we should carefully avoid confounding principles with men, and we should be strict and candid in separating the wheat from the chaff.

The infidel has made the practices of Christians, one point of sneering and attack upon Christianity. We acknowledge it to be a humiliating fact, that there have been many deeds committed by professors of Christianity, which illy comport with the precepts and requirements of sound morality. Yet the infidel has committed a great error, in thus attacking these as though they were the principles, or the effect of the principles of the Gospel itself. Truth is eternal—"Principles are eternal"; the truths and the principles of Christianity are handed down to us on record, and such as they were at their first promulgation, they are now. To the record, then, let the infidel go—on the principles of the record let him make war, if he can. He will there find the pure morality of Jesus. However beclouded and mis-reflected it may have been by the creeds and the actions of men, there it blazes forth, undimmed and unchanged, in all the brightness of its heaven-born lustre.

By this illustration we should be taught, whenever a theory is advanced, to go directly to the principles of that theory, and there examine their tendencies and their truth. Men are fallible mediums of truth, and through them it is liable to be misrepresented and perverted. "Principles, not men," is a motto worthy of universal adoption. Prejudice, misunderstanding, and wrong practice, will obscure the teachings of truth's best missionaries, and render them the sources of error, unbelief, and scorn But with the theory itself, plain and palpable before us, and with the aid of God, we may hope to arrive at truth as it is.

We should also learn by this, to let our practice correspond to our theory. Were this the case, we should stand in the place of the theory itself—"living epistles, known and read of all men." Then an attack upon us would be an attack upon our theory, and all the good influences of that theory operating in us, would furnish powerful weapons for our defence. Unbelievers do not generally attack our Master, but his followers—our Master was the living representative of the Gospel—and they hardly wage direct battle with that. Let us more closely imitate our great Exemplar, and the glory of Christianity will shine forth resplendent as the sun, and the nations will behold, and acknowledge, and feel the power of its truth and its brightness. E. H. C.

SUBSCRIBERS TO THE HERALD—It will require some time to get our mail books regulated, especially by the addition of your names thereto. Hence some delay may occur in sending you our first number, as the transfer was not made until after this volume was commenced.

If any of you *must* discontinue, and *can not* get some good subscriber in your stead, notify us *immediately*, free of postage. *Postmasters*, generally, or our agents, will give such notice.

Of *Agents* for the Herald, we request what we requested of our original agents—that they will please regulate their lists as early as possible—taking papers sent to discontinuers, and giving them to new subscribers, until they can learn, pretty nearly, the number of copies wanted for the year. Then, noting carefully all the transfers, who are old, and who are new subscribers, send us the names of subscribers and *Postoffices* plainly written. In sending pay for either past or present volumes, be careful to state on *what volumes*, and to *whom* it is to be credited. This is *very* important.

N. B. All new subscribers obtained *after this date*, and all payments for the *present volume* made *after this date*—in short, all business relating to either paper, from and after the present time, must be sent to, and transacted with us, in this place. Address

GROSH and HUTCHINSON.
Utica, N. Y.

*** The Book store and Office of the Magazine and Advocate is in Catharine-street, a few doors East of Genesee-street. Catharine-street is just below the Canal, between it and the Rail Road. G. and. H.

TO READERS.—The entire Letters of Brs. Skinner and Campbell and the notices connected with the transfer of the Herald, necessarily crowd out many articles intended for this paper, and among the rest Br. Rayner's Essay. We would have given notices in an Extra, but this increase of business at this very busy season, rendered it impossible. We will make amends some other time. Till then excuse us. A. B. G.

TO CORRESPONDENTS.—Until the crowd of business is past, let religious notices be here by Monday, and obituary and hymenial notices at least a week, before publication day. A. B. G.

PAPER MONEY,

It is a fact that of the remittances received for a few weeks past, not more than one-fourth of the money is bankable here. Will not our agents be careful and send us this State or United States bills, if possible. If not, Eastern money is next best to us. Southern and Western money we are compelled to sell off at a heavy discount, and Canada money we can not dispose of at all. In such cases we must charge the loss to the subscribers. We are frequently inquired of, if Eastern small bills will answer our purpose? We answer Yes, if it is not convenient to send this State money. G. and H.

NEW AGENTS.

Will J. H. Smith, Chestertown,—M. W. Jenkins, Marengo,—Nelson Coleman, East Richfield, A. Mills, Manlius, and Stillman H. Harvey, New-Port—Josiah Wright, Constantia—Edward Lindsay, Fort Plain—Luke Baldwin. Ogdensburg—Ezra P. Church, South Bainbridge, N. Y.—O. Eaton, Brockville, and B. D. Austin, P. M. Le Ray, O.—Levi Harris, Troy, Wisconsin Territory, please act as agents for this paper.

☞ For a list of agents see number 33, 34, 35, and 37.

UTICA—UTICA.

We believe our list in this city *can* be increased by our friends, and that *now* is the time to do it. We believe that *every* copy taken by new subscribers, will do more good to *them*, and more for *the cause*, than its cost.—What say our friends—will they try, each one, to get us more subscribers? A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. WAGGONER at Eatonville and at Esq. Snells in the evening—Br. BRITTON at Burrvilie—Br. FRENCH at Brownville—Br. J. T. GOODRICH at Norwich village—Br. C. B. BROWN in Jenning's Corners, Palermo—Br. SIAS at Tug Hill and on the West Road in the evening—Br. DOOLITTLE at Big Brook meeting-house, South New-Berlin.

There will be preaching on the fourth Sunday inst., by Br. C. B. BROWN at Caughenoy—Br. WAGGONER at Middleville and at Cold Brook in the evening—Br. BRITTON at Lockport at 11 A. M. and at Carthage in the evening—Br. SIAS at Potsdam, and as friends may appoint in the evening.

There will be preaching on the first Sunday in February, by Br. BRITTON at Plesis, and at Theresa in the evening—Br. SIAS at Perch River and at Pamelia Four Corners in the evening.

Br. WAGGONER will be preach on the evenings of January 22d, near Esq. Bates—23d at Lasselsville

Br. DOOLITTLE will preach on the evenings of 26th inst. at the Mayhew school-house.

Br. BRITTON will preach on the evenings of January 23d, at Fox Creek—24th, at Cape Vincent—25th, at Lyme, near Br. Halloway's—26th, at Pillar Point—29th, at Wilna, Sandhill—30th, at New-Philadelphia—31st, at Person's Corners—February 1st, at Alexandria Bay—2d, Thompson's school-house.

Br. SIAS will preach on the evenings of February 1st, as Br. Comstock at Alexandria may appoint—2d, near Anthony's—3d, near Zuller's in Parmelia—5th, at French Creek—6th, on Pillar Point, near Br. Stone's—7th, near Br. McWain's.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

P M, Cooperstown, for J C, L C D, J W and A T—P M, Nineveh, for A B—P M, Cazenovia, for M W—P M, Moscow, for J W—J S, Clyde—P M, Sheshequin, (Pa) for J T—S C, Sugar Creek, (Pa.) for self, J M and W F—J P 2d, Massena, for self and A C—J W C, Theresa, for J A K and J L B—H C, West Edmeston—P M, Winfield, for self and I C C—S M, Fort Ann—Rev. M L W, Bath, for self and D B—Rev. W H W, Eatonville, for self, A W, J W and F C—H F, Central Square, for self, S W and L G—P M, Ames, for B G—P M, North Easton, for self and S C—P M, South Hartford, for B M and C T—S B, Delphi, for self and J B—R P, Canajoharie, for self, D D and A V P—Rev. J L, Boston—A P, Grafton, (Vt.)—L B, Springfield, (O.) for self and G H—W C T, Valparaiso, (Ind.) for W M, I M, R R and G C—J L, Wolcott, for J W and N C—A W, Barre Centre—P M, Victor, for J W and J C—P M, Dunkirk—P M, Marcellus, for J M C—J D, Almond, for self and W U—T B and L C, Williamstown—B S K, Newport—P M, Booton, (Mich.)—Rev. A R G, Henderson, (Ills.)—A C, Columbia Lake, (Mich.)—G C, Louisville, (Ky.) for S S G. I B, J L S, S L, L B, H S H, A W and J P Y—T A P, Paines Hollow, for C D, D D P, I F and A B F—W K C, Ctsduwa, for self, J H and N R—P M, Pultneyville, for A W—E T, Harford, for M G—W W, Camillus, for self and J H W—R S, Wethersfield, (Vt.) for self, H S, H F and N W—P M, Montrose, (Pa.) for E B—J McC W, Manningham, (Ala.) for sundry subscribers—W S, Gilboa—R A, Livonia, for self and J P T—S D, Coffee Creek, (Pa.) for self, J M, E D, S C, E P, M W, W C H, B B M, B F P, R C, B D and J C—B A, Kelloggsville, (O.)—P M, Marion, (Mich.) for D P—A M, Saginaw, (Mich.) for self, A W B, W G E, S S C, H McL, A W and S B—P M, Homer, for M B—P M, Euclid, for S G L—P M, Cooperstown, for H T P, O W, D C C and M L—P M, Ridgeway, for P E.

POETRY.

For the Magazine and Advocate.

NEW YEAR'S ADDRESS.

The year hath fled—the dim, old time-mark'd year,
Clos'd are the pinions of its swift career.
Its deeds will now the Poet's skill inspire,
And link'd with chords that thrill on mem'ry's lyre
Will speak in song. And Hist'ry's muse will twine
Its wreath'd memorial 'round her classic shrine—
And Eloquence, when of the past it tells,
Will blend "the old year" with its magic spells.

The Past, the mighty and the mystic Past!
What records lie within its portals vast!
What bloody crimes, dark sorrows, vanish'd fears,
Seared hopes, forgotten pleasures, smiles and tears,
Throng in its pathway, Time's deep chariot track!
Nor all of human power can call them back—
Can bid the *by-gone* as the *present* rise
And its dim *shades* be *life* before the eyes—
Rebuild its temples, tune its broken lyres,
Uprear its shrines and light its smoulder'd fires.
How like a brilliant and a fleeting thought,
Is the best glory man hath ever wrought!
Oh, when we make mere earthly things our trust,
And lean on hopes as fragile as the dust—
When Pleasure's notes their tempting music breathe—
When Fame hangs out to view its dazzling wreath—
When mad Ambition urges us to crave
Some record on a column or a grave—
Whenever human passion, human pride,
Bids us from right or duty turn aside—
Seek where the torch of History appears,
(That light within the sepulchre of years,)
Go by its guidings and amid its glare
Trace out the deep mementoes sculptur'd there!

Or, through the vista of old ages, scan
All the achievements and the pomp of man.
Look where tam'd slaves have bow'd to tyrant-power,
Or haughty conq'rors triumph'd for an hour—
Or where soft Luxury hath her viol strung,
And raptur'd vot'ries on its breathings hung—
Or where the aspirant for a name, hath won
The people's plaudits or the [illegible]
Where thrones have on their tottering bases stood,
Or awful fields of battle glow'd with blood—
Where the lamp flicker'd in the student's cell,
Or the pale dreamer sought the golden spell:
Look, look, wherever man hath sought to claim,
Wealth, pleasure, honor, or a deathless fame,
How *vain* they were!—and let the Past impart
Lessons of truth and wisdom to the heart.

Good is it, also, for us that we tread
The paths where *were* the lov'd and worthy dead.
That from *example*, we should gather cheer
In all our sorrow—courage in our fear—
Strength 'gainst temptation—trust amid our gloom—
And light divine that gilds earth and the tomb.
To mark how merit from the dust arose—
How virtue conquer'd all its many foes—
How kindness cheer'd the sick—the pris'ner's bed,
Succor'd the needy and the hungry fed—
How patriotism by the altars stood
And bath'd the thresholds with its richest blood—
How love hath smil'd 'mid dungeon, block and shame,
And the chain'd Martyr triumph'd in the flame—
And how blest faith, by "cloud" and "pillar," trod
The lonely desert, heav'nward to its God.

Patrons, upon this op'ning of a year,
Whose magic light has just begun to cheer
Our eyes with radiant visions—and which wreathes
Hope's budding garlands, and around us breathes
Its festal joy and beauty—it is well
To pause, and, with the aid of memory, dwell
Upon the year just fled—now woven fast
To the great chain which links that "mighty Past."
Pardon the writer, then, that thus he tries
On the past times and things to moralize.
Trite though his language and his theme may be,
If they prove useful, well content is he.
We know the old year's changes—its bright hours,
Its darken'd times—its sunshine and its showers—
We see its train of circumstances rise
In billowy light and shadow to our eyes—
Each heart its own griefs and its gladness knows,
Or thrills for public joys or public woes.
And we must gather from these, in their turn,
Deep wisdom and instruction—we must learn
To walk and profit by the guiding ray,
And gird us up to journey on our way.

And so, while Time, like a skill'd charioteer,
In this new race has started his career—
While his wing'd coursers, nerv'd by his control,
Are pressing to another annual goal—
While he upon our path each passing hour
May cast a thorn or drop a fragrant flow'r—
When heav'n's own azure arch is o'er us bow'd—
Or the bright rainbow spans the stormy cloud—
Or storms themselves sweep round us—let our day
Prove bright or gloomy—be it what it may—
Read a pure moral from this oft-told theme:
Shape to *right ends* that course which right we deem.
Guided by duty—looking on the past,
With all its strange and varied hues o'er cast,
Gain lessons for the future—learn to scan
The worth and objects of the deeds of man—
Let each heart be an altar glowing pure
With principles that ever shall endure—
"Take the whole armor"—'mid the desert, night,
Storms, trials, temptings—trust the "arm of might."
God will be with us in the battle-shock!
Fresh streams will gush in fountains from the rock—
Branches of heav'n, with pleasant sweetness rife,
Will heal the Marah waters of our life—
A pure, a fadeless and a changeless ray
Will guide our feet upon our pilgrim-way—
Time will bring blessings in his fleet career,
And this will prove to all, A HAPPY YEAR.

E. H. C.

PAUL ON MARS' HILL.

Had the fact that Paul preached at Athens been mentioned without particulars, how great would have been our curiosity to know how *he* conducted himself who eminently ranks as a philosopher among the apostles, when he stood alone, an apostle among philosophers!—This was the noblest arena on which he had ever struggled; he had fought with beasts at Ephesus, but at Athens he contended with the master spirits of mankind. He was at once in the very palace of intellect, and the sanctuary of idolatry. All that his writings and recorded actions have unfolded of his character, rush upon our minds, and deepen our interest, and exalt our expectations, as we behold him, impelled by the fervor of zeal, and armed only in the simplicity of truth, advancing to glorify Jesus of Nazareth as the Lord of faith, in the awful presence of this world's wisdom.—Well did he acquit himself, in a speech where reason lays the broad basis of a spiritual theism, and revelation rears the lofty structure of judgment and immortality.—He spoke, as apostle should speak at Athens, in language worthy of himself, and his illustrious character, and heavenly commission;—worthy of the dignified auditory before which he pleaded; worthy of diffusion and transmission to remotest countries and ages, for reverential study; and worthy to be the shrine of those fundamental and everlasting principles which constitute religious truth, and are Christianity. Nor is it to him alone that our interest clings; for, from the dawn of intellect and freedom, has Greece been a watch-word in the earth. There rose the social spirit, to soften and refine her chosen race, and shelter, as in a nest, her gentleness from the rushing storm of barbarism—there liberty first built her mountain throne, first called the waves her own, and shouted across them a proud defiance to despotism's banded myriads: there the arts and graces danced around humanity, and stored man's home with comforts, and strowed his path with roses, and bound his brows with myrtle, and fashioned for him the breathing statue, and summoned him to temples of snowy marble, and charmed his senses with all forms of elegance, and threw over his final sleep the veil of loveliness: there sprung poetry, like their own fabled goddess, mature at once, from the teeming intellect, girt with the arms and armor that defy the assaults of time, and subdue the heart of man: there matchless orators gave the world a model of perfect eloquence, the soul the instrument on which they played, and every passion of our nature but a tone which the master's touch called forth at pleasure: there lived and taught the philosophers of bower and porch, of pride and pleasure, of deep speculation and of useful action, who developed all the acuteness, and refinement, and expansiveness, and energy of mind, and were the glory of their country, when their country was the glory of the earth.

But, although such associations as these work powerfully on our feelings as we turn to the page where what is most brilliant in profane and important in sacred history come in contact, we must remember that Athens appeared to the apostle under a very different aspect. There are sufficient indications that to the splendor of its name, and the charms of its literature, he was no stranger, nor insensible. The intellectual superiority not only of its sages, but of its inhabitants, must have been to him a welcome congeniality and a strong excitement; but it was something else which stirred his spirit in him, and stimulated the moral daring of the effort, through which the historian has enabled us to track his course, or rather to watch his flight. Athens was the very focus of idolatry. Its altars, statues, and temples were multiplied beyond parallel, and reckoned more numerous than those of all the rest of Greece together.—Petronius, the satirist, who was living then, said, "that his country was filled with gods, so that it was easier to find a god than a man." Athens was called the altar of Greece; and that "the city was wholly given to idolatry," or more correctly, was so full of images, roused the apostle to come forward as the champion of Jehovah, and demand the restoration of their homage to its rightful object, the only God, the Father of Christ.—*Rev. W. J. Fox.*

MARRIAGES.

In this city, December 28th, by the Rev. William D. Williams, of Steuben, Mr. Robert W. Roberts, to Miss Jane George, both of this city.

In Hannibal, Oswego county, December 25th, 1837, by Mason Pierce, Esq., Mr. Robert F. Butcher, to Miss Louisa Lowel, both of Victory, Cayuga county.

In Richmond, Va., December 23d, by Rev. D. Skinner, Mr. Charles Gentry, of that city, to Miss Eliza Stagg, of Charles city, Va.

On Christmas Eve, in the Universalist church in Duanesburg, by Rev. Henry Belding, Rev. Marcy B. Newell, of Amsterdam, to Miss Marcia Ann Burton, daughter of J. Burton, Esq., of Burtonville, Montgomery county.

In Macdonough, November 12, by Rev. C. S. Brown, Mr. Samuel W. Niles to Miss Julia Benson—and Mr. William Sweet, to Miss Eunice Sly, both of Triangle.

In the Universalist meeting-house in Upper Lisle, December 3d, by the same, Mr. Alva Landers, to Miss Betsey Ingersoll—and on December 21st, Rev. Albert G. Clark to Miss Mary Giguet, both of Upper Lisle.

In Cincinnatus, October 29th, by Rev. A. G. Clark, Mr. Samuel McGuire, to Miss Dolly C. Totman.

August 30th, by Rev. H. P. Sage, Rev. J. E. Holmes, of Roscoe, Ill., to Miss Ruth A. Hawley, of Milan, Ohio.

DEATHS.

In Preston, on the 4th of December, Susan Amanda, daughter of Alford and Susan Clark, and sister of Rev. A. C. Clark, aged 5 years.

Her funeral was attended on the 6th, and a sermon from the words—"for we must all needs die," (2 Sam. xiv: 14) delivered by the writer to a numerous audience of relatives and friends. May all that mourn be comforted by the thought that God wounds but to heal, kills but to impart a happier life. J. T. G.

In this city, December 31st, of measles and inflammation on the lungs, Mary Ann, youngest daughter of Moses and Elizabeth Blakeman, aged one year, six months and nineteen days.

In Charlottville, Schoharie county, December 27, W. D. Stillman, Merchant, in the 30th year of his age.—He lived and died a firm believer and consistent advocate of God's impartial grace.

In York, December 7th, Adaline Matilda, daughter of William and Polly Hull, and grand daughter of Rev. C. G. Persons, aged ten years and five months.

This is the third child taken by death from this family, in five years. They are deeply afflicted—particularly in this last bereavement—but they sorrow not as those who have no hope. The funeral was attended at her late residence on the 8th, by Br. O. Roberts.

THE MAGAZINE AND ADVOCATE

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JANUARY 19, 1838. NUMBER 3.

PRIZE ESSAY.

Written for the Evangelical Magazine and Gospel Advocate.

"On the best practical means of promoting the knowledge and practice of Universalism:" or the "best method of teaching the principles of the Gospel, not only to the adult, by the preacher, but to the young, by the parent."

BY REV. MENZIES RAYNER, OF TROY, N. Y.

It is here, we presume, intended to be understood, that the principles of Universalism, and those of the Gospel, are synonymous. We think they are so, essentially and emphatically. Is the Gospel "good tidings of great joy, which shall be to all people"? This, also, fully characterizes the doctrine of Universalism. It is impossible to imagine more joyful tidings than those which this doctrine communicates to mankind. It teaches the ultimate and utter destruction of all evil, of all sin, and of all suffering and sorrow, and the enjoyment of perfect felicity, uninterrupted, universal, and unending. How is it possible to imagine a state more excellent, a consummation more desirable, than this? This, the Gospel teaches as true, and this is the fundamental principle of the system of doctrine called Universalism.

Its advocates claim that this doctrine is agreeable to human reason, and the best affections of human nature; that it harmonizes with all just conceptions of the divine attributes; that it was explicitly taught by Jesus and his apostles, and is, therefore, fully contained, and without contradiction, in the scriptures of the New Testament. It is moreover claimed, that the doctrine of universal salvation was inculcated by some of the most distinguished Fathers of the Christian church in the age immediately after that of the apostles, and in several succeeding centuries; that its prevalence and influence declined only in proportion as Christianity became corrupted, and as the *traditions* and *commandments* of men were substituted for the *authority of Christ*, and the simple *doctrines of the Gospel*.

During the dark ages, (as they are justly denominated,) in which the Papal power predominated universally, both in civil and ecclesiastical matters, over the whole professedly Christian world, but little was known or heard of the doctrine of Universalism, and nearly as little, it is believed, of the pure principles and doctrines of Christianity. Ignorance, superstition, and clerical domination, every where prevailed over the understandings and consciences of the degraded vassals of ecclesiastical tyranny and oppression.

At the *Reformation*, when light began to beam through the thick darkness, and spiritual despotism was compelled to abate its rigor; as individual inquiry, the exercise of reason and private judgment, and free access to the holy Scriptures, began to be claimed as a right, and enjoyed as a common privilege, then, also, did the doctrine of Universalism again make its appearance. Individuals of the first talents and character, both clergymen and others, avowed their faith in it, as the most prominent feature, and the crowning excellence and glory of the Gospel.

Although traces of the doctrine may be found earlier, yet the commencement of its progress in the United States, is generally referred to the early labors of the distinguished Murray, with whom is commonly, and very properly, associated the excellent Winchester. They were, emphatically, *angels*, (i. e. messengers,) "flying in the midst of *heaven*, [the professedly Christian church,] having the everlasting Gospel to preach unto them that dwell on the earth, saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment [or reign of righteousness] is come: and worship him that made heaven, and earth, and the sea, and the fountains of water."—Rev. xiv: 6, 7. In the appropriate and symbolic language of prophecy, these two heralds went forth proclaiming, "Prepare ye the way of the Lord; make straight in the desert a highway for our God; every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

Since that auspicious era, the cause of Universalism has prevailed with a constantly increasing and widely extending influence—astonishing to its opposers, and more than answerable to the fondest anticipations of its friends and advocates—sufficient to excite the grateful exclamation, "This is the Lord's doing, and it is marvellous in our eyes." The accession of public preachers of the order, (a considerable proportion of them being converts from other sects,) amounting to nearly four hundred, and nearly double that number of societies, within the space of about sixty years, exhibits an accellerated progress, and a constantly accumulating energy and influence, rarely equalled in the annals of any other denomination.

This rapid increase is not, indeed, of itself, conclusive evidence that the distinguishing and fundamental principle of Universalism is true; for, other sects, embracing very different principles, have sometimes rapidly increased, and then again as fast declined. But there are some circumstances relative to the advancement of the doctrine of universal grace, and the "restitution of all things," which, it is believed, may be fairly stated in its favor. One is, that its advocates, in urging its claims to attention, make their appeal, not to the passions, but to the understandings of men. Another is, that while they direct them to the holy Scriptures, as containing a full and sure revelation of the divine will and purposes concerning mankind, they teach them to consider the sacred Records as addressed to their reason and common sense, and not subversive of either; and, moreover, that in consulting them, and endeavoring to ascertain their true meaning, they should lay aside human creeds and articles of faith, of every name and description, and all opinions derived from tradition, clerical prescription, or common consent.

By adopting this course, thousands have become convinced of the truth of the doctrine of Universalism, and have relinquished their partial creeds—and many, also, who by the contradictory and abhorrent doctrines of what goes under the name of Orthodoxy—claiming Scripture authority for its support—had been driven to deism and utter infidelity, have, by the above rational and judicious course, of consulting and examining the sacred Records, become satisfied of their authenticity, and have rejoiced in the truth as it is in Jesus, with unspeakable joy.

A large proportion of the converts to Universalism, have been made in this way—that is, by careful individual inquiry; so that they are able to give a consistent and satisfactory reason for "the hope that is in them." They are therefore, not likely to turn again to the "beggarly elements" of human creeds and "commandments of men," to which they had before been in bondage; but they commonly "hold fast the profession of their faith without wavering, knowing that he is faithful that promised." Hence it is very rarely that persons abandon Universalism for any other, or any contrary faith; whilst conversions from limitarian creeds to the doctrine of impartial and unlimited grace, are all of common occurrence. Indeed, it is impossible to ascertain, with any tolerable degree of accuracy, the extent of the revolution which, within a few years, has taken place, and which is still going on, in the Protestant Christian community, on account of the numbers in the different sects, who have lost, and are daily losing confidence in the contradictory and unmerciful dogmas of the systems to which they still nominally adhere, whilst, in reality, they are in sentiment Universalists, and which they frequently admit, with more or less caution and reserve, according to varying circumstances. An Episcopal minister, (whose name I forbear to mention,) some time since, made the frank acknowledgment, that he believed more than half of the communicants of his church were Universalists.

The charge of *infidelity*, so long made against Universalism, is fast losing credit, together with that of the *licentious* tendency of the doctrine. The injustice of the former is made manifest by the appeal which the professors and advocates of the doctrine constantly make to the holy Scriptures, as well as by frequent publications in defence of revealed religion, against the cavils of skeptics; and the latter, it is believed, is fully disproved and shown to be slanderous, by the general integrity and uprightness of its avowed believers and patrons, and the honorable comparison, with respect to morality, which, as individuals and societies, they will bear with those of other Christian sects.

It will scarcely be denied, that the doctrine of universal salvation and happiness, meets the earnest wishes of every benevolent mind, and is constantly embraced in the prayers of all the pious; which we think is no small argument for its truth. The voice of *reason* is obviously in its favor, and, above all, the inspired Records of unvarying truth, fully attest the holy and heavenly principle, and in no instance, when fairly and correctly interpreted, do they contradict it. So, at least, all sincere and well-informed Universalists believe, and thus believing, they, of consequence, devoutly desire its promotion, and its universal prevalence, as pre-eminently calculated to promote individual and social peace and happiness.

The important inquiry, then, is—What are "the best practicable means of promoting the knowledge and practice of Universalism?" or the "best method of teaching the principles of the Gospel, not only to the adult, by the preacher, but to the young, by the parent?"

The answer, it is apprehended, is not difficult; it may be comprehended in a few plain directions or specifications.

Let it be premised, then, in the first place—and the position will not be disputed—that the Gospel system is *one* and *immutable*. What the apostle declares of Jesus Christ, is true of the Gospel—it is "the same yesterday, to-day, and forever." And it is not a mysterious or complex system, although it has often been so represented in the mystifying creeds and platforms of human contrivance. The Gospel being the same that it originally was, the same means of teaching its principles and propagating its doctrines, which were employed by Jesus and the apostles, are unquestionably the proper ones, and the *best*. Varying circumstances may require a variation in some particulars connected with those means, but the general course of proceeding should be the same, and it should be that course which has the sanction of divine autho-

rity, and of primitive and divinely directed example. New plans and measures, of human device, with the ostensible object of promoting religion, but in fact for the interest and advancement of a party or a sect, as may often be the case, should not be sought or countenanced. Popular *excitements* may thus be effected, and sudden, and even violent emotions be produced, to a considerable extent, especially upon the minds of the young, the ignorant and unreflecting, the sanguine and the nervous—which may seem to promise a salutary result. But such excitements are usually of brief duration; and their ultimate and real utility is, to say the least, extremely questionable. They may (to use a borrowed figure) be fitly compared to "a flash from a dark cloud, which quickly disappears, and generally in proportion to the violence of the effulgence, is the succeeding gloom."

Public verbal teaching, or preaching, has, from the commencement of the Gospel revelation, been employed as a means or method of inculcating its principles; and it is fully warranted: "Go ye," said Jesus to his apostles, "into all the world, and preach the Gospel to every creature." St. Paul, in his epistolatory directions to Timothy, after commending his early knowledge of the Scriptures, and noting that "all Scripture given by inspiration of God, is profitable for doctrine, instruction," etc., solemnly, and with strong emphasis, charges him as follows: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, preach the word: be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." I will quote the apostle still further in this place, because the reason he assigns for this charge, is, I apprehend, applicable to the present circumstances of the Christian community. "For," says he, "the time will come when they will not endure sound doctrine, but after their own lusts [desires, fancies] shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." He then renews his admonition to Timothy: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

"*The pulpit*" may still be justly considered the "defence of virtue's cause," and of Gospel truth. Its abuse and perversion is no just argument against it, or against the public preaching and inculcation of the principles and doctrines of the Gospel. It is an important method of teaching and promoting the truth as it is in Jesus. But great prudence and caution are here necessary. I speak now, especially, as to *Universalists:* "Judge ye what I say."

Brethren, we need more ministerial labor: the fields are white, and in many places they are more and more whitening unto the harvest: the laborers are yet comparatively few; "pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." But we want none, we need none, but such as the *Lord of the harvest* shall send forth. Possibly we could spare some that we now have, for it may be doubtful *who* or what *thrust them* into the field.

Great caution and prudence should be exercised in admitting persons into the fellowship of the ministry of reconciliation, that none be received but such as give satisfactory evidence of the correctness of their morals, the purity of their motives, their aptness and competency to teach, sufficient to elevate them above contempt or just reproach, and to give promise of, at least, some degree of usefulness. Especially it should appear that, as the apostle directs, their "loins are girt about with *truth;* having on the breast-plate of *righteousness*, and their feet shod with the preparation of the *Gospel of peace*": the shield of *faith*, the helmet of *salvation*, and the *sword of the Spirit*, should also be their's. They should be clad in this "whole armor of God, that they may be able to withstand in the evil day"—that they may successfully *wrestle* against the "rulers of the darkness of this world—against spiritual wickedness in high places"—or in low places.

There is another passage so appropriate to this point—that is, the caution to be used in admitting persons into the fellowship of the Gospel ministry—that I must be indulged in quoting it. It is in St. Paul's second letter to Timothy, whom he had left in charge, as overseer, of the church of Ephesus. He says to him, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus; and the things that thou hast heard of me among many witnesses, the same commit thou to *faithful men*, who shall be able to *teach others* also." This, in relation to the character and qualifications of a Gospel teacher, is a full description in few words. The preacher, then, must be competent to the duties of the sacred office; and he must be sincere, upright, and faithful in the discharge of them—studying, as Timothy was admonished to do—to "show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Timothy was exhorted to give attendance to reading, to meditation, to study. It can not be supposed less necessary that *ordinary* preachers, since the apostolic times, should give attendance to those things. Such attention is, indeed, indispensable, "that the man of God" may be thoroughly furnished—that the preacher, like a scribe well instructed, may be able to "bring out of his treasures things new and old"—rightly expounding and correctly applying the word of truth, so as to instruct and edify the sincere and well-disposed, and also, "by sound doctrine, both to exhort and to convince the gainsayers."

Such is the competency and the fidelity required in the Gospel minister. *Such*, the *cause of universal grace* urgently demands; and let me add, in a borrowed sentence, with little variation—*Universalism* "expects every man" (and especially every preacher of the order) "to do his duty"—and the issue, the glorious issue is not doubtful: VICTORY! must crown the united effort—when it may be triumphantly proclaimed, as in the loud voice which St. John heard from heaven, saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony."

Especially should the preacher be aware, and be deeply impressed with the sentiment, that the Gospel of universal grace and salvation, can be defended and promoted *only* in the influence and energy of *its own spirit*, the true spirit of its *own doctrine;* and this, we know, is a spirit of universal love and kindness. The Gospel breathes *peace* and *good-will;* it should, therefore, never be attempted to be defended, or its interests advanced, in a spirit of wrath or bitterness—"for the wrath of man worketh not the righteousness of God." The apostle James ascribes to the Gospel its true character, and its genuine influence, when he illustrates it under the title of *wisdom*, "the wisdom that is from above;" which (says he) "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; and the fruit of righteousness is sown in peace, of them that make peace."—James iii: 17, 18.

This does not imply nor require, that the preacher, in his labors for the promotion of Gospel truth, should shun to declare "all the counsel of God"—that he should fail to expose *error* in all its inconsistency, and *vice* in all its deformity. The mischievous effects of *both* should be faithfully and fearlessly pointed out; and there are sometimes cases in which rebuke may be administered *sharply*. But this should be done reluctantly. Instead of seeking occasions for it, it should appear that the preacher regrets its necessity. *Persuasive* arguments, urged from those high and endearing motives which the Gospel so richly furnishes, should be his choice and his delight. "I determined," says St. Paul, "not to know any thing among you, save Jesus Christ, and him crucified." To the Romans he says, "I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ." And above all things, he gloried in the grace given unto him, that he should "preach among the Gentiles *the unsearchable riches of Christ.*"

Thus should the preacher labor to teach and promote, according to its true principles, and in its true spirit, "the Gospel of our salvation"—"the glorious Gospel of the blessed God." On all necessary occasions, he must be ready, also, according to the ability he possesses, and can possibly acquire, to *defend* the Gospel—to defend it from the attacks and the ridicule of infidelity—from superstition and wild fanaticism—from hoary, but unauthorized tradition—from the creeds and commandments of men, which have, in a great degree, made void the law, and perverted the Gospel.—Defend it, he should, from the malice and intrigue of its enemies, and from the no less injurious and deplorable corruptions of its professed friends and advocates. Ah, it is from this quarter that Christianity suffers most, that the Gospel is most reproached, namely, by false and hypocritical professors, who are destitute of its spirit, and practically opposed to its holy teachings. Of such the apostle speaks, and says, "Their mind and conscience is defiled. They profess to know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." It is against the deleterious influence of such, that the preacher should labor to preserve the pure priciples of the Christian religion. And let it be added here, it is against such characters, and the blighting effects of their example and spirit, that *Universalism*, as a system—embracing, as we fully believe, the entire substance and heavenly glory of the Gospel—against such false-hearted professors of the doctrine, (such there doubtless are, for such there were in the purest state of the primitive church,) who make it an excuse for their vices, who *know* nothing, and who care nothing about its sacred character, and its sanctifying energy—against the contaminating influence of such *pretended friends*, but in reality, *worst of enemies*, the principles and the whole system of Universalism, should be guarded with the utmost vigilance. That its foundation may stand sure, and that its superstructure may be duly proportioned, firmly cemented, and beautiful, it should have enstamped upon it that divine seal, thus described by St. Paul: "The Lord knoweth them that are his; and let every one that nameth the name Christ"—as a universal Saviour—"depart from iniquity." So will the blessed doctrine, founded in eternal truth and righteousness, appear in all its heavenly beauty, excellence, and perfection, "and fill the world with loudest praise."

Such are our views as to the "best practicable means of promoting the knowledge and practice of Universalism:" or, "of teaching the principles of the Gospel to the adult, by the preacher."

[To be concluded next week.]

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, JANUARY 21, 1838.

JOHN IV: 1-26.

One of Mrs.——'s sons about the age of 18 thus writes to his father:—I have been supposing myself a superintendent of a Sabbath-school, or a teacher of the most advanced class in such a school, and I think the following are the principal remarks I should make in either capacity, in explanation of the passage of John which I have been studying to-day.

Verse 1-3. I should, on these verses, require of my class to specify as particularly as they could, the cause why Jesus left Judea and went to Galilee. I should not expect them to know more than the mere fact that the Pharisess bore a very remarkable degree of malice towards Jesus, that they frequently laid plans to destroy him—and that it was altogether likely that it was to avoid an at-

tempt of this kind that Jesus now fled from the region where their power was the greatest, to one where it less prevailed. To enable my young students of the Bible, to conceive more definitively of the circumstances to which there is an allusion in these verses, I should ask them to suppose that any one of the sects now existing was the predominant and popular party in the religious world. I would leave them to take any one at their option. I, for myself, would fix upon the Presbyterians, as bearing perhaps, the nearest resemblance to the most ambitious and hypocritical sect among the Jews. I would then desire them to suppose that a great teacher had appeared among us, remarkable for the purity and simplicity of his manner of living, and for the soundness, clearness, and profundity of his views of divine truth, and, farther, that in confirmation of his views being accordant with truth and approved of Heaven, this teacher should have the power of working miracles. I would have them suppose farther, that we were now living before the days of our political independence, and that in consequence of some firmly believed though vague prophecy, we had been expecting earnestly for some time, some great man to appear, perhaps to emancipate us from provincial or colonial bondage, perhaps to deliver us from mental delusion and thraldom. In such circumstances it would be readily perceived, that immense crowds would wait upon the steps, and hang upon the lips of this great and wonderful being who had appeared among us. I would ask them now to suppose that the sect of whom they had made choice as the representative of the Pharisaic among the Jews, held a great many errors in the same veneration with sacred truth, and a great many silly and unimportant observances in still higher estimation than they did the most essential of the laws of God. These, every word and action of this Heaven-sent teacher would go to discountenance, by showing that his views were different; and occasionally, I would have them suppose that these corruptions and mummeries did not escape his holy indignation and open invective. I would have them endeavor to realize one of his rebukes for their sanctimonious observation of Sabbath-days, fast-days, prayer-meetings, religious contributions, etc.; and for their almost total neglect of true love to God; of the duties of benevolence and justice, and for their diabolical oppression and robbery of the widow, orphan and defenceless under the mask of zeal for the Lord, the Lord's house, and the Lord's treasury. They would readily perceive that just in proportion as the influence of the views of our new teacher or preacher prevailed, in equal proportion would the power, and influence, and means of these reverend leaders and lordlings be circumscribed and curtailed. As they loved, we suppose, these things more than truth, virtue and God, they would also hate him who deprived them of them, and openly assailed their doctrines and characters too. I would then ask them to conceive that John Murray had been this teacher, and that the predominant sect, had there been one in his times, had possessed the power of life and death, and to say if the party or church whom he thus had assailed, mutilated and "shorn of its fair proportions" and revenues, would, with the power in their hands, have left any means unattempted by which they could have stopped his mouth, and his influence, and blotted out his very name from among us.—Nay, verily! As far as their jurisdiction extended it would have been found too full of plots and "inductions dangerous," to that messenger of good tidings of great joy, to secure his *effectually* proclaiming his great message. From the scene of pious (?) power, hatred and persecution, we have been supposing, he would have had to flee, for his life and message's sake, to one where these could not reach him. Thus it was with Jesus when he fled from the Pharisee-and-priest-ruled sons of Judea to the more hardy and stubborn friends of independence in Galilee.---*See article Galilee, Robinson's Calmet.*

Verse 4. All that is necessary to illustrate this verse, is merely to look at the map, in which Samaria is seen lying between Judea and Galilee, as New-Hampshire lies between Massachusetts and Maine. I would tell them, however, that some of the Jews were so strict, so intolerant, so full of contempt and malice, that they would not set their feet upon such unhallowed ground, and on a journey to Galilee would make a circuit and pass through Perea on the right of the river Jordan.

Verse 5-7. I could not interest my young hearers more, than by reading the passage of Dr. E. Clarke's Travels which refers to this place and this transaction, nor could I better illustrate these verses. I would tell them that the city near which Jesus rested was the capital of Samaria, and that this well lay at the end of the valley in which that city, now called Napolose was built.—I would tell them that the well yet remains, and has been visited by many travellers. I would make them turn over to Gen. xxxiii: 19 and xlviii: 21, 22, and Josh. xxiv: 32, where the purchase of this Amorite valley and its gift to Joseph and his children is recorded. I would tell them that the hour named was noon, and that being the hour of extreme heat, and the usual time of halting and dining, it is quite a picture of Eastern travelling, a well and a shade being sought for the noon-day repose and repast. I would refer them to Gen. xxiv: 11, and other passages which show that drawing water and watering cattle was the business of the female department of a family.

Verses 8, 9. I would here explain the origin of the deadly hatred which the Jews bore to the Samaritans, and as an instance of its extent quote to them the Jewish saying—"That he who receives a Samaritan into his house and entertains him, deserves that his children should be sent into exile." That Jesus allowed his disciples to buy victuals from them, was a proof that he did not conform to every Jewish custom—that he was superior to national prejudices, for the Jews were not allowed by their spiritual guides, (well accustomed to lay on heavy burdens,) to purchase food from the Samaritans. I would also explain to them that *intercourse* would be a more appropriate word, here, than *dealings*:—no kind of *communication*.

Verse 10. I would here say I considered *this kindness of God* a better translation than *the gift*, etc. The fortunate meeting with the Messiah, they would thus be better enabled to see, was what is meant by the phrase, however translated. I would take occasion, here, also to remark how Jesus seized upon ordinary, every-day events to make them vehicles of spiritual instruction, and how suitable his remarks were to the occasion and circumstances in which they originated.*

Verse 11-15. I would ask my young class if, from this conversation, they supposed that the Samaritan woman understood the saying of Jesus. I would expect that they would easily perceive that she thought he had discovered some other spring or running brook, with which she wished to be made acquainted. But this I would also expect them to know was not the meaning of Jesus. I would say to them that I apprehended that Jesus had two objects in this address to the woman. Firstly, he seems to have intended to excite the woman's curiosity, and to lead her by insensible steps to the admission and belief of his being the Messiah; and, Secondly, it seems to me equally clear that as the first intention might have been served by some unambiguous discourse, the ambiguity of his present address was meant to keep her thoughtful about the dark saying, until by her own experience in Christian progress and the new life she should come to feel the truth and beauty of the proposition, that the germ implanted by Jesus yielded always more and more of satisfaction, composure and peace—so that the ardent thirst for happiness which no other fountain can quench, is fully allayed by the imbibing of his spirit and sentiments.† I would say to them that they might hold the saying of Jesus and this view of its meaning and intention in memory, and their future experience of the Christian life would enable them at some future day, better than at present, to decide upon the truth and value of this opinion.*

Verses 16-19. Jesus here changes the subject of conversation, and I would expect my youngest scholar to perceive the object of this part of it.—Of course, it was to lead the woman to the conclusion which she announces as an inference from it in the 19th verse—that Jesus was a prophet.

Verses 20-24. The use which the woman makes of the knowledge she had arrived at of the prophetical character of Jesus, I would scarcely expect my young class to understand without my informing them of the dispute between the Jews and the Samaritans about the proper place of worship. I would have them turn with me and read Genesis xii: 6, 7, xxxiii: 18, 20, and xxii: 2. Deut. xi: 29, and xxvii: 4. A good map might explain the phrase *this mountain:* they were standing in the valley at the foot of mount Gerizim. On Gerizim the Samaritans had their temple, on mount Sion the Jews had theirs. Jesus decides that the Jews knew more of God, and that from them was to come the Saviour; but as to the place of worship, gives no decision, as that was a matter of little importance. I would let the class know that in about 40 years from that time, worship ceased in these mountains. I would explain the phrase *in spirit and truth*, as meaning devotional and rational, or, perhaps, sincere. I would entreat them to walk up to the light and the convictions of duty they had, as the best way to insure their understanding, so much the sooner, 'the deep things of God,' such as this passage is. The more we walk in the Christian course, the better are we able to understand the things of the spirit!

Verses 25, 26. I would say that the Messias was expected by Samaritans as well as Jews, and that he would discourse upon just such subjects. Jesus now implants the germ of all future progress to perfection, even the belief of his divine mission. I would inculcate it upon them, that it was the great object of Jesus and his apostles to obtain credence for this proposition, as it, thence, necessarily followed that his doctrines were true, his precepts divine, and his whole message a revelation from a Supreme Parent to his weak, erring, benighted and unhappy family."

We may add, that in our days it is difficult to conceive of the importance of this single belief in primitive ages and of the consequences which it involved. Hence the many attempts at the explanation of a very simple affair, the meaning of the word faith. Hence also many of the improper uses of this word. P. P.

*This was also noticed in last Sunday's Mail. P. P.

†We do not find any similar view of this passage in any commentator or other author whom we have consulted; but we think the opinion of our young friend ingenious and worthy of consideration. P. P.

*We think the period alluded to is arrived when any one feels communion with God, or that "conscious harmony with God and the universe" which the reader may find eloquently expounded by Dr. Channing in the No. 43, volume of this paper. P. P.

For the Magazine and Advocate.

A VOICE TO YOUNG LADIES.

BY REV. J. M. AUSTIN.

INTRODUCTION.

The condition of woman, and the estimation in which she is held by the other sex, is a true index of the state of civilization in every country. Wherever Christianity diffuses its divine influences—wherever the pages of literature, of science, and of the arts, are unfolded for the perusal of the great mass of the people, there woman is honored, her rights are respected, her value appreciated, her worthiness assented to—there she is the *companion* of man, and not his *slave*; the object of his confidence and love, and not the instrument of his despotic pleasure—there she is acknowledged an intellectual and moral being, capable of competing with the masculine mind in the acquisition of those attainments that adorn and elevate human nature. But in those lands where the light of Christianity has never shone—where the arts and sciences are known only to a

small extent, and where mental and moral darkness cover the people—woman is a degraded menial, looked upon by man as only fitted to perform the drudgery of life, and to do his bidding.

To perceive the truth of these remarks, it is only necessary to survey the present condition of woman, in different portions of the earth. In Europe and America, where Christianity, civilization, and science diffuse their mingled influences, woman holds her highest rank, the native purity and loveliness of her qualities shine out, and her talents and capabilities are developed to a degree hitherto unknown in the annals of time. But contemplate her condition in other sections of the globe. Wherever the darkness of ignorance reigns in its most complete triumph, there woman is plunged in her deepest degradation. In Persia and Hindostan, in Turkey, in Georgia and Circassia, in China and the Loo-Choo Islands, while her condition is better than in many other parts of the world, it is still far inferior in every valuable consideration, to her station in Christian nations. She is worshipped, it is true, as an idol, in some of those countries; but the emotion arises no higher than admiration of personal beauty; she commands no respect for virtue, intelligence, and well-developed intellect. The immoralities of Mahometanism and Paganism, together with the unnatural institution of polygamy, unjustly rob her of her rights, her influence, and the dearest enjoyments of life. She is made the subject of barter and sale, "and her beauty, and sometimes her ability to labor, are made to contribute to the purposes of avarice and gain." In the islands of South America, in the Indian Archipelago, in Australia and Polynesia, in the Pelew, Society, Friendly, and Sandwich Islands, among the savages in the two continents of America, and in all Africa, woman is the servile dependent and slave of man—the object of his tyranny and oppression—compelled to perform the severest labors, and to drag out a miserable existence, subject to the caprice and whim of her lord and master.

Such is a brief survey of the condition of woman, throughout the world. The fair daughters of America can not be too thankful, that a kind Providence has cast their lot in this favored hemisphere, where they are blessed with privileges, and surrounded by advantages, of inestimable value.

The circumstances of the female sex, in what are termed civilized countries, have experienced material changes, at different periods of the world. In the first ages of the Roman Republic; the condition of woman was little better than that of a slave. She was confined exclusively to the labor of the household, and was subject entirely to the rule of her husband, who held even her life at his command. In after ages, however, as civilization advanced, the Romans estimated the female character more highly, and conferred many superior advantages upon the sex. But when the deep ignorance of "the dark ages" enveloped the civilized world, and enveloped in its murky folds, religion, literature, and science, the rights of the female were involved and lost in the common ruin. Her condition again became as deplorable as at any former period of time. But, after a lapse of many centuries, when Christianity emerged from the long night of darkness, and civilization once more began to polish society, a most remarkable change in the condition of woman commenced. From a state of abject servitude and bondage, she suddenly became exalted to the highest degree, under the influence of that romantic chivalry, which then reigned throughout Christendom. She was considered a being scarcely pertaining to earth, but was worshipped as a superior spirit; and haughty knights and brave cavaliers, devoted their lives to the defence of her character and honor. Poets celebrated her praises in strains of admiring enthusiasm, and the wandering troubadour sang of her dazzling loveliness and the witchery of her influence. This chivalrous devotion to woman, which elevated her as far above her real merits, as she was before depressed beneath them, continued for several centuries. But at length it began to wane under the influence of advancing knowledge and information, until it finally received its death-blow in the immitable caricature of Don Quixotte. This celebrated work, held up the knight-errantry of those ages, in a light so surpassingly ridiculous, that it vanished as by enchantment.

From that time, woman began to be viewed in a proper light, and her real value to be appreciated. While the beauty of her person had lost the enchanting power it formerly possessed, the beauty of her intellect, the purity of her heart, the kindness of her disposition, the depth of her affections, and the valuable attainments she began to develope, gave her an influence, not so dazzling, but far more extensive and enduring. It was perceived that females possessed *minds* as well as men—that they had been endowed by the Creator with the same faculties, and that they were capable of high attainment in every department of human knowledge.

This well-grounded respect for the real excellences of woman, has continued to increase to the present day; and the female sex in Christendom, now holds a higher and nobler rank than at any former period. Females are now justly celebrated as authors, musicians, and artists—they have become distinguished to an extent that would formerly have been considered impossible, in every branch of science and general literature. As the capabilities of their minds are more and more developed, the higher do they rise in the estimation of the other sex, and the more are they deemed worthy to become, not only their companions, but their assistants and counsellors. And although the matrons of our country, have not chosen representatives to assemble in conclave at Washington, to be consulted by Congress on the affairs of the nation, as was once proposed by an eminent female writer, yet, that their station in society is an honorable one, and that their condition and advantages are immensely superior to those enjoyed by females in other portions of the globe, can not but be acknowledged.

It is true, there are men to be found who think lightly of the whole female sex, and who pretend to doubt their virtue and their ability to acquire extensive knowledge. But such individuals, it will invariably be perceived, are either of an ungenerous, selfish, misanthropic, cynical disposition, or have mingled only with the degraded and abandoned of the sex. These men should have lived a few centuries past, rather than in the present age, to have their views comport with the general sentiment. It is not reasonable to look for perfection in woman. There are those of her sex, who are unprincipled and dissolute, precisely as there are such among men. But females seldom, if ever, become depraved until made so by man's superior depravity. It is as inconsistent and ungenerous to contend, that the entire female sex should be suspected on account of the frailties of some of their number, as to condemn the whole male race as thieves and robbers, because a few of them, comparatively, have been guilty of these crimes. The sneering inuendoes in which some men indulge, respecting female virtue, should be met by the frowns of every individual of honor, as a base attempt to calumniate the better part of our race—especially should ladies themselves discountenance such men, and avoid all connection or association with them. Compare the females of this country, as a body, with the males, and every candid mind will acknowledge, that among the former there is to be found far more purity, virtue, and modesty, far more kindness, benevolence, and loveliness of disposition, than among the latter, Those who decry the purity of woman, should be aware of the influence of such conduct. They should know that female virtue is the standard that regulates public morals, to a great degree, and that the efforts which they make to destroy that virtue, is a blow struck at the welfare of the whole community; for the purity and morality of both sexes, rise or fall together. The degradation of woman involves the corruption of man, and is the fruitful source of wretchedness to both. Instead, therefore, of deriding the morals of woman, every enlightened and honorable man, who values the improvement and exaltation of his race, will rather approbate, encourage, and cherish female virtue and excellence—will be pleased rather to observe it obtaining extension and stability, than to exert himself to destroy it! "When man shall be just to her nature, then will he have less cause to censure; for woman will have fewer faults to deserve censure. Her moral taste, refined and elevated by the perceptions of her intellect, will then present her to his view, as a manifestation of a superior nature—a copy worthy its original—worthy his confidence, companionship, and love."

For the Magazine and Advocate.

LETTER.

To Rev. Thomas Castleton, Methodist clergyman at Springfield, Erie county, N. Y.

Sir—You will doubtless recollect that some time last Fall, (Saturday evening, November 11th, as I have it,) while attending a protracted meeting in Lodi, you, by way of illustrating the position that Universalism leads to suicide, inasmuch as the fear of endless misery is the chief circumstance that keeps people from it, related a story to the following purport:—That a young lady in Genesee county, had lately put an end to her existence, and left a letter, setting forth that she believed, (to use your own language,) "that when people die their spirits go right to God and are happy;" that she was tired of living in sin and enduring its consequent miseries; and that she had therefore concluded to kill herself, and thus enter into that state of holiness and happiness which she believed is to be the portion of all mankind, etc. You will also recollect that on the succeeding Monday, I called on you for information respecting the particulars of said event as narrated by you; and that, in answer to my inquiries respecting name, date, place, authorship, etc., you informed me that you knew no more about the affair, than that it happened *in the town of Attica*, and that you received the story from some one, you knew not whom, living in the town where I reside. You will also remember that you promised me you would endeavor to learn the desired particulars, and acquaint me therewith; and that subsequently when I saw you in Boston, you assured me that you would have the matter "fixed out" for me before you left town. But as many weeks have since elapsed, and I have received no communication from you, although you have been in the town of Boston a number of times, I therefore consider myself called on to remind you of your promise; and I sincerely and earnestly hope that you will see fit to pay some attention to the subject, immediately. I think, and I believe that an impartial public will think with me, that it is incumbent on you, either to prove the story true, or else acknowledge it to be a fabrication. I am free to say, as heretofore, that the story *may* be true, but still I consider it extremely *apocryphal*. I have heard a great many stories of that stamp, told for the purpose of injuring the cause of Universalism; and when inquired into, they have been found, for the most part, and sometimes altogether destitute of truth.—Again—the cause is anomalous. The annals of suicide do not shew that mankind destroy themselves under the impression of *hope*. When suicide is committed from any religious cause, that cause is commonly *despair*. "Hope keepeth the heart whole."

I subscribe myself yours in the love of truth,

Boston, December 18, 1837. Jason Lewis.

For the Magazine and Advocate.

PHRENOLOGY ON ACCOUNTABILITY.

Br. Chapin—I am pleased with your brief defence of Phrenology, (Vol. viii, No. 49,) against the objection that it tends to exonerate the thief or murderer from guilt; and as your article is short,

perhaps it would not burden the reader if I should add a short supplement. It is obvious to all who are accustomed to reflection, (or, in Phrenological language, to all in whom the organ of Causality is active,) that the vast system of cause and consequence, is as universal in the moral as the physical world—in fact, those who say most in defence of that indefinable free agency, by means of which, they suppose mankind capable of practicing good or evil independently of the motives and inducements which prompt to either, do still, "by their works, show their faith" in the connection between cause and consequence, in the operations of the human mind and the moral conduct of men; for without such faith, the preacher would no longer suppose himself doing good by his teachings and exhortations, and the father would deem it useless to instruct or chastise his wayward son. And, indeed, where is the man who, when asked what led a miserable neighbor to ruin himself with intoxication, is ever known to give as his only answer, "the man is a free agent"? Every one knows the most common answers to such a question: "He had an ungovernable appetite for spirits from a child"—"He was trained to it by his drunken father"—"He was enticed by his intemperate associates, or foolishly betook himself to the bowl to drown his troubles." And if we inquire the cause of any other of the vices or virtues of a well known individual, we commonly find an answer ready, referring either to his original disposition, or to some of the circumstances of his life. It is plain, therefore, that the Phrenologist does no more than others, to screen from guilt the drunkard, thief, or murderer. Others trace wickedness to the real or supposed cause, and *he* does no more.

But be all this as it may, if the science has its foundation in truth, as I verily believe it has—if it is sustained by facts which lie open to the inspection of all—then it is manifestly vain to raise objections against it, on account of its real or supposed discordance with the preconceived opinions of mankind. At any rate, it is rapidly gaining the confidence of the most enlightened and influential portion of the community; and I pray, and pray in faith, too, for the approach of the day when its soundness shall be as little questioned as that of the Newtonian system of philosophy now is. I do not thus pray because I wish to gratify public curiosity, but because I see a beautiful harmony between the feelings which Phrenology is calculated to inspire, and the true spirit of the Gospel. Jesus teaches that sin is moral sickness—that its subjects need a physician: that benevolent Phrenologist, G. Combe, says, that those who have an unfavorable development of the moral organs, "should be treated as moral patients"—and I say, Amen. And when this subject shall be more generally understood, the world will practically respond to such mild and humane doctrines, and the spirit of cruelty and revenge, as well as that of cold, unfeeling neglect of the miserable victims of sin and transgression, will be left to starve for want of food on which to live. J. FRENCH.

For the Magazine and Advocate.

Br. GROSH—We feel it our indispensable duty to send you the following report for publication in the Magazine and Advocate, with a request that the Glad Tidings and Union will copy the same.

In behalf of the committee,

SOLOMON DUTTON.

TO THE PUBLIC.

We, the undersigned committee, being duly appointed by the First Universalist Society of Columbus, Warren county, Pa., for the purpose of inquiring into the cause of certain evil reports which are in circulation, and which tend to defame the moral character of Rev. Judah Babcock; Do report—That upon a full investigation of the subject, the reports appear to be wholly groundless—that they have been framed, and put into circulation by some evil designing person or persons, for the purpose of gratifying their malevolent feelings towards a Brother's family, with whom our Rev. Brother visited.

We would further state, that we have been blessed with the ministerial labors of Br. Babcock, in our society, one-fourth of the time for nearly two years, and that he has labored, both in word and deed, to good acceptance.—We would therefore recommend him, as an engaged, able, and worthy Brother—one well calculated to do much good in society; and, as we verily believe, an instrument in the hand of our heavenly Father in spreading the truth.

SOLOMON DUTTON.
BENJAMIN DEAN.
SETH S. RAYMOND.

Columbus, Warren county, Pa., December 28, 1837.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, JANUARY 19, 1838.

ILLUSTRATIONS OF DIVINE JUSTICE.

There is probably no subject in theology, which so much occupies the thoughts of religious persons, and which overwhelms their minds with such awe and terror, as that of divine justice. Its retributions are the continued dread of believers, and are by them as constantly denounced against all evil-doers. And they are nearly always supposed to relate to some penal infliction, of greater or less intensity—of temporal or eternal duration. The intolerable wincings of the wicked under the consciousness of guilt, the melancholy mopings of many a good and upright soul, are the common result of terrific apprehensions, of the suspended visitations of the justice of God, For it seems to be a general and well settled rule with most persons, to *forget*, if they ever knew—or not to know, when the evidence is both abundant and at hand, that while the operations of eternal equity render *punishments* in one instance, they may, at the same moment, and by the same means, administer the most distinguished and desirable *rewards* in another. So that there is at least, as much to *hope*, as there can be to *fear*, from the full and impartial exercise of unerring justice.

With a view to the promotion of truth, as well as the advancement of human happiness, by relieving the minds of the apprehensive from unnecessary fears, a few illustrations of the processes of divine justice are here presented. Instances might be adduced from common life—and it is believed that many will occur to the recollection of the reader; but as Scripture authority and examples are always final, such, only, are introduced.—1.—The history of Joseph, recorded in Genesis, is familiar to all persons who read the Bible. Its successive developements of the operations of the system of eternal justice are no less clear, interesting and impressive, than are its multiplied and affecting incidents. And why the former should be so uniformly overlooked, while the sympathies of every reader are excited and kept in full exercise by the latter, is a fact for which it is not easy to account.

It will not be doubted, that the unnatural brethren, who maliciously and cruelly sold Joseph to strangers—to be employed, or disposed of they knew not how—who, in the most wanton and tantalizing manner, could impose the story of his death upon their unsuspecting and affectionate father, were in all respects proper subjects of the visitations of retributive justice. This they evidently feared, and this, the story furnishes abundant evidence, was in due time and in proper measure inflicted. We have but to notice the windings of providence, and the compunctions which, from time to time, they betray, to be fully satisfied that justice was performing its inflexible work. Witness the strong feelings—the mental agonies which wrung their very hearts, when the stern governor retained one of their number as the pledge of their return. This trial forced from them the utterance of the deep-and long smothered guilt, which had, for a series of years, been gnawing at the vitals of every earthly enjoyment. And they acknowledge that they were "verily guilty concerning their brother—when they saw the anguish of his soul," and regarded it with indifference. Nor can it be supposed that this was the first touch of the finger of condemnation upon the chords of moral feeling. The very anxiety they manifest respecting the fate of their younger brother—the deep, noble and truly filial regard which they felt for their aged father, show that penitence—genuine repentance had, long since, been performing its salutary and its trying work. Neither was this the last instance, in which the smitings of guilt overwhelmed their souls with apprehension. When the patriarch, their father, went down to the chambers of death—their worst fears were re-awakened that their wrongs would be visited upon them, with unrestrained and unmitigated vengeance.

Now let it be observed, that while all this retribution was in progress on one hand,—the same divine justice was performing a very different work on the other—and was loading the subject of human injustice, with honors, and distinctions, and peace of mind. The persecuted but unoffending Joseph, steadily and uniformly rose from suffering and degradation, to the enjoyment of human confidence, and the highest prosperity and honor. But his reward consisted, not alone in temporal favors—always actuated by the purest principles of integrity and virtue, he was always at peace with himself. He enjoyed what the wicked never enjoy, the approbation of his own conscience, and the conviction of the favor of Heaven.

But divine justice, in this instance, was performing still another work. It was not merely punishing the wicked, and rewarding the good and innocent—it was successfully *reforming* and purifying those whom it chastised. No man can read the truly eloquent and feeling address made by one of these offending brethren to the lord of all Egypt, in behalf of their father and their deeply implicated younger brother, without being satisfied that they were, indeed, sorry for their offence, and solemnly determined to sin no more. Indeed, this is observable in every step of the history, from the moment of their first arrival in Egypt. And though constantly haunted with fears of the severest retaliation at the hands of him whom they had injured, they appear never once to have contemplated the least injustice, either to him or to one another.

Let any person read the story of Joseph, with reference to the actual operations of divine justice, and we must greatly err, if he does not find much more to hope than to fear from its application and influence.

2. Passing by a long train of events in Jewish history, where *rewards* keep even hand with *punishments*, as in the protection and final emancipation of the Hebrews, while their oppressors are chastised—in the continued success and honor of David, while his persecutors one by one were humbled or removed—we notice, more particularly, the dealings of eternal justice with the Jews for their rejection of the Saviour.

It is, perhaps, not singular, that in this remarkable instance of retributive justice, we should see little besides mere sufferings and punishment. For, as Christians, we very naturally allow our feelings to take an interest in the cruelties practiced by the unbelieving Jews, upon Jesus and his followers. And doing so, we at once perceive the equity of that providence, which measured to them in obvious strictness, "according to their works." But we should do well to embrace several other considerations in our view of the subject; and, while we regard with astonishment the severe measure of retribution dispensed to the wicked, recollect the blessings which that event tended to bring down more speedily upon the persecuted believers. Nay—we should look forward to the developments of the influences which have been in progress for ages—and which are declared to be salutary and redeeming to those who suffer chastisement.

The actual wretchedness of a wicked disposition—where no overt or direct act of sin has occurred, should always be taken into the account in our estimation of

punishment. But it is more than probable, that this is generally overlooked by the great body of Christians. They might learn to correct their error in this respect, by noticing more carefully what is passing among mankind. On this principle, punishment always commences at precisely that point of time, in which the design to commit sin is conceived. Hence, there is a long period of chastisement endured by the persecutors of Jesus, before they consummated their wicked purpose by putting him to death.

It were useless to detail that series of sufferings which finally ultimated in the destruction of the Temple, and the dispersion of the Jews. They were plainly as numerous, and as aggravated in character and intensity as were ever endured by any people on earth. But their punishment is not to be estimated by their physical calamities—nor may we suppose them terminated by their dispersion. To the protracted persecutions of about *eighteen centuries* must also be added the enormous amount of mutual anguish, in feeling themselves cut off from all the privileges common to Christians, and from the best enjoyments allotted to man—the full and free enjoyment of their religion. All this is the just punishment of their national ingratitude, corruption, hypocrisy, and cruelty.

But while all this is transpiring, there is a work of a far different character, in constant progress. The Jews were the original persecutors of the Christians—and where they could not effect this object directly, they carried it on, by stirring up the Gentiles to acts of violence and oppression. The suppression of the power of the Jews, and their consequent dispersion, produced an immediate and corresponding change in the situation of the Christians. One, and the most inveterate class of persecutors, now ceased to annoy or afflict. And a few years comparatively, left the believers in Jesus, to the undisturbed enjoyment of all the blessings of their religion; and the free use of all the means at their disposal, for its diffusion among mankind.

When it is recollected, that the primitive Christians were in all respects, unoffending, patient and unresisting under all their severe trials; it will appear consistent with the awards of impartial justice, that something more than the self-approbation which the good enjoy under all circumstances, should fall to their portion.—And in their deliverance from persecution, this was actually brought about. Not merely and alone in exemption from sufferings—but in the new and universal respect, influence and distinction to which they attained. We do not mean, that fictitious eminence, to which they were raised by a doting emperor, and which consisted in places of power and emolument—but that honorable place in the public esteem, which was earned by their exemplary virtues. These things were their reward—and they were as effectually and as obviously bestowed by the hand of equal justice, as were the chastisements of the persecuting Jews.

Let us now return to those, who have been so long the subjects of severe chastisements. Their punishment is not only allowed to be just—but we can perceive no way by which divine justice could be vindicated, had they not been punished. But while all this is plain—it should be asked, whether any object, save that of mere sufferings, is to be obtained by their punishment? Is it an allowable supposition, that a benevolent and holy God who administers the affairs of the moral universe, has no further design in the infliction of punishment, than the production of a given amount of misery? To us, it seems impossible that any sane mind can either make, or allow of such a supposition. All our better feelings cry out against it—all parental government, even among the rudest of mankind, rejects it—and all revelation contradicts it.

No attribute of God, can possibly have for its field of legitimate exertion, the simple misery of sentient beings—because all his attributes are good. It is the province of diabolical natures, alone, to riot and expatiate in wo—and it savors of such a nature in him who can seriously ascribe it to the Deity. And fearful and abiding as are the sufferings of the Jews, there is still a door of hope open to them—a hope, which, under some form, has never, for a moment, been taken from them. That hope is not merely allowed by the reasonings of the mind—it is authorized by the Christian revelation. For the well instructed author of the epistle to the Hebrews, in full view of the impending storm of sufferings which was about to fall on them, assures them God chastised them that they "might be partakers of his holiness."—Justice, then, in its most trying and protracted inflictions, always has in view, *the reformation of the punished.*

In view of the considerations and facts disclosed in the foregoing illustrations of divine justice, it may be safely assumed that, under every form of its operation, there is something to hope—as much, at least, to hope, as there can be to fear. For in every situation of trial and chastisement, it may be, and it certainly ought to be remembered, that justice has higher ends to answer, than those of mere misery and wo. It is indeed true, that we may not immediately perceive what these are, or how they are to be brought about—but arguing from the past to the future, and from the uniformity of the moral providence of God, we should in justice to ourselves, and for the credit of divine and impartial equity, infer a latent good in all our chastisements. We may, and ought to suffer for our offences—but even this should never induce despair. We must, and we shall receive adequate rewards for every act of duty which we perform, but we should not vainly and pharisaically assume, that because the wicked are punished and the obedient rewarded, therefore the difference between them is absolutely eternal. Both have the same ultimate end—to render mankind good, and consequently happy. Let us thank God for his justice—not because it chastises, but because his chastisements "afterwards yield the peaceable fruits of righteousness unto them that are exercised thereby."

S. R. S.

REV. J. B. PITKIN.

A neat volume of 352 pages, 12mo., has just come to hand, bearing the following title:—

"Sermons by Rev. J. B. Pitkin, late Pastor of the Independent Christian Church in Richmond, Va., with a Memoir of the Author, by Rev. S. G. Bulfinch. Boston: Published by David Reed. 1837."

This work was long since promised to the public, and for a number of months has been anxiously looked for from the press, especially by the Society and friends in Richmond, who had formerly sat under the ministry of, and became so strongly attached to, that amiable and excellent young man, and devoted and faithful servant of the Lord Jesus Christ.

The volume before us, consists of the memoir of the author's life, filling about forty pages, and fifteen sermons, on the following subjects, viz.: Christ Crucified, the New-Year, Divine Justice not inconsistent with Divine Love, True and False Religion, Resignation, On copying the Character of God our Father, On the Proper Manner of Preaching, On the Duty of Mercy, the Doctrine of Election, God the Father of all, Human Guilt without excuse, On Contentions in the Christian Church, Godliness Profitable to all Things, On the 4th of July, 1833, and On the Future Destiny of Man.

Since receiving the work, we have found time to read about one half of the sermons, to glance hastily over the other half, examining them, however, so far as to perceive the general drift and scope of them, and have attentively perused the whole of the Memoir. The sermons breathe a deep and fervent piety to God, a warm and expansive philanthropy to man, an ardent love and charity towards all mankind, a desire to render himself useful in the cause of his Master, and an earnestness in impressing on the minds of his hearers, the great moral principles and practical duties of the Gospel, rather than a zealous defence of, and attachment to, the speculative opinions or controverted dogmas of any particular creed.

Mr. Pitkin, however, was far from being indifferent to the influence of opinions, or devoid of a well-defined system of faith in the leading and distinguishing doctrine of the Gospel of Christ. He was a firm and consistent believer in, and zealous advocate of, the doctrine of the final holiness and happiness of all mankind. He believed in future rewards and punishments, as a doctrine alike sanctioned by reason and revelation. But believing that probationary means to man, and the mediatorial office and reign of Christ, would extend beyond the narrow isthmus of time into the future world—that means which had failed in the salvation of many individuals in this life, would, by being continued, prove efficacious in accomplishing it in another—he doubted not that, at last, every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father—that Christ would see of the travail of his soul and be satisfied, and a ransomed universe forever bask in the sunshine of Jehovah's omnipotent and changeless love. Such being his views, he faithfully and honestly preached them to his people, from the commencement to the end of his public ministry. And although a large part of the volume now before us, is devoted to practical subjects, yet these sentiments seem to imbue and pervade the whole, and to appear directly or indirectly in almost every sermon.

The memoir, prepared by Rev. Mr. Bulfinch, is, for the most part, well written, and instructive to every attentive reader, let him be of what party he may in religion. It exhibits, in striking colors, the native dignity of human nature, and the strength of a lofty genius, beating its way up from the humble obscurity of orphan childhood, to dignified manhood and an honorable and useful station, despite of untoward fortune and feeble health, and sour and cold-hearted bigotry watching his opening buds of genius but to blast them, and throwing her arms around him, not to protect, and bless, and encourage the poor orphan, but to crush and destroy him. It seems almost a miracle that a youth like him, of such susceptibilities, should not have utterly fallen under such influences as were brought to bear upon him. Indeed, he most evidently would have fallen, had he not fortunately found when he did the healing balm of Gilead, the true Gospel of universal grace, and peace, and love, that soothed his anguished spirit, and healed his bleeding heart.

There is one particular mentioned in the memoir, respecting the correctness of which, we must acknowledge ourselves somewhat skeptical. Mr. Pitkin died of consumption, at St. Augustine. On his way thither, and but a few days before his death, he called at Charleston, S. C., where he became acquainted with Mr. Bulfinch, the author of this memoir, who was then, by exchange, supplying the desk of the Unitarian church in that city. He says of Mr. Pitkin:—

"Among his directions to the writer, at this time, was one which he can not forbear to fulfil, though in so doing, he may weaken that tie which connected Mr. Pitkin with some of his brethren, who were undoubtedly worthy of his cordial regard. Mr. Pitkin requested that it might be distinctly made known, that his views of the future state differed from those of the Universalist connexion, even from the doctrine held by Restorationists. It was his conviction that the human mind, created free to choose between good and evil, would retain that freedom hereafter;—that as some resist all the means of good here, so in the future state some will resist all the means employed by divine love and justice for their correction and restoration to happiness, and continue obstinately impenitent. Such depraved spirits must at length become so miserable that annihilation will be mercy to them, and in mercy, he believed, God will blot them out of existence. The final destruction of the hopelessly impenitent, he regarded as indicated in Scripture under the name of the second death. With the exception of those thus annihilated, he believed that the human race would at length be restored to purity, and raised to everlasting glory. A venerable member of his society in Richmond, recalls the conversation in which an idea of this description was expressed by himself,

and commented on by Mr. P. as something new to him. His friends in Barrington, (his native place in Mass.,) mention that once while among them, in 1833, he spoke of the annihilation of the utterly and hopelessly impenitent, as something within the range of speculation; but it is not remembered that he had ever expressed a full belief in this doctrine in his sermons or otherwise."

Although we would by no means wish to impeach the honesty or integrity of Mr. Bulfinch, the respected Unitarian clergyman who prepared the memoir of Mr. P., yet, as before remarked, we can not but be somewhat skeptical in regard to the foregoing statement—and for the following reasons:—1. It is utterly at variance with all the writings and public labors of Mr. Pitkin, and with the fundamental principles distinguishing him during his whole ministry. Mr. Bulfinch himself admits that he never expressed a "belief in this doctrine [annihilation] in his sermons or otherwise." The whole tenor of all the fifteen sermons published in this volume, is utterly at variance with the doctrine of annihilation. Take for a sample the following, from the fifth sermon: "I thank my Creator, that he neither permits a cold philosophy which would terminate my existence with the grave, nor the fear of never-ending misery to disturb my peace. Can any part of the creation of God be indifferent to him—out of his control or care? Can man, man whom he created in his own image, ever cease to be the object of his love? If there is a Creator of all things, will he create virtuous hopes, holy expectations, a longing after immortality, on purpose to disappoint and annihilate them? To believe this is to impeach his wisdom and goodness. Is it not improbable that an allwise, good, and all-powerful Being should create an intelligent, thinking, sensitive being, like man, and then so constitute him that his existence shall be a curse to him? Yet this must be the case if we eventually suffer more than we enjoy." [And this must be the case, too, if the wicked after suffering protracted misery, shall be at last annihilated.] Numerous other quotations might be made, of similar import to the above.

2. At this very visit, Mr. Bulfinch says, Mr. Pitkin "spoke of the value of his sentiments to him, and his earnest wish for their diffusion. The inquiry was made, whether he found that those sentiments sustained him in the prospect of death. 'Yes,' he said, '*they have supported me hitherto*, and I have no doubt my death will be triumphant.'" Now the question occurs, What were the sentiments that had *supported him hitherto?* Were they the *new* views of the *annihilation of the hopelessly and utterly impenitent*, which he had embraced on his journey from Richmond to Charleston! or were they the *long cherished sentiments* of the benevolent and parental character of God, the doctrine of life and immortality beyond the grave, the disciplinary character of all chastisements, and the final holiness and happiness of all mankind? Which *could* he have referred to, in saying, "*they have hitherto supported me*, and I have no doubt my death will be triumphant"? We leave every candid reader to judge.

3. Mr. Pitkin never communicated any information of a change of his sentiments on this subject, or of his holding the doctrine of the annihilation of the wicked, to his own kindred and friends—not even to his own tenderly beloved mother, with whom he held such frequent epistolary correspondence, whom he had been instrumental in converting by his letters, from Calvinism to his own cheering views, and whom he had but recently visited; nor to his own society in Richmond, to which he preached till within a few weeks of his death; nor to a single member thereof, nor to any confidential friend, of whom he had a number, and many with whom he (see pp. 1 and 2) was doubtless on quite as familiar terms as he could have been with Mr. B. But to no person in the universe does he lisp a syllable, but to him! and to him only just before his death! It is hard for us to believe so strange an event. If ever an honest man lived, we believe John Budd Pitkin was one. And we think, had he believed, or been strongly inclined to the opinion, he would, as an intimate friend, have named it to some in Richmond, hinted something of it in the pulpit, or in some of his writings, and especially communicated it to his beloved mother.

4. The "venerable member of his Society in Richmond," who had mentioned the subject first to Mr. P., and to whom reference is made above, we have seen since the publication of the book. He informs us that he well remembers the conversation, and that he mentioned the annihilation of the wicked, not as a doctrine that he believed, but as one that to him appeared altogether more rational and consistent with the character of God, than the doctrine of endless misery—that if there were any that should prove utterly and hopelessly impenitent and irreclaimable, he should think it would be mercy in God to annihilate them, rather than prolong their existence for no other purpose but to torment them. And, indeed, any Universalist or Restorationist, would concur in the remark. But this venerable member said he did not believe it; for he did not think it Scriptural; nor did he think there were any so utterly and hopelessly impenitent that they could not be reclaimed. For Christ says, all things are possible with God. Nor did he ever suspect Mr. P. believed in annihilation. Many of the members of the Society in Richmond, are far from giving credit to such a report. They also think Mr. B. has not made the best selection that might have been made. Though the sermons here published are valuable, they think he left many manuscripts still more valuable than most of these.

In conclusion, we would ask, taking all the above facts into consideration, is it not possible, and even probable, that Mr. B. misapprehended the meaning and design of some of Mr. P.'s remarks on the subject?—that an incidental remark that annihilation was *more probable* than endless misery, or that *if* there were any utterly irreclaimable, it would be mercy to annihilate them, was construed into an avowal of belief in annihilation? Or is not such a supposition altogether more probable than that such a remarkable change as that narrated, and under such circumstances, should have happened? We think so. Again: Mr. P. is said to have avowed a difference of sentiment from Restorationists. He might have differed from some: for there are some Restorationists who believe in the Trinity. But Mr. P. was Unitarian on this point. But we have no idea that he ever renounced the doctrine of the Restoration, or embraced that of annihilation.

The volume before us we cheerfully recommend, as a source of instruction to the inquiring mind, of consolation to the afflicted, and of spiritual food and encouragement to every devout and pious Christian under heaven. D. S.

Richmond, Va., December, 1837.

THE RECORD.

Having surmounted the principal difficulties attending the commencement of the volume, we commence our weekly record of news.

Conferences.—A Conference was held in Oxford, on December 27th and 28th. Discourses were delivered by Brs. Clark, Landers, A. Williams, T. J. Smith, and Whiston. The attendance was very good, and a pleasant season was enjoyed. An ordination took place, as will be seen below.

New Preachers.—We have the pleasure of recording two more conversions in the ministry. Rev. Levi Chase, of Fall River, Mass., a preacher of the Christian denomination, attended a meeting held by Br. A. Case on Cape Cod, for the purpose of replying to him: but at the close of the services of the day, avowed his faith in the doctrine of universal salvation. Rev. Mr. Harris, pastor of the Calvinistic Baptist society in Malden, Mass., has lately avowed his faith in God's impartial grace. Both these converts are men of good standing in their respective denominations.

Ordinations.—Br. A. G. Clark was ordained on December 28th, at the Conference held in Oxford. Sermon by Br. ———. Br. W. S. Cilley, of Chatham, Mass., was ordained at a dedication in Dover, N. H., on December 8th—Brs. Moses Ballou, Gilman and Mandell took parts in the services.

Removals.—Br. T. D. Cook, having removed from Wolcott, Wayne county, to Gaines, Orleans county; Br. William Andrews, removes from Gaines to Wolcott. These excellent young men have proved themselves workmen that need not be ashamed, and while they gain some relief from incessant study, neither society will lose anything by the exchange. Br. Andrews labors three-fourths of the time in Wolcott, and the remaining quarter in Manchester, Ontario county.—Br. J. G. Adams of Claremont, N. H., removes to Malden, Mass.

New Societies.—A new society was formed in New-Gloucester, Me., December 23d. They talk of building a meeting-house next season.

Dedications.—A new meeting-house, erected by Universalists, was dedicated in Weare, N. H., on the 11th inst.—Another was dedicated in Clarendon, Vt., on December 27th. Sermon by Br. K. Haven. The house was crowded. Sermons were delivered in the afternoon and evening by Brs. W. Skinner and R. Streeter. The house is of brick, 52 by 38 feet, and contains 54 slips. The Universalist house in Dover, N. H., was dedicated December 8th. Sermon by Br. M. Ballou. The house was filled with *ladies*. Br. T. F. King preached in the afternoon. A union house of the Christians, Methodists and Universalists, was dedicated at Randolph Centre, Vt. December 7th. Sermon by Br R. Streeter. The three denominations are united in it with great harmony.

Br. Price, please credit Rev. J. T. Goodrich, Cooperstown, and U. Sawyer, Brimfield, O. each $2, and charge G. and H.

Br. Tompkins, please credit Abigail T. Peake, Canajoharie, N. Y. $2, and charge G. and H. Also direct J. B. Covey, Caledonia, to *Livingston*, instead of *Genesee* county.

RELIGIOUS NOTICES.

There will be preaching on third Sunday inst., by Br. M. B. Smith at Clinton, and in Hampton in the evening.

There will be preaching on the fourth Sunday inst., by Br. C. B. Brown at Caughenoy—Br. Waggoner at Middleville and at Cold Brook in the evening—Br. Britton at Lockport at 11 A. M. and at Carthage in the evening—Br. Sias at Potsdam, and as friends may appoint in the evening—Br. E. E. Guild at Jacksonboro, at 11 A. M.—Br. A. C. Barray at Genoa (and, if the friends desire it, for three or four succeeding Sundays)—Br. Goodrich at Norwich village instead of the third Sunday.

There will be preaching on the first Sunday in February, by Br. Britton at Plesis, and at Theresa in the evening—Br. Sias at Perch River and at Pamelia Four Corners in the evening—Br. C. B. Brown in Onondaga South Hollow, (and once every four weeks thereafter until further notice)—Br. Guild at Worcester at 11 A. M.—Br. Goodrich at New-Ohio, and at Nineveh in the evening.

Br. E. E. Guild will preach in the evenings of January 26th, at Colliersville—29th, Worcester—February 5th, Jacksonboro—7th, in the Lutheran church, South Worcester—17th, Roxbury, as Br. Follet may appoint.

Br. Goodrich will lecture at Paige Brook on the evening of February 3d.

☞ *A Conference* will be held at Springport, Cayuga county on the 24th and 25th inst.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

B F H, Brownville, (Mo.) for self, J H McF and J I—Rev. W Q, Bristol for J A, L H, A F, A G, G P and E W—P M, Lavanna—P M, Johnson's Creek, for D A—I T H, Clintonville, for self, M M and R T—L J, Boonville, for A I M—Rev. J W, Ohio City, (O.) for U S, O S, S O and G C—A M T, Carroll, for P M—Rev. A D, Hornelsville, for S D—P M, Wethersfield, for S F F——J R, Marietta—P M, Jacksonville, for self and E E—P M, Stockbridge, for J P, J Y, A G S, C S, F S and G G—P M, Erieville, for W J A, A M, M P and C J—P M, Portageville, for G W, J G S and J D S—Rev. T P A, Perry—P M, East Pembroke, for self, T C S, S W and B L—S J E, Pine Plains—P M, Kendall, for F A and I S—J B, St. Johnsville, for T B—B T, Newbury—O T, Churchville, for E B, N F and L L—P M, Perrinton for J P—P M, Greenwood—Rev. J H S, Centreville, for N J, S W jr. J C, N B. A E C and O P—P M, Factoryville, for A S and D B H—E H, Evans' Mills, for J C and E V—P M, Moscow—S B L, Oil Spring—P M, Royalton, for H B and W J—P M, Sippican, (Mass.) for B H G—P M, Meig's Creek, (O.)—Rev C S H, South Lyndeboro', (N. H.) for R M D and D W H—R C, Scipio, (O.) for A B, A C R, J S and E W K—C S, Huron, (O.) for self, L G H, I B W, H W S, I L B and C S—L W, Penn Line, (Pa.) for self and B B—P M, Huntington, (O.) for self, C B and M H—I A, Bennington, (Vt.)—S P S, Allensville, (Ind.) for I P—D B, Harpersville, for B W, T K, A and R B, A and A B, E K and C H—P M, Clockville, for self, J I, E R and S G—P M, Cooperstown, for J C, O L W and C C—P M, Scipio, for D P V and W C—J S, Byron, for E E, F J, B C, R M, G L L, I S, M A and J F—W H S, Poughkeepsie, for self and J C H—D K, Newark, for self, E L, E O P, A L V, S L, R P, C A S and J F—E W, Moravia, for self and J I—P M, Genesee Valley, for F F—P M, Watervale, for R S jr—P M, Benton, for D B.

POETRY.

For the Magazine and Advocate

THE SPIRIT TO HER INTERPRETERS.

BY MISS S. C. EDGARTON.

Dark traitor of my deeds, Oh, false and faithless eye!
I little deemed of all, that *thou* wert most untrue;
Of all my confidants, thou chosen one; Oh why,
Why must I still be doomed to chide, yet love thee too?

In vain do I upbraid, in vain rebuke thy speech
Thy glances will be fond, and full of tender light;
I strive to hide my thoughts—but 'tis in vain I teach
Thy soft betraying darts to stay their rapid flight.

Thou wilt not o'en forbid the melting tear to steal
Upon thy soft, dark fringe, in language full of love;
And every hope and fear, and every joy I feel,
Thy trembling flashes tell, thy downcast glances prove.

I shut my casket up—but lo! thou hast the key;
Thou hast stolen all my gems, and scattered them abroad;
I dreamed not when I taught my language unto thee,
That thou wouldst be the *first* to break thy plighted word.

False sentinels, ye lips! how treacherous of your trust!
I bade ye guard my thoughts—but ah! your telltale sighs—
Your soft, betraying smiles! How fickle, how unjust,
To tell the scoffing world how deep affection lies!

Thou voice! oh I could chide—and chide thee harshly, too,
That all thy tones should flow, so fraught with sympathy!
Because another speaks, and I feel the language true,
Thou'rt sure to tell the tale, whate'er the subject be!

And yet why should I chide? why wish to hide my deeds?
'Tis only guilty thought can have a cause for fear;
The giddy world may scoff—but many a spirit bleeds
To hear another's sigh, and mark another's tear!

'Tis sweet for me to know how deeply others feel—
Then why conceal *my* thoughts so daintily secure?
Dear ministers of love! 'tis well that ye reveal
The secrets of the soul, *so long as they are pure.*

PAUL ON MARS' HILL.

[Concluded from our last.]

On many minds the effect would have been different, for idolatry there put on a most fascinating and a most formidable shape. It had much to impose on the senses. Probably no scene of mortal creation was ever so enchanting as that presented in a walk through Athens during its splendor. From the [illegible] and disjointed fragments of its beauty, our artists draw their noblest inspirations; and in them our country boasts a treasure of which all civilized nations may envy the possession. Oh! to have seen them glittering in their own sunshine, in proud harmony with the temples from which they have been torn: to have passed through those streets which were but long galleries of godlike forms in marble, and ascend that Acropolis which was the citadel, not only of their safety, but their fame; to have witnessed the living magnificence of their worship, and especially of their festivals; the gorgeous attire of their priests; the solemn pomp of their sacrifices; the interminable variety of their processions; the multitudinous concourse of their citizens; the clouds of fragrant incense that alone could obscure their transparent atmosphere; the thrilling delight of music resounding from roofs whose beams had been the masts of Persian fleets; the majesty of their theatres, which inspired the sense, not so much of pleasure as of sublimity; the agonizing excitement of their games, and the distribution of those simple prizes of the palm branch, or the crown of olive, pine, or parsley, for which Europe has no sceptre or diadem that the victor would have taken in exchange must he have bartered his Grecian glory too; to have seen these, and idolatry pervading them all as their vital spirit, and reigning by them over hearts and minds, might rouse the zeal of a Paul; but a feebler faith would have dissolved in the enchanted cup, and been incorporated with the profane libation.

Athenian idolatry had much to charm the imagination. It not only had been adorned by the most gifted hands; it not only had a rich stream of song ever flowing through its consecrated grounds; but it was essentially poetical, the very child of fancy; and its Pantheon the vision of genius made visible and palpable to all. Its deities were the beings whom the poet sees in his day-dreams on the shores of the ocean, or by the bubbling fountain, or in the recesses of the grove, or on the mountain's summit. They were not the original product of the pallet or the chisel, nor their original abode the marble temple; for their first creator was poetic enthusiasm, and their first shrine the poet's soul. Nor did it want for means to seduce the judgment, for in their mythology was many a noble truth, which some might deem the lovelier for its graceful veil of allegory; and they had a philosophy, which has indeed obtained in most ages, teaching to think with the wise and act with the multitude; and the example of their most venerable sages sanctified an outward conformity with detected superstition; and their countless divine persons, might be resolved into one divine essence, as easily as a smaller number; or as even now the philosophic Brahmins of Hindostan profess to adore but the one God in whom they believe, in the homage they pay to their deified thousands, whom they account the personifications of his attributes.

With all this fascination to attract, idolatry had also terrors to strike with awe. Bloody penalties had vindicated its insulted altars. Nor was philosophy allowed too contemptuously to curl the lip even at its most childish ceremonies. The martyrdom of Socrates was a memorable lesson. With all social enjoyments and occupations; with all the actions of private, and forms of public life, was idolatry incorporated. Patriotic recollections and paternal education gave it all the strength and fury of prejudice for its protection. There were yet the laws which imperiously and capitally prohibited the introduction of a new religion by individuals—there was yet, though shorn of some of its powers, the dreadful tribunal of the Areopagus. And there was, still more formidable, the zealous attachment of the multitude, soon roused in such a cause to rage, and the ready executioners of any sentence dictated by their own mad passions.

Why did Paul not waver, nor shrink—nor his mind feel any impulse but to the bold assertion and demonstration of the sole Deity of Jehovah, the God of Moses and of Christ? What nerved him against so much to entice the unstable, and confound the timid? He knew that, under this specious outside, there lurked a system of falsehood; that an idol was nothing in the world; that they were the creatures of men's hands or fancies, and not the creators of heaven and earth; that, however adorned, the whole was but a monstrous pile of delusion and imposture; he knew that, to a great extent, it was both the result and the source of criminality; that its basis was fabulous, its oracles mere tricks, many of its ceremonies licentious, and its tendency degrading to heart, mind, and character. He knew that God was one; so to be traced in nature, so revealed to the patriarchs, and by Moses to the Jewish people; and so declared by Christ, the divinely commissioned and universal teacher: that worship is his due alone, and rendered to others at the peril of the worshipper. He knew that acceptable homage consisted not in the victims they offered to placate, or the exhibitions they framed to please their deities, but in the language of the heart, in contrition, resignation, and filial love; an adoration in spirit and in truth. He knew that a corrupt religion entailed a corrupt morality, and had relaxed the bonds of duty, and bent its standard to their passions, and obliterated its sanctions, and led them far from the rule of right, and the prospect of retribution. He knew that, however such deviation might be palliated in times of ignorance, God had now introduced a new and universal dispensation, and commanded all men every where to repent. He knew that Christianity would conduct even the best and wisest of them to a nobler wisdom, and more exalted virtues, and richer privileges, and sweeter enjoyments, and the otherwise unattainable dignity of being the conscious sons of God, bearing his image and possessing his blessing. He knew that Providence, by the foolishness of preaching, saved them that believed, confounding things that were wise and mighty, that no flesh might glory. He knew that truth, religious truth, so all-important to man, brings with its knowledge the obligation not only of consistent conduct, but of manly profession and zealous propagation. He knew that, as a chosen minister of Christ, his apostle to the Gentiles, and so honored after being a deadly persecutor, there was a wo upon him if he preached not the Gospel; and he knew that whatever earthly inducements there were of blandishment or terror; whatever he might incur of self-denial, loss, disgrace, or peril, all was trifling in the prospect of that appointed day when God would judge the world in righteousness, by Jesus Christ, and all receive according to their deeds. On these convictions he acted: and he did well and wisely, for humanity, for Christianity, for mankind.—*Rev. W. J. Fox.*

MARRIAGES.

In this city, on the 9th inst., by Rev. A. B. Grosh, Mr. JOHN RICHARDSON to Miss FRANCES TALCOTT, both of this city.

In Manheim, December 27th, by Rev. W. H. Waggoner, Mr. JOHN D. DIEFENDORF to Miss MARY ANN LOUCKS.

In Salisbury, same day, by the same, AARON BARTLETT, Esq., to Miss DELIA DIBBLE, daughter of Nathaniel Dibble, Esq.

In Brownville, January 4th, by Rev. J. Britton, Jr., Mr. JOSIAH BONNY to Miss MINERVA PECK, all of that place.

In Clinton, December 28th, by Rev. D. Biddlecom, Mr. FREDERICK PUTNAM to Miss MARY ANN MAYNARD, both of Augusta.

In Preston, December 27th, by Rev. N. Doolittle, Mr. MOSES STEWARD to Miss OLIVE BROWN.

In Plymouth, December 28th, by the same, Capt. WILLIAM CHURCH, of Oxford, to Miss LAURA BARNES.

In Guilford, December 31st, by the same, Mr. WILLIAM WESTCOTT to Miss MARY SHELLON.

In Bath village, July 20th, 1837, by Rev. M. L. Wisner, Mr. LEWIS GREGORY, of Ithaca, to Miss MARTHA GAGE, only daughter of Reuben and Azubah Gage, formerly of Benton.

Also, November 13th, by the same, Major HENRY GOFF, of Howard, to Miss MINERVA SMITH, of Bath.

Also, December 21st, by the same, Mr. JEREMIAH MURPHY, of Illinois, to Miss CLARISSA ANN VEILY, of Bath.

In South Bristol, in December last, by Rev. W. Queal, Mr. SAMUEL BUSH, to Miss ESTHER BRACE.

DEATHS.

In New-Berlin village, on December 16th, Mrs. CHARLOTTE BRIGGS, consort of Thomas Briggs, aged 30 years.

Her death was unexpected and sudden, and took place under circumstances peculiarly calculated to aggravate affliction and to call into action all the tender sympathies of human nature. She has left behind an affectionate husband, a young daughter not yet sensible of the irreparable loss she has sustained, and a numerous circle of relatives and friends. Her funeral was attended on the 18th, at the Episcopal meeting-house, and the consolations of the Gospel tendered by the writer, to the bereaved friends, and a respectable and attentive audience, from Matt. v: 4. I. HAYWARD.

In Tioga, Pa., May 20th, 1837, of consumption, ROSABELLA, consort of Stephen Saxton, aged 59 years.—She embraced Universalism in consequence of being enlightened by reading the Magazine and Advocate, and especially Mr. Skinner's Letters to Aikin, and lived and died rejoicing in its most holy consolations.

In Concord, Geauga county, Ohio, November 4th, of inflammation on the lungs, Mrs. MARY CURTISS, consort of Ransom Curtiss, late of New-Hartford, N. Y., in the 32d year of her age. She lived beloved and died lamented by all who knew her, rejoicing in the faith of a world's salvation.

In Monroe, Ashtabula county, O., October 11th, Mrs. LYDIA NILES, consort of David Niles, Esq., in the 78th year of her age. They lived happily in the marriage union 59 years. She was a firm believer in Universalism, and was sustained by its consolations in her long illness and dying hour. She has left her aged companion, and lineal descendants to the number of about 60, to mourn her departure, and to follow her, in due time to the heaven and home of all.

In Vestal, October 2d, CHESTER S. ROBBINS, aged 2 years. Sermon by Br. C. S. Brown.

In Salisbury, December 12th, of inflammatory rheumatism, Mr. PHILO SMITH, aged 66 years. For several years he was a class-leader among the Methodists, and used all his powers to destroy the doctrine of impartial grace; but previous to his departure, his faith enlarged—his hope increased—his charity was gratified—he became a believer in and advocate of the faith he once destroyed, and exclaimed with his dying breath, "I DIE A UNIVERSALIST!"—and his end was joyous and glorious. He has left a widow and several children, who were directed to the fountain of consolation, at his funeral, on the 14th, by Br. W. H. Waggoner.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JANUARY 26, 1838. NUMBER 4.

PRIZE ESSAY.

Written for the Evangelical Magazine and Gospel Advocate.

"On the best practical means of promoting the knowledge and practice of Universalism:" or the "best method of teaching the principles of the Gospel, not only to the adult, by the preacher, but to the young, by the parent."

BY REV. MENZIES RAYNER, OF TROY, N. Y.

[Concluded from page 18.]

It is also an important inquiry, "What is the best method of teaching the same principles *to the young, by the parent?*"—that is, *in families.*

An enviable character is divinely given of Abraham, in this respect, as recorded Gen. xviii: 19: "For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment." Parents can not, indeed, compel their children to be upright and pious, but they may restrain and preserve them from many evils and vices; and they may incite them to the practice of virtue and goodness; and their influence, if judiciously exerted, will be great, and generally salutary and effectual, agreeably to that oft-repeated aphorism of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." In the second book of Samuel, ii: 23, there is an account of the prophet Elisha going up from Jericho to Bethel, and the history says, "as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head." Job also says, with respect to himself in his affliction, "Young children despised me; I arose, and they spake against me." Those must have been naughty and perverse children, whose parents, unlike Abraham, had not commanded their children and households, nor taught them to keep the way of the Lord.

St. Paul intimates, that Timothy's early attention to the Scriptures, as well as his embracing the Christian faith, and his firm attachment to it, was in a great measure owing to the careful attention and the religious education he received from his mother and grandmother, with whom the apostle appears to have been acquainted, and who were probably among the early converts to the Christian religion. In writing to Timothy, St. Paul addresses him as his dearly beloved son—invokes on him the divine benediction, and then says: "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee," etc.—"when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also." Those excellent women had doubtless taken care to imbue the docile mind of the young Timothy with useful knowledge and religious sentiments—to have him instructed in the sacred records of the Old Testament; and after their conversion, they were, no doubt, solicitous to instil into his opening understanding, the pure principles of the Gospel of peace and salvation. And their maternal exertions were crowned with the divine blessing. What a worthy example is here exhibited for the imitation of mothers, in the religious instruction of their children—especially when, in consequence of removal by death, or from any other cause, such instruction may not be furnished by the other parent.

But although in impressing religious principles upon the minds of children, much, very much depends upon the early and patient attention of the piously disposed and the pains-taking mother, yet the government and discipline, and providing for the proper education of children, are duties devolving especially and imperatively upon the father. Appropriate here, and sufficient, though briefly expressed, is the direction given by St. Paul, in his epistle to the Ephesians, v: 4, 5. After admonishing children to obey and honor their parents, and urging obedience to the duty by the consideration of the special promise annexed to it, he turns his admonition to fathers, and to the duties incumbent on them towards their children: "And ye fathers," says he, "provoke not your children to wrath, [to the Colossians he adds, "lest they be discouraged,"] but bring them up in the nurture and admonition of the Lord."

Dr. Adam Clarke's commentary and remarks upon the above passage, we consider judicious, and quote them with entire approbation: "*Fathers, provoke not your children to wrath*—avoid all *severity;* this will hurt your own souls, and do them no good: on the contrary, if punished with *severity* or *cruelty*, they will be only hardened in their sins," or perverseness. "*Cruel parents*," says he, very truly, "generally have *bad children.* He who corrects his children according to God and reason, will feel every blow, on his own heart, more sensibly than his child feels it on his body." He then very justly remarks further: "Parents are called to *correct*, not to *punish*, their children. Those who *punish* them, do it from a principle of *revenge;* those who *correct* them, do it from a principle of *affectionate concern.*" Query—Would the Doctor have been willing to apply this reasoning to the disposition of the Creator and Father of all, in his proceedings in another world, with *his* erring and disobedient children?

Again: in reference to the duty of fathers towards their children, the commentator remarks upon the apostle's direction as follows: "*Bring them up in the nurture and admonition of the Lord.* Nourish them in the *discipline* and *instruction* of the Lord. The *mind* is to be nourished with wholesome discipline, as the *body* is with proper food. *Discipline*," says he, "may refer to all that knowledge which is proper for children, including elementary principles and rules for behavior, etc. *Instruction* may imply whatever is necessary to form the mind, to regulate and purify the passions, and necessarily includes the whole of religion. Both these," continues he, "should be administered *in the Lord*, according to his will and word, and in reference to his eternal glory. All the important lessons and doctrines being derived from his revelation, therefore they are called the *discipline and instruction of the Lord.*"

Although this would seem to be all that is necessary to be said, with respect to the duty of parents in the religious instruction of their children, yet some few additional remarks and observations, it is hoped, may be acceptable and useful.

The particular inquiry now is, as to the best method of teaching children the principles of the Gospel. That this may be done to good effect by the parent, it is necessary that the parent should possess some correct views of the Gospel, and should understand, at least, its most important principles.

The Gospel, as noticed in the beginning of this essay, is "good tidings of great joy," and to this is added, "which shall be to all people." This is a concise, yet full and beautiful description of the nature and design of the Gospel. If another definition may be allowed, in perfect accordance with it, we would say, the Gospel is a *revelation* of the *favor* and *goodness* of God, to the *world of mankind.* And here we would remark, that it is *only a revelation* of what was equally true before. The supreme Being, in his nature and perfections, and in his disposition and purposes concerning the human race, is invariably the same. He was equally good and benevolent before the revelation of the Gospel, as since—the Gospel has only *revealed* the divine character, and his will concerning mankind. This revelation expressly declares, that God is *love.* This is his nature: it always was, and always will be so, without increase or diminution; and we thence infer with certainty, that the divine nature can possess no attribute or quality contrary, or in opposition to love, or which shall prevent or counteract it, in its objects or its exercise. Love, then, divine love, embracing the whole human family, is the fundamental and governing principle of the Gospel. And this should be early and deeply impressed upon the minds of children. The Almighty should never be represented to their tender minds, as a wrathful, revengeful being, full of hatred and fierce indignation towards his frail and erring offspring—easily provoked and hard to be appeased—and who has prepared a hell of inconceivable torments, in which to punish his enemies, in company with frightful and malignant beings, called the devil and his angels to all eternity. Such representations have often been made to little children, even by their own, doubtless well-disposed, but mistaught and greatly misjudging parents. Yes, and by public teachers, also, most improperly denominated preachers of the *Gospel*—the Gospel of the *grace of God.*

Instead of terrifying children with such fearful exhibitions as above described, they should be taught to reverence, adore, and love their great and good Creator, as their *Friend*, and who will always be so, and who can not be otherwise, because he is *love*—who, in all his dealings with them, and in all his providential visitations, seeks and intends their best good. They should be taught that if he afflicts and chastises them, it is always in mercy—not for his pleasure, but for their profit, "that they may be partakers of his holiness." Especially they should be taught to regard the Almighty in the endearing character of a *Father*, far more benevolent, tender, and affectionate, than any earthly father, towards his dependant children. Thus the Saviour taught: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?"

Such amiable and affecting representations of the supreme Being, will have the best tendency to lead children to reflect upon their Creator with pleasure, to reverence his name and character, and to love him supremely, both as the greatest and the best of beings.

And this love *to God*, is another principle of the Gospel, naturally flowing from the first, great, and all-pervading principle, the love of God *towards us*, agreeably to which St. John says, "We love him, because he first loved us."

Universal benevolence, is another principle strongly inculcated in the Gospel, and it will invariably accompany sincere love to God. "Beloved," says St. John, "let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. If we love one another, God dwelleth in us, and his love is perfected in us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth

not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also." *Brother*, here, includes all mankind; for all men are brethren, children of one common Father. As such we are to love all men, and though they may be enemies, and injurious to us, still we should love them—should wish them no manner of evil, but all possible good. This will be imitating the great source of love and benevolence, our Father in heaven. Hear the divine Teacher upon this subject, the benevolent *Jesus:* "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of [may be like] your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust; he is kind unto the unthankful and to the evil." O divine Benevolence! O heavenly charity! fulfilment of of the law—perfection and glory of the Gospel, and source of every excellence—may our hearts be fully possessed of the sacred principle, and may we teach the same to our children, that they also may know and keep "the way of the Lord."

Obedience, universal obedience, is every where enjoined in the Gospel, and may be considered either as a principle or as the result and effect of those already noticed. The love of God will invariably lead to Gospel obedience, in all its branches; for this is the love of God, that we keep his commandments. And when the heart is fully imbued with the principle of divine love, then God's commands will not be grievous; his service will be perfect freedom; and it will be our delight to "walk in the commandments and ordinances of the Lord."

Parents, as ye love your children, teach them early the true principles of the Gospel. Their influence will be most salutary in every succeeding stage of life—will tend to preserve them from the beguiling allurements of the world, attendant on *prosperity*, and will shed a heavenly lustre amid the gloom of *adversity*, and point to regions of ineffable delight—

"In fairer worlds on high."

Let your instructions to your children be derived principally from the holy Scriptures, and especially from the *Gospel*, the *last* and *best* revelation of God to man; containing the wisest counsels and the most worthy patterns for imitation; and wherein, also, are many "exceeding great and precious promises"—promises "to you and to your children, and to all that are afar off." Administer your instructions and admonitions with mildness, condescension, and affectionate tenderness—"provoke them not to anger, lest they be discouraged." And particularly you should bear in mind the great importance of accompanying your good instructions and counsels to your children, by the exhibition, in your own disposition and conduct, of the good principles and virtues which you teach and commend to them. So will your counsels be heeded, and commonly effectual: you will be "blessed of the Lord, and your children with you"—and when your earthly pilgrimage shall be ended, and you shall have been "gathered to your fathers," your children will rise up and call you blessed.

Finally: the Gospel, in its principles, its consolations, and its heavenly hopes and prospects, is adapted to people of all ages and conditions—an inestimable gift from our heavenly Father, the God of Love. Appropriate, therefore, is the pious and pathetic address of the Psalmist, with which we close: "Kings of the earth, and all people; princes, and all judges of the earth; both young men and maidens, old men and children, praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven—praise ye the Lord." Amen.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, JANUARY 28, 1838

MATTHEW VI: 1–18.

The passage which we have selected for consideration this week, seems to have been a very frequent subject upon which my revered friend had exercised the understandings of his family, and the spirit and sentiments of which he had endeavored to have them imbibe. Accordingly, I find many observations and exercises illustrative of our present study. I select from these a paraphrase by the son who was intended for the ministry, chiefly because it is continuous. We think some of our young friends might easily rival it, if they would only try. Whether they do or do not, of one thing they may be assured, the attempt to understand these sayings of Jesus, to express them in language of their own, and to conform their conduct thereto, will not be useless nor unrewarded. The passage suggests one exception to this remark, however. If in these actions and these endeavors they are stimulated merely or chiefly by a desire to secure the notice, the applause of man, there will be a reward truly, but not the reward which flows from a consciousness of nobler motives—not the reward of a *full-souled satisfaction* with which our indulgent Father rewardeth those who work in the way He would have them—who look *off* from man and *up* to Him. But if the essays referred to arise from no love of display, no desire of applause, but from a sincere and pains-taking desire to apprehend the true sentiments of the best Teacher of wisdom to man—from a desire to improve the powers 'richly bestowed' upon us for the advancement of the Redeemer's influence and dominion over the world—from a desire to be daily becoming more and more like our Elder Brother—then every one who thus makes the attempt shall be rewarded, not by man's vain, unsatisfying applause, but by the Author of peace, and joy, and conscious harmony with himself.

Here follows the substance of our young friend's commentary, using that word as synonymous with paraphrase.

"I perceive in operation among men, a most prolific source of vain pursuit and vexation of spirit. I see men struggling, above all things, to obtain the notice, the admiration of their fellows. No deed, in itself, however worthy and required of God, do they consider of consequence enough to perform, unless the eye of man is upon them, unless they will thereby secure a name or a wreath of fame from their fellow-men. This principle of action deserves the severe reprobation of every one who professes to teach wisdom's ways, and specially doth it deserve the censure of him, whom God hath sent forth to teach to his erring and unhappy children, the paths of peace and the road to happiness. I entreat you, therefore, my hearers, to abjure this principle of action, because it is a destroyer of your welfare, a bar to your progress heaven-ward, and because it bringeth to your bosoms only debasement and degradation.—Instead of it, adopt this resolution, as the principle to guide you in all those actions which conscience and God seem to require of you—'This will I do, not because those who see or hear of it, will admire and speak of me, but because my kind Parent, who consults in all his arrangements the felicity of his children, has placed a monitor within my breast to tell me of the propriety of it.' Yes, what conscience bids you do, that perform, solely because it is the will of your Father in heaven—because the voice of your best Friend calls you to it. You know how poor are the rewards ye have reaped from the former course—try now the course which your Father hath commissioned me to inculcate, and ye will inherit a richer, a purer, a more satisfying reward.

"Let me take an example or two in illustration of this principle of action. Look around you and observe. You can see numbers who, if they do anything bearing the semblance of a deed of charity, can not refrain from talking of it—from trumpeting it forth to the world in every possible way—that they may be applauded as men of great liberality. Ye yourselves know somewhat of the vanity of their recompense. How insignificant when compared with the consciousness of rectitude and the approbation of Heaven! This is the reward of him, who desires no notice from men of the deeds of charity which he performeth, and who would continue to do them though certain that men should never hear of them, yea, though they should bring him blame instead of praise.—Yes! he who will do *kindnesses* which the world can never know, solely because he loves his neighbor, and would do to him as it would please him to be done to by a neighbor, is the man whom God will reward, and that neither sparingly, nor in secret.

"Again, look around, and you may observe many who love to pray before men—who take pains to let the world know that they do pray. Such men may be admired, and under the cloak of piety which they endeavor to wrap around them, they may more securely practice injuriousness and unkindness—but this is all their reward. But if ye would secure to yourselves the benefits of prayer, ye will shun rather than court the multitude. In retirement and secresy the soul best holds communion with its God, and can there best present the sincere and fervent desires of the heart. I would not be understood to condemn prayer with your families, or with your brethren who love the house of prayer—but if the thought of them excludes the thought of Heaven, if theyinterrupt your intercourse with God, your prayers will be a vain oblation, and will bring down no blessings on your heads. From private prayer ye will chiefly reap the benefits of prayer. There will you draw closest to God, and thence will ye derive the greatest assistance in your upward progress, in your approximation to high and holy aims. This is the reward which your Father above bestoweth on sincere and fervent prayer.

"In regard to prayer, there is another error against which I would guard you. It arises from the principle I have been condemning—a desire to gain the applause of men. Many of your most public pietists use in their prayers a most extraordinary multiplicity of words. This vanity they have copied from the heathen nations, who know not the true God, and who think that their divinities will listen the more readily for their much speaking. But you ought to know better than think so of your Father. Ye pray not to change Him, but to change yourselves—to bind yourselves more closely to those high purposes to which your life and its pursuits should be devoted.—Therefore, let your words be few, and your desires be expressed in some comprehensive form like this:—

"Heavenly Parent, Father of the spirits of all flesh, we approach Thee, as children, with filial reverence; we most sincerely desire that every means by which we may become better acquainted with Thee, may be earnestly and reverently inquired into, and that the holy and benign influence of those excellencies, which may thus be discovered, may have the predominating sway in the bosoms of all thy children. May we, in obedience to and acquiescence in thy plan of Government, approach more and more near to those of thy children who are nearer unto perfection. Grateful for thy bountiful provisions for our wants, we would wish to avoid all anxious solicitude about the future, and to be well contented with a competent supply for the present. As fervently as we desire forgiveness from Thee, so readily may we be disposed to forgive any who have offended or injured us. Thy parental indulgence and long-suffering we would wish ever more and more to imitate. We desire not to dally with temptation, for that too often leads to our fall, but to furnish ourselves more and more with the whole armor of God, that we may be able to resist the power of evil. These things we desire, knowing that they are consistent with the objects of thy government,

that Thou hast provided means for their accomplishment, and that the result will be a further manifestation of thy glorious perfections. Therefore, so may it be.

"Let me dwell for a moment on the forgiveness of offences. If ye cherish resentment towards your brethren, can ye look up to your Father and their's for indulgence towards your offences?—No! until ye practice charity and forgiveness towards your neighbor, ye can not know the blissful feeling of reconciliation with your Father in heaven.

"Again, you may observe around you those who hypocritically put on dismal airs, and make long faces, in order that they may be supposed to be mourning for sin and imperfection. If notice is taken of them that is all their reward. But if ye would secure the benefits of godly sorrow, seek not to let men know the state of your feelings.—Let not your dress or deportment differ from what they are at other times, nor let there be any outward semblance of grief or mortification. If ye are truly repentant—sorry with soul-felt sorrow—your Father above will bless you with a sense of forgiveness and peace. This is the reward that cometh from God—how infinitely superior and more satisfying than that which cometh from man!"

I think the above very nearly expresses the sentiments of our Heaven-sent Teacher. May these sentiments sink deep into our hearts, and there work a much needed reformation. May many who read, find themselves, henceforth, more regardless of the notice of man, and more observant to secure the approbation of conscience and of God! P. P.

For the Magazine and Advocate

LETTER.

Sheridan, November 16, 1837.

To Rev. Zechariah Eddy:

Dear Sir—There are reports in circulation, some of them touching the interests of the denomination of Christians to which I have the honor of belonging, and they are considered by some to be false—others undoubtedly suppose them to be true. These reports are traced directly to yourself, and you are declared to be their author.

Now, as "certain strange things have come to our ears," and much inquiry is made respecting them, and they are universally ascribed to you as their author, it is perfectly right that the world should know whether they are true or false—"we would, therefore, know what these things mean." As a minister of the Gospel, I can not remain silent, and do my duty to God, nor justice to myself, the cause of truth, and the respectable Christians who have employed me to labor with them in doctrine, and dispense to them the word of life. To ascertain the truth is my object in writing you; and as you are represented as being the first inventor and circulator of these reports, you are the man to appeal to for evidence of their validity, which you can readily furnish if, as Paul did, you "speak the truth and lie not." These are my only apologies for thus publicly addressing you. If you are not the originator of these sayings, you can at once repel the charges alleged against you, by adducing evidence, clear and conclusive, which I will engage shall be published to the world. If, on the other hand, you are the true author of these reports, you must perceive that you can not maintain a character for veracity, if you withhold the evidence thus publicly called for, while there are so many who have no confidence in them, but believe they are false and slanderous stories, circulated from evil motives, to prejudice the people, and especially the young and unsuspecting, against a respectable and rapidly spreading denomination of Christians, who, in point of moral worth, Christian virtues, kindness and charity, would lose nothing by comparison with their Presbyterian neighbors. And you can not but discover, that the direct tendency of a belief in them, (the false reports,) would be to induce the opinion that Universalists do not believe in the divine authenticity of the Bible, and are unworthy the Christian name, etc. And you will also allow that it will not be a violation of Christian charity to publish this letter to the world, should you consider it unworthy a reply. It would be an act of justice to the denomination of Christians to which I belong, and which is "every where spoken against." This will be done, providing you do not deem it worthy your notice, with suitable and appropriate remarks, and there the subject will be left with an enlightened and discerning community, to judge between truth and error, and to decide whether it is probable that there are any in this vicinity who will have a "part in the lake," as unalterably described by the revelator, John, Rev. xxi: 8. I shall now proceed to introduce the reports alluded to, which I believe to be false; nevertheless, my mind is open to conviction, and I now call upon you, in behalf of the Universalists in this county, as a man and a Christian, to prove them true, or retract the false assertions, or show that you did not first circulate them, and consequently are not their true author.

1. I am credibly informed, that you stated in public, while holding a protracted meeting in Carroll, that you called in at the tavern in Sheridan, last August, at the time the "Universalist Association" met there, to hold its annual meeting, and there you "saw the *leading Universalists* drinking and carousing, cursing and swearing, praising the preachers, and telling what d——d good preaching they had"! Now, Sir, if you made this statement in your meeting, as the people in Carroll informed me you did, then it is your duty to inform the public, who these "leading Universalists" are, that they may be held up before community as the proper objects of just censure and exemplary correction. I know of no such Universalists, nor did we hear of any such conduct, until you made it known about forty miles from this place. On the contrary, it was allowed by our Methodist brethren, that they never saw people conduct with greater Christian propriety, than was manifested by the Universalists during their annual session in Sheridan. Should you fail to point out the "leading Universalists," according to this request, *they*, and the public in general, will continue to believe as the people did in Carroll, at the time you made the statements, that they were slanderous and false, designed to cast reproach on that denomination, and to enable you to produce a greater effect in proselyting in your meeting.

2. You stated in private and in public, while in Carroll, that "the Universalists were all *infidels*, disbelievers in divine Revelation." If you made this statement, Sir, you made it *knowing it to be false*; for you told me, last July, that you were "acquainted with their writings and opinions, principally," and although at that time, you undertook to inform me that they were infidels, I told you it was ungenerous to make such statements in public or private, for they were not true—that they were made either ignorantly or wilfully; and in either case, *they* were inexcusable who made them, since there were such a variety of means for ascertaining our views. I then informed you that more had been written against infidelity by authors belonging to our denomination, within the last four years, than had been produced by any other order in Christendom, in the same length of time—that three volumes had already appeared—that the fourth would soon be completed and sent forth to the public, and that you nor any other man, after knowing these things, could make the statement again that we were infidels, without branding himself with the name of *deceiver* and *slanderer*. Esquire Eacker heard these truths when presented to your mind—and yet, in view of all this knowledge, if I am rightly informed, you stated in Carroll, that we were "all infidels, and that you knew this to be a fact." I sincerely hope you will extricate yourself from this unenviable situation, in which you appear before the people in this vicinity, as a retailer of falsehood, and a deceiver!

3. On your return from Carroll, wonderfully elated with your success, you stated in your meeting, that "about thirty Universalists had been converted during the protracted meeting in Carroll," etc. I have been to Carroll since you were there, and find this statement also *entirely untrue!* Not a *single* individual belonging to that Society, or any other in the vicinity, has renounced the truth of Heaven—that "Christ is the *Son* of God, and the Saviour of the world"—for the unscriptural, unlovely, and peace-destroying doctrine of endless and immortal pain, the very thought of which, your benevolent Br. Saurin, a French divine, said, was a "mortal poison, and rendered life a cruel bitter."

4. You also stated in your meeting, that the "Universalists in Carroll became very much alarmed at the great work of the Lord that was going on, and fearing that their whole number would be converted," (and consequently have the delightful anticipation of feasting upon the pains, and tears, and groans of some of their fellow-beings throughout the countless ages of eternity!) "therefore they sent off after a preacher, fifty miles, to prevent them from becoming Christians." This, too, is an erroneous statement, in every sense of the word. Several of our preachers did call there during your meeting, but not one of them was sent for. One had regular appointments, if I mistake not, (Mr. Babcock,) and came there at that time to fulfil one of his appointments—and Dr. Adams, a clergyman whom they have since employed to labor with them, came into the place an entire stranger, without apprising our friends that he intended to make them a visit. What you made these two last statements for, in Sheridan, we shall know when you explain yourself. It is now generally believed, however, that you made them with a view to rouse your brethren, and prepare them for a protracted meeting in your Society, and to induce them to believe that you would have the same triumphant effect here, among the Universalists, that you had in Carroll. Oh, undoubtedly you will, Sir!

5. I was furthermore informed, that you challenged all the Universalists in the world, and defied them to come forward and meet you, and prove their doctrine true. You recollect, undoubtedly, Sir, that I proposed to investigate the subject with you, last Summer, at the house where we met—but you were in a great hurry. I then expressed a wish to investigate the subject publicly, if you were so disposed. I still hold myself in readiness (if you make it appear that you intend "to do justly" and walk uprightly, and speak the truth) for a public interview. And as you told me you *did believe* that Christ died to save all mankind, and that he came into the world for that *object*, I am ready to discuss the following question with you, at such time and place as shall hereafter be agreed upon, viz., "Do the Scriptures teach that God will introduce a course of providence and punishment into his moral government, that will prevent Christ from saving those for whom he died?"

An answer to this letter is respectfully solicited as early as possible, and all the light you can impart to set this subject right, will be duly appreciated. If I am in error, I am ready to receive the truth at your hands. With all due respect, etc.

T. C. Eaton.

Rev. Zechariah Eddy.

P. S. If you can not answer this letter now, and give all the necessary information called for, respecting the different inquiries, a letter addressed to me, to that effect, and forwarded to Esquire Eacker, between this and next Saturday evening, with the assurance when you *will* give a full reply, will be entirely satisfactory to me. If you should not comply with this last request, this letter will be forwarded immediately for publication.

T. C. E.

The foregoing letter was written to Mr. Eddy about six weeks since. He has not seen fit to answer it. The cause of truth demands its publication. It shows the despicable means this profess-

ed minister of Jesus will resort to, for want of argument to overthrow the truth of Heaven; and if he expects to be saved *himself*, and supposes God's pardoning love can blot out *his* transgression, and cleanse *him* "from all iniquity," he ought to know that it furnishes one of the strongest arguments in favor of that doctrine which Paul declared to be the truth of God—"who will have all men to be saved and to come unto the knowledge of the truth." I have just received a letter from some of the most respectable citizens in Carroll, testifying that Mr. Eddy *did* report against the "leading Universalists" in Sheridan, even worse things than are alleged to have been stated by him, in my letter, and that he did repeatedly affirm that we are all infidels.

I may have occasion again to notice this man, and his unhallowed proceedings against Universalists, for this seems to be his great theme. For the present I leave him to his own reflections, and in the hands of an enlightened community, who will do him no injustice. Believing he will have no grounds for complaint, I publish this letter, as I informed him I would do, if he neglected to answer it. T. C. EATON.

Dunkirk, December 28, 1837.

For the Magazine and Advocate.

UNIVERSALISM IN MAINE.

BR. GROSH—What shall I say unto thee? I have promised, again and again, to write something for your paper, as a compensation for the copy you have very kindly sent me. I have looked at your columns, and asked myself what I should write? There is a long list of able correspondents, who write about almost every thing; so that I have no subject left for me to discuss, provided I could find time to devote to it, which is a doubtful case. Thus I have been laboring under two very serious difficulties: but now I have found time, and for my *word's* sake, I suppose I must write. But what shall I write about? this is the question, and a hard one it is to answer. Let us see—I will first tell Br. G. about our cause in this part of our Master's vineyard, and my situation; and then, perhaps, I may think of something to write for the paper, which he may do just what he pleases with.

You remember, Br. G., I left Vermont and came to this place in April, 1836. This village is situated twenty-eight miles from Augusta, due north, directly in the great bend of the Kennebec river. It is one of the most pleasant and beautiful villages in the State, and the town one of the best for farming, and in a state of high cultivation. This whole region is very fertile, and equal to any of your New-York lands for wheat; and, with all, easily tilled, as you may judge from the fact that many of our farmers have already ploughed and ready for sowing, from *fifty* to a *hundred* acres each—so that we have a prospect of raising our own bread another year, as we have done this. Such is the country by which I am surrounded, "away down East," so much despised by our western brethren, and which, by the way, is one of the best places to live, for the comfort of living, I have found yet, when we take into the account *society* and its institutions.

When I came here, there were not a few Universalists in this region, but there was little organization, and less preaching. I made my stand in this place, where they employed me a part of the time. I soon succeeded in organizing societies in the neighborhood, and found abundant employment, and have been generally well paid, at the rate of $500 per annum. There are now four new societies already organized where I have preached, and two others to be organized in a few weeks, together with an Association, confined to the limits of this county. There are but two ministers within its limits, Br. Russel, who was formerly a Free-Will Baptist, and myself. We hope, however, soon to see room made for another.

There is but one thing to prevent our having the greatest number of societies and preachers in this county, of any denomination, and that is, the *want of a deeper sense of their duty and obligation to sustain the preached word in every town, to the extent of their ability, among our friends.* Public mind is decidedly liberal, and there is not a town in the county, but affords more or less Universalists among the most prominent and influential citizens. If these would do all they are able, to support preaching in their respective towns, we might now have three or four additional preachers here, and thus, in a few years, a permanent footing might be secured in every town, for most of the people are willing to hear and judge with candor.

There is another favorable circumstance. As a general thing, the respectable portion of community is religiously inclined. We do not have to combat a spirit of general skepticism, in addition to religious errors, nor open and gross infidelity. An infidel is a rare animal among us, as I wish was the case throughout our whole country. The reason of this state of things, so different from your State and the West generally, as I apprehend, is to be found in the proceedings of the various religious sects among us. This community has never been afflicted with a tribe of reckless revivalists, or scourged by their impious ribaldry and unprincipled system of proselytism. True, we have had revivals, but they have been of a moderate and decent character, compared with those with which your State has been afflicted. There are a few local exceptions to this remark, and there skepticism and infidelity is making progress.

Thus, you see, this is a field which offers peculiar inducements for zealous and persevering exertions in behalf of our cause; for you know, Br. G., that a skeptical community is one of the worst fields for us to labor, although we are so often called *infidels*. Infidels, as all our experience proves, have no sympathy with our faith or labors. So may it ever be. But where infidelity has prevailed, our faith has had some signal triumphs over it, and delivered its victims from their worse than Egyptian darkness. I trust such may be the result in your section of country; though it will be found no business of a day. As I view it, our brethren have a fearful responsibility resting upon them, in reference to this subject. We have to stand the brunt of the battle with infidelity, and defend our holy religion from their assaults. We have little to hope from the aid of the believers in the doctrine of endless wo. Indeed, almost their whole influence is thrown into the scale of infidelity, not designedly, I am aware, but in *effect*. In their publications against us, in many instances, for the sake of an argument against our faith, they join the infidels in arraying the Bible against the very first principles of Natural Theology, which the wisest and best men in the Christian church, in past ages, have labored with zeal and success to prove consistent. Such examples are more frequent and gross in the publications of the American Tract Society, than any where else. A most gross instance of this, may be found in Tract No. 224, pages 45–6.

Br. Grosh—May we all, who are "set for the defence of the Gospel," ever bear our most decided testimony against infidelity and error, irreligion and vice, and so faithfully discharge our duties to our race. Yours, in the bonds of the Gospel,

DARIUS FORBES.

Norridgewock, Me., December 8, 1837.

For the Magazine and Advocate.

PROPRIETY OF CONFIDENCE IN GOD.

BY REV. J. CHASE.

It is related of Alexander the Great, that he had a famous, but indigent philosopher, in his court. This adept in science was once reduced to the most straitened circumstances in pecuniary matters. He knew not to whom to apply for relief, but to his patron, the conqueror of the world.—His request was no sooner made than granted.—Alexander gave him a commission, to receive of his treasurer whatever he wanted. He immediately demanded in the name of his sovereign, *ten thousand pounds*. The treasurer, surprised at so large a demand, refused to comply; but waited upon the emperor, and represented to him the circumstances, adding, withal, how unreasonable he thought the petition, and how exorbitant the sum. Alexander heard him with patience; but as soon as he had ended his remonstrance, replied, "Let the money be paid"—adding, "I am delighted with this philosopher's way of thinking; he has done me a singular honor; by the largeness of the sum which he requests, he shows the exalted idea he has conceived both of my superior wealth, and my royal munificence."

Reader, here is a lesson of moral instruction, worth treasuring up. God is the infinite sovereign of all worlds; we are poor, needy, and dependent creatures; let us, therefore, never be afraid of looking to God in perfect confidence, for the unbounded favor of immortal life and glory.—Though the pretended *treasurers* of God's spiritual wealth and fulness, may turn us away, on account of the greatness and the presumed unreasonableness of the demand; yet, when appeal is made to Jehovah, it will be granted; and he will manifest his pleasure in perceiving that we have the fullest confidence in his *greatness, goodness, fulness*, and *munificence*. "Is his ear dull, that he can not hear; or his arm shortened, that he can not save?"—"Ask, and ye *shall* receive."

For the Magazine and Advocate.

KNOW THYSELF.

BY REV. J. G. M'ADAM.

"I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly."—ROMANS XII: 3.

The doctrine of the above passage, presents itself so plainly to the apprehensions of men, that any attempt at explanation, would only cumber its simplicity and dim its brightness. It also strikes so even-handed at a very prevalent error, that any attempt to ward off the blow, would be equally useless.

To over-estimate ourselves is very natural, but it is, also, very foolish. No species of self-conceit can ever deceive *others* into the belief of our assumed superiority; and it is, certainly, an unprofitable business to deceive ourselves. Wealth never appears richer than when robed in simplicity—nor wisdom more beautiful than when crowned by modesty—nor virtue more divine than when it shines forth from the unpretending. If all the devotees at the shrines of wealth, wisdom, and virtue, were guarded by fair and correct views of themselves, "seeing themselves as others see them," what a vast step would be taken toward that happy state of perfection after which the world is sighing! But you think yourself wiser, and I think myself better than others can possibly believe—consequently, you allow much useful knowledge to pass along as something which you do not need; and when righteousness utters her mandates, I look for others to obey. Let us awake from these illusions, and think soberly—view ourselves in the glass of genuine reflection—and criticise our own faults as strictly as we would those of others—the benefit will be all our own.

Familiarity with our own minds, with the thoughts which play in our own hearts' fountains, will give us a knowledge of human nature, which can not be acquired from any other source. It is this knowledge which gives depth to reasoning, power to eloquence, and inspiration to poetry. The man who reads nothing in himself but beauty and perfection, reads not the lessons which God has written there; for thoughts of good and evil blend in every heart, and display themselves in the unfoldings of every character. Herein consists the wisdom of the wise—not that they are free from error—not that, by any course of life, they can gain exemption from the weaknesses of human nature—but feeling their weakness, knowing their liability to err, they seek for strength and support from higher influences, and throw around their faults a mantle of modest concealment, which not merely hides these faults from the common gaze of the world, but also tells those of deeper

observation, that they, themselves, esteem them faults. While the less wise, from an overweening love of self, esteem their vices virtues, their weakness strength, and thus fall before those shafts of wit and sarcasm, which are ever issuing from the watch-towers of a jealous world. He who protects himself under the shield of self-knowledge, finds an invulnerable safeguard against the shafts of ridicule.

To know one's self, is the first lesson of all sound philosophy. To act upon that knowledge, is the first step to greatness. Look along the line of human exertion, and see who are advancing toward the goal of their ambition. Are they those who, insect like, stretch out their gilded wings to every ray of light? or those who, bee like, gather contributions from every balmy flower, to feed upon when winter comes? A child could answer our interrogation, for all well know that painted butterflies and self-conceited men, are in their efforts futile, as in their exhibitions vain—wasting in fleeting show, the same sunny hour in the warmth and light of which, the industrious bee and sober-minded man secure the honey of lasting good.

An over-estimate of self, affects our ability to judge correctly of other men, because it leads us to measure them by the standard of our attainments, to weigh them by the weight of our excellency—while, very often, those around us rise as far above our standard as the heavens are above the earth—often out-weigh all our conceptions of mental worth. Is blindness to these displays of character, to these bright exhibitions of mental power, to these rich developements of moral grandeur, no loss? And those only who have sober views of themselves, can reap the full benefit of these exhibitions—can appreciate the merit of others. Seeing, then, that a blind devotion to self, gives us a false view of ourselves—a false view of others—let no man think more highly of himself than he ought to think, and when, by one moment's reflection, we discover that our highest knowledge is ignorance—our greatest strength, weakness—let that reflection determine our course to be one of prudence, wisdom, and moderation—our conduct the result of meekness and humility.

For the Magazine and Advocate.

Middlebury, O., December 11, 1837.

TO OUR BELOVED FRIENDS IN BAINBRIDGE, CHENANGO COUNTY, N. Y.

In accordance with the wishes of my family and my own feelings, and in compliance with your many requests, this is addressed to you. The fond recollection of our separation, is painfully pleasing; having spent nearly six years among you, during which time our intercourse was uniformly amicable, and we richly enjoyed each others' confidence and friendship. Your faithfulness and kindness to us and our good cause, is gratefully and cordially acknowledged, a remembrance of which we shall doubtless retain till we descend to the tomb. It is our prayer that you will not long remain without a God-like and faithful pastor. May God bless you with one. It is seldom that so able and well united a society as yours, remains long without the preached word.

When we left our "sweet home," endeared by many tender recollections and fond attachments, which had accumulated and strengthened with succeeding years, and parted with our numerous and warm-hearted friends, our thoughts lingered among the hills and valleys where so many esteemed ones reside, and in whose society we had enjoyed so much. O what a satisfaction it would have been, if we could have taken you with us! But we must be separated, perhaps through life. Let no pensive feeling weigh down our hearts, for we shall meet again in heaven, if not on earth. But we acknowledge, when we were wending our way over the hills, and receding from the pleasant valley where we had resided for nearly six years, and leaving behind a long cherished circle of true friends, that a pensive feeling crept over us, and our silent prayers ascended to heaven for your welfare, prosperity, and happiness. We proceeded to Canastota, where all but myself went on board a canal-boat, and in four days landed safely in Buffalo, to which place I travelled by land, with my horse and wagon, and arrived there in half an hour after my family did. A week after we left Bainbridge, we went on board the steamboat Commodore Perry. After being on Lake Erie twenty hours, and all of us suffering by lake sickness, we landed safely at Fairport, in Ohio, which is 163 miles west of Buffalo. Here I will not forget to mention, that Captain Wilkinson, commander of this boat, is a Universalist, and does not charge our ministering brethren for their passage.

By the blessing of God, our health has been spared, and we have enjoyed much in social intercourse with our kindred and friends, and have generally met with a more welcome reception than our fondest anticipations had pictured. Since having arrived in this State, I have been almost constantly travelling and preaching, while my family remained with our kindred in Bradville. We are now on our way to Springfield, Clark county, where we expect to remain through this Winter and the following Spring. In the place to which we are going, our friends are building a brick meeting-house. It is a large village, containing nearly 4,000 inhabitants—is a county seat, situated on the national road, 43 miles west of Columbus. A rail-road from Sandusky city to Cincinnati, passes through it. The village and country around, appears rich and flourishing, and the climate is mild and healthy. Soon after we arrive at Springfield, you may expect to hear from us again; when I intend to give an account of my tour through this State.

Yours, in the best of bonds,

GEO. MESSINGER, Jr.

HERALD OF TRUTH.

G. S.

Circumstances now render it necessary that I should adopt the above signature instead of S. the one over which I have heretofore written. G. SANDERSON.

THE CAUSE IN WESTERN NEW-YORK.

During my residence in this State, my observations have been chiefly confined to the western sections of it. The impressions of my mind remain unaltered, in regard to the condition of our cause in those parts. The hills and valleys abound with friends, and can furnish materials sufficient to array gigantic strength against the puny forces of those, who by their systematic co-operation, have done more against the truth, than its friends have done for it. There must be system and harmony in our operations, and in them we must be united, or we shall be always advancing at a sluggish pace. Why stand we idle, while our foes, the foes of humanity and truth are already in the field? Is it enough that we have loosed the bonds of the oppressor from ourselves, and feel no deep attachment; no soul-stirring emotions for others? In a cause as high and holy as that of ours, every man of us, should not only give precept, but should act, as if their souls were drinking the gladdening rays of the Gospel; it is culpable in the extreme for us, while debtors by the Gospel to all, that we decline paying; especially since we might thereby not only confer an imperishable blessing on others, but be ourselves "blessed in the deed." Something must be done, and that speedily, or the promising fertility of these gardens of the West, will be blasted by the tares of error. These must be plucked up, root and branch, and a way must be there, none other than "the way of holiness." I am heartily sick of these still-born resolutions. They have proven to be too ephemeral. We have spoken long enough, let us act. There is scarcely a town in all our western counties, but can support preaching a part or all of the time; and yet in some of these counties, there are only one or two preachers; while with half the ability, from twenty to fifty times that number, are sustained by other denominations. What if others do act from the fear of an incensed God, ought not the nobler motive of God's love, lead us to a nobler work? They condemn themselves, who expect to be justified by condemning the motives which govern the errorist. As it regards our ability at the West, it is no longer problematical. I have, from what I have seen, and to a considerable extent know, made up my mind on this subject. Pecuniary causes, not inability, are what hinder our progress, and that too in the very houses of its pretended friends. Is human happiness to be estimated in dollars and cents—are the pearls of the Gospel to be trodden under foot? When I enter the house of a friend, and hear him, while reveling in wealth, for the sake of a few dollars attempt to excuse himself for not doing his duty, I can not refrain from looking on his friendship as rather suspicious. I am sanguine in the opinion, that with proper exertion, a more favorable state of things can be brought about: but not until we have more systematic and effectual exertions, to keep alive the interest of the cause.

An object of the first importance is, to establish stated preaching in all the towns, where now they have it not. To do this we must have a much larger number of preachers, than we now have, which can not at present be got, and even if they could be obtained, who of them would venture so much, with so little hope of even a scanty subsistence? These difficulties are insuperable, and at once annihilate all expectations of succeeding in this way; but shall we let this important project rest here, and with faint hearts wait a more, and yet still more convenient season? I say no, if the work can not be done in one way, it can in another, and until a better course is suggested, I will propose one.

In all the towns that I have visited, I have met with one or more lay brethren, good and true, ornaments of the cause, and who I have no doubt can be procured, under the direction of a body organized for that purpose, to read one or two sermons, each, on alternate Sundays, and perform the other services extempore or otherwise. Next to the stated preaching, and pastoral services of a clergyman, this course suggests itself as the best. It would, almost with certainty, lay the foundation for societies, in all the places where this measure is adopted, and ultimately lead to the support of a clergyman.

To carry this, as well as other important objects into effect, I would suggest that a conference of the western and southern sections of this State be immediately called at some central point—that committees be appointed to wait on, or correspond with suitable lay brethren in each town, for the purpose first proposed—and also, that the conference supply the sermons to be delivered, and take the general charge of the work.

Let the conference be appointed, and our brethren both clergy and laity attend, with full purpose to act with energy, and not merely pass resolutions, and my word for it, they will find business enough to do, and such as will be done.

A better understanding, and more uniformity of action among our clergy, are very essential to the more successful advancement of our cause, and an important reason why this conference should be called. I will defer the further consideration of this matter for another number. In the meantime will our brethren, if they deem the measure above mentioned advisable, suggest some place and time for the conference? G. S.

D. D.

How supremely ridiculous, are the pretended honorary titles, conferred on those who profess to be the followers of one, who would not receive honor of men, for his "kingdom was not of this world"!

When did Jesus ever flatter the vanity of his followers, or stimulate them by the promise of empty titles calculated to make the distinction between them and others, that there was between the pharisee and publican?

How opposite to the spirit and dignity of Christianity, is every such instance, of attempting to distinguish a follower of Christ, by perishable honors. Who ever accepts them with satisfaction, must be mortified when

death, that leveller of all distinction, shall bury in oblivion their baseless fame, and place them in the same grade with those who lived unhonored and died unwept. If there is to be any distinction among Christians, let it consist in degrees of goodness; then if there is ought to envy, it will be the graces that make another so much like his Master.

Pomp, parade and fashion, have already carried the work of mischief to an alarming extent, by beguiling the ignorant, and deluding the unthinking, whereby the religion of Christ is subverted, its spirit lost, its power blasted, and our temples of worship degraded to halls of fashion, and the scene of fawning, and sickening adulation. I sometimes so much doubt the soul of religion among us, as to believe that if the moslem's shrine was here, and attended by the train which makes religion popular among us; it would receive as much attention, as is now paid it by the turbaned Turk.

It is a wonder that John, Paul, Peter, Timothy and all their colleagues should have been denied the D. D. How would it sound? The apostle Paul, D. D.—St. John, D. D.—alone, all showed we think that if the servant is worthy of such distinction, the Master should be. Imagine the Saviour with D. D. attached to his name, how can we more insult him? For the honor of Christ, for the good of humanity, Heaven grant us a deliverance from all these things unlike the unostentatious character of him whom we profess to serve.

G. S.

HERALD CORRESPONDENTS.

We have several articles on hand from some of our best correspondents, we thank them for their remembrance of us. They may look for them soon in the columns of this paper. G. S.

HERALD SUBSCRIBERS.

We hope those who felt interested in our welfare while conducting the Herald, will not feel less so now. With us, it depends still on you, what the result of our labors will be; therefore do not discontinue if it is possible for you to do otherwise. G. S.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, JANUARY 26, 1838.

SETTLED PASTORS.

Have our brethren ever sufficiently reflected on the importance of having constant preaching, by a pastor settled in the society, and so supported that he can devote a great portion of the week to visiting among them? I think not. There are societies in the State, not situated near any society of kindred faith, who are abundantly able to secure preaching for the whole time, with all its attendant pleasures and benefits; who, nevertheless, are content with preaching merely every alternate Sunday, and leave the pastor employ that time which should be spent in pastoral and friendly intercourse, in travelling to a distance to preach the other half of his time. Thus are the labors and difficulties of the preacher much increased, and the advantages of the society abridged and lessened; while it may be doubted whether any other society is sufficiently benefited thereby to atone for the loss.

My opportunities for observation have been considerable—my experience on the subject, for the past seven years has been greater than is common to our preachers—and I am firmly convinced that but the least portions of the preacher's usefulness, depend on his labors in the desk. That society will prosper but little, which enjoys these public services only. I care not how great may be the preacher's talents, how virtuous his example how extended his reputation as a preacher, there are very few societies that will flourish for years under his preaching, if there is not united with it his social influence, and his active co-operation in the temporalities of the society, during the week. All the influence, respect and confidence he may win by his public labors, will be, like a hoard stowed away in the miser's chest—shut up from circulation and usefulness—bringing not even the interest it might acquire, if loaned to a poorer and less talented man. If so—and were not considerations of delicacy and even vanity in the way, I could substantiate my remarks with instances—societies receive but little benefit after their organization and establishment, from the mere public labors of a distant clergyman, who visits them at intervals of from two to four weeks, and remains with them only from Saturday night to Monday morning—and sometimes not even so long as that. It can not be that such a preacher can become so intimately acquainted with the great mass of the congregation as to feel with them in all their peculiar interests—to learn their wants, opinions, practices, etc., etc.—and thus be enabled to overcome in private the obstacles in the pathway of the cause, which it were improper, or at least delicate to attempt removing in the labors of the desk. Nor will the brief intercourse of an intermission on Sunday—or the infrequent and special visits of Saturday and Sunday evenings, enable him to attach the mass of the congregation—the young, the timid, the reserved and distant—to him, so that they may feel an interest in his services and confidence in the directions his greater experience may render necessary to their welfare.—This personal attachment, also—oh, how will it heighten the consolations of his sympathy, and presence, and instructions in seasons of sickness and trial, of sorrow and distress—and the pleasures of the social circle, the festive season, and the public rejoicing.

Now all these, and their attendant benefits, and influences on the union and prosperity of a society, are lost to those societies who *can* procure them, but *will not*.—It is my firm conviction that a society that is barely able to support preaching the whole time, will in two years be better able to continue the practice, than one that is able to do it, but merely employs a preacher half the time, will be able to continue employing for half the time, at the end of the two years. That is, a preacher engaged the whole time, and so supported as to be able to devote all his labors to the society, will be able to do more than twice as much good, as if laboring with two societies in such manner that he can only give them the benefits of his labors in the desk. True, this is merely a matter of opinion; but when we reflect on the vast influence of the social feelings in religious matters—when we know how sympathy and personal partiality mingle in our rational exercises—who is there that will not accord this much to the personal and social and religious influence of an upright, common sense Christian preacher, who is of social habits and pure life? It is my opinion, then, that the good of the cause demands that every society—or, where two or more societies are adjoining each other, every neighborhood of Universalists—that is able to do it, should employ a preacher to settle among them, to preach to them the whole time—and should so support him, that he may give all the attention and labor he can spare from his own family, to visiting the congregation—every family and member of it—and encourage them in their progress and improvement, social, intellectual, moral and religious. And our preachers should, I think, turn their attention more and more toward the production of such a state of things, and endeavor to become more generally social in their manners and habits—and aim to extend their influence to the production of increased peace and harmony, intelligence and good will among their congregations.

That there are objections to the employment of preachers all their time, by single societies, I am well aware, and shall therefore, in some future number consider the scarcity of Universalist preachers compared with the number of so-called societies, and inquire into the causes of the disparity. A. B. G.

Br. Waggoner was prevented from attending his late appointments at the North, by illness, which confined him to the house.

DECLINE OF UNIVERSALISM.

It is a most melancholy fact that there is a want of something in the organization or management of many of our societies—or in the motives or views of our friends who are members of them. Probably the deficiency alternates from one to the other of these, according to time or circumstance. But how mortifying to every lover of the Gospel, how disgraceful to the members of such societies, to have them spring up, increase, prosper, settle a preacher, perhaps build a goodly meeting-house, and then, without any sufficient cause, see them submit to a reverse of all this—no meetings, no preacher, a neglected, decaying meeting-house, Sabbaths neglected or desecrated, children running loose and growing up without religious instruction, that they may afterwards become the victims of fanaticism or skepticism, superstition or unbelief—and their parents unable to employ Sundays but in secular conversation, and stupid dosing around the fire, or strolling lazily about the house or farm! Oh, it is melancholy—most melancholy to think of—to see occasionally such a picture as this in our Zion; but such societies, such Universalists there are in various sections of our land; and to them, rather than to others, do the fingers of our opposers point in bitter and taunting scorn, as the effects, the consequent apathy and indifference to religion, induced by a belief in God's universal and changeless goodness.—"All are going to heaven at any rate; why, then, trouble ourselves in supporting meetings, attending at the altar of God, or bringing up our children in the nurture and admonition of the Lord?" Such is the language ascribed to us by our opposers, and however we may indignantly repel it, such *is* the language, the most powerful language of the act of these negligent, sleeping, cold, dead brethren and societies. They may deny it in words, but their *lives* confess its truth, and disgrace the holy and blessed cause, which, but for the paralyzing and evil influence of their examples, might win from error many and many a brother and sister, now groaning in the worse than fear of death, under the heavy yoke of superstition. Oh, my God, dwelleth the belief in thy goodness in such Universalist brethren and societies—dwelleth the love of thee and of the brethren in those who thus not only refuse to save their own children, but actually aid in rivetting the manacles of spiritual slavery on the already enslaved, and in preparing fetters for the souls of the rising generation? It can not be!

One excellent ministering brother out North, writes—"the dairy business has become a cruel task-master, that forbids his numerous, faithful and devoted servants the liberty even to step aside on Sunday, long enough to go to the house of worship. Little good can be effected by appointing meetings, when but very few attend them. Will our friends who have exchanged the privileges of religious association and public worship, for an overwhelming amount of care and business, look at this matter and see if they have counted costs correctly on both sides? Will an extra amount of wealth (even *if* they succeed in gaining it,) compensate them for the exalted joys and beneficial moral influences which swell the Christian's bosom, when uniting with an umerous brotherhood in prayer and praise to their universal Parent? What is the influence of their example—what the consequences of their absorption in business to their children? The next time a storm of fanaticism comes over their neighborhood, what have they done to prevent their families from falling a prey to religious error, insanity, and having their happiness blasted forever? And can gold or silver, houses and lands, soothe their compunctions whenever they see their children's countenances beclouded with deep and lasting melancholy—raving in the dread terrors of religious insanity—or blackened and stiffened in the distortions of a violent death—the consequences of their idolatry of wealth?"

Oh, I pray God, that our brethren may never realize by experience, what an evil choice they are making, in choosing between God and mammon—between the solo

pursuit of the riches of this life, and that of the untold wealth of a proper attention to those desires within them which, only, properly constitute them *man*. It is well to provide things honestly before all men; but it is *not* well to do it by cheating ourselves, and families, and society, of that which is worth more than all this world's goods.

Another worthy ministering brother, of the West, says,—

"I have been travelling of late, through Genesee county, visiting societies destitute of the preached Word, endeavoring to 'wake up' the sleeping, and arouse the lukewarm to action. Among others, I visited those of Alexander and Byron. They are nearly dead—hardly a breath of life in them. It is too bad, Brother, to behold the great and glorious cause of God's impartial grace so neglected, and, to all appearances, so wholly uncared for and forgotten. 'Oh that my head were waters, and my eyes fountains of tears!' In both the above mentioned places, there are sanctuaries dedicated to the worship of a God of impartial and universal love, and the dedicated property not devoted to him! The members of these two societies are wealthy, and somewhat numerous, and are very active in business of a worldly nature, while the religion of Christ, seemingly, occupies scarce a single thought. There are exceptions, however, and honorable ones—'redeeming spirits,' as they might be called—who will stand by Universalism to the 'latest and last of their breath.' And I rejoice that this is the case.

"The cause is at a stand, or on the retrograde, in many other places in the county, and not only in this particular county, but also in many others. Now, something *must* be done, and that, too, *soon*. It will not do to sleep, when duty requires of us action. Energy and activity must characterize our movements. We have been so afraid of being termed fanatical by the infidel and the worldly-minded, that we have gone to the opposite extreme. These fears must be shaken off—we must be zealous—we must be active, unmindful of the world's scorn, or the world's contempt. We can be all these, without in the least degree bordering on fanaticism."

Now, what can be done for these cases of moral paralysis? Our preachers are a devoted self-sacrificing few—and they have gone on, making sacrifice after sacrifice, attending to the temporalities of the societies for the lay members, lighting the house and kindling the fires, themselves, for their meetings (this is a fact!!!)—until the members begin to think it the preacher's *duty* to sacrifice a few hundred dollars every year, and to do all the drudgery of the society, *for the good of the cause!* Preachers have done all they can do *in this way*, too long already. It is time they stop, and instruct the lay brethren, that they, too, have some duties to perform for the good of the cause. If societies die by it, let them go—the fault is in their members, not in the preacher who has *otherwise* performed his duty to them. But they will *not* die, but rather revive and live, if the preachers will faithfully do their duties throughout.—But, we ask again, what can be done in this lamentable state of things?—Something *can*—something *should* be done. Much as preachers have done, and much as laymen have left undone, there is still something which preachers *may* do, and should do, towards remedying the defects existing among us. The cultivation of a social spirit and free intercourse—of frequent interchange of opinion and consultations on plans for promoting the welfare of societies and the advancement of our cause—these things should more and more engage the attention and efforts of our ministering brethren. Let this be made a special subject of conversation whenever two or three are gathered together, at dedications, ordinations, conferences, and associations, and we think much good may be done thereby.

And our lay brethren, let them, also, be up and doing. Let *each one* feel that it is *his* business to do something, however trifling his leisure, means or influence. Is the society lifeless?—let him call, forthwith, on the Trustees, or prominent members, and have a meeting called and see if preaching can not be had, even only for one Sunday or one week day evening. When this is obtained, and a goodly number are thus assembled, see if something further can not be done. Let *each one* do all he can—if no preacher can be had immediately, raise the money, and engage one at the earliest future day, and in the meantime establish a reading meeting, and appoint the brethren to do the reading. Agree, also, to meet, each week or fortnight, in each others' houses, alternately, for social and religious conversation—provide means to purchase a few Universalist books to be circulated at these social meetings, among each other, in regular turn. Let these books be read *aloud* each evening, in the family circle, by the parents and elder children, while the rest sit around at their employments, listening, and occasionally commenting on what they hear, or turning to the Scriptures to see if what the writer declares, be supported by that good Book. Much more—various other plans might be offered, but I will stop, in hopes that some of our correspondents will take them up, soon. A. B. G.

EXPOSITOR AND UNIVERSALIST REVIEW.

We have received the first number of this work, as issued under new auspices. It contains articles from the pens of the Editor, Br. Hosea Ballou, 2d; Brs. J. M. Austin, Hosea Ballou, W. Balfour, and S. Streeter. We have not read but one of its papers through—"The ultimate results of the Divine Government"—and with this article we are much gratified. An article from Br. Austin, on "the origin of sin," we should think, from a slight view of it, contained a doctrine different from our own opinion upon the subject; but the reputation and respectability of the author, demand a reading and consideration. The remaining articles are—Unbelief the reason why Christ wrought no more miracles; Usage of the word Church in the New Testament; the Parallelism of Hebrew Poetry; "The wicked shall be turned into hell," etc.; Nature of conversion. We have not space for a review of the work, were it necessary. The Editor, the writers, the need of such a periodical, the terms, the manner in which it is got up, should prove sufficient inducements for the patronage and united support of our friends.

Br. L. F. W. Andrews is editing a work, published at Macon, Geo., and entitled, "The Two Opinions, or Salvation and Damnation, being an inquiry into the truth of certain theological tenets." The first three numbers have come to hand, and from the works which he intends publishing, among which are, Smith on Divine Government, we think it will prove an interesting and valuable production.

Br. Gregory has assumed the Editorship of the Southern Evangelist, in the place of Br. T. Fisk.

The Boston Quarterly Review, is the title of a work recently issued, edited by Rev. O. A. Brownson. Those who would like to read the productions of a fine writer, and of a powerful, though we must say a speculative mind, would do well to subscribe. He will, we doubt not, fully obtain his money's worth. Indeed, the noble article on Democracy, in the last number, is worth two-thirds of the subscription price, which is three dollars per annum.

All the above works can be subscribed for at this office.

HERALD OF TRUTH.

Our head (not of the body, dear reader, but the title of the paper) is too long already to admit of an addition to it, but the former patrons of the Herald will find a department with the above title, which will be occupied by the valuable contributions of Br. Sanderson. The article on the state of our cause in Western New-York, will be found especially interesting, and worthy of attention and the co-operation of our friends. I had commenced a series on the same subject, (one of which appears in this number, and will be followed, probably, by a second,) but finding Br. S. so handy at the work, and his plan being so judicious and feasible, I give it all up to his hand. Let *all* our friends, wherever the plan is needed, unite in carrying it into execution. The cause demands it. A. B. G.

THE RECORD.

New Preacher.—I take great pleasure in stating that Br. A. R. Bartlett, of this city, who has been pursuing his studies for the ministry during his leisure hours, delivered his first discourse in Litchfield, on the 14th inst. It was a successful effort, and gave great satisfaction to the hearers. Br. Bartlett is some what known to our readers, by the few articles he has permitted us to publish in our columns, as a young man of talents; and to many of our brethren in this vicinity, as a brother of irreproachable moral character, and excellent disposition and judgment. When he shall devote himself wholly to the work, he will prove himself a good minister of Jesus Christ.

Ordination.—Br. John Allen was ordained pastor of the society in Watertown, Mass., on Christmas day.—Sermon by Br. O. A. Skinner, of Boston.

Installation.—Br. J. Harriman was installed pastor of the society of Lamprey River, N. H., on Christmas day. Sermon by Br. T. Whittemore.

Removals.—Br. P. Bronson, late of Wentworth, N. H., has removed for the benefit of his health, to Mulberry, Harris county, Georgia.—Br. J. G. Burt from Chelmsford, to Billerica, Mass.—Br. M. H. Smith, of Haverhill, has accepted an invitation to settle in Salem, Mass.

Dedication.—The New Universalist meeting house in Warren, Worcester county, Mass., December 20th. Sermon by Br. M. H. Smith, to whom we are indebted for a printed copy. Hundreds were obliged to go away, unable to obtain entrance. A. B. G.

NEW AGENTS.

Luke Baldwin, Ogdensburg—Joseph Baker, Sandy Creek—L. C. Chapin, P. M. North Eaton—Chester P Johnson, Fabius—E. Hungerford, Evans' Mills, N. Y.—Rev. C. S. Hussey, South Lyndeboro', N.H.—and A. Poucher, P. M. Columbia Lake, Mich.

Br. Bazin—Send the Expositor to Rev. Salmon Adams, Carroll, Chautauque county, and also to Rev. Judah Babcock, Hume, Allegany county, N. Y.

Br. Tompkins—Credit Mrs. D. Kinyan, Newark, Wayne county, N. Y., $2.00, and charge G. and H.

Br. Price—Please credit S. G. Rogers, Newark, $2. and charge G. and H.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in February, by Br. Britton at Plesis, and at Theresa in the evening—Br. Sias at Perch River and at Pamelia Four Corners in the evening—Br. C. B. Brown in Onondaga South Hollow, (and once every four weeks thereafter until further notice)—Br. Guild at Worcester at 11 A. M.—Br. Goodrich at New-Ohio, and at Nineveh in the evening.

There will be preaching on the second Sunday in February, by Br. Britton at Little York—Br. Wilcox at Brownville, and at Sackets Harbor in the evening, as friends may appoint.

Br. Britton will lecture on the evenings of February 5th, at Bentley's Corners—6th, at Oxbow—7th, at Antwerp, near Br. Fosters—8th, at Somerville.

Br. Wilcox will lecture on the evening of February 8th, at Harrisville—9th, at Carthage—10th, at Dexter—12th, at New Philadelphia.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

A W, Spring Arbor, (Mich) for self, A B and D P—T F, Brimfield, (Mass) for self and A J—Rev W H J, Belpre, (O) for H G and S R—J C H, Lebanon (O) for J B and W F—Rev G W M, Auburn, for self, W D and C B—B S K, Newport, for D P and S P—S G, Montrose, (Pa) for L B, L S, A H, H F, L K, U N, J D and W A—W R, Sandgate, (Vt)—Rev N H R, Mainsville, (Pa) for self and F G—E S, Sullivan, for self, J M, S R, I F, H G D, J B, V C, G W, S F, W A and O R S—Rev J F, Denmark—D P, Cohocton, for A M. S H and D C—L A V, Fowler, (O) for self, I L and F B—R T, Cassewaga, (Pa) for E B and P R—B S, Harmonsburg, (Pa) for self, J W and D M—P M, Canandaigua, for J G and A G—C V, Suffolk C H—P M, Cooperstown, for B B, L B, I P, J J P and L I B—P M, Canal, for D C L and J P—P M, Dresden, for D A and M S—P M, Oregon, for J W and J F B—A S, Hobart, for self and L C—S C, Pamelia Four Corners, for J H Z. C K, D F and E F B—D H P, Oppenheim, for self, A A P, W A B and J S W—A H, Chickopee Falls, (Mass)—T H, New-Haven East Mills, (Vt)—P M, Franklin Square, (O)—A S G, Salisbury, for self and J S—P M, Lebanon, for J P and E G—E H, Sandusky, for I E, W E, E E jr and J M D—H C, Tully, for self, A W L, R M and I W—P M, Cooperstown, for A F W and J K—L B, Canton, for M J and J H—D M, Canton, for F L and books—P M, Royalton—P M, Cabotville, (Mass) for B C—P M, Conway, (Ms) for A S—Rev J S F, Darien Centre, for D K and W W—P M, Farmingham, for self, W M and I B L—S P, Little Falls, for self and J G.

POETRY.

From the Trumpet.

THE CROWN OF LIFE.

BY MISS S. C. EDGARTON.

There's a crown for the monarch, a golden crown—
And many a ray from its wreath streams down,
Of an iris hue from a thousand gems,
That are woven in blossoms on jewelled stems;
They've rifled the depths of Golconda's mine,
And stolen the pearls from the ocean brine;
But the rarest gem, and the finest gold,
On a brow of care, lies heavy and cold.

There's a crown for the victor of lotus-flowers,
Braided with myrtle from tropical bowers;
And the golden hearts of the nymphæa gleam
From their snowy bills, with a mellow beam.
They have stripped the breast of the sacred Nile,
And ravished the bowers of the vine-clad isle;
But the sweetest flower from the holy flood,
And the vine will fade, on a brow of blood!

There's a crown for the poet, a wreath of bay—
A tribute of praise to his thrilling lay.
The amaranth twines with the laurel bough,
And seeks a repose on his pensive brow.
They've searched in the depths of Italia's groves,
To find out the chaplet a poet loves;
But a fadeless wreath, in vain they have sought—
It withers away on a brow of thought.

There's a crown for the Christian, a crown of life,
Gained in the issues of bloodless strife.
'Tis a halo of hope, of joy, and of love,
Brightened by sunbeams from fountains above.
They've gathered its rays from sources afar,
From seraphim's eyes, and Bethlehem's Star;
And the flow of its light will ever increase,
For a Christian's brow, is a brow of peace.

THE BROKEN-HEARTED.

The following beautiful article is not a new one, but is certainly worth re-reading and preserving.—It is, we understand, from the pen of G. D. Prentice.

E. H. C.

I have seen the infant sinking down, like a stricken flower, to the grave—the strong man fiercely breathing out his soul upon the field of battle, the miserable convict standing upon the scaffold, with a deep curse quivering on his lips, I have viewed death in all his forms of darkness and vengeance, with a fearless eye,—but I never could look on woman, young and lovely woman, fading away from the earth in beautiful and uncomplaining melancholy, without feeling the very fountains of life turned to tears and dust. Death is always terrible—but, when a form of angel beauty is passing off to the silent land of the sleepers, the heart feels, that something lovely in the universe is ceasing from existence, and broods, with a sense of utter desolation, over the lonely thoughts, that come up, like spectres from the grave, to haunt our midnight musings.

Two years ago, I took up my residence for a few weeks, in a country village in the eastern part of New England. Soon after my arrival, I became acquainted with a lovely girl, apparently about seventeen years of age. She had lost the idol of her pure heart's purest love, and the shadows of deep and holy memories were resting like the wing of death upon her brow: I first met her in the presence of the mirthful. She was indeed a creature to be worshipped—her brow was garlanded with the young year's sweetest flowers—her yellow locks were hanging beautifully and low upon her bosom—and she moved through the crowd with such a floating and unearthly grace, that the bewildered gazer almost looked to see her fade away into the air, like the creation of some pleasant dream. She seemed cheerful and even gay, yet I saw, that her gaiety was but the mockery of her feelings. She smiled, but there was something in her smile, which told, that its mournful beauty was but the bright reflection of a tear—and her eye-lids, at times, closed heavily down, as if struggling to repress the tide of agony, that was bursting up from her heart's secret urn. She looked as if she could have left the scene of festivity, and gone out beneath the quiet stars, and laid her forehead down upon the fresh green earth, and poured out her stricken soul, gush after gush, till it mingled with the eternal fountain of life and purity.

Days and weeks passed on, and that sweet girl gave me her confidence, and I became to her as a brother.—She was wasting away by disease. The smile upon her lip was fainter, the purple veins upon her cheek grew visible, and the cadences of her voice became daily more weak and tremulous. On a quiet evening in the depth of June, I wandered out with her a little distance in the open air. It was then, that she first told me the tale of her passion, and of the blight that had come down like mildew upon her life. Love had been a portion of her existence. Its tendrils had been twined around her heart in its earliest years, and, when they were rent away, they left a wound which flowed till all the springs of her soul were blood. "I am passing away," said she, "and it should be so. The winds have gone over my life, and the bright buds of hope and the sweet blossoms of passion are scattered down, and lie withering in the dust, or rotting away upon the chill waters of memory. And yet I can not go down among the tombs without a tear. It is hard to take leave of the friends who love me—it is very hard to bid farewell to these dear scenes, with which I have held communion from childhood, and which, from day to day, have caught the color of my life and sympathized with its joys and sorrows.

"That little grove where I have so often strayed with my buried Love, and where, at times, and even now, the sweet tones of his voice seem to come stealing around me till the whole air becomes one intense and mournful melody—that pensive star, which we used to watch in its early rising, and on which my fancy can still picture his form looking down upon me and beckoning me to his own bright home—every flower, and tree, and rivulet, on which the memory of our early love has set its undying seal, have become dear to me, and I can not, without a sigh, close my eyes upon them forever."

I have lately heard, that the beautiful girl of whom I have spoken, is dead. The close of her life was calm as the falling of a quiet stream—gentle as the sinking of the breeze, that lingers for a time around a bed of withered roses, and then dies, "as 'twere, from very sweetness."

It can not be that earth is man's only abiding place.—It can not be that our life is a bubble, cast up by the ocean of eternity to float a moment upon its waves and sink into darkness and nothingness. Else why is it that the high and glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering abroad unsatisfied? Why is it, that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it, that the stars, which "hold their festivals around the midnight throne," are set above the grasp of our limited faculties—forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and then taken from us—leaving the thousand streams of our affections to flow back in an Alpine torrent upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like the islands that slumber on the ocean—and where the beautiful beings, which here pass before us like visions, will stay in our presence forever. Bright creature of my dreams, in that realm I shall see thee again! Even now thy lost image is sometimes with me. In the mysterious silence of midnight, when the streams are glowing in the light of the many stars, that image comes floating upon the beam that lingers around my pillow, and stands before me in its pale, dim loveliness, till its own quiet spirit sinks like a spell from heaven upon my thoughts, and the grief of years is turned to dreams of blessedness and peace.

MARRIAGES.

In Kirkland, on the 10th inst., by Rev. D. Biddlecom, Mr. GEORGE IVES, of Vernon, to Miss MARY CARPENTER, of the former place.

In Bristol, January 4th, by Rev. W. Queal, Mr. CONSTANT SIMMONS, to Miss BETSEY FRANCIS, all of Bristol.

In the village of Victor, December 20th, by Rev. A. C. Barray, Mr. SOLOMON FISH, of Victor, to Miss LAVINIA JANE GERRY, of Clarence.

In Walton, Sunday, December 31st, by Rev. E. E. Guild, Mr. ELIJAH P. DICKS, to Miss LOUISA BUTLER, all of Walton.

In same place, January 1st, by Rev. Mr. Beach, Rev. EVERIT EMMET GUILD, to Miss SUSAN PARDEE DARROW, all of Walton.

DEATHS.

DEATH OF MRS. PHEBE CHASE, CONSORT OF REV. J. CHASE.—In West Bloomfield, on Friday the 12th inst., Mrs. PHEBE ANN CHASE, consort of Rev. Jacob Chase, in the 32d year of her age, after a very distressing illness of about two weeks. While she retained her mental faculties, she was aware that her dissolution was certain, she was perfectly reconciled to it. By this dispensation of divine Providence, our respected brother, and his three motherless children, are very sensibly and grievously afflicted. Mrs. Chase was an affectionate wife, a tender parent, a warm hearted friend, and a useful member of society. Respected in life, her memory will be long and fondly cherished by her relatives and friends. Peace be to her ashes. With her, the feverish dream of life is over, and the bitterness of death is past. She has returned to that Being, whose mercies are over all, and whose goodness will bless all mankind. On Sunday following her decease, an unusually large congregation assembled in the Universalist church in North Bloomfield, where her funeral solemnities were performed by the writer, and her mortal remains consigned to the tomb. May the God of grace sanctify this affliction to the good of all concerned.

WILLIAM QUEAL.

In this city, on the 14th inst., ELIZABETH HALLOCK, wife of Nicholas Hallock, in the 53d year of her age.—In her death, her companion has lost all a man *can* lose in a *wife*, and her children, all that *can* be lost in a mother. Throughout her long and useful life, truth and reason were the light by which her footsteps were guided, and her end corresponded therewith. To her, death had no terrors, futurity no dread. She frequently said that the past and the future looked alike peaceful and calm. To her husband she has been a cheerful and intelligent companion, to her children a judicious and tender mother. She met the vicissitudes of life with a smile, and death without a groan—in the midst of her family, without a doubt, without a fear or a pang, she calmly and quietly passed away! Thus lived, thus died this excellent woman; and though her body must now return to the elements from which it originated, her virtues and her worth are enshrined in the memory of her surviving relatives and friends.—*Com.*

[As one highly esteeming the deceased, (who was a member of the society of Friends,) I would add my feeble tribute of respect to her memory. She was eminently mild and amiable in her deportment, and cheerful and intelligent in conversation. She appeared to exhibit in active exercise the meekness and charity of the Christian, so that

"None knew her, but to love her;
Or named her, but to praise."

A. B. G.]

In Fleming, Cayuga county, January 3d, of inflammation of the lungs, Mrs. S. T. MADDER, aged 39 years. The deceased was a firm believer in the Restitution, and she experienced its consolations in her last hours. Beloved as a neighbor—affectionate as a wife and mother, and consistent as a Universalist, she fell asleep and has gone home to God and the Saviour. May the consolations of truth be experienced by her afflicted husband and relatives.

G. W. M.

***Will the Trumpet please copy?

In Henderson, December 15th, Miss LUCY HUNGERFORD, in the 21st year of her age. She was amiable, and respected by all who knew her. The consolations of the Gospel were tendered to her mourning relatives and sympathising neighbors, on the following Sunday by Br. Sias.

In Bristol, November 30th, Mr. BENJAMIN B. GREGG, aged 25 years.

He was cut down by the unsparing destroyer, in the midst of youth and usefulness. He possessed a very amiable character, and a warm attachment for his friends. He died as he had lived, a believer in the final emancipation of all intelligent beings from sin and all its consequences. His zeal was exhibited in a manly and dignified perseverance, in the maintenance and defence of the sentiments he avowed and cherished. With firmness he asserted his belief in the final consummation of all things.

He has left a widowed mother, three sisters, a brother, and many other kind and affectionate hearts to lament his death. We commend them all to the great Parent of love; in his mercy may they find those rivers of consolation which shall be equal to their day of trouble.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, FEBRUARY 2, 1838. NUMBER 5.

For the Magazine and Advocate.

A VOICE TO YOUNG LADIES.

CHAPTER I.

BY REV. J. M. AUSTIN.

FEMALE INFLUENCE.

From the intimate connection that exists between the two sexes, and from the rank which females occupy in Christian countries, it is evident that their influence in this age, is both extensive and powerful. In ancient days, the influence of woman, though comparatively small when contrasted with its present sway, was not unknown. Anacreon, the lyric poet of Ionia, thus sang:—

"Nature imparts her gifts to all;
And every creature, large or small,
That frolics in the sea or strand,
Receives some favors at her hand.
* * * * * *
To man, more bountifully kind,
She gave the nobler powers of mind;
And *woman*, too, was not forgot;
Both grace and beauty are her lot,
Whose potent influence will prevail
When wisdom, wit and weapons fail."

The influence of woman commences with man's existence, and throughout his whole career, however diversified, he is never dissolved from it—commencing at the cradle, it terminates only at the grave. The domestic circle is its fountain head, from whence its streams flow throughout all the various ramifications of society. Domestic life is woman's proper sphere. There her peculiar qualities and powers are developed—there she commences the exercise of that sway, which, for good or evil, is sensibly felt in the world at large—there she begins those lessons which will affect those to whom they are addressed, either beneficially or injuriously, while earthly life shall endure—there she first puts into operation, that invisible, yet enduring power, by which she sways to an immense extent, the fate of our race—there she commences twining around the hearts of the sterner sex, those minute and lasting cords, which hold them, in a great degree, to an assimilation to her own character. The domestic circle is the home of woman, where she the most fully evinces her useful and valuable qualifications, and appears the most lovely and enchanting. "A family is society in miniature—home is its location—woman its presiding spirit—and whatever destroys its primary features, must disturb the tranquillity of its joys, introduce evil into its atmosphere of good, inflict the worst of miseries, not only on her, but on all its members, and affect the whole community of which it forms a part."*

Who has not experienced the influence of woman? Who has not been charmed by the vivacity of her intellect—enraptured by the sparkling of her genius, and filled with admiration by the modesty of deportment and simplicity of manners, which so pre-eminently distinguish her from the other sex? And whose heart has not been won to respect and love her, for the kindness, the tenderness and benevolence which her conduct is ever manifesting? Ledyard, the well known modern traveller, thus bears testimony to that kindness of disposition from which so much of her influence is derived—"I have always remarked that women, in all countries, are civil, obliging, tender and humane; and that they do not hesitate like man, to perform a generous action. Not haughty, not arrogant, not supercilious; they are full of courtesy, and are in general more virtuous than man, and perform more good actions than he. To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide spread regions of the wandering Tartar; if hungry, dry, cold, wet or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue, so worthy the appellation of benevolence, these actions have been performed in so free and so kind a manner, that if I was dry, I drank the sweetest draught, and if hungry, I ate the coarsest morsel, with a double relish."

The influence of woman is experienced by the other sex, in every stage of existence. How powerful is the influence which the wife can exercise over the husband, when she judiciously employs her abilities! She can mould him into almost any character—she can influence him to noble and patriotic deeds; to a virtuous, honorable and upright course in life; to a benevolent, kind and peaceable disposition—or, if the evil inclination sways her, she can debase and degrade his mind; destroy all honorable ambition, all aspiring after usefulness and respectability; dispirit and break down his mind, and plunge him into disreputable and sinful habits. When such is the power of woman's influence over her companion, wisdom dictates that it should be exercised with great care and prudence. The female who would have her husband rise in society, and become useful and respected, should reflect, that to attain this end much depends upon her own conduct. If she is careless of his interests, negligent of his affairs, and unconcerned in his plans and prospects, she is a dead weight—yea, her influence will be of a character to paralyze his exertions, to discourage him in every useful effort, and to keep him down to his present level, or sink him still lower. But if she exhibits an interest in his condition—if she cheers and encourages him in his losses and in his moments of depression, instead of railing at him—if she endeavors to soothe and allay his feelings when irritated, instead of exciting them to a flame of anger—then the influence of her conduct will be of a highly beneficial character, and her labors will not be unrewarded.

The influence that sisters are capable of exercising over brothers, is by no means inconsiderable. Brought up in each other's company, from infancy—mingling in a great degree in the same scenes, the same amusements—there is usually an intimacy between sisters and brothers in youthful life, much exceeding that between parents and children. The influence which the sister thus acquires, she can wield, by a judicious course, to great advantage. Often the young man, while turning a deaf ear to the counsel of parents, will readily listen to the advice of an affectionate sister. Being nearer his age, minglng with him in the same circle, and partaking to a considerable extent of the same recreations, she is enabled more fully to enter into his feelings and appreciate the peculiarities of his situation, than the parent, and is, therefore, better prepared, in many cases, to impart counsel and admonition that will have a salutary and virtuous tendency. She can watch a brother's failings, and by circumspection can so bring her influence to bear, as to counteract, to a very important extent, the baleful temptations to which he is exposed.

Sisters can also exercise a salutary influence over brothers younger in years. They mingle much with them, and are often entrusted with an oversight of them in the absence of parents, when children throw off restraint and exhibit more clearly their true dispositions. In these cases sisters should realize that there is no small degree of responsibility resting upon them. They should notice the development of the tender minds of their brothers—should check every improper expression, and every evil passion and propensity, and exercise all their influence to give their pliant minds and dispositions a virtuous and benevolent cast. In this way, young ladies can greatly assist their parents in training their brothers to usefulness and respectability.

I can not forbear adding here, a few suggestions relative to the influence of sisters over brothers, extracted from a late popular work, by an eminent female author, entitled the Young Ladies' Friend. "The important relation which sisters bear to brothers, can not be fully appreciated, without a greater knowledge of the world and its temptations to young men, than girls in their teens, can be supposed to possess. I assure you, that your companionship and influence may be powerful agents in preserving your brothers from dissipation, in saving them from dangerous intimacies, and maintaining in their minds, a high standard of female excellence. If your brothers are younger than you, encourage them to be perfectly confidential with you; win their friendship by your sympathy in all their concerns, and let them see that their interests and their pleasures are liberally provided for in the family arrangement. Never disclose their little secrets, however unimportant they may seem to you; never pain them by an ill-timed joke; never repress their feelings by ridicule; but be their tenderest friend, and then you may become their ablest adviser. If they go into company with you, see that they are introduced to the most desirable acquaintances, and show them that you are interested in their acquitting themselves well. If you are so happy as to have elder brothers, you should be equally assidious in cultivating their friendship, though the advances must of course be differently made. Young men often feel the want of a confidential friend of the softer sex, to sympathise with them in their little affairs of sentiment, and happy are those who find one in a sister. Once possessed of an elder brother's confidence, spare no pains to preserve it. Convince him by the little sacrifices of personal convenience and pleasure which you are willing to make for him, that when you do oppose his wishes, it is on principle and for conscience' sake; then will you be a blessing to him, and even when differing from you, he will love and respect you the more for your adherence to a high standard. So many temptations beset young men of which young women know nothing, that it is of the utmost importance that your brothers' evenings should be happily passed at home, that their friends should be your friends, that their engagements should be the same as yours, and that various innocent amusements should be provided for them in the family circle. Music is an accomplishment chiefly valuable as a home enjoyment, as rallying round the piano, the various members of a family, and harmonizing their hearts as well as voices, particularly in devotional strains. I know of no more agreeable and interesting spectacle, than that of brothers and sisters playing and singing together, those elevated compositions in music and poetry, which gratify the taste and purify the heart, while the parents sit delighted by. Brothers and sisters may greatly aid each other in judging of their friends of the opposite sex.

* Ladies' Magazine.

Brothers can throw important light upon the character and merits of young men, because they see them when acting out their natures before their comrades and relieved from the restraints of the drawing room. And you can in return, greatly assist your brothers in coming to wise and just conclusions concerning their female friends.—Your brothers may be very much indebted to the quicker penetration of women into each other's characters, and saved by your discernment, from being fascinated by qualities that are not of sterling value. I have been told by men who had passed unharmed through the temptations of youth, that they owed their escape from many dangers, to the intimate companionship of affectionate and pure minded sisters. They have been saved from a hazardous meeting with idle company, by some home engagement, of which their sisters were the charm; they have refrained from mixing with the impure, because they would not bring home thoughts and feelings which they could not share with their trusting and loving friends. They have put aside the wine cup, and abstained from strong potations, because they would not profane with their fumes, the holy kiss with which they were accustomed to bid their sisters good night."

That mothers can exercise a valuable influence over children, is beyond controversy. Who first instructs the infant to lisp the language of its fathers?—the mother. Who first gives form and consistency to ideas floating vaguely in its unskilled mind?—the mother. Who first furnishes it themes for thought and conversation?—the mother. Who gives the first bias and direction to its tender mind, both in moral and intellectual respects?—the mother. How potent, then, is the influence of mothers over children! The susceptible mind of the child, is to the mother, "as clay in the hands of the potter." She can mould and fashion it at will—she can sow the seeds of virtue, and morality, and correct religious views, both by precept and example, or she can allow her offspring to grow up under the sway of ignorance, and error, and evil passions. In most cases, the mother is instrumental in laying the foundation of those prominent characteristics, whether good or bad, that distinguish her children through life. To a mother was our beloved Washington chiefly indebted for those principles of honor and integrity, of virtue, patriotism and religion, which so pre-eminently distinguished him in his trying career. From a mother Napoleon obtained that energy of character, that perseverance, industry and self-possession, to which he was mainly indebted for his unparallelled success. It is important, therefore, that mothers, and those destined to become mothers, should be aware of the influence which they sway over their children, and should be prepared to wield it in an advantageous manner. Let them with care, scatter the seeds of patriotism, morality and religion, early, in the rich mental soil of their offspring, and, unless counteracted by influences of an extremely deleterious character, they will, in after life, yield an abundant harvest of usefulness and respectability.

Although the influence of woman is chiefly exercised in domestic life, yet it is not confined to that circle; but, to a certain extent, it bears directly upon community at large. On all public occasions, where the presence of females is proper, they exercise a controling influence upon the character of the proceedings. In civilized life, deference is ever paid to the feelings and taste of woman. In every assembly, whether the social circle, the ball-room, the theatre, or any public convocation where they are present, if females would exercise their undisputed prerogative, and unitedly frown upon every thing of an immoral and dissolute character, their modesty would soon cease to be offended, and public morals, in these respects, would be improved. But if respectable ladies will give their countenance to exhibitions of an improper character—if they will smile approvingly, at attitudes, or gestures, or words, that should call up the crimson blush of shame—they must expect that such occurrences will continue to be exhibited before them. They have the remedy for this evil in their own hands, and if they fail to exercise it, they must continue to experience its deleterious influences.

Young ladies can also exercise a sensible influence upon the character of the young men with whom they associate. They have the power of causing the conduct of their male associates to be such as they desire. Let them refuse to associate or have any intercourse with young men who are addicted to evil habits—let them give a firm and indignant reproof to, or withdraw immediately from the presence of, those young men who exhibit any thing immoral or improper, either in word or deed—and many evils which now exist, would be abated. Young men will almost invariably cause their conduct to correspond with the tastes of the females in whose company they desire to mingle. And in the great majority of cases, they will abandon any evil practice, rather than lose the approving smiles of those ladies whom they esteem. Let young women remember this truth, and exercise the powerful influence they possess, in a prudent manner, and effects highly beneficial to themselves, and to community, will ensue.

The influence exercised by females over husbands, brothers, and those with whom they are intimate, is exceedingly varied in degree. While some possess this influence to an extraordinary extent, others appear wholly destitute of it. The amount of influence depends entirely upon the conduct observed towards those over whom it is desirable to exercise it. Woman can not *command* man to conform to her tastes and views—she must *win* him into conformity. Man often accomplishes his purposes by power, and violence, and contention. But this is not woman's province—these are not her weapons. She has but one general course of procedure to obtain an influence over those with whom she is connected, or in whose welfare she is interested—and that is, by persuasion, by kindness, by gentleness and affection, by the continued exhibition of a sweet temper, and of a loving and forgiving spirit. These, and these only, are the means by which she can gain influence over the sterner sex. It is contrary to human nature for man to be *coerced* or *driven* into any measure by woman, and she who undertakes this course, is ignorant of her powers, ignorant of her proper sphere of action, and blind to her own happiness!

I am pained to declare, (yet the experience of all will bear witness to its truth,) that the wretchedness which many females experience, is too frequently caused, or at least augmented and perpetuated, by their own misjudged conduct. Suppose you have reason to believe the affections of the husband, or of the young man with whom you had hoped to be connected for life, are becoming cool toward you, and turning to some other person, what course should you pursue to regain his love? Should you reproach and deride him, and treat him with bitter scorn and anger? No—this conduct would be calculated directly to defeat the end you would accomplish—it would cause you to appear more disagreeable to him than ever, and make a still wider breach in his affections. The true policy for woman to pursue in this case, is to assume all the lovely attractions of her nature—to be forgiving, kind, affectionate, and as pleasant and agreeable as possible. This is the only course she can possibly adopt, with the least prospect of winning him back to his first love! Suppose the husband absents himself from home, and spends his leisure hours at the haunts of intemperance and vice, how shall the wife secure his company by his own fire-side, and save him from ruin? By meeting him, on every return, with a storm of clamor, and fury, and violence?—by making his ears "tingle" with a flood of harsh invective and reproach?—by causing herself, the family, and the dwelling, to appear as disagreeable and repulsive to him as possible? No—woman, remember—no! This conduct will not, can not, amend him—it will cause him to dislike and dread home above all other places—it will influence him to absent himself as frequently and as long as possible, and rivet the chains of vicious habits upon him! There is a better, a more safe and successful method for you to pursue. You need not approbate his vices, but whenever you allude to them—which you may frequently—do it in a kind tone of voice, and in an affectionate and beseeching manner. And when he enters his dwelling, meet him with a smile of love, instead of a frown of hatred—be gentle, sweet, even-tempered, in all your words and actions—let your dwelling be "swept and garnished," and made as cheerful and pleasant as possible—arrange all things to suit his convenience and taste. The moment you have made home more agreeable and satisfactory to him than the places of his resort, that moment you have achieved the victory. We are always desirous to tarry the longest where we enjoy ourselves the best. If the wife studies to make the domestic fire-side pleasant and delightful to her companion, the case is rare that she will have just cause to complain of his absence. By pursuing this prudent and judicious course, on the appearance of the first symptoms of an inclination in the husband to tarry needlessly from home, and, indeed, when no such inclination exists at all—the wife can not only secure her own peace and enjoyment, but can save the husband from threatened degradation and ruin.*

Such being a general view of the influence possessed by woman in her different stations in society, young ladies will perceive the importance of qualifying themselves to sway it, in a manner beneficial to themselves and their race. The saying, that "woman rules the world," can hardly be an exaggeration. Her power is immense; and when properly directed, can be the cause of an incalculable amount of good. But woman should remember that she can *rule* only by *pleasing*—and she can never *please* by stepping out of her proper sphere and arbitrarily demanding to *rule*. It is necessary that young ladies should reflect much upon the peculiarities of the condition they will be likely to occupy in community; that by a full understanding of the necessary requisites, they may be prepared for a faithful and useful discharge of all the duties that may devolve upon them.

*The remarks in this chapter, applicable to married ladies, are naturally involved in the subject of female influence, and are addressed to young women, from the supposition that the most of those who peruse these lines, will, in due time, enter the marriage state.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, FEBRUARY 4, 1838.

MATTHEW VII: 21-29.

After making a few remarks on these verses, we will introduce a very earnest appeal to his family, founded upon this passage, which we find among the papers of our deceased and worthy friend.

Verse 21. Several expositors of this verse remark, in effect, that *the kingdom of heaven* must here signify that of *glory*, above; for the calling of Christ our Master is the very circumstance which constitutes us the subjects of his earthly kingdom, or members of his visible church. This inference, however, is grounded upon a *non sequitur* inasmuch as it takes for granted that the phrase *kingdom of heaven* has only two significations. A third, and, perhaps, the most important of all the meanings of these words, must not be overlooked, as it is by some commentators. It is this; the predominating influence of those affections which spring from a love and confiding trust in God, and of a supreme dedication of our lives to the doing of that which is right, and to the love and practice of mercy. When these have the dominion over our propensities, and give character to our actions, then is the kingdom of heaven set up within us.—This seems the sense intended by these words here.

The mere acknowledgment of Jesus as a wiser or even a heaven-sent Teacher—the mere profession of admiration of his precepts or of being his disciples—will never establish in the heart the holy and sanctifying influence which we have just named. The admonitions of this Teacher must be practiced, not merely admired.

Verses 22, 23. In order to establish a belief in the divine mission of Jesus, it was necessary to communicate the power of working miracles upon many who were not really his practical disciples. Along with these extraordinary powers, there was not necessarily bestowed the presiding influence of heavenly wisdom. This has to be wrought by each individual for himself. It is a work, not a gift. These remarks will explain these two verses.

Verses 24–27. To understand these verses, it is necessary to recollect that Judea, like other eastern countries, was liable to tremendous storms of rain, which, in that hilly country, would form torrents down the hills and along the vales.—Probably there were in sight, ruins of houses, which by these sudden inundations had been undermined and desolated, and probably, also, some buildings which had withstood unhurt, the storms and mountain torrents of many years. Our Master so frequently made use of similar methods in the illustration and inculcation of his discourses, and it is so likely that such objects were in sight, that we are induced to adopt this supposition. It should be remembered also, that many of the houses were almost entirely composed of mud. On these accounts, a wise choice of a site for building was necessary to prevent demolition by storms.

As it required more labor and pains to put up a building which should be proof against storms of wind and rain, than merely to patch up some brick and mud, so it requires more labor to yield obedience to the precepts of Jesus than merely to admire them. To trust to the latter for happiness, were folly equal to trusting to the houses of the sluggish and unwise builder for security.

We now introduce the address to his children which Mr. S———, seems to have founded upon this passage.

In Pollock's beautiful poem, "The course of Time," you may recollect that he introduces it as the bitterest element of the misery of the damned, that their eyes every where met in characters of flame, and their ears were ever and anon assailed with this brief, but heart-rending sentence.

"Ye knew your duty, and ye did it not."

Whatever may be the sources of misery in a future state of existence, we have all felt enough to convince us, that in this the consciousness of transgression, or of shrinking from duty, is one of the bitterest feelings we can experience. The like prominent place that the *mens conscia recti** holds among the constituents of happiness, the like place among the elements of infelicity holds the consciousness of infidelity to right and duty.

"The Master to whose services I have endeavored to train you, my children—the Teacher whose instructions have so often been the theme of your meditations—hath said that his yoke is easy, and his burden light. Have ye not found it so?—Have ye not found it easy, by placing yourselves as in the presence of your Father in heaven and his Anointed One, to repress the tendencies to wrong-doing, and go, from strength to strength, in the ways which God approves? You have all felt how ennobling it is to have your eye upon God's approval, and to know you have acted in a way not altogether undeserving of it. You have all felt how delicious it is to exercise the kindly and the devotional affections. All these, then, you lose if you shrink from the performance of those duties, which your consciences, now well illuminated by the teachings of Heaven's greatest Prophet, dictate and hold forth to you. O for the sake of your happy feeling of approximation to God, for the sake of the peace which should reign in your own bosoms, for the sake of the virtue and the peace of all to whom your influence in the smallest degree doth extend, satisfy not yourselves with the study of the instructions of Jesus, and with the knowledge of your duty, but overcome every obstacle to your full, free and ready performance of those actions which have received the stamp of his approbation. Avoid, my children, above all things, avoid the sense of duties unattempted, and of temptations ingloriously submitted to. Ye know your duty and ye know it well—for ye have studied at the feet and at the cross of Jesus—but if ye nerve yourselves not to its performance, your knowledge will only add to the poignancy of your remorse.

Farewell, my dear children, for soon must I be taken from you. When we meet again, after the long sleep of death, may I find that ye have fought a good fight against temptations and habits which would seduce you from the love of your One Father, and your many brethren; may I find that ye have overcome the world. This is the task your Father hath given you to do, and which he rewardeth with so much exquisiteness of delight and satisfaction—and shall I ever find that ye have flinched from your task, and that ye have preferred ease, shameful, miserable, inglorious ease? With one foot upon the earth and another in my grave, it agitates me almost too much to ask the question."

Reader, ponder, as if to yourself had been addressed these solemn admonitions of a dying fellow-mortal. And may his words turn many to righteousness. P. P.

*A mind conscious of rectitude

For the Magazine and Advocate

OMNIPOTENCE.

BY REV. A. C. BARRAY,

At the voice of the Lord the cedars are bow'd,
And towers from their base into ruin are hurled;
The voice of the Lord, from the dark-bosom'd cloud,
Dissevers the lightning in flames o'er the world."

MONTGOMERY.

God is almighty. We need but look around us, in order to behold that omnipotent power is at the helm of affairs—that an all-potent arm is stretched out over the world, to govern and to guide. "Hast thou considered the heavens?"—There we see displayed the evidences of God's almightiness. There's not an orb that twinkles in yonder blue; not a star that glows in the midnight vault above us; not a blazing meteor dashing in its own bright gleaming magnificence across the trackless fields of ether; not a sun that shines amidst the immensity of God's works, and there's not a world moving onward through the realms of space in its primeval order, majesty and glory, but what testify of the omnipotence of their great Creator!

"The sun, himself, is but a gleam,
A transient meteor from thy throne;
And every frail and fickle beam
That ever in creation shone,
Is nothing, Lord, compared to thee,
In thy own vast immensity."

Look around upon earth, the footstool of the great Architect. Do not the everlasting mountains show forth his infinite might! Do not

"The embattled floods, by mutual whirlpools crost,"

and the dead cataract, "on whose forehead God has placed the rainbow," tell of the almighty power of Him who rideth upon the winds, and ruleth in the storm!

It is impossible for us fully to comprehend the majesty of our God. As well might we attempt to hold the sea in the hollow of our hand, or at a word, annihilate the universe. "He is at once known to us, and concealed from us, he is near us, and at the same time infinitely above us."

"Oh turn ye, then,
And bend the knee of worship, and the eyes
Of the pure stars shall smile with glad surprise
At the deep reverence of the sons of men
Aye—kneel in worship, till the stars grow dim,
And the skies vanish at the thought of Him
Whose light beyond them lies."

For the Magazine and Advocate.

HOPE.

BY REV. J. BAKER.

Hope is the desire of the soul. It is the principle within, which enables man, when called by death to part with a friend or relative, to look forward to the time when he shall meet the departed, in immortal and unending felicity. In this respect, hope may be said to be the fruit of faith.

We have faith in the accomplishment of God's promises. We believe that the word of promise which he hath spoken, will be fulfilled. Though man may be involved, while here, in sin and corruption, and moral death; yet God hath promised his deliverance. The work is given into the hands of his Son. The Father is, in him, reconciling the world unto himself. The work will be accomplished. The mystery has been made known to man, that according to his good pleasure, which he hath purposed in himself, God will gather together, in one, all things in Christ Jesus, both which are in heaven, and on earth, even in him.

Faith in this—a firm belief in this Gospel, makes hope strong and lasting, in its possessor. It is an anchor to the soul, both sure and steadfast. It calms the troubled breast with a prospect, that the time is coming, when troubles shall cease, and peace and joy fill every soul. This hope, this desire and expectation, is in the breast of every Christian. Their constant supplications are, that it may be realized: and what is still better, the word of God stands pledged for its support—its accomplishment. It has the word of him who can not lie. His hand is stretched out, and who can turn it back? Surely, then, the desires of the Christian shall be granted!

O, how cheering would be the aspect of the world, if men would but exercise faith according to this hope! *Fear* would no longer be abroad in the world. Earth would present a foretaste of heaven; jarring and discord would no longer scourge mankind. We should regard all as brethren—children of one common Father, destined to one happy and immortal home! Let us, then, hope in the Lord—yea, and cherish faith according to our hope, and we shall be at rest.—God heareth and answereth the prayers of the righteous. Let us not fear, therefore, for the prayer of all is, that the doctrine of a world's salvation may prove true. And God is able to do better for us than we can even ask or think! yea, he is *willing!* Hope, then, in God!

Marlborough, Mass., January, 1838.

For the Magazine and Advocate.

DOING GOOD;

OR A QUESTION WHICH ANSWERS ITSELF.

BY REV. C. S. HUSSEY.

"The Christian is the highest style of man." YOUNG.

It argues well to see a man doing good. His fellow-men award him a smile of approbation.—Conscious of his rectitude, he is at peace with himself, and, above all, he is justified in the sight of God. I say, it argues well to see a *man* doing good—it matters not of what sect, name, or denomination he may be. If this *spark* of benevolence which burns in the human heart, causes man to do what he can to remove the galling yoke of sin from the "heavy laden sinner," and "wipe the tear from sorrow's eye," what will that *flame* do, that burns to the heaven of heavens—irradiates and warms the vast immensity of space, and passes through and attracts whatever of life is contained in the wide universe? Would *you*, dear brother, finish sin, make an end of transgression, and bring in universal and everlasting righteousness, if it were in your power? Tell me not, then, that the Most High God will not bury wickedness and its hell in an unrefunding tomb, and deliver every child of mortality from the bondage of corruption into the glorious liberty of the children of God.

South Lyndeboro', Mass.

For the Magazine and Advocate.

ZEAL

FOR UNIVERSALISM DEMANDED BY BENEVOLENCE.

BY REV. DARIUS FORBES.

Universalists, as a denomination, profess one of the most benevolent systems of faith ever known in the world. It seems in every respect, designed to promote human happiness, and benefit human society. It calls upon us to love God, because "he first loved us;" and to love mankind, because he is good to "the unthankful and the evil." It tells us of the rich provision he has made for the spiritual wants of our race;—how he sent his Son, to toil, suffer, bleed and die for the redemption of our race from the power of sin. It tells us how he has in store for his intelligent creation, a higher and more refined mode of living than we now possess. It tells us we are to meet all our friends, and the companions of our joys and sorrows here, and the dearest objects of our fondest affections, in heaven. It tells us a God of unbounded goodness rules over this world, directs and controls all events, and will direct all to the best possible result. It tells us we may repose our all in his care, without one anxious thought for their safety; for he has promised to do better for us than we are able to ask or even to think.

Such a religion is just what man needs in this state of ignorance, error, and sin. It meets the soul's deepest wants in this chequered mode of being, where we are constantly exposed to misfortunes, calamities, losses, bereavements and death. While all around us is changing, unstable and passing away, this religion presents one bright spot, one point, where all our hopes may centre. It is designed to make man happy, even in the midst of the severest trials of life, to give him joy though the world frowns upon him. It will clothe the shroud, the pall, and the grave, though they may contain the remains of our dearest earthly friends, in smiles. It tells us that their spirits are transferred to a happier abode, to a more genial clime, where we shall follow them to enjoy the smiles of our common Father forever. Without such hopes and assurances, no man can consign an object of his love to the grave, except in terror and despair. The death of such an individual, without such hopes, would despoil those who remain, of all joy, and whelm them in misery and wretchedness.

This religion, then, is designed to promote the happiness of mankind in a manner and degree, which nothing else can. Is it not, then, the call of benevolence to do all we can for its extension in the world? Every reflecting person feels that it is designed to impart pleasures, no where else to be found. Yet, how many there are, who profess this faith, and still are totally indifferent to its extension in the world! How many who secretly cherish this faith, and will not avow it to the world for fear of becoming unpopular, or suffering loss in their business or friendship! How many who are loud enough in their professions, but utterly neglect to do any thing for its extension, either by personal exertions or pecuniary aid! How many who think *one* dollar paid for the support of what they profess to regard as religious truth, is more than *ten* expended for frivolous, useless, and may be, even pernicious personal gratifications, or to aid on a political scheme! How many others, who, not content with merely neglecting what they profess to regard as truth, but must needs aid in sustaining and up-building the opposite! How many follow the advocates of a false and ruinous system of religion, which breathes slaughter and death to nine-tenths of the human race, and yet are constantly and loudly condemning the sentiments advanced and maintained! How many conduct in reference to religion, as if they supposed it required neither honor nor honesty; and as if they thought they might innocently conduct in reference to it, in a manner which would disgrace them in any of the ordinary affairs of life! How many conduct as if they imagined there was no such thing as right and wrong in religious profession; nothing like duty demanded in reference to this matter; and that they may disregard the interests of truth and righteousness, and the calls of benevolence, with perfect impunity! Mistaken souls! How are they introducing spiritual death into their own natures! How are they preparing for themselves, tribulation and anguish; to have their minds racked and tortured with terror and despair!

Reader! are you thus regardless of the duties you owe the cause of religious truth, and thus reckless of principle? Do you grudge a few dollars and cents contributed to aid the cause of truth in your town and neighborhood? Do you think more of *one* dollar, given for the support of religion and its institutions, than of *ten* for foolish amusements, or useless personal gratifications, or to aid your political party?

If so, I would appeal to your benevolence and sympathies. Have you no pity for human suffering—for the woes of your race? I know you have, you would fly to the relief of any thing tortured with physical pain. The tear of commiseration would moisten your eye, were you now to see placed before you a human being, or even a brute, writhing and screaming with anguish, and no means would you spare for his relief. Why, then, are you not equally alive to the mental pain produced by error and sin? What is it to have the body racked with the severest pain, to having the soul tortured by guilt and remorse, by terror and despair? Think of the anguish of mind, produced by that doctrine, opposed to our distinguished point of faith—I mean, endless wo. How many a virtuous and upright youth is tortured, day and night, by its terrors, in doubt how to escape such an end! The day passes in anxious and distracting meditations and fears! Night comes and brings along with it the ghosts of the damned, visions of a world on fire; of the great Judge, surrounded by flaming vengeance, coming to judgment; the graves bursting and the dead coming forth. They see the books opened and the work of judgment begun.—They wait with trembling anxiety in terrific suspense, to hear their own names called, to know their doom! They see multitudes driven from the presence of the judge, seized by horrid devils and dragged down to hell, amid flames, the blaze of lightnings and the crash of thunders.—They hear the piteous moans of exhausted wretches, the wild shrieks of anguish and despair, and the howlings of torture! Terror and trembling seize upon them, and they wish themselves any thing but human beings!

This is no picture of the imagination. It is reality—fearful, horrid reality! I *know* it is so. I have trembled and wept over such scenes, and had my soul tortured by their fears, for years!—Such, I apprehend, is the condition of multitudes of our best young people. And will you have no pity upon them, and endeavor to enlighten their minds, and thus save them from such fearful misery? Is there no flesh in your hearts, that you can not feel?

Cast your eyes abroad upon our world, and see what bitter tears of misery are every where shed on account of that terrible faith. See that mother as she leans upon the stone that marks the place where the remains of her child are deposited, whose soul she fears is weltering in the flames of hell! See that father, mourning with unassuaged grief over the death of his son, torn from him without a hope, gone to be a fiend in that infernal abode! See that sister, whose brother was snatched away in a sudden and unexpected manner, whose merciless creed will not allow her to even *hope* he has gone to a better world, daily beseeching her God, with all a sister's love, to have mercy upon him! Look into our insane hospitals, and there see the work of that instrument of hell! See the poor wrecks of humanity destroyed by that dreadful sentiment! See shrieking madness, wild insanity, stupid idiocy, fiercely gnashing their teeth with demoniac rage, or raving with terror at that hell they see yawning beneath their feet, filled with devils sporting with the miseries of a dear friend, a loved companion, or a tender and beloved child, snatched from them by death!

Think of all these scenes, and all the miseries of evil doing arising from a neglect of religion and a want of its hopes, and then tell me—how can you take so little interest in the extension of the truth, and the maintenance of religion and its institutions? Think of these things and then tell me, Can you find it in your hearts to neglect the cause of truth and the calls of humanity? Will you see all these miseries sweeping over the land like a wild deluge, and yet remain idle and indifferent to that cause which, alone, can save men from all these evils? Is it the dictate of benevolence? Is it in accordance with that spirit of kindness breathed forth in the Gospel? No! no! it is not. And may God grant that you, dear reader, may be suitably impressed by these things, made to feel your duty and be impelled by the pure spirit of love to its performance.

Norridgewock, Me., December, 1837.

For the Magazine and Advocate.

UNION CONFERENCE.

Brs GROSH and HUTCHINSON—On the whole I believe the world is becoming wiser, better and happier. Christians of every denomination are fast assimilating in feeling and action. A disposition is constantly increasing, to maintain the "unity of the spirit in the bond of peace."

For two years past, we have been in the habit of visiting the Universalist society in South New-Berlin. A few tried friends there, deserve much credit for their constancy and perseverance in the cause of truth. They can rejoice in knowing that, with the blessing of Heaven, their exertions have been successful, and that others are coming forward to engage in the glorious work. The Christian philanthropist should never "be weary in well doing, for in due season he will reap, if he faint not."

Recently, when there, notice was given that, on Sunday evening, there would be a Conference meeting held at Holmesville, for mutual moral and religious improvement. A general invitation was given. Accordingly, at an early hour, the house was thronged by Universalists, Methodists, Baptists, and non-professors. After the preliminary services of reading the Scriptures, singing and prayer, a renewal of the invitation was made to all professing Christians present, to unite in the services, with remarks, showing that, although in matters of faith and hope, there might be some difference of opinion, yet as it respected the practical and experimental principles of religion, I trusted we were all agreed—that all Christians should unite their moral and intellectual faculties in promoting virtue, morality and pure religion among their fellow-men. This invitation was accepted, and the evening was devoted to occasional speaking, and exhortation and singing. The services appeared to be attended with a salutary and beneficial effect. At the close, an appointment was made for another meeting of the same description, in four weeks from that evening. The house was again thronged, and a general attendance of all the denominations in the neighborhood. Two Methodist preachers were present and joined in the services. This was a union meeting. There were several who spoke on the part of the Methodists, expressive of their views and feelings on the subject of religion. It is true, that a remark was made, now and then, implying that while some went the upward course, others would go the downward way—that some would seek to enter the strait gate, but would not be able, etc. These remarks, however, appeared to be made more from habit and tradition, than from design. As it respects the "strait gate," and some seeking and failing to enter in, I observed that the difficulty was not in the gate—that it was high and broad enough—that there was no disposition in the keeper to keep any out, but the difficulty was in those who sought to enter. They did not strive right. This was owing to a lack of light and knowledge—therefore we should all strive and pray that light

an knowledge might extend, till all should "know the Lord from the least unto the greatest"—"the blind be brought by the way which they knew not," and all be able to strive to enter the kingdom in the right way. The meeting was conducted with order and harmony throughout, and closed by a notice for a third on the evening on the 5th Sunday inst.

In relation to these meetings, I consider them an evidence that a more charitable and liberal tone of feeling is being cherished by many of our hitherto opposing Christian brethren. No other feelings were apparent on these occasions, but those of Christian kindness and charity. All appeared to be sensible of the importance, of the benevolent and purifying principles of the Gospel, and to be desirous that their joys and hopes might be shared by all. From happy experience, we could exclaim—

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

Oxford, December 15, 1837. N. DOOLITTLE.

HERALD OF TRUTH.

THE CAUSE IN WESTERN NEW-YORK.

In concluding the article on this subject in my last, I promised the further consideration of it at another time. I now proceed to it.

A better understanding among our ministering brethren, is called for; a point to which I barely alluded in my last. By a better understanding among us, is not meant, that there is now, or is likely to be, any disagreement in general matters relating to the welfare of our denomination. Our feelings being so generally uniform, seems rather to have led many into an error of judgment. It is too much regarded as an end, instead of a means. But little has been done to direct these feelings to those important results which will have a great bearing on the condition of our cause. We all feel that there should be no conflicting interests among us; and that all we do, should be done with a reference to the advancement of Universalism—at the same time, not forgetting the duty we owe to ourselves and to our families. For we should never render ourselves obnoxious to the charge—"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." I anticipate with delight, the result of a better understanding among us; and my expectations are based on the prevalent uniformity of feeling among us.

I have already intimated that pecuniary causes operate, in a great degree, against us; in some instances compelling us to starve on charity, or surrender our profession. The stoutest heart is thereby made to languish, and the loftiest mind to droop. It betrays consummate ignorance to ask, whether the clergy, like other men, need the ordinary means of support. *They must have it:* yet much of the intellectual strength, not only of those *in* the ministry, but of those who *would* engage in it, is paralyzed, or confined by a necessary frequent resort to other avocations for a livelihood. Many with whom I am acquainted, possessing minds of nearly the first order, are beginning to look around for other means of support. It is painful to them to do so, but it is no voluntary act—they are *compelled* to do it. They have necessarily incurred, and are incurring liabilities, from which they can not disengage themselves, so long as the present state of things exists, without leaving the ministry, wholly or in part. It is with regret that I mention these things, and glad would I be if there was no occasion for naming them. Their effects on the condition of the cause in the western part of this State, are likely to be too fatal, for me to be silent. I believe there is a remedy and it must be applied, even though it should not, at first, prove agreeable. Without mincing the matter, it must be understood that our living depends on those who receive our labors, and if they can not support us, we must engage in some other employment; and those who can preach without infringing on the means of their support, let them do it. If those who request our labors, were unable to remunerate us, they then might be given gratuitously. But most of them are able, and we can not now devote our labors to them, without receiving from them a proper support—at least, we see not how, in justice to all concerned, it can be done.—If any way can be devised by which we can do the work of an evangelist, without depending on those who employ us for a support, we wish it might be done—it will meet with our hearty acceptance. We can not labor unless we can live—we can not live without the means of living—*we* have not joined these things together, but God has, and no man can put them asunder.

The putting into operation a remedy for the evil we have mentioned, depends upon the clergy—the remedy, itself, must come from the laity. I know this is a delicate matter for our ministering brethren; but when such important results are pending, why should they be fastidious? A dissatisfaction *does* exist—one which many even of the laity, see, feel, and desire to have removed—and we ought to understand one another in relation to it, and remove it, if possible. There is no doubt that we can determine on some course, which will lead to the best results, if a large lay and ministerial conference can be assembled to deliberate on this subject and its consequences; and this is another reason why the conference spoken of in my last, should be held at as early a day, and in as central a place, and be as numerously attended, as possible. G. S.

For the Herald of Truth.

DIFFERENCE OF OPINION.

BY J. N. GRANGER.

"'Tis with our judgments as our watches,
None go just alike, yet each believes his own."

Man is singularly, yea, wonderfully constructed. Whether we view him upon Phrenological principles, tracing the manifestations of his passions, propensities and powers to the relative development of physical organization; or acknowledge him to be guided by an impalpable, unknown essence, independently of physical organs by which it may act; still, he is curiously constructed.—Nothing has been too mighty for his genius to grapple with, from the analyzation of the earth under his feet, to the sublimer knowledge of the etherial region that stretches its studded canopy over his head. On the other hand, nothing has been too absurd for him to advocate, from the Saturnalian rites of Heathen credulity, to the mystical and mystified notions of the present day. Again, what a diversity of opinion is entertained upon every topic that engrosses the attention of mankind; especially the all-important subject of Christ's mission to earth. My neighbor, for instance, is an Arminian—he searches the Word of God with an inquiring mind, and says that he finds the doctrine of conditional salvation written legibly upon its pages. His minister pours forth the same sentiments from the sacred desk, with an eloquence that makes madness beautiful,

"And casts o'er erring deeds and thoughts,
A heavenly hue of words"—

and he believes. I, on the other hand, am a Universalist. From Genesis to Revelation, I find satisfactory proof of the unconditional final salvation of all human kind. I stop not here. I compare the divine evidence with the reason and fitness of things. I view man as he actually exists, groping in the dark labarynth of doubt and error, yet endowed with a sublimated essence that is continually yearning "for the eternal beauty of undying things." I apply the testimony and the reason to the needy condition of man, and am brought, irresistibly brought to the conclusion that "the Lord will not cast off forever, but though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not willingly afflict nor grieve the children of men." Now whence arises this difference of opinion, we being equally sincere? The question is easily answered. Mentally speaking we are differently constructed. Our minds are predisposed to receive different kinds of evidence, or are satisfied with a greater or less amount of evidence. We believe, then, independently of any volition, act or desire. To illustrate.—I am alone.

"Night stretches her leaden sceptre o'er a slumbering world;
Silence how dead, and darkness how profound!"

The lamp flickering in the socket, warns me that my lucubrations are about at an end. My eye rests upon a favorite time-piece before me.—It is just telling the hour of twelve. Now, could all the threats devised by human ingenuity—could all the terrors of an imaginary hell—could Faith's red "Auto, fed with human fuel," make me believe that it is morning. Certainly not! I might be constrained to say that it was noonday; but it would be because fear or selfish motives predominated, not that I believed it to be so. And why? Simply because threats and terrors are not evidence. Then belief is a state of mind brought about, not at all times by weight of evidence, but by what we consider weight of evidence. And it consequently follows, that while we give an impartial hearing to any question, we can not, and ought not to be culpable, responsible or accountable for our belief. How cautious we should be, then, not to draw invidious comparisons between ourselves and neighbors—not to say in the language of arrogance and self-pride, "Stand by thyself, I am holier than thou," but take your erring brother by the hand, address him in the kind conciliating language of reason and affection, and draw him insensibly from the murky region of doubt and error into the shining pathways of happiness and truth.

Manchester Centre, January 4 1838.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, FEBRUARY 2, 1838.

THE IDENTITY OF HUMAN SYMPATHY.

We will commence the subject which we propose briefly commenting upon, by attempting to answer the following reply to the remark of Doctor Channing, wherein his article, entitled "Moral Argument against Calvinism, Illustrated," he says, "It is plain that a doctrine which contradicts our best ideas of goodness and justice, can not come from the just and good God or be a true representative of his character." The following is the reply.

"Here two facts are taken for granted, neither of which is true. 1. It is assumed that men's "ideas of goodness and justice" are always necessarily correct. This is notoriously not true. The Universalist tells us, it is contrary to his 'best ideas of goodness and justice' that the wicked should be eternally punished. Of course the Doctor's principle would prove Universalism true.—The Pelagian says, it is contrary to his 'best ideas of goodness and justice' that Adam's posterity should be affected in moral character by his sin. Of course, according to the principle, Pelagianism is true. The infidel says, it is inconsistent with his best ideas of goodness and justice, that God should require the death of his Son before he will pardon the sinner. Of course Christianity is false. Whenever men set up their own feelings and views as the test of revealed truth; they adopt a principle most unsound and disastrous in its consequences. 2. The Doctor assumes another fact, which is false, viz: That Calvinism 'contradicts our best ideas of goodness and justice.' It may contradict Dr. Channing's ideas—even his 'best ideas;' and it may contradict the ideas entertained by many others; but it manifestly does not contradict 'the best ideas of goodness and justice' entertained by Calvinists.—On the contrary, it precisely accords with them. And has any man or any class of men the right to set forth their ideas as the infallible test of re-

vealed truth? This would be most emphatically to claim *infallibility*, without *inspiration*. If this moral argument is Dr. C.'s mighty weapon against Calvinism; it has little to fear from his assaults."

With the specific purpose of the Doctor's argument, or with the results and statements of the above quoted article, we have at present nothing to do—although we are willing that our readers should judge whether the ideas of the Pelagian and the infidel are exclusively theirs, or whether the ideas of the Universalist and his objection are well founded or not—but we maintain that the expression "our best ideas of goodness and justice," is philosophically correct and tenable. We do not understand Doctor Channing, to set up his *own special* ideas as a test, or to claim "infallibility without inspiration." We understand him to mean those ideas of goodness which are common to mankind, and thus understanding him, shall endeavor to defend his expression.

We say, then, that the perception of moral beauty is universal. In different minds it is more or less obscured and perplexed, yet it is the same moral beauty which all see, of which all have a shadowy glimpse, an enlarged view, or a glorious vision. Circumstances are the causes of these different degrees of perception. Yet there is an innate acknowledgment of this moral beauty in every heart, and its manifestation is known and felt by all. The mind of the child may be obscured in the first dawnings of perception, and that of the savage darkened by ignorance and superstition, yet tell that child or that savage of a certain individual that he is a good man, and they will love in degree, the same principle exhibited in that individual, as does the philosopher with his ennobled and expanded faculties, or the enlightened and intelligent Christian. Though not so clear, not so explicable, in these first instances as in the last, yet it is the same emotion of our common nature that throbs to the exhibition of goodness, justice, love, or whatever other moral attribute it may be.

But it is probable, nay certain, that to a perfect perception of moral beauty, humanity, at least in its present state, can not attain. What then? We must take those ideas of the moral attributes with which our innate perceptions best harmonize, and which render our view of those moral attributes the most expansive and clear. These are our *best ideas* of moral beauty. Upon a view like this, the deep places of our hearts are filled with gladness—the darkness passes from before our mental vision, and our souls go forth in the enlarged sphere of their action like free and rejoicing things. Nor do we think that this makes our best ideas of goodness, etc. rest upon individual opinion. Our common nature, unbiassed and unprejudiced, will give response to the view which bursts the most harmonious and beautiful upon the sight. If the perception of goodness be common to all, that common perception will, alike in all, acknowledge that view which is the best when it is presented. We can not be deceived into the belief that a ray of earth is the more glorious, when the light and the beauty of heaven are streaming down around us. Our best ideas of goodness, then, are those which the pure, the unfettered emotions of mankind, by common and united impulse, feel and own to be the best when those ideas are clearly and candidly presented to them.

We thus say, that the perception of goodness is universal, and that the best ideas of goodness are common and alike to all and by all innately acknowledged to be the best, when exhibited under favoring circumstances. We will endeavor to shew this more clearly by two illustrations. The perception of goodness is universal, else, why do we appeal to the skeptic, for the evidences of God's attribute of goodness exhibited in nature? If our ideas of goodness are not the same with his, how do we know that what satisfies us as an evidence of goodness, will not appear perfectly futile to him and entirely contradictory to *his* notions of goodness? Because, we appeal, in that case, to the common idea of the immutable, existing principle of goodness, satisfied that *that idea* will testify to the cogency of our appeal. The best ideas of goodness are common and alike to all, or why do we commend to the Deist the morality of the Gospel, as the best exhibition of moral beauty ever presented to man and challenge him to say aught against it? May he not answer us that it possibly will suit our best ideas of moral beauty, but it does not suit his? Oh! we know that if he will listen to it, it has a power which speaks in "a still small voice" to the deep yearnings of his spirit, and which makes clearer and enlarges more to his perception that view of moral beauty which has been ever before him, than any of all the philosophies and theories of men.

We believe, then, that the expression "our best ideas of goodness," is a correct one. We believe that the more expanded and the more clear that moral loveliness appears to man, the better will be his ideas of that loveliness. We believe that these ideas will be alike to all when presented in an equally clear and expansive manner. For the organs of our moral, if we may use the phrase, like those of our physical vision, are naturally constituted the same in all, and under the same advantages, objects presented to them will appear the same to one, as to another. If any thing crosses or darkens that vision, it disfigures or contradicts our (humanity's) best ideas of moral beauty.

We believe the Gospel to harmonize better than aught else with our (humanity's) best ideas of moral beauty. We believe it is yet to operate, by the exhibition of that beauty, upon the sympathies which are common to our race. For there *is* a chord of sympathy, which runs though the universal humanity and which responds and gives birth, in all lands and all ages, to whatever affects our common nature. Goodness is every where goodness, its operation and exhibition awaken the same feeling in every bosom, and its possessor is looked upon and regarded after the same manner by all. And this chord thrills alike in all, to fear and hope, to joy and sorrow—it quivers when dark sin and passion sweep over it, or vibrates to the thrilling voices of angels, singing "Peace on earth; good will to men." It is the token of our common origin—it is connected with that link which unites earth to heaven!

And to this would we apply the power of Gospel truth. To the eyes of the darkened and the erring we would exhibit the greatness, the loveliness of God's attributes, as revealed in the word of life. To the sympathies which are common to man universally, would we appeal with the doctrines of Christianity. We would say to the benighted ones,—"Brethren, here are *our* best ideas of morality—they will be *your* best ideas of morality, for we know that you have the feelings of our nature. We know that they will appease the innate yearnings of your spirits, for they have those of *others*. They will unveil to you the proper object for that sentiment of worship which is born with us all. They will satisfy the aspirations of your poets and philosophers after 'the greatest good.' They will reveal to you that dim future, the secrets of which your wise men would have extorted from the lore and the hidden spells of earth, or would have read in the mystic but silent stars. For, here is God exhibited as our common Father—here are we all declared brethren—here are shewn 'the way, and the truth, and the life'—here you will discover the secret of happiness, the path of peace, the light of immortality!"

And when God sees fit to operate by, and accompany with his spirit, the appeal of the Gospel to the sympathies of man will be effectual. The Pagan will turn from his blinded worship, and the Moslem will kneel at the foot of the cross. The dweller of the dreary North will shout anthems in earth's remotest places, and pæans of salvation will float on every breeze that comes from the far islands of the sea. In the depths of the lone forest, the red Indian will lift up his brow in light, and the African will rejoice in the desert budding and blossoming as the rose. The skeptic will cease to brood over his cold speculations, and the strains of Judah's harp will thrill through the ranks of the ransomed of the Lord, as they "return to Zion with songs and everlasting joy upon their heads." The veil from the face of all people will be rent in twain, and as brethren, we shall meet in the courts of our Father's great temple. Peace and gladness will dwell upon earth—"the nations shall know war no more." The falchion will bend to a ploughshare, and the spear to a pruning hook. The smoke of unhallowed offerings will no longer go darkling up to the heavens, for the altar and the idol will be prostrate in the dust—and where all was shadow, and error, and gloom, the light of the blessed and holy Shekinah will rest and abide forever! E. H. C.

NEW PUBLICATION.

"The age of Truth; or a Sermon on the Doctrine of Atonement. By Udney May Jacob. Warren, Pa.—Goodrich and Young, printers. 1837." pp. 32.

Some unknown friend has sent us the above pamphlet, which I have perused with considerable pleasure.—The sender will please accept my thanks. The pamphlet appears to be the workings of a strong mind—not very careful about the style or manner, if the ideas are but clear, in which latter he has succeeded well, by apt quotations of Scripture. His text is John vi: 31–33.—He labors to show, 1. What Jesus came *not* to do. 2. What he did come to do. 3. How he performed his work; and, 4. Why he did it.

As some of his views are a little different from those generally held, I present the following summary.

1. Jesus did not come to do any thing contrary to the will of God—or to frustrate the law of God or any of its requirements. Hence it is preposterous to suppose that Jesus made an atonement to prevent the execution of the penalty of God's law on sinners. The pernicious error of mistaking forgiveness of *sin* for forgiveness of just punishment is forcibly pointed out. I think, however, that our Br. errs in supposing that mankind go to Jesus to be judged—every Scripture passage that speaks of movement in the parties, declares that Jesus *comes* to judge men according to their works. Even God is spoken of in the Old Testament, as *coming* out of his secret place to judge the inhabitants of the earth for their iniquity.—Let Br. Jacob look again at this matter, and see what saith the Scriptures. He will find that the throne and judgment seat of Jesus are represented, uniformly, as being set on the earth.

2 and 3. Jesus came to give his flesh—his blood—his life for all men, that he might raise all men from the dead. He proves the universality and the universal efficacy of this offering, and shows the injurious consequences of denying either.

4. This division goes to show that the penalties of God's law, will be executed on every man, successively, immediately after death—that after all have been judged and punished, the resurrection will take place, and all be raised holy and happy. He supposes this resurrection would take place immediately, if men would cease to sin; for the sins of one delay the happiness of all—so intimately are the interests of the whole universe made one and the same.

The following, with which I close this notice, will probably include all else that is peculiarly his. The pamphlet is a good one, (though poorly *printed*,) well filled with Scripture quotations aptly applied, and (bating a little severity against Partialist preachers, whose errors he supposes to be generally wilful) calculated to do much good among the opposers of the Restitution.

A. B. G.

PROPOSITIONS.

1. Every thing that exists, except the Father, is an effect produced by some cause.

2. The punishments to which men are subject in consequence of sin, are of two kinds, arising from two distinct and opposite causes.

3. One cause of punishment is sin itself, the effect whereof is misery,—the other cause is the law, the effect whereof is the execution of its penalty: this is punishment for sin. The result of

the execution of the law is good, for the cause that produces it is good. It therefore never can be remitted. But the effect of sin never can produce any good, for the cause which produces it is bad; like causes, like effects. Hence, when a sinner truly repents and is converted, the punishment derived from sin is forgiven and ceases. But the penalty of the law which when, inflicted, is grievous for the time being, nevertheless it results in good, therefore it can not be remitted. Hence God says he will by no means clear the guilty, that is, from the penalty of the law. But the punishment arising as an effect from sin, this he will remit when the sinner repents and reforms. Christ is the physician, the penalty of the law of His Father is the medicine: and reconciliation of all things to himself is the result: both which are in heaven: (that is, in the intermediate state between death and the resurrection) and in earth.—Col. i: 20.

"But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons."—Col. iii: 25.

A NEW WORK.

Br. Chase proposes publishing a duodecimo volume of about 200 pages, bound in leather, to contain—1. A sketch of the Author's life; 2. A few select doctrinal and practical sermons; 3. Illustrations of contested Scriptures. 4. Various religious anecdotes and poetic articles; and, 5. A copious Index. The work will be afforded at 75 cents per copy, and published as soon as sufficient encouragement is received. Subscribers' names to be returned before the first of April next, to Br. J. Chase, West Bloomfield, Ontario county, with residences and number of copies plainly noted. A. B. G.

***Subscriptions for the above work will be received at this office.

UNIVERSALISM IN OHIO CITY.

Our friends in this place (opposite Cleveland) are prospering under the labors of Br. Whitney, formerly of this section. They have commenced a building which shall answer the double purpose of a meeting-house, and an Academy—in separate rooms, however—and have engaged Br. Dinsmore, late Principal of the Morrisville Academy, to take charge of the latter. By the following advertisement, taken from a Western paper, it will be perceived that Br. Dinsmore is already on the ground, and has commenced operations in advance of the completion of the building. We hope that the efforts of our friends in spreading knowledge—correct knowledge of any and every kind, may be crowned with abundant success. A. B. G.

OHIO CITY SEMINARY.

Mr. Dinsmore having been engaged as the Principal of this Institution, (as the building designed for its use is not yet prepared,) will receive scholars at his DWELLING HOUSE on Hicks-street until said building shall be completed.

Tuition—for Common Branches of Education $3.50 per Quarter. Higher Branches, from $4, to $6, per Quarter.

Ohio City, November 29, 1837.

HEAR US!

IN MERCY OR IN JUSTICE—EITHER.

Our *Subscribers* who are indebted to us, are earnestly entreated to make payment immediately, to us or our agents, for former volumes, or in advance for the present, if they can. And our *Agents* are requested to remit to us by *mail*, (if no other safe and speedy conveyance offers,) in bank notes or drafts that will be current here at the *least* discount (*if any*), all funds for us that may come into their hands.

THE REASON.

Our remittances are still far less than they have been in former years, at this season, notwithstanding that there should be added to them the *deficieney* of last year, and the money due on 1836. The deficiency in the remittances that *would* have come in, in the ordinary course of business, is now at least 3000 dollars, (to say nothing of several thousands beside, that *should* be paid to us on former volumes,)—for the want of which we have been compelled to postpone paying bills due months ago, and to borrow money, besides, to pay current expenses.—These bills and this borrowed money *must be paid*, and *soon;* and to do it, these 3000 dollars, *at least*, must be procured—while the payments on the present volume should be increased. We exceedingly dislike to publish (and our readers, to read) dunning articles, and we earnestly pray that our subscribers will do all they can to remove our necessity for writing them. The burden of pecuniary cares and perplexities that has rested on us for many months past, has been very great—and to it has been added the *shame* that many of our *able* subscribers will compel us to dun them—to entreat payment of what we have earned—1st, by *laboring* for it—2d, by *waiting* for it—and now, and worst of all, 3d, by *dunning* for it! Will they not hear us! G. and H.

N. B.—Those owing the firm, or myself, for *books*, etc., are also requested to forward what they can, as *soon* as they can. *Every cent* that can be raised, will be wanted from now until we are released from the difficulties that have accumulated on our shoulders since last Spring. Besides I wish to make some improvements in the printing department of the paper, and must have means to do it. A. B. G.

THE EXPOSITOR.

This valuable periodical wants more subscribers, (as well as advance payments from those who now take it,) to be supported and made what it intends to be. One lady in Boston has procured twenty-five *female* subscribers for it. A gentleman in Roxbury has procured sixty, and another in Stratford, Ct., has procured fifty subscribers for it. Are there no more to be obtained in the "Empire State"? Send on your names and money to either this or the Union office—free of postage—or to Br. G. W. Bazin, Publisher, Boston. A. B. G.

NOT RIGHT.

It is not right for subscribers to allow some four or five numbers of a new volume to come to their address and then order a discontinuance, or what is still worse, send their papers back without writing the name of the Post-office on them, leaving us to *guess* where they came from. We gave sufficient notice that all orders for discontinuances should come to us before the close of the volume, yet we are subjected to many dollars expense by forwarding numbers to these negligent—we came very near saying *dishonest* subscribers, who, contrary to every principle of right, thus tax us. G. and H.

THE RECORD.

NEW PREACHERS.—The following gratifying intelligence from Br. T. J. Greenwood, of Marlborough, Mass., was omitted last week.—"I am happy to inform you, that yet *two more* are about to be added to the number of the ministers of the reconciliation. Brs. Stillman Barden and Jacob Baker—both young men of excellent character, and of great promise of usefulness, now resident in my family, pursuing their studies preparatory to the Gospel ministry—preached, for the first time, on the last Sunday in December. The former occupied the desk of Br. J. Skinner, of Holliston, and the latter, my desk in Framingham." They preached to good acceptance. [An article from Br. Baker will be found in this paper—and two others from Brs. Barden and Greenwood will appear soon.]

Br. T. Fisk, it would appear by the last Southern Evangelist, has *not* withdrawn from the ministry, but is travelling and preaching in the vicinity of Hamburg, Georgia.

The Universalist society in Albany have formed a Library Association, and will receive gratefully what our Editors and publishers may forward to them, for their files and shelves. Address Br. S. Van Schaack, Librarian of Universalist Library Association, Albany.

A Universalist Institute, Bible class and Sunday school have lately been organized at Sandy Bay, Mass., under the pastoral labors of Br. C. Spear.

Br. D. J. Mandell, of Westbrook, Me., has engaged to preach the whole time to the society in Gardiner, Me., for three months, commencing December 24th.

A Postoffice has lately been established in Booton, Genesee county, Mich., and our worthy *agent*, James H. Murray, Esq., has been appointed its Post Master. A. B. G.

TO CORRESPONDENTS.—Patience, dear friends, we have now surmounted the press of articles, most of them long ones, which hampered us at the commencement of the volume. A funeral discourse by Br. Montgomery will appear soon. Several poetical articles will be attended to as soon as time permits; except in a very few cases, we deem their early publication less important than most prose articles. The article by H. L. [or S.] B..... is respectfully declined—we can scarcely find room for the *usual* obituary notices, and of course *must* decline inserting long eulogiums, however true, (as in this case,) on the departed. A. B. G.

PRIZE TALES.—If the receipt of payments for past and present volumes, should be sufficient to allow us, we will offer premiums for prize tales, On the importance and benefits of properly sustaining public worship—probably, also, for some Essays on the best means of doing so—on or before the first day of March next. We are anxious to allow the competitors at least three months time, and to issue the first one in our 27th number, which begins the last half year of the volume. To enable us to do so, however, our subscribers and agents must hasten payments, so as to let us know whether we can be able to pay present debts and current expences, and have wherewithal, besides, to pay the premiums. Come, friends, do you want some new prize Tales and Essays? You can have them, if you will. G. and H.

Br. Tompkins—Please send No. 7, vol. 5, Repository, to Mrs. Diantha Jones, Ann Arbor, Mich. That No. never was received by her.

Br. Tompkins—Send Repository to Miss Catharine Allen, Honesdale, Wayne county, Pa.

Br. Price, send Union to Daniel Cole, Lafayette, Onondaga county, credit him $1.50 on the ssme, and charge G. and H.

Brs. Grosh and Hutchinson have for sale that charming little work, THE PALFREYS, by a Lady. Every family should possess a copy. E. H. C.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. M. B. SMITH at Clinton, and at Hampton in the evening.

There will be preaching on the second Sunday inst., by Br. BRITTON at Little York—Br. WILCOX at Brownville, and at Sackets Harbor in the evening, as friends may appoint—Br. M. B. SMITH at Cedarville, and at Carvers in the evening—Br. W. M. DELONG in this city—Br. J. T. GOODRICH at North Norwich, and at Sherburne in the evening—Br. WAGGONER will deliver a Temperance lecture in the Union meeting-house in Oppenheim at 10 A. M. and preach in the afternoon and evening as the friends may appoint—Br. MILES at Fairport, and in the evening in the neighborhood of Br. Samuel R. Thompson—Penfield—at such place as the friends there may appoint.

DEDICATION.—The new meeting-house in North Norwich will be dedicated on the 7th, inst., and a conference will be held on the 8th. Ministering brethren are invited to attend.

Br. WILCOX will lecture on the evening of February 8th, at Harrisville—9th, at Carthage—10th, at Dexter—12th, at New Philadelphia.

Br. BRITTON will lecture on the evenings of February 5th, at Bentley's Corners—6th, at Oxbow—7th, at Antwerp, near Br. Foster's—8th, at Somerville.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

I [D. Windsor—G R; Rochester, for R S—S G M, Hume, for S W, D H, and J D—P M, Linden, for A J W—A K, Knoxville, (Pa.) for self and J W—P M, Parisville, (O.) for P S, and S B—J N, Hinsdale, (N. H.)—J M, Boston, (Mass.)—J R, Sugar Creek, (Ills.) for self, and D P—A D B, Marsailles, (Ills.) for J S, and R W—P B R, Jacksonapolis, (Mich.) for self, J R, and J B A—P P, Fultonville—J B, and H B, Scipio, for sundry subscribers—P M, Branchport, for J D, and J S—P M, Hermon, for self, and T G—P M, Lebanon, for S S—P M, Flint, (Mich.) J W C, and J A E—L B, Port Huron, (Mich.)—W W, Newbury, (O.) for self, T L, and C C G—P M, Geneva, (O.) for S J—W K, Tafton, (Pa.)—J F, Rouse Point, for self, E D, J U W, A A, J C, and J C—J H M, Provincetown, (Mass.)—T K Jr. Norfolk, for self, M B, J B, J R M, and J H—J H W, Catskill, for W S—O P, Beaver, (Pa.) for self, and A P—P M, Cabotville, (Mass.) for A G W, R D, H B, and W T—E G, North Norwich, for self, C P, S W C, N C W, H N, and A C—J B.—E. Pharsalia—Rev. C H, Royalton Centre, for E H, and J P—P M, Pendleton—P M, Sociality, for self, and J B—P M, Lafayette, for S C, and D C—P M, Pine Grove for J V—T A G, Champion, for self, A S B, L C, A P, P K, J M, L H, and N H—P M, Moreland, for J C—Rev. S P L, Prompton, (Pa.) for J K, L W, and A S—P M, Old Hickory, (O.)—P M, Erie, (Pa.) for F and T.

POETRY.

[From the U. S. Magazine and Democratic Review.]

PALESTINE.

BY J. G. WHITTIER.

Blest land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee!

With the eye of a spirit, I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit, I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear
Thy waters, Gennesaret, chime on my ear!
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crags of Tabor to see
The gleam of thy waters, oh dark Galilee!

Hark, a sound in the valleys! where swollen and strong,
Thy river, oh Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There down from his mountains stern Zebulon came
And Napthali's stag, with his eye-balls of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful Prophetess sang,
When the Princess of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo! Bethlehem's hill-site before me is seen,
With the mountains around, and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm trees in beauty still throw
Their shadows at noon on the ruins below:
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?

I tread where the TWELVE in their wayfaring trod,
I stand where they stood with the CHOSEN OF GOD!
Where his blessing was heard, and his lessons were taught,
Where the blind were restored, and the healing was wrought.

Oh, here with his flock the sad wanderer came,
These hills he toiled over in grief, are the same—
The founts where he drank by the way side still flow,
And the same airs are blowing which breathed on his brow.

And throned on the hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy Schechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of him!

Not in clouds and in terrors, but gentle as when,
In love and in meekness, he moved among men;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit would whisper to me!

And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed him to bear,
Nor my knees press Gethsemane's garden of prayer;

Yet, Loved of the Father, thy spirit is near
To the meek, and the lowly, and penitent here;
And the voice of thy love is the same, even now,
As at Bethany's tomb, or on Olivet's brow.

Oh, the outward hath gone! but in glory and power,
The spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same!

INDECISION OF CHARACTER.

A person of indecisive character wonders how all the embarrassments in the world happened to meet exactly in *his* way, to place him just in that one situation for which he is peculiarly unadapted, and in which he is also willing to think no other man could have acted with such facility and confidence. Incapable of setting up a firm purpose on the basis of things as they are, he is often employed in vain speculations on some different supposable state of things, which would have saved him from all this perplexity and irresolution. He thinks what a determined course he could have pursued, *if* his talents, his health, his age, had been different; if he had been acquainted with some one person sooner; if his friends were in this or the other point, different from what they are; or if fortune had showered her favors on him.—And he gives himself as much licence to complain, as if all these advantages had been among the rights of his nativity, but refused by a malignant or capricious fate, to his life. A man without decision can never be said to belong to himself; since if he dared to assert that he did, the puny force of some cause, about as powerful, you would have supposed, as a spider, may make a captive of the hopeless boaster the very next moment, and triumphantly exhibit the futility of the determinations by which he was to have proved the independence of his understanding and his will. He belongs to whatever can seize him; and innumerable things do actually verify their claim on him, and arrest him as he tries to go along; as twigs, and chips, floating near the edge of a river, are intercepted by every weed, and whirled in every little eddy. Having concluded on a design, he may pledge himself to accomplish it—*if* the hundred diversities of feeling which may come within the week, will let him. As his character precludes all foresight of his conduct, he may sit and wonder what form and direction his views and actions are destined to take to-morrow; as the farmer has often to acknowledge the next day's proceedings are at the disposal of its winds and clouds.—*Foster.*

REASONS FOR PUNCTUALITY AT CHURCH.

1. By staying at home, you will lose a season of enjoyment. The Christian finds a delight in worship.

2. You will wound the cause. If its friends will not give it countenance, who will?

3. You will wound the preacher. He will notice your vacant seat, and feel dispirited and neglected. Your attendance is due as a matter of courtesy to him.

4. You set an example which, if every body else should follow, there would be no meetings.

EXCUSES FOR STAYING AT HOME.

1. "It storms." True, but you can go if the preacher can. The congregation are under the same obligation to attend that the preacher is. If there are no hearers, it is as bad as if there were no preacher.

2. "But other folks will attend." Then you can go if others can, and ought to be ashamed to be behind "other folks" in zeal.

3. "But it is so stormy very few will attend." Then you ought to go lest there be too few, and the preacher feel disheartened.

4. "But I live so far from church." You would go the same distance in the same weather, on any other day, to attend to business or pleasure; to collect a debt or attend a wedding. And you ought to be ashamed to acknowledge that business or pleasure is of more importance, in your estimation, than worship.

5. "But this is a free country." True, as free to the preacher as the hearer. And if my congregation will not go to meeting, I will not preach for them. Reader, this article is from the pen of your own minister.—*Union.*

MARRIAGES.

In Seneca, on December 14th, by Rev. O. Ackley, Mr. WILLIAM AMSDEN, to Miss ELIZA ANN FIERO.

Same place, January 4th, by the same, Mr. GEORGE SPANGLE, to Miss POLLY HASSENGER, both of Hopewell.

In Alexander, Genesee county, last November 23d, by Rev. J. S. Flagler, Mr. DUDLEY CHANEY, of Richville, to Miss JULIA ANN GRIDLEY, of the former place.

DEATHS.

In Centreville, December 7th, of disease in the brain occasioned by taking cold, Miss SARAH VAN BRUNT, in the 17th year of her age. A widowed mother, and several brothers and sisters mourn their loss in her departure. Sermon on the 9th, to a sympathising congregation, by Br. J. H. Sanford.

In Hume, September 2d, last, LUCETTA, youngest daughter of Mr. John Dond, aged 7 years. Funeral on the following Sunday, attended by a large concourse—sermon by Br. Sanford.

In Huntington, Lorain county, Ohio, December 22d, Mrs. MARGARET CASE, wife of Thomas H. Case, and daughter of Ira Tillotson, formerly of Henrietta, N. Y., aged 22 years. For the last two or three years she was an exemplary member of the Universalist society in Huntington; and while a wasting consumption was wearing away her physical strength, her mind was filled with "peace and joy in believing." She has left a bereaved husband and numerous friends to whom she was strongly endeared by the holy ties of virtuous friendship and Christian love. H. P. SAGE.

In Marshall, January 11th, CHARLES A. WHITE, son of Ashael and Margaret White, in the 4th year of his age. His night-clothes caught in the flame of a candle which had been set on the floor, and though his mother came in and extinguished the flames, by wrapping him in a blanket, as soon as possible, yet was he so severely burned as to be incurable. Sermon on the following Saturday by Rev. S. H. Lauchlin.

In Palermo, October 22d, ERASTUS, youngest son of Nathan and Lois Hawks, aged two years and eighteen days. Sermon on the 23d, by Br. C. B. Brown.

In Richland, January 8th, after a long and painful illness, MOSES RIPSON, aged 26 years. Funeral on the following day; sermon to a numerous assembly of neighbors and friends by Br. C. B. Brown.

In Perry, Geauga county, Ohio, on the 24th ult., Mrs. SARAH FRENCH, in the 75th year of her age. She died in the firm belief of the final holiness and happiness of the whole human family. She was formerly from Vermont—lived a number of years in Jefferson county, N. Y., and finally found her grave in Ohio. During her last illness, (which was a number of months of the most excruciating pain,) she exhibited the most perfect resignation to the will of God, and waited with patience and Christian fortitude the time of her departure; and her greatest anxiety was that she was afraid she should not have patience enough to wait the will of her Creator; for in Him was her trust, in Him was her consolation, and in Him she died. Thus we have another example of one dying composed, resigned and strong in the faith of the goodness, impartiality, justice, power and wisdom of Almighty God, and she too a believer in the universal salvation of every son and daughter of Adam. —*Painesville (Ohio) Republican.*

In Clarksville, Otsego county, December 29th, Mrs. SARAH MARIA DELONG, consort of Henry Delong, and daughter of James Lent, of Pierstown, in the 28th year of her age. Mrs Delong was educated a believer in endless wo, but previous to her last illness she became a believer in God's impartial grace, in which hope she remained stedfast, notwithstanding the prayers and entreaties of many of her friends, and in which she died resigned. She has left a husband and two small children to deplore her early death. The funeral was attended on the following Monday, by Rev. Mr. Grant, Methodist. J. D. H.

In Seneca, November 15th, last, of consumption, Miss CAROLINE AMSDEN, in the 19th year of her age. Her parents were already dead—hence no parental tears moistened her early grave; but the numerous assembly, and the sympathy of her many youthful friends, testified their high respect and deep affection for this amiable girl. Though formally united with no denomination, she was a joyful believer in the great and cheering principles of the Gospel of Christ, and died triumphing in its hope. The funeral was attended at the house of her uncle, A. A. Post (where she expired,) by Br. O. Ackley.

In Canastota, December 20th, ISAAC HENRY, son of Isaac and Mary Quackenbuss, aged 17 months, and 3 days. Sermon on the 22d, by Br. E. M. Woolley.

In Hamilton, January 17th, Mr. EPHRAIM RICHARDSON, formerly of Brookfield, Mass., in the 75th year of his age—after a distressing illness of nearly two years duration, which he bore with fortitude and resignation. Though connected with no denomination, he was a believer in the restitution, and died consoled by its hope. In life he was respected—in death, lamented by all who knew him. Funeral on the 18th. Sermon by Br. A. Williams.

* * Will the Trumpet please copy?

THE MAGAZINE AND ADVOCATE

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, FEBRUARY 9, 1838. NUMBER 6.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 15.—Mr. Campbell to Mr. Skinner.

BETHANY, Va., January 15th, 1838.

SIR—This morning by our regular mails, yours from Richmond, of the 21st ult., came to hand.—My last of the 6th December, it seems, reached you, and was considered by you, and your reply written in fifteen days from its date. While yours has been one month, lacking six days, in making its appearance here from the time it was written. These 25 days added to the 15, make 40 as the shortest interval between our dates; and still worse, it now only wants two days of two months since you wrote the preceding letter to me. It is dated November 13. And now you very politely tell me *it must be so;* that your *friend*, from his peculiar and exclusive honesty, I suppose, shall first print them; for you dare not permit me to have your manuscript! And so, *nolens volens*, you will give me six letters per annum and prolong the controversy some two years from this date. A very *honest* and profitable scheme, truly, for your Magazine, and such other Universalian papers as raised the wind and took subscribers during the war!

2. I begin to think that I have equal right to be heard on this subject, and to say what shall be; and I now tell you that the present volume of the Harbinger must close the discussion, unless you furnish a letter every month in proper time for its pages. My contemplated absence from home, to say nothing of decorum, or a decent respect to my readers, imposes upon me this duty. I therefore timously inform you that you are not at liberty to trifle with us as you please. We shall now see what interest you feel in conducting this discussion to its proper close according to our agreement. On the present principle of courtesy to public opinion, you may next go to Cuba, or the south of France, and thence despatch us two letters per annum!

3. Were it allowable to form an opinion from your last two letters, this will be to you a very fortunate alternative; for you seem to have got pretty well through with argument. Your first long letter, written before the preliminaries were agreed on, seems to have exhausted your resources. You then proved all your propositions, and disproved all mine in the lump!

4. You unceasingly tell us, indeed, of my "assumptions" and "assertions;" of your having "*proved*" this and that, and of my having "proved nothing;" until, as a matter of course, we now expect to see these words once or twice on every page. Your compositors, one might presume, will have found it economical to keep these words always *set up* ready for a long paragraph. You tell us so often of your good nature and of our "ill humor," that I begin to doubt whether you have any humor, or whether you are not a Universalian ossification of the type of Clark, of Museum reputation, who lived some time after his eyes and ears and outward flesh were converted into bone.

5. I regret to notice in your last, farther indications of the same unfortunate weakness heretofore complained of. The perversions and misrepresentations scattered over the face of this letter, I shall briefly notice, as a caution to our readers. You represent me, paragraph 7, as assuming that "temporal punishments were *merely* the sanctions of the Jewish dispensation." This is not fact. You next bring up the case of Ananias and Sapphira, the Corinthians, etc., against a position which I never held. My words are, "Neither Jesus nor his apostles did at any time threaten temporal, physical, or corporeal punishment to those who disobeyed the Gospel. These are not sanctions of the Gospel." And you urge these cases as though they proved that such punishments were held forth as sanctions of the Gospel. Such incidents are common to all dispensations. Hence my sixth argument in proof, that Gehenna in the lips of Jesus, did not mean temporal punishment when he spoke of an after death destruction of body and soul in hell, or of the disobedient being cast into hell, the everlasting fire—remains in all its strength.

6. In paragraph 8th you say that, by my own showing, Matth. v: 22, "Gehenna fire is threatened by Jesus as a temporal punishment as a sanction of the Gospel." You refer to my note on Matt. v: 22. This is not fact. I never said so. In that note I only say that "Jesus *alluded*" to this and other punishments to convey certain instructions to his disciples. I appeal to the whole note taken together. Will you lay it before your readers?

7. I will only add another sample. Our readers must examine for themselves. In paragraph 12 you say I am "at last reluctantly compelled" (by your gigantic force, I presume,) "to allow that the precise sense of these words is to be gathered from the connexion in which they are found." This is an unequivocal misrepresentation. All my regular readers know that many years since, and again and again, I have published this as one of the cardinal rules of interpretation of all words.

8. Before I call up the grand concession in your epistle, I will notice two or three minor points.—You assert, paragraph 9, that the "everlasting destruction" mentioned in one of my quotations, 2 Thess. i: 9, was a "temporal destruction long since executed on the transgressors mentioned." This is no assumption, nor assertion; but a good logical argument!! I call this a minor point; but not the argument which I shall yet, all things concurring, draw from it. Before you, Sir, will *prove* that "the everlasting destruction" here spoken of is *past*, the English language will cease to be spoken—grammar, logic, history, and the Bible will have disappeared among men—and Atheism will have gained the ascendant.

9. The doctrine of *antithesis* is also assailed in the same paragraph. My doctrine of antithesis is that of the schools. It is this: "*The words on both sides of an antithesis are taken in the same extent of meaning.*" And my argument from it is, that as Gehenna or *Hell*, is by the Saviour placed in antithesis with eternal life; and everlasting punishment placed in antithesis with everlasting life, the words *hell* and *everlasting life* represent two states equally endless; or, if you please, that the word *everlasting* is of equal extent of meaning *on both sides of the antithesis.* Matt. xxv: 46.—These shall go away into *everlasting life*, and these into *everlasting punishment.*

10. Instead of examining the doctrine of antithesis, or of exposing any misapplication of it in this case, you are pleased with the assertion, "It would send David and Jonah both to an endless hell and endless heaven." Astonishing logic!—In what antithesis are these two persons, or these two hells, found in the Bible? Again you assert, "It would make corruptible crowns endless! It would make virtue and vice equal in duration, because opposed in character!" There is not a freshman pupil in any school could speak more unintelligently than you have here done. Is it a fact that you do not comprehend the doctrine of antithesis? Or do you feign ignorance, and speak thus foolishly for effect? Produce an antithesis, and exemplify your objections if you can. You can not. I will offer to your consideration some two or three, on which Universalists in former times often spoke with rapture as fine antitheses, but without understanding the passages:—

11. "By the offence of one, judgment came upon *all men* to condemnation; even so by the righteousness of One, the free gift came upon *all men* unto justification of life." I ask, is not the "all men" on the one side of the same extent with the "all men" on the other side?

Again—"For as by one man's disobedience the *many* were made sinners, so by the obedience of One, *the many* shall be made righteous."

Again—"*by a man* came death; *by a man* came also the resurrection of the dead. For as *in* (or by) *Adam* all die; even so *in* (or by) *Christ* shall all be made alive." The question is not now about the meaning of these passages; but whether the terms in antithesis are taken in the *same extent* of interpretation? For you have opposed the doctrine of antithesis, and it is for the doctrine I now contend. "These shall go away into *aioonion* punishment, and the righteous into *aioonion* or everlasting life." This I call an antithesis. Or, "it is better to enter into life with one eye, than having two eyes to be cast into *gehenna*, or the everlasting fire." These antithesis I contend are perfect; and the terms must be of equal extent on both sides.

12. Your letter now under consideration leaves my last standing erect in unbroken strength. I strongly suspected it was invulnerable on your part. I am now confident of it. On the words in dispute, I will henceforth regard it as a final settlement of the whole question. I boast not of my reasoning in the matter; but of the strength of the facts and documents therein displayed and arranged, and of the evidence and weight of the inference deduced and submitted to you and my readers. Your conclusions and treatment of it now authorize me to say, that I do most candidly and sincerely believe it to be, by yourself or any other Universalist, wholly unanswerable. If you reply that you do not think so, the sequel will show that you *have acted* so. I shall attempt to make this matter clearly apparent.

13. After a very feeble and erroneous critique upon *aioon*, you prepare for the avowal. You make *aei* the adverb, the *root*, and the participle *oon* the adjunct. This no scholar can admit; for *being* the participle from the verb, *I am*, is itself the root of eternity, as I AM is the name of Him that *inhabiteth eternity.* The word *oon*, without any adjunct, adverb or adjective, means without beginning or end; so that *aei* prefixed only makes a substantive of simple duration without regard to person or thing. It is the participle of the substantive verb which indicates *absolute existence;* I say, after a powerless attempt to annihilate the significance of the only word in the Greek language that *in both its parts, always, and being, represents endless duration*, you make the grand concession that YOUR THEOLOGY IS YOUR PHILOLOGY; or, in other words, you practically, and *in fact* declare, that your own conceptions of what is becoming, is the sovereign arbiter and interpreter of Scripture language!!

14. My last epistle has, it seems, abundantly satisfied you on the words of my second proposition. You have at last got Hebrew and Greek references and criticisms to satiety. You unequi-

vocally tell me that were I "to find *aioon, aioonios*, and *olem*, 6000 times in their various forms and flexions in the Old Testament and the New, and out of that number 5900 times applied to God and his perfections," (and I suppose to the happiness of the saints also;) "yet if in the other hundred they were applied to a variety of things of short duration, and which from their nature could not be endless, I would not have gained one step towards establishing endless punishment from the force of them; UNLESS I PROVED BY SOMETHING ELSE THAT PUNISHMENT MUST BE ENDLESS."—So endeth the second proposition.

15. Mark it well. I have virtually—nay, I have almost in the same ratios, done what you have said; and you tell me it avails nothing, for I must prove eternal punishment by *something* else than by the meaning of these words. This consummates all that I said from the beginning. Yet this concession reflects no great honor on your wisdom and sincerity in constraining a controversy about words which you now say if they were found 59 times to mean endless duration for once any thing else, you would not, on such a demonstration, admit there was any thing gained, unless I could prove the point from some other source of reasoning than the words of inspiration. Why, then, did you not tell us this at first, and save so much labor!—?

16. I can not, however, but congratulate myself, even now in the midst of all the toils you have heaped upon me, and of all the hard things you have said to me, that I have so soon got through with the drudgery of proving my second proposition. I did not, indeed, flatter myself that at so early a period I could extort from you so full a *concession in fact*. I never did, in any of my discussions, promise myself the pleasure of converting my opponent, infidel or professor, or of even constraining him to admit that I *proved* a single position; and less, an advocate of a doctrine so palatable to sinners as that of Universalism; and still less in the case of an opponent so bold and reckless as yourself. I can not but regard it as a singular proof of what I before said of the peculiar impotency of the cause you plead, and of the little honor I could promise myself from the fullest refutation of it.

17. I conjectured, indeed, that all this was in your heart from the beginning: for I imagined that your objection to eternal punishment arose not from the lack of evidence in the words *gehenna, olem*, or *aioonios*, etc., but from its supposed incongruity with, or contradiction of, your *a priori* theory of the nature of sin, the divine benevolence, or the good of the universe. In some cases I have reason to think opposition to this tremendous consequence of sin, arises from heart-burnings against the notion of punishment. Some of this class having turned Universalists, have been known, on finding its foundations giving way, to turn skeptics, and even to become like Abner Kneeland, antitheists, atheists, or pantheists.

18. If you, Sir, with all your virtue, would stake fifty-nine to one, or fifty-nine hundred to one hundred on your theory against fact, or on your theology against philology, what shall we think of the daring efforts of less virtuous persons! You must know that the words *God, Lord, heaven, salvation, life, death*, etc., etc., are often, very often, used figuratively; and that there is not an *adjective*, I mean a *compound adjective*, one of the same construction, of such frequent occurrence in the Bible, more uniformly rendered by one word than *aioonios*; (your inapposite and uncompounded *kalos* and *sophos* fully proved what you sought to disprove by them;) yet you would risk 5900 to 100 for your opinion against fact!!!

19. The reason why you made this candid concession, nor the value and extent of it, I presume does not yet appear to all. That it may be understood in its cause and tendencies, I request our readers to reconsider paragraphs 10, 18, 19, 20, 23 and 25, of my last letter to you, and your notices of these paragraphs. He may then see the delusion, may I call it? of your species of Universalism. It admits that God is *aioonios*—that his perfections are *aioonios*—that his praise is *aioon os*—that the happiness of the righteous is *aioonios*—and that the punishment of the wicked is *aioonios*; yet that the four first are endless, and the latter momentary, though all expressed in Hebrew, Greek, and English, by the same word.

20. Why this inconsistency? I besought you, Sir, two or three times, not to slur this matter again; I laid it before you time after time, in its length and breadth, until in your 19th paragraph you make the grand avowal—you disclose the secret. The *thing* of endless punishment can not be proved to you by any rules of language or philology; for you say: 1. "It is *useless*"—2. "Absolutely *pernicious*"—3. "*Dishonorable* to God"—4. "Opposed to infinite benevolence"—5. "To *mercy*"—6. "To *wisdom*"—7. "To *power*"—8. "To *justice*"—9. "To the *veracity of God*"—10. "To the *general voice of revelation*." "*Therefore*," you say, "*endless punishment can not be true.*" This is the triumph of theology over philology!

21. It is not yet in order for me to follow you into your philosophical ambush; but I have no doubt your philosophy will be found as superficial and as palpably at fault as your philology. I would not be surprised (mind I state it now) if when we get upon those points, you would flee again to the mountains of philology as affording more *shade* than the fertile plains of your philosophy. At present the matter stands thus:—Mr. Skinner *thinks* that everlasting punishment is *useless, pernicious, dishonorable, unwise. unmerciful, unjust*, etc., etc. Therefore, though everlasting, and eternal, and endless, were found in the Bible 5900 times in all their force, and one hundred times only in a part of it, he would balance; yes, *overbalance* the difference, and annihilate the force of these words by one single "*I think.*"

22. Will it avail any thing with you, Sir, to reflect upon the ground assumed in this avowal. You have assumed that universal language possesses no word which could eternize a subject unless the subject be in its own nature eternal without it. You go so far as to allege that the word *aioonios*, when applied to God, could not by its own power or meaning, assure us of his eternity, unless we found other reasons in himself giving to it that meaning. So of the happiness of the righteous. Not finding these reasons in your philosophy of punishment, the word *aioonios*, or everlasting, prefixed to it, means momentary, or limited; just because you think it "useless, pernicious, unjust," etc., etc. In your philology all adjectives are cyphers. A cypher placed after 9 means 90; but placed before 1, it means 1-10th of a unit.

23. Again, as there is no special law passed in the commonwealth of letters in favor of *aioonios*, it must be by virtue of the common law of adjectives and epithets that it has no meaning of its own. This must be true of all adjectives. They all, on your theory of language, derive their meaning from the substantives with which they stand. In your new grammar, "A substantive is a word added to an adjective to express some quality belonging to it, or to give it a peculiar meaning." Thus happiness eternal, means endless; and punishment eternal, means momentary.

24. As you are safely moored, I will tell you where I may be found: Where I bade Mr. Montgomery adieu. All nouns and adjectives have a literal or common, and a figurative or less common meaning. Words that belong to the body, when applied to the mind are used figuratively; words that belong to the mind, when applied to the body must also be used only in a part of their signification; words that belong to things temporal, when applied to subjects in another state are used figuratively, in more or less than their common signification; and words that pertain to eternity or to another state of being, when applied to things in time or on earth, are used in less than their common signification. This universal and immutable law of language, not made for any special case, explains satisfactorily that when I say, 'He is an *endless* talker, an *eternal* trouble, an *everlasting* nuisance.' I use these words figuratively, and not in their proper signification.

25. You have said you believe in punishment after death, in another state of being, and have referred me to a document that I never saw. Will your co-editor please send me a copy of said future punishment? I am pleased to find, on your testimony, that you believe "in future *post mortem* punishment." I trust it is not in what some call absolute *destruction*—the everlasting punishment of a few of my acquaintance, who affect to think that Nero, Caligula, and Judas Iscariot will be doomed to the eternal destiny of a dove or a lamb! for surely if absolute *destruction* be everlasting punishment, the greatest wretch that ever lived and the most innocent lamb go into the same everlasting punishment.

26. I hope you have not found a Protestant Purgatory; though you speak a good deal like it—about punishment leading men to repentance, whose icy hearts the love of God could not melt: these, you believe with Bishop Purcell and the Pope, may be melted in the penal fires of Purgatory. I am anxious to learn your theory of future punishment. Excuse me for my unbelief. I think when it comes to be examined it will be found to be rather a lunar hoax.

27. Lastly, I am now ready to hear from you on the third proposition. Your grand avowal and concession, and your having introduced *ten* arguments philosophical and theological, will, I have no doubt, be fully satisfactory to our readers that enough is already said on that subject. Besides, I wish now to get at the naked question; for I think we have document enough on that solemn subject to satisfy every candid person under heaven. You can no doubt despatch your proposition about the *apax legomenon*, or the word that is found *once* in the Greek Testament, in one letter; though you can have five if you please. Meanwhile, I forewarn you that I will not, after your concessions, have much more of a logomachy. From words to things we must ascend.

Controversially yours, A. CAMPBELL.

For the Magazine and Advocate.

PHILANTHROPY OF INFIDELITY.

BY REV. MOSES BALLOU.

"Voltaire, shut thy sweet voice; for thy task appointed thee seems finished. Sufficiently hast thou demonstrated this proposition, considerable or otherwise; that the Mythus of the Christian religion looks not in the eighteenth century as it did in the eighth. * * * * * But what next? Wilt thou help us to embody the divine spirit of that religion in a new Mythus, in a new vehicle and vesture, that our souls otherwise too like perishing, may live? What! thou hast no faculty of that kind? Only a torch for burning, no hammer for building? Take our thanks, then, and thyself away."

SARTOR RESARTUS.

That the subject of this article may be before the reader in such form that he will easily comprehend it, we shall proceed to inquire, 1st. As to the value of the Christian religion. The field we have opened is infinite, and we can explore it at present, to but a limited extent. The question rightly answered, what is the Christian religion? will show us somewhat its value and importance. To this end, let us view man as he would be without it—and then in the light Christianity beholds him. Without it, he is the mysterious production of—he knows not what. Ignorant alike of his origin and his destiny, he finds himself ushered into a world of wonders. The darkness of midnight broods over the source of his being. In vain he looks around him for a creator. He is afloat upon the current of a mighty stream which is bearing him onward with irresistable power, and if he ventures a query in regard to his destiny, the cold, damp grave gives him but its echo for an answer! He is certain of nothing, except, it may be, that every thing is uncertain, and thus tossed upon the sea of doubt, he feels that he is driven only as the fickle winds of chance may direct him. Want, destitution and despair weighs down his spirit.—Grovelling and degraded, he waits the bursting of

the bubble which is to consign him to an everlasting slumber with his native elements. Such is man without Christianity. That is, if there is no truth in its promises, or foundation for its hopes.

On the other hand, view man in the light in which the Gospel beholds him, and he is metamorphosed in an instant. No longer the bantling of a mysterious fate, or a grovelling worm of the dust, he is a child of God—an heir of Heaven! Doubts vanish, for the light of eternal truth beams upon his soul. Tears fly, for God is with him. Destitution is gone, for he has the pledge from on high, of more than he can ask or even think. Trustful and confiding in storms and in sunshine, he feels secure as

"The firm set earth on which he treads."

Clouds linger no more over the source of his being, and the boundless future is bright and radiant with the bow of promise. God is his Father! He, a beloved child—born to "an inheritance incorruptible, undefiled, and that fadeth not away"!

Thus it will be seen, that a belief in the Christian religion is of inestimable value to man—nor does it materially detract from its worth, if it be false, IF it be but firmly believed and cherished as sacred truth. True or false, a firm faith in it is of equal value to man in this world, and if its hopes do not end in fruition hereafter, the deprivation will be no source of misery as the creature will be wholly unconscious of it. Now what does infidelity propose to do? To take from us Christianity, with its life-giving faith and sustaining hopes. And what to give us in return? A situation more to be dreaded by the sensitive heart, than the nauseous drug of death. Such is the philanthropy of infidelity! Would its votary but furnish us with a comfortable substitute, the case would be far different. This he will not do. The man who takes from me my property without rendering me an equivalent therefor, is called a knave or a villian. What then shall be said of the man who will wrest from his fellows a treasure which gold can not purchase, and so far from granting an equivalent, asks their thanks for the nefarious robbery? May Heaven give him either a wiser head or a better heart! Fool—if he knows no better—villain, if he practices thus with a knowledge of the truth. God forbid, that we speak ill of the honest doubter, who strives not to undermine the faith of others. Such we pity—but for him who with wanton cruelty can rob the confiding believer of his trust in a happy immortality, we can not feel! "A torch for burning—no hammer for building." Willing to curse, but can not bless—"no faculty of that kind."—"Away," then, without "thanks" or favor!

Portsmouth, N H.

For the Magazine and Advocate.

LOVE.

BY REV. C. S. HUSSEY.

"Hail, love divine! joys ever new,
While thy kind dictates we pursue,
Our souls delighted share,
Too high for sordid minds to know,
Who on themselves, alone, bestow
Their wishes and their care." BLACKLOCK.

I hold that that man who is actuated by pure Gospel love, is the possessor of more genuine happiness than any other individual on earth, let his circumstances be ever so pleasant. See him pursuing the kind dictates of love divine, in promoting the enjoyment of those with whom he is associated in life; for he feels that it is his duty to be the cause of as much happiness as possible.—See him consulting the interests of his family—see him doing good in his neighborhood—in one word, see him, in all his actions, endeavoring to imitate the bright and shining example of him who came on a mission of mercy from heaven.

Pure religion is manifested by acts of kindness; and no happiness can be more noble and exalted, than that which accompanies the practice of this religion; because the disposition which actuates him who does practice it, is the same, in kind, with that possessed by Him whose mercies are showered with impartiality upon all his children. It emanates from Heaven, and, exalting the human character, allies it to the one with which we are to be blessed hereafter.

Who denies that love is to be the immediate source of happiness in the future world—and who does not, from hence, feel convinced that the Christian is more or less happy, according to the amount of this divine love with which his heart is imbued here on earth? The disposition itself, is happifying to its possessor; and *doing good*, or enhancing the happiness of others, being its element, this happiness resulting from the possession of the disposition, is increased according to the amount of pleasure imparted to others. Hence, "a good heart wants some object to be kind to." And, as in this case it is emphatically "more blessed to give than to receive;" so, to maintain consistency, *practice* should speak our conviction of this momentous truth, in improving the surrounding opportunities of doing good. Base selfishness is out of the question; for the ever new and flourishing joys resulting from a Christian life and practice, are

"Too *high* for sordid minds to know,
Who on themselves, alone, bestow
Their wishes and their care."

South Lyndenboro', Mass.

For the Magazine and Advocate.

SCRAPS AND SKETCHES.

BY REV. A. C. BARRAY.

BELIEF AND UNBELIEF.—It is a matter of fact, that the belief or unbelief of man, can not affect the truth or falsity of a thing. For instance, if Christ is the Saviour of all men, as he is declared to be, he is equally so, whether they believe it or not—the truth is not affected by their faith or infidelity. It is very absurd, indeed, to suppose, as many do, that Christ is not the Saviour of a person until he believes he is such. Were an individual to inquire of me, whether a certain man was upright and honest, and I should reply by saying—"why, yes, if you believe, he is—if you don't, he is a rogue"—I should be deemed very inconsistent, indeed; but I would not be more so than that individual, who should declare that Christ was not the Saviour of a person, until that person believed he was such.

EFFECTS OF FAITH AND INFIDELILY.—An individual by believing in the Messiah and his Gospel, rids himself of those miseries ever attendant upon doubting and unbelief—he is saved from those fears and tormenting apprehensions which slumber in the infidel bosom, and participates in those joy and delights that issue from the fountain of righteousness. On the other hand, the unbeliever gropes his way through darkness—a slave to gloomy doubts and fearful forebodings—without a Saviour to love, or a religion that will impart to him consolation, and ease the throbbings of a bruised spirit. This is the damnation pronounced against the faithless one. Man experiences it here—and Christ said, "He that believeth not *is condemned already*—and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

CHRIST.—Christ made his entrance into this state of being, amidst the songs of angels, and the acclamations of the hosts of heaven. But even the days of his infancy were perilous.—His youthful pathway was beset with danger; and when he entered upon his "Father's business"—when he forsook father and mother, to enter upon the "ministry of reconciliation"—then he was obliged to encounter the world's scorn and the world's contempt. Angels might have cheered him onward from their habitations on high, and the songs of cherubim and seraphim been ever lingering around him—but from *men* he received nothing but scoffs and persecutions.

The prophet Isaiah speaks eloquently and truly, respecting the treatment the Saviour should receive from a wayward and an ungrateful world. With the keen piercings of prophetic vision, he saw the sufferings and humiliation of the Messiah. By that power with which he was invested by the Most High, he drew aside the veil cast over the future, and beheld the scorn, and the contempt, and the persecutions that were heaped upon the Son of God! And what does he say? "He is despised and rejected of men—a man of sorrows and acquainted with grief, and we hid as it were our faces from him—he was despised and we esteemed him not."

Christ was endowed with knowledge and wisdom from on high—he spoke as never man spoke—and the examples he has left behind, are of the most perfect and holy character—every way worthy the imitation of man—every way worthy of being followed by angels. No personage has ever appeared on earth, in whom were combined so many virtues—so much perfection, and so much holiness!

For the Magazine and Advocate

CHANGE.

By the wisdom of the Creator, such is the constitution of animal and vegetable existences, that they are destined to change and decay. To the man of reflection, the contemplation of this change presents a theme fraught with interest, and, at the same time, tinctured with gloom. He beholds the most splendid monuments of the Creator's skill with sensations of grateful admiration, and then turns and beholds them decay, and commingle with the dust, with melancholy emotions.—He looks with the greatest pleasure upon the flower that blooms in Summer fragrance, but as he considers its decay, he is reminded of the destiny that awaits him; and feelings of a different cast arise. The verdure clothes the valley for a season, and we admire its beauty; but it soon withers beneath the frosts of Autumn. The oak springs from the acorn, grows, matures, decays.

Here, then, we behold a change in vegetable existence, and when our attention is directed to the animal world, even to man, the most exalted of the Creator's works, change is no less perceptible. To-day he may bask in the sunshine of prosperity—to-morrow the storms of adversity surround him. To-day, peace spreads its banquet for its happy recipient—to-morrow, he drinks the bitter dregs of misery's cup. To-day, the youthful maiden blooms in beauty—to-morrow, her remains are deposited in the tomb. To-day the rose of youth flushes the cheek—to-morrow, it is superseded by the silver locks and wrinkled brow of age.

The proudest memorials of human ingenuity, glory and greatness, are scathed by the "blighting hand of decay." The Coliseum, which reared its stupendous walls, and within which, the brutality of barbarism, for ages received additional impetus from inhuman contests, has been shattered, and the proud city which it ornamented has experienced a change and is now one mass of degradation. The massive walls of Babylon, whose magnitude confounded the beholder and made him mute with admiration, have been touched by the withering finger of decay, and have tottered from their base. The hundred gates that afforded security to Thebes, have mingled with the dust, and she now remains an emblem of the change incident to earthly things. J. M. E.

For the Magazine and Advocate.

ANOTHER CONVERSION—*FROM* UNIVERSALISM.

We would congratulate the Universalist public, by announcing, that the Rev. E. D. Kennicott, formerly holding a letter of fellowship as a preacher of our order, which was surrendered to, and accepted by the Genesee Association at its last session, on account of delinquency in his ministerial duties, has recently connected himself with the Episcopalian church in Lockport. He now ministers to the people of Royalton, by reading sermons and prayers, according to the form of the church of which he is now a member. Will the Partialist journals copy the above, from Maine to Georgia, and from the Atlantic to the Rocky Mountains, as another proof of the rapid declension of Universalism? C. HAMMOND.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, FEBRUARY 11, 1838.

MATTHEW XII: 1-8.

Upon this and some of the parallel passages, we find a great many observations relative to the authority and proper sanctification of the Sabbath. As this subject has been lately discussed by the Editor of this paper and some of his correspondents, we shall briefly state some remarks which we think illustrative of those Scriptures which have reference to this subject.

So far as our information goes, the Sabbath was very unfortunate in its advocates for a punctilious observance, in the days of our Saviour. The men who challenge Jesus for non-observance of the Sabbath, are the spies of the Pharisaic sect, who with murder in their hearts were watching how they might destroy him. These sticklers for Sabbath sanctification, followed Jesus not to hear and be benefited by the gracious words which fell from his lips, but pursued him for opportunities of finding fault and of making out an accusation that might deprive him of his life. For this reason we say the Sabbath has had most unpropitious advocates. Verily there be those who strain at a gnat, and nevertheless can swallow a camel!

A fool is frequently best answered according to his folly. Is it not thus that these sanctimonious hypocrites and sticklers are answered, when Jesus asks if they who were so wondrously well acquainted with their sacred law, had not forgotten a circumstance or two? He places his objectors between the two horns of a dilemma, thus:—The law, ye say, must not be broken—and yet David, the man after God's own heart, broke it upon a certain occasion. What say ye to this? may the law sometimes be set aside, or did David do wrong? They durst not allow either consequence—and yet they had but their choice of these dangerous admissions. Again, the law must not be broken—but their priests, in the necessary services of the temple, were obliged to do work forbidden by the law, such as making up fires, killing the animals for sacrifice, slaying and dressing them. Either, then, the law might in some cases be set aside, or the priests were not blameless.—Of these difficulties, Jesus left them the choice. He knew they dared not condemn the conduct of David or of their priests. The inference which must have been forced upon them, then, however unwilling they might be to admit it, was, that the law might be dispensed with, and its obligations set aside, in certain circumstances. After forcing upon them this admission, Jesus insinuates that there is going on amongst them, at the present time, a work of much more consequence than the regular maintenance of the temple service. To his hearers our Saviour leaves the application of this hint, according to his usual manner of not furnishing eyes to those who had eyes already if they chose to make use of them—of scattering good seed and leaving the result to the intelligence and disposition with which it might be received.

Upon another occasion, we find Jesus employing a similar method in the management of the prejudices of the Pharisees in regard to the observance of the Sabbath—and, if not out of their own mouths, yet out of the response of their own consciences, condemning them. As Jesus was upon the point of performing a cure upon the Sabbath day, the Pharisees interposed with the question—"Is it lawful to cure on Sabbath days?"—as usual our Wise Teacher gave no direct answer, but, in reply, inquired if they would not, or did not, in the case of an animal falling into a ditch, assist in delivering it from its dangerous situation. If common sense dictated this deviation from what to them appeared the strict letter of the law, how is it, he meant to say, that ye can not see and admit the inevitable conclusion, that, in all cases, it is lawful to do well on the Sabbath? No wonder they were silenced by this interrogatory, and appeal to their own conduct and common sense! And no wonder if impartial observers did rejoice at his triumph, and at the confusion of his adversaries, as related by Luke, xiii: 17.

It will be observed by the intelligent reader of those passages in which our Saviour speaks of the Sabbath, that he never went so far as to say that this institution might with propriety be abrogated, or that soon it would be so. This would have been virtually putting his life into the hands of his lynx-eyed enemies, who would not have failed to have made it the legal foundation for accusing him of a capital crime. This power the Sanhedrim possessed, and without a miracle, had Jesus thus 'despised Moses' law,' he must have died without mercy. As may be observed in those questions of his upon which we have commented, an approach is made to this conclusion. The priests set aside the law and yet were blameless; but no where does our wise Exemplar commit himself. For this reason, we readily reject, while we also wonder at an addition to the text of Luke, which we find in the famous Beza, who before the sixth verse of the sixth chapter of that beloved physician's narrative, inserts the following as part of the original:—*The same day seeing a certain man at work on the Sabbath, he said unto him, O man, if thou knowest* (approvest?) *what thou dost, thou art happy; but if thou dost not know it, thou art cursed, and a transgressor of the law.* We have said, we wonder at any commentator putting this speech into the mouth of Jesus, for it is obviously not parallel with any of his recorded observations, and seems to us to have been suggested by that passage in Paul's letters, where he saith—"One man esteemeth one day above another; another esteemeth every day alike; let every one be fully satisfied (of the propriety of his conduct) in his own mind"—together with another in which he says—"He that doubteth (the lawfulness of what he is doing,) is condemned."

The envious, censorious, unkindly spirit from which these cavils proceeded, does not escape the indirect, yet severe rebuke of our Master. He sends his noisy professors of religion to one of their prophets, to learn that whatever proceeds from a principle of kindly and benevolent feeling, is much more acceptable in the sight of God, than any, or than all the acts of ceremonial or positive institution. Doubtless many, in our own day, who are tenacious for forms and ordinances, especially for such as support their own authority, would be remanded by the Great Prophet to the study of the same passage, or to that brief summary in which is contained "all the law and the prophets." If any man be self-righteous and censorious, how dwelleth the love of God in him! P. P.

For the Magazine and Advocate.

EXTRACT

FROM AN UNPUBLISHED SERMON.

BY REV. J. W. BAILEY.

Do I hear any one inquiring—can there any good thing come out of this doctrine?—I say unto such, "come and see."

Go, ask the gray headed and decrepid, who is tottering over the grave. He has tried the riches of the world with a view of obtaining happiness, but has tried in vain. He has sought it in the path of ambition but has sought in vain. He has wandered in the ways of sin and wickedness, but it was not there. He has mingled in the company of friends and relatives, and there found a degree of pleasure, but it was not lasting. He must now leave them, with all the pleasures derivable from this transitory world, and go and see what is transpiring the other side of Jordan—he must pass to "that bourne, from whence no traveller returns." He wants a friend to guide him safely through the dark valley and shadow of death. He has viewed God as a cruel persecutor, delighting in the endless misery of his enemies—but in this did he find happiness? O, do not mock his feelings! He looks around him and beholds a company of numerous friends, and among the rest is his aged companion. His feelings have not become insensible to her welfare and happiness. But in his present belief, he feels that they must soon part, and that, too, *forever*. He has not the least assurance that she will join with him in shouting the song of redeeming love—for she has neglected to comply with the conditions necessary to meet her God in peace. Tell me not, that he feels resigned and happy. But what does he need? Is there nothing which will gladden his heart, and throw a cheering light on the future? Is there no balm in Gilead?—no Physician there? Yes, thank Heaven, we believe there is. Present to him the word of God. Impress his mind with the conviction that "God is good unto all and his tender mercies are over all his works"—that God "will have all men to be saved and come unto the knowledge of the truth," and happiness will beam upon his soul—"corroding doubts and gloomy fears" will be strangers to his mind—and the love of God will fill his soul with joy unspeakable and full of glory.

But what good can come out of this doctrine? Go, ask the mother, while tears are flowing plentifully down her furrowed cheeks, over the cold, pale corpse of her once lovely child. It lived to the age of moral accountability, and ere it had passed one day in this state, death summoned it to depart and be here no more. Now, *where* is the mother, who is so cold hearted—so negligent to the welfare of her own offspring—as to rejoice and feel happy, when impressed with the conviction that her child is in the burning lake—the groaning gulf—the land of horror and despair, where God will pour out upon it, his fierce indignation and wrath, forever and ever? Then, is there nothing good in that doctrine, which allays her sorrows, and wipes away her tears? Only let her be convinced, that the blood of the Lamb which was shed for the remission of sin, has washed from her child every stain of moral pollution, and fitted it for the company of the saints in heaven—and all other things combined will not afford her so great satisfaction and happiness.

But can there any good thing come out of this doctrine?—"come and see." The Gospel of the Son of God, as *we* understand it, is an antidote for every pain, sorrow and affliction, through which we are called to pass by the providences of Heaven. It points the weary voyager of life's stormy ocean, to the haven of eternal rest—to the bright Canaan beyond the billows—'where 'not a wave of trouble rolls across the peaceful breast." Its blessings have no bounds. The good which comes from this doctrine is incalculable. We might as well endeavor to number the sands on the sea shore, as to undertake to fully estimate the value of it. It is above all price—more precious than silver or gold.

Then cease your inquiry, and no longer let prejudice assume the reins of impartial judgment, and lead you to embrace a doctrine which clothes the immaculate Jehovah in robes of vengeance, stained with the blood of immortal souls, and which every philanthropic heart ardently prays may be false—but "come and see" the beauties of the redeeming grace of the God of Zion. Here you can feast your eyes and satisfy your souls.—Here you will find a friend—Jesus Christ, the never failing friend of sinners—

> "Whose own soft hand shall wipe the tears
> From every weeping eye;
> Then pains, and groans, and griefs and fears,
> And *death itself*, shall die."

Winchester, N H,

For the Magazine and Advocate.

CHARITY.

BY REV. S. BARDEN.

This is a principle which seems to form the base, on which rests the fabric of all pure and undefiled religion. It is but a derivative of *love!*—It is that principle, in which, when nourished and cultivated in the heart of man, all the purest and holiest affections of the soul, blend and concentrate. It inspires the heart with the most fervent love to God; and in clines it in good will towards man universally.

To be deeply imbued with this transcendent principle, prompts the possessor to recognize the

faults of his fellow-beings with a palliating eye, and to render *good* as a recompense for received *evil*. He is forgiving, meek and forbearing, of long suffering, and endureth much. His bosom swells with sympathy while viewing the sufferings of others; his hand is ever open to satisfy or alleviate the wants of those, whom misfortune has reduced to poverty and distress. In that man, charity is the governing principle of all his actions; it incites those virtues that give him proximity to the moral image of his Maker. In fine, it emanates from God, and is coeval with that all-resplendent and preponderant attribute of his character—LOVE! Charity does not invariably manifest itself in large gifts, or donations, to some benevolent object; nor is it always the prime mover to the many large and pecuniary sacrifices which are made by the world. For these may only be external exhibitions, prompted by sinister motives, with self-agrandizement in view.

St. Paul says "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not *charity*, it profiteth me nothing." Then he immediately and forcibly explains the character of this heaven-born principle. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh not evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things."—It is the main-spring of man's greatest happiness. Associating this principle with all his multifarious actions in life, and adopting it as his beacon light, to guide him onward in its changeful voyage, he ever realizes a clear and tranquil mind, yielding continually the richest treats of an approving conscience. He glides over the broad ocean of time, with nought to disturb or mar his sweet reflections. All before him seems hushed in placid serenity, while from the retrospect beams forth the radiant smiles of charity.

Marlborough, Mass.

For the Magazine and Advocate.

DO WE SLANDER LESS THAN FORMERLY?

BY THE AUTHOR OF NOTES ON SARCED SUBJECTS.

As a body, our denomination is undoubtedly—"our enemies themselves being judges"—less disposed than some with higher pretensions, to those malicious, injurious, and petty ebullitions to which we give the appellation of *slander*. This superiority over our brethren, we owe to our purer system of Christian belief, and to the larger portion of the genuine "spirit of Christ," which may be imbibed from our views of God's character. This superiority, truly an enviable one, we can retain and even increase, but only in one way—by meditating often upon the character and ways of our Father, who is "no respecter of persons," and who causeth *his* sun to shine, and *his* rain to descend upon the evil as upon the good—by drinking more and more deeply into the spirit of Jesus, the friend of publicans and heathens, that is, of the most desperate classes of society in his day—and, finally, by some considerable energy and perseverance in aiding these and cognate considerations to overcome our natural propensities and previous habits. Shall we not make an endeavor to maintain this character for a more than usual portion of "the milk of human kindness"—of candor and fairness—of superiority to low abuse, injurious slander, and similar manifestations of a persecuting and certainly a very un-Christ-like spirit? "Let us not soon be weary in well-doing; knowing that we shall reap if we relax not." Besides the satisfaction in our own bosoms, and the increase of good-will and good neighborhood around us, there will follow as one of the fruits of our unrelaxing labors, this—"men shall see our good works, and be induced to ascribe the glory, not unto us, but to our Father who is in heaven."

It will not hinder our progress, in this respect, if we should ask ourselves, *at seasons not far distant*, the question which we have employed as a caption to this article. Do we occupy less of our time, in company, in dwelling upon the faults and follies of our neighbors, than we did a year ago? Do we *feel* less disposed to blame our neighbors—less disposed to be told a tale of scandal—less disposed to circulate it? To such questions, if we can not answer in the affirmative, we may fear our faith is vain, or is dead—we may fear that we are not growing in grace and in the knowledge and similitude of our Lord Jesus Christ—and, alas for us, we may fear that we are deceiving ourselves, and that the love of God and our neighbor is not in us.

Will not every reader of this paper endeavor, that is, make an effort, not a faint and feeble one, but a determined and *persevering* effort, to be able to answer this question, to his own conscience, more satisfactorily next year? Without some labor, some effort, this can not be accomplished. Does our Father reward a continuance in well-doing so sparingly, that we will not make the effort? "Shame to the coward thought," by whomsoe'er indulged!"

For the Magazine and Advocate.

TIME.

Time, like a river in its passage to the place of destination, is always moving onward. The moments, days and years of youth, are apt to pass by unnoticed and unimproved. The fond dreams of gaiety and happiness, occupy their thoughts.—Fancy's golden wand paints the magic scene of future, uninterrupted pleasure. Unparallelled joys and unnumbered blessings, anticipation grasps after and seems almost to secure, when, alas! some unforseen occurrence blasts our fondest hopes.—Still, anticipation cheers us onward in pursuit of happiness, and it is not until the fairest portions of our lives have passed and shown us the instability of earthly pleasure, that we are sensible of our loss. We then turn our thoughts to seek more consoling and abiding felicity. Retrospection sighs with unavailing regret over the errors, follies and misimprovements of our past lives. Resolution then lays the plan of future usefulness and honor, consequently of permanent happiness, and although the incidents attendant upon human existence may sometimes mar this happiness, yet virtue's calm sunshine disperses the clouds of sorrow, and we again bask in the beams of peace.

J. M. E.

HERALD OF TRUTH.

THE CAUSE IN WESTERN NEW-YORK.

It has been the case, though not much of late, that the accounts of the progress of Universalism in some places, have been too exaggerated; consequently much has been expected, but little realized. The disappointment in these instances, has been great, and calculated to discourage some, and dampen the ardor of others.—If a society is destined to fall, it is better that its rise should not be known, than by reporting it, to produce an expectation which facts will not warrant.

I have observed, that in most of these cases, societies have had their origin in a peculiar way. They have not sprung up through an attachment to the principles of the Gospel, nor because they desired to cultivate a knowledge of religious truth, and contribute to its practice and prevalence in the world. True, they have a zeal, but it originates in the efforts of proselytism, so strenuously carried on by our opponents. Not knowing better how to manifest their disgust to popular dogmas, and their opposition to all revival schemes, they send for one of our preachers, knowing what our sentiments are on these subjects. A new society springs into being, but the seeds of the Gospel are not sown there. When the spell of a protracted meeting ceases, the society languishes; the audiences diminish, the pastor leaves, the story is told. Whether such a society will ever revive again, depends on whether another protracted meeting excites the community.

Opposition to other sects does not, nor can it constitute a Universalist, and therefore a society made up of such persons, can not advance the cause of Universalism.—Let this be understood, and let it be understood, too, that we are deceived, when called to preach, merely for the purpose of gratifying others in their hostility to other denominations. Being able in this way, to account for the "twice dead" condition of many societies in this State, something should be done, to avoid the evil in future. It is important, not only to the cause, but for the preacher's interest, that he should look well to this matter. The preacher feels that his efficiency is known only by the success of his labors. But what success can he expect to meet with, among those, who wait on his ministry, for the purpose merely of discountenancing fanaticism?

We shall never compromise with the mountebank operations of revivalists; but ever heartily oppose them; but this is only a very small portion of our work; the principles of the Gospel must be felt, adopted, and carried out, unless there is a disposition manifested for the reception of the Gospel, the chance of the preacher is small. Opposition to fanaticism never has, and never can permanently advance the cause of Universalism. Lamenting the evil to which we have thus alluded, let us endeavor to prevent its recurrence. G. S.

ROCHESTER.

As the most of my time will be occupied abroad, in settling up the business of the Herald, I have thought it best to resign the pastoral charge of the society in this city. It is absolutely necessary that my undivided attention should be given to the society, if I continued.—I am happy to say that Br. Tomlinson has accepted an invitation to succeed me. I am sanguine in my hopes of the success of the cause here. Let our brethren but persevere, and they will see this desolate city, bud and blossom as the rose. G. S.

Br. GROSH.—I am permitted by Br. Sanderson to write a line upon his paper—I wish you to say to the readers of the Advocate, that my residence during the Winter, will be in this place—therefore all letters and papers designed for me, should be directed to *Rochester, Monroe county, N. Y.*, until further notice.

R. TOMLINSON.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, FEBRUARY 9, 1838.

UNIVERSALISM IN GERMANY.

PROFESSOR THOLUCK, AGAIN.—As we have many new readers, I may be excused for stating, briefly, that many years ago it began to be suspected by liberal Christians, and indignantly denied by our opposers, that Universalism was very prevalent among the so called orthodox in Germany. Mr. Dwight, who travelled extensively in the North of Germany, about 1825, stated in his journal that he found not one (or but one) believer in the doctrine of endless misery among the theologians of Germany, whom he represented as being at least a century in advance of all other nations, in Biblical literature. This was set down by our opposers to mean merely the rationalists, etc. Subsequently (in 1834), Professor Sears, of the Hamilton (Baptist) Theological Seminary, went to Germany to perfect himself in Biblical literature, and after several months residence there, wrote home a glowing account of the piety, zeal, learning, and successful labors of Professor Tholuck—one of the most eminent Biblical scholars in Germany, and of the so called orthodox party. In a subsequent letter Professor Sears gave an outline of Tholuck's views on the destiny of man, from which it appeared he was a believer in Universalism, though not without finding some difficulties (not insuperable, however,) in passages of Scripture apparently in favor of endless punishment. As a large number of our leading Partialists, of all denominations, dread, above all things, that their followers should know that any man of learning and piety holds such a sentiment, Mr. Sears was attacked and contradicted on several

sides. Professor Sears must be mistaken—his imperfect knowledge of German and the Germans must have misled him, etc., etc. The Rev. B. Kurtz, of Baltimore, went so faras to declare it false, from an actual acquaintance with Tholuck and his opinions. Professor Sears abhorring the jesuitical policy of his brethren in endeavoring to conceal facts from the people, for fear of losing supporters of the dogma of endless wo, again came out, and sustained his allegations by quoting from private conversations with Tholuck, and controversies with him, on the very subject. He further stated that this conversation was held in English, and that he (Sears) then had a MS. lecture on the very subject, by Tholuck himself. Dwight's travels and testimony were referred to—other eminent theologians of Germany were named as holding the same sentiments—and, finally, a letter from Tholuck to Br. Sawyer, of New-York, was published—all going to prove, beyond a doubt, that there was no mistake in Professor Sears' statement.

Yet, most astonishing! Tracy, of the Boston Recorder, Kurtz, of the Baltimore Lutheran Observer, and some others, were hardy enough still to deny it, and to promise proof of the entire falsity of Professor Sears' assertions! Accordingly, a few months ago, Mr. Kurtz published what purported to be a translation of an extract of a letter from Tholuck, *apparently* denying that he was a Universalist; but so worded as to excite suspicion of foul play. The letter, with comments, may be found in our last year's volume, No. 40, page 317.—The other events here narrated, as well as some omitted for brevity, will be found in various previous volumes of this paper.

Well—Professor Sears has again come out in vindication of his former statement, and publishes testimony in confirmation of its truth, which, one would think, might shame the veriest Jesuit that ever told a lie or denied a truth for the love of God or the salvation of souls! He also reviews the seeming testimony arrayed against him, and conclusively shows, either, that it is not sufficient to invalidate his statement, or, that in fact it proves the very thing it is intended to disprove. Our limits will not permit a full statement, so I present the following compendium.

1. Professor Sears says, that during his residence of six months in close intimacy with Tholuck, he heard the subject discussed by Tholuck in English, Latin and German, and often discussed the subject *with* him, in the former language.

2. He heard Tholuck *publicly* express these very sentiments (Universalism,) in his lectures, and they are taught, substantially, every year, in the public lectures of the theological institution, in Halle, where Tholuck is professor.

3. Professor Balantine, who had been quoted *against* Mr. Sears, has published in the Southern Religious Telegraph, that the doctrine of the ultimate salvation of all men is very prevalent in Germany—indeed, that it is, very probably, universal in the class of so called Evangelicals to which Tholuck belongs. He adds—"Professor Tholuck says, that to be sure most of the Bible appears to assert an everlasting punishment of the wicked; and yet he can not but hope that this may be the result of a wrong interpretation of Scripture, and that it may yet prove true that all will be happy at last.—His hope is based on the love and wisdom of God.—And the Bible in two or three passages appears to hint at it, for instance, Romans xi: 36, 'For out of him, and through him, and into him (again), are all things.'" Again, speaking of Neander, a German theologian as eminent, (if not more so,) as Tholuck, Professor Balantine says—"It is plain that while these men *hope* and *wish* there may be a universal restoration, the doctrine is a necessary part of their system, and flows directly from their admitted maxims and modes of reasoning.—Their philosophic principle of *unity* would be altogether violated by the doctrine of eternal punishment. Either all are saved, or, as some suppose, the wicked are annihilated; for an eternal plurality of division (Zweyspalt) can not be endured."

4. Professor Stowe, of Lane Seminary, has written from Germany, saying that Tholuck denies that the pietists of Germany believe in the *positive* doctrine of universal restoration. Mr. Sears shows that the whole force here turns on the words *positive doctrine*. He always said Tholuck, Neander, and others had *doubts*, created by a few passages of Scripture, but not insuperable doubts—consequently they do not believe *positively* but *probably* that all will be saved. To use the language of Tholuck, when he views these passages in the light of the *love* of God, all his doubts vanish.

5. Mr. Oncken, missionary at Hamburg, says—"I was utterly astonished at the paragraph which appeared in the Lutheran Observer (by Mr. Kurtz). I have had a student with me since, who spoke of it as a well known fact, that Tholuck held to the error alluded to. As to the fact you have stated, it is too true. I have seen and conversed with ministers and students from various parts of the country, and, with *only one* exception, *all* held this error. In the South of Germany it is *generally* believed; in other parts where I have travelled, I have found it equally spread..... A man may as well deny his own existence, as to deny the existence of this dreadful error in this country."

6. Professor Sears takes a view of Tholuck's letter to Kurtz, similar to the one published in the last volume of this paper, No. 40. The sin against the Holy Ghost he calls merely an *exegetical* difficulty of Tholuck's.

7. He adduces the following synopsis of a lecture on the subject, written by *Tholuck himself*, and presented to *Mr. Sears* in 1834.

"Whether the doctrine of an *apokatastasis*,* Acts iii: 21, [restoration] is well founded, is a weighty question. If we examine the question in connexion with the *analogy of faith*, the doctrine of a final reception of all into the kingdom of Christ will appear incontrovertable. It is said (Rom. xi: 36, Heb. ii: 10, Col. i: 16,) that all things are created for God and for Christ as the ultimate object of the creation. Now if a single being is excluded, God does not gain his object in him.—Thus God will not appear as a Sovereign, ruling over evil. It may indeed be said, he is still sovereign Lord over evil, because this is made subservient to his designs; and he reaches his object, for those who do not become mirrors to reflect his tender love, must reflect his punitive justice. But he did not create them for this object. Even in Rom. ix; in v: 23, † of those who attain to *glory*, it is said they are "afore prepared" for it, which refers, evidently, to the afore mentioned decree to salvation. Compare Eph. i: 4, 5. It is not applied to those who are condemned. We find ourselves, therefore, compelled (*genœthigt*) ‡ to the conclusion, that as God on the morning of the creation exclaimed, 'behold all is good,' so also on the evening of the creation will he be able to exclaim over his creatures.

But how does the doctrine stand in relation to scriptural passages? The defenders of a Restoration have regarded 1 Cor. xv: 28, as the principal authority. Here it may, indeed, be said that the apostle in the whole connection, vs. 22–28, speaks only of the subjugation of the kingdom of evil to its last consequences within the church of the believers, as also in regard to the resurrection, he makes no mention of those who are not united with Christ. But the 22 verse, which has not been taken into the account, seems to lead to a different view. In like manner the passage from the Psalms in v. 25, applied in a similar way in Heb. x: 13, (compare Phil. ii: 11) leads to the inquiry: What kind of subjugation is that of these enemies? The current orthodox explanation is, "subjecting themselves with trembling and gnashing of teeth." Consequently the passage merely means that Christ will be acknowledged by his opponents, but not that their opposition will be turned into obedience. But against this view it is implied in Hebrews x: 13, that the subjection of the enemies is a consequence of the priestly influence of Christ, (compare v. 14); consequently that their hearts will be subdued, and they become believers. To this add furthermore, Rom. v: 18, where it is said that justification extends to *all*. If it be urged in reply, that this is to be taken *potentially*, the 19th verse disproves it, where instead of *all*, *the many* is used, but with the future tense. Thus the justification of all is declared as a fact.

To these passages other important ones stand in direct opposition—those which speak of *eternal punishment*. Matt. xxv; 41, 46; 1 Thess. v: 3; Jude 7—those which speak of the sin against the Holy Ghost, Matt, xii: 23—of Judas, Matt. xxvi: 24—Christ did not die for *all*, but for *many*, Matt, xxvi: 28, and xx: 28.

Therefore we must conclude as follows: the perfectly good, good in the Christian sense, will be eternally happy. The perfectly sinful, i. e. those who to eternity never receive Christ, will be eternally unhappy. But the question remains: Will any eternally reject Christ? If we consider the freedom of the will, and consider that it is the curse of sin to become more and more hardened, we can not deny the possibility *(Mœglichkeit.)* Although therefore God has an infinity of methods of affecting the sinner, as many as the sun has rays, Rom. xi: 32, 33, still men can always resist; and Matt. xii: 32, expressly declares that there will be those who will forever be unsusceptible of the Spirit and of forgiveness. Indeed, this passage more than any other may show *(durfte darthun)** that some will be eternally hardened."

8. Lest this testimony by Tholuck himself should not be recent enough, Sears quotes from Tholuck's Commentary on the Epistle to the Hebrews, published in 1836, the following comment on Heb. x: 13—being Tholuck's key to his comments on this subject throughout the New Testament.

"The doctrinal sense of this passage must be sought in 1 Cor. xv: 24–28, where the same sentiment is more fully expressed. Hitherto this passage (in Corinthians) has not been explained with sufficient care. Though I have often made it a subject of reflection, I have not yet been able to come to a final decision, especially as the conclusion stands connected with several other difficult passages, such as Phil. ii: 10. Nevertheless as this passage in Hebrews can best be explained by that in Corinthians, I can not avoid giving briefly, at least, my present views of the latter.—The expositors even down to the latest times, have not bestowed sufficient attention upon the question, whether the "*subduing*" is not one effected by "*faith*," and consequently the restoration of all who do not acknowledge Christ to that acknowledgment. The conclusion, "that God may be all in all" [men] clearly intimates this view. Gregory of Nyssen, the talented defender of a '*Restoration*' speaks in an interesting manner on this point, in his excellent discourse on 1 Cor. xv: 28. For our purpose the following will suffice. The leading sentiment in vs. 24—28, is that the 'kingdom of Christ will one day come to an end. This however can not take place till all '*enemies*' are subdued. Under these Paul includes, first evil spiritual powers; yet he does not limit it to persons, but extends it to unconscious powers, such as '*death*.' In other words he would say; 'every thing which has thus far operated as a hindrance to the progress of the kingdom of God, evil both moral and natural, must in all its manifestations be abolished, before Christ shall surrender up the kingdom to the Father.' If this is the meaning of that passage in Corinthians, then we are to attach to this in the Hebrews the following sense. 'It is not yet manifest, that that exercise of the Redeemer's sacerdotal office has abolished sin with all its consequences; but Christ will not

*"The Restitution of all things." A. B. G.

†There is evidently an error in this reference—probably Rom. xi: and v: 21. A. B. G.

‡ *Genoethigt*—literally, necessitated. A. B. G.

* *Durfte darthun*—literally, dared to represent. A. B. G

cease to be the Ruler of mankind till he has subdued all resisting powers.'"

Thus perish the deceitful workings of those who would, by any means whatever, keep the people ignorant of the fact, that universal salvation is believed by the most eminently pious and learned theologians of even the so called evangelical party, in Germany—that country which is so far ahead of all others in biblical literature! Mr. Sears has been most shamefully used by his less honest and less candid brethren. To crush his *testimony*, they have endeavored to crush the mind and reputation of the *man!* Shame on such an *auto-de-fe* in this land of freedom and protestant Christianity! Mr. Kurtz has travelled in Germany—knows Tholuck and other eminent theologians—and can not but *know* that Mr. Sears was correct—yet he unblushingly *denied* his statements! Mr. Stowe, of Lane Seminary, must have known that the introduction of the word "positive," in his denial of Sears' statements, would be overlooked by the multitude, and thus, with the connexion, lead to the belief that Mr. Sears was a ——— what? Yet he sent it forth to the world as a counter statement, knowing that in reality it was not a denial of Sears' statement! Well may Professor Sears say—"I confess my heart is disgusted with hearing so much about 'due caution,' when I perceive that the degree of it which is demanded, would be *concealment*, if not DECEPTION. I am no Jesuit." What have Kurtz and Stowe done but proved themselves deceivers—insinuators that the truth was falsehood—the true witness a liar? And even Tholuck, by some cunning workings of Mr. Kurtz's, undoubtedly, has been led to so say the truth, (or what he supposed to be truth,) that it should lead his readers to believe a falsehood! Examine his letter to Kurtz, and remember that Tholuck *is* a Universalist, and how will you, how *can* you reconcile that letter with strict honesty—with unbending, unconcealing, unequivocating veracity? Are not, then, such men as Kurtz and Stowe perfect Jesuits—deceiving the people for the love of God and the salvation of souls—doing evil that good may come of it—and whose damnation, therefore, is just? God save Universalists from *such* exclusive "piety"—such "evangelical" and "orthodox" practices, and let us remain Universalists in faith and practice—in verity and honesty, forever and ever! Amen. A. B. G.

OBITUARY NOTICES.

The poetry on our last page, was necessarily abridged to accommodate it to the very limited room we have for poetic articles—especially while obituary notices are so numerous. It is said that the notice of Miss Haskell's decease was *twice* sent to us, and that we neglected it both times. It is *possible*, though I can not remember ever seeing it; but one thing I am *certain* of, namely, that the negiect was not *intentional*. We take as much pains as possible to collect these and other small notices out of the *several hundreds* of letters received every week at this season, and I carefully copy them on a sheet by themselves for the compositor—no small task amid my other labors—and I feel sufficiently grieved at having overlooked any, without having it supposed that the omission was intentional. I do think a little reflection, added to a little charity, might save me this additional mortification.

Br. Sias has my thanks for naming a recent case, in which (he says) an obituary notice was sent us, and not inserted. In reply I state the fact, that I have received *no* letter from Br. E. A. Garfield *since* his reply to Brs Rayner and Browne, and that no such notice was contained in *that* letter. Of course, I must be freed from all blame in this latter case, whatever may be the facts in the other case.

One more word on this subject. I have frequently entreated that brevity be observed in these notices—I have often taken the liberty to condense them, at the risk of displeasing those concerned—yet, notwithstanding, considerable complaint is made that so much room in the paper is occupied by them. I know well, by bitter experience, that it is impossible to please all parties; but certainly, the writers of such notices might lessen my responsibilities a little, by studying brevity, and thus enable me to approximate somewhat towards this "consummation, so devoutly to be wished for" by an Editor. If they *will not*, I must e'en do the best I can, and beg on for a little charity in readers and correspondents. A. B. G.

A MISUNDERSTANDING CORRECTED.

The readers of No. 36 of the last volume, saw my tart notice of what I supposed to be a tart notice in the Herald, by Br. Hammond, touching the non-appearance in our columns, of the minutes of an Association at the West. Br. Hammond promptly disavowed (by letter to me) any intention to be tart in his notice in the Herald; and stated further, that that notice had been sent for publication some weeks before he sent his private note to me, (for which I returned him thanks in No. 35,) but its publication was so long delayed, that he no longer looked for its appearance. As it was the *publication* of a notice, immediately after he privately notified me, that I considered supererogatory—this explanation removed all difficulty from my mind. And his disavowal of any intention to be severe, was sufficient on that score. It only remains for me to add, that this notice of my mistake, and explanation of the whole matter, should hav been published last Fall. I wrote an article, supposed it had been inserted at the time, and only discovered that (by some means unknown,) the correction had not been made public, on receiving a note from Br. Hammond a few days ago. I sincerely regret the delay of this explanation, as the delay of an act of justice I owed to my own feelings on the subject— more especially if any of our readers at that time, should remember my remarks to the disadvantage of Br. Hammond.

A. B. G.

THE RECORD.

ORDINATIONS.—In noticing the ordination of Br. A. G. Clark, at Oxford, on December 28th, the name of the preacher of the ordination sermon was left blank, in consequence of inability to find the memorandum, without delaying the press—a thing not to be thought of at this season. The sermon was preached by Br. Doolittle—Brs. Goodrich, Sherburne, T. J. Smith, and the candidate took part in the services. Br. Edward Brown was ordained in Moretown, Vt., on January 18th. Sermon by Br. S. C. Loveland—charge, etc., Br. J. E. Palmer. The meeting was an interesting one.

INSTALLATIONS.—Br. J. H. Gihon was to have been installed as pastor of the society in Hightstown, N. J., on Wednesday, February 7th. Sermon by Br. A. C. Thomas.

REMOVALS.—Br. Tomlinson (see Herald department) has settled in Rochester, to supply Br. Sanderson's resignation there. Br. J. A. Gurley, of Methuen, Mass., has purchased the Sentinel and Star in the West from Br. Tizzard, and removes to Cincinnati, Ohio, to conduct it in person, and supply calls for preaching in that vicinity. Br. Gurley is an able, valuable young man—capable and willing to do much good as an Editor and a preacher. Br. J. H. Willis, of Danvers Mills, has consented to settle in Petersham, Mass., in March next. Br. A. Williams, late of Woodville, Jefferson county, has become the pastor of the society in Hamilton, and desires all letters, etc., directed to Poolville, Madison county.—☞ Br. W. is an agent for this paper.

NEW SOCIETY.—The Universalists in Stoddard, N. H., have formed themselves into a society. A second society has been formed in Reading, Mass. A society of forty members has lately been formed in Dixfield, Maine.

MEETING-HOUSES.—The second Universalist society in Lowell, Mass., has purchased a site on which to erect a house of worship. The brethren in Andover, Mass., (the place of the great Theological Seminary and Professor Stuart,) have commenced to build, and will probably finish their house by July next. The brethren in Stoddard, N. H., have agreed to build a brick meeting house, containing 56 pews, 48 of which are already subscribed for.

DEDICATIONS.—The house at Weare Centre, N. H., was dedicated January 11th. Sermon by Br. A. L. Balch—Brs. Whittaker and Bartlett taking part in the services. The house in Guildford, Vt., was dedicated December 10th. Sermon by Br. Woodhouse—Brs. Hewes, H. F. Ballou, S. Clark and Bugbee taking part in the services. The two last named also preached in the afternoon and evening. The house is 45 by 55 feet—contains 55 pews, besides a gallery over the entry.

APOLOGY.

Illness of some of my family, with attendant cares and loss of rest, must be my apology for any deficiencies in this paper—the omission of some obituary and hymenial notices, for instance. The sick are recovering, again.

A. B. G.

EASTERN MONEY.—We are now compelled to pay from 5 to 8 per cent discount on Eastern money. Those who can, without too much inconvenience, send us this State money, will please do so; for we can not afford to lose this discount at the low price of our paper.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. E. E. GUILD in Roxbury, at 11, A. M.—Br. SIAS at Tug Hill—Br. WAGGONER will deliver a Temperance lecture at Cold Brook in the evening, and preach on Monday evening following at Prospect village.

There will be preaching on the fourth Sunday inst., by Br. E. E. GUILD in Walton, at half past 10, A. M.

Br. E. E. GUILD, will preach on the evenings of February 17th, at Roxbury, as Br. Follet may appoint—23d, at the school-house near Hiram Goodrich's in Hampden—28th, at the school-house in Combs' settlement in Hampden.

Br. SIAS will lecture on the evenings of February 16th, at Rodman—19th, at Champion village—20th, at Great Bend—21st, at Lockport—22d, at Martin's St. school-house—23d, at Adams village—27th, at Blanchard's Corners—28th, at Zuller's in Pamelia—March 1st, at Evan's Mills—2d, at the school-house, near Anthony's.

A GENERAL CONFERENCE of the western and southern counties of this State, will be held at Pavilion, Genesee county, commencing on Tuesday, February 27th, for the purpose of devising and carrying into operation means demanded by the situation of the cause.

G. SANDERSON.

N. B. It is confidently expected that all our ministering brethren in the southern and western counties will be present. G. S.

SINGULAR NOTICE.—The following singular notice was received by mail, and at first taken to be a hoax or a quiz. We are assured, however, that the writer was but lately a Sunday school Agent for the Congregational or Baptist churches in Otsego county, and is a moral man. For the sake of his latter, rather than his former qualification, we give it place.

North Brookfield, Madison county, N. Y., January 19, 1838.

Messrs A. B. Grosh and O. Hutchinson—Please insert the following notice in your paper for the subscriber, and oblige a stranger. WILLIAM S. HATCH.

"Prove all things, hold fast that which is good."

A General meeting of the Saints will be holden at Hamilton Centre, Madison county, N. Y., on the *third* Monday in March, 1838.

Some may inquire the object of the meeting? Reply 1st, come and see—2d, the body edifies itself in love—3d, it is not to unite the *Saints*, for they were never disunited.

Says one—"What is a Saint?" Well—that is the *point*. W. S. H.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Champion South Roads, for N R, W T, E P D, S, J D and J T—L C, Troy, (Mich)—E H P, Commerce, (Mich) for self, P B, E P, R W, C H S S and S A P—G K W, Atlas, (Ill) for D R, I B, J A, H M, B B and H I R—D C, Romulus, (Mich) for J C, O B, O B and W S—Rev G W M, Asburn, for I C, J P R, D R, L S, W H C, E L, A H, S B and W F—P M, Hamilton, for J M—C H, New-York—P M, Galway, for D S, L S and L B—D R A, South Shaftsbury, (Vt) for G R D, E B and A D—E B I, Riders, (Mich)—H S, Bellville, (Pa)—P M, Clear Creek, for T S and S H—P M, Zoar, for B M and A M B—J B, Cortlandville, for self, F E, R M, and C P—D M, Magnolia, (Ill) for L G, G W P, E H, J G, J S R, P W and A H—S J, Adams, for self, T C C, A B and A T—P M, Dayton, (O) for W R—J B P, Lyons, for self, S P and D J—D B, Oxford, for self, W W P, C A H, E P, C A B, R W B and C W—P M, Pavilion, for H C, C S and G M—P M, Bridport, (Vt) for Z M—P M, Chesterfown, for S H L—S H, Ashfield, (Mass)—P M, Washington, (Mich) for O D—H R N, Claremont, (N H)—M C, Salem—J M B, Indiantown, (Ill)—P M, West Bloomfield, for self, H S, J S, R Q and A S—Rev J A A. Leyden, for self and L M T—Rev P M, Watertown, for self and sundry subscribers—J P, Potsdam, for J B W, Z E, J S E, M L jr, J F and A S—J M C, Watertown—P M, Nelson, for C W, R S and D M.

POETRY.

For the Magazine and Advocate

TRIBUTE TO THE MEMORY

Of Miss Martha L. Haskell, daughter of D. C. and L. Haskell, of Madrid, St. Lawrence county, who died January 18th, 1837, aged 19 years.

BY REV. F. J. BRIGGS.

Ye friends disconsolate, whose hearts are torn
With grief at her departure whom you mourn.
Whom death, that spares not, as his arrow sped,
Has lately number'd with the silent dead;
Permit a friend in sympathy to bear,
With you, the sorrow, and the grief to share—
To sympathise with you, the loss deplore.
Is all I can, although I would do more.

* * * *

To you the thought that Martha is no more—
That with her, now, all earthly scenes are o'er;
Her eye, which used to glow with joy and move,
Shall no more beam with tenderness and love
Upon her friends; her voice that sweetly sung
Is gone in death; and no more from her tongue
Will those sweet accents of affection flow
T' excite your pleasure or assuage your woe;
That you her presence can no longer share,
Feelings create that border on despair.
And yet these sad bereavements of our friends
Are not without their beneficial ends.
In times like these we feel more forcibly
That we are born for immortality:
'Tis then we feel the goodness of the Lord
In this instruction of his sacred Word,
That pain and death are temp'ral in their reign,
And though we die, yet we shall live again;
Although you mourn the loss, you'll not complain,
For this is but your Martha's greater gain.
No more with pain, with care, with woes opprest,
She rests where all the weary are at rest;
Her body lies beneath the green clad sod,
Her spirit rests in heaven with her God.
Would you recall it? no, the thought forbear,
And wait resigned till you shall join it there.
Virtuous, good, benevolent, and kind,
Cheerful and mild, in every gen'rous mind
Her memory will long embalmed remain,
Her many virtues they will long retain.
She by her faith, and by the life she led,
Still speaks to us, though silent with the dead:—
"Relations, friends, why do you weep or mourn
Because I have unto my rest been borne?
Death is a tribute we are bound to pay,
And you perhaps may soon be called away.
My presence, then, e'en had my life been spared,
You would have but a little longer shared.
Ye young or humble; busy, meek or proud;
Your fate like mine may be an early shroud;
Although your prospects show in brightest bloom,
You may ere long be hurried to the tomb.
With proper thoughts, then, regulate the mind,
That you, when called, may likewise be resigned;
Nor will this course in one respect destroy
What happiness you can in life enjoy;
It can not—no, it will prepare the mind
To taste those joys more stable and refined

* * * *

Peruse the Scriptures, there you will behold
Those richest treasures, that its truths unfold;
That precious promise which the Lord has given,
'All shall in Christ be blessed and raised to heaven
From deepest slumbers of the silent tomb,
In honor, glory and immortal bloom;
When God's own hand shall wipe away the tears
From off all faces, sorrow, grief and fears,
And death, and gloom, and pain, shall no more be,
But endless, perfect, sweet felicity.'
Obtain this faith, you'll find it in the Word—
The precious Gospel of our risen Lord;
This will support you in the dying hour,
For I have felt its firm supporting pow'r—
And as this world's receding from your view,
This faith will ope a vista to the new—
Through death's dark region send a lucid ray,
That brings to view an everlasting day,
When friends with friends shall meet, no more to part,
And endless joy be pour'd into each heart;
And all shall in eternal pleasures glow,
As from each heart exhaustless love shall flow.
Triumphing in this Gospel faith, you'll find
You leave the sorrows of the world behind,
For one where nought but peace and joy shall dwell,
And feel to say—'Inconstant world, farewell.'"

East Pierpont, October, 1837.

WOMAN.

The progress of society manifests itself more clearly in the developement and beauty of the female character, than in any other way. In a rude and uncivilized community, woman is a degraded creature; as it advances, she is the mark of its exaltation. It is not too much to say, that to the women of America we must look for the security of our institutions, and for our future greatness as a nation. Old things are rapidly passing away; old prejudices, old superstitions and old notions, involving the false relations of society. A new era has dawned on us, and woman is the morning-star in the return of the golden rising: she is the herald of a spiritual sun, whose beams are to search the darkened depths of humanity and reveal the great problem of our nature.—There is not one in a million who knows what man is, or the relation he bears in the interminable universe of being. The thoughts of the million are bowed down to earth, and are centred in themselves; they have no conception of the nature of love, and their emotions, which bear that name, give the lie to its philosophy. They do not understand—they can not comprehend—their intelligence has not expanded to that degree of recipiency, which drinks in the vast revelation of humanity, its end, its mighty destination, and the causes which have operated to produce its present state, and the causes which must energize for its consummation. They do not know that woman is the recipient of celestial love, and that man is dependant on her to perfect his character; that without her, philosophically and truly speaking, the brightness of his intelligence is but the coldness of a winter moon, whose beams can produce no fruit, whose light is cheerless and depressing. They do not know that woman is all affection, and they can not appreciate the comprehensiveness of the truth.

We have no disposition to flatter the sex: we would raise them above the humiliation of flattery. Adulation is not congenial with their better nature: and it is this we are desirous of unfolding. If they can only be made to understand their real character, they will feel and acknowledge the truth of this remark, that in proportion as they admit self-satisfaction from the praises of man, they are removed from his purest admiration. In this expression, we would not be understood as being the advocates of prudery, and of that false modesty which prides itself in the distance it holds from men. On the contrary, we would expose the narrow-minded views of that class of teachers indicated in the "Young Lady's Friend," who, by warning the sex against unthought-of improprieties, save no other end, but to suggest to them a wrong. Women ought to associate freely with men, according to the unwritten rules of decorum, which are stamped on the innocent heart. The precepts of prudery are steeped in the guilt of contamination. Truth, and the loveliness and delicacy of cherished affections, beautiful dreams of the ideal woman, gentle hopes and aspirations for the pure and perfect attainment of the angelic character, are enough for her guidance, without the transferred colourings of a stained sufferer.

Woman has heretofore occupied a false position in the world—an unnatural one. She has been so long regarded as a weak creature, an inefficient actress on the great stage of life, a mere puppet to fill up the drama of existence, that she has too often come to be of the same mind herself, and forgotten her high destination, in the frivolities of an hour. We have no patience with those persons, who treat her as a mere Rosa Matilda, who can be allured by a pretty compliment and satisfied by the gossamer of romance. Beset as she has been by the intellectual vulgar, the selfish, the designing and the false, no wonder she has sometimes folded her wings in despair, and forgotten her heavenly mission in the delirium of imagination. But this can not be always. There is a remnant of blessedness with her, in spite of evil influences; there is enough of the divine master left, though the portraiture is worn and blemished; and the time is fast approaching, when the picture of the true woman will shine from its frame of glory, to captivate, to win back and restore the objects of her mission.—*Rufus Dawes.*

MAY YOU DIE AMONG YOUR KINDRED.

It is a sad thing to feel that we must die away from our homes. Tell not the invalid who is yearning after his distant country, that the atmosphere around him is soft; that the gales are filled with balm, and the flowers are springing from the green earth;—he knows that the softest air to his heart would be the air which hangs over his native land; that more grateful than all the gales of the South, would breathe the low whispers of anxious affection; that the very icicles clinging to his own eaves, and the snow beating against his own windows, would be far more pleasant to his eyes, than the bloom and verdure which only more forcibly remind him how far he is from that one spot which is dearer to him than the world beside. He may, indeed, find estimable friends, who will do all in their power to promote his comfor and assuage his pains; but they can not supply the place of the long known and long loved; they can not read as in a book the mute language of his face, they have not learned to wait upon his habits, and anticipate his wants, and he has not learned to communicate, without hesitation, all his wishes, impressions, and thoughts, to them. He feels that he is a stranger; and a more desolate feeling than that could not visit his soul. How much is expressed by that form of oriential benediction, *May you die among your kindred.—Greenwood.*

DEATHS.

In Lockport, Jefferson county, January 10th, after a short illness, Mrs. Isabelle Butterfield, widow of the late Capt. Levi Butterfield, aged 66 years. Mrs. B. had arrived to a good old age in the enjoyment of the blessings of a bountiful Providence, and in the faith of God's unbounded grace. In this faith she left the world. A large family, many friends, and a numerous congregation assembled at her funeral solemnities on the 12th. Grace, mercy and peace be upon them all.

P. M.

In Fredonia, October 23d, Alexander, only son of Andrew and Ann Peterman, aged ten months and eight days. T. C. E.

While on a visit to her daughter, in Penn, Erie county, Pa., December 28th, Hannah Gott, widow of *Dr.* Nathaniel Gott, aged 71 years. The deceased was a firm believer in a world's salvation. She died of apoplexy.

N. B. P.

In Venice, January 15th, of consumption, Capt. David Fish, in the 78th year of his age. He was the son of Titus and Lucretia Fish, of Stonington, Conn.; from which place he removed to Albany county, N. Y., in the year 1794. After residing there 13 years, he emigrated to Venice, Cayuga county, where he continued to reside until called away to inhabit the celestial courts of everlasting glory. Br. Fish was a soldier for more than two years of the Revolution, and has been, during his whole life, respected as a patriot, neighbor and friend. He was a firm and consistent believer in "the restitution of all things," and he departed in the comforting faith of meeting a redeemed world in the realms of untarnished purity. Agreeably with his request, made the evening before his death, the writer attended his funeral on the 17th, where he delivered the consolations of the Gospel to the mourning relatives, and a very large concourse of sympathising friends and neighbors. H. Boughton.

In Scipio, January 9th, George, only son of Jacob and Doris Sharp, aged one year and nine months.—Thus has another bud been plucked from its parent stalk, to bloom forever in the sunny climes of incorruption and immortality. May God bless the mourners.

H. B.

In this town, (Perrysburg, Ohio,) on the evening of January 1st, Mary Ann Hollister, wife of Hon. John Hollister, aged 35 years. The deceased has been a resident of this place from its early settlement; and her name is particularly identified with the early recollections and associations of its inhabitants. Her loss will be deeply felt by her kindred, friends, and numerous acquaintance; and her memory will be cherished in their best affections, with the fondest remembrance.

It is a tribute of respect due the deceased, to say, that she was an affectionate and devoted companion, a tender and loving mother, an agreeable associate, an ornament to society, an humble and devout Christian, a confiding friend. She bore her sickness with patience and becoming fortitude; and when feeling that the hour of her departure had come, she extended her parting hand to her surviving husband, and bidding him an affectionate farewell, quietly fell asleep in death, in the hope of a glorious immortality. She is gone to the spirit land—the amiable, the virtuous, the beloved one is no more. Peace to her ashes—and may the blessings of heaven rest on the unhappy mourners, and surviving friends.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, FEBRUARY 16, 1838. NUMBER 7.

FUNERAL SERMON.

Delivered in Auburn, September 10th, 1837, at the funeral of Mrs. M. Underwood.

BY REV. G. W. MONTGOMERY.

[By request.]

"Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you." 1 PETER v: 6, 7.

Though all other things should become as changeable as the winds of heaven, yet there is one fact which is certain and unerring—that fact is, death will sweep from the broad stage of human life, every being who stands or will stand upon it. We may think that we have friends—those friends may become enemies. We may suppose ourselves rich—those riches may fly away. We may dream that our health is firmly founded—it may sink into the arms of disease. But that death will reach us, is as fixed as the revolution of the earth—there is no escape from its grasp.—The broad waters of time are surely flowing to the unfathomable ocean of eternity, and on their tide, human beings are irresistibly swept into that "bourne from whence no traveller returns." Think of it as we may, view it as we will, there is no flying from this fate. We must do battle with the monster, we must stand before his shaft, and by its blow, fall back to the dust from whence we came.

But while death is certain, it is also certain that its blow is not feeble. Its sting is deep; oftentimes heart-rending. At one time it nips the bud of infancy ere it blooms, and leaves the parent-stalk to mourn the withering of its hope. At another time, it plucks the full-blown rose of youth, and leaves some confiding heart to weep over its desolation. At another time, still, it rudely tears the marriage tie, consigns the wife and mother to the grave, and leaves the family painfully lamenting that the eye which *looked* and the tongue which *spake* affection, are sealed in death. Anguish and tears follow the footsteps of death, for humanity laments those which *were* but *are not*.

While, then, we are as feeble before death as the wild flower before the frosts of Autumn, who, in these circumstances, will care for us?—upon whom can we cast our care?—and who will wipe away our tears, by bidding our grief be still?—We may have firm, constant friends; we may have the diamonds of Golconda, the rubies of Peru, the gold of Brazil, and the silver of Potosi; we may have all the collected knowledge of philosophy—but when the creature is *struggling* in the arms of death, of what avail are all these then, though good in life? Can they cast one ray of light upon the tomb?—can they raise one clear hope of future life? They can only aid us in inquiring, as Job did before us, "if a man die, shall he live again?"

Under such circumstances, and with such facts before us, the instruction of the text is precious.—We can cast all our care upon God, for he careth for us, even in death; as the Psalmist said, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." God never forgets his children—his protecting care is always around them. How many touching instances of confidence, even under the most trying circumstances, has this fact produced. Job presents us a noble example of confidence in God.—Though his dwellings were destroyed, though his children were murdered, though his flocks were stolen, though his friends turned traitors to him, and his consolers aggravated his troubles, yet he never so far forgot the obligations he was under to his Creator, as to murmur at the dispensations of his providence. The noble man, great in his integrity, excellent in his feelings, and a Christian in conduct without living under the Gospel dispensation, exclaimed even in the midst of his sufferings, "though he slay me, yet will I trust in him." Thus did he give us an example in the little light which he possessed, which would shame us, did we fail to imitate it in the great knowledge which has been presented us. In view of death, he could only ask the question of doubt, "if a man die, shall he live again?" But we can positively declare, "as in Adam all die, even so in Christ shall all be made alive." Though he discovered the power, wisdom, goodness and mercy of God in the wonderful works of nature, yet he was not possessed of that superior view of the divine character, which is given us in the riches of revelation and the fulfilment of all its glories; still, in a manner worthy of all imitation, when called upon by his wife to curse God and die, he exclaimed, "thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" Job ii: 10. And well might the historian add, "in all this Job did not sin with his lips."

But one greater than Job; more highly exalted, yet more thoroughly persecuted; more divinely blest, yet more cast down with suffering; has left us a still more brilliant example of confidence in the God of our Fathers. I mean him, who tasted death for every man, and freely yielded his life for the benefit of the world, and the blessing of its children. Amid all the bigotted persecutions with which he was surrounded; amid all the attempts to take his life; amid all the contempt which was hurled at him, without a place of his own where to lay his head—still, such was his unchanging confidence in the goodness of God, that he presented the world with the most affecting representations of his character, always teaching that "God is love." By the simple clothing which the lily possesses, our Saviour taught his apostles that God would not forget them—by the parable of the wandering prodigal, he taught the Jews that God loves his children, though they stray from the house of virtue and wander in sin and ignorance. And when his own concentrated sufferings approached, which were so great that he almost sunk under them when in the garden of Gethsemane, still he did not doubt the wisdom of God nor question the propriety of his actions. This is evident from his prayer—"Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt." Mark xiv: 36. The misery was so great, that he wished to avoid it, but his confidence in God led him to conclude, that if it was the will of his Father that he should suffer, it was his duty to do so. This confidence he retained to the end. And when he came to the cross, with death staring him in the face, he shrunk not nor murmured; but while he prayed to the Source of love, that his enemies might be forgiven their great sins, he also committed his own spirit into the hands of God, and yielded up his life; and then descended into Hades, to wait until the morn of the resurrection should usher him forth as the Prince of peace, the Saviour of the world, and the author and finisher of the Christian faith.

This instance is full of instruction, and imparts that confidence in God, without which the spirit is dark and the heart quails in despair. Oh, could all imitate Christ—could all take him for their exemplar—could the living walk in his steps—could the dying cast away fear and possess his confidence, death would be robbed of its sting and the grave of its victory—vice would be crushed and sin untouched. Even when time has pushed our bark along its river, suffering us not to tarry at the green spots we may discover, and we are about to bid adieu to those we leave behind us, before launching out upon the ocean of futurity, there is no cause for murmuring at the dispensations of Providence; but every reason why we should exclaim in all sincerity, "though he slay me, yet will I trust in him."

But one of the most important reasons why we should cast all our care upon God, is that "our Father who is in heaven," is love! This is one of the most soul-touching subjects that can be found in the pale of religious themes. The love of God, as it is displayed in the beauties of nature and the excellences of the Bible, can unlock the heart which has long been sealed by the power of sin, call forth its hidden sympathies and lead it, humble as a little child, to the mercy-seat of God. The soul, who will laugh the tempest and fire of unending misery to scorn, finds a talisman in the love of God, which, in spite of himself, will draw tears of repentance from him, and bind him to the service of religion.

There is one fact particularly worthy of notice concerning the love of God—it is this—the affection of God is represented to us in the Scriptures, by the love of the earthly parent. This representation is most beautiful, for who, that watches the love of the mother for her offspring, which is exhibited in all her hopes, all her desires and all her pleasure, does not feel an involuntary praise pouring from his heart to that illimitable ocean of wisdom, who not only tunes the harp of nature, but from his own divinity, lights the flame of affection upon the altar of the soul. Well may the love of God be presented by a comparison with the love of the earthly mother, for it is then placed before us in all its infinite majesty, requiring no unnecessary misery, no endless Gehenna with an omnipotent satan to mock, and furious fires to burn the children of mortality, the length of whose human existence, when compared with eternity, is but a bubble upon the ocean; but overrules *evil* for good, and consults the ultimate happiness of every creature.

Take the mother whose affection has been called forth by the instinctive fondness and budding innocency of her beauteous babe, and nothing can destroy her love. Her child may be in danger, and she may be cruelly told, that its life will be crushed unless she saves it by daring danger herself; but her love will destroy every fear, and though a solid column of flame should interpose between her and her child, she will forget that fire can burn her, and rush forward to redeem the object of her care. He may in the morning of life leave his mother, roam other climes, cross tempestuous seas and buffet the rude storms; still his mother's heart follows every footstep. If he is sick, she wishes to stand by his bed-side, to cool his fevered brow and present the medicine of health. If he is sinful and fallen into the syren grasp of fashionable iniquity, her love prompts measures for his reformation—if those measures succeed, and he hearkens to her voice, even if his hand has been red with blood, she will receive *him*. He may die, but death can not destroy her love. On the contrary, death will call forth its raging power, and its beauty will be seen even in the storm of grief. Her grief may calm from the torrent to the rivulet, and the cares of life may even crowd the image of her departed child from her mind, but when recollection becomes busy and memory performs its pilgrimage to the tomb of the beloved,

her love will still burn bright as the evening star, and the gushing tears of affection will pay tribute to her regret, that she is separated from it. And as she can not have it back again, her desires will extend to the throne of Almighty God—her affections will there fasten upon her child, an immortal creature, in pure, unfading happiness, with whom she expects to be finally joined and mingle praises with a redeemed universe.

Such is the love of the mother—and it is a fitting emblem of the love of God. There is, to be sure, a vast difference in many respects between them. In God, love is infinite—in the creature, it is finite. In God, it is a boundless ocean—in the creature, it is a drop. In God, it is the sun whose influence penetrates the whole universe—in the creature, it is the feeble light of the glow-worm. In God, it is as pure as light—in the creature, it is mixed and debased by the passions and vices of human character. Still, it is the same in nature—and as we know that the stream can not be more pure than the fountain from which it emanated, so the affection which lights up the human soul, can not desire greater good for the objects of its care, than does the love of God for the objects of his care.

What, then, must be the result of the boundless love of God? Must it not aim at the final destruction of evil? And, even if it be necessary to punish, will not that punishment be intended to subdue and reform? Let the prophet in his peculiarly affecting language answer! "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain, the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory: and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. xxv: 6, 7, 8. This is the result which the love of God will produce. Reaching all creatures, its benign influence will not cease until every person shall be redeemed from the power of sin, and adopted into the glorious liberty of the children of God—until ignorance shall be annihilated—sin shall be finished—misery destroyed—death blotted from the book of fate—until happiness shall fill every heart, and every person, in humble penitence shall exclaim, "*Our Father*, who art in heaven."

Another glorious feature of the love of God, is its unchangeability. As God would not create an object for the purpose of hating it, and as he knows no revenge or cruelty—as God is good unto all, and his tender mercies are over all his works—so do we feel assured that the love of God is unchangeable. He is of one mind and none can turn him. He is the same, yesterday, to-day and forever, "without variableness or shadow of turning."—Full evidence have we of this fact. The reflecting mind can perceive a number of instances in the progress of the world, which would have turned the current of divine love into the fire of hate, if God was actuated by the base passions which so frequently make war in the human heart. The Jews, in the midst of all their wanderings, rebellions and idolatries, still were governed by that parental hand which sought their reformation, even by the chastisements that were inflicted upon them for their manifold sins. And when the world was covered with the cumbrous night of sin and error—when the Pharisee performed his hypocritic mockeries and ceremonies in the sight of Heaven, and then called them religion—when the Sadducee plunged into the black waters of skepticism and taught the annihilation of mind—when the heathen altar smoked with the blood of victims, and the imaginary God was worshipped in the obscene practices and vain forms of pagan idolatry—even then the love of God operated with undimmed purity, and provided means for the destruction of these evils. "God so loved the world that he sent his only begotten Son" for its welfare and improvement. Oh! could it be aught but unchanging, infinite love, that devised the noble plan of salvation? And could it be aught but the same heavenly principle, which steeled the soul of Jesus against every difficulty, and sent him forth in all the majesty of Christian principles, to labor for the benefit of mankind, and then to yield his life for their consolation and instruction? Ah no!—And the same love which invested the works of God in the morning of creation, and whose constancy is exhibited in the continuation of the sun and all the bounties of nature, we feel assured will continue to blaze in its splendor, until it shall warm into perfection, every affection and power of the soul.

The love of God can not be alienated from his children. It is as unlimited as the nature of God and as unchanging as the beauty of the universe. We may indeed cease to love him. Sin may alienate us from our heavenly Father. Experience proves it too true. In profane ribaldry—in the withering, debasing hour of intemperance—in the absorbing love for millions—in the cant and hypocrisy of an outward religion—in the ungenerous practice of slander—we forget to love God—we forget his purity—we forget his requirements—and we too often forget, until utter ruin of mind, body and property pays the forfeit. The altar of sin receives too many vows, streams with too much health, and talent, and happiness, sacrificed to the practice of a deadly idolatry which clings like the cancer, continually throwing out new shoots of power to crush the moral life in its embrace. Iniquity rears her head in every community, too often unreproved and unchecked—and it is in her service that we forget to love our God.—But he will not cease to love us—his love can never be changed. "Who shall separate us from the love of Christ? (says Paul) shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? nay, in all these things we are more than conquerors through him who loved us!" Rom. viii: 35-37. Though we may live upon the desert, still we are surrounded with the love of God—though death should touch our bone and our flesh, yet are we visited with the love of God—though we should groan in the dungeons of the inquisition or stand at the martyr's stake, yet God does still love us. Though we may be in ignorance, yet the love of our heavenly Father has provided the way for our deliverance—"I will bring the blind by a way that they know not; I will lead them in paths which they have not known; I will make darkness light before them and crooked things straight—these things will I do unto them, and not forsake them." Isa. xlii: 16. Though we may be in sin, and the heavy hand of just retribution may fall upon us, yet shall we eventually be led, humble and penitent, to the mercy-seat of God, for sin shall be finished and an everlasting righteousness shall be brought in. Ah, well might Paul exclaim, and be "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii: 38, 39.

Such, then, is the character of God, the Friend of all human beings, "our Father who art in heaven"—the source of all perfection, the height of justice, the majesty of virtue, the essence of all wisdom, the ocean of all power—while

> "Mercy is the central sun,
> Of all his glories joined in one."

How worthy is God of our praise! How worthy is he of our obedience, and how constantly we should show our gratitude to him in pure and humble lives! And above all, how confidently we should cast our care upon him, even though that care is induced by the death of those who are very dear to our hearts, since he careth for us with infinite love.

Another reason why we should cast all our care upon God, is, the gift of the Christian system.—Its doctrines are to the thirsty soul as the fruit of the tropics to the lips of the dying stranger; pointing us to joy on earth and peace in heaven. One prominent point which the apostles preached, was the resurrection of Christ crucified; the way, the life, the hope of immortality. And the evidence of this doctrine was set forth in the resurrection of Jesus; thus by a summary, convincing method, establishing what philosophy had in vain attempted to do. For, although philosophy might reach the skies with the hope of there reading the truth of immortality and endless existence of the mind among the everlasting stars; although it might pick up apparent evidence on the earth; yet solid matter checked its flight and pressed it to its human estate in doubt and despair—so that after all philosophers might do, people might hope and doubt, and at last perish in annihilation.

But by his death and resurrection, Christ demonstrated the truth of immortality. He burst the chains of death; the bright morning star of the resurrection, he is the Lord of life, the joy of the world, and the guide of man through the valley of death to the realms of immortal life, where the weary are at rest and the wicked cease from troubling. This resurrection shall separate the mind from its gross tenement, to be clothed with a glorious and a spiritual body; for according to St. Paul's account of the resurrection, "it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." 1 Cor. xv: 42, 43. 44. In view of such a glorious change, no wonder he exclaimed, "for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory, through our Lord Jesus Christ." Verses, 53 to 56. Childless mother! whose heart has been torn and whose affections have been lacerated by the loss of your little ones, come hither and tell me, if the doctrine of the resurrection is not of the most consoling power! When you think of your departed, smiling babes, and the waters of anguish gather and threaten to drown your happiness, does not the blessed idea of again meeting them, hush your sorrows and refresh your broken spirits? Wifeless husband! whose partner has gone to the unseen world, let me ask you, what would bear you up under such trials, were it not that Christ has taught you the resurrection? And when you fondly dwell on the memory of the departed one, does it not whisper satisfaction to your soul, that you shall meet in the paradise of God?

But why ask these questions? None but the careless pass without realizing the greatness of the doctrine, for there is no sorrow too heavy for it to control. When all things fail to comfort the heart, when death with all its powers, is busy; immortality, like an angel of mercy, speaks comfort.—It gives joy in the house of mourning, and writes upon the tomb "the way to endless life." O, when I die, may God confirm my faith, and let me depart with the blessed hope of again meeting my friends in the presence of him whose smile is life.

Another noble trait of the system of the Saviour, is the reconciliation of the world; the best and most soul-cheering doctrine ever conceived in the councils of divine grace. Its proof is powerful. It blazes in the sun and blooms on the earth.—God promised it to the patriarchs; he has spoken it by the mouth of all his holy prophets since the world began; he sent Christ to accomplish it; and the apostles have preached it. God wills it; Christ wishes to perform it; all good men hope for it; Christians pray for it and man stands in need of it; and lastly, God is good to all, therefore he will save and bless them.

Is this doctrine doubted? Then I inquire; if

it be not true, why are we presented with such soul-melting descriptions of the character of God, wherein he appears with all the divine affection of a parent, not to destroy the world, but to heal its moral maladies, and wash it clean in the waters of salvation? If it be not true, why did God send his Son to save the world, to die for it that it might see light, be released from sin and receive the truth?--a Son, whose patient life, spotless purity and unflinching perseverance in discharging his duties even to the death of the cross, has softened the hardest heart, and called forth the warmest tones of admiration from the gifted mind of the infidel Rosseau! If faith in universal salvation be not true, why did the all-powerful God, promise Abraham, that through Christ, the chosen seed, all the families, nations and kindreds of the earth shall be blessed? Why, in view of the final triumph of the Gospel, did he inspire the evangelical prophet to declare that every knee should bow, and every tongue should confess that in the Lord had they righteousness and strength? Why did God send the Redeemer, not to condemn the world, but to save it? And why were the apostles sent forth into a gainsaying world, to convince men that God was their friend and protector? Why is it declared that God wills the salvation of all men and their introduction into the knowledge of the truth, and that Christ gave himself a ransom for all to be testified in due time? Why does Paul labor to prove that the kingdom of the Redeemer shall finally be given up to God, that he may be all in all? Unless it be to prove, that he who believes in the Gospel, must believe in the final salvation of the world; that in God's own time, a grace shall rise on grace, a joy on joy, and a glory on glory, until sin and misery shall pass away like a forgotten thought, until knowledge, peace and gratitude shall overflow every heart, and until every tongue shall sing the song of truth "to him that sitteth upon the throne and to the Lamb forever."

It is not the least evidence of the truth of this doctrine, however, that it saves from fears of death. Here its powers are God-like; here the full influence of its kingdom is manifested. What majesty and sublimity there must be in a system, which raises the mind above fears of death, enabling it to triumph over the sting of the ghastly monster, and rejoice in hope of the resurrection. That the Restitution has this power, hundreds of instances might be adduced to prove. We would refer to a venerable Stephen, who cheerfully laid down his life in defence of the Gospel, praying God when his spirit was going home, not to charge the sin of his death to his murderers.

The case of Peter is very affecting. This venerable apostle knew that his death would be a violent one, for his Master had already informed him of it. In the conversation which passed between him and the Saviour, as recorded in John xxi: 18, 19, Christ remarked to him, "when thou wast young, thou girdest thyself, and walkest whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God." History informs us that this prophecy was literally fulfilled. When Peter was old, he was carried to Rome; his hands were stretched in a yoke; another girded him with cords, and he was led through the city, to a place where he would not, and there crucified. And long before this took place he knew it would be his lot, for he avows this with Christian triumph, in his 2d Epistle, i: 14. "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus has showed me." The case of Paul is also affecting. After a toilsome life readily spent in defence of the Gospel, he knew that his death was at hand and his doom pronounced. And so calmly did he view that event, that he wrote to Timothy, saying, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith." 2 Tim. iv: 6, 7.

To these cases, that of Sister Underwood may be added. Though a member in full standing of a Presbyterian church in Auburn, yet her faith was in the Restitution, that she should meet all her family in heaven. And so calmly did the affectionate wife and kind mother view death, that she exhibited no fear of the monster, but in triumph departed from the earth, inducing the prayer in the hearts of all who saw her, "let me die the death of the righteous."

With a system, then, which combines the resurrection and reconciliation, may we not believe that God cares for us? And ought we not to cast all our care upon him, remembering that he will save us? We feel assured that the mourners on the present occasion, will fully appreciate the considerations we have offered to induce this confidence in their hearts, while we address them.

1. The aged mother of the deceased.—It could have been my wish, that you might have been addressed by the hallowed voice of the Saviour, or the instructing words of the venerable apostle, until, like an aged Simeon, your soul should exclaim, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." But as youth must address you, receive it from a person who mourns with you. You must be conscious that your days are few and your journey nearly ended. Oh, while your path is downward towards the grave in mourning, cast all your care upon God, and rejoice that in heaven you shall enjoy immortal youth with the spirit of the departed one, and all the members of a redeemed world.

2. The husband of the deceased.—To you, so long united by the ties of marriage to the departed, we tender the consolations which so obviously spring from the text. We can not understand your feelings while bereaved of her with whom you have passed so many days of alternate joy and pain. We only know that your grief is pungent—hence, we mourn with you. Comfort there is much. God is the friend of the mourner—the Saviour's love will console the wounded heart.—You know the fountain from which your deceased partner drank—that fountain is open to you—and we trust that your grief has been assuaged by it. It must be rejoicing to you, that your companion exercised faith in a reunion of all people in heaven. She is free from the pains of this world—her memory is venerated. While, then, you experience a lonesomeness which pains your heart, reflect that you will in a few days meet the beloved in immortal bliss. In the meantime remember that you are not utterly bereaved, while you have children to comfort you. And whatever may be your feelings and sorrow, cast all your care upon God, for he careth for you in his tender mercy.

3. To the children of the deceased.--Let not this scene pass without its due weight upon you. Let it be a profitable lesson to you, not to be forgotten even in the hour of joy. Let it teach you to be prepared to tread the wine-press of death. You are in health, and young, but remember, death may visit you, even in the hour of joy, and in the sunny morning of life. Be prepared, then, by looking to Jesus, the author and finisher of our faith. He died for you, he rose for you, he established the doctrine of the Gospel for your benefit. Oh! search then the divine testimony; let not your years pass in ignorance of the Gospel. It contains the record of the resurrection, bright with the love of God; there the reconciliation of the world is spoken of; there the character of your God blooms in all the grace of divine love; there is the path of virtue pointed out for your feet; there are you taught all the ways of holiness. Search, then, the testimony, and you will be prepared to submit to the will of God under all circumstances.

Above all; prepare yourselves for death by honoring your father. Remember the word of God, "Honor thy Father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Exodus xx: 12. Bless his heart by following all the dictates of virtue, by setting a pure example and by turning from all evil.—And when he shall be old and incapable of exertion, be yours the duty of administering to his wants, of adding to his comforts, and easing his way to the grave. If there is one scene which will call down the blessing of God; if there is one scene over which angels will smile; if there is one scene which will elicit the admiration of men; it is to see affectionate children attending to the comforts of their parents--I would not be impious, but it appears to me almost divine, and I am compelled to say, "God bless them." Remember, then, thy Creator in the days of thy youth, by honoring your parent, and depend upon it, when your years shall draw to a close, sweet will be your conscience, and God will bless you. May he send his blessing upon you in life, and receive you to himself in the end.

4. To the numerous relatives of the deceased, I tender the rich consolations of the Gospel; the love of God—the affection of Christ—the doctrine of the resurrection and the reconciliation of the world. May the religion of the Gospel shine in your ways, may its truths be in your hearts—guide and direct you through life—console you under every affliction,—and prepare you for the hour of death. And may you then go home to God, with the full belief of meeting your departed relative and the whole human family in a world of joy and gladness, where sorrow shall cease and happiness shall fill every heart. Amen.

HERALD OF TRUTH.

DR. LANSING IN ROCHESTER.

Whether the fact was, or was not known to Dr. Lansing, it is true, that just as we ceased publishing the Herald in Rochester, he commenced, with all his might, a protracted meeting; and, as is his custom, he employs much of his time in misrepresenting Universalism. This is the first effort of the kind that has been made for a year past. Little did we dream, that the Dr. would be called from his retreat near Auburn, and again mingle in such vile work. It was said on his arrival at Auburn from New-York, that he had intimated his determination to retire from the disgusting scenes of the anxious-room, and lead the life of a quiet citizen. We believe he would have continued of this mind, had it not happened that a certain unruly boy of his, loved as much the things of this world, as the Dr. does those of another. We hope after this, the Dr. will not be inclined to doubt that good comes out of evil; for had it not been for a certain domestic calamity, he would probably at this time have been snugly quartered at Auburn, not caring a fig for sinners, or their souls! But now, he is compelled to go to work and save souls, to procure the subsistence which he expected from another source.—We understand the Dr. takes the whole charge of the soul-saving operation going on in this city, and says he must have the whole management.

We apprehend the Dr. will find as little rest here as he did at Utica. What is a little surprising, is, a revival could not be started here without a man from Auburn, one could not go on at Auburn, without the Rev. Mr. Avery's help, of Rochester; but as Mr. Avery was never thought worthy of notice here, it would be doing him injustice to say any thing concerning him. We pity a people who are attracted by his insipid nonsense.

G. S.

A General Conference of the western and southern counties of this State, will be held at Pavilion, Genesee county, commencing on Tuesday, February 27th, for the purpose of devising and carrying into operation means demanded by the situation of the cause.

G. Sanderson.

N. B. It is confidently expected that all our ministering brethren in the southern and western counties will be present. G. S.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 17.—Mr. Skinner to Mr. Campbell.*

Richmond, Va., January 27, 1838.

MY DEAR SIR—I have just received yours of the 15th inst. And although you may regard me as "a Universalian ossification," I am free to acknowledge that I would rather be without "any humor," than to be always in *bad* humor. I am, however, not so devoid of feeling as not to commiserate your unhappy condition.

2. It must indeed be exceedingly vexatious to have this discussion delayed so long, and to reflect that most of the delay has been occasioned by yourself—to know that "the Magazine and such other Universalist papers as took subscribers during the war," are gaining patronage by means of it, and that you can not reap the same advantage—(what can be the reason? are Universalists better satisfied with the discussion, thus far, than your readers?—) to be assured that your opponent will not accept of assumptions for arguments, nor assertions for proof of your positions—to be compelled to produce *bona fide proof of endless misery*, when none is to be had—is doubtless all *very* perplexing. I pity, but can not help you. I will, however, do what I can to restore the equilibrium of your temper, if an early copy of this letter, and these assurances can do it. I will, for once, send you my manuscript direct to Bethany, reserving a copy for Utica. I entreat you, my dear friend, not to be too much cast down. You know the old adage, "the darkest time is just before day."

3. The last sentence in your 3d paragraph, shows that the truth may be told in the form of a sneer. I am willing our readers should judge of the misrepresentation complained of in your 5th paragraph. If you did not assert that temporal rewards and punishments were the sanctions of the Jewish dispensation and *not* of the Gospel, then language has no meaning. And if I did not disprove your assertion, and show that temporal punishments *were* threatened and executed under the Gospel, as well as the law, then nothing has been proved or disproved on either side. (And for temporal *rewards* under the Gospel, see Mark x: 30.) But you say these were not the sanctions of the Gospel. What then were they? They were threatened by, and executed under, the preachers of the Gospel. But you may say it was not for disobeying the Gospel. What then was it for? It was for great sins: and were not these sins (yea, all sin) in disobedience of the Gospel? Thus, Sir, the foundation of your boasted 6th argument about Gehenna, being wholly taken away, the argument itself has evaporated with the other five that preceded it.

4. It is amusing to see your writhing under your own Note on Matthew v: 22, and your fruitless efforts to evade the force of its positive statements about *Gehenna*. But, Sir, look at your own language. You say in your note, "the Judges, the Sanhedrin, and the HELL FIRE here introduced (Matt. v: 22) ARE *all human punishments*." And now you deny that you said any thing more than that an *allusion* was made to human punishments, etc. I need say no more on this subject, till you have refuted your own note. It is as positive in my favor as language can be. If the only misrepresentation you accuse me of in your 7th paragraph consisted in representing you as conceding a point which you have for years contended for, it must be obvious that I have not used you half as bad as you use yourself. For you positively misrepresent and contradict yourself point blank, as on Matt. v: 22.

5. It will be time to consider your 8th paragraph when you have made an effort to prove that 2 Thess. i: 9 relates, not to time but to eternity. I have never denied nor opposed the doctrine of *antithesis*, as you accuse me of doing in paragraphs 9, 10 and 11. It is only your *abuse of antitheses* and contrasts, your extravagant assumptions with regard to them and their applications, that I have opposed. See your Letter VI, paragraphs 15, 21, 22, 25, and Letter VIII, paragraphs 7–11, and frequent subsequent attempts to make out an *endless hell* because *hell* was the *opposite of heaven*, and the word *heaven sometimes* (though I have shown not generally) signifies a state of endless happiness. It was with reference to your whole course on this subject that I made the remark that you would send David and Jonah, and many others, both to an *endless hell* and an *endless heaven*.

6. The rule, which you say is that of the schools, that "*The words on both sides of an antithesis are taken in the same extent of meaning*," is undoubtedly correct as a general rule, though there are sometimes exceptions or modifications with reference to some of the minor if not the major terms employed in an antithesis. (And for proof that *aionios* is used both in a limited and unlimited sense in the same text, I refer you to Hab. iii: 6, and Rom. xvi: 25, 26.) But I do not need the benefit of any such exceptions or even modifications in the case now before us. For I contend that neither the *everlasting punishment* nor the *everlasting life*, Matt. xxv: 46, expresses the immortal and endless condition of the sinner or the saint; and that *entering into life* or being *cast into hell*, Mark ix: 43–47, expresses simply entering into the faith and obedience of the Gospel, on the one hand; and the dreadful woes, calamities and destruction that came upon the unbelieving Jews, on the other. The contexts of both passages, and especially of the latter, obviously suggest this view.

7. That the eternal life mentioned Matt. xxv: 46, is not the endless beatitude of immortality is deduced, not only from the context and general scope of the passage, but especially from considering that it is the *reward* of good works. No number or amount of good works can justly merit an infinite and endless reward; and by parity of reasoning, no number or magnitude of sins that a finite being commits in a limited time, can demerit an infinite punishment. Moreover, the very word here rendered *punishment (kolasin)* forbids the idea of its being endless. "*Amputatio arborum luxurantium*" is one of the definitions and a very common sense of it. And its meaning in the text, and other similar ones, is obviously, *correction* or *chastisement for the good of the punished;* in accordance with the Scripture truth that God punishes his children "for their profit, that they may be partakers of his holiness," and that the correction may "afterward yield the peaceable fruits of righteousness to them who are exercised thereby." But endless torment could neither "profit" the sufferer, nor yield any *after* "fruit of righteousness." The punishments of the wicked and the rewards of the righteous, *as such*, must both come to an end.

8. Both parts of your two favorite *antitheses* may hence be allowed "the same extent of meaning" without any detriment to my side of this argument. And if I am not much mistaken, you will yet find your doctrine of antitheses recoiling on your system with an irresistible force in regard to the three texts you quote in the beginning of your 11th paragraph, and other similar texts.

9. I regard your affected criticism on the derivation of *aion*, paragraph 13, as a powerless effort to dust the eyes of your readers in order to help you out of difficulty. In your first critique on this word (Letter X) you allowed it to have *two* roots, *aei* and *oon*. As I have shown that *aei*, the only root that could impart to it any idea of *duration*, is not once used to express endless perpetuity, you have now changed your mind and concluded that it has but *one* root, and that is *oon!* Admirable consistency! and this *oon* "is itself the *root of eternity*, as I AM is the name of Him that *inhabiteth eternity!*" More wonderful still! The present participle of a word in a language *not then known*, was made the *root of eternity* because the Deity in the *Hebrew* language styled himself the I AM! Mirabile dictu! Surely you deserve a medal! You have also discovered that *oon* of itself absolutely "means without beginning or end;" I suppose because the word itself does not say any thing about beginning and ending. You are, however, mistaken in supposing that I wish to annihilate the signification of *aion*. It has quite too important senses attached to it, to allow me to indulge in such a desire.

10. You seem to have wrought yourself up at one time into such an ecstacy in view of your wonderful achievements, the "unbroken strength" of your last previous letter, the marvellous "strength of the facts and documents therein displayed and arranged," the vast concessions you think I have made, etc., etc., that you entirely overlook a considerable portion of my letter, and very important portions too. See my 15th, 17th, 18th and 19th paragraphs. But you sink back again very soon into your sullen and murmuring temper, complain of the toils heaped upon you, of the "drudgery" you have to perform to prove your propositions, ask why I did not make such and such avowals before, and save you "so much labor," etc., etc. If, my dear Sir, you can find comfort enough to pay you for all your trouble, you ought to be content, seeing you are doing so well with the argument in your own opinion.

11. You say I have made the grand concession that my *theology is my philology*. Though such is not the fact, yet I would sooner have it so, than, like my learned opponent, make my *philology my theology*. Perhaps you might read Col. ii: 8, with profit. You charge me with saying I would make no allowance for the proof of a given point, unless that point were proved from some other source of reasoning than the words of inspiration. This, Sir, is an error. I have made no such declaration, nor any thing equivalent to it. I bow to the authority of inspiration with unreserved deference. All that I have said or argued on this subject, amounts to this only, that I can not admit so horrid and God-dishonoring a doctrine as that of endless misery, on the mere force of the ambiguous words *aion* and *aionios*, when these words, by the consent of all critics, yourself among them, are frequently applied to things and times that have had, or from their very nature must have, an end: and while I at the same time gave ten very weighty reasons why these words must be used in a limited sense when applied to punishment, which reasons you have not attempted to invalidate.

12. In answer to your 17th paragraph, I remark, that my objections to endless punishment were founded, not only on its incompatibility with the character and attributes of God, such as all Christians and all enlightened theists acknowledge belong to him, and as set forth in my ten objections to endless misery, but also on the entire absence of all proof of its truth in reason and revelation, and its opposition to the desires and prayers of all good and holy beings.

13. I have no "heart-burnings against the notion of punishment," if that punishment be benevolent and salutary: but take away these attributes from it, clothe it with fiendlike cruelty and merciless vengeance, make it malignant in character and endless in duration, and well may it occasion heart-burnings; yea, and heart-breakings, too, in all that sincerely believe it. I ask, Sir, can you view it with joy and satisfaction? Can you delight in its contemplation? Can you pray for it? Can you believe it for yourself, without becoming crazy? No, my dear Sir, neither you nor any mortal living can do it. The truth is, those who profess to believe the doctrine, seldom or never believe it for themselves, or their intimate friends. The only person I ever saw that fully believed it for herself, was a lady, and she was then, and had been for years, in the agonies of despair and the ravings of madness in consequence of it.

14. Your mention of Abner Kneeland's case is quite as unfortunate for yourself as for me: for he was once, like yourself, a *Baptist*. And if his Baptist orthodoxy could not save him from heresy, need *you* wonder that his heresy did not save him,

* Mr. Campbell's letter, in our last, should have been numbered 16 instead of 15—the error was not discovered until too late to correct it. A. B. G.

in his dotage, from atheism or monomania? Where have I said or intimated that I would stake fifty-nine to one, or that I would stake any thing at all, on my theory against fact," or on my "opinion against fact?" You know, Sir, I have made no such statement, nor any thing to warrant such a conclusion. I would, however, were it necessary, stake fifty-nine to one on an argument founded in reason and philosophy, supported by the Holy Scriptures and proved by numerous facts, against a mere philological *conjecture* unsupported by a single proof; and such, permit me to say, do I regard your conjecture—for you can give no proof—that *aionios* means endless when applied to punishment.

15. Again, I do not by any means admit that the proportion of times in which *aion* and *aionios* signify endless duration, is as 5900 to 100 where they are used in a limited sense. Nay, I do not admit that they are used to signify *endless duration* in *one-half* of their occurrences in the Scriptures, nor even in one-half of the instances in which you have set them down as signifying it. We have the authority of lexicographers quite as learned and quite as orthodox as yourself, for assuring us that they are used "*much more frequently for an indefinite than for an infinite time.*" In your 19th paragraph, you attempt to show our readers the great "value and extent" of my "candid concession." I shall offset your illustration by a parody on it which will at least show our readers the extent of your ("delusion may I call it?" or) *consistency*.

16. You admit that hills and mountains are *aionios*—that the possessions of Israel in Canaan are *aionios*—that the covenant of circumcision is *aionios*—that the priesthood of Aaron is *aionios*—that the servant was to serve his master *eis ton aiona*—that Jonah was in the whale's belly *eis ton aiona*—that the land of Idumea was to lie waste *eis tous aionas ton aionon*—that deeds of land run *for ever*—and that the punishment of the wicked was to be *aionios*, or *eis ton aiona*; yet you maintain that the first *nine* are only temporary and limited, and the last *one* endless in duration, though all are expressed in Hebrew, Greek and English by the same words! Why this inconsistency? Why this special exception in favor of the sense of endless to *aion* and *aionios*, when applied to punishment? I have besought you time after time, and now again beseech you, to give your *reasons* for this strange and arbitrary sense of the words when applied to punishment. It seems you have no reasons to give but your own *philological conjecture*, and that the *thing* of endless punishment must be sustained at all hazards for the reputation of your orthodoxy! This is the triumph of individual and conjectural philology over rational and scriptural theology!

17. Was your conjecture, paragraph 21, that I shall hereafter "flee again to the mountains of philology as affording more *shade* than the fertile plains of my philosophy," intended to cover your retreat from a field where you found more reasons against your doctrine of endless wo, than you knew how to cope with? Am I, with all our readers, left to suppose that my friend Campbell "thinks" endless misery very *useful*, very *salutary*, very *honorable* to God, very *benevolent*, *merciful*, *wise*, *just*, etc.? If you *think* so, what are your reasons? My arguments, Sir, rest not upon "one single 'I think.'" You say I "have assumed that universal language possesses no word which could eternize a subject, unless the subject be in its own nature eternal without it." This is positively untrue. And, Sir, did you not *know* it to be so? Did you not know that the third proposition of which I take the affirmative, denies it? Equally untrue are your assertions, that in my "philology all adjectives are cyphers," that "*aionios* has no meaning of its own," and your intimation that I require a new Grammar, interchanging the positions and definitions of substantives and adjectives. Such misrepresentations, witticisms, irony and sarcasm, I can not but regard, my dear Sir, as entirely unbecoming the dignity of your profession, unworthy of yourself, and undeserving of any further notice from me. I will only refer the reader to my last letter, paragraph 18, and my letter No. XI, paragraphs 11 to 17 inclusive, for my definitions of *aion*, etc.

18. You seem to exult considerably in having given me "Hebrew and Greek references and criticisms to satiety." In reference to this, I will only remark that a much smaller amount than you have given, would have abundantly satisfied, had they been to the point, or gone in the least to establish the truth of your second proposition; but as they made no approximation to that point, a larger, or any supposable quantum of the same sort would have been useless. For the same reason, your repetition, paragraph 24, of the ground you took with Mr. Montgomery, is irrelevant and out of place. In all you have advanced from beginning to end, no reasons have been assigned why *aion* and *aionios*, when applied to *punishment*, must signify endless duration.

19. Your feverish anxiety, conjectures and speculations about my views of future punishment, your disposition, before you know what they are, to brand them with the name Purgatory, etc., etc., are mistimed and out of place. Wait patiently till you see them, and then disprove them if you can. You need have no apprehensions that they will be found to embrace what some call absolute *destruction*, although both myself and many of our readers were at one time seriously apprehensive that you would attempt to shelter your doctrine of endless punishment under that form. I am heartily glad such is not your aim.

20. I now proceed to the third proposition, viz. "Is there any word in human language that expresses duration without end, which is not applied to the future punishment of the wicked, or which can certify us that God, angels or saints shall have duration without end?" And I here remark, that I need say but little; indeed, I am not bound to say any thing more, by way of argument, till you have answered what I have said—and which remains unanswered—in my first letter. To that letter, particularly paragraphs 11 to 16 inclusive, and paragraph 20, (especially what is said on 2 Cor. iv: 17,) I refer you and our readers for unanswered and I believe unanswerable arguments in favor of the affirmative of this proposition.

21. In my first letter, I gave four words with their definitions, viz., *akatalutos*, *aphtharsia*, *aphthartos*, and *athanasia*, which are applied to, or used in connexion with God, life, the immortal beatitude of heaven, etc., etc., and never used in the New Testament in a limited sense, nor applied to *any subject of a perishable nature or limited duration*. You attempted, Letter X, to turn the subject, or what I had said upon it, into ridicule, but you have not denied, and I think will not deny a single material statement I made or argument I drew from the above words and their use. My letter No. XI sufficiently answered all you said by way of ridicule. I demand a candid answer to my arguments, or a concession that they are unanswerable.

22. You yourself conceded that in all of those words, the idea of *duration* was embraced; and as you made no attempt to prove that they ever were, or could properly be applied to any finite or limited time, or any thing of a mere earthly nature, I take it for granted that you do not calculate to do it. Indeed, I do not see any motive you can have for attempting it. For whatever may be the fate of your favorite *aion* and *aionios*, I can not suppose you doubt the endless existence of God, angels, saints or happiness, or that you would be unwilling to allow that either of the four words I gave should signify endless duration when connected with them. I have all along supposed, and still suppose, that you wished to make some show of argument against these words, more for the sake of enhancing the value and importance of *aion* and *aionios* in proving endless duration, than because you really objected to the idea of endless being attached to the others.

23. To the four words previously named, I might add, were it necessary to strengthen my argument, the word *aidios*, perpetual, which is applied to God, and the word *aperantos*, endless, infinite, boundless, also used in the New Testament, and ask, in reference to all six of them, why neither of them is *ever* used in connexion with sin, punishment, or misery of any kind if the latter were regarded by the inspired writers, as really endless in duration?—why no other or stronger term than *aionios*—a term you acknowledge is often used in a limited sense—was applied to punishment, when so many others unequivocally stronger and less ambiguous were at hand? I pause for a reply. If in your reply you can offer nothing new, or more to the point, on the first three propositions, than what you have furnished, I shall proceed without delay to the fourth. I hope your answer to this will be forthcoming without delay.

Yours in sincerity, D. SKINNER.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, FEBRUARY 18, 1838.

MATTHEW XIII: 1-23.

To judge from the specimens of youthful compositions and exercises to which we have had access, the following are the principal topics to which the attention of the biblical student are likely to be directed.

Why did Jesus at the conclusion of this, and almost all his parables, employ the phrase "He that hath ears to hear let him hear"? In addition to the interest which a story generally excites, this exhortation might be intended to arouse the attention of the hearers of the parable still further, by insinuating that under the fable there was a meaning and a moral which much concerned them. It was of great importance to fix the fable or parable in the memory, because if that were lost or forgotten, the instructive lessons it was designed to convey, would go with it. We have no hesitation, therefore, in admitting that this was one purpose contemplated in employing the phrase under consideration. This view is confirmed by the meaning which several translators attach to the words—*tanta legon ephonei*—which occur in the parallel place in Luke viii: 8, and which they thus render, "having said these things, he elevated his voice and exclaimed." This elevation of the voice was well adapted to arrest the attention.

Our divine Teacher may, also, be supposed to imply by this exhortation, that another reason why he preferred to leave his parables unexplained, was, that some research and serious consideration was absolutely necessary in order that the hearers should profit them. We can readily suppose that Jesus meant that, as their own eyes and ears were of more use to them than those of other men, so the employment of their own powers in the discovery of the recondite sense of the parable, would be found to be immensely more advantageous than having himself or other men to explain it to them, without any inquiry or research on their own part. Every one who has made a single original reflection or discovery, will be sensible of the truth of the above proposition.

What is the amount of the answer which Jesus returned to his disciples, when they inquired of him, "why speakest thou unto them in parables?" To inquirers, at the present day, it is probable an answer like the following would be given:—"I speak to the multitude in parables, in order to arouse their attention and the action of their dormant faculties and have heretofore spoken plainly, but my doctrines are received by them as if they had no interest in them or in truth; they are negligent and unthoughtful; they are captious, prejudiced, contentious. To arouse them from this indolence and inaction of mind, and to disarm these feelings of prejudice, I have now adopted this method of discoursing. Having faculties they will not use them, and with eyes of their own, they submit to have them tied up, and thus hoodwinked, to be guided and dictated by others. To

people in such circumstances, my present method of address seems most suitable. They seem to have forgotten what every day they might be learning, that without application, inquiry, and thinking for themselves, they can not make any acquisition which will be of any essential advantage to them—that without these, they will rather be losing than gaining, as those who improve not their talents rather go backwards—and that in submitting to any dictation or impediment which prevents the free, vigorous, untrammelled pursuit of truth, and obedience to conscience, they are binding upon their souls the chains of darkness and of slavery for ever. All this, which any man of ordinary attention and discernment may ascertain from what he experiences in his own mind, and from what he sees around him, all this, my slothful, prejudiced audience seem to have forgotten. To arouse them to the task of thinking, and to make them see in spite of their prepossessions, I have adopted the parabolic method of teaching." We are aware that some expositors suppose that Jesus adopted the use of parables, not out of condescension to the weakness of his hearers, but from displeasure, and with the intention that they should not understand and should not be benefitted or converted. But to us, this view seems utterly at variance with the compassionate and long-suffering disposition of Jesus. We allow that, at first sight, the words in the parallel places in Mark iv: 12, and Luke viii: 10, seem to countenance this view, but the turn which we have given to these, making them refer to his previous didactic manner, is equally supportable, and gives a sense which much better accords with the disposition and character of him who made himself poor and of no reputation, that we might be rich, and that by any means he might save some.

What is the general design of this parable?—To represent the fate or kind of reception which the revelation by Jesus the Anointed, should meet with in the world.

Who are the way-side hearers? They are those of a dull, uninquiring habit of mind, who find it too much trouble to be roused up to activity by any subject of thought, whatever. They are the careless, the inattentive, the slothful, the *inconsiderate*. Those who do not make whatever subject they are addressed upon, the theme of some attentive reflection on their own part, will find that it makes but very little impression, can not be remembered long, can not be turned to any good account, and, like grain scattered upon the high-way, is soon gone and leaves not a trace behind.

Who are the stony ground hearers? They are those to whom the glad tidings are acceptable and welcome, chiefly on account of their power to excite the feelings. The Gospel with some reaches no deeper. Its claims on the understanding, and its influence on the life, are all unheeded amidst the excitement of the imagination, of the hopes and of the fears which in some it is made to produce so strongly. The eager, the fervid, the enthusiastic constitute this class of hearers, and the leader of the hosts is the idol of protracted meetings, the loud and clamorous *professor*. The fate of such is either a sudden apostatising from their profession, or, the profession being retained through pride and love of consistency, that the deficiencies of virtue in the life should glaringly and practically contradict the profession.

Who receive the seed among thorns? The careful, the covetous, the voluptuous, the *worldly-minded*. There is a third class of Gospel recipients, not so indifferent and indolent as the first, nor so weak-minded and unreflecting as the second, and, nevertheless, though in them the Gospel of Jesus finds a worthier reception, it does not bring forth much fruit. In them the elevating, purifying tendency of the glad tidings is interfered with, and alloyed; the empire of the heart is divided between God and mammon. Secular cares and business engross the greatest share of their time and thoughts, and leave no leisure for higher pursuits. The delusion or deceitfulness of these objects of desire generally involve their pursuers in such a hurry and confusion of spirits, that no moments can be seized upon sacred to that atmosphere of calmness and composure, in which the religion of the meek and serene Jesus best flourishes. Farther, "as the carnal mind is enmity with God," as, our attachment to the world increases, our disaffection to God increases with it. As this attachment most frequently increases, with age, it generally happens that the budding promises of our spring are scathed and fruitless in maturer years.

Who are the fruitful hearers? Their chief characteristic is the possession of a GOOD AND HONEST HEART. By this we understand a mind free from prejudice—a mind sincerely and earnestly desirous to know the truth—a mind, above all things, willing and ready to sacrifice every disposition, desire, habit or pursuit which truth and conscience require. We think the same disposition or character of mind as in that saying of Jesus, "whosoever shall not receive the kingdom of God as a little child, shall not enter therein."

By an insensible process of conformity to the world going on as we advance in years, we contract views, habits and prejudices which deprive us of the beautiful simplicity, innocence, meekness and docility of children. We contract pride, high spiritedness, vanity, conceit, disdain, malignity, cruelty, harshness, unkindness: are these the dispositions which the Gospel requires?—are these the qualities which Jesus has pronounced the beatific in his sermon on the Mount? All these have to be unlearned—have to submit to the painful process of crucifixion, ere the heart can become that good and honest soil into which the teachings of our Heaven-sent Master deeply sink, and in which they luxuriate and become fruitful.

Heavenly Father! may our prayers and exertions conspire to effect the removal of all impediments to the resumption of a meek, lowly, and child-like disposition—of all obstacles to the reception and retention of the message of thy well-beloved Son. P. P.

For the Magazine and Advocate.

THE CAUSE IN WESTERN NEW-YORK.

BY REV. A. C. BARRAY.

In the Magazine and Advocate of January 26th, are found some very able and judicious remarks, from the pen of Br. Sanderson, relative to the "cause in western New-York."—To his suggestions I would heartily respond, Amen! May his article be read with that interest which its importance demands, and his *good* advice be listened to, and followed.

But I wish to say a word or two. From recent travels through the western and southern sections of New-York, and from statements made to me by ministering brethren that may be implicitly relied upon, I *know* that the cause in those sections is in a sad and precarious situation, and no hope need be entertained of its being better under present circumstances—not until preachers and laymen enter into organization, and have some system by which to carry on operations.

I think I know in what manner this state of things has been produced, or am aware of the causes which have operated to produce this great change in the posture of our affairs. Excitement—*religious excitement*—which has prevailed so extensively, (I had almost said so universally,) and the *rage of speculation* among all classes in the before-mentioned sections of the "Empire State," are the prime moving causes. But the "whirlwinds of fanaticism" having subsided in a great degree, and the rage with which men plunged into monied speculations having abated, we have sunk down into a lukewarm state—into coldness and apathy with regard to the great and important subject of religion.

Now there is but one way in which we may regain our "former estate." We must arouse to action—*united action*. We must become organized, and perseverance must characterize our efforts—a steady and an untiring zeal. There must be no compromising in this matter—no yielding to outward or inward foes—no pause in our movements, until the cause we love dearly, (or profess to) is placed upon the summit of prosperity. Let our clergymen take hold of this matter with an engagedness that can suffer no diminution—no change—with a determination to overcome all obstacles or impediments which hinder the advancement of that cause we have pledged ourselves to defend and advocate, while strength and life remain—with a warmth which no opposition can cool—no struggle abate.

My clerical brethren probably all recollect that, in a sally made by one of the Roman cohorts upon the Jews at the destruction of Jerusalem, they linked their armor or shield together that they might move with regularity and order, and that their line might not easily be broken. By so doing, their charge was made more effectual—they moved onward to the strife as one man—an iron wall, which defied the storm of war, and "the battle's shock!" So it should be with us. Heart should be linked with heart. One deep, undying interest for the cause of God and humanity, should be felt by all, and then we would conquer—then neither sin, nor bigotry, nor intolerance, nor prejudice, nor that dark and fearful change that has come over us, should be able to oppose an obstacle which we could not overcome!

In conclusion, I would say that I am in favor of Br. Sanderson's proposition—the calling of a meeting of the clergymen and laymen in the southern and western sections of New-York, for the purpose of devising ways and means for the upbuilding of the waste places of Zion. As the most central place, I would name Pavilion, Genesee county, at which to appoint such Conference.

Victor, N. Y.

REMARKS.

Br. Barray will see by our last, that the brethren seem to be pretty generally, of "one mind" on this subject, and all relating to it. A letter from Br. Potter, on the same subject, will appear in our next. I am glad to find the brethren so unitedly awaked and determined in this matter, "Steady," brethren—"steady and onward" be your motto, and "success" your reward! I hope the eastern and northern portions of our State—and much of Ohio, Michigan, etc.—will also attend to the matters here discussed—all need the remedy proposed. A. B. G.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, FEBRUARY 16, 1838.

TO REV. Z. EDDY, OF SHERIDAN, N. Y.

DEAR SIR—Your reply to Mr. Eaton, has been received. I decline publishing it, because you have unnecessarily increased the postage on it, and left us to pay it. The whole letter could have been sent on one sheet of paper (postage 25 cents)—you have occupied a few lines on a second sheet with it, and then enveloped the two sheets in a third, entirely *blank*, save the direction, thus increasing the postage to 75 cents! Was this conduct honest—just—right? You must know, Br. Eddy, that it was *not*—you did *not* do unto us, as you would be done by, when you thus taxed us with your unnecessarily *treble* postage. God forgive you, and make you an honester man!

Your sneers and insinuations against the character of our paper, and of the denomination whose cause it advocates, have no influence in leading me to this decision—on the contrary, if I wished to hold you up as in the very gall of bitterness, and an unchristian spirit, I would publish your letter. Besides, I would, certainly, have required even Br. Eaton to pay extra postage, had he caused us any—it is the printers' rule. And, again—from a heart as full of gall as yours seems to be from your letter, universal benevolence, and its advocates,

can expect nothing better than sneers and revilings; however they may regret that your eye is evil because God is good.

With fervent prayers to God, that he may purify your heart of its malice and uncharitableness, and lead you to *deal justly* with your brethren, to *love mercy*, and to *walk humbly* before Him, I remain fraternally yours in the Gospel of Jesus. A. B. Grosh.

P. S. When you pay us, what your letter cost us, it will be subject to your order—till then we shall use it as best pleases A. B. G.

THE KNICKERBOCKER.

The February number has been duly received, and as much of it carefully perused as my leisure would permit. It is truly the *magnum bonum* (the good and the great) of American monthlies—and deserves a steady and increasing support.

"The Rings of Saturn, by Thomas Dick, L. L. D., Author of the Christian Philosopher, etc.," is a very interesting disquisition in that celebrated writer's very popular manner, and very happily applied to exhibit the wisdom and goodness of God in the universe. "Observations of sounds, thunder showers, and west and northwest winds, by G. F. Hopkins," is another dish of substantial food for the philosophic mind, of no little interest and value. "Oriental Fragments of Travel, from the unpublished MSS." of that celebrated traveller in the East, Mr. Buckingham, (now lecturing in New-York,) is another very interesting article. I shall present an extract from it, illustrating a passage of Holy Writ, much misunderstood, and therefore carped at as improbable, by many skeptical minds. "A Journal of eight years hard fighting in the Revolutionary war," by Col. Allan McLane, is a relic of olden time, interesting to every one in whom veneration, eventuality, and inhabitiveness are strong feelings of the soul. "The Editor's Table" is, as usual, a well prepared and varied dessert—candid, just, and discriminating criticisms and literary notices, well arranged. Besides these, there are several pieces of light reading and poetry, which I have skimmed over enough to see that they fully sustain the great reputation of the work. I have no doubt that every article is well worth, not only a perusal, but more than the cost of the work.

As a testimony to the courtesy and kindness of its publishers, I would notice, that, formerly several numbers failed to reach us. On being notified of the fact, the publishers immediately forwarded them. Nor this alone: by a kind anticipation of our wants, they now ask us if we have received all our missing numbers. On such kindness we do not like to trespass—but valuing the work as we do—and one number missing would break the volume—we venture to reply, that we did not receive the *January* number, or the first of the present volume. We have *two* copies of the number containing Mr. Russell's portrait—probably the *second* was sent in mistake for the January number—shall we return it? and will they please send us the January number? A. B. G.

TO OUR WESTERN BRETHREN.

Br. Pitt Morse having notified his congregation in Watertown, that his labors with them will terminate next Spring, designs to *itinerate* next season, particularly through the States of Ohio, Indiana, and Illinois. While we regret to lose, even for a short period, the valuable labors and excellent society of Br. Morse from this section, we can not but rejoice that his usefulness will be so extensively exercised among our Western brethren. A more profound, clear, and chaste reasoner, or one better acquainted with the doctrine of Universalism, and with all the objections by which it is likely to be assailed, could not have been obtained for this purpose. His experience, erudition, great ability as an extemporaneous speaker, dignified deportment, and excellent moral character, will undoubtedly render his itineracy in the West eminently useful to our cause in that region. May Heaven's choicest blessings rest on him, on the people of his present charge, and on those to whom he may be called to minister in the Gospel of the reconciliation; and may Watertown be speedily supplied with another preacher of the Gospel, fully able to fill his place in that excellent Society. A. B. G.

THE RECORD.

The Essex county Quarterly Conference met in Marblehead, Mass., January 17th. Sermons were preached by Brs. Jewell, Arnold, Brimblecom, and Austin.

The York, Cumberland, and Oxford Conference met, same day, at Lewiston Falls, Me.—and in lyceum form discussed the following questions, deciding them as annexed. 1. Did the apostles, after preaching the Gospel, proceed to organize churches? Unanimously decided in the affirmative. 2. What constituted a church in the apostolic ages? It was composed of professed believers in the Lord Jesus Christ, who took upon themselves the obligations of the Gospel. 3. By what form or ceremony did the apostles organize churces? Not fully satisfied what the manner was. 4. Can any general rule for general use, be prescribed for the organization of Christian communities? Religious societies, for prudential concerns, are necessary—also, churches for the observance of Christian rules, rites, and duties clearly learned from the Scriptures. [And, in my humble opinion, both these had better be united in *one organization*, with proper officers for each purpose. Any person not good enough to be a member of a church, so called, is not good enough to be a member of a Universalist society. A. B. G.] On the *third* day, the following questions were proposed for discussion at the next meeting. 1. Water baptism—whether it is now binding on Christians? 2. Are Christians at the present day, in duty bound to observe the Eucharist, or Lord's Supper? Appointed Br. Bates to preach the occasional sermon, and Br. D. T. Stevens substitute—Br. Hawkins to write the circular—and then adjourned to meet in Norway village, on the third Wednesday in April next. There can be no doubt that the discussion of some important questions by our Conferences—questions relating to the best means and importance of promoting the Gospel in its purity—will have a very salutary effect.

New Laborers.—Timothy Clowes, (I believe a L L. D. as well as a D. D.,) of the Episcopal church, has recently embraced and avowed the doctrine of universal salvation. He is the brother-in-law of Br. Lefevre, and was led to examine the subject, by the conversion of Br. Lefevre, some eight years since. Dr. Clowes has been principally engaged in teaching a classical school, in Hempstead, L. I., and would be happy to devote himself to teaching the student for the ministry, or the general scholar in classical literature, or in practical mathematics. Dr. C. is well known as an eminent mathematician, and is probably equal as a classical scholar to any of our preachers. A good exchange for E. D. Kennicott, whose conversion to Episcopalianism was noticed by Br. Hammond in our last!

Conference at Burlington Flats.—The notice for this Conference on the 21st and 22d inst., though mailed at Clinton on Monday morning, did not reach us till Thursday! As the notice will now be a short one, I call attention to it in this place. Probably I will be able to attend. A. B. G.

A ROBBERY.

Br. A. Kinne is informed that a half sheet of paper, directed in his writing to me, postage (25 cents) paid, and post-marked "Juliet, Ill., Jan. 20," came to hand last week. It appears as if it had been opened—the first half of the sheet, containing all the writing, cut off—refolded, and then resealed by wafering a piece of paper over the former seal. There is no writing on what we received, save the direction. Will he let us hear from him, respecting it, if necessary? for that a robbery has been committed, we have no doubt.

A. B. G.

Br. Bazin—Send the Expositor to Rev. David Van Alstine, Erwin P. O., Steuben county, N. Y.

Br. Bazin—Send Expositor to Leonard Cone, Troy, Michigan, and John S. Avery, Frankfort, Herkimer county, N. Y., credit each $2, and charge Grosh and Hutchinson. Also, credit Samuel Goff, Van Buren, N. Y., and Rev. T. J. Smith, Bridgewater, N. Y., each $2, and charge Grosh and Hutchinson. Also, send Expositor to Rev. Judah Babcock, Hume, Allegheny county, N. Y., and Rev. Salmon Adams, Carrol, Chautauque county, N. Y. Also, transfer one of Rev. D. Biddlecom's copies, Perrysburg, O., to Rev. W. West, Cincinnati, O.

Br. Price—Send J. M. Brown, Indiantown, Bureau county, Ill., current volume, back numbers, and charge Grosh and Hutchinson $2.

Br. Tompkins—Send current volume Repository to Benjamin Mason, Pekin, Carrol county, O., and charge Grosh and Hutchinson $2.

Br. Tompkins—Send the Repository to Mrs. Juliet D. Wilder, and the Expositor to Milton C. Holly, and to Martin Hodge, all of Warsaw, Genesee county, N. Y.
W. E. Manley.

Br. Guild—*That* letter and enclosure was received.—Shall I publish your and Br. W.'s notice for a Conference, notwithstanding the one in this paper? A. B. G.

Br. N. Brown will find a letter, directed to the care of Br. Sanderson, Rochester—it was too late to send it to Centreville. G. and H.

Br. R. Thornton, supposed to be itinerating in Michigan, is informed that the Expositor and Universalist Review comes for him at Yorkshire, N. Y. Will he please inform Br. J. Lewis, Boston, N. Y., what he desires respecting it?—*Com.*

Br. M. Baker, of Buffalo, has consented to act as our agent in that city.

RELIGIOUS NOTICES.

Br. M. B. Smith will preach in Clinton next Sunday, and in Hampton in the evening.

There will be preaching on the fourth Sunday inst., by Br. M. B. Smith in this city—Br. W. Martin, at Munnsville and at Paige's school-house in the evening, —Br. Biddlecom at Hartwick and at Hinman's Hollow in the evening—Br. J. T. Goodrich at the school-house, near Br. Wheeler's in Greene, and at New-Ohio in the evening.

There will be preaching on the first Sunday in March, by Br. Sias at Perch River—Br. Foster in Constantia —Br. Martin at the school-house at the New Bridge at 10, A. M., at Clay Corners at 2 P. M., and at Cold Spring Settlement in the evening.

Br. W. Martin will preach on the evening of the 19th inst., at Fayetteville, 20th at Clockville, 21st, at Cazenovia, 22d in Hamilton village.

Correction.—Br. Guild's notices in our last, after next Sunday, he desires changed as follows:—

Br. E. E. Guild will preach on Friday evening, February 23, at Colliersville—Sunday 25th, at Jacksonborough at 11, A. M., and at Worcester in the evening (instead of Walton)—Monday evening, 26th, in Sharon; and Tuesday evening, 27th, in Richmondville.

A Conference will be held at Bethany, Wayne county, Pa., on the 21st and 22d inst. Ministering brethren are earnestly invited to attend.

A Conference of the Otsego Association will be held at Burlington Flats, on the 21st and 22d inst.
M. B. Smith, Clerk.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

A B, Victor, for C B, J F and L C—A P, Jamesville—L G, Jamestown, (W T) for self, I C B, L G, S B, W S, P N and A H G—D M, Millport—J K, Jonesboro,' (Ala) for J W B and J A—P M, Liverpool, for M F—S G, Van Buren, for A D W, and Expositor—Rev A R G, Henderson, (Ill) for I F, R R, W C and T McK—P M, Suffolk C H, for B R and W N—M W D, Buffalo—S B, Elmira—P M, Sheshequin, (Pa) for self and J T jr—T B H, Hamilton, for self and J C B—Rev E E G, Cooperstown, for S W A and S O—A S G, Salisbury, for R T, A T and D H S—Rev N B, Howard, for W H, S R, S A, L A, E W L, and R T—P M, Java Village, for A B—B M, Pekin, (O) for self and Repository—J M, Nankin, (Mich) for self, A B, E D and E W—P M, Waterford, (Mich) for S B—A B, Norfolk, (O) for self and S B—P M, Mottville, for D W and N K.

POETRY.

For the Magazine and Advocate.

THE ITALIAN GIRL.

The following, with a few alterations, is from the Budget of the Utica Berean Institute.

She lay by th' open window. Calmly fell
The first, faint shadow of the coming death
Upon her pallid countenance—and passed,
Slowly and sadly, from her full, dark eye
The light of life and beauty. It was not
An unexpected messenger who breathed
A chill and blighting o'er her throbbing heart,
And called her spirit from commune with earth
To its far home of glory. She had known
Of its approach, and watch'd, nay, wish'd the time
That brought its solemn coming—and she bowed
In silent and in sweet humility,
When the strange thrill that shot across her frame
Told her that shadowy messenger was there.

Yes, she was ready. There was but one tie
That held her soul to earth, and that was twined
In the fond, bursting heart of one who stood
In agony beside her dying couch,
Shedding thick-falling tears upon her brow.
It was her mother—but e'en this dear tie,
Faith taught her how to sever, and blest Hope
Told her would re-unite in yonder heaven.

Her story was a simple one. She was
A flower of Italy, the soft, bright land
Of sunlight and of music. She had grown
In humble beauty 'neath a mother's care—
For years the sole light of that mother's home.
Retired, she lived thus, 'till she saw, and loved,
And wed a stranger from our western clime
With him and that loved mother, then she left
The scenes and shrines of childhood, for the land
Of him who won her love.—A gale arose
Upon their voyage. The ship survived its power—
But *ten* whose forms had glided o'er its deck,
Slept in an ocean sepulchre. And *he*
Among them! *He*, her hope, her very heart,
Was swept beneath the billow and the storm!
They came here. With the little they had saved
From once-sufficient wealth, they bought a home—
A pleasant, cottage home. There she, of whom
We tell this gentle story, day by day,
Was wasting with no visible disease—
But with a growing sickness of the heart—
And though, at first, they fondly hoped, again
To tread their birth-land, and to look upon
Its vineyards and its beauty, and that she
Might pass to rest beside the hallowed graves
Where slept her kindred—yet that happy dream
Soon faded, and she bowed herself to die,
Calmly, as we have seen—with a blest faith
Bright'ning with every moment, and a hope
Fledging new pinions for her struggling soul,

And thus she lay till, startled by the tears
That on her forehead fell so frequently,
She raised her eyes with a sweet, patient smile,
And to her mother breathed these gentle strains—

"I am dying, dearest mother, I am going to that land
Where our loved that went before me, dwell—a blest and glorious band—
Weep not, dear mother, but let faith still make thy spirit strong,
For in that clime of happiness we'll meet again ere long.

I know you'll want me, mother, your hearth will be so dim,
When you see no more my cherished form—and you'll miss my evening hymn,
And my voice no more will blend in prayer—nor breathe above my lute—
To you 'twill seem all pleasant tones of joy and hope are mute.

And, oh! I've yearned to look once more upon bright Italy,
Where the golden sunlight ever rests and the soft winds float so free—
'Twould have been so grateful to have died among my native bowers,
And passed down gently to my grave, 'mid the music and the flowers.

But I'm going to a brighter clime, a home that beams for me,
With a light so pure that mortal eye may never hope to see;
Where radiant streams roll fresh along, "fast by the throne of God,"
'Mid harps and songs—an angel land—by blessed spirits trod.

Oh! earth was dark, and hopes were crushed and my spirit's depths were sad,
'Till God lifted up his countenance, and all was light and glad—
Then, be thy heart not desolate—on thy vision, pure and free,
His light who lighteth all, will shine—in Him thy trust shall be.

Weep not, weep not, for time and death they can not long divide—
Soon, dearest mother, thou wilt rest in the greengrave by my side—
Let these parting words be sweet to thee as some bright seraph's song—
Thou wilt follow me, dear mother—we shall meet again ere long!"

It was at
The gorgeous time of sunset, and the hues
Of many glories lingered in the skies,
And filled the earth with beauty and with smiles.
Through the small lattice of a cottage-room,
The solemn sunbeams rested. Solemn? ay—
It was the room of death—there knelt and bowed
That mother by her dead Italian girl!

Go search the scroll of history—go read
The cenotaphs that laud the mighty dead—
Bring record of all proud triumphant deaths—
The warrior in the red fight cloven down,
'Mid helms, and glaives, and banners, and with smiles
Grasping his wreath of glory—or the sage,
Unshrinking, cold and passionless, enwrapt
Within his mantle, "sitting down to die"—
Bring all of these and others' dying hours—
And shew one trait so calm, so beautiful,
With heaven's own beauty, as the Christian's death. E. H. C.

MARRIAGES.

In this city, February 1st, by Rev. A. B. Grosh, Mr. THEODORE W. DENNISON, to Miss CATHARINE HUYCK, both of Herkimer.

In Winfield, January 4th, by Rev. T. J. Smith, Mr. JOSIAH W. WARNER, to Miss DOROTHY MORGAN, both of the same place.

In Richfield, January 7th, by the same, Mr. LATAN PALMER to Miss SYLVIA BROWN, both of that place.

In Brookfield, January 9th, by the same, Mr. LEONARD FOOTE, to Miss HANNAH CLARK, both of that town.

In Victor, January 16th, by Rev. A. C. Barray, Mr. LUTHER BROOKS, to Miss HARRIET WATERMAN, all of Victor.

In Auburn, December 31st, 1837, by Rev. George W. Montgomery, Mr. P. WELLS, to Miss BETSEY TIBBITS.

In Mottville, January 1st, by the same, Mr. CHARLES HOWARD to Miss ELIZABETH JANE NYE.

In Geneva, January 9th, by the same, Mr. JOHN ACKLEY, to Miss LYDIA GOFFE.

In Auburn, January 19th, by the same, Mr. WILLIAM DUNKISON, to Miss R. OWENS.

Same place and day, by the same, Mr. NATHANIEL JOHNSON, to Miss JANE WAKELY.

In Royalton, December 31st, by Rev. C. Hammond, Mr. AMMI HILL, to Miss AMY ELIZABETH SHOEMAKER.

In Dunkirk, January 10th, by Rev. T. C. Eaton, Mr. ENOCH JEWETT, to Miss MARTHA THOMPSON, both of Stockton.

In Sheridan, January 30th, by the same, Mr. FRANCIS XAVIER BOSCHERT, to Miss ADALINE ELDRED, both of Sheridan.

In Otsego, January 18th, by Rev. O. Whiston, Mr. WILLIAM A. FULLER, to Miss MERCY ANN WILLIAMS, both of that place.

In Otego, January 4th, by Rev. L. Hyatt, Mr. NELSON HYATT, to Miss MARY WILSEY, both of Otego.

In this city on the 8th inst., by Rev. A. B. Grosh, Mr. RUSSEL GILES, to Miss ELSEY BOVEE, both of this city.

DEATHS.

In Springfield, Bradford county, Pa., December 12th, 1837, JOSHUA SPEAR, aged 73 years. The deceased was a soldier of the Revolution—brave and benevolent. He died in the triumphs of a more perfect freedom than that which he aided to establish for his country—the freedom of the Gospel. A numerous congregation of mourning relatives and sympathising friends attended his funeral on the 17th. Sermon by Br. Ames.

In Osnabrook, Upper Canada, October 24th, 1837, Mr. JEHIEL HAWLEY, son of Mr. John H. Hawley, of Madrid, St. Lawrence county. Br. Hawley was a practical Universalist, and died resigned to and rejoicing in the will of God. A short time previous to his death he received the Eucharist at the hands of Rev. Mr. Rolph, an Episcopalian, and brother to Dr. Rolph, the Canadian Reformer. On the following Sunday, Mr. Rolph noticed Br. Hawley's happy departure, to his congregation, remarking, that he wished he could see as much virtue exhibited by every member of his church. He also named several of their Bishops who had died believers in the Restitution.

The consolations of the Gospel were tendered to the mourning relatives, (at the re-interment of the deceased in Madrid,) by Br. E. A. Garfield.

In Sheshequin, Pa., about the first of September, 1837, Dr. AMOS PARKS, aged about 30 years. He died as he had lived, in the faith of God's impartial grace—enduring a severe and protracted illness with Christian fortitude. The immense congregation which assembled at his funeral the in Universalist meeting-house, was a grateful tribute of respect to his memory. May God bless and console his widow and fatherless children.

G. S. AMES.

In Amsterdam, December 26th, 1837, Mrs. RUTH BACKUS, widow of Mr. Absalom Backus, in the 74th year of her age. Funeral on the following Sunday, in the Universalist meeting-house. Sermon, by request, by Br. Newell.

In Manheim, January 17th, of apoplexy, Mrs. JEMIMA GRAY, consort of John Gray, of Orleans, Jefferson county, and daughter of Adam Klock, of the former place, aged 26 years. She left home, and two children, with her husband and youngest child, to visit her parents and friends, and, alas! the day she intended to return, found her clothed for the grave! She was beloved by all. We pray that her parents and husband may be sustained by their hope in a world's salvation, which hope cheered her in her last moments. Her funeral was attended on the 19th, by an attentive concourse, to whom the word of consolation was administered by the writer, from Job xxx: 23. W. H. W.

In Litchfield, January 14th, of lingering consumption, Mrs. LUCY KNIGHT, consort of Joseph Knight, aged 35 years. Her funeral was attended on the 16th—sermon by Br. T. J. Smith.

In Gainesville, December 10th, 1837, of dropsy on the brain, Miss SYLVIA REBECCA SHATTUCK, in the 20th year of her age. Her funeral was attended, and the sermon from Luke viii: 52, preached by the writer.

The afflicted mother, (now Mrs. Hill,) has been called to mourn previous to this event. Her partner, Mr. Ezra Shattuck, died of consumption, June 3d, 1834, aged 49 years—and her son Ezra R. Shattuck, died only six days after his father. All these were sustained in their last hours by the hope of universal holiness and bliss—which hope also sustains most of the surviving friends under their heavy afflictions. W. E. M.

In Augusta, January 23d, Mrs. NANCY BLOUNT, consort of Mr. John Blount, aged 73 years. She was among the first in this country that embraced the Abrahamic faith; and after living in the enjoyment of its consolations for a number of years, she found it as full of comfort in the hour of death, as it had been useful and happifying in life. She was a faithful companion, an affectionate mother, a pious Christian, and an ornament to society—charitable to the poor and afflicted. Her funeral was attended on the 25th; sermon by the writer.

D. B.

Also—on the 3d inst., Mr. JOHN BLOUNT, consort of the above, in the 73d year of his age—one of the first settlers in this country, and for many years a worthy member of the Universalist society in Clinton. In closing his earthly pilgrimage, he gave satisfactory evidence that the faith which had rendered his life cheerful, imparted perfect peace to the dying hour. Funeral on the 5th—sermon by M. B. SMITH.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, FEBRUARY 23, 1838. NUMBER 8.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.

NUMBER TWELVE.

BY S. R. SMITH.

OBJECTIONS FROM GEOLOGY.

There are several objections brought against the Scriptures, on account of the supposed inconsistency of some of their assertions and facts, with sound science. These are, therefore, to be considered as among the causes of unbelief, and are, consequently, entitled to careful attention. And this, not only because it is an age of much inquiry, but because every age is alike interested in the truth. The cultivation of the sciences may render the necessity more obvious, of reconciling the least observable disagreements between the processes of physical nature, and the declarations of the Bible. And it is matter of congratulation to all lovers of science as well as of the truths of revelation, that the advances and improvements which have been made in the former, enlarge the resources for furnishing a solution of every difficulty in the latter. Hence the same materials which science drags up from the abysses of nature, and with which she assails the Scriptures, become, by proper application, the polished arms with which revelation extends its triumphs. The attempt to array physical nature against the testimony of the Bible, is an effort to divorce what God hath most intimately united. They are the respective parts of an immense whole, and both contain internal proof of their divine Original. The one leads forth the mind from chance and chaos, to the presence of an all-comprehending Intelligence, whose might, and whose wisdom, and whose benignity are impressed upon every thing; and the other carries us upward, and forward to the knowledge of the dealings and purposes of that all-governing Spirit, towards the moral portion of the universe.

The discoveries which have been made respecting the structure of the earth, and the consequent improvement of the science of Geology, have been thought to furnish evidence of the incorrectness of the chronology of the Bible. This science supposes, that our earth must have existed for a much longer time than can be reasonably inferred from the Mosaic history; and that this is proved by the structure and arrangement of the different strata of rocks, by fossil remains, and by the evident indications of changes which have taken place, on or near the surface of the earth.

There is much plausibility in this objection, whatever may be its actual validity and force. And there is great danger that many will be misled by the hasty and confident conclusions which some very eminent and scientific men have drawn respecting it. To these conclusions they seem to have been urged, by the influence of a new discovery of the elements which mingle in the structure of the earth's surface—and to which they evidently gave much more attention, than to the Scripture chronology. The appearances on which the objection is based, are all doubtless undeniable—nor need they be denied, in order to render them entirely compatible with the Scriptures. This, it is believed, will appear from the following considerations:—

1. Geology does not, and can not determine with certainty our chronology. True, it furnishes evidence of the existence, at some period, of various races of animals and species of vegetables, which are no longer known to man, and concerning which, both history and tradition are alike silent, unless, indeed, we may take the testimony of the Bible for some of them. It demonstrates, that there has been sufficient time since the "infant *earth* was rolled together," to congregate and mature the substances, and to perfect the crystalization of the different kinds and strata of rocks—to deposite and petrify the numerous and dissimilar organic remains—to expunge whole races and species from the catalogue of being, and to introduce those which were probably unknown before.

And what does all this prove? Neither more nor less, than that there has been time enough for effecting these things. But how long a period has been required for the performance of these astounding works? The works speak for themselves—but they have never told the number of years, or of ages that were rolled by while they were in progress. "And who is sufficient for these things?" Who is prepared to say upon the authority of the evidence at his command, that even six thousand years are not sufficient to bring about every fact brought to light by the science of geology? Who is so intimate with the knowledge of the revolutions which have taken place on the surface of the earth, during the lapse of sixty centuries, as to determine with positive certainty what has, or has not been done? The utmost that the skeptic can argue from geology against the common chronology, is, that it furnishes ground of *conjecture* that a longer time has elapsed since the earth was, than is generally supposed. But conjectures and facts are different things—and it is believed that the skeptic himself would ask something more tangible than mere conjecture, from any one who should attempt to overthrow even his theory.

All history, except that of the Bible, terminates in tradition, in the middle of our chronology. And yet, that portion which comes within the range of authentic record, furnishes some extraordinary instances of physical change. Mountains have become plains—volcanoes have in some instances exhausted their fires, while in others, eruptions have broken forth where all had been security and quiet, apparently from the creation—islands have emerged from the bosom of the ocean, and, for aught we know to the contrary, the vast continent on which we live; while, on the other hand, broad tracts of land have disappeared, and islands have sunk probably to rise no more. Populous territories have been overwhelmed with inundations, large cities have been buried by earthquakes or volcanoes, and the sand of the desert, or the ever-rolling tide of some mighty river, has engulphed the seat of empire, and the last remains of its deep foundations.

Had not authentic history brought the date of some of these facts so near our own times, are we assured that skeptics would not have disputed the history of the creation, on their authority? Should we not have been told, that some two or three thousand years were insufficient for scattering some of the proudest and most stupendous works of human skill, to the winds of heaven? Nay, that this period could not have admitted of such numerous and important changes in the state of the visible globe? And should we not, in all probability, have been carried back in the estimate of ages, to some imaginary period, many thousands of years anterior to the common date of the creation? Is it not much more than probable, that the very existence of Nineveh and Babylon had been considered among the number of splendid fictions—a part of the creations and machinery of enthusiasm and imposture, if profane history did not sanction and sustain the testimony of the Bible? And had not Homer identified Troy with all our conceptions of fact, and Pliny, or some one else, satisfied us that Herculaneum and Pompei were above ground a few centuries since, what speculations concerning their antiquity would flash upon the pages of geologists? We should be told that the Troad would yet furnish the monuments of ancient splendor—or that Chaldea could still show a brick from the ruins of Babylon, were they not even more ancient than the Mosaic account of the creation admits. But Troy was—and Babylon is no more; and yet their very places have perished in a period less than the half of our common chronology.

In view of these facts—and they may be multiplied to the heart's content of any one—who can say positively that six thousand years are not enough for all earth's changes? Who knows the ways and means by which the aggregation of different masses may have been brought about and crystalized?—or what influence the endless modifications of seasons and climates may have exerted?—or whither the winds and the waves, or some convulsion of the earth, may have transported the products of any given place? Who is prepared to say how many races, or what particular species of animal and vegetable being were known or unknown to primitive man?—how many, or what kinds, lived and perished before human foot pressed the vegetable productions of earth, or the race of man became sufficiently numerous and avaricious to trench upon the prerogatives of its beasts, birds, and even reptiles? We repeat, that conjecture is neither sound argument nor substantial proof, and however plausible, ought not to furnish to any mind a sufficient reason for rejecting important and well-established truth. And were the tables turned, it is scarcely probable that the unbeliever would consider a similar argument of any strength, when brought against his favorite system.

2. Geology, as a science, is in its infancy. The ashes of the distinguished men, to whose talents and industry the world is principally indebted for reducing it to a science, are scarcely yet cold. This fact deserves to be very attentively considered, before any conclusion is drawn, which, remotely or directly, shall have an unfavorable bearing upon the truth of the Scriptures. The charm of novelty is not yet dissolved respecting the developements of this interesting science; and it is highly probable that the inferences which have been drawn by some of its votaries, are extravagant. Facts may be, and often are, discolored and distorted by fancy and imagination; and those which geology for the first time brought to light, may, from their nature, number, and magnitude, be readily supposed to impress the mind with astonishment. Nor is it perhaps unnatural or surprising, that under these circumstances it should be supposed that a much longer period was necessary for the production of visible results in the operations of nature, than more experience and observation will justify.

The scientific reader need not be told, that the process of crystalization is instantaneous. The formation of ice upon water, is a perfect illustration of the manner in which this marvellous work is accomplished. And however dissimilar the form of crystals in different substances, the process is to all intents the same. Now when the materials are properly disposed, the combinations and proportions completed, that process commences its operation. Hence, when such masses as geology denominates secondary or more re-

cent formations, were aggregated by fire and flood, and wherever deposited, the elements of crystalization or petrifaction were instantly at work. And hence, too, what is deemed the work and elaboration of many thousands of years, or ages, may in fact, have been fully accomplished in a comparatively short period of time.

A case in point came under the personal observation of the writer. He was present at a funeral in the village of Sauquoit, Oneida county, in 1822, where on account of a change in the place of burial, the remains of an individual were disinterred. The more fleshy, or rather muscular parts of the arms and lower extremities, were completely petrified—were converted into solid limestone, from which the bones were projecting as if inserted during the process of petrifaction. Hundreds of persons were witnesses of this extraordinary fact. But what we are principally concerned with, is, the *certain mistake* into which the speculative geologist would fall, in estimating the time necessary for the completion of this process. We have every means of knowing that these *identical limbs appertained to a living and amiable woman, only eighteen years before.*

The conclusions drawn by geologists, respecting the earth's antiquity, from the organic remains of extinct species of animals and vegetables, though plausible, are by no means certain. The existence of these does not constitute decisive proof of the position assumed. So far from this, the most that can be inferred from them with safety, is a bare presumption that the earth is more ancient than is consistent with our chronology. But this is not proof, nor can it with propriety be admitted as decisive against the actual chronology of the Bible, or any of its well-established facts. Neither does the existence of these organic remains prove that the state of the globe was only adapted to certain forms of life and modes of being, and which could not subsist under the present arrangement of the earth's surface. Parts may have changed, and we know that they are constantly changing; and this is sufficient to account for these phenomena. Approximated species, both animal and vegetable, would find a comfortable home, where their kindred of a different zone would perish. The change of a morass or fen to a permanent soil, might imbed innumerable multitudes of plants and living creatures deep in its bosom, whence, after petrifaction or carbonization, they are eventually brought forth by the wants or the avarice of man—the objects of his wonder, and perhaps the innocent cause of his skepticism. Climates themselves may have greatly changed—may have become inhospitable, where they were once congenial with races that can abide them no longer. Illustrations of this are furnished in the former and present vegetable productions of several countries—and why not in their animals? A number of causes, therefore, might have operated in the production of the whole mass of fossil remains, without materially affecting even the common chronology. For those parts of the earth which have principally furnished the geologist with matter of speculation, can scarcely be supposed to have constituted a suitable residence for man. The new-born earth might also have put forth an energy in the production of mutations from its latent resources, which by successive efforts have become partially exhausted—hence the affairs of the surface have become more permanent, and important changes, comparatively "few and far between." And when the charm of a new science shall have passed away, geology will become another link in the scientific chain of proof, that the Bible is what it professes to be—a record of divine truth.

3. That the argument from geology against the Scriptures is not conclusive, is proved by the fact that it has not affected the faith of some of the most distinguished geologists, in their authenticity. Were there no other considerations which weigh against the skepticism built upon geology, this fact alone is sufficient to neutralize all its force. For if we must rely on the conclusions of any set of men, those of one class are as much entitled to our confidence, all other things being equal, as are those of another. And in this case, it will hardly be doubted that the intelligence, science, and acumen of the Christian, are fully equal with those of the skeptic. If, then, we allow to each an equal attachment to his respective opinions, and an equal respect for truth and candor, the matter rests, as far as human testimony is concerned, precisely where it did before geology became a science. Hence, after all that has been inferred from it, the authenticity of the Bible is untouched by its discoveries and deductions.

It will probably be objected to this, that there are some facts in the Christian history which show that opinions are not to be decided by the credulity or incredulity of cotemporaries. And that if this were the rule by which to determine matters in controversy, the unbelief of the Jews would be justly construed against the truth of Christianity. And so it would were the cases parallel. But they are not—it being evident in the first place, that they never examined the subject, and were consequently incapable of giving any substantial reason for the rejection of the Gospel. Whereas geology has engaged the close and devoted attention of very many, whose views were never shaken by its disclosures, and whose confidence in the Bible as a revelation from God, has undergone no change. In all instances where a Jew approached the doctrine of Christianity with apparent candor, if he did not go away convinced of its truth and genuineness, he was at least "almost persuaded to be a Christian." And it is equally probable, that when the chronology of the Bible is as diligently investigated as the developments of science, geologists will perceive the accordance of nature and revelation, and the authenticity of the divine record remain unimpeached by their most profound discoveries.

4. Geology furnishes no objection to the chronology of the Bible, however it may be supposed incompatible with that of the church. If it were admitted that the earth's duration far exceeded what is commonly supposed—if all that the geologist can contend for with the least show of reason, were granted—it would not weigh the amount of a grain of sand to the globe, against the Scriptures. Such admissions are not necessarily demanded, but let them be made—and what is the result? It by no means follows, that a chronology based upon the births, and lives, and deaths of successive generations of men, must comprise the whole sum of duration since "the morning stars sung together" on the organization of our system. The Bible does not inform us in any definite terms, that this period embraces the whole time since the "spirit of God moved upon the face of the deep," and brought light out of darkness, and order from chaos. The common chronology is that of man—it follows him through all the periods of his existence, from the infancy of his being down to the present time. But it takes no account of any supposable time, prior to his creation. This is the fact on which geology fastens—concerning which it draws all its inferences—and is the only one which it pretends to sustain against the Bible.

But geology becomes its own assistant in solving the difficulty which it raises. Its developments have forced the conviction upon the minds of all its admirers, that man was the last of the Creator's works. For it is admitted, that among the multitude of fossil remains, those which indicate the presence of man are the last in the scale. And this fact is in perfect agreement with the Scripture account of the creation, in which he is brought forth as the glory and consummation of the system of physical existence. "In him the chain of being is complete." As an animal merely, he is allied to every living creature of earth—as an intellectual and moral being, he is a child of the Deity. And he was manifestly set apart and distinguished from all others, by being brought forth under the last era in the economy of creation.

On the supposition that the whole work of creation was completed in a single week as we reckon time, an immense number of facts are thrown into conjunction which are not absolutely required by the Scriptures. The same general terms in which they describe the process of forming and fitting up the world, are employed with the utmost latitude in respect to duration—with a license, every way *adapted to the nature of the subject.* And can any sufficient reason be given, why this is not also true in relation to the subject under consideration? If when speaking of human life, it is denominated *a day*—if the legal covenant which endured for many ages is called *a day*—and if the dispensation of the Gospel which has already continued nearly two thousand years, is also termed *a day*—what limit may be fixed to its meaning, when applied to a subject whose periods are beyond the reach of human computation?

No reader of the Bible can have failed to observe, that the word *day* is familiarly used to designate any period of time, however indefinite, of which the writer was speaking. Hence, in the Mosaic account of the creation, the period employed in the production of any set of particulars, is denominated a day. But it does not follow from the use of this term, that the author intended to convey the idea of the exact period of time ordinarily measured by a revolution of the earth. There is a great number of passages, in which such an application of its meaning, would be destructive of all harmony and consistency in the text. And as the Christian is under no obligation to limit the word to a literal day in the present instance, so there is no obvious reason, why that meaning and no other should be forced upon his acceptance. Nor does the fact that it has generally been understood to mean merely a day in the strictest sense, oblige any individual, or denomination, to adopt that signification. Each person has the right of putting any construction upon that or any other subject, which comports with his views of consistency, or the dictates of his conscience. And this is done in respect to the fundamental doctrines of Christianity, without any impeachment of the integrity of the different sects, or diminution of the confidence due to the record of divine truth.

But this use of the word day—to signify an indefinite period of time—is not peculiar to any one denomination. It has been adopted as the natural and consistent meaning of the term in its application to the creation, by some of the most distinguished men of different sects—if not as their decided opinion, as one that was at least unexceptionable.* And when the geologist has fully removed all the difficulties which interpose between his theory and the common chronology, he is earnestly desired to test the plenitude of his prowess, in an experiment upon the language of the inspired penman. Does he want more than six thousand years for condensing the materials and completing the structure of the earth?—the first chapter of Genesis will permit him to count as many ages as are necessary for the purpose! Does he desire a succession of eras for the full development of all the processes, and the perfection of each in the scale of progression?—the same chapter grants him seven, and he can scarcely ask for more! Would he have an advance in the scale of being, from inferior to superior, from brute to man?—that identical order is laid down as the rule by which the Deity regulated his conduct in peopling the earth! What, then, does the skeptic want? It plainly is not time, nor order, nor progression, in the Scripture history of the creation. He will then excuse us for saying, that his most obvious want is—a taste and a heart for the truths of divine revelation. And he is battering his weapons and exhausting his strength

* See Drs. Good and Chalmers—Buckland, Jameison; Profs. Silliman and Mather; Bakewell's Geology, and American Journal of Science, vol. xxv, pp. 30–41.

in unavailing assaults upon a rock, which has stood, and will stand, unmoved and unimpaired, amid all the tempests of human passion and imbecility. There is around him a troubled ocean of moral and intellectual nature, which can only be hushed into repose by the power of the truth—that truth, through the instrumentality of the Bible, is, like the spirit of God at the creation, moving upon the bosom of the waters, and will yet impart quiet and peace to all their deep places and to all their bounds.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, FEBRUARY 25, 1838.

JOHN VI: 22-40.

We wish some of our young friends would try such exercises as the one we are now about to present to them. Among the advantages which they would derive from a repetition of such, we may enumerate these:—the exertion of mind necessary, will add to its vigor and ability; every attempt to communicate thought in writing, makes each succeeding attempt more easy and more successful; and, those subjects upon which the mind has been engaged so much as is requisite to being able to communicate its thoughts in writing, and in a systematized and digested manner, are deeply and luminously impressed there, we might say indelibly, and, at least, more so than by any other method. Besides, when the subjects which occupy the mind are those connected with the revelation of Jesus, the Sent of God, it will be a subject of congratulation to every "good and honest heart," that, like Timothy, he, from a youth, was acquainted with the Scriptures, which are well fitted to emancipate us from the delusions, the bondage and bitterness of sin, and to introduce us into the service and kingdom of God's dear Son. To him who may be resolved to try this or some similar plan, we would say, persevere, be not discouraged, for great events have often small beginnings; children creep before they walk, and Rome, the mistress of the world, was not upbuilt in one day. An abundant harvest is certain; therefore, my son, persevere.

The following is, in substance, a letter from one of our young friends to one of his sisters:—"During the unoccupied hours of last week, my dear Harriet, I have been reflecting upon the former part of the sixth chapter of John's Gospel. You will perceive, on reference to this chapter, that Jesus, in commiseration for the multitudes who were continually accompanying him, and who on the present occasion seem to have been destitute of provisions, and probably far from any village where they could be supplied, miraculously provided for them. This miracle and the events of the night subsequent to its performance, are related by Matthew and Mark; the miracle itself by Luke. It is not usual with John to narrate anything which had been previously recorded, but you will see that no one of the other evangelists has added to his account of the miraculous transactions, any notice of the instructive lessons which our Saviour appended to them. Doubtless, it was for the sake of mentioning these that John again noticed a miracle, with which the Christians of his age had already become familiar in the narratives of the other historians of Jesus. In John's narrative, allusion is made to the grass in the place, in a manner some what different from that of the other narrators. Do you recollect the remark of Paley on this subject, upon which father made some remarks in illustration of Paley's acuteness, when we were reading his works?* There is another circumstance mentioned by John, which does not occur in the other memoirs—the effect of the miracle upon the multitude. They concluded that Jesus was indeed the prophet whom Moses had taught them to expect, (Deut. xviii: 15, 18,) and they held a council and made some movements to declare themselves independent of Herod and the Romans, and make Jesus their king. Probably they reasoned in this way—'This is the best proof we have had of this man's power, and his ability to lead and provide for our armies. This must be the Messiah we have been expecting, and now we believe he could really make us an independent and victorious people. Let the five thousand who are here, declare for him; more will soon join us; and under such a Leader we will soon rid us of Herod and the Romans.' This movement could only lead to excite the jealousy of the Romans, and provoke further oppressions; in consideration, therefore, of these evils which would fall upon them, if known to have been engaged in any insurrectionary movement, Jesus kindly put a stop to it by sending his disciples away by the lake, while he himself retired into some recess of the mountain. I have not the least doubt that the disciples were quite ready to join the multitude in this attempt; they had not, even at his death, renounced their hopes of the temporal kingship of their Master. Alas! Harriet, how hard it is for truth to prevail over early-imbibed opinions, and to rise from the outward and material, to the spiritual sense and aspect of religion.

"The blinded multitude disappointed of an opportunity of conferring with Jesus, or even his disciples, go eagerly in search of him in the morning, still entertaining, we may presume, the same views and intentions. When they did find him, their first question was one of mere curiosity, and mark, he makes no reply to it. My curiosity, my dear sister, has been often checked by the recollection of this, and of the answer which Peter received as stated in John xxi: 22. I have thought that were my divine Instructor beside me, he might ask me,—'Are there not subjects of more importance which might better employ your time and thoughts?'—Instead of making a direct reply, Jesus endeavors to turn the conversation to a more profitable subject. He first of all makes them understand that he knew their motive, and that it was a low one. They had not interpreted the late miracle aright, else they would have sought him as a divine Teacher, an instructor in heavenly wisdom, and not as a mere aid and assistant to the gratification of their animal appetites and political ambition. He tells them that there are enjoyments more worthy seeking after, than those which would arise from these sources; so much superior, indeed, are the enjoyments to which he gives the name of 'life eternal,' that they ought to absorb every thought, every desire, and every effort.—Compared with their desire after bodily food and political well-being, their desire after higher enjoyments should be so great that it might even be said that they did not desire the former at all. This corresponds exactly with Matt. vi: 33, to which father has so often invited our attention. I need not give you the thoughts which naturally arise out of each separate portion and verse of the remainder of this conversation, as it will be obvious to you, on reading it over, that Jesus intended to make two impressions upon his hearers. Firstly, he intended to make them understand that the chief thing which God required of them, was to give an unprejudiced interpretation to the miracles which they were daily observing, and to admit and act upon the conclusion to which they would thus be brought, which was, that he to whom this power was committed was that prophet, that king whom God had promised to raise up. This admission would inevitably lead to another, that all the instructions and requirements of this Heaven-anointed or commissioned prophet and king, were authoritative and obligatory. Secondly, Jesus meant to impress upon the audience that, as their God and Father had provided food to supply the wants of their fathers on their journey to the earthly Canaan, so He had also provided for the supply of higher wants—a more relishing, more satisfying food—for all on their journey to the heavenly Canaan. As manna came by Moses, so this better food came by the Messiah, a greater than Moses.

"In the common phraseology about eternal life, heaven, and such like expressions, there is much vagueness if not error. It would be a hard task for even the employers of them to translate them into language used in speaking or writing upon other serious subjects. They are *cant* phrases, and therefore, according to the just reasoning of the elegant Foster, ought to be excluded from good theological writings.* But if I mistake not, Harriet, the too common loose phraseology used in reference to these subjects, conceals a want of deep penetration into 'the things of the spirit.' Read any of the common commentators upon the 27th and 35th verses of this chapter, and consider if you have gained any really exact information as to the meaning. It has lately appeared to me that heaven, hell, salvation, eternal life, etc., are still too much thought of as something future, more than present. To me the reverse seems nearest the truth. To me 'everlasting life' brings, chiefly and primarily, the idea of present complete and enduring felicity. I think of the 'aching void' which all the ordinary pursuits and occupations of life fail to relieve. I think of the insufficiency of fame, wealth, rank, or power to satisfy the cravings of the soul. I think that all these gratifications were made unsatisfactory that man might never rest in his search after happiness, until he had found the infinite good—the everduring enjoyment which arises from communion with God—from harmony with the Supreme, and which is expressed in the common translation by 'eternal life.' I think not, when I hear these words, of a future world, a future enjoyment; I think only of the full-souled, satisfying, and exquisite enjoyments to the knowledge of which Jesus has introduced us. May we find, Harriet, when I return, that both of us know more of these, the only true enjoyments. All others are transient and unsatisfactory. Adieu, my dear sister, adieu. ——."

P. P.

* The observation here alluded to we can not quote in the words of Paley, but the amount of it is this,—The incidental circumstance here noticed, evidently shows that the writer was an *eye-witness* of what he records. P. P.

* See Foster's Essay on the Causes why Evangelical Religion is less acceptable to people of Taste. P. P.

For the Magazine and Advocate.

HYPOCRISY.

BY REV. C. S. HUSSEY.

"The painted hypocrites are known
Through the disguise they wear." WATTS.

Hypocrites (slanderers perhaps excepted) are the most despicable characters on earth, and should receive their unvarnished sentence from every honest man. Why be a hypocrite, when, it is by far easier to possess an upright and honest character, than it is to feign it? "He seems to be what he is not, but is not what he seems to be,"

"He steals the livery of the court of heaven
To serve the devil in,"

and the treacherous devil is so pleased with his consummate dupe, that he exhibits him in all his naked ugliness, to every one of common sense who knows him! Notwithstanding the coat of paint with which his lengthened visage is besmeared, he *can not* but be known.

Oh, the *professor of religion*, who does not *possess* one particle of it, who shuts up the kingdom of heaven against man, who devours widows' houses, or who

"With one hand,
Puts a *penny* into the urn of poverty,
And with the other takes a *shilling* out"—

who compasses sea and land to make proselytes, "how *can* he escape the damnation of hell?"

Look at him. Here is his picture, substantially correct with all its lights and shades, drawn by that "intellectual man," Josiah Gregory, quoted by Dr. A. Clarke. "People of *little religion* are always *noisy*; he who has not the love of God and man filling his heart, is like an *empty waggon* coming violently down a hill—it makes a great *noise*, because there is *nothing* in it."

South Lyndeborough, Mass.

For the Magazine and Advocate.

DECLINE OF UNIVERSALISM.

BY REV. J. POTTER.

I noticed in your paper a few weeks since, an extract from a correspondent on the "decline of Universalism" in western New-York. While we deplore the fact as existing in some portion of this region, it may be well to seek the cause, that we may be able to find a remedy. We remark, in the first place, that the inhabitants of this region are from different States, a common thing in all new settlements. Hence a diversity of feelings and habits are brought together. The accumulation of wealth, constituted the leading motive of the community; little attention was paid by the first inhabitants to religious institutions, and few opportunities have been sought for the cultivation of mutual intercourse and friendship. Under these circumstances, confidence, so essential, not only to the building up, but of holding society together, was feeble. In this state of things, those moral tempests called revivals of religion extended over this country, (where they have been more withering in their effects, perhaps, than in any other portion of New-York,) raising, through excitement, high expectations and hopes; driving some into the church and many into skepticism, and leaving those who had escaped the two extremes, standing at an awful distance apart, like the timid sheep who had escaped the jaws of the voracious wolf with trepidation and fear. When this state of things had passed off, an awful reaction came with all its disappointed hopes and concomitant misery.

In the mean time the doctrine of impartial grace had not been without its friends and advocates, and has been a "light shining in a dark place," and through its happy influence, many souls have been brought from the horrors of Partialism on the one hand, and from hopeless skepticism on the other, to the light of the Gospel of peace and universal salvation. But let it not be forgotten, that the converts to universal grace, have approached the kingdom of heaven with extreme caution, on account of the extravagance and abuse of religion which had been practiced by the dominant sects. Consequently they have been disposed to discard the idea of church organization; some at least have said, "that looks too much like the Orthodox."—Let the subject of the Lord's supper be proposed, and the objection will be raised, that such things are "too much like the Orthodox"—and, again, if meetings are proposed for mutual prayer, exhortation and praise, objections are raised on the ground, that it is "too much like the Orthodox." More to the same effect; but to the above objections there are honorable exceptions. But such reasoning comes, indeed, with an ill grace from Universalists, who value themselves on their clear sightedness in detecting the inconsistencies and false reasoning of others. Take the above for an example, and not only every ordinance, but even religion itself would be driven from the abodes of men; for what ordinance or doctrine is there in the Christian church that has not been abused by ignorant or designing men?—we may with the same propriety, refuse food, on the ground that some men had abused it, and had died of gluttony.

There are many of the doctrines of the self-styled orthodox, which ought to be abominated; but they have given examples of faithfulness and zeal in maintaining religious worship and organization, which are worthy of a better cause, and worthy the practice of every Christian. Universalists as a denomination have been too timid in taking upon themselves the responsibility of a religious profession, and thus have prevented mutual confidence more than has been done by all other causes combined. For this there is but one remedy, and that is, to throw off the garment of false delicacy, and be willing, not only to assume the name of Christian but to put in practice the Christian virtues and unite with each other in a more close organization. Then, and not till then, will each be willing to share in the responsibility which alone will inspire confidence, and each layman will then feel a responsibility in being in his proper place, realizing that he has a duty to perform as well as the preacher.

Dependence is the strongest bond of society—mutual responsibility will constitute mutual or joint interests, and furnish materials by which society can be permanently maintained and held together—an intimacy will be mutually sought, confidence strengthened, virtue promoted and happiness be the result.

He that proclaims to the world the superiority of Universalism over every other religious faith, evidently declares to the world a desire that his opinions should ultimately prevail; and, if sincere in his professions, he will use his influence to disseminate them to the world. Suppose he unites with others of the same mind in circulating a subscription and settling a preacher--are responsibilities lessened or increased by these acts?—Public expectation has undoubtedly been raised, and thereby obligations created to fulfil them;—but in all this who has become more responsible? the preacher has been settled, but is this the end of the whole matter? Some would come to the conclusion, that nothing more was required of the lay members, as the preacher was bound to fulfil his appointments at all events, and so all will be well of course. But are not the obligations of those who settled him, also increased?

The secret spring in all this standing aloof from organization, is the fear of personal responsibility—the fear of taking upon themselves the obligations of the Christian profession. The man pays his *money* for the support of Universalism, but neglects to give his own personal influence by his continued aid and attendance. Does not such a man know that he evinces to the world the greatest disrespect for his opinions, (and also of himself,) of which he is capable; and not only so, but he casts a gloom of discouragement over the congregation; and were he to tax his ingenuity to the utmost, he could not offer a greater insult to the minister. Is the minister bound by any obligation relating to the welfare of the cause, to be in his place? All will answer in the affirmative. For what purpose? To preach to empty walls and vacant seats? If the preacher is bound by his duty to the cause to be in the pulpit, the congregation are bound to be in their seats, by the same obligation. That cause which is worthy of support, should be promptly supported, or be abandoned altogether. To attempt to build up and maintain a healthy and respectable society out of materials who are unwilling to be mutually responsible to each other, is as impossible as it would be to build a fire of icicles.

To the remiss in duty we make our appeal.—Shall the predictions of opposers be verified, and the "daughters of the uncircumcised rejoice?"—May the respect for our own opinions, our own happiness and that of our families—for the bleeding cause of the Saviour of all men, and the well-being of the purchase of the Redeemer's blood, prompt each to commence the work, and by the time each shall have commenced the work in earnest, the result will be triumphant. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

Lockport, January 31, 1838.

REMARKS.

Believing that I know well the tolerant and liberal feelings of Br. Potter towards those who conscientiously differ from him in opinion, and fearing that some expressions he has used may be understood as at variance with his kindly disposition, I presume to add a few remarks.

That a closer, more effective organization is needed among us, I am well persuaded—and that such organization should embrace moral qualifications in every stage, I have long contended—I can not, therefore, be misunderstood on this point. I have also used all my trifling influence to increase social feeling and intercourse, and to render religion more experimental and practical as well as rational, among Universalists. On this subject, also, I do not think my views or feelings can be misunderstood. But it would *seem* (falsely, I believe) that Br. Potter censures all who are opposed to what is called church organization, (meaning thereby church *separate from* society organization,) and the observance of what are called the ordinances, as baptism, eucharist, etc. I would condemn any man who should reject these, *merely* because to observe them "is too much like the Orthodox;" but all who reject them are not of this class—have other reasons for their opposition to them, and believe that instead of being beneficial, they are injurious to any good cause. I am free to confess myself, to a great extent, one of this class. However beneficial the ordinances may be to some, or in particular cases and modes of their observance—nay, even, however free I might be to administer or to partake of them if observed or administered free from objectionable adjuncts and views—yet I do believe that the making of them a *sine qua non*—attaching to them an undue importance—enforcing them as a *duty* obligatory on all, will do far more injury than good—will, in fact, do more injury than the present want of social organization, and practical piety and devotion. For one, I will not consent to attend even as a spectator, where, on their administration, a part of the ceremony consists in lecturing and censuring me for neglecting them! Let those who wish to observe them, do so in peace—let those who do *not* wish to observe them, abstain from their observance, in peace, also. A. B. G.

For the Magazine and Advocate.

LETTER TO BR. T. J. SAWYER.

Dear Brother—Your opponent of past days, and of Maria Monk-memory, the Rev. Mr. Slocum, has lately visited Salina for the purpose of enlightening the people concerning Universalism. He delivered seven lectures in the Presbyterian meeting-house on the difficulties of Universalism, while Br. Barnes, pastor of the very excellent Universalist society in Salina, was absent, South. He commenced on Sunday evening, January 21st, and closed on the succeeding Sunday evening.—The first difficulty which he urged against our faith, was its denial of a future place of punishment. The second difficulty was, the denial of evil spirits, or fallen angels, or devils. The third difficulty was, the denial of a future general day of judgment. The fourth difficulty was, that Universalism denies all responsibility to the laws of God and men, and sanctions every vice committed since the creation of the world. The fifth difficulty was, that it denies the freedom of the will. The fourth and fifth lectures were occupied with an examination of Ballou's Atonement; or rather, in taking disjointed fragments of it, and like a school-boy, throwing spitballs at them. The sixth lecture was an abortive attempt to set aside the strong passages which prove the Restitution. The seventh lecture was occupied with recapitulation, unjustifiable slang against Universalists and their preachers, and was closed by an earnest request to his congregation not to hear my lectures, but to keep away from my sophistry. Suspecting, however, that his people would look upon this request as the offspring of fear, with dog-like courage when retreating, he declared that he was not afraid to meet every Universalist preacher in the United States.

By the request of our friends in Salina, I visited that place, and on the eve of Tuesday, January 31st, commenced a course of seven lectures in defence of Universalism, in the Presbyterian meeting-house, which was very liberally and kindly granted for our use. In the first lecture, the difficulties of endless misery were pointed out. In the second, the passages urged against our faith,

were examined. In the third, the doctrine of punishment was considered. In the next three, the direct proofs of our faith were advanced. And in the last, its moral influence was set forth. In these lectures, the prominent objections advanced by Mr. Slocum were met; while it was shown, that his descriptions of Universalism were mere caricatures, or dreams of his own imagination. The lectures were well attended; much better than were Mr. Slocum's--while many of the Presbyterians did themselves and us the justice to hear the defence throughout. The whole affair has resulted in much benefit to the cause of Zion—many minds have been brought to ask themselves whether these things are so—inquiry has been awakened, and truth has been strengthened. And I may safely, in behalf of our good friends in Salina, return Mr. Slocum thanks for his attack; though it must, peradventure, be said to him, as Joseph said to his brethren, "but as for you, ye thought *evil* against me; but God meant it unto *good*."

While Mr. Slocum's lectures were in progress, a very gentlemanly letter was addressed him by Br. Sanderson, requesting his notes, that they might be publicly reviewed in the village of Salina. A letter was also forwarded to him from me, requesting him to attend my lectures, pledging myself that he should have ample time to reply to whatever he considered contrary to truth. In regard to both these letters, he preserved a contemptuous silence, thus giving us a practical commentary upon the sincerity of his declaration, that he had *no fear* in meeting Universalist preachers!!

Mr. Slocum descended to anecdotes, stale stories, and, as I should judge, apocryphal declarations, in order to substantiate his charges. He affirmed that Universalists often renounce their faith upon a death-bed; and he declared that he had been instrumental in altering the belief of a Universalist young lady in her last hours. He also affirmed that Universalism was not a good anchor in times of danger—and to illustrate this affirmation, he told of an individual, who was noisy in his Universalism, being upset either in the North or East river, and remaining in the water an hour or two, holding to the side of his boat, when, on being taken out, he confessed that his Universalism was all washed out of him. He also affirmed, that Universalists were evil-doers who waxed worse and worse—to prove which, he said that he was turned out of doors five times in one day while distributing Bibles in a place not over fifty miles from Salina. These stories were told without proof, names, dates, or definite circumstances; and as he refused to give more satisfactory statements concerning them, or rather, when addressed by me, preserved a profound silence in regard thereto, I think that we may class them with those things which are not true. And certainly, if he was turned out of doors five times in one day, every one will admit, that he must have been very unruly to deserve such treatment, and especially for five successive instances.

He mentioned his debate with you, and said that he had been treated like a gentleman by you, at the time he delivered fourteen lectures on the subject in New-York—which lectures, he said, were attended by a signal blessing; though on which side, whether of Universalism or Partialism, the blessing was found, he did not say. He also said, that you honorably acknowledged to him, that you could not set aside his arguments, and that the Universalist society in New-York thought so much of him, as to take up a collection for him, which he refused to take, and accordingly threw it back to them. (I give the sense of his statements, but not his words.) In addressing this letter to you, my object is, to get you to write a short letter in regard to these things, for the purpose of furnishing the inhabitants of Salina with information concerning them; as they, not having had means of such information, remain in the dark as to the truth of the matter. And, I trust that you will do so, if it should not be too great a trespass upon your time. GEO. W. MONTGOMERY.

Auburn, February 14, 1838.

LETTERS TO ROBERT OWEN.

Willing that good may be done by any one, whatever his views—and believing with the venerable writer of the following letters, that the rightly educated in science and in morals, are more likely to embrace Christianity and be ornaments of society, than the neglected, the ignorant and the uncultivated, I have consented to publish the following letters, although dissenting as widely from the views of the writer and Mr. Owen, on the practicability of the community system, as I do with the writer, from Mr. Owen's theological views. In my opinion, Mr. Owen's views of society can only be carried into effect under a *despotic* system of government—where one man's self-esteem and acquisitiveness shall be allowed arbitrarily to overrule and govern those of all the others. So that the nature of man must be changed, or the system fail just in proportion to the individual liberty granted by it.

But even admitting the system, in itself, to be adapted to the selfish, social, moral and intellectual powers of man, it can never be successful, so long as the *religious* faculties are not presented with something for *their* perfect gratification in accordance with the others.—Even Mr. Dudgeon acknowledges, that skepticism, or infidelity, is *dis-social* in its very nature and operations—consequently opposed to any social system—that this was the rock on which Mr. Owen has hitherto split his barque. Is *no* religion any better than skepticism and infidelity, that he hopes to succeed on the plan he now proposes? I fear not. I fear this scheme, should it be commenced, will fail as miserably as all that have preceded it. I fear it for the sake of the poor children, who will thus miss a good education and preparation to fill their place in the world; for that they will *remain* in the community where they were reared, after they have attained manhood and received *liberty* to depart, I no more believe, than I believe that Rasselas, as drawn by Dr. Johnson, is a libel on the wishes of the human heart. However, here are the letters—they speak for themselves of the views, as well as of the faith, benevolence and Christian charity of their writer. A. B. G.

For the Magazine and Advocate

LETTERS

From Thomas Dudgeon, of New-Hartford, Oneida county, New-York, to Robert Owens, Sen., Esq., of New-Harmony, Posey county, Indiana.

LETTER 1.

12th January, 1838.

DEAR SIR—The first time I had the pleasure of meeting you, was at your own home at New-Lanark, in Scotland, on the 2d of March, 1821.—On that occasion you made me a present of your publications on the New Views. After a careful perusal, I became a convert, as much so, perhaps, as one professing a belief in Christianity could be, to publications which rejected the Divinity of Christ. Many years ago I called on you at your lodgings in one of the Squares in the west end, London, and have occasionally heard of your unremitting and zealous efforts in the cause of humanity. About fifteen years ago, and previous to my leaving Scotland, being convinced that all appeals to kings and rulers had been (and in the present deplorable state of mankind, would be) fruitless, I projected a Seminary for orphans, founded on a conviction that nothing but early and good education, under favorable circumstances, could alter the moral condition of man. But owing to slender pecuniary means, perhaps my own incapacity, and the counteraction of prejudices in my domestic circle, I was not able to make even a commencement. However, I am not yet without hope that, old as you and I now are, we might still lay the foundation of progressive practical morality, trusting as I at least do, that the Creator might stir up means for its final accomplishment.

If fifty or a hundred illegitimate children under two years of age, were associated under your sole and exclusive management, with a few very *select* assistants, and located on a piece of good land, devised to them and their heirs in perpetuity, such an association would afford an opportunity of making a fair trial. I would prefer illegitimate children, because there would be less risk of the after interference of their parents. Perhaps the only conditions on which persons of different religions might co-operate in such an Institution as that alluded to, would be, that no religious doctrines or creeds of any kind should be taught to the members under 20 years of age; and of course, that nothing should be taught contrary to moral obligation. I allude more particularly to the case of the members entering into a marriage agreement:—fidelity in the broadest sense of the word, being, as you well know, paramount in all contracts, and in none involving weightier consequences than that of marriage.

You must now suffer me to speak a little of myself. Being sixty years of age, my usefulness, in a worldly sense, is past, excepting in such things as gardening, feeding silk worms, and tending bees. I have fifty acres of unencumbered property in this town. My wife and family, with it and my other property, can support themselves; and if it should please the Almighty to make me an instrument in the lowest capacity, to teach little children to do His will as contained in the Book called the New Testament, I would most willingly devote my few remaining years to the task, either in this country, or in Britain. And it is unnecessary to say that, excepting yourself, I know none with whom I could associate in prosecuting with hopes of success, so delightful a duty. In the matter of political institutions, *perhaps* this country would be preferable to Britain for the safety of a first experiment, but in the latter, better and more intelligent assistants could be much more easily obtained than here. Perhaps your sons would be the most suitable of any. I should require no compensation for my services, except the plainest food and clothing, and my travelling expenses to the Institution.

It is possible that you may desire to know why I left Scotland about six years ago. It was briefly this—I had been instrumental in 1818, of bringing before the public, the distressed situation of five hundred tenants effected on the Stafford Estate, in Sutherlandshire. I was dragged into litigation by the parasites of that powerful family, and I was apprehensive of a continuance of similar persecution, and ultimate ruin.

Whatever may be the result of this letter, I hope I have done my duty. And I remain with the greatest sincerity and respect, etc., etc.

LETTER 2.

20th January, 1838.

HONORED SIR—Although I know that you neither court nor value praise or honor, my Master desires us to give "honor to whom honor is due," and truly and sincerely, in my opinion, there is none to whom more is due than to yourself. Being ignorant of your address, I wrote you a letter a few days ago through your son Robert, addressed New-Harmony, Posey county, Indiana, and being very doubtful of its reaching him, I have sent a copy of it to Scotland, so as you may see it, perhaps in the Perth or Edinburg newspapers, or possibly in the Inverness Journal.

Since the year 1821, I have been more and more, as years increased, a convert to your admirable Views. It has occurred to me that, with equal benefit to your views, and to my own, which I think *essentially* the same, and with your permission I might publish at present, with good effect, another edition of those your works, which you kindly presented to me on the 2d of March, of that year.

You are a lover of candor, and I know that you will follow truth wherever it may lead us. I trust and hope that these are also my principles—my Master grant that I be not a self-deceiver! I propose to write in foot notes, commentaries on your works alluded to, namely "A New View of Society, 4th Edition, 1818, Report to the county of Lanark, 1821." As truth, and a fervent wish that an experiment of your plan should be instituted immediately, are my only objects, the com-

mentary shall be a free one. But it will be drawn by the warm heart and hand of a friend to Jesus Christ, and to Robert Owen. As we are now old men, there is no time to lose in prosecuting both objects.

You may possibly recollect that, I more than once expressed my opinion in love to you, that your light had come, *unknown to yourself*, from HIM, and that you had happily adapted it to the present state of the civilized world. He says faith is a gift, and that few have received that gift; both you and He tell us distinctly that charity is greater than faith or hope. HE, 1 Cor. xiii: 13. You *passim*. Both of you condemn Sectarianism, religious persecution, and intolerance in every shape. And how often both have enjoined us to LOVE ONE ANOTHER it is impossible to enumerate. This is the rock of ages on which man is to be made rational, moral, and wise. Referring to my letter above alluded to, I am, with the highest esteem and regard, etc., etc,

HERALD OF TRUTH.

THE CAUSE IN WESTERN NEW-YORK.

Not the least among the evils which embarrass our cause in western New-York, may be reckoned the inefficient organization of societies. I have observed, that in most cases, the organization recognizes merely the letter of the statute law. Seldom have I known any written compact adopted, binding members to a faithful discharge of those duties, which relate to their permanent welfare as a society, and the cause in general. What objection can be urged against such a compact? Certainly no reasonable one. What is the ostensible purpose of religious societies? is it not to improve in an associate capacity, those religious privileges, which can not otherwise be conveniently enjoyed? Why, then, exclude the very thing which is the soul of your existence? Is the advancement of religious truth the primary object? Why, then, refuse to own the rules of those, on whose word your faith is predicated?

In your political conventions, you enthusiastically adopt resolutions, pledging, at the same time, your fidelity to them. Are you ashamed to do as much for the cause of Christ? what reason have you to do the one, that is not binding on you to do the other? An organization which merely complies with the statute law, is virtually a rejection of the very thing, for the good of which the society professes to be organized.—We can not but suspect that there is some unworthy motive concerned, when such a meagre organization occurs. If it has taken place only to more effectually oppose other sects, it had been good if it had not been born. Such an object is farthest imaginable, from the work which Universalists have to do.

If any thing, contrary to the commands of Christ, and of his apostles, was proposed, then might there be an unwillingness to our measure; but to acknowledge Christ as our Master, and his religion as the object of societies, and then refuse the salutary discipline which that religion affords, is to me a paradox of the worst kind. Why, men and brethren, look at it! Does your conscience approve your course?

Let the duty of each member of your society, as such, be prescribed. Then will you understand what you are to do; then will you understand each other; then will you know what to expect; then will you prosper, and not till then. It is not my design to suggest here what is a proper organization; every society must do what they, in their wisdom, conceive to be best? at another time I will give my views on this subject.

Every person, it is said, knows what his duty is.—This may be, but are there not duties wholly of a conventional character, as sacred and binding as those of an individual nature? There are, and we are summoned to obey them. Let the conference which has been called at Pavilion, be attended by our friends generally, and then let us see what can be done. G. S.

CONFERENCE AT PAVILION.

I wish to call the attention of our brethren, laity and clergy to this conference. We are expecting that something will be done, to more effectually advance the cause, in our western and southern counties. From these sections therefore, a very general attendance is expected. Do, brethren, give your attention to this matter at this time. Let there be a throng, whose united voices, shall reanimate the drooping, and revive the dead. The absence of any ministering brother, particularly, living within counties mentioned, will be exceedingly regretted. G. S.

A GENERAL CONFERENCE of the western and southern counties of this State, will be held at Pavilion, Genesee county, commencing on Tuesday, February 27th, for the purpose of devising and carrying into operation means demanded by the situation of the cause.

G. SANDERSON.

N. B. It is confidently expected that all our ministering brethren in the southern and western counties will be present. G. S.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, FEBRUARY 23, 1838.

TO YOUNG WRITERS.

There are many persons whose ideas are very excellent, but who, for the want of a little care and practice, express them weakly or awkwardly on paper. I have thought that a few brief hints might aid them very much, and, by encouraging them to practice the art of committing their thoughts to paper, not only lead them into a useful and pleasant acquisition, but benefit the public through them.

1. When a subject of more than ordinary beauty or importance occurs to you, commit it to paper very widely ruled, in the words and phrases that come most readily to mind, and in the order in which its several thoughts occur. Now you have the subject.

2. Look over it, and see whether the several portions of the subject most naturally and easily follow each other, and *number* or otherwise mark their place, on the sheet, until you have all the parts arranged in regular order. You now have the divisions, and the order thereof, of the subject,

3. Examine the first sentence, and see if there are any improper words in it—by which I mean, not only uncouth terms, and abbreviations, as can't, won't, etc.; but words which do not fully, or clearly express your meaning. Strike out all such, and think over in your mind those you would substitute, (selecting the most expressive and plainest, as well as smoothly sounding,) and insert them above those you have crossed out. You now have the proper words.

4. Carefully examine the order in which the words follow each other—imagine how you would *speak* your subject to a parent, or a teacher; or try to remember how they occur in similar sentences in some good authors. Having ascertained their proper dependence on each other, and how they will best convey your meaning unbroken, without concealing or weakening the most important idea in each sentence, *letter* or otherwise mark them, so that you may know in what order they should be arranged. You now have the order of all the sentences and all the words.

5. If you have made many erasures, interlineations and other marks, it will now be necessary to copy off what you have written. In doing this, see what alterations are necessary in the connectives and particles (small words, as of, with, and, or, but, etc.)—also in the terminations (as—ing, ant, ly, ry, etc.)—in order to accommodate the changes already marked in the order of the words and sentences. When copied, look over the whole article once more, strike out all unnecessary words or sentences, and add those you yet find necessary to express your meaning, and make such other improvements as your mind may suggest, in order to render the article a perfect transcript of your best and chasest thoughts on the subject.

6. One caution here.—Be not too hasty in rejecting what is already written, or in adopting what at first view, may *seem* an improvement. Read the whole connection *with*, and then *without* the alteration, and see that it corresponds with the rest of the article. ALSO—endeavor so to regulate the order of your thoughts, that the sentences or paragraphs may keep improving in interest, beauty, or strength to the close—and, in the language of Dr. Witherspoon, altered so as to apply to *writing* instead of *speaking*—"Be sure never to begin, till you have something to write; and always be sure to quit, when you are done writing"—i. e. when your subject is neatly closed. Many a piece loses all its effect, by having a dull, prosing draining of the *grounds*, after all the *clear liquor* has been drawn off!

7. Having thus corrected your article, copy it off in a neat, clean, fair hand, and submit it to the inspection of a father, mother, or some kindly elderly person of your acquaintance, in whose judgment you can confide, and whose affection for you will lead him or her to point out all its defects, and teach you how to correct them.

8. Another caution.—Never seek your model in the editorial of the Magazine and Advocate—they are too often written because they *must* be written, to be according to any rules its Editor may give for the use of others. Doctors, you know, never take their own medicines!

The above may seem a laborious mode, but it will soon become easy, and will well pay those who practice it, by their improvement. Gibbon wrote over the first parts of his Decline and Fall of the Roman Empire, about half-a-dozen times; and Goldsmith owes all his celebrity as a poet, to frequent and careful corrections and transcribings. He wrote but little, but who would not wish to write as well!

This is enough for one lesson—in a future number I will add a few further directions. A. B. G.

PHRENOLOGY.

The system of mental and moral philosophy, known by the name of "Phrenology," is one, upon which to remark is harping upon a theme, almost as trite, perhaps, in the newspapers, as the subject of a temperance address, or of a fourth of July oration. Yet, although frequent allusion to these things has made them somewhat wearisome, the principles which they involve should never be unknown or forgotten.

So with Phrenology. It has been much before the public these few years past, in one shape or another, until the eyes and ears of many have, possibly, become disgusted. It may be, therefore, that *our* readers are weary of the topic, and would rather that we should occupy these columns with a dissertation upon some other subject. But we trust that they will excuse our frequent recurrence to it, when we tell them—that we consider the principles of Phrenology of great importance—that if rightly understood and practiced, its public and private utility will be great—and that it is a science which has as yet comparatively few defenders, and therefore we would that it should have a hearing and a prominent place before the community.

With these preliminary remarks, we would say, that our object in speaking of Phrenology at this time, is to enter our protest against the manner of propagating a knowledge of it, which is pursued by some. There are those who traverse the length and breadth of our land, telling people their characters by feeling of their heads, and who thus degrade the system to a level with the performances of a dancing bear or of "the learned pig." Many people, we presume, regard Phrenology as a kind of fortune-telling jugglery, being of the same stamp with nosology, chiromancy and wizzardism in general. So much for the favor which itinerant bump-feelers confer upon Phrenology!

Let us be understood. We do not deny that Phrenology professes to decide upon character by the configuration of the head—health, education, temperament etc., being taken into consideration—this is one of its great doctrines, and, indeed, the exactness with which true Phrenologists have been enabled to pronounce upon individual character under various circumstances, is, we deem, an unanswerable argument in favor of its truth. Neither do we object to lectures delivered in our towns and villages by travelling lecturers, who are men really acquainted with the principles and the application of the science—men capable of illustrating, defending and improving the yet crude system. Neither are we opposed to the examinations of the organs upon individual heads, when performed by such men for the purpose of illustrating their lectures, of convincing or endeavoring to convince the skeptical, or even of satisfying occasionally, private curiosity. Persons of science will, of course, or should, so treat the science as not to degrade it in the eyes of scientific individuals who do not believe its doctrines. These we are not objecting to. But we *are* objecting to those who possess but a superficial knowledge of the system, and that more craniological than phrenological, and go before the public as lecturers upon, and expounders of the science.

Here are some of the evils of this practice. In their decisions upon individual character, they as often, perhaps, hit wrong as right, ay, perhaps oftener, and the uncandid and the ignorant call all the mistakes of their lack of knowledge, carelessness or vanity, evidences against the truth of Phrenology itself. Again, scientific men, those whose influence and knowledge would be of powerful avail if enlisted in favor of Phrenology, become disgusted with these exhibitions of it, and refuse to examine into its principles, and thus their aid, so much needed, is lost to it. Again, the public become so wearied with it from what they have previously seen and heard, that they refuse to come near the lectures of one qualified to explain and defend the science, when such an one does appear. Thus Magazines and Reviews carricature and ridicule it—scientific men laugh at it and treat it as a humbug—the credulous on the other hand, look upon it as a sort of weird mystery—the great mass of the people who should be enlightened by it, remain in ignorance of it, or view it through false mediums—and the real objects of the system, in reference to philosophy, education, morals and religion are almost wholly lost sight of.

Now we do beseech those who would be informed concerning Phrenology, not to look for light upon the subject from the superficial lecturers who travel here and there. Scientific Phrenologists are generally well known, and are the proper persons to look to for information in regard to the system. But we venture to predict, that you will find such rather averse to the feeling of heads. Spurzheim taught them better. We also hope that inquirers into Phrenology will look upon it as something superior to a mere theory of bumps.—We would say to them, study the living head. Read Gall, and Spurzheim, and Combe, and Macnish. Form societies—take journals devoted to or treating of the science—gather together casts, busts, masks, charts, etc.—and bring into your regular meetings the products of individual information. By these and any other practical means, learn thoroughly the theory and the principles of Phrenology. When that theory and those principles are better known, and understood, and practiced upon, then will Phrenology assume its true dignity and importance, and be regarded as one of the greatest and most beneficial discoveries of modern times. E. H. C.

UNIVERSALISM.

In Richmond, Va.—It appears that the doctrine of God's impartial grace must be gaining ground in this section, as its opponents seem to attack it covertly, without allowing its friends an opportunity for defence. We have received a closely printed pamphlet of 12 pages, entitled—"The Faith of Universalists: Being a defence of this denomination of Christians and their views, against an abusive article published against them by Rev. William S. Plumer, in a paper edited by him, entitled, the 'Watchman of the South,' of the 28th of December, ult., who declined publishing a reply, or correcting the gross misrepresentation. By the committee of the First Independent Christian Church, Richmond, Va."

The meeting which appointed this committee was held January 21st, at the close of public service—R. Poore, chairman—and the committee consisted of R. Poore, S. S. Saunders, and W. W. Dunnavant. The pamphlet contains a statement of the facts—that Mr. Plumer, pastor of the first Presbyterian church in Richmond, published an article classing Universalism with infidelity, representing the former as worse than atheism, and declaring that it held forth endless bliss as the *reward* of the thief, robber, assassin, pirate, liar, perjurer, fornicator and adulterer! A mild letter, correcting these foul misrepresentations, was sent to Mr. Plumer for publication; but it not appearing or being noticed for two weeks, a polite note was sent him, requesting its return, if he had made up his mind *not* to insert it. It was returned, in silence! Then follows a full statement of the organization of Universalists—that the Bible, only, is their creed—and giving an outline of their views, similar to the General Profession of Faith, Covenant, etc., published a few years ago by the Universalist church in Utica. This is followed by a general reply to several classes of objections urged against Universalism, and a brief list of many eminent men who in former ages held the sentiment. It can not but be that this candid appeal to reason and the Scriptures will have a salutary effect on the minds of candid and rational people, aroused to examine the subject, by the ungenerous, one-sided conduct, and unfounded calumnies of our opposers.

Buffalo.—An esteemed friend informs us that the society in Buffalo is increasing in numbers, and is well pleased with the labors of Br. Pickering in building up the cause of the Redeemer.

Scipio, Cayuga county.—Br. H. Boughton writes us, that the cause of truth is going forward there with as much rapidity as could be expected. He says—"I have labored here between two and three years, and have had all those difficulties to surmount, which, I suppose, beset the pathway of every young minister of the Gospel—such as prejudice, want of confidence, and scarcity of friends. But, thank God! times have somewhat changed—prejudice has been removed to a great extent, confidence has increased, friends have multiplied, and we have now the amount *raised* for building a house of worship—a deed obtained for the lot, and next Saturday (27th January) a contract will be consummated with a mechanic for building it." God prosper the good work, and continue to bless our brother's ministry.

St. Lawrence county.—Br. Sias informs us, that during his recent tour in this county, he found the cause in a prosperous state. He says—"the labors of our faithful brethren in St. Lawrence county, have been blessed, indeed. The practical influence of Universalism has been particularly enforced, and thus the superficial and merely speculative believers have been led onward into the practical application of their faith, and filled with the joy and rejoicing of obedience to the Gospel of Jesus." I am persuaded that no man can be considered as firmly rooted and grounded in the principles of the Gospel—nor even secure and unwavering in his belief of Universalism until he has practiced it—perceived and felt by happy experience, its perfect adaptation to the whole nature, condition and wants of man. Such a Universalist is proof alike to the terrors of Partialism and the doubts of skepticism.

A. B. G.

Agents in Philadelpaia.—Subscribers in the vicinity of Philadelphia city, may pay to Br. A. C. Thomas, 130 Walnut-street; or to Br. S. W. Fuller, 133 Vine-street. G. and H.

CONFERENCE AT WORCESTER.

In our last, the question was asked whether we should publish the notice of a conference at Worcester, notwithstanding the one already published of a conference at Burlington Flats. In the absence of Br. Grosh, who has gone to the last named conference, we would inform our readers that we have received a letter from Br. Whiston, in compliance with which we publish the following notice. E. H. C.

Conference.—There will be a conference held at Worcester, Otsego county, on Wednesday and Thursday 28th of February and 1st of March. Preaching may be expected three times on each day.

O. Whiston.
E. E. Guild.

To Correspondents.—We learn that some of our money flush farmers and others are "salting down" New-York Safety Fund bills, believing that they will be as good at any other time as at the present. Now we poor Editors and Publishers are fain to spend faster than we can get them, and to buy more at an advance of 6 or 7 per cent, on Eastern bills, in order to meet some of the payments that are continually falling due—for we can not meet all, even then. But I will tell you how we imitate our great capitalists. Next Spring and Summer will, we fear, be a scarce time for communications. So we "salt down" some of those you send us, which we believe will keep till that time. This will account in some cases, for the non-appearance of a few of the articles you may send us. We would put away more, but the demand for *present use* will not permit.

A. B. G.

ITEMS.

Richard Quinton, of Berlin, Illinois, is informed that we have received no communication from J. B. Broadwell, for more than two years.

Br. Perry, Reading, will please do as he suggested.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. Biddlecom at Hartwick, and at Hinman's Hollow in the evening—Br. Bullard at Libertyville and at Ithaca in the evening—Br. W. Rounseville at McLean and at Groton Hollow in the evening.

There will be preaching on the first Sunday in March, by Br. Sias at Perch River—Br. Foster in Constantia—Br. Martin at the school-house at the New Bridge at 10, A. M., at Clay Corners at 2 P. M., and at Cold Spring Settlement in the evening—Br. M. B. Smith in Clinton, and in Hampton in the evening, on the Parable of the sheep and goats—Br. Grosh in this city; subject for the evening, Mark ix: 43-48—Br. Sias at Perch River—Br. Bullard at Tully and at Lafayette in the evening (instead of March 11th)—Br. Rounseville at Cortland and at Truxton in the evening—Br. C. B. Brown at the Court-House in Pulaski—Br. Goodrich at Preston Corners.

There will be preaching on the second Sunday in March, by Br. Biddlecom in Stockbridge and Br. Woolley in Marshall, and in the evening at Oriskany Falls—Br. C. B. Brown at South Onondaga, and in the evening at the Baptist meeting-house on South Hill—Br. Waggoner at Carthage and at Lowville in the evening.

Br. Sias will preach on the evenings of March 5th, at Theresa, 6th, at Oxbow, 7th, at Sommerville, 8th, at Foster's Settlement, 12th, at Boilston as Br. Baker may appoint, 13th, at Orwell as Br. Fox may appoint, 15th, at Mannsville.

Br. Waggoner will preach on the evenings of March 4th, at Trenton Falls—5th, at West Martinsburg—6th, at Burrville—7th, at Adams village—8th, at Ellisburg.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

C L, Camillus, for self, W T, and S D—P M, Denmark, for L P and J F—Rev. O W. Fowler, for J G—T H, Lodi, (Ills.) for self, T E, J T, and J V—P M, Elba, for J G—S B W, Cobleskill for G T—S P, Newburg, (Ills.) for self and J L— P M, Barre Centre, for T S B—P E, Utica, (Mich.)—Rev. G W M, Auburn, for F M, and C H A W—J B M, Plato, for self, P H Jr, and J D—E T, Louisville—P M, Geddes, for G H D—P M, Middleport, for L S, and D W—Rev. W B, Cortlandville, for B H, A G, C W, and A F—P M, Lodi, (Mich.) for self, L L B, and D H—J K, Belvedere (Ills.) for self, and S P L—P M, Cooperstown, for J W C, S M, and E B—G C, Louisville, (Ky.) for self, W O, E A and J M S—Rev. L P, Panama, for sundry subscribers—P M, Willoughby, (O.) for J W, and G and S—Rev. C H, Royalton, for J W, L J B, H S, S H, S R D, and C P N—M H G, Avon—P M, Cortland Town, for self, and J A.

POETRY.

There is a breathing of delicate and beautiful thought through the following lines, and, though exhibiting the traits of a young and inexperienced writer, they contain, in our opinion, the buddings of poetic excellence. They will possess an additional interest to our readers, when we inform them, that they are the production of a young lady in delicate health. The following and other articles which we have from the same pen, were not intended, when written, for publication. We trust, if it be His will, that the writer may be spared, to teach us and many, through the hallowed medium of poetry, "the beauty of holiness," and the things of peace. E. H. C.

For the Magazine and Advocate

LINES.

"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

With joy I leave the heartless throng
Who follow pleasure's train—
To share with them the mirth and song
Will ever be in vain.

Oh, I can ne'er be happy, where
No kindred soul I find—
Where all is false as meteor's glare,
And rude and unrefined.

When I amid the dancers stand,
Where hearts are light and glad,
'Tis I alone, of all the band,
Whose thoughts are drear and sad.

Gay forms move on before my sight—
I hear sweet music's tone,
And 'mid the melody and light,
I feel I am alone!

I've heard the voice of flatt'ry long,
But oh! it does not please.—
I'll listen to the low, sweet song
Borne on the evening breeze.

And, when I hear its magic tones,
'Twill calm my troubled breast—
'Twill whisper softly of a home,
Where all the weary rest. L. H. W.

Gainesville, 1837.

FAITH AND HOPE.

One morning, as the sun arose, two spirits went forth upon the earth.

And they were sisters. But Faith was of mature age, while Hope was yet a child.

They were both beautiful. Some loved to gaze on the countenance of Faith, for her eye was serene, and her beauty changed not: but Hope was the delight of every heart.

And the child sported in the freshness of the morning; and as she hovered over the gardens and dewy lawns, her wings glittered in the sunbeams like the rainbow.

"Come, my sister," she cried, "and chase with me this butterfly from flower to flower."

But her sister was gazing at the lark as it rose from its low nest and warbled among the clouds.

And when it was noon, the child said again, "Come, my sister, and pluck with me the flowers of the garden; for they are beautiful and their fragrance is sweet."

But Faith replied, "Nay, my sister, let the flowers be thine; for thou art young, and delightest thyself in their beauty. I will meditate in the shade, till the heat of the day be past. Thou wilt find me beside the fountain in the forest. When thou art weary, come and repose on my bosom.

And she smiled and departed.

After a time, Hope sought her sister. The tear was in her eye, and her countenance was mournful.

Then Faith said, "My sister, wherefore dost thou weep, and why is thy countenance sad?"

And the child answered, "Because a cloud is in the sky, and the sunshine is overcast. See, the rain begins to fall."

"It is but a shower," Faith replied; "and when it is over, the fields will be greener and the flowers brighter than before."

Now the place where they sat was sheltered from the rain, as it had been from the noon-day heats. And Faith comforted the child, and showed her how the waters flowed with a fuller and a clearer stream as the shower fell.

And presently the sun broke out again and the woods resounded with song.

Then Hope was glad and went forth to her sports once more.—

After a time, the sky was again darkened. And the young Spirit looked up, and, behold! there was no cloud in the whole circle of the heavens.

Therefore Hope marvelled, for it was not yet night.

And she fled to her sister, and cast herself down at her feet, and trembled exceedingly.

Then Faith raised the child, and led her forth from the shade of the trees, and pointed to the sun and said,

"A shadow is passing over the face thereof, but no ray of his glory is extinguished. He still walketh in brightness, and thou shalt again delight thyself in his beams. See! even yet, his face is not wholly hidden from us."

But the child dared not look up, for the gloom struck upon her heart.

And when all was bright again, she feared to wander from her sister, and her sports were less gay than before.—

When the eventide was come, Faith went forth from the forest shade, and sought the lawn, where she might watch the setting of the sun. Then said she to her young sister,

"Come and behold how far the glories of the sunset transcend the beauties of the morning. See how softly they melt away, and give place to the shadows of night."

But Hope was now weary. Her eye was heavy, and her voice languid. She folded her radiant wings, and dropped on her sister's bosom, and fell asleep.

But Faith watched through the night. She was never weary, nor did her eyelids need repose.

She laid the child on a bed of flowers, and kissed her cheek. She also drew her mantle round the head of the sleeper, that she might sleep in peace.

Then Faith looked upwards, and beheld how the stars came forth. She traced them in their radiant courses, and listened to their harmonies, which mortal ear hath not heard.

And as she listened, their music entranced her soul.

At length, a light appeared in the east, and the sun burst forth from the portals of the heaven.

Then the Spirit hastened to arouse the young sleeper.

"Awake, O my sister! awake!" she cried. "A new day hath dawned, and no cloud shall overshadow it. Awake! for the sun hath risen which shall set no more!"—*Miss Martineau.*

NATURAL LAWS.

The following extract, showing the necessity of understanding and obeying the laws of nature, is taken from Combe's Moral Philosophy.

Although the natural laws act independently, in the manner pointed out in the immediately preceding lecture, certain relations have been established among them, which tend to support the efficacy and authority of the whole. Obedience to each law increases our ability to obey the others, and disobedience of one disables us to some extent from paying deference to the rest. The man who, by obeying the physical and organic laws, preserves his body in vigorous health, is thereby better enabled to obey the moral and intellectual laws: he is rendered capable of laboring for the necessaries of life, a sufficiency of which is indispensable to the due action of the higher faculties of the mind. In like manner, by obeying the intellectual laws, in studying the constitution of ourselves and the material universe, and the relations which subsist between them, we enable ourselves to obey the organic and physical laws to a far greater extent than would otherwise be possible. In short the whole of God's laws are found to support each other, and to act together harmoniously for our welfare.

Descending now to *particular duties*, we may first consider those prescribed to man *as an individual*, by his own constitution and that of the external creation. The constitution of man seems to show that the object of his existence on earth is to enjoy his being, and to prepare for a higher sphere of life hereafter: its indications thus essentially agreeing with the Assembly's Catechism, which represents the chief end of man to be, "to glorify God, and to enjoy him forever." By the glorification of God, however, we understand not only obedience to his *revealed* will, but also the study and observance of his laws *written in the book of nature*—laws which, when obeyed, lead to virtue and happiness, but, when infringed, to vice and misery. Obedience to the Divine laws—or, what is the same thing, performance of our duties—is the prime requisite; then comes enjoyment; and the glory of God shines forth as the result of these two combined. His wisdom and power are strikingly conspicuous when we discover a system apparently complicated, to be in itself, simple, clear, beautiful, and beneficent; and when we behold his rational creatures comprehending his will, acting in harmony with it, reaping all the enjoyments which his goodness intended for them, and ascending in the scale of being by the cultivation and improvement of their nobler powers, the glory of God strikes every intelligent mind as surpassingly great.—A deep conviction then arises, that the only means by which we can aspire to advance that glory, is to promote, where possible, the fulfilment of the Creator's beneficent designs, and sedulously to co-operate in the execution of his plans. When the object of human existence is regarded in this light, it becomes evident that obedience to every natural law is a positive *duty* imposed on us by the Creator, and that infringement or neglect of it is a *sin* or transgression of his will. Hence we do not promote the glory of God by merely singing his praises, offering up prayers at his throne, and performing other devotional duties, if, at the same time, we neglect the physical, organic, or moral laws. Every law of God, however proclaimed to us—whether made known in his word or in his works—has an equal claim to observance; and as religion consists in revering God, and obeying his will, it thus appears that the discharge of our daily secular duties is literally the fulfilment of *an essential part of our religious obligations.*

If these views be sound, the first duty of man as an individual is obviously to acquire knowledge of himself, of revelation, and of nature. He has intellectual faculties clearly intended to be used in making this acquisition; a wide range of action is permitted to all his powers, with pleasure annexed to the use, and pain to the abuse of them; and he is liable to suffer grievously from the objects and beings around him, unless by means of knowledge he accommodates his conduct to their qualities and modes of action. Being little guided by instinct, he must either employ his understanding or suffer misery. Important, however, as knowledge of nature thus appears to be, it is surprising how recently the efficient study of it has begun. It is not more than three centuries since the very dawn of philosophy; and some of the greatest scientific discoveries have been made within the last fifty or sixty years. We, who now live, perceive only the day-spring of intelligence. The greater part of the world is still in utter darkness; and even in Europe, it is only the more gifted minds who see and appreciate their true position. These, from the Pisgah of knowledge, gaze upon the promised land of virtue and happiness stretched out before their intellectual eye; distant, indeed, but not inaccessible—and sufficiently near to permit them to descry, however faintly, its beauty and luxuriance.

"If there is any sentiment of most value, for the comfort, the character, the virtuous sociability of the young—one that will shed the greatest charm over society, and make it the most pure—it is that which inculcates perfect *delicacy and purity* in the intercourse of the sexes. Virtue of any kind never blooms when this is not cherished. Modesty and purity once gone, every flower that would diffuse its fragrance over life, withers and dies with it. There is no one sin that withers and blights *every* virtue—none that so enfeebles and prostrates every ennobling feeling of the soul, as to indulge in a life of impurity. How should purity dwell in the heart; breathe from the lips; kindle in the eye; live in the imagination, and dwell in the intercourse of all the young!"—*Barne's Notes.*

MARRIAGES.

In Ulysses, Pa., September 23d, 1837, by O. A. Lewis, Esq., Mr. John Monroe, to Miss Lucy Lewis, all of that place.

Also, December 24th, by the same, Mr. Elijah Gridley, to Miss Esther A. Lewis, both of the above named place.

DEATHS.

In Constantia, February 1st, of dropsy on the brain, Mr. Charles Traver, Jr., in the 22d year of his age. Funeral on the 2d, attended by a large concourse of relatives, friends and neighbors. Sermon by Br. W. Martin, from Job xiv: 14.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, MARCH 2, 1838. NUMBER 9.

For the Magazine and Advocate.

A VOICE TO YOUNG LADIES.

CHAPTER II.

BY REV. J. M. AUSTIN.

EARLY ASSOCIATES.

The love of society is an emotion deeply implanted in human nature. To be in the presence of our fellow-beings, to interchange thoughts, emotions and opinions, upon subjects mutually interesting, is a source of high intellectual and social enjoyment. This inclination for society, termed by Phrenology "Adhesiveness," has been exhibited in all ages. Amid the blooming beauties of Eden, the happiness of our father Adam was not complete, until a companion was provided to be the sharer of his thoughts and his joys. In childhood, this propensity for society is early developed. Children evince an exceeding fondness for each other's company; and soon they form those friendships and attachments, which frequently continue through life.

The social inclination appears to exist more strongly in woman than in man. Under the influence of misanthropic feelings, man sometimes so far violates the promptings of his nature, as to withdraw from all intercourse with his fellow-beings, and in the gloomy mountain cavern, or the far recesses of the forest, pass his days in dreary solitude. But in the whole history of our race, I know not that there is an instance recorded, where woman thus voluntarily banished herself from society. It is well known that females in the years of childhood and youth, exhibit to a high degree this love of social intercourse. They delight to mingle together; and by a mutual disposition to please, they confer enjoyment upon each other. These feelings are natural and proper; and the young should be allowed to indulge them to a consistent extent.

The influence exercised upon young ladies by their associates, must necessarily be great, and will exert an important tendency in the formation of character. "We are all," says Locke, "a kind of camelions, that take a tincture from the objects that surround us." It is a maxim of Solomon, that "he that walketh with wise men shall be wise, but a companion of fools shall be destroyed." And the same wise man utters another admonition of similar import—"Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou *learn his ways*, and get a snare to thy soul." These maxims are founded upon the well known propensity in human nature, to imitate the characteristics of those with whom we associate. We slowly, yet surely, imbibe a certain degree of the disposition, tastes and habits, whether good or bad, of our companions. Their peculiarities in thinking, speaking and acting, gradually become ours, and we ere long, in a measure, see with their eyes, and hear with their ears.

How necessary, then, young ladies, that you should exercise great precaution and circumspection, in the selection of your associates of both sexes. You should not trust this matter entirely to chance—you should not mingle indiscriminately with whatever company you may casually come in contact; but with prudence and care, should you *select* those with whom you would associate and form intimacies. You can not be too careful in regard to the character, habits and accomplishments of those whom you choose for companions. An associate of loose morals, of low and indelicate habits, whose conversation is vulgar, and whose general demeanor is uncultivated, will exercise an influence over you, the deleterious consequences of which may be ruin and wretchedness. Mankind seem to imbibe vicious habits more readily than those that are virtuous. This can be accounted for on no other principle, than that exertion, industry and perseverance, are necessary to acquire or retain virtuous habits against the assaults of vicious temptations—while to become corrupt and depraved, it is only requisite that we allow our mental and moral powers to remain in a quiescent, indolent state, and permit the passions to obtain that control which they are ever seeking. Hence, one corrupt companion with whom you are intimate, will often counteract and overthrow all the admonitions and persuasions to virtue, that can be brought to bear upon you. But the influence of pure and virtuous companions, can not but be salutary and beneficial.

Community will judge your character by the character of your associates. If you seek the company of those who are circumspect, prudent and well-informed, it will evince to the world that you highly estimate these qualifications, and you will be proportionately exalted in public estimation. But if you mingle with the rude and vulgar, people will readily conclude you are drawn into such associations by a similarity of taste and inclination, and will judge you accordingly. And when a young lady once awakens suspicions in this manner, as to her character, it is difficult—exceedingly so—to free herself from dishonorable imputations!

The counsel of parents, and of tried friends more advanced in life, should be duly heeded in selecting associates. You may be blinded by prepossession to the faults of those with whom you would mingle; but others, uninfluenced by improper bias, can more distinctly perceive the imperfections of your companions, and are thus enabled to warn you of the dangers to which you may be exposed—and wise is she, who will listen to and obey such precautions.

That the young should be fond of sprightly company and of cheerful conversation, is to be expected—it is the natural inclination of their age, when all the emotions are vigorous and elastic. When these bouyant feelings are controlled by modesty and characterized by sense, they may be indulged to advantage. But while you are at liberty to select associates who are cheerful, see that you do not choose those who allow their animation to degenerate into levity and immorality; but rather those whose free flow of good feeling, is the medium of the acquisition or communication, of useful information or accomplishments. Wisdom and knowledge may be arrayed in garbs that are cheerful and pleasing.

I would not have young ladies too fastidious in the choice of associates, or imagine they must look alone to the higher circles in society, either for companions or examples; for, unfortunately, these circles are often deficient in both, of value. It is better to select those with whom you would form friendships from the circle to which you belong, than to choose unworthy associates from a higher class. You should not look for perfection in any of your fellow-beings—you will perceive failings in the most perfect. But there are certain general characteristics which those with whom you associate should possess. They should be kind and amiable in disposition, and discreet, prudent and modest in deportment—they should possess sound morals, and have a due regard to religious subjects—they should be free from habits of fault-finding and tale-bearing, free from indolence and slovenliness—they should not be attached to gaieties of a frivolous character, or in love with those amusements which exert a deleterious influence upon public morals—they should possess sound understandings and well-informed minds, or minds that are inclined to seek for useful information. With such, associate, and from among them choose those with whom you would form friendships and intimacies. But shun those who are deficient in these valuable qualifications.

While the greater proportion of the above will apply to associates not only of your own sex, but of the opposite, I, nevertheless, would indite a few precautions in especial reference to the latter. It is very proper that you should associate with young men, under the salutary restrictions of propriety and good breeding. But if it is necessary that you should be cautious in regard to your companions of your own sex, how much more important that you should exercise great prudence in relation to the character of the young men with whom you associate—especially of those with whom you are intimate! Make it a fixed principle of conduct, never to countenance the attentions or the company of young men who are profane, or dishonest, or intemperate, or addicted to any improper or dissolute habits. Their society is dangerous—your respectability and happiness are hazarded by associating with them—and to form a connection with them for life, would be extremely liable to entail wretchedness upon you.

Avoid, also, the society of *flatterers*. They are an unworthy, and generally an unprincipled class. The man who endeavors to flatter you, insults your understanding, by taking it for granted you are so weak-minded as not to perceive the emptiness of his fulsome adulation. The flatterer has never a good motive in view—he never flatters to benefit you—and although his words may fall upon your ears with honied sweetness, yet remember, they are filled with the poison of pollution and moral death. William Penn, in writing to his daughters, gave them this salutary advice—"Avoid flatterers, for they are thieves in disguise—their praise is costly, designing to injure those they bespeak—they are the worst of creatures—they lie to flatter, and flatter to cheat—and, which is worse, if you believe them, you cheat yourselves most dangerously." With young men who are moral, virtuous and industrious, who have some laudable occupation, whose habits are pure and upright, who honor and respect your sex, and are under the sway of correct religious principles, you can freely associate, with mutual improvement and benefit.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, MARCH 4, 1838.

MATTHEW XVIII: 21-35.

The passage selected for this week's consideration, is that which contains the *parable* of the *unforgiving servant*. There is no difficulty for the veriest tyro to understand this parable; it is so very plain that it requires scarcely a line of explanation. The difficulty is not in understanding it, but in getting the lesson which it conveys, impressed upon our moral constitution and habits. As we are writing, principally, to and for the benefit of those who are just entering upon the practical study of the "oracles of God," and upon the Christian life and warfare, we shall be sparing, in what seems little needed, explanatory remarks; and make it our chief object to inculcate the duty and the habit of long-suffering, gentleness, placability, and readiness to forgive. We think an in-

quiry into the sense of the many passages in which we find this virtue recommended and enforced, is one of the principal duties of the young disciple of Jesus, inasmuch as the ordinary occurrences of life must very frequently remind him of his imperfections and short-comings in the regulation of the angry and revengeful emotions. In this respect we "fail and come short" daily. The want of happiness attendant on this state of imperfect goodness, should urge still farther to discover and to adopt the regulations of these feelings which our Father in heaven requires.

We can all perceive, that our offences against our heavenly Parent are as numerous, compared with those of any of our brethren against us, as the higher sum here mentioned, about ten millions of dollars, exceeds the less or fifteen dollars. Were we as entirely the creatures as well as the children of any earthly being as we are of our Father in heaven, where should we find among the parents of this world, a long-suffering kindness that could compare with the overflowing clemency of the ocean and fountain of Love? Our unmindfulness, ingratitude and perverseness, would exhaust the ordinary streams of parental kindness, but, happily for us, there is an inexhaustble fountain. The other references in this parable, particularly to the great power of the creditor over the insolvent debtor, are very clearly illustrated in a work which is most probably in the hands of the majority of our readers—Whittemore on the Parables. The *object* of the parable, or the intention of Jesus in delivering it, is also very plainly and ably expounded in the same. Indeed, we may say to those who are accompanying us in these weekly biblical studies, and to those who are desirous of understanding the sacred Scriptures generally, that we know of no work of the same compass which would prove to them so great an assistant in their biblical researches, as the very elaborate and elegant work which we have just named.*

Let those who would become disciples of Jesus, look into their own hearts, and survey their past conduct and the conduct of those around them, and they will readily perceive that the natural propensity of the human heart, and the ordinary practice among men, is to retaliate and revenge all injuries done or intended. The national motto of Scotland is that of every man—*Nemo me impune lacessit*—no man shall injuriously treat me, with impunity. "An eye for an eye and a tooth for a tooth," is the law all the world over; injury for injury; and even this scarcely satiates the cravings of revenge. Indeed, the appetite of revenge is, like that of the horse-leech, insatiable. Among the Indians of our forests and the Arabs of the deserts we see the workings of revenge in all its ferocity. Among a civilized people this fierce spirit is restrained; but in our own bosoms and among savage tribes, we perceive it in all its wild workings.

This generally prevalent spirit of revenge, the disciple of Jesus must learn to overcome. In its place he must substitute the spirit recommended in this parable, and in many other of the instructions of his Master, which is that of forbearance and patience under provocations, affronts and injuries. In proportion as he becomes perfect, in proportion as he approximates to God, will be his approach to this God-like spirit. As he advances in the Christian life, he will less and less be overcome of evil; more and more will he be able to "overcome evil with good." He need not fear that this spirit will lead him to tame submission to oppression or wrong; he can better provide for his defence against aggression, by proceeding, not in the spirit of revenge, but in a benevolent, kindly, indulgent spirit; solicitous as much for the reformation of his offending brother, as for his own protection in future, or reparation for the past. Our criminal laws, as well as our private conduct, might be much amended by the infusion of a larger portion of this brotherly, Christian charity and forbearance. Injuriousness, we think, would be more effectually suppressed rather than encouraged, and the peace of our own minds and that of the world at large more certainly secured.

All this may be readily admitted, but the perception of the advantages which would accrue from following peace with all men is not sufficient to inspire the *moving* spirit. Whence is this to be obtained? how may it be imbibed? This parable points to the only sure source. The long-suffering kindness of our Father towards us, is the spring whence alone can flow the indulgent spirit among brethren by which the disciple of Jesus must be characterized. When any of our brethren provoke or annoy us, let not the sun go down upon our wrath, but let us immediately think of the evil of our own hearts and the offences which, perhaps, no eye hath seen but that of our heavenly Father, and considering that notwithstanding our innumerable offences He still yearns over us, still is kind although He punishes, we can not, without a feeling of impropriety and self-condemnation, yield ourselves to resent the trifling provocations of our brother. Let our conduct to our enemies approach as near as possible, to that paternal indulgence with which our heavenly Parent treats us. Instead of devising retaliation, instead of meditating revenge, if we will but turn our thoughts to the evil of our own hearts and to the long-suffering of our heavenly Parent, we shall feel a better spirit springing up within us—even a disposition to palliate, to forgive, to bless and to do good. As we desire to be the children of God, and like him kind to the unthankful and the evil, let us meditate upon his character and our own remoteness from it, rather than upon the slanders, the unkindnesses, or the offences of others. Seeing and magnifying the faults of others is generally a sign of worse faults in ourselves.

P. P.

* Considering the great labor bestowed upon the composition of the work, and particularly upon the very useful indexes appended to it, likewise its typographical beauty and elegance, the "Notes and Illustrations of the Parables of the New Testament," by Rev. Thomas Whittemore, will be found a *very cheap* as well as a very useful book. P. P.

For the Magazine and Advocate.

BLESS, AND BE BLEST.

BY REV. W. BULLARD.

"In blessing I will bless thee; and in multiplying I will multiply thee."

Reader, what are we to understand by this passage, which was addressed by Jehovah unto Abraham? It strikes me that it contains a very important sentiment—one from which profitable reflections may be drawn. To Abraham the promises were made—promises which not only apply to himself as an individual, but which extend equally to his vast and numerous posterity—to all the families, kindreds and nations of the earth—to the whole world of mankind. All are equally and alike concerned. Whatever is true in the case of Abraham, touching the promises, is equally true in respect to all. Abraham is our representative in the Gospel. We receive and inherit the promises on the same terms with him. We enjoy the proffered blessing on the same conditions, if conditions there be. Our views thus far, are neither disputed, nor disputable. Well, then, how and upon what terms is the promise above made to Abraham? How does the matter stand as to propositions? How in respect to condition? Let us see. "In blessing, I will bless thee." How? O, I see now. The case is a plain one. In blessing, we are blest. In blessing others, we bless ourselves. This is as it should be. It is sound doctrine. It is the genuine philosophy of the Bible and of nature. Throughout the wide universe of mind and matter every principle begets its like. Every efficient cause produces a corresponding effect. While heat reflects heat, cold increases its own intensity. So in morals, as in physics. While love is returned for love, hatred begets hatred in the heart of its victim. Blessing is returned for blessing—cursing for cursing. The principle here laid down, is clearly demonstrated throughout universal nature and in man. The wisdom of God hath so constituted man and things, that it is impossible that virtue should go unrewarded, or vice unpunished. And lest there might be same want of proportion or equity in the administration of these infallible laws, virtue is made the safety of her own reward, and vice to carry along with it its own due and proper retribution. The Scriptures are full of this sentiment—varying only in point of expression, amounting to the same in point of view. "Blessed are they who do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." How beautiful! What an exalted privilege! How great the encouragement—to sin? No—no! to holiness. To the practice of all that is good, and great, and noble. Happy, thrice happy incentive this—the assurance that blessedness, the steady, the uniform desire of all hearts, stands in blessing—that happiness, our being's end and aim, consists in making others so. Such an incentive, it would seem, could not fail to produce the desired effect—duly considered, could not fail to lead to the practice of virtue and benevolence. And O, how charming—how reasonable—how consistent with itself and every thing—is the doctrine of our text. It carries demonstration on its face—it speaks conviction to every heart—it leaves room for no objection to arise—it puts to silence all murmurs and complaints—it asks no more than all must be willing to give. Its demands are such as all should be willing and ready to comply with.

Pause, gentle reader—reflect a moment upon the subject before you. Indulge the question. Wouldst thou be happy—really, substantially happy? We know that thou wouldst. It is the great object of all thy pursuits—of all thy toil and labor under the sun. Well, and hast thou toiled, and labored, and sweated, all thy life time, without attaining thy object? An object, if pursued aright, so easily attained? Yes, easier, much easier attained than avoided. And wouldst thou yet be happy, after so many fruitless attempts—so many disappointments, and at this late period? Thou hast but one thing to do, and that easily done. Promote as much as in you lies the happiness of those around you. Use no partiality—make no distinction between friends and foes. Use your endeavors to advance the highest interests of all of whatever rank or character. Pursue this course steadily, whatever may be the treatment you receive—persevere in this delightful employment a while—and you will have no enemies, you will find yourself happy amid happy friends. Our duty, by a little practice, becomes our highest and dearest privilege. Who for instance that knows anything of the joys of social life, would for a moment be deprived of the pleasing privilege of promoting the happiness of his fellows? Who would be happy, if he could, short of this? Who would consent to be? Certainly no rational man—no one capable of enjoyment. Why should a man desire a blessing without imparting one to others, or feeling a disposition so to do to the extent of his ability?—for this is all that is required. Why should a man expect to receive what he feels no disposition to give? What reason—what consistency is there in such a case—what foundation for such expectations? A blessing would do such an one no good if he had it. Such a disposition could enjoy nothing. In the midst of thousands, its possessor would be poor, miserable, blind and naked. As by multiplying our species we multiply and increase our offspring around us, so by multiplying and extending our blessings to others we draw and multiply blessings around ourselves. The blessedness of God consists in his power and disposition to multiply and extend his work of creation, and in pouring out his bountiful blessings upon all flesh. Should Jehovah cease to create and to bless, his glory and blessedness would depart from him, and he himself would cease to be God. But it is his unchanging nature to bless—therefore, he can never cease to be blest, nor can his glory ever depart. Man, whose duty it is to imitate his Maker, ought not—must not expect to promote his own happiness by adopting a course contrary to the necessary order and fitness of things—by doing violence to that grand rule of moral rectitude from which his Maker never departs. It is both reasonable and necessary that the creature should

be as his Creator, and act like his Creator, in order to be blessed with him. Our Saviour, in his sermon on the Mount, treats the subject under consideration in a most beautiful and logical manner. "Bless them that curse you; do good to them that hate you; pray for them that despitefully use you, and persecute you. That ye may be the children of your Father which is in heaven; who maketh the sun to rise on the evil and on the good, and sendeth rain upon the just and upon the unjust. Be ye therefore perfect, even as your Father in heaven is perfect."

Cortlandville, 1838.

For the Magazine and Advocate.

EXTEMPORANEOUS PREACHING.

Br. Grosh—To you, personally, I am a stranger; but I trust that in faith, and in spirit, we are brethren. And this conviction has been fastened on my mind, from a perusal of the productions of your pen, in the columns of your truly valuable "Magazine." And to the frequent calls you have made for "*short articles*" for its pages, most gladly would I have responded, occasionally, by the humble productions of my pen, could I have kept the impression from my mind, that there are more able and more useful helpers in abundance, to keep it worthy the high character it sustains.

The selection of topics, for "*short*" or *long* articles, where so much has been written, I am aware is involved in some difficulty. And, although I am sensible that the one which follows, does not possess so much *immediate* interest to *readers in general*, as many that I might have chosen, yet, as the subject is one which must have important bearing on the future well-being of our denomination, I solicit its insertion, if in your view it is of any value.

Extemporaneous Preaching.—This is a subject which has, of late, in some of our periodicals, elicited considerable controversy. And it is a subject which, in our view, should be fully and fairly canvassed. For no one will pretend that the practice of *reading* sermons that have been *fully written*, on the one hand; and that of preaching without manuscript, and without committing to memory, on the other, can have precisely the same effect.

Hence, the advocates of the two different modes, are, each, on *their* side, desirous of urging the attention of our clergy, to the practice to which *they* are inclined.

Now, in what I would suggest touching this subject, I prefer, from *one* consideration, to address myself directly to *you*. You are a *Phrenologist*, scientifically. I am only able to say, that I am a *friend* to that science. I believe it has foundation in truth. But I am not sufficiently acquainted with it, to make application of it to the solution of the queries I would propose.

Prefacing my questions with one or two remarks, I would here observe, that with any controversy now pending, I desire to have nothing to do. Indeed, I desire to elicit none. And, moreover, as far as my own judgment is concerned, I should prefer to hear what is called the "*extemporaneous* preacher," if he be tolerably successful in keeping his subject of discourse connected and clear. But it seems to me, and, indeed, I venture the assertion, that *all* who practice this mode, either in our own denomination, or any other, *do not* succeed thus far. But it is certain, that any one who is qualified *at all*, for the Gospel ministry, may, with proper industry, study, care, attention and practice, succeed in *writing*, and *reading*, or *preaching* sermons in an acceptable manner. Indeed, a man may make himself highly useful in this course, for thousands have done it.—(1.) But can *every one*, or *nearly* every one, who may make a successful preacher of written sermons, make an equally successful *extemporaneous* preacher—however closely he may apply himself to the work?—(2.) Is there not (phrenologically speaking) a certain combination of mental capacities requisite to success; which all, and, indeed, the generality of preachers, do not possess in sufficient strength to ensure success?—(3.) And if so, would not an indiscriminate recommendation to young clergymen to adopt such a course, tend greatly to their disadvantage?—(4.) Would it not induce many, who may be ignorant of the mental requisites, to *begin*, and persevere in the hope of final triumph against *impossibilities*, and against their own good, because against *nature*?—(5.) And may not our cause thus suffer the loss of those, who, pursuing a safer, and surer course, might make themselves very useful? (6.) And now, Br., may I, in closing this "*short*" article, request you to state, (if you favor me with a reply, and especially if you answer my last question in the affirmative,) what, in your view, are the powers of mind which should be indicated by strong development, in order to the probable success of the extemporaneous preacher?

Yours very truly, T. J. Greenwood.

Marlborough, Mass., January, 1838.

P. S. In the above I have used the word "*extemporaneous*," not to mean speaking without previous thought, or preparation, but in the sense in which it is commonly understood. T. J. G.

REPLY.

Br. Greenwood—Compliments aside, I have ever regarded you as a brother in the right faith and spirit. I am pleased to learn, for the first time, that you always felt the will to write for the Magazine—but *that* diffidence—how many desires has it thwarted?—what talents has it hidden in a napkin?—what orators has it kept hesitating, confused extemporizers—and even, sometimes, bungling, awkward readers!

You have given me a "hard stint" if you expect me to answer your queries to the satisfaction of the brethren interested in the subject. An Editor, you know, must—at least, *will* write on many things of which he has a very superficial knowledge; and pays for his presumption in being required to answer questions far beyond his depth by those who are charitable enough to believe his seeming is all substantiality. I am a Phrenologist by *faith*, rather than by *knowledge* and *practice*. However, I will endeavor to give you all the light I can—I pray that it may not seem like darkness!

For the sake of many of our readers, permit me to state, what is well known to you—that Br. T. Whittemore, of the Trumpet, and Br. C. Gardner, of the Gospel Banner, (as also some other Eastern brethren, have been earnestly discussing the relative merits of what they call extemporaneous preaching, and reading sermons. Notwithstanding the difference implied at first sight of their terms, it appears to me, that, allowing each one to explain his own meaning, there is *very little* difference between them. By *extempore* preaching, Br. Whittemore means that the sermon shall be well studied, well arranged, well imprinted on the memory, and be delivered without any other notes than, perhaps, the mere heads of the discourse. On the other hand by *reading* sermons, Br. Gardner means that the sermon shall be *as* well digested and arranged, then put on paper, and be read over so often that it may be delivered without having the eyes confined to the manuscript.—Both agree in every particular—in having *the subject* equally well elaborated, equally well arranged, and equally well committed to, or impressed upon the memory—with this difference. Br. Whittemore prefers the repeated impressions of *thought*, to fix it on the memory; and that the *ideas* rather than the *words* should be thus committed. Br. Gardner, on the other hand, prefers that writing and reading should fix the subject on the memory, and in nearly the precise *words* in which the ideas are clothed. In the heat of argument, and the desire for victory, they may have understood each other differently from the above, or dropped expressions denoting a greater difference than above stated; but, in the main, and allowing each writer to state his own views, I think the above presents a fair statement of their respective opinions.

Br. "Apollos," a writer in the Union, has proposed, very lately, a plan which splits even the above difference, trifling as it is—and Br. Whittemore gives it his cordial approbation, as containing his views! If Br. Gardner does the same, there will be no difference between them at all, at all!—another exemplification of "much ado about nothing"! "Apollos" proposes that the sermon be first written, then the sketch of the "heads" be prepared from it, and written on the last page; and that the preacher use the sketch, only, in preaching. If the sketch, or *a* sketch, is prepared first, and the sermon is written from the sketch, it will be, sometimes, the better for it. The memory, also, will be greatly aided, and consequently the feelings will be more free to give warmth and energy to the speaker's delivery—i. e. if he needs them; for some preachers have an excess. So much for the controversy at the East—now for your questions.

I agree with you, generally, in your prefaotry remarks, except your unfortunate and embarrassing reference to my phrenological skill. To save room, I have numbered your questions, in parenthesis, and answer them in the same order.

1. I think not; for to succeed as an extemporaneous speaker, will require more labor, and a higher degree, or a more peculiar combination of talent, than to succeed as a preacher of written discourses. I admit that, as *a matter of course*, the *best* extemporaneous speaker, will rank higher as a speaker, than the *best* speaker of the other class.

2. There is, I am persuaded, such a combination necessary—indeed, each different mode ever yet suggested, will be best adapted to some peculiar organization of mind, not common, in equal degree, to all. Yet *nearly all* have the necessary faculties *sufficiently* developed to enable them to become extemporaneous speakers—i. e., to succeed, after sufficient labor, to as great an extent as by reading sermons. But to each one there are *other* and *sufficient* reasons which should induce them to prefer writing and reading as aids to the memory.

3, 4, 5. Yes—certainly.

6. This is the "poser"—I can only "guess" at the answer. Had I leisure, I might start out on a mission, and feel the bumps of all our great preachers "down East," until I had collected facts enough to demonstrate my theory—viz., that it is as erroneous and injurious to recommend all speakers to pursue any one mode in particular, as it is to prescribe one routine of study for all students—one medicine for all diseases—one remedy for all evils—or one measure for all men's coats and shoes! But as you want an answer before I will have time to build up my theory, in opposition to Brs. Whittemore, Gardner, "Apollos," and others, I will try and accommodate you with theories instead of facts—reversing the Phrenological motto, "things, not words"—I give you words, not things.

Concentrativeness, to keep the mind fixed on the subject—firmness, to give the speaker collectedness or calmness, and perseverance in his purpose—and self-esteem, to give him confidence in himself, and inspire him with a feeling of superiority in the subject, over his audience—these seem to me the necessary qualifications of a successful extemporaneous speaker, as distinct from the note preacher. For however useful this combination may be in writing—it is *more* so in speaking without previous writing—and however necessary other faculties may be, in combination with these, to the extemporaneous speaker, they are equally necessary to the one who commits his sermon to memory by writing and reading.

As to delivery, after the mode of preaching has been acquired, one with too little energy and feeling, will find a remedy in any mode that will leave his mind most free from *thinking out* what he has yet to speak. One who has too much warmth, will find a few trammels on his mind beneficial. One deficient in language, whether as to number of words, arrangement, purity, or beauty of style, will find writing beneficial, if not too great a task for him to write, correct, revise, rewrite, recorrect, etc., until he has made his sermon what it should be. And so on, for all other defects, and their remedies. The memories of some are best aided in one way, of others in another—but generally the greater the number of senses and other faculties, brought to aid the *memory* of any faculty, the better. Hence I prefer Br. Gardner's mode, as that combines thought, writing, and reading, (or thought, the hand, the eye, and the ear,) in aid of the verbal memory. But, in conclusion, I would also say, that as it often is necessary for the preacher to use both methods, he should, if possible, strive to acquire both methods—pursuing constantly that which is the easiest to him, most useful to his flock, and which yields the most improvement to his own mind in the least time.

And now, behold, Br. Greenwood, how you have caused me to trespass on your patience, and that of our readers!—how you have seduced me into the magisterial tone, which, however, it becomes the *name*, does not become the character and abilities of your brother

Aaron.

A Conference meeting was held on Wednesday evening, January 31st, at Charlestown, Mass., in the Universalist meeting-house. The meeting was opened by remarks from Br. T. F. King, after which a prayer was offered by Br. B. Whittemore. Br. Streeter then addressed the assembly, which entirely filled the house, and afterwards Br. E. N. Harris, late Baptist clergyman of Malden, the recent convert to Universalism, spoke for upwards of an hour. Many members of other sects were present, particularly of the Baptists.—"It is described as an occasion of high hopes and holy joy."

Removal.—The Rev. M. B. Smith has removed from West Burlington, Otsego county, to Clinton, Oneida county, and requests all communications for him to be addressed accordingly.

For the Magazine and Advocate.

TRACTS.

The joyous greetings of a Happy New-Year just cease to be heard. The fond anticipations of the future are read on happy countenances, and heard in the social laugh and kindly salutation.—Now is the wonted time for resolves, and now too, we can look on a departed year and linger on things that were. Come, memory, guardian angel of the past, lend thy rejuvenating hand while we con over a scene of the last week of the departed year.

In a smiling village on the banks of the placid M———, were seen treading the well flagged walks, several females, married, it may be, with here and there a little Miss, just entering her "girlish days." Singly and sadly they pass, and a "call" is made at each house by the wayside. The stay is not long—the mission ended, at the next door is heard the gentle rap. This is an inquisitive world, and may we inquire what can be the errands repeated thus at the close of the year? These mature matrons and lisping girls—messengers of peace they may be, bearing "glad tidings" to the sorrowful and broken hearted, or relieving pining want and staying premature decay. The Saviour "went about doing good," giving hope to the desponding and comfort to the afflicted. Sure these must be messengers of mercy sent on missions of love.—Would that we too might share the happy news. Follow me, reader, to yonder house, just the object of visitation—tread softly, for the corse of a loved child lies within. We are alone—the mother is leaning over the cherished and departed one, wiping the tear of affection. She holds in her hand the "present" just left by the messenger—a small tract—"PREPARE TO MEET THY GOD!" It falls from her hand! She takes another—"The Sinner's Friend"—she reads—"Sinner! this tract is for YOU, to give you hope and comfort, and joy and peace—'Look unto me and be ye saved, all ye ends of the earth'—were the holy angels to call forth their loftiest strains of song, they could not express the vastness of the love of God to *sinners!!* GOD only knows the love of God—sinners can never be *so* willing to *be* healed as Christ is to *heal* them." Sure this must be "The Sinner's Friend!"—she reads again—"This may be the LAST warning you may ever receive; embrace it then with all your heart that you may be as a brand plucked from everlasting fire.—*The eye of God is upon you—take warning!!* Do you then linger?—Do you tarry?—Do you halt?—Do you *refuse* to enter into heaven? Do you prefer the downward road to HELL!! O SINNER! stay—stay and turn to GOD! *To-morrow* may be *your* last! Seek him *to-day;* this very hour—this very moment, and escape for your life—*escape* before the flames of hell surround you and your soul be lost *forever!* trifle not with time but instantly seek the favor of God or be forever lost." Is *this* the "Sinner's Friend?" you ask—can the messenger who just left this tract, in the sincerity of her soul, say—"the Lord hath sent me to heal the broken hearted; to preach deliverance to the captives and set at liberty them that are bruised?"

Gentle reader, we will turn from this death bed scene;—I know thou art pained, but thou hast but heard the "balm and consolation" of the *American Tract Society.* I had heard of their "benevolent" labors; I would know the truth, and I called at their repository and requested the privilege of seeing their publications. To sell them they would not, and after hesitation, deliberation, and *inquisitive interrogation*, permission was given for a hasty perusal. Why this reluctance and question about "*propriety*," thought I. Why scatter them in lavish profusion, among timid women and frightened children *during the absence of their protectors*, but even almost refuse the loan to one who would know "the truth—the whole truth?" Are your doctrines so baseless, so evanescent, so like dust and ashes, that you fear to expose them to scrutiny and candid investigation. Is TRUTH unable to stand save in the fears and distorted visions of the weak and defenceless? But I examined them. Reader, I would lay them before thee, that you might see things as they are. In them you would find much to commend, much worthy of men, of angels: but far more that which *fiends incarnate* only could approve. You would find "*more than fifty reasons for attending public worship*," which if you and I adopted, the world would know by our works that we loved the institutions of our Father. You would find an excellent pamphlet on "*Indecision in Religion.*" I would that thou couldst peruse it—(we all think for our neighbors, you know, forgetting our little self!)—it might lead thee to "search out the whole counsel of God," and to fear not to believe the truth, and to defend it too, e'en though the multitude "pass by on the other side," and point at thee the festered finger of scorn. Again, you will find a tract entitled "Future Punishment, or the Universalist refuted, by the Rev. Archibald Alexander, D. D." Read it—it will do thee good—it will show thee how even a Rev. Professor can stoop to spurn reason and argument, misrepresent the opinions of those he would "refute," and support the darkest theories by puerile exhortation.

But thou wilt read others, that will fill thy mind with visions dark as the fabled shades of Erebus. Lethean streams will flow through your dizzy brain, as you read, that you and your fellow-mortals "are utterly incapable of a good thought or word or deed, and as prone to do evil as the sparks to fly upward." Yes, dear reader, you will read in a little tract called "THE SINNER HIS OWN DESTROYER," that, "*Death makes no change in the moral character.* It disengages the soul from the trammels of the body and gives expansion to its powers; but he that *was* "unjust" *will be* "unjust still," and he that *was* "filthy" *will be* "filthy still," though removed from earth to the world of spirits. The passage through the dark valley is but a single step, and in its agony and gloom there is no such mighty efficacy, as to convert a hardened sinner into a saint;—*Nor will death divest the soul of any of its passions and propensities:*—all that belong to the soul, as anger, malice, revenge, will not only be retained in the disembodied state, but *acquire greater capacity and power of action.*" Gentle reader, look once more on this pall of blighted affections. The author is speaking of envy—"This passion is not felt *here* so generally as some others—but in the spiritual state it will be fully developed. You will then contrast the condition of the saints in glory with your own. Once you and they lived in the same neighborhood, met in the same social circle, and assembled in the same place of worship. Now they have taken possession of 'an inheritance incorruptible, undefiled and that fadeth not away;' they are clothed in robes of white, with 'everlasting joy upon their heads,' and the smiles of God's countenance pour an enduring flood of light upon their enraptured spirits! *But where are you? a voluntary exile from heaven; having no capacity for the enjoyment of paradise and no means for ever acquiring it!* And as you advance in eternity and appreciate more and more the treasures they have gained and you have lost, will you not *envy* them more and more, and constantly be more and more wretched?" Dear reader are these not indeed

> "—like a wave of wormwood o'er the soul
> Rolling its bitterness?"

Once more and we bid adieu to the painful theme. In the absence of husbands and fathers, these emissaries of the American Tract Society distribute their soul-chilling "consolation." The year of '37 had nearly told its round—Mrs. A. was alone with her child—the husband was absent, and one sweet babe, like the tender rose bud, was borne away ere its unfolding petals disclosed its beauties. Mrs. A.—I know her well. A daughter, a sister, a wife, a mother, endowed with high mental qualifications and a pleasing grace of manners, she cherished those generous and ennobling affections that adorn the private walks of life, and give to society so agreeable a relish. A messenger called and left with her a—"tract." She took it, glanced at its caption—imagine her emotion as she read:—"A WHOLE FAMILY IN HEAVEN!" She read as a fond mother would read:—"*What a glorious sight it will be to behold all Christ's redeemed family in heaven!!*" Such a prospect would make a genial current flow through even the misanthrope's bosom, and did this alone brighten the horizon of futurity, he might look upon his fellow-beings and exclaim—"*behold how they love one another!*"—Mrs. A. read on—the scene began to change, and she read "a *part* of a family in heaven!" She looked on her lovely daughter prattling by her side—"A *part* of a family in heaven!"—can I enjoy heaven and look down from its crystal portals and see sweet Helen in ——? Have I nurtured the helpless infant to the smiling girl, that she may be the more responsible even as she is the more beautiful? Must each day that adds to her loveliness, add, too, to her accountability and wretchedness, and separate her farther from me through a long, long eternity? O God! rather let me share *hell* with my child than *heaven* without her!" And the fond mother turned the page, and there she read, "*A whole family in hell!*" Reader, draw the curtain of oblivion. Mrs. A. returned the "present," and found the tract-distributor in tears. "I wonder not that you weep—I should weep away my life did I believe a creed like yours. If *this* be the good tidings of great joy, heralded by the Star of Bethlehem, O let me not know it!"

And, kind reader, I am telling thee no high wrought fiction of mine. The half is not told!—These are the tidings of the American Tract Society, distributed by females and children! I would ever respect the freedom of opinion, nor blame my neighbor though he differ ever so widely from me, if his opinion be but founded on careful examination and unbiassed deductions. These tracts I examined, not to blame but to know their contents. I find every thing assumed and nothing proved. Reason is set aside as *carnal*, and the most figurative expressions of Scripture, quoted without explanation and used as the direct and literal sanction of Jehovah, to the darkest and most dismal theories erratic imagination ever created. Fear is the noblest passion appealed to, and the soothing influence of love, regarded as the delusive dream that chains the slumberer while the assassin bares the bosom to deal the more deadly blow! "*Believe or be damned*," is the harsh but plain language of their arguments.—To "prove all things and hold fast that which is good," is forgotten or unheeded, and wrapped in the garb of "*holy mystery*," they would lead the human family, blind-folded and hand-cuffed, through a life of sighs and groans and tears to earn heaven and win the smiles of Jehovah!—O charity! we need thy soothing cordial. Dear reader, adieu! the last week of the last year has gone, and may its horrors never return, aided by the *American Tract Society.*

KAPPA.

For the Magazine and Advocate.

UNIVERSALISM IN BRISTOL.

Our cause in this section is onward. The chariot wheels of Gospel emancipation from sin and all its consequences, are moving majestically forward. The pure principles of Christianity are spreading in every direction, and triumphing over the violent persecutions of its opposers. It is almost impossible to conceive the change which has taken place in this county, within seven years, in the religious views and feelings of its inhabitants. Under the elevating influence of public worship, many have found that truth which is able to make them wise unto salvation, and instead of trembling and cringing before a God of revenge, they sweetly repose under the protection of our heavenly Father. The beauty of the doctrine of Christ so far exceeds the heathenish notion of the doctrine of eternal punishment, as to eclipse it, and to draw the affections of the more intelligent part of community from it to be placed upon that system,

whose beauty and heavenly qualities rejoice the hearts of men.

The spirit of inquiry which has been awakened in this county, should in some degree be attributed to the free circulation of the "Evangelical Magazine," and the "Herald of Truth," which have found their way into many families and social circles where a clergyman of our order would not meet with a cordial acceptance. The result has been most glorious. Superior information has increased, and has led to the explosion of many cruel doctrines which have long been tenaciously taught and adhered to. As we mingle in society, we find but few who dread the decrees of endless reprobation, or the inability of their friends to save themselves from the flames of an endless hell.—I truly believe that all Christians are approximating towards truth and liberality—they believe, with a few exceptions, that Christ died for *all flesh*, and that destruction is the effect of the conduct, rather than of a *decree*. Here much is removed which formerly marred the beautiful form of Christianity. These facts must be truly cheering to every friend of our cause, and especially so to those persons who have witnessed it advancing for the last ten years in the might and majesty of Israel's God, and asserting its supremacy over a multitude of hearts. No obstacle has been too great for it to encounter and overcome.

But successful as has been the cause of impartial grace, it has as yet hardly commenced its great work of moral renovation, much less accomplished all that its friends can desire, or that it is capable of achieving. Hundreds of our fellow-citizens are still in the darkness of ignorance and blinded by superstition—viewing their heavenly Father as a cruel Being whose countenance glows with concentrated wrath against earth's bewildered sinners. These erroneous opinions are highly calculated to fill the mind of the believer with distrust and gloomy apprehension, which alway destroy the peace and happiness of their unfortunate possessor. In view of this wretchedness, it is very natural that those who have been led by Christ the Saviour of the world beside the still waters of salvation, and made to lie down in the green pastures of God's boundless love, should desire that all created intelligences might be brought into the glorious liberty of the children of God.—Such is the wish and prayer of every believer in primitive Christianity. As so much has been accomplished by *public worship*, and the *free circulation* of our *periodicals*, let us keep in requisition the old causes and untiringly nourish them. I would say to those persons who compose my congregations, and who do not take a religious paper, that I believe it would be for your spiritual advantage to do so. The cause which we are engaged in is of God and will prevail. It is a work of glorious mercy, to lend the helping hand in the emancipation of our fellow-creatures from mental bondage. Heaven smiles upon it. The hand of the Almighty beckons, go forward, until *truth* reascends its throne and reigns in its simple grandeur, and peace and plenty crown all intelligences forever and ever. And oh! God forbid that any should neglect the means of hastening onward this great and glorious work. W. QUEAL.

Bristol, January, 1838.

J. G. A.

I hope to be able so often to present articles to our readers, followed by these initials, that I am tempted to tell to whom they belong. I have so long been in the habit of keeping no secrets from our readers—of writing the name of each writer at the very head of his or her article—that I fear they will not be satisfied with my departure from the rule in the present case. Indeed, I would not be satisfied, were I merely a reader. There is *that* in the few articles now on hand bearing this signature, that will frequently prompt the inquiry—"WHO IS HE?" Well, then, he says, himself, in a private note to me, "This is my first letter to your worthiness! God bless you. Wish I could behold you, and take your hand; but we are too far apart to reach—and, besides, the Green Mountains are too high! Having an opportunity to send these few scrawls along, I offer them for what they are worth. Do with them as you please.—Don't say over them 'by Rev. J. G. Adams'—only give initials at the end." Now Br. Adams, (when the above was written, of Claremont, N. H.—now of Malden, Mass.,) was Editor of that excellent paper, "The Star in the East, and New-Hampshire Universalist," lately merged in the Trumpet, and will therefore excuse us for gratifying the laudible curiosity of our readers, by publishing the above extract, and, at the same time excusing ourselves to them for giving merely his initials. They will know, from henceforth, who "J. G. A." is—and I can assure him that none will be more welcome to them—none more gladly hailed by us, than his "scrawls," as he calls them—scrawls, by the by, clear as print—ready for the press, and full of truly evangelical thought and—but, read them for yourselves.

A. B. G.

For the Magazine and Advocate.

SATURDAY NIGHT.

The busy week is gone, with its toils, cares, perplexities. Its last evening has come—Saturday evening—preceding the Christian's holy Sabbath. Let me seek repose—not for the body, merely—but the repose of meditation for the spirit. Thanks to my heavenly Parent, for his guardian care and protection during another week of my existence. How many mercies within this short span of time have I received, and yet how unmindful. Base ingratitude! How should I hide myself in shame and confusion of face. Yet God is gracious and long suffering, forgiving the waywardness and folly of his children. May his forgiving love reach and pervade this spirit!

Saturday night! Who can hail its presence with more joy than the believing Christian? As the last beams of the fair king of day are reflected up from the evening horizon, he there reads the promise of a morning of delight to come; a morning which shall remind him of his spiritual duty, and which shall elevate his affections, and raise his devotion. He loves to anticipate the joys of that meditation and delight which the Sabbath will bring; for they are the feasts of the soul, as it feeds on the bread of God that cometh down from heaven, and giveth life to the world. He has laid down his weekly burden to rest awhile at the foot of the cross. O, what peace he will find while he remains there! For what sinner was ever refused comfort and peace at Jesus' feet? Who sat at his feet and heard his words? And was it not said that she had chosen the good part, which should not be taken away from her? That good part is the Christian's bliss—the Christian's life.

Let me think. How many more Saturday evenings may I behold? What a question?—Is it presumptuous? Nay, rather solemn. God alone can answer it; and to him let my spirit be given. Let the sentiment of the poet be mine:—

"The Christian lives to Christ alone,
To Christ alone he dies."

Come life or death, joy or sorrow, success or adversity, let me prove myself a son of God—a son having the spirit of adoption—an heir, spiritually, really. Then shall I be able to comprehend something of that love which "passeth knowledge," and fills the soul with "the fulness of God." Sacred, overwhelming thought! Let it inspire me this night, and prepare me to behold the joyous morning of the Christian's spiritual feast day, and spend its sweet hours in the delights of devotion, the duties of love, the consolations of peace, the beauty of holiness! "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer!" J. G. A.

For the Magazine and Advocate.

ECONOMY.

Economy and honesty stand first in all our temporal affairs. Good economy helps honesty along, but honesty can not in all respects help economy along—therefore let us, in all our affairs, endeavor to use good economy. I shall present a few remarks for the consideration of the reader, whether received with approbation or not. In the first place, publishers depend upon patrons for their support, and accordingly, set a price on their paper to that effect. Now let us use good economy, and pay for our paper in advance in all cases. Our scheme of economy may be small and limited in many cases, but let us always use it to the best advantage.

There are several classes of economy of which I shall mention four in this case. The first, is paying for our paper in advance—the second, is paying within the year—the third, at the expiration of the year—and the fourth, (or rather no economy,) is in not paying for our paper at all. The last is the worst of all. Now as publishers are satisfied with the advance price, let us in all cases pay in advance. S. M.

Fort Ann, December, 1837.

HERALD OF TRUTH.

SPIRIT OF CHRISTIANITY.

Much of the good which otherwise might be done, is lost by an illiberal, and what we conceive to be an unwarrantable method of interpreting the Scriptures.—Unless the mere letter of the text fully warrants particular Christian usages, they are at once, by some, condemned as unchristian. If it is believed that certain institutions are calculated to assist in cultivating and refining the feelings, it is then asked, "Are they scriptural?"—"What passages sanction their usage?"—and because no particular portion of the Scriptures do by word favor them, they must be discountenanced. This arbitrary way of construing the Scriptures, and thereby occasioning a hindrance, as we believe, to the more general diffusion of the spirit of Christianity, is more prevalent among Universalists than we wish it was. If what is called by some a Concert of Praise, is recommended, we must stop and inquire—"Is it scriptural?" The good which such meetings exert, must be left out of the question—the thing is, is it supported by Scripture? If it is said that any practice is scriptural which begets a Christian spirit, then such reasoning is complained of as wholesale. "Did the Saviour, or any of his apostles, engage in such meetings? or did they enjoin their observance on others?—these are the questions," say they. Thus it is that many institutions which are productive of good, and sustained by the spirit of Christianity, are discouraged and discountenanced; and thus it is too, that we invite others to sit down beneath the branches of a tree, stripped of their foliage.

To us the great question is, What is the object of Christianity? We have but one answer among us. It is to do good by faith, hope and charity; at the same time we allow, that "if any man have not the spirit of Christ, he is none of his." Whatever, then, operates to produce this spirit, is commanded, perhaps not by the letter of Scripture, but evidently by its spirit. Every institution which has for its object the advancement of the cause of Christ, ought to be fostered; nor can they be too numerous, unless they infringe on duties of a domestic nature. But this they need not do. Christianity presents a field for improvement, as boundless as the universe of mind, and vast as eternity. The means of improvement are not merely such as were adopted by the apostles, but all such as will diffuse through the world the good which it is the legitimate object of Christianity to promote.

It is true, we may be mistaken as to the results of any particular institution of our own adoption. Its merits, therefore, may be discussed, and when it can be proven to be a good institution, then it is proven to be a Christian institution. This is the ground we take when urging the necessity of certain ordinances—conference or praise meetings and benevolent societies. We care not whether there is or is not in the Scriptures, any verbal authority for them—we know them to be right, because they are required by the spirit of Christianity.—

There is not the least fear of finding in the Scriptures any language forbidding them. Is it not, then, binding upon all who love the cause of Christ, to engage in the work with full purpose of heart; giving encouragement to every thing which comes within the scope of the spirit of Christianity. We say again, that it is the Christian utility and expediency of a thing which gives it sanction, and which commends it to our observance.

G. S.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, MARCH 2, 1838.

RELIGIOUS INFLUENCES OF NATURE.

Much has been eloquently said and written upon natural Theology. The grandeur of the visible universe—the beauty and harmony of the myriad of creations which we behold in it—the wonderful mechanism, and the various uses and importance of the things around us—the relations of minute and apparently insignificant objects to each other, and their connection in the chain of the grand and universal whole—and all these, whether taken collectively or individually, shewing forth the love and the glory, the wisdom and the power of the great Creator—have furnished inexhaustible themes for the pen, the tongue, and the heart.

By the pen and the tongue, as we have said, these themes have been frequently and eloquently set forth and celebrated—but have they had a like influence upon the heart? We may be told, again and again, that a flower is a specimen of beautiful and delicate workmanship—that the human frame is a production of wondrous skill and power—but do not these expressions, "beautiful and delicate workmanship," "wondrous skill and power," fall too often upon listless ears? Is not their meaning vague to us? Do they not seem trite and commonplace remarks?—or, do they convey distinct ideas into the mind, generating high and hallowed thoughts? Do they call forth from the secret place of the heart, aspirations of gratitude, love and praise to the great Source of these wonderful creations? Are there lessons read by us in the simple autumnal leaf, falling from the tree? Is there something more than mere beauty in the dew-drop glittering in the sunbeam? In short, do we know by personal experience, that every object in nature has teachings of religion, to which the devout soul, strung to heavenly influences, will respond?

It is not likely that many who read this, need aught to convince them of the existence, attributes, and superintending providence of God. The study of natural Theology to them, then, should be for the purpose of enlightening, expanding, and purifying the soul. To them, every sentence written on the page of the universe, every minute object strewn in their daily paths, should have its lessons and its morals.

Let us go out, for a while, and sit down in the depths of the great and solemn wilderness. No sound of the axe, or the hammer, or the voices of busy men, has occurred in this dwelling-place of ages—but the old winds have shouted here, and the torrent has chimed up its everlasting anthem. Here have been wreathed no human banners, nor trophies of victory, but the storms and the years have left the record of their triumphs. What a place for reflection is this!—how many subjects upon which to exercise thought, are here! Yonder lies a mighty oak. Yesterday it stood up, like a leader among men—and now it has fallen, and the time of desolation has come upon it! Is there one who can not see in it an emblem of something among human affairs? There is a pure, rippling stream. A little farther on you will find its source—a simple rill, gurgling from beneath a rock. Around it, how green and pleasant is the sod!—how does it gladden the recesses of this lone forest! Journey on, and you will find it rejoicing in its course—a deep-rolling river! Do you know of nothing among men of which this also is an emblem? There lie scattered abroad, withered and dying leaves—how long is it since they shone in their robes of beauty, and quivered with delight in the sunshine? Is there nothing in human experience as gay and as fleeting as these? Truly, what a place is here to commune with nature, and to worship its God. How feebly and scantily have we illustrated the circumstances and the analogies, and the thoughts that would occupy our minds in such a spot. Here are no man-reared shrines—no swelling notes of the organ—no murmur of many human worshippers—no voice of the robed teacher of his fellows—but here is "a temple not made with hands:" here are the unceasing choruses of nature; here are teachers of religion from the humble wild-flower beneath the feet, to the lofty tree nodding in the breeze; here is a place for the spirit's undisturbed communion with its God!

Let us gaze now upon the vestal stars. Here is a glorious scene for contemplation. How soothing is it to the spirit, to look up from earth and its cares to the clear calm sky of night!

> "Oh! one could wish for wings to soar away
> To yon calm, silent orbs, and be at rest—
> They look so like the bowers our God has made
> To shield the lonely and the broken heart."

How they glide out into the great area of the heavens, silently, meekly, and pure, like worshippers at some high altar! There have they stood in their loveliness, night after night, since the time when "the morning stars sang together." And what changes have gone over this globe since then! Generations move where generations sleep beneath—desolation rests on the places of beauty and of pride—the harvest waves where once the wheels of battle rolled over and thunder-charred the green earth—deserts are where cities were, and cities stand where was the wilderness. Men have builded, and destroyed, and triumphed, and worshipped, and made theories, and sung, and laughed, and wept, and hurried through the busy things of life—and the billowy time has swept over all, and borne them onward to the places of graves! Yet the stars have hung in their stations—the earth has wheeled among them in its course—and our Father still guides and superintends the whole, and keeps them in the bounds of their habitation! These, and other and more glorious thoughts, come to us as naturally as the air, when looking upon the stars. They are not the sole thoughts of any one—they belong to our common humanity—they are original and innate feelings of the soul. Why it is that we wish to be there among them, is one of the mysteries of our nature. "It may be," to use the beautiful idea of one of our female writers, "that from an orb that looks calm and bright to us, some habitant may be gazing at our planet and wishing himself here." But we feel in viewing them, that we are not always to be bound to earth—that we shall know more of them hereafter. We hope to mount up and learn the way of their courses—to hear the music that is pealing from orb to orb, through the illimitable arches of heaven—to tread their radiant pathways, and to pass from sphere to sphere, from knowledge to knowledge, forever and forever!

Here, then, we have taken only two scenes of contemplation which are in the universe, yet, how vast the view!—how little have been our ideas!—how few the objects of thought which we have hinted at! What themes for the soul to live upon, have passed before us! These things are all common—we see them in our usual walks—we call them the natural course of affairs. But do they impress our hearts as they should? In this daily round of occurrences, in these common objects, do we find food for religious reflection? When in health we behold the morning light, do we feel that health and light are great blessings? When "the evening shades" fall around us, do we feel that night and sleep are beneficent gifts of Heaven? In the routine of the seasons—the rays of the sun, and the beams of the moon—our daily meals—our intellectual and moral advantages—in the social relations—in all that to us are usual things, is continual and various religious instruction. Are not our sympathies too callous to the mute yet eloquent appeals of objects around us? Should we not open our hearts more than we do to the religious influences of nature? Shall we pass through the world, as though it were only a great mart for traffic, gain, and secular labor—or a splendid arena, fitted up for one continual gala-day of empty pleasure? Shall we be entirely absorbed with its roll, and roar, and glitter, and hurry on through the rush, and the bustle, and the business, with scarcely any regard to our spiritual improvement? It should not be so with us. Let us read the deep religion of nature, and grow wiser, and better, and purer by the perusal. Let us go abroad among the objects of creation, and gather from every leaf and every flower, as well as from the vast, and strange, and sublime, knowledge, and strength, and light, that shall render us superior to the changes of earth—fit our spirits for the circumstances of immortality—and carry our affections outward to our fellow-men, and upward to our God.

E. H. C.

NEW ATTACK ON UNIVERSALISM.

"An Impartial, Critical and Scriptural Investigation of the Biblical views of Universalism and Destructionism: And after a careful examination of all those passages in the New Testament, in which the word hell is used, it is proven that there are but two passages which have any reference to the literal grave. By Theophilanthropos, Richmond, Va. Printed by James C. Walker, 1837." 46 pp. 12 mo.

Such is the title of a pamphlet just issued from the press in this city, (Richmond, Va.) On an attentive perusal of it, we should have concluded at once that it was wholly undeserving the least notice from any sober, enlightened or literary person on earth, were not the fact known that the anonymous bantling has been taken up with all avidity, and cherished as a favorite and peculiarly meritorious child, by the leading Methodists of this place. It is by them circulated with zeal, advertised in their papers, and even in the daily political papers of the city, kept on hand at the office of the Methodist "Conference Journal," and by their adherents considered a triumphant argument against the supposed heretical opinions it attacks. It is, therefore, only by the position and importance given it by the leading Methodists here, that we are induced to notice it.

One can not but smile at the singularity of the title, and the curious association of ideas and of doctrines in the mind of the sage author—"Biblical views of Universalism and Destructionism!" Queries. Are these views *Biblical* in the estimation of our author? And more: are they in any wise related to each other? Can two systems be well imagined, that are more complete antipodes than these? Why, then, associate them together?

But if the title cause a smile, how much more laughable the body of the work! Our sage author employs 22 pages in examining the passages where *Gehenna* (rendered *Hell*) occurs, and in proving positively that it does not in those passages signify—*the grave!* Be astonished, oh ye wicked, and obstinate, and misguided Universalists, and never open your mouths again, for shame! This profoundly erudite Methodist has actually proved, and that beyond a doubt, that *Gehenna* (*Hinnom* our author once calls it!) does not signify the *literal grave!* By the by, did not this modern *savant* know, or rather, did not his Methodist *keepers* know *for* him, that no Universalist ever dreamed that *Gehenna* meant the *literal grave?* But, anxious as he appears to convince his readers that *Gehenna* does not mean the *grave*, (an idea which he unfortunately mistook for Universalism,) he seems equally as intent on proving (for the sake of wresting those abused texts where the word occurs, from the hands of Destructionists) that *gehenna* does not mean (in the elegant verbosity of our author) "to be eternally annihilated with the damnation of the annihilation of the literal grave!" Oh, how must the Annihilationist shrink back with shame and confusion from such *overwhelming* arguments against his system!

Our author seems horror-struck beyond expression, at the awful idea of any of the human family being allowed to sleep the dreamless sleep of annihilation, or endless nonentity, and thus escape the horrors of endless and infinite wo in hell. He says, speaking of annihilationism, "an ism or doctrine more *appalling, horrific* and *gloomy* than which, can scarcely be presented to the mind of any rational intellectual being." Though we readily admit such a doctrine to be "appalling, horrific and gloomy," and far from the truth, yet it is as light to darkness, as health to sickness, and as joy to sorrow, when compared to the doctrine of endless misery. The one is the greatest of all possible and positive evils, the other the mere negation both of good and evil.

The next seventeen pages of this critical and learned work are devoted to the examination and definition of *hades* and the passages in the New Testament, where it occurs. His criticisms here are just about as learned and consistent as those on the word *Gehenna*. It affords in one instance, viz. the parable of the Rich man and Lazarus, a fine field for his declamatory powers. He foams and swells here with great pomp and parade, and is almost as successful in proving that *hades* here does not mean the *literal grave* as he was in the case of *gehenna*: nay, more, in proving, also, that it does not mean, "to be eternally annihilated with the damnation of the annihilation of the literal grave!" This parable and the 20th chapter of Revelation afford him, as well as our Methodist brethren generally, a glorious theme for declamation on the delightful subject of hell and damnation. After having delivered himself of all his learned criticisms on the subject of *hades*, he closes, *verbatim et literatim* by the following *grammatical, pathetic* and *eloquent appeal:*

"And now, candid reader, let me ask you once more, that if from the facts, which have been laid before you, you are not influenced to believe, that there is some future endless punishment, other than annihilation, which will be imposed upon the finally impenitent sinner? O reader! there must, according so the Scriptures of Divine Truth, be a hell, a place of everlasting punishment, and without regeneration,—the author, with the reader, will soon be ingurgitated in the gloomy abyss of this hell, soul and body—lost—ruined—damned everlastingly—damned to all eternity—damned world without end!" The author then adds the following most *apropos* quotation from Pope's "universal payer:"

> "Let not this weak and unknowing hand,
> Presume thy bolts to throw,
> And deal damnation round the land
> On each I judge thy foe."

But what next? Let not the reader start, although new wonders should meet his view at every page, or even every line. The next thing is (chapter 3.) "OF ZOPHOS." Here we have another and entirely *new Greek word for hell!* Our learned critic thus begins, "2 Pet. ii: 4. God spared not the angels that sinned, but cast them down to hell, (*Zophon,*) and delivered them into chains of darkness to be reserved unto judgment."—Here we find by the wonderful discoveries of this Theological Newton, that all Biblical critics, commentators, and lexicographers, both orthodox, and heterodox, Wakefield, McNight, Campbell, Stewart, Clarke, Balfour, Schleusner, Parkhurst, and all, are sadly at fault, not one of whom (nor any body else) ever dreamed of such a word being used in the New Testament for hell.—Surely the orthodox of modern times will owe our author a debt of everlasting gratitude for discovering so important a fact, that there is a new word for hell, even *zophos*. Verily, *darkness* will no longer remain *darkness* when it comes into the light of the flames of hell!

Not to be too *critical* on our learned *critic*, we may just inform our English readers, who have never become like our author, deeply versed in Greek, that he has unfortunately mistaken the word rendered *darkness* in the text, for the word *tartarosas*, rendered "*cast down to hell.*" But notwithstanding this *small mistake* in the word, and the caption placed at the head of the chapter, "OF ZOPHOS," our author goes on very deliberately to transmute *zophos* in *tartarus* and then to treat of the latter as the word under discussion. This comes from all his criticisms being quoted (without credit) from others. He gives us several quotations from pagan authors, poets, etc., in relation to *tartarus*, showing it to be the place of the damned, and located exactly in the *centre of the earth*. Our critic thinks these heathen poets mistook as to the *location* of *tartarus* but were right in every thing else respecting it! After collecting and repeating all the texts he can find in the New Testament about hell, he finally closes the pamphlet by filling one page with blasphemies against the Divinity from the pen of *Polluck*, wherein this poet run mad, attempts to make out the Deity as much worse than the Evil One as his power is greater, in devising and employing all the means in his power to make his own offspring infinitely and endlessly miserable.

To conclude, we do not blame the author of this miserable apology for Biblical criticism, for it is fairly presumable that he knew no better: but we blame his spiritual keepers for allowing or encouraging him (by their press, and efforts to vend the pamphlet,) in a publication which violates alike the English Grammar, the common sense of mankind and the theology of the New Testament. If they are alarmed at the prevalence of Universalism, as doubtless they are, let them employ a scholar, or at least a man of common information, to write or preach against it, or both if they please.

D. S.

UNIVERSALISM.

IN MISSOURI.—The following letter from the "farthest west," indeed, will probably be read with much interest by many of our readers. Universalism spreading at Du Buque, Galena, in Florida, the British Provinces, and flowing onward towards the Rocky Mountains!—Where are there no Universalists, even widely spread as in our native land! And yet, about seventy years ago, in the life-time of some of our grey-haired sires, it might have been asked, with the same propriety, where are there any Universalists? Truly it is the Lord's doing, and to him be all the praise!

"Boonville, Mo., December 17, 1837.

"Friends GROSH and HUTCHINSON.—Discovering that some communications from the 'far West' would be acceptable to you, I venture from this *farthest* West, with my poor ability, to indite a few lines, which may not, perhaps, be entirely destitute of interest.

"Our town (Boonville) is situated on a healthy and pleasant elevation upon the South side of the Missouri river, 200 miles from St. Louis, and contains about 1500 inhabitants. A rich, fertile and extensively populated country, extending itself, 200 miles to the South, or as far as the Arkansas line, is to us, what western New-York was once to Albany. The country, at present, is its own market; the immigration being so great as not to allow of produce exports.

"Society here is remarkably good, considering the heterogenous character of the materials composing it. Almost every State in the Union has contributed its mite to the mass, but Virginia, of late, has been pouring in its floods of gold and silver, its negroes, horses and waggons; and what is better, some of its highly talented, enterprising and valuable citizens. Little of a proscriptive and illiberal spirit is, as yet, suffered to discover itself in matters of faith, for the reason that strength and unity of action are wanting in all of the sects, to declare their independence of each other. The Cumberland Presbyterians, under the direct ministration of one of the founders of the order, is probably, numerically, the strongest.

"The cause of rational and liberal Christianity, although checked, as in other countries, by the frowns, the coldness, the iron-hearted grasp of Partialism, is growing with our intelligence, and will mature with our increase of reason and experience, as surely as truth will prevail when set in the strongest light against error. It is true, that to the narrow and selfish mind, there is something extremely consolatory in the idea of basking in the sunshine of theocratic favor; yet a more extended and universal feeling must predominate, or genuine Christianity must irretrievably fall.

"Among the many arguments which may be urged against the doctrine of endless misery, the following in my opinion is most unanswerable; and I wish you to lay it before your correspondents, that it may either be satisfactorily answered, or the doctrine of endless wo be abandoned as unfounded and absurd.

1. I assume that there are but three *rational* objects of punishment; viz. Example, Reformation and Restitution. 2. That neither of these ends or objects can be answered in the endless punishment of the soul; then, lastly, I draw the conclusion, that eternal punishment will not exist.

"Now, what I desire is, either to be shown that there are other, and more than the three *rational* objects of punishment enumerated above, aside from, and not merging into either of the three; or that eternal punishment can answer, or be subservient to either of the three; then, and not till then, will I relinquish my opposition to Limitarianism; and, until then, its advocates should maintain a sealed, eternal silence. With the greatest deference, I am yours truly,

ATHANASIUS."

LIBERALITY.

On the third Sunday in February I preached in Marshall, and in the evening in the vicinity of Br. Dick's, in Brothertown. In the evening the desk was occupied by three Freewill Baptist preachers, (Elders Newell, Fowler, and another,) and Elder Sweet, a preacher of the Christian denomination. The latter made the introductory prayer, and added some remarks, approbatory of certain portions of the discourse. I was informed that a fourth Baptist preacher would have been present, had his health permitted. The school-house, which was erected by our excellent Indian brother, A. Dick, a "Peacemaker" among his people. (his is, indeed, the kingdom of heaven!) is very neat and commodious, easy to speak in, and is furnished with a very pretty pulpit in a recess at one end. He opens it to all denominations, and whoever may preach, all denominations attend. To add to the liberality of my ministering brethren, Elder Newell obligingly offered his services on Monday morning, with the use of Br. Dick's horse and cutter, to carry me home, which he did.—May God bless such a truly Christian spirit with its appropriate reward, and render the people in that vicinity more and more worthy of the name of the settlement where they live—*Brothertown.* A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. BIDDLECOM in Stockbridge and Br. WOOLLEY in Marshall, and in the evening at Oriskany Falls—Br. C. B. BROWN at South Onondaga, and in the evening at the Baptist meeting-house on South Hill—Br. WAGGONER at Carthage and at Lowville in the evening.

There will be preaching on the third Sunday inst., by Br. C. B. BROWN at Mexicoville, and at Union Square in the evening.

To the societies comprising the Ontario Association.—Brethren, The Association at its last session recommended that a collection be taken up in each society for the purpose of defraying the expenses of delegates to the New-York State Convention, and that the amount thus collected, be forwarded to the Standing Clerk of this body. K. TOWNSEND, Standing Clerk.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

P M, Willoughby (O.) for S M, and J H—P M, Barre Centre, for A M and S S—P M, Portageville, for D E—W P, North Norwich for S W—P M, Cooperstown, for C C, R C, L M and P F—P M, Windsor, for E W, and W H M—S P, Little Falls, for M R, D B, and T A—D R A, South Shaftsbury, (Vt.) for H M S—Rev, J H S, Centreville, for self, O P, N B, C H, R C, J R, H M, S H, C G L, and E N—Rev. T D C, Gaines, for E W and E B—P M, Depauville, for self, and N N N—P M, Onondaga Hollow, for A N Jr, and J D McD—Rev. W L W, Bath, for C R, H S, P H and T C—P M, Cheshire—F P, Elba, for J P and J G—Rev. N B, Nundy Valley, for C G, A G, T W, P G, S S S, and L C W—P M, Preston, for self, D M C, L S, L G, A G C, and E C C—P M, Barcelona, (O.) for G B—P M, Concord, (O.) for D T, G M, and G C—J C H, Lebanon, (O.) Rev. G M, Springfield, (O.) for W K, R A P, M W C, and L B—P M, Newton Falls. (O.) for N L—J G, Seneca Castle, for self, and J D—P M, Moreland, for S C, and M B—P M, West Bloomfield, for G G, C L, and S H—H F, Pittsford, for self, and J L—J I E, East Sheridan, for self, L H W, J I E, and O E.

POETRY.

For the Magazine and Advocate.

THE POWERS OF MUSIC.

BY MRS. Z. PORTER.

Come, strike the harp, that o'er the soul
The lightly trembling sounds may roll—
Harmonious numbers can control
The billows of despair—
Can check the tear, or bid it flow—
Make the sad heart with rapture glow—
Dart sunny rays through clouds of wo,
And calm the waves of care.

Awake to melody the strings—
Sublime emotions music brings—
A halo round our senses flings,
That sanctifies the soul.
Its genius, rob'd with azure bright,
Came down to earth with magic might,
When the first beams of rosy light
O'er dewy Eden stole.

The morning stars together sung,
The heavenly domes with music rung,
The sons of God with joyful tongue
Announc'd creation's birth,
The rolling spheres harmonious join
To praise the forming hand divine,
That did so wondrously combine
Intelligence with earth.

The Author saw his work was good,
As man in his own image stood—
Imbu'd with noble gifts, he should
To noble deeds aspire.
Long ages passed, and then, again,
The heavenly hosts o'er Judah's plain,
Glad tidings sung in lofty strain,
And angels tun'd the lyre.

Now life and immortality,
Are brought to light and man is free—
Let mortals join, with bended knee,
To sing th' exalted scheme—
Come, let the thrilling numbers roll
O'er every fibre of the soul
Throughout the world—from pole to pole,
SALVATION be the theme.

Henderson, N. Y., 1833.

ETERNITY OF GOD.

We receive such repeated intimations of decay in the world through which we are passing; decline and change and loss follow decline and change and loss in such rapid succession, that we can almost catch the sound of universal wasting, and hear the work of desolation going on busily around us. "The mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones, the things which grow out of the dust of the earth are washed away, and the hope of man is destroyed." Conscious of our own instability we look about for something to rest on, but we look in vain. The heavens and the earth had a beginning and they will have an end. The face of the world is changing, daily and hourly. All animated things grow old and die. The rocks crumble, the trees fall, the leaves fade, and the grass withers. The clouds are flying, and the waters are flowing away from us.

The firmest works of man, too, are gradually giving way, the ivy clings to the mouldering tower, the briar hangs out from the shattered window, and the wall-flower springs from the disjointed stones. The founders of those perishable works have shared the same fate long ago. If we look back to the days of our ancestors, to the men as well as the dwellings of former times, they become immediately associated in our imaginations, and only make the feeling of instability stronger and deeper than before. In the spacious domes, which once held our fathers, the serpent hisses, and the wild bird screams. The halls, which once were crowded with all that taste and science and labor could procure, which resounded with melody, and were lighted up with beauty, are buried by their own ruins, mocked by their own desolation. The voice of merriment, and of wailing the steps of the busy and the idle have ceased in the deserted courts, and the weeds choke the entrances, and the long grass waves upon the hearth-stone. The works of art, the forming hand, the tombs, the very ashes they contained, are all gone.

If every thing which comes under our notice has endured for so short a time, and in so short a time will be no more, we can not say that we receive the least assurance by thinking on ourselves. When they, on whose fate we have been meditating, were engaged in the active scenes of life, as full of health and hope as we are now, what were we? We had no knowledge, no consciousness, no being; there was not a single thing in the wide universe which knew us. And after the same interval shall have elapsed, which now divides their days from ours, what shall we be? What they are now.—When a few more friends have left, a few more hopes deceived, and a few more changes mocked us, "we shall be brought to the grave, and shall remain in the tomb, the clods of the valley shall be sweet unto us, and every man shall follow us, as there are innumerable before us." All power will have forsaken the strongest, and the loftiest will be laid low, and every eye will be closed, and every voice hushed, and every heart will have ceased its beating. And when we have gone ourselves, even our memories will not stay behind us long. A few of the near and dear will bear our likeness in their bosoms, till they too have arrived at the end of their journey, and entered the dark dwelling of unconsciousness. In the thoughts of others we shall live only till the last sound of the bell, which informs them of our departure, has ceased to vibrate in their ears. A stone, perhaps, may tell some wanderer where we lie, when we came here, and when we went away, but even that will soon refuse to bear us record; "time's effacing fingers" will be busy on its surface, and at length will wear it smooth, and then the stone itself will sink, or crumble, and the wanderer of another age will pass, without a single call upon his sympathy, over our unheeded graves.

Is there nothing to counteract the sinking of the heart, which must be the effect of observations like these? Is there no substance among all these shadows? If all who live and breathe around us are the creatures of yesterday, and destined to see destruction to-morrow; if the same condition is our own, and the same sentence is written against us; if the solid forms of inanimate nature and laborious art are fading and falling; if we look in vain for durability to the very roots of the mountains, where shall we turn, and on what can we rely? Can no support be offered; can no source of confidence be named? Oh yes! there is one Being to whom we can look with a perfect conviction of finding that security, which nothing about us can give, and which nothing about us can take away. To this Being we can lift up our souls, and on him we may rest them, exclaiming in the language of the monarch of Israel, "before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting thou art God." "Of old hast thou laid the foundations of the earth, and the heavens are the works of thy hands. They shall perish, but thou shalt endure, yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy years shall have no end."

Here then is a support, which will never fail; here is a foundation which can never be moved, the everlasting Creator of countless worlds, "the high and lofty One that inhabiteth eternity." What a sublime conception! *He inhabits eternity*, occupies this inconceivable duration, pervades and fills throughout this boundless dwelling. Ages on ages before even the dust of which we are formed was created, HE had existed in infinite majesty, and ages on ages will roll away after we have all returned to the dust whence we were taken, and still HE will exist in infinite majesty, living in the eternity of his own nature, reigning in the plenitude of his own omnipotence, for ever sending forth the word, which forms, supports and governs all things, commanding new created light to shine on new created worlds, and raising up new created generations to inhabit them.

The contemplation of this glorious attribute of God is fitted to excite in our minds the most animating and consoling reflections. Standing, as we are, amid the ruins of time, and the wrecks of mortality, where every thing about us is created and dependant, proceeding from nothing, and hastening to destruction, we rejoice that something is presented to our view which has stood from everlasting, and will remain forever. When we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature, and perceived that they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves and felt that we were as fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have all told us that they could give us no hope nor support, because they were so feeble themselves; we can look to the throne of God; change and decay have never reached it; the revolution of ages has never moved it; the waves of an eternity have been rushing past it, but it has remained unshaken; the waves of another eternity are rushing toward it, but it is fixed, and can never be disturbed.

And blessed be God, who has assured us by a revelation from himself, that the throne of eternity is likewise a throne of *mercy* and love; who has permitted and invited us to repose ourselves and our hopes on that which alone is everlasting and unchangeable. We shall shortly finish our allotted time on earth, even if it should be unusually prolonged. We shall leave behind us all which is now familiar and beloved, and a world of other days and other men will be entirely ignorant that once we lived. But the same unalterable Being will still preside over the universe, through all its changes, and from his remembrance we shall never be blotted. We can never be where he is not, nor where he sees and loves and upholds us not. He is our Father and our God for ever. He takes us from earth that he may lead us to Heaven, that he may refine our nature from all its principles of corruption, share with us his own immortality, admit us to his everlasting habitation, and crown us with his eternity.—*Greenwood.*

EXTRACT.

"It is the belief of the Arabs that to the earliest places of human worship there clings a guardian sanctity—there the wild bird rests not, there the wild beast does not wander, it is the blessed spot on which the eye of God dwells, and man's best memories preserve. As with the earliest place of worship, so it is with the earliest haven of repose—as with the spot where our first imperfect adoration was offered up, our first glimpses of divinity indulged, so should it be with that where our full knowledge of the Arch Cause begins, and we can pour forth a gratitude no longer clouded by the troubles and cares of earth. Surely if any spot in the world be sacred, it is that in which grief ceases, and *from which*, if the *harmonies, of creation* if the *voice within our hearts*, if the *impulse which made man so easy a believer in revelation*, if these mock and fool us not with an everlasting lie, we spring up on the untiring wings of a seraphic and pangless life—those whom we loved, around us; the aspirings that we nursed, fulfilled; our nature, universal intelligence,—our atmosphere, eternal Love!"

BULWER.

MARRIAGES.

In Middleville, February 8th, by Rev. W. H. Waggoner, Mr. STANDISH BARRY, 3d, of Newport, to Miss ALMIRA ELIZA, daughter of John Kniffin of the former place.

In Columbia, Herkimer county, on the 8th inst., by Rev. Mr. Wightman, Mr. THOMAS V. YOUNG, to Miss ELIZABETH M. MINER, all of that place.

DEATHS.

In Alabama, Genesee county, February 5th, *Mrs.* AMARILLA HOVEY, aged 23 years. Some years since, the deceased connected herself with a Unitarian church, but, by a more candid investigation of the Scriptures, she became convinced of the truth of the doctrine of "the restitution of all things," in which faith she lived and died, respected and beloved by all who knew her. A very large concourse of friends and relatives, assembled on the 7th, (among whom were three Partialist preachers) to pay the last tribute of respect to the dead, and to sympathise with the afflicted mourners. May the God of all consolation support those that mourn! The funeral sermon was delivered by the writer. C. HAMMOND.

In Newport, February 6th, JONATHAN HURLBURT, aged 84 years. The deceased was respected in life—adorned the Gospel of Jesus—and left the world "lifting up holy hands, without wrath and doubting."—His funeral was attended at the Baptist meeting house in Newport village, by a sympathising people, to whom the writer dispensed the word of life and salvation.—May God bless and sustain the aged consort of Br. H., and comfort all who mourn. W. H. WAGGONER.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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For the Magazine and Advocate.

A VOICE TO YOUNG LADIES.

CHAPTER III.

BY REV. J. M. AUSTIN.

FORMING THE MANNERS.

"Manners maketh man," is a motto inscribed in the celebrated school of William of Wykham, at Winchester, England. And it is no less true, in the same sense, that manners maketh the lady. If a lack of good manners, if vulgarity and indelicacy, are failings disgusting even in man, how much more unbecoming are they in woman! A due cultivation of the manners, the general deportment, is of high importance to young ladies. Next to purity of character and sweetness of disposition, you depend for success in life, upon a well-regulated outward deportment. In regard to exterior appearance, "manners, and not dress, are the ornaments of woman." The dress may blaze with jewels—the brow may be encircled by a glittering tiara of diamonds—yet if the manners are haughty and scornful, or coarse and vulgar, in vain is the costly attire assumed; it can not inspire affection or respect in those who are discriminating. But a demeanor characterized by modesty, circumspection, frankness, and good temper—not too forward, nor too reserved—will secure for you the confidence and esteem of your acquaintance, even though your dress be of the most plain and simple character. Let me assure you, young ladies, that, let young men say what they will, they are much sooner captivated by a modest, delicate demeanor, than by a brazen boldness. I do not assert that a set, ceremonious deportment is necessary to render a young woman engaging; but I insist that propriety in manners, is an essential requisite to a pleasing appearance.

In no country is it more important to cultivate good manners than in our own; and yet there is a great deficiency of care and instruction in this particular. "A young girl often grows up, without ever being told that to laugh audibly in public, or in crowded assemblies, is not good manners; that presenting herself at the end of a crowded bench, and looking for a seat, till some gentleman feels himself obliged to give her his, is very ill-bred.....You will be careful not to wear any head-dress that will prevent those behind you from seeing well; you will never, by whispering, hinder those around you from hearing easily; you will never seem to claim any particular seat as your right; you will never attempt to keep seats for those of your party who come later than you; you will never suffer, much less oblige, a gentleman to relinquish to you the good seat which he has fairly earned by going very early, and sitting long in patience. You will carefully avoid going in late, and disturbing the company after the lecture has begun; but if you do chance to arrive late, you will step softly, and take the first seat you can find, instead of making further interruption, by parading through the room in search of a better.....If you are the first to occupy a seat, and it is open at both ends, you should take the middle of it; if open only at one end, you should take that part next the wall; because by not doing this, you either oblige people to crowd past you, or you make a great stir by moving every time one is added to the number.....Always think of the good of the whole audience, rather than of your own individual convenience. This rule is often transgressed in crowded assemblies, in warm weather. The windows are opened for the good of the whole; but the air comes too powerfully on the neck of some individual, and she very coolly desires that the window may be shut, entirely regardless of those who, in the middle of the building, are panting for that breath of fresh air which she is shutting out. Health and life may depend on your not sitting in that draught of air; but if so, you should protect yourself by additional clothing, change your seat, or leave the place, rather than incommode hundreds by having a window shut on your account. I have seen a large assembly of people almost suffocated for want of fresh air, in consequence of one window after another being closed, at the request of some two or three persons sitting by them."*

The first impressions we receive in regard to persons, are often lasting. And in mingling in society, the stranger forms his first conclusions of your worth, from your manners. It is true, a fair countenance, or a symmetrical form, may attract the eye of a stranger; but if, in his farther scrutiny, he discovers superciliousness or vulgarity in manners, the charms of person vanish, and disgust takes the place of admiration. But when your deportment is dictated by propriety, you have the advantage on introduction of making a favorable impression at once. People generally will draw some conclusion from your manners, in regard to your real character and disposition; for the outward demeanor is always understood, without something is distinctly known to the contrary, as indicating the moral principles and the emotions of the heart. "You may take two individuals of precisely the same degree of intellect and moral worth, and let the manners of the one be bland and attractive, and those of the other, distant or awkward, and you will find that the former will pass through life with far more ease and comfort than the latter. For though good manners will never effectually conceal a bad heart, and are, in no case, any atonement for it, yet, taken in connection with amiable and virtuous dispositions, they naturally and necessarily gain upon the respect and good-will of mankind."

Let it be understood that the real source of good manners and a pleasing deportment, is in the heart. They must rest upon kind, amiable, benevolent feelings—upon a disposition of good-will towards your fellow-beings, and a desire to minister to their enjoyments. Unless these emotions dwell in the soul, and influence the conduct, young ladies can not display that pleasing, attractive demeanor upon which, from their condition, they so much depend for prosperity in life. The dancing and the posture masters may give a certain polish to the manners, but without these kind emotions of the soul, they will be cold, hypocritical, and repulsive; and in such an instance, the least discernment is sufficient to satisfy the spectator, that although bows, and smiles, and simpers plentifully abound, yet the heart is uninterested and insensible. Such efforts to please are thrown away. But when the heart possesses the proper feelings—when you are kindly disposed toward all—it will require but little training to cause the manners to become proper and pleasing. Be it remembered, then, that in acquiring pleasing manners, the attention must first be directed *to the heart!* Banish from it all improper desires and evil dispositions, all emotions of haughtiness, pride, envy, jealousy, hatred, and enmity—let no feelings obtain ascendency there, but such as are amiable, kind, and praiseworthy—and without the shade of a doubt, your deportment will be appropriate and attractive.

You should not mistake in what the characteristics of a genuine "lady" consist. Remember that "in this privileged land, where we acknowledge no distinctions but what are founded on character and manners, she is a *lady* who, to inbred modesty and refinement, adds a scrupulous attention to the rights and feelings of others. Let her worldly possessions be great or small, let her occupations be what they may, such an one is a *lady*, a *gentlewoman!* Whilst the person who is bold, coarse, vociferous, and inattentive to the rights and feelings of others, who is haughty and overbearing, let her possessions be ever so great, and her way of living ever so genteel, and her beauty ever so fascinating, is a *vulgar* woman. Thus we may see a *lady* sewing for her livelihood, and a *vulgar* woman moving in fashionable circles, or presiding over a most expensive establishment."

In forming the manners, it is well to adopt some model for imitation. To this end, select from the circle of your acquaintance, some one or more females who are your seniors in age, whose general deportment is worthy of your imitation—allowance being made for diversity of age and condition. Let your model combine every qualification that is useful and agreeable—remembering that "those who *speak well* and *do well*, should alone be imitated." I would not have you servilely imitate every word and action; this would beget a formality that would be disgusting; and there are peculiarities in manners which are becoming in some, that would be disagreeable and repulsive in others. But by having an example before you, and by conforming therewith in your general deportment, your demeanor will soon naturally become characterized by an attractive propriety.

Affectation and vanity are to be sedulously avoided by every young woman. To assume manners, attitudes, and forms of speech, that are not natural or becoming—to take upon you an appearance of accomplishments and refinements, which you do not possess—in fine, to *pretend* to be what you are not—is a practice exceedingly repulsive; it is unworthy the female character, and will subject you to ridicule and contempt. It is assuming a *gloss* which is easily seen through—it is adopting a deception which is readily detected; and the results of these false assumptions, will be greatly to your injury. Never be guilty of puerile affectations and indications of false modesty. Let your conduct be characterized by prudent frankness, simplicity, and candor, and it will be far more agreeable and winning. "Delicacy is, in truth, a shy and sensitive plant, which shrinks from observation, and is frequently most abundant where the least of it is obtruded upon our notice. There are, doubtless, some ladies, who from nourishing a morbid sensibility, *are* delicate to excess. But, generally speaking, they who make a troublesome and ostentatious display of delicacy, affect that which they do not feel. The young reader may be assured, that this affectation is not only wicked for its hypocrisy, but very injurious to the reputation of those who display it. Real piety shuns all singularities, and never courts observation by ostentatious rigor. It is the same with delicacy. That which is real, is always unobtrusive and unstudied. The innocent, having nothing to conceal, practice no art; and an open simplicity of manner, the very reverse of affectation, is an infallible symptom and sure companion of true delicacy."

*Young Lady's Friend.

You should also avoid a haughty, overbearing disposition and air. This is deprecated when seen in men; but it is far more unnatural and disagreeable in women. With those who, from their vices, are unworthy your respect, you should hold no intercourse whatever. But whoever, from their virtues, are deserving your respect, should be treated in accordance with their merits. Your conduct towards them should be marked by affability, condescension, and esteem, whatever may be their rank or condition. A haughty woman is disliked by her own sex, and shunned by the other, as one who is, or will be, a termagant.

There are several qualifications indispensably requisite to the deportment of ladies, and without which, all other conceivable accomplishments are vain. It is hardly necessary to inform the young lady, that among these, *modesty* holds the highest rank. Modesty is a bright jewel in the character of woman. It imparts a loveliness and attraction to all accomplishments, which we look for in vain in its absence. "It heightens all the virtues which it accompanies; like the shades in paintings, it raises and rounds every figure, and makes the colors more beautiful, though not so glaring as they would be without it." Modesty is not only an ornament to the female character, but one of its surest safe-guards. It is a monitor that warns of approaching danger, and causes its possessor to flee from evil, and to shrink from even the appearance of impropriety. Addison asserts with truth, that "if you banish modesty out of the world, she carries away with her, half the virtue there is in it." And I would add, if you banish modesty from the characteristics of woman, you destroy one of the highest attractions she possesses. Modesty atones for the absence of many other accomplishments. The young lady who is unskilled in many of the technicalities of refinement, is still attractive when modesty characterizes her demeanor—while the reigning *belle*, who is a proficient in all the accomplishments of the age, is repulsive and disgusting, when exhibiting an immodest demeanor.

In connection with this subject, there is a practice against which I can not avoid cautioning young ladies. I refer to public "fairs," or auctions—one of those modern schemes in which ladies have been induced to engage, to filch money from community. In these "fairs," young women present themselves to the gaze of a miscellaneous multitude, as public traffickers; and every device is put into execution, to draw "the filthy lucre" from the pockets of gentlemen. Is it not evident, that on these occasions, many ladies place more dependence upon a display of their charms and the fascination of their manners, to obtain money, than upon the real value of the articles exposed for sale? These "fairs" could, with more propriety, be termed "public marts for the display of female arts and fascinations."—These public exhibitions—these scenes of bantering and trickery—require in the ladies engaged in them, a boldness, a brazen confidence, a masculine air and manner, little according with that retiring modesty, that sensitive delicacy, so pre-eminently becoming in woman! I would caution young ladies against this public display of their persons—this practice of extorting and begging money from the male sex. It has an indecorous appearance, and its tendency upon their modesty and innate purity of heart, must be any thing but salutary. I am aware that these schemes are generally got up under the ostensible name of *charity*. But who does not know that there are other, and more commendable and appropriate ways, in which ladies can exert themselves in the cause of true benevolence, without violating that delicacy which is the crowning charm of their nature?

Gentleness is another necessary ingredient in the manners of the lady. A harsh, headstrong disposition, is peculiarly unbecoming in woman; it gives a masculine cast to her character, which is far from being agreeable. Superior talents and elegant accomplishments, are entirely nugatory, unless accompanied by a gentle, docile disposition. Gentleness is peculiarly a womanly endowment. It imparts a sweetness, an attraction, to the whole character, that is truly prepossessing.

Young ladies can not be too cautious in regard to their deportment towards their associates of the male sex. In this respect, there are two extremes to be avoided—a forward, coquetish familiarity, on the one hand, and a prudish, affected reserve, on the other. To shun both these extremes, and occupy that medium ground which is dictated by propriety, is that peculiar province of woman, in which her own good sense must be her director. You should, however, be aware, that the conversation and manners of young men in your presence, will depend much upon your own tastes. You have no inconsiderable power in causing their demeanor toward you to be agreeable. If, as has been remarked in another chapter, their language or deportment is not such as you would have it, much of the blame can be attached to yourselves; because you have the remedy in your own hands. By withdrawing from their presence, or by a firm, decided reprimand, you can show your displeasure, and the evil is remedied. For, believe me, when young men ascertain your principles and tastes, they will studiously endeavor to conform to them, if they desire to frequent your company.

Never aspire after the name of a "belle." Young ladies of this character, may be followed by a crowd of flatterers for a season; but they are utterly incapable of inspiring that true affection which is so requisite to the peace and happiness of woman. They are despised by their own sex, and distrusted by the other. And after reigning for a season, they generally throw themselves away on some senseless fop, incapable of cherishing true esteem, to pass with him a wretched life. "Men of loose morals or impertinent behavior, must always be avoided; or, if at any time you are obliged to be in their company, you must keep them at a distance by cold civility. But in regard to those gentlemen with whom your parents or guardians think it proper for you to associate, and who give no offence by their manners, to them behave with the same frankness and simplicity as if they were of your own sex. If you have natural modesty, you will never transgress its bounds whilst you converse with a man, as one rational creature with another. You should endeavor to distinguish real esteem and love from idle gallantry and unmeaning fine speeches. The slighter notice you take of these last, the better; but the first must be treated with seriousness and well-bred sincerity—not giving the least encouragement you do not mean, nor assuming airs of contempt, where it is not deserved."*

The subject of female manners can not be better summed up, than in the words of a late writer, who thus speaks of Mrs. Hannah More, the celebrated English authoress:—"It was my privilege, a few years ago, to make a visit to the residence of this distinguished female; a visit which I have ever since regarded as among the happiest incidents of my life. At that time she numbered more than four score years; but the vigor of her intellect was scarcely at all impaired. In her manners she united the dignity and refinement of the court, with the most exquisite urbanity and gentleness, which the female character, in its loveliest forms, ever exhibited. She impressed me continually with a high sense of the intellectual and moral qualities by which she was distinguished, but still left me as unconstrained as if I had been conversing with my beloved child. There was an air of graceful and unaffected ease; an instinctive regard to the most delicate proprieties of social intercourse—a readiness to communicate, and yet a desire to listen—the dignity of conscious merit, united with the humility of the devoted Christian—in short, there was such an assemblage of intellectual and moral excellences beaming forth in every expression, and look, and attitude, that I could scarcely conceive of a more perfect exhibition of human character."

*Young Lady's Own Book.

For the Magazine and Advocate.

BIBLICAL INTERPRETATIONS.....NO. I.

BY REV. G. W. MONTGOMERY.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul"?—MATT. xvi: 26.

It is well known that this passage is a standing text for the frightful themes held forth in protracted meetings and elsewhere, to frighten men, and show them the supposed utter worthlessness of all worldly wealth, when compared with the hazard of obtaining it at the expense of endless wailing. It is taken for granted, that the word "*soul*" means the immortal spirit, and that to lose this soul, is to live in the ever-burning wrath of Deity. It is not a little unaccountable, how this view should be entertained by so many of the professed teachers of the day, when, if they have at all examined the subject, they must know that the passage can not have any such reference. The word in Greek is *psuche*, and is rendered *life* in verse 25: "For whosoever will *save* his *life* shall *lose* it: and whosoever will *lose* his *life* for my sake, shall *find* it." Now, if we substitute the word *soul* for *life*, and by soul understand the *immortal spirit*, we shall discover the absurdity of the modern notions. "For whosoever *will save his immortal soul* shall *lose* it; and whosoever will *lose* his immortal soul, shall *find* it"—that is, he who strives to secure his salvation, shall most certainly be destroyed; but he who strives to ruin his salvation, shall most certainly gain it. If this monstrous absurdity is true, people should be exhorted to give up all earnestness in reference to future salvation; for carelessness will only serve to secure it. And yet this absurdity grows out of understanding *psuche* to mean the immortal spirit, either in verse 25 or 26. But the question arises, what is the correct view of that word, in this instance? This question we shall answer by the light which the deeply critical portion of our (so called) Orthodox brethren furnish.

1st. Parkhurst expresses the sense of *psuche* in this passage, by the phrase "*animal life*." See his Lexicon, word *psuche*, section 2.

2d. Dr. George Campbell translates verse 26 thus: "What is a man profited, if he should gain the whole world, with the forfeit of his *life*? or what will a man not give in ransom for his life?" His note is as follows: "*With the forfeit of his life—ten de psuchen zemiothe.* English translation, *lose his own soul. Forfeit* comes nearer the import of the original word, which Doddridge has endeavored to convey by a circumlocution, *should be punished with the loss of his life.* But the chief error in the English translation, lies in changing, without necessity, the word answering to *psuche*, calling it, in the preceding verse, *life*, and in this, *soul*. The expressions are proverbial, 'it signifies nothing, how much a man may gain, if it be at the expense of his life.' That our Lord has a principal eye to the loss of the soul, or of eternal life, there can be no doubt. But this sentiment is couched under a proverb, which, in familiar use, *concerns only the present life*."

3d. The note by Dr. Clarke is very explicit. "*Lose his own soul.*] Or, *lose his life, tenpsuchen auton.* On what authority many have translated the word *psuche*, in the 25th verse, *life*, and this verse, *soul*, I know not; but am certain it means *life* in both places. If a man should gain the whole world, its riches, honors, and pleasures, and lose his *life*, what would all these profit him, seeing they can only be enjoyed during *life*?"

4th. To these authorities others might be added, showing that the simple meaning of *psuche* in this instance, is life—but those quoted are sufficient.

It is evident from the context, that the disciples, in common with the rest of the Jews, expected that the Messiah was a temporal Prince. And hence, when they heard him speak of being betrayed and crucified by the Jews, Peter rebuked him, because his crucifixion would be death to their great expectations of exalted offices in the earthly kingdom they believed he was to establish. One great object of our Saviour, was to eradicate this notion from the minds of his disciples, and

shew them that his followers must give up earthly aggrandizement. The *instruction* of the 25th and 26th verses of Matthew xvi, aimed at this very point, and may be given in the following paraphrase: "That person who seeks to *save* his life, by eschewing the persecutions which my disciples must experience, and by remaining attached to the institutions of the Jews, will *lose* it in the destruction which will fall upon this land and nation, when the Roman armies shall sweep away this devoted people—but that person who is willing to yield up his life in defence of my cause, shall save it; for when punishment shall come upon this wicked generation, none of my followers shall be killed; for he that endureth to the end of these troubles, shall be saved. Seeing this is the case, of what benefit would it be to you to gain the whole world, if you must lose your life at the same time? Would you not give the whole world in exchange for your life? Give up, then, this strong desire for earthly aggrandizement, and trust to Him in whose care you are, and who will render you immortal so long as he has a work for you to do.

For the Magazine and Advocate.

LOVE OF GOD.

BY REV. SAMUEL GOFF.

Much has been said and much written upon the love of God, but still the subject is not exhausted. The theme is yet fruitful and will ever continue to be so. It is more boundless than *creation* inasmuch as the *cause* must exceed the *effect*. Yea, it is as unbounded, unlimited and fathomless as the infinity of Jehovah! Being the very nature and essence of the Deity, it is necessarily incomprehensible by weak and finite mortals. Should all the posterity of Adam blend their voices in sweet accord to celebrate the love of our Father in heaven—should they be joined by all the angelic hosts in the joyous anthem of "Glory to God in the highest, and on earth peace, good will toward men"—and should they sound their harmonious notes till the latest period of time—they would have but just begun to sing the praises of redeeming grace and dying love.

When we contemplate the love of God to sinful man, as exhibited in the mission, life and death of his Son Jesus Christ—when we reflect, that when he created man he designed him for a glorious and blessed immortality beyond the conflicting scenes of this transitory existence—when we reflect that we, together with every intelligent being that has ever existed, or ever will exist, upon the earth, shall ere long be raised from the dead to eternal life and ceaseless beatitude—and realize that all this is in consequence of the *love of God*—we are lost in the vastness and sublimity of the theme! It defies the force of imagination, and the powers of description! It is vast, mighty, incomprehensible!

"But not to earth's contracted span" should we limit the love of God, "when thousand worlds are round." Scattered throughout the immensity of space are innumerable worlds, some of which are several hundred, and even thousands of times larger than our sublunary sphere. These, in all probability, are the abodes of rational and intelligent beings. If, then, with the eye of philosophy, we see in each star that glitters in the nocturnal heavens, not only a mighty globe, but the *centre* of a *system of worlds*, and these the habitation of intelligent beings, what a sum of intellectual and rational existence do we behold! Over this vast assemblage of worlds, and this mighty concourse of intellect, God presides. He sways the sceptre of unlimited control over the universal empire of creation. Of all the innumerable beings that people the regions of matter throughout universal space, he is the Creator, Upholder, and Preserver. And how pleasing, how rejoicing, is the reflection that they are the offspring of infinite and unchanging love!—that they are preserved by, and daily experiencing the effects of unbounded goodness!

Now it is the happy privilege of the Universalist, to believe, that wherever rational and intelligent beings exist, there exists also the germ of immortal, unfading and happy existence.

If, then, the love of God in the redemption and salvation of man so far transcends the powers of the human understanding—if we can not form even a tolerable conception of the Creator's love for us—and if our admiration and veneration of the eternal Mind are thus excited in contemplating the immortal felicity of the inhabitants of one globe—how high must be our admiration, how great beyond description the sensations of our hearts, when we reflect that the same infinite and changeless love watches over, guards and preserves, and will finally bring to the enjoyment of immortal joys and endless life, the vast concourse of intelligences which almighty Power has called into existence!

"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Van Buren, N. Y., January, 1838.

For the Magazine and Advocate.

DIALOGUE.

The following conversation, in substance, took place between myself and a student of the Theological Institution in this village, after listening to a discourse delivered by Mr. Knapp, (the great manager of protracted meetings,) the design of which was to overthrow Universalism.

S. I was once a Universalist myself.

M. You once a Universalist!

S. Yes—I once believed that doctrine, and advocated it as earnestly as any other man.

M. There are now, and have been, quite too many who have pretended to believe the doctrine, and brought forth arguments in defence of what they *called* Universalism, when, in fact, they are and were totally ignorant of the doctrine and its requirements. They never search the Scriptures to ascertain if these things are so, but merely pretend to believe that all mankind will be saved, (no matter how,) because some one else believes it; and I do not know but you may have belonged to this class.

S. I read my Bible attentively, and became convinced that it taught the doctrine of the final holiness and happiness of all mankind, and I delighted to converse on the subject—was ready at all times to prove the doctrine true by the Bible.

M. But there are the threatenings—what did you do with them?—could you reconcile them with the promises, and explain them so that they would harmonize with the doctrine of the final salvation of all men?

S. Yes—I explained them as the Universalists now do, and had no doubt of the correctness of those explanations.

M. Well, Sir, did you put the doctrine in practice, or did it lead you into all manner of sin and iniquity, as Br. Knapp represented it would do, in his discourse this evening.

S. No—that doctrine never led me to commit sin, but, on the contrary, I had a desire to do right; I felt that I loved God supremely, and my neighbor as myself—I endeavored to do unto others as I would that others should do to me—I was determined to show to the world that there could be a practical Universalist.

M. You must have been a happy man, truly, to have believed this glorious doctrine as firmly as you say you did, and at the same time living up to its requirements—you must have found it to be a heavenly doctrine to live by, to say the least.

S. To be sure I did—and I felt confident that it would give great consolation in the hour of death. I could look forward to that period with joy, fully believing that I could die triumphing in the faith.

M. Well, my dear Sir, as you once believed in "the restitution of all things, spoken by the mouth of all God's holy prophets, since the world began," and this doctrine, you say, you learned from the Bible, and always appealed to that volume for evidence to prove it true—and as you now believe that God will consign a certain portion of his intelligent creatures to an endless hell, there to be tossed by demons on the liquid waves of vindictive wrath, as long as God himself shall exist, will you be so good as to tell me what caused a change in your views? Will you bring forward the evidence, that if I am in an error, I may also be convinced?

S. I was taken sick, and my sickness continued six or seven months, and I lost all hopes of ever regaining my health. I became gloomy and melancholy—I thought that while I lived, I should only be a trouble to myself and friends, and, consequently, I had better be dead than alive. I therefore resolved to put an end to my existence. Accordingly I took my razor, and was about to draw the fatal stroke, when this passage occurred to my mind—"No murderer shall enter the kingdom of heaven"—which convinced me that the doctrine of endless misery was true, and if I murdered myself I was lost forever.

M. Is this the only passage that convinced you that the doctrine of Universalism was false, and that of endless sin and suffering true?

S. Yes, that alone convinced me—and I believe if I had committed suicide, as I intended, I must certainly have gone to an endless hell.

M. Unfortunately for you, my dear Sir, the *passage* which converted you from Universalism to Orthodoxy, was taken from the volume of imagination, and not from the volume of divine truth.

S. I believe there is a passage in the Bible which reads so, or very near it—is there not?

M. The scripture which you refer to, undoubtedly, may be found in the third chapter and fifteenth verse of the first epistle of John, which reads thus: "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." As to the true meaning of this text, I suppose there will be no difference of opinion between us, for it is self-evident, that while there is hatred rankling in our breast, we can not enjoy the love of God. You will notice that it is spoken in the present tense: "No murderer *hath* eternal life." Therefore, if you have no stronger evidence than that drawn from imagination, to support the doctrine of endless misery, I must still believe that "the Lord will not cast off forever—though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men."

Hamilton, January, 1838. J. M.

For the Magazine and Advocate.

EVENING REFLECTIONS.

The glorious king of day has again finished his daily round, and hid himself behind the western hills. The eastern clouds are tipped with burnished gold, displaying a scene of beauty and loveliness, that the painter's skill would be exerted in vain to imitate.

All is still, and peaceful, and quiet. The mechanic has left his shop, and the merchant his counting-house; the birds of the air and beasts of the field, have retired to their places of rest; the helpless infant reposes in peaceful security upon the breast of its affectionate mother; while the the sons of labor and toil, seek refreshment and repose upon their beds.

These scenes are but every day occurrences, and we heed them not. Yet, to how many of our fellow-beings has the sun now set for the *last time*. Now, while so many are enjoying quiet and refreshing slumber upon their beds, how many are sleeping "the sleep of death," and resting in their low and narrow beds—"the house appointed for all the living." How many have this day spun out life's last slender thread; and who now know by *experience* what it is *to die*.

And this will soon be the lot of each of us—and may the recollection of this fact "so teach us to number our days, that we may apply our hearts unto wisdom." H. L. H.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, MARCH 11, 1838.

JOHN VIII: 12-29.

It is seldom that Jesus introduces any remark such as that which occurs in the 12th verse, without some appropriate occasion. This the attentive reader of the New Testament can not fail to remark for himself. The lessons which he attempted to impart in parables, are an instance of this. His address when children were presented to him, is another. From that circumstance, he takes occasion to recommend the simplicity, meekness and docility of childhood, as indispensable to the reception of his kingdom, or his predominating influence. From the strict regard paid by the Pharisees to frequent ablutions, our wise Instructor takes occasion to enforce a regard to the purity of the interior, from which, and not from any neglect of the exterior, all essential defilement proceeds. Many similar instances of the familiar and impressive manner which Jesus usually adopted, might be added: The memory of each reader will probably suggest one or two.—What the occasion was which introduced the lesson contained in the 12th verse, we are not told by the historian. Dr. A. Clarke thinks that allusion is here made to a custom which was observed on the 9th day, or day after the great day (chap. vii: 37,) of the festival of Tabernacles. This day was called the festival of joy for the law; and on it the Jews were accustomed to take all the sacred books out of the chest in which they were preserved, and to put a lighted candle in their place in allusion to Prov. vi: 23—"For the commandment is a *lamp*," etc; or to Psalm cxix: 115—"Thy word is a *lamp* unto my feet and a *light* unto my path." Probably when this operation was going forward, Jesus took occasion to address the multitudes, who had assembled to witness it, upon the true light which they had been taught by their prophets to expect. (See Isaiah ix: 2; xlix: 6; lx: 1.)—One of our young friends supposes that Jesus came, on this morning, to the temple early, that he might have an opportunity of addressing the people from the various parts of the country before they departed on their journey homewards, and that he pointed to a bright morning sun, naturally an object of interest to those about to commence a journey. If such a custom as that mentioned by Dr. Clarke, were in existence at the time of our Saviour, we would incline to the former supposition; but the latter is also natural and ingenious, inasmuch as those about to take a journey would be anxiously regarding the signs of the sun.

It is obvious from the reply of the Pharisees, that they understood the proposition which Jesus had made, as equivalent to saying that he was the Messiah. All that is needed to understand the dialogue from the 13th to the 29th verse, is a knowledge of the prejudiced state of mind prevalent among the Pharisaic sect, chiefly in reference to the Messiah, and an acquaintance with the terrible calamities which, soon after the death of Jesus, befel the Jewish people and nation. As to the prejudices of the Jews, our young readers generally know that the prevailing opinion in reference to the Messiah "who was to come," was, that he was to be the King, Leader and Deliverer of the nation. They do not see any direct proofs of this state of opinion in this paragraph, but they will readily discover the sneer and scoff with which they treated Jesus as an impostor. This derisive spirit breaks out in verses 13, 19, and more particularly in verse 22.

The Pharisees, like all men under the influence of prejudice, do not wish to investigate—only to carp, cavil and misrepresent. No disposition is shown to listen or inquire, either into the meaning or the evidence of the statement which Jesus makes. No, they think they have caught him "tripping." He had previously said, that if he bore witness of himself, his witness was not true, (chap. v: 31,) and upon this hint they spake.—Observe how indignantly a character conscious of its own veracity and dignity, repels the base insinuations of malicious fault finders: Jesus, before vindicating the truth of his former statement, throws himself upon his consciousness of his honesty and high destiny. He says—I know that I possess an irreproachable character, and moreover, I possess a firm conviction of my divine commission—I know whence I am, and wherefore I came, and will ye, who must be conscious of your unwillingness to inquire into the truth, and of your deep malignity towards me, will ye presume to arraign me, to breathe against me a whisper of your unreasonable and malicious discontent? The false opinions ye have imbibed and to which you obstinately adhere, utterly prevent your being able to appreciate the veracity and dignity of my character, or to give a candid consideration to the evidences which I am daily exhibiting of my heaven-sealed commission. After this out-burst of honest indignation, Jesus shews them that his works and witness are really the testimony of two—of the Father who gave the power, and of himself who exercised it—and that their own law received such testimony. No commentator, that we know of, has taken the view given above of the first part of Jesus' reply, or of verses 14, 15 and part of 16. One of our young friends supplied the hint, and from this, and several like incidents, we are inclined to think, that parents and other instructors of youth may frequently derive from the judiciously-encouraged suggestions of their pupils, helps to a more thorough understanding of "the book of books."

Jesus, in verse 21, tells the Jews that he foresaw that they would obstinately persist in their present erroneous opinions—in their sins—regarding the Messiah, until they were overwhelmed in the "coming vengeance." Then, he tells them, they should vainly look for a Messiah, and to the only place where he might be found, their fondly cherished prejudices would forever prevent them coming. Upon this they break out into a silly scoffing jeer, which amounts to this,—"Aha, he is going to commit suicide we presume, and so go to the *hades* for suicides, where none of us will care to accompany him, truly. Now is he in the right."—The Jews, be it observed, had adopted the heathen notion of the separate existence of spirits, and thought that suicides had a worse lot in hades than others. Of suicides Josephus says, when dissuading his countrymen, hemmed in on all sides by the enemy, from self-destruction—"a darker *hades* receives the soul of such." To this scoff Jesus replies with a dignified seriousness, and tells them that by continuing in their prejudices they would bring destruction on themselves, and thus be their own destroyers. Their answer betrayed their secular, sensual way of thinking.

Their scoffing spirit breaks out again in verse 25, where we find the derisive question. And pray what important person do you give yourself out to be, that so great regard should be paid to you—that it should be so great a crime to neglect you? The answer of Jesus, which occupies the remainder of this week's paragraph, is sufficiently plain without comment. P. P.

For the Magazine and Advocate.

LOVE AND FEAR.

In the present day and age of the world, much is said and written concerning the influence of love and fear. Inasmuch as it has become the theme of every tongue, it may not be improper, perhaps, to state (with as much brevity as possible) the experience of one in a responsible calling, who has practically weighed them in the balance, and thereby ascertained which of the twain preponderated. In the routine of my career, as a pedagogue, I have had frequent opportunities to test the two opposites above-mentioned. When I first assumed the office of a school teacher, I used to resort, as I had previously been taught, to the rod, on any and all occasions. This was my universal panacea for all acts of disobedience. This method, I perceived after some months experience, did not produce the desired effect—it did not effect that lasting, permanent amelioration in my pupils which I earnestly desired. From necessity, therefore, I was compelled to adopt some more effectual expedient. After much deliberation and anxiety, I resolved to abandon the use of the rod, or the fear induced by it, and try the potency of love and affection. I did so, and anon a reformation speedily ensued. Since then, I have pursued the practice of substituting in place of the club, the more potent talisman of love. I have followed the employment for years, and can safely aver that the above course has seldom or never failed. Sometimes, at the first commencement of a new school, the habits of my predecessors have been such, that a resort to corporeal punishment is indispensable; but after I have been with them a short time, I so entwine myself in the affections of my scholars, that I never have occasion to beat them. By judicious management, each one soon becomes sensible of the importance of his conduct, as a part of the whole, to his advancement and progress in knowledge. I am fully persuaded, that if children were brought up under the influence of this principle, there would be no necessity of inflicting corporeal punishment. But the modes of parental government are so diversified, that I can not say it is, as yet, an invariable rule. Still, I think it might be.

Reader, can you not recollect some of your youthful teachers? Some of them you love, revere, and honor—others you hate, despise, detest. Why is this? Is it not owing to their mode of government? I trust it is. The writer can look back upon his school-day hours, and recall to mind those who taught his "young idea how to shoot," with feelings of love and gratitude for a few—others he can revile, contemn, abuse—and all in consequence of habits and prepossessions then contracted by kind and affectionate intercourse.

From the foregoing we may draw the following premises:—

1. If in the sphere in which a teacher acts, he can better secure the good-will of his pupils through the influence of love than fear, may not the same influence be exerted upon all with whom it comes in contact?

2. If a kind, affectionate treatment will induce pupils to obedience, will not men in like manner be induced to obey their heavenly Father? for children are men in miniature.

3. Why, then, do men say Universalism has an immoral tendency, when its basis is LOVE—and this alone will purify the heart? please say.

A PEDAGOGUE.

South Venice, February, 1838.

For the Magazine and Advocate.

DEDICATION AND CONFERENCE AT NORTH NORWICH.

The new Universalist meeting-house in this place, was dedicated to the worship of Almighty God on the 7th inst. The day was pleasant, the sleighing was good, and the house was so thronged at an early hour that many were unable to gain admittance. It was a season of joy to all true believers present. The singing and music were excellent, and the services were listened to with much apparent satisfaction and interest.

The following was the order of the services, singing omitted.—Reading Scriptures, by Br. T. J. Smith—introductory prayer, by Br. M. B. Smith—sermon, by Br. N. Doolittle, text, John iv: 23, 24—dedicatory prayer, by Br. E. M. Woolley—benediction by Br. N. Doolittle.

The object of the discourse was to show, 1. That man is universally a religious being. 2. that after the flood and the dispersion of mankind, all rational ideas of the one living and true God became obscured, and in process of time entirely lost, to all nations except the Hebrews, who made void the law of God by their traditions, and became corrupted by their intercourse with surrounding nations. 3. Christ come to restore the

spiritual worship of Jehovah, by revealing his true character and the parental relation existing between him and his offspring. 4. The service which God requires of us is calculated to promote our happiness. 5. God is a spirit, pervading the vast temple of nature—hence, he can be worshipped acceptably by the true and spiritual worshipper, at all times and in all places. 6. Man is a social being. In all ages temples have been erected for the public and social worship of God. 7. The character and views of the true and spiritual worshipper were described. 8. It was shown that God would ultimately be known and worshipped by all intelligences—and here the speaker described the glory that would follow.

Each position was ably supported, and clearly proved—and we speak the sentiments of many in whose judgment we confide, when we say, that the discourse was admirably adapted to the occasion, and was delivered in the happiest style.

Sermons well calculated to improve the mind in the theoretical and experimental principles of Christianity, were delivered by Brs. M. B. Smith, E. M. Wolley and T. J. Smith—and Brs. Hayward, Delong, Williams and Sharpe, were present and took part in the services.

About two years since, those who now compose the society in this place, embraced the Gospel in its fulness. They have ever manifested their attachment to it by their good works, and in the mean time the cause has been decidedly onward. Though they have had to encounter strong opposition, yet they have been characterized by a zeal and perseverance which every friend of truth would do well to imitate. This society now embraces by far the largest portion of the talent, wealth and moral worth of the place. Their house is built of wood, 36 feet by 44, with a gallery on three sides. It is finished in good style—is furnished with a beautiful organ, and will comfortably seat 450 persons.

This society is now adopting measures to secure the stated ministration of the word. May the great Head of the Church bless them in the upbuilding of Zion, and may peace be within their walls, and prosperity within their palaces.

Oxford, February, 1838. J. T. G.

For the Magazine and Advocate.

GEO. COMBE, ESQ.

To the Rev. A. B. Grosh:

Dear Sir—A few months ago I wrote to you that one of the Regents of the University of Michigan, had written to the celebrated author of "The Constitution of Man," to inquire of him, if said Regent might be authorized to use Mr. Combe's name as a candidate for the chair of Mental and Moral Philosophy, in that University. Mr. Combe's reply has just been received, and by permission of the gentleman to whom it is addressed, I am now enabled to lay it before you. You will share with me, I presume, in regretting that the youth of our country are not likely ever to be benefited by his *viva voce* instructions; and rejoice with me in the hope that from his able pen, we may yet expect such productions as we can cordially recommend to our own children, and to all youth, as bosom-companions, as models of manly thought, and as rich fountains of instruction and delight.

Mr. Combe's letter is as follows:—

"Edinburgh, 13th October, 1837.

"——— ——— ———, *Esq.:*

"Dear Sir—On my return from a tour in Germany, which occupied four months, I have found your letter of the 12th of August, waiting for me. I beg to return you my best thanks for the offer which it contains, and entertain no doubt that the situation would realize all the advantages which you describe as belonging to it. I am aware, also, of the rapid advance of society in America, and if I had been five and twenty years of age, instead of approaching towards fifty, I could have hoped to see the fruits of my labors in that country. But situated as I am, it appears to me to be a duty to dedicate my remaining years of health and strength to fields already peopled, and as both Europe and the sea-board of your country afford ample scope for my exertions, I am induced to prefer them, even although clothed with no official authority, as the scenes of my instruction. I have much to do in Britain, and do not, therefore, yet turn my eyes to America, although I have many kind invitations.

In thus respectfully and gratefully declining the honor you offer to me, I return my best wishes for the success of the University, in which you take so praise-worthy an interest, and remain,

"Dear Sir,

"Faithfully your obliged servant,

"Geo. Combe."

To this fearless and profound investigator of the laws of God's universe, and of the constitution under which we have been placed for progress and for happiness—to this noble friend to man's best interests—to this friend of youth—we wish many years of health, strength, and sound mind. May his useful and disinterested labors fill his own bosom with overflowing peace and satisfaction, while upon every good, and honest, and truth-loving heart, all the world over, they pour a flood of light and consolation. We beg to assure him, that we scattered few in the remote West, who would have rejoiced at his presence amongst us, will be equally glad to hear from his pen, as the "peopled fields" of Europe, or our sea-board; and we hope that there are among us those who will so cultivate whatever good seed is thrown among us, as to cause "the wilderness to rejoice and blossom as the rose." For what you yourself, my dear friend, have done in recommending and disseminating the labors of Mr. Combe, the cause of truth, of virtue, and of philanthropy stands your debtor. Be not weary in well-doing, dear brother. Adieu. A. N. S. S.

P. S. In connexion with Geo. Combe, will you indulge me by inserting the following tribute to the cause he is advancing, and to the land of his nativity, by a neighboring Episcopalian clergyman, Geo. Washington Cole, of Tecumseh, Michigan?

"To our system of common schools, as the attendant luminary of religion, we are, in a great measure, indebted for our present well-being as a people, and for our elevated rank among nations. * * * * "Provided a people be intelligent, and virtuous, and enterprising, it matters not so much what are her climate, soil, and other external circumstances—their influence will be felt—it will tell upon human destiny. Why is it that Scotland, a little nook of the world, made up, in a great measure, of rugged mountains and deep glens, has not only elevated her own population, but has sent abroad a redeeming influence which is now pervading all civilized nations? It is her general education—embracing, of course, religious instruction—that has done this. From her seminaries of learning, has arisen a bright constellation of men, which has ascended high in the moral firmament, and whose brightness will continue to go forth into all the dark habitations of man, till one great flood of light shall cover the whole earth, from the rising of the sun even to the going down of the same." A. N. S. S.

SOCIETY AND CHURCH CONSTITUTIONS.

In reviewing matters previous to closing the last volume, I found that the following report had not yet appeared in our columns. I trust the importance of the subject will excuse the liberty I have taken of adding a few suggestions to the Report. And as many are opposed to the separation of the church from the society, I have taken the liberty to add a Constitution by which both may be combined under the same government and discipline.

It will be seen that the following models are intended to meet the legal requisitions of this State only—our friends in other States, can easily adapt them to their laws, by making a few alterations. A. B. G.

REPORT

Of the Committee on the formation of Societies and Churches.

At the New-York State Convention in 1836, Brs. T. J. Sawyer, P. Morse, and C. F. Le Fevre, were appointed "a committee to prepare a model or models, for society, or church and society constitutions; also, rules and regulations for the government of this Convention in its deliberations, and report the same at our next session."

At the next annual meeting of the same body in 1837, "The Committee to prepare a model or models for society, or church and society constitutions; also, rules and regulations for the government of this Convention in its deliberations," appointed last session, reported that they had made no progress, and requested further time, therefore

Resolved, That said Committee perform the first part of their duty as soon as practicable, and publish the result of their labors in our periodicals, and that they make a report on the second part of their duty to the next session of the Convention."

In compliance with the above instructions from the Convention, the Committee report the following as models for societies and churches:—

FOR A SOCIETY.

There being "an act to provide for the incorporation of religious societies" passed by the Legislature of the State of New-York, (and which has recently been published in the Evangelical Magazine and Gospel Advocate, published at Utica, and likewise in the Universalist Union, published in the city of New-York,) the Committee think they can not better discharge their duty with respect to the formation of societies, than by following the instruction of the statute in such case provided.—They submit the following extracts as all that strikes them *necessary* for this purpose:

1. Fifteen days previous to forming a society, notice shall be given at the place where worship is wont to be held, of such intention. This notice to be given for two successive Sabbaths.

2. Two individuals from the society to be formed to "be nominated by a majority of the members present, shall preside at such election, receive the votes of the electors, and certify under their hands and seals the names of those elected as trustees." There shall not be less than *three* nor exceeding *nine* trustees.

3. By such act the trustees and their successors become a body corporate and may be so recorded by the county clerk, who is entitled for the recording of the certificate of incorporation, seventy-five cents, and no more.

4. The trustees shall have and use a common seal and take charge of all temporalities belonging to such society.

5. The trustees shall continue in office three years, but those first chosen shall be divided into three lots, numbered one, two and three, so that annually there shall be a third part of the whole number chosen. A months notice shall be given when a vacancy is to be filled, and the election shall take place at least six days before the vacancy occurs.

6. No person is eligible to the office of trustee who has not been a stated attendant on the worship of said society and contributed to its support, for one year previous to his election.

Suggestions.—Though the law of New-York requires no more than obedience to the foregoing, yet I would strongly advise putting the above provisions into the form of a Constitution, for signature by the members. In that case I would add something like the following for a

Preamble.—Whereas the Christian religion is eminently adapted to man as a social being, and whereas the laws of this Commonwealth permit us to unite in social compact, therefore, we, the undersigned, agree to unite ourselves into an association for the support and enjoyment of public religious worship according to the dictates of our consciences.

ARTICLE I. The style and title of this Society shall be [here insert the title].

ART. II. Any person can become a member of this society who sustains a good moral character, is a believer in Christianity, attends on or supports its meetings, and signs this Constitution—and any person attending statedly on, and supporting its meetings for one year, may then have a vote in the election of its officers, at the annual meeting of the society.

ART. III. The officers of this society shall be [here insert the names and numbers of the offices and officers] each of whom shall be a member of this society.

[Then insert the duties of officers, their election, how to fill vacancies, the times of regular meetings, and such other legal provisions as are not yet incorporated above.]

ART. —. Any member can withdraw from this society, at any time, by giving notice thereof, in writing, to the Clerk or either of the trustees—and no member shall be excluded from the society without a fair trial, after being furnished with a copy of the charges and the name or names of his or her accusers, and by a vote of [two-thirds] of the members present at a meeting called for that purpose.

ART. —. No part of this Constitution shall be altered or repealed, except by a vote of [two-thirds] of the members present at a meeting called for that purpose, and after notice given of such alteration or repeal at the previous regular meeting of the society.

FOR A CHURCH.

Believing that church connexion is conformable with Scripture and sanctioned by general usage, we do agree to associate ourselves in that capacity for the purpose of promoting mutual knowledge, virtue and piety.

CONFESSION OF FAITH.

We believe in the Scriptures of the Old and New Testaments, as containing a divine revelation, and as our guide in faith and practice.

Our faith in relation to the character of God, the mission of Christ, and the destiny of mankind, is clearly expressed in the following Scripture language:

1. We believe "there is one God, even the Father."

2. We believe "there is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

3. We believe that "Christ hath abolished death and brought life and immortality to light through the Gospel."

CONSTITUTION.

ARTICLE 1. This Church shall be known by the name of ——

ART. 2. The officers of this Church shall consist of a Moderator, Clerk, and two or more Deacons, who shall be annually chosen on the —— day of ——, who shall perform all such duties as are connected with these respective offices.

ART. 3. No person shall be a member of the Church unless he acknowledges a belief in the Scriptures and sustains a good moral character.

ART. 4. The ordinances of the Gospel shall be duly administered in this Church at convenient seasons, but a participation in them shall not be considered necessary to constitute church membership.

ART. 5. This Church disclaims all right to deal with immoral members except by admonition and reproof, and in case of no reformation, by a withdrawal of fellowship

ART. 6. Any member shall have the privilege of withdrawing from the Church at his or her option, by giving notice to that effect, and shall be entitled to a certificate expressive of his or her moral character.

ART. 7. This Constitution may be altered or amended at any meeting called for that purpose, by a vote of two-thirds of the members present.

In order to combine church and society into one, it is necessary to add to the foregoing suggestions, the following items, in the following order.

1st, A Preamble—2d, Article 1, giving the name of the *Church and Society*—3d, Art. 2, giving those *not* members, a right to vote in the election of *Society* officers only.

ART. III. The officers for the government of the temporalities of the society shall be [here insert the names, etc. of offices]—and the officers for the regulation of the spiritualities of the church shall be [here insert the names of offices, etc.]—each of which officers shall be a member of the society.

[Then insert the duties, etc. of officers, as before.]

ART. —. Any member walking contrary to the Gospel of our Saviour, shall be admonished as directed in Matt. xviii: 15–19 and corresponding passages—but when private admonitions fail to restore said member, and he or she is charged by public fame or a responsible accuser, with a violation of Gospel precepts, then shall the Clerk furnish said member with a copy of the charge or charges, and the name or names of his or her accusers, and ask him or her to name a day distant not more than six weeks, for the trial. If he or she refuses to fix such day, the officers of the church shall name one. At the appointed time the trial shall proceed, unless satisfactory reasons can be given for adjournment to some other day. After a fair trial, the vote of [two-thirds] of the members present, shall be necessary to convict of wrong. But no other sentence shall be passed than a withdrawal of fellowship from the offending member.

ART. —. Any member may remove or withdraw, at any time, from the society, by notifiing the Clerk of the same in writing, and shall be entitled to a letter of dismissal stating his or her standing in the same at the time of removal or withdrawal, signed by the Moderator and Clerk.

ART. —. [The alteration of the Constitution, the same as the last.]

The foregoing, altered, or modified, or with additions according to circumstances, it is believed will fully supply all the wants of our brethren who wish to unite in social compact. This they *should* do, wherever it is practicable. A. B. G.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, MARCH 9, 1838.

THE SPIRIT OF RELIGION.

We commend to the attentive perusal of our readers, Br. Sanderson's article in our last paper. We sincerely hope, that all means calculated to produce among us pure and vital religion, will be adopted and put in operation. We hope that a social, zealous and devout feeling, will be cultivated in all our churches and societies. As communities, we must cherish religion—we must have it among us in its spirituality—we must "worship in the beauty of holiness"—or the places of our Zion will be desolate and barren spots. Individually, we must be earnest and strive in the cause of our Master—we must war with our sins—struggle against temptation—seek all means of advancement in religious matters, and fan the fire of devotion within our hearts—or we shall be but cold, formal and indolent in the Christian course.

We are no advocates for religious excitement, under the idea usually attached to the phrase—but we *are* an advocate for religious excitement, in what we consider to be the proper sense of the term. We fear that people too often, mistake enthusiasm for fanaticism, and shrink from the spirited action of the one with the same alarm that they do from the wild commotion of the other. This is a great mistake. There is a vast difference between enthusiasm and fanaticism. Enthusiasm may break forth from a combination of high intellectual and moral endowments—fanaticism is often joined with ignorance degradation and vice. The enthusiast quaffs from fountains of truth and holiness—the fanatic but increases his fevered thirst as he drinks from streams of troubled water. The first looks abroad upon the great universe, and his heart kindles with love and adoration as he gazes—the last stands amid glooms and darkness with the torch of Até in his hand. The one would rebuild every downfallen temple, and light up every desolate altar—the other would sunder the holiest ties of nature, and scatters "fire-brands, arrows and death!"—To the enthusiast, belong the grand idea, the lofty conception, the glorious principle, the ardent hope, the virtuous purpose—how different from the strange fancies, the dark, vague theories, the wild teachings of the fanatic!

Why, Paul was an enthusiast, Saul, the Pharisee, or Paul the Christian. *Verily believing* that he should do many things contrary to the name of Jesus, exceedingly mad against the followers of the Nazarene, he persecuted them, "even unto strange cities." Converted to the truth, he resolved henceforth to know nothing but Jesus Christ and him crucified, and how, like one in a race, he nerved every energy of his soul and pressed forward "to the mark for the prize of the high calling of God, in Christ Jesus!" Here was an enthusiast as all Christ's followers should be, yet what infidel, even, will call Paul a fanatic.

Enthusiasm is necessary to the progress and success of any cause. The best champions of liberty—the noblest advocates of philanthropy—the ablest votaries of literature and of science, will be enthusiasts. If, then, the patriot is ready to shed his blood for freedom—the philanthropist, to go through dungeons, and deserts, and perils, for the rights and the welfare of man—if the poet, and the philosopher, and the orator bend all their energies to their pursuits, if

"An undevout astronomer is mad,"

shall there be no enthusiasm, no zeal in the cause of religion? the highest, purest, holiest cause that can engage us? Shall we not pray, and toil and strive for the increase of spiritual life among us?

Brethren, I would speak humbly, and my experience is limited, but I fear that we are too cold, too dull, too indolent. Efforts are making to advance the cause—complaints keep coming to our ears of a "decline." How are we to gain success in the one—how shall we remedy the other? Are our preachers to stand in the breach alone and do battle?—or shall we individually and unitedly join in the labor? And, brethren, there is something more to do, than merely to further the opinions and increase the numbers of a sect. We must labor for the increase of vital religion among us. This should be our prime object. Our cause can but increase, when truth is seen in our ranks, in all its glorious effects. Let each man be an earnest, zealous Christian, and we have at once among us the remedy, and the power, that shall prevent decline and roll on the chariot of the Gospel.

Brethren, let us not be too much afraid of enthusiasm—let us fear rather, a cold and fatal lethargy. Let us use the means of concerts of praise, Bible classes, conference meetings, and all other associations calculated to increase social, practical and spiritual religion—and let each one strive with himself, to cherish in his own heart the Gospel. And on the walls of Zion, and in every breach, and against every foe, "stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the spirit."

Thus armed, thus prepared, the followers of Christ will triumph over every foe. Peace will rest in the places of their altars—holiness will surround their temples—joy and gladness will dwell in their habitations.—"Salvation!" will be shouted over every billow and echo in every breeze—the waste places of the earth will

rejoice in verdure—and over the dark and desolate lands, "the Sun of Righteousness will arise with healing in its wings"! E. H. C.

REV. ALEXANDER CAMPBELL.

Some time since, in noticing the complaints of this gentleman respecting the delays in the controversy now pending between him and Br. Skinner, I noticed several circumstances in every one of which Mr. Campbell or his deputies were alone to blame for all delays that had been caused, if any one was to blame. He has pounced upon my article in great wrath, and selected one item out of the many in which he asserts I was wrong—thus tacitly admitting that all the rest are correct. He threatens (awful! who could have believed Mr. Campbell to be so unutterably cruel?) to regard me as unworthy of his notice, if I do not publish his article, and apologise for my insolence! And he adds, with the usual manifestation of his self-esteem—"Before I could esteem such a person as good company in heaven, he will have to pass through a purgatory of many thousand years." Fret not your proud soul, Br. Campbell; a change much quicker than that you propose will be quite sufficient to enable you to endure my company in heaven. If God, and Jesus, and the glorified throng can endure such a sinner as your humble servant when raised holy and glorious in the resurrection, all that you will need to endure me, will be to be robbed of a little of your arrogance, vanity of scholarship, and pride—to see that God, alone, hath made you all that you will be—and with the whole world, to stop your boasting mouth, make you feel guilty before God, and to exclaim "God be merciful to *me*, a sinner!"

When you publish my article, and apologise for *your insolence* and arrogance, I will be ready to copy yours; and to set you an example which you much need, I here give your explanation, which I did not before know, or my assertion had not been made. Can you account for your numerous mistakes as honestly?

Mr. Campbell says that Mr. Skinner's letter for July was not copied from our paper of July 28th, containing the Rules of Discussion, etc., but from our proof-sheet of said letter, which did not contain said rules—and that therefore he did *not* see said rules. This correction is made, not out of fear of Mr. Campbell's *withering* contempt for us, but out of a love for justice and truth.

A. B. G.

N. B. Copies of the papers he has named as wanting, have been forwarded to him.

REV. MR. EDDY.

A few weeks ago, I addressed a note in our columns to this gentleman, declining the publication of his reply to Br. Eaton, because he had unjustly taxed us (as we supposed) with the postage thereon. A letter from Br. Eacker, of Sheridan, says that Mr. Eddy ordered the Postmaster there to charge the postage to his (Mr. E's) account, and that he accordingly charged Mr. Eddy, and marked the letter "Paid thirty-seven and ahalf"—consequently, that Mr. Eddy is free from all blame in the matter.

Unfortunately we have lost the envelope of the two sheets; and Mr. Dauby, our Postmaster, who might remember all the particulars, is from home. But these are the facts, so far as we are concerned. The letter weighed *one ounce*, and was legally charged, therefore, at seventy-five cents. There was no mark on it, that any of us saw, of payment of thirty-seven and a half cents, but simply a charge of that amount, to which our Postmaster added as much again, of course; and we paid it. The Postmaster at Sheridan should have been more careful, not only to mark the letter *paid*, but also to charge *all* the postage legally due on it. *Three* sheets can not, legally, be sent as a merely *double letter*; and when weighing *one ounce*, one sheet or twenty are alike to be charged with *quadruple* postage.

However, that was not Mr. Eddy's fault, and we freely, and with far more pleasure than we charged him with injustice, fully acquit him of all blame in the matter—presuming that he will admit that we were somewhat excusable in the charge we made, as *appearances* were strongly against him, especially when taken in connexion with the temper and spirit of his remarks on our paper and denomination in his letter to Mr. Eaton. That letter, since he is cleared from our charge, shall appear soon in compliance with not only his request, but also with that of several friends in that section.—Probably we can find room for it next week.

A. B. G.

THE RECORD.

My absence from home, and some other causes, have prevented a weekly attention to this department—though all the particulars have appeared, I believe, in our paper under another form. This article will bring the Record up to the present date.

CONFERENCES.—A Conference was held at Binghamton, on February 7th and 8th, and *thirteen* discourses were delivered by Brs. Goodrich, Bartholomew, Clark, Landers, Rounseville, S. Barnes, (each two,) and C. S. Brown, (one). They were very interesting, and listened to with great attention, by crowded congregations—so that a reasonable hope is entertained that a great good has been effected thereby in that beautiful and flourishing village. Br. C. S. Brown has engaged to labor there one-half the time during the ensuing year. Our friends even encourage the hope of soon being able to erect a temple, in which to worship the Saviour of all men. God grant it may be even so.

The Conference at Burlington Flats, was as well attended as the very cold weather and drifted roads allowed us to expect. It was held on February 21st and 22d. Sermons were delivered by Brs. Sharpe, T. J. Smith, A. Williams, D. Biddlecom, Whiston, and the writer. Brs. M. B. Smith and Hayward were also present. The latter is at present laboring with the society one-fourth part of the time. The meeting was an interesting one, at least to the writer.

NEW PREACHERS.—We have learned but lately, that a young brother, named Eddy, of Erieville, Madison county, has commenced preaching the doctrine of God's impartial grace, with much ability and to good acceptance. He is said to be an amiable young man, of much promise. I think I may promise the annunciation of *another* next week—will our readers keep their ears open to hear it? There are a number of others, suspected of intending to begin soon—if they do, we will hear and will certainly tell of it!

REMOVALS.—Br. J. A. Gurley, of Methuen, Mass., having left for Cincinnati, Ohio, to take charge of the Sentinel and Star in the West, Br. E. N. Harris, late pastor of the Baptist Society in Malden, has received and accepted an invitation to become their Pastor.

NEW SOCIETY.—A society was lately formed in Binghamton, (Chenango Point,) to be called "the first Universalist Society in Binghamton." It numbers about fifty members, one-third of whom are females.

A Universalist meeting-house is about to be erected in the South village of Hartford, Washington county. It is to be of brick, 34 by 46 feet, with a gallery at one end. It is to be completed by the first of October next.

One, also, in Albion, Me., it is intended will be completed by August next. "A beautiful site has been selected, a plan of the house agreed upon, and all the *pews but two, sold already*."

Our friends in Litchfield, Frankfort, etc., have raised sufficient funds, and commenced collecting materials, to erect a neat meetinghouse, near Norwich Corners, in the former town. The cause is prospering in that region under the efficient labors of Br. M'Adam, of this city.

The Universalist society in Bangor, Me., has hired the old Methodist meeting-house for one year, and is about engaging a preacher for one-half of the time.

UNIVERSALISM

IN CHAUTAUQUE COUNTY.—Br. Eaton writes us—"Our cause was never more prosperous in this county than at present, notwithstanding the deceitful and violent means resorted to with a view to retard its progress. A society was recently formed at Salem Cross Roads, in the town of Portland, embracing about thirty members. Our brethren here are able and willing to do all for the interest of the truth, its great importance demands. Active measures are taken to erect a Universalist meeting-house next Summer in Fredonia. Subscriptions are in circulation for that purpose. May Heaven prosper their truly laudable undertakings, and enable them to realize the fruition of their desires!"

TO CORRESPONDENTS.—Br. Gardner is informed that we feel very reluctant to defile our columns with the unchristian, abusive letter of Rev. Newton G. Berryman, even although it is for the purpose of accompanying it with Br. G.'s well-written, well-directed rebuke of his illiberality and cowardice. And as we have plenty of much better, more profitable articles on hand, we decline publishing Mr. Berryman's production.

Several articles needing speedy attention, will receive it soon—a desire to finish the Voice to Young Ladies as soon as possible, will delay some a little longer than we could wish; but, on the whole, it is our best course. A. B. G.

Br. Bazin—Send Expositor to E. S. Lyman, Sherburne, Chenango county, and G. Gorton, East Avon, Livingston county, N. Y. Credit each $2. and charge G. and H.

Br. Price—Credit Elijah Butler, West Burlington, George Gorton, East Avon, and Clement Leach, Lima, each $2, and E. D. Wight, West Bloomfield, $1.50, and charge G. and H. Send back numbers to Mr. Leach, also, send Union to Isaac Earl, Van Buren, Onondaga county.

Br. Tompkins, credit E. H. Castle, Carbondale, Pa., Miss Catharine Allen, Honesdale, Pa. Mrs. Rice, Prompton, Pa., and Charles L. Tennant, Clarkstown, Pa., each $2, for current volume, and charge G. and H.—Also, transfer the name of Belinda Corbet, West Winfield, to Rome N. Y.

Br. Whittemore—Send Trumpet to James A. Hubbell, Prospect, Oneida county, N. Y.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. C. B. BROWN at Mexicoville, and at Union Square in the evening—Br. J. T. GOODRICH at Binghampton—Br. C. S. BROWN in Oxford—Br. BRITTON at Philadelphia, Jefferson county—Br. D. BIDDLECOM at Durhamville, and at Shaver's school-house (Rome) in the evening—Br. SIAS at Tug Hill and at West Road.

There will be preaching on the fourth Sunday inst., by Br. C. B. BROWN at the Peat school-house in Palermo—Br. BRITTON in Black River village, (Lockport,) and at Carthage in the evening.

Br. GROSH will preach in Vienna, on the fourth Sunday inst., as Br. Harvey Freeman may appoint. A society will be formed on said day.

Br. BIDDLECOM will preach on the evening of the 17th inst., at the school-house, near Br. Foster's in Verona.

Br. GOODRICH will preach on the evenings of the 15th inst, at New-Ohio—16th, at the school-house near Br. Wheeler's, 17th and 18th, as Br. Bradford of Binghamton may appoint—19th, at Page Brook.

Br. SIAS will preach on the evenings of the 16th inst., at Rodman, 19th at Felt's Mills, 20th, at Great Bend, 21st, at Lockport, 22d, at Martin St., at Adams village.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

W J S, Watertown—P M, Ellsworth, (O) for A F, R F, W B, W and F, I S, and J S—Rev M L W, Bath, for self and R G—Rev G W M, Auburn, for J F, J W, H S, M B, C M, T J W, L S, S G, S G, and J S E—P M, Marengo, for H P—G C, Sugar Grove (Pa)—P M, Waddington, for J R, and E and H M—Rev T S B, Brooklyn, (Pa) for N W, W F, O S, F P, J B, C P, B C, F B, R R, E H P, A B, S S, and P T—P M, Moravia, for T C—P M, Dewittville for A C H—P M, Champion South Roads, for Mrs R—P M, Murray, for A W—Rev J P, Brownville—for self, J M, A H, H E, P M, T T, A S and O W—P M, Smyrna, for J S Jr—P M, Denmark, for R M and N F—I B, Carlton's Store, for I B, C L, J C, and G C—R F, Lyden, (Mass)—J W C, Corinth, for self, E B, and C B S—P M, Waterville, for S C—Rea A K, Stafford, for self, O W, E W, M L, H C, S W D, N D S, and H K—W P R, Factory Point, (Vt) for H H, E E, E J, and J W—P M, Lyme, (O) for P S and H B—F D, Sangamon, (Ills) for J B B, C P, J E, C B, R Q.

POETRY.

For the Magazine and Advocate.

DEATH.

"For since by man came death, by man came also the resurrection of the dead."

Were death eternal sleep,
Who would not dread to die?
Who would not start and weep
To see the tyrant nigh?

If death did but conduct
Its victims to the tomb,
Man would be all his life
Enwrapped in depths of gloom.

If death led him to wo—
To sighs, and groans, and tears—
His portion here below
Would still excite his fears.

He could but dread to live,
And more would dread to die—
Living or dying, filled with fears,
And groans, and misery.

If death were the release
From this dark world of wo,
To souls by sin oppressed,
Who would not love to go?

If death conducts above
To joys beyond the sky,
Oh! what a glorious boon
That all on earth *may die!* W.

Marcy, January, 1838.

KING DAVID.

Upon the bosom of his ivory lute
The cherubim and angels laid their breasts;
And when his consecrated fingers strook
The golden wires of his ravishing harp,
He gave alarum to the host of heaven,
That winged with lightning brake the clouds, and cast
Their crystal armor at his conquering feet.

GEORGE PEELE—1599.

THE MAN OF LEISURE AND THE PALE BOY.

"You'll please not to forget to ask the place for me, Sir," said a pale, blue eyed boy, as he brushed the coat of the man of leisure, at his lodgings.

"Certainly not," said Mr. Inklin, "I shall be going that way in a day or two."

"Did you ask for the place for me, yesterday," said the pale boy, on the following day, with a quivering lip, as he performed the same office.

"No," was the answer. "I was busy, but I will today.

"God help my poor mother," murmured the boy; and gazing listlessly on the cent Mr. Inklin laid in his hand.

The boy went home. He ran to the hungry children with a loaf of bread he had earned by brushing the gentlemen's coats at the hotel. They shouted with joy, and his mother held out her emaciated hand for a portion, while a sickly smile flitted across her face.

"Mother, dear," said the boy, "Mr. Inklin thinks he can get me the place, and I shall have three meals a day—only think, mother, *three meals!*—and it won't take three minutes to run home and share it with you."

The morning came, and the pale boy's voice trembled with eagerness, as he asked Mr. Inklin if he had applied for the place.

"Not yet," said the man of leisure, "but there is time enough."

The cent that morning was wet with tears. Another morning arrived.

"It is very thoughtless in the boy to be so late," said Mr. Inklin. "Not a soul here to brush my coat!"

The child came at length, his face swollen with weeping.

"I am sorry to disappoint you," said the man of leisure, but the place in Mr. C———'s store, was taken up yesterday."

The boy stopped brushing, and burst afresh into tears. "I don't care now," said he, sobbing, "we may as well starve. Mother is dead."

The man of leisure was shocked, and he gave the pale boy a dollar!—*Southern Rose.*

As I approve of youth, that has something of the old man in him, so I am no less pleased with an old man, that has something of the youth. He that follows this rule, may be old in body, but can never be so in mind. —*Cicero.*

AGENTS.

NEW-YORK.

Adams, Sampson Jaquith
Addison, I. W. Rowley
Alabama, Nelson Netheway
Albany, E. Murdock, Rev. S. R. Smith
Albion, R. Caswell
Ames, A. Mudge
Amsterdam, Rev. M. B. Newell
Antwerp, Rev. A. Wood, and A. Weeks
Appling, D. J. M. Howard, P. M.
Apulia, E. A. Mills
Attica, C. Lovelace
Auburn, Rev. G. W. Montgomery
Aurelius, S. Lombard Jr. P. M.
Avon, J. Raymond
Bainbridge, A. Stockwell
Barre Centre, B. Mattison P. M.
Bath, Rev. M. L. Wisner
Belfast, S. Wilson Jr.
Belville, I. Mendall
Bennington, A. Hayden
Berkshire, W. S. Smith
Black River, F. Butterfield
Boonville, S. Hathaway
Boston, Rev. J. Lewis
Brantingham, D. H. Higby P. M.
Bridgewater, Rev. T. J. Smith
Bristol, Rev. W. Queal and A. Hathaway
Brownville, Rev. J. Britton and A. Skinner
Buffalo, Moses Baker
Burlington, Capt. E. Pratt
Byron, J. Seaver
Cambria, D. Rogers
Camillus, Charles Land
Canadice, S. M. Frisbee
Canastota, T. Barlow Esq.
Canajoharie, Reuben Peak
Canton, L. Buck, Esq.
Cardiff, B. Tillotson
Carroll, Albert M. Thornton
Carthage, Rev. J. Britton A. Budd
Cato, A. F. Ferris P. M.
Cazenovia, S. B. Ward
Cedarville, Dr. B. Philleo, P. M.
Centre White Creek, S. Boothe
Centrefield, J. Lyon
Central Square, H. Fitch
Chapinville, Harris Andrews
Champion, T. A. Granger
Champion South Roads, C. J. Johnson P. M.
Champlain, John Fish
Chateaugay, J. Manning Esq.
Cheshire, I. D. Baily
Chestertown, J. H. Smith
Chittenango, A. S. Nichols
Churchville, O. Tuttle
Cicero, William White
Clay, Hiram McHuron
Clarendon, E. Farwell Jr P. M.
Clear Creek, M. Sheldon P. M.
Cleveland, S. H. Stevens P. M.
Clinton, Rev. M. B. Smith
Clintonville, I. T. Hyde
Clockville, S. Chapman, P. M.
Coblaskill, S. B. Wakeman
Colneton, D. Palmenter
Cold Brook, J. Trask Jr.
Colliersville, W. H. Coon
Collins, David Peet
Columbia, B. Budlong P. M.
Conewanga, S. Cowley
Constantia, Josiah Wright
Concord Centre, A. Ashman P. M.
Constableville, H. Johnson
Copenhagen, E. Moody
Clayton, J. Hunt
Cooperstown, S. Doubleday Jr.
Cortlandville, J. Badgley Esq.
Cortland Town, E. P. Agate P. M.
Coventryville, Dr. E. Cornell P. M.
Cowlesville, Rev. S. A. Skeele
Coxsackie, H. Gates
Darien Centre, Rev. J. S. Flagler
Danube, C. Kosbeth Esq.
Deansville, Daniel Grover
Depauville, S. Johnson P. M.
Delphi, S. Benedict
Denmark, Rev. J. French
De Ruyter, D. N. Barbour
Dewitville, A. C. Harger
Dunkirk, D. McDonald
Dundee, S. Sprink
Earlville, C. H. Stacy P. M.
East Bloomfield H. Munson P. M.
East Hamilton, W. H. Throop
East Pharsalia, G. W. Stockwell
East Pembroke, G. W. Wright
East Pike, S. McFarland
East Richfield, D. Brown, Nelson Coleman and Hon O. Beardsley
East Sheridan, O. Eldred P. M.
Eaton, J. McConnell Esq.
Eatonville, Rev. W. H. Waggoner
Eaton's Corners, R. Frisbee
Elba, Franklin Patterson
Elbridge, A. Clark
Ellicottville, L. Vinton
Ellisburg, D. Stearns
Erieville, B. Turner
Euclid, W. Warner
Evan's Mills, E. Hungerford
Fabius, C. P. Johnson
Fall Creek, E. Finney
Farmers, S. Squires
Farmingham, C Lee P. M.
Fairport, D. M. H. Graves and J. M. Brown
Fayetteville, Ambrose Clark
Fenner, D. Cook Jr. P. M.
Fort Covington, W. Randall
Fort Plain, Edward Lindsay
Fosterville, I. Foster P. M.
Fowler, Rev. O. Wilcox
Frankfort, J. B. Dygert Esq.
Franklinville, Otis W. Phillips
Fredonia, T. Gillis
Friendship, C. H. Davis
Fulton, Rev. A. Peck
Gaines, Rev. T. D. Cook
Gallupville, E. Emery
Garoga, S. R. Dudley
Geneseo, J. F. Wyman
Geneva, Rev. O. Ackley
Genoa, A. Avery
Gilbertsville, Norman Randall
Gilboa, W. Stevens
Glen's Falls, O. Hubbard
Goff's Mills, W. Goff P. M.
Governeur, Chester Betts
Great Bend, N. A. Carter
Green, J. S. Avery
Greenfield, S. Gregory
Greenwood, L. Davis P. M.
Hague, J. McClanathan
Hamilton, John Martin
Hannibalville, M. Pierce
Harford, Erving Tainton and Rev. W. Rounseville
Harpersville, D. Barnes
Hartsville, E. Raymond
Hartwick, J. S. Perkins and J. W. Brewer
Hastings, Rev. C. B. Brown
Henderson, D. Montague
Henrietta, Rev N. Brown
Herkimer, W. B. Holmes
Herman, B. Healy P. M.
Heuvelton, W. Thurstin P. M.
Hobart, N. Stevenson
Homer, M. Berry
Hoosick Falls, J. L. Wells
Hopkinton, E. Seely and Rev. J. Simons
Hornby, T. Hendricks
Hornelsville, Rev. A. Upson
Hunter, A. R. Benjamin
Hume, S. G. Mills
Hudson J. Richmond
Jacksonville, J. Cooper, P. M.
Jamestown, W. H. Tew
Johnson's Creek, F. Butterfield P. M.
Johnstown, G. Van Nostrand
Jordan, W. K. Knowlton
Kempville, J. D. Cooper
Kingsbury, G. T. Leggett P. M.
Kings Ferry, D. Adams P. M.
Kirkland, D. Pixley
Knowlsville, J. Aldrich P. M.
Lafargeville, A. Goodman
Lakeville, Rev. O. Roberts
Lancaster, E. M. Safford
Lawrenceville, J. F. Sanders
Lebanon, Rev. W. M. Delong
Leesville, S. Eldredge
Le Roy, S. W. Carpenter
Leyden, J. Rockwell P. M. and Rev J. A. Aspinwall
Lima, W. Smith
Little Falls, T. Cole 2d, and S. Petrie
Livonia, Robert Adams
Lockport, Rev. J. Potter
Logan, J. S. Smith P. M.
Louisville, J. Marsh Jr.
Lowville, S. Murray
Lyons, J. B. Pierce, W. Sisson
McLean, H. Boynton
Macedon Centre, J. M. Mott
Madison, C. T. Curtiss
Madrid Alfred Goss
Malone, S. Field
Manchester, A. F. Chamberlain
Manlius, A. Mills
Maunsville J. W. Persons
Marengo, M. W. Jenkins
Mariville, F. Austin P. M.
Massena, J. Polly 2d
Mayville, J. Pratt
Mead's Creek, Geo. Patchin
Medina, Roswell Star
Mendon, Squire Goff
Mexico, P. Thayer
Middlefield, W. Shipman
Middlefield Centre, Dr. A. Todd
Middleville, Ira Farmer
Milan, D. Badgley Jr.
Mohawk, P. H. Warrin
Moravia, Eleazer Woodward
Moriah, G. T. Barker
Moreland, L. Sanford
Morristown, Charles Carter
Mottville, Adam Thumb
Mount Hope, B. Dodge
Naples, B. K. Lyon P. M.
Nashville, A. Sprague
Nelson, J. Donaldson P. M.

To be continued.

MARRIAGES.

In this city, March 1st, by Rev. A. B. Grosh, Mr. HORACE PARKHURST to Miss NANCY D. HILL, both of Bridgewater.

In Elbridge, February 12th, by Rev. G. W. Montgomery, Mr. CHARLES H. SHEPARD, of Skaneateles, to Miss ALVIRA D. WATERS, of Elbridge,

In Auburn, February 22d, by the same, Mr. ELISHA W. GOOLD, of Aurelius, to Miss ANN ELIZA CARMAN, of Fleming.

At Edmeston, on the 22d inst., by Rev. M. B. Smith, Mr. RANSOM LINDS, to Miss ELIZA WILBER.

DEATHS.

At his residence, in Colesville, on the 3d inst., Capt. NATHANIEL BLAKESLEE, aged 69 years. He was a useful citizen, a worthy man, a practical Universalist. This sentiment cheered him in health, supported him in sickness, and comforted him in the hour of death. A discourse was delivered by the writer at his funeral, in the Methodist chapel, Coventry, to a large and attentive audience, from 1 Cor. xv: 53. May the Lord bless the truly afflicted widow of the deceased, and sanctify this dispensation of his Providence to the good of all that mourn. J. T. GOODRICH.

In Green Bay, W. T., January 31st, after an illness of six days, GROTIUS D. KNAPP, of the firm of O. P. and G. D. Knapp, in the 25th year of his age. Mr. Knapp was formerly of Westmoreland, Oneida county, N. Y. He was an industrious and enterprising mechanic. In his death society is bereaved of one of its brightest ornaments. A young man of intellectual and moral worth, he lived highly esteemed, and died regretted by all.

T. A. B.

On the 23d of January, in Murray, Orleans county, SARAH C., infant daughter of Luther and Electa Louisa Whitcomb, aged seven months. The funeral was attended on the 25th, and a discourse delivered by the writer. May God bless and comfort the mourners.

T. D. COOK.

On the 6th inst., in Barre, Orleans county, of consumption, Mrs ELIZA LEE, consort of Br. Charles Lee, in the 38th year of her age. In the death of this amiable woman, society has lost a worthy and exemplary member, three children have been deprived of a kind and doting mother, and a husband has been deprived of an affectionate companion. Supported by faith in the everlasting Gospel of peace—faith, which portrays to the mental vision the glories of that world, where "the wicked cease from troubling and the weary are at rest"—she met death with a smile and quietly fell asleep in the arms of Jesus. May that faith which she so highly adorned in life, and which cheered her in death, give peace to the minds of her bereaved companion and all the surviving relatives. May they find peace in believing, and joy in the blessed anticipation of meeting her in "the spirit-land," where partings are no more.

The funeral was attended on the 8th inst. The consolations of the Gospel of the grace of God, were tendered to a large circle of mourners, together with many sympathising neighbors, by T. D. Cook.

At Trenton, on the 21st inst., after a long and painful illness, which he bore with great fortitude and resignation, Mr. WILLIAM STEWART, formerly of this city, in the 47th year of his age.

To the relatives and numerous friends and acquaintances of the deceased, this will prove an afflicting dispensation of Divine Providence. The deceased was endeared to his friends for his many excellences of character—he was an honest man, unpretending in his manners, kind and affectionate in his disposition. His death will long be lamented by those who knew him, and his memory cherished for the many excellences of his head and heart—*Utica Observer.*

In Milford, Otsego county, February 23d, Captain JUDAH WATERS, aged 81 years, formerly of Worcester, Mass., but for thirty-five years a resident of the former place. He was a soldier of the Revolution, and participated in the battles of Bunker Hill and White Plains. He was an early member of the Universalist society in Oxford, Mass., and lived and died in that faith. His funeral was attended on the 25th—sermon by Br. O. Whiston.

In Auburn, January 27th, of old age, Mr. WINDSOR STONE, aged 85 years, formerly of Massachusetts. He was in the battles of Lexington and Bunker Hill, and thus aided in gaining the independence of our country. Thus go our revolutionary sires, one by one, like stars fading away in the heavens. May the freedom of the Gospel remain with and bless their descendants. G. W. M.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, MARCH 16, 1838. NUMBER. 11

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 18.—Mr. Campbell to Mr. Skinner.

BETHANY, Va., February 8th, 1838.

MR. SKINNER:

Sir—This morning yours of the 27th ult. was received; and I am thankful for the promptness with which you have this time replied. I see that you are susceptible of conviction and correction on some points at least. There is also a small improvement in your style and temper; and I flatter myself that, as there is yet considerable room for amendment, you will continue to improve.

2. Like the house of Saul, your cause waxes weaker and weaker: for certainly this is the tamest epistle you have yet written. I might ask your greatest admirers what point you have even attempted to prove in the first 15 paragraphs.—You did not even lay my note on Matt. v: 22, before your readers, and show that you quoted it in its connexion. You assert, I grant, with great strength; but then we now understand your most violent assertions to occur either in the absence of the appearance of argument, or in the ratio of its weakness.

3. Your explanation of your former objections to antithesis, and your late acquiescence in the doctrine, is a proof of what may be achieved by taking a favorite sectarian text or two, and showing how the doctrine in question affects them. I was not disappointed in the means which I employed to constrain the concession.

4. But now that you admit my doctrine of antithesis, you attempt a new project. You seek to make the everlasting life to which the everlasting punishment is opposed in the antithesis, a temporal life. And thus you make the Saviour, in effect, say—"These shall go away into temporal life, and these shall go away into temporal punishment." This is too gross, I should think, for the major part of even your brother Universalists. I am willing, however, to let the public judge how much the truth has gained by my bringing you over to the doctrine of antithesis, through the bribe of your three Universalian texts, by which I commended it to your favorable regard. In due time these texts will be shown to have no friendly aspect to the doctrine you espouse. "To enter into life," and "to be cast into hell," in antithesis, you now, in substance, gloss as follows—"to enter into life" is to believe and be justified—"to be cast into hell" is to disbelieve and be condemned to the siege of Jerusalem!!

5. The word *kolasis*, punishment, you think precludes the idea of *endless*, because of a certain acceptation of it. This is about as sagacious as the allegation that the word *liquid* can not apply to fire, because it is sometimes applied to air and water!

6. The assumption that all punishments are for the reformation of the subjects of them, is unsupported and unsupportable. If they were so designed, certainly they have most generally failed; else the records of human kind in the Bible, and out of it, are not to be relied on. The sequel may show this.

7. Your 9th paragraph asserts a very great mistake. I have not said that *oon* is the only root of *aioon*. I have said that *oon* is the root of eternity. Read my letter X. and my last again. Nay, in my last I say *aioon* "in both its parts, *aei* and *oon*, *always* and *being*, signifies endless duration!" Why do you not fairly quote my words?

8. The conclusion of your 14th paragraph, after such a flourish in the beginning of it, is really amusing. You say I give no proof that *aioonios* means endless when applied to punishment. If I had, of course you would have abandoned Universalism! But it would be impossible to prove that to you; for although it *sometimes* signifies endless when applied to God, to heaven, to future bliss—it never can signify endless when applied to punishment, for, with you, all punishments end in reformation; and if they do not, they are unjust, cruel, useless, etc.—and therefore we have done with all such arguments, yourself being judge. In this remark you only corroborate the grand concession already made, and you need not now attempt to deny it or explain it away. Permit me, however, to parody your parody, and to show how much wind is in it.

9. You admit that hills are everlasting—that Israel's possession of Canaan was everlasting—that the covenant of circumcision was everlasting—that Aaron's priesthood was everlasting—that the land of Idumea was to lie waste to everlasting—that deeds of land are everlasting—and that heaven and happiness are to be everlasting; yet you maintain that the first six everlastings are limited, and the latter unlimited and endless, though all are expressed in Hebrew, Greek, and English in the same words! Why this inconsistency? Say, Mr. Skinner, why?

10. I find that my predictions are already beginning to be fulfilled. You are for again getting into the mountains of philology. But, Sir, since you have said that I could offer 59 to 1 in favor of my philology against yours, (for that is certainly your meaning,) you would hold on to your theory because of your *ten weighty arguments* drawn from your theology, I shall not labor this ground over and over again. Your philology on your third proposition must indeed be examined, and then I will proceed to your philosophy and theology, for I see these are strewed profusely through your letter before me, which is a singular compound of these heterogeneous substances. In the following strictures on your third proposition you will see how kindly I dispose of the chicanery of your 17th paragraph.

11. This new proposition is a logical rarity; for why in the name of reason, open a discussion of six or sixty words, that yourself affirms are never applied to punishment; and I affirm are never applied to happiness; and one of them excepted, the others never but by *implication* import duration. No Greek writers, sacred or profane, ever used any of these words (*aeidios* excepted) to denote duration, simple duration at all. But we shall allege a few facts concerning them.

12. Of these words *akatalutos* is first on the list. It is rendered in Greek Lexicons generally *indissoluble*, as it etymology imports. Wm. Tyndale translated it once *endless*, and was followed by other translators. It was never applied to God, heaven, hell—to happiness or misery—or to any *state*. It is found but once in the New Testament. It can only be literally applied to something compound, as life; but yet it is not found applied to the life of Christians on earth or heaven by any inspired writer. What a splendid display of critical ingenuity in producing this as a word which might have been used by the Holy Spirit, if he had intended to give us a definite and unpervertible view of future punishment—a word which in its literal import can not possibly apply to happiness or misery!!

13. *Aptharsia* stands second on the list of words which necessarily and immutably signifies *endless* or *everlasting*. This word is found once in Rom. ii: 7; four times in 1 Cor. xv: 42–54; once in Eph. vi: 24; and 2 Tim. i: 10, and ii: 7; in all eight times—never translated *endless* or *everlasting* by any writer sacred or profane. *Incorruptibility* is its proper meaning, whether in doctrine, sentiment, (Eph. vi: 24.) or in body.—It is never by *any* writer applied to God or angels, to happiness or misery, to reward or punishment, and is distinguished from *eternal life* by Paul Rom. ii: 7!!

14. *Aphthartos* stands next. It is found Rom. i: 23; 1 Cor. ix: 25; xv: 52; 1 Tim. i: 17; 1 Pet. i: 4, 23; iii: 4, rendered by the translators of the Bible once *immortal*, and six times *incorruptible*—never applied to a state, to happiness or misery. It is applied to God, but contradistinguished from *eternal*: "Now to the King *eternal*, *immortal*," *aioonios*, *aphthartos*.

15. *Athanasia* is the last of the first class of words that necessarily and immutably mean *endless!* It is found three times in the New Testament: 1 Cor. xv: 53, 54; 1 Timothy vi: 16, rendered *immortality*. This word is never applied, to God, angels, happiness, misery, heaven, or hell. It is never rendered *endless*, *everlasting*, etc.

16. To these you have added two other terms in your last letter—*aperantos*, which occurs *once*, 1 Tim. i: 4; literally *unlimited*, *endless in space*, not in time. It is never applied to God, angels, spirits, heaven, hell, happiness, misery, etc.

17. But to finish your rare collection of literary curiosities, you also introduce *aeidios* translated both *eternal* and *everlasting*, for it occurs but twice. I give you great credit for this last. You are right for once in saying that this word does signify absolutely eternal or endless duration. It is applied to God, Rom. i: 20, and certainly he is absolutely eternal, without beginning and without ending. It is also applied Jude, 6th verse, to the chains in which the fallen angels are held bound, and certainly these are absolutely endless; and therefore I return you my sincere thanks—first, for conceding that the punishment of fallen angels is absolutely endless; and as wicked men are to share with the devil and his angels in their future punishment, I can not but thank you a second time for giving up the whole controversy, and admitting that the punishment of wicked men is thus set forth by a word which absolutely and immutably signifies endless. But I must thank you still more emphatically a third time for a greater concession: for you have now settled the controversy and given up the whole matter of *aioon*, as denoting absolutely and immutably endless duration; for observe all the learned world, without a single exception, declare that whatever of duration is in the word *aeidios*, it derives it all from *aei*, *always*, from which all say it is formed. Mr. Skinner's root of *aeioon*, which heretofore in his hands signified only limited duration; with more intelligence, you now say, denotes perpetual endless duration. So endeth your proof of this third proposition.

18. This is really a greater triumph of the truth than I promised myself in this discussion. I have only one thing to hope, that you, Sir, will not appear to your readers to have fallen into a pit by accident; or to have in an oversight suffered the truth to gain a momentary triumph. Confirm, Sir, your candor now by holding up *aeidios* to be a word fairly and immutably expressive of duration without end: for it is applied to God and to the chains that confine the fallen angels under

darkness to the judgment of the great day, which is called by Paul (Heb. vi;) "eternal judgment."

19. Having now, as I honestly and humbly conceive, fully and conclusively disposed of all your philology on the first, second, and third propositions, I can fearlessly leave them to the candid and impartial consideration of our readers, and will forthwith proceed to your philosophy. I have always been assured of the fact that your philosophy, or rather your *a priori* hypothesis on the nature and design of punishment, together with your conceptions of what is fitting and worthy of the character which you have adopted for the Supreme Being, and not philology, or the sayings of the Bible, are the real causes of your Universalism. Your critiques upon the words in dispute were got up rather for obviating the difficulties in the way of your theory, than for establishing it. Your cavils against the Mexicans arose from your passion for Texas: for had you not coveted the latter, you would never have thought of a quarel with the former—of course, then, I design a thorough exposition of your *a priori* theory of what ought to be done with the wicked.

20. I own that you have the popular side of the question. One can hardly contend for endless punishment, how devoted soever to the truth and will of God, without appearing malevolent: nor can one scarcely contend against it, without the appearance of superior benevolence. Of this I need not, however, inform you. The copious and frequent denunciations of "the horrid doctrine," "the soul-chilling, the diabolical doctrine of endless misery," etc., etc., which appear in your epistles, are indubitable evidence that you understand the multitude and the proper game to play in prepossessing it in your favor.

21. You delight in expatiating upon the benevolence, and mercy, and philanthropy of God, and in showing how irreconcileable with these conceptions of yours are the withering and cruel doctrines of interminable wo. But, Sir, I go for *the truth* first, and for the *epithets* of that truth afterwards. Experience and much reflection have taught me how often we are deceived in what is most expedient and fitting the divine character; and how dangerous it is to affix epithets to persons and things whose pretensions we ought to examine. I never could rationally hope to obtain from you a candid hearing after I saw you call my views "horrible" doctrines. This state of mind is wholly incompatible with the discovery of truth.—You resemble the Captain that first commanded Paul to be whipped and afterwards asked what he had done. You denounce the doctrine and then ask for its evidence. With such a preparation of heart it is impossible that you could discover the truth. I shall not imitate you, but calmly and dispassionately examine, one by one, your ten theological arguments. And let me assure you that I should greatly rejoice if you could persuade me to think with you on this matter; for really if I could regard the ultimate holiness and happiness of all mankind as a part of the divine scheme, and every way practicable and consonant with God's glory and the supreme bliss of the pure and virtuous portions of the universe, I would espouse it and promulge it with the fulness of joy to the utmost extent of my means.

22. You assert first that endless punishment would be useless. It can be of no supposable advantage to any being in the universe, etc. I have often said that one good philosophical argument is enough on any subject, for one good argument never can be overthrown. Now, Sir, if I thought you knew the whole universe, that you had travelled over infinite space, and lived through eternity, and knew what was good for every creature in every part of it, then indeed your assertion (for argument it is not) would be entitled to very grave consideration. But in the absence of this knowledge and experience, your dogma is of no more authority than that of the child who says burning mountains on earth, and volcanoes in the ocean, icy mountains in the polar regions, and burning deserts between the tropics, blazing stars in the heavens, meteoric stones above the clouds—lions, tigers, and hyenas among the beasts—hawks and vultures among the birds—serpents among reptiles—and vegetable and mineral poisons among plants and metals, are all useless things, and afford "neither honor, pleasure nor profit to God, angels, or men." There is as much modesty, as much good sense, logic, philosophy, and religion in Will Five-Year-Old's objection as in yours.—Every thing is useless to him that does not know the use of it: And seeing there is a multitude of things called evils against which we are fighting, the utility of which we know not, is it, I ask, either modest or veracious to say that future and eternal evils are useless, because we can not explain them? Again, our inability to see or point out the use of any thing, never can be alleged philosophically either against the thing itself or its utility: for the wisest man in the world would have to say that more than half of all the ten thousand physical evils in the universe are useless, because he can not point out the use of the smallest half of them.

23. But, Sir, I have one argument on this subject, and, if it be a good one, it is enough. We commonly say that all that can be known of the *future* is learned from the present and the past.—Hence a wise man said, "The past and the present for the future." Well now what deposeth past history of human and angelic existence, and what says the present? We must answer that the history of angels and men has been the history of *sin* and of punishment—not, indeed, that all intelligences have sinned; but some of all have sinned and been punished. Now this punishment is *useful* else folly is directly charged upon the moral Governor of the universe. Now as punishment has been, and still is useful, it is most philosophical to conclude that it may be always useful. For should a period arrive when punishment shall not be useful, that time will be contrary to all human history and human experience.

24. And let me add that the utility of punishment is not to be estimated by the reformation of the subject of it, for this but seldom happens.—The punishment of sinners is, according to the Holy Spirit, "*set forth for an example*," to secure others from rebellion or apostacy. And, herein, perhaps, its capital utility will be found to consist. At all events we have the data of God's past and present government in proof of the utility of punishment. And in the absence of Scripture testimony and universal experience—nay, contrary to both, to affirm that a period may arrive when punishment will be of no use to any being in the universe, to say the least, exhibits a degree of boldness and reckless daring more to be reprobated than approved, more to be eschewed than admired. But the utility of future and eternal punishment may perhaps still appear more clear as we proceed to examine the other nine assertions by which you have so gallantly repudiated all the the canons of criticism and the statutes of philology.

25. I had here just finished my letter, but my compositor informs me there is yet more room.—I will then confirm the joy you acknowledge you received from ascertaining that I am not a *destructionist*. I will give you *one reason* for this, and with me one good reason is enough: I opine that one good argument would sink a fleet of a hundred sail freighted with hypothesis. Well, now for this one argument: I only premise that spirits are immortal. Jesus is my authority. He says *angels can not die;* and angels are spirits.—If you ask me for the positive proof that angels can not die, I refer you to Luke xx: 36; "Neither can they die any more; *for they are equal unto the angels*"—immortals. Now I am prepared to state my argument: The Supreme Judge will say to wicked men, "Depart, you cursed, into everlasting fire *prepared for the devil and his angels*." Now as wicked men are to be cast into the same fire with the devil and his angels, they are of course to partake of the same punishment; and as this everlasting fire can not annihilate or utterly destroy the devil and his angels, so neither can it destroy those who are doomed to share his punishment. They are equal unto angels; therefore, neither can they die any more.

26. Because I make no greater display, I would caution you not to presume that I have not many other arguments in waiting: but I do not think that the occasion calls for more than one. And has it not occurred to you that this is rather a four-sided argument, and that one of its sides looks very hard against your speculation. For if the devil and his angels were only doomed to the valley of Hinnom or the siege of Jerusalem, their everlasting fire is quenched, and they are all either dead or again walking up and down the earth. But I know the power of your crucible: it can impersonate (give me leave to invent for you a new word) the devil, convert him into a metaphor and his angels into shadows, and thus free yourself from any difficulties in the case.

27. But yet there is another side of my argument that you can not so easily dispose of. If this impersonal devil and his angels could have been annihilated, would it not, on the principle of your "*ten weighty arguments*," have been wiser for Omnipotence to have killed him at the beginning of the campaign, and not to have suffered him to trouble our world and fill it with sin and misery, and thus at the end of the drama, to put him to the pain of eternal annihilation?

28. I shall, all things concurring, fully canvass your "ten weighty arguments" philosophic in my next. Controversially yours,

A. CAMPBELL.

For the Magazine and Advocate.

No. 19.—Mr. Skinner to Mr. Campbell.

Richmond, Va., February 26, 1838.

MY DEAR SIR—I am happy to perceive by yours of the 8th inst., which has just arrived, (being, by the by, a long time in reaching here from its date,) that you are getting in much better humor. You seem, indeed, quite joyful and happy, and one would suppose every thing was going on entirely to your mind—indeed, it would be inferred from some parts of your letter, that you had not only proved both your propositions and disproved mine, but that I had fully conceded the fact, and gone over to your side of the issue. Well, any way to get good natured. I am content.

2. If you can see no point that I attempted to establish in the first fifteen paragraphs of my last letter, I am perfectly willing to leave the matter to the decision of our readers, requesting them to read again and see. If there was no point in them, it must have been for want of point in yours of which they were the refutation. You say I did not lay your note on Matt. v: 22, before our readers. Why should I? I had previously made a liberal extract from it, and, I contend, gave the gist of the whole. You say I did not, and that the *whole* would wear a very different aspect. Why, then, do *you* not lay it before our readers, instead of asking me again to occupy *my* portion of space with what you say is to benefit *you?* What a truly liberal policy!

3. You charge me with making the Saviour say, "These shall go away into temporal life, and these shall go away into temporal punishment," and then say this is too gross for even my brother Universalists! Did I, Sir, ever give the word *temporal* as either of the definitions of *aionios?* No, you knew I had not. Why then misrepresent me? Why not take at least one of the definitions I had given? This you were bound to do in representing my views. But this would not make me appear "*gross*" enough to answer your purpose. My views of the other antithetical text, must also undergo a similar distortion, in order to discredit them with your readers.

4. I contend that the definition I gave of *kolasin*, Matt. xxv: 46, instead of being merely "a certain acceptation" of casual occurrence, is its *common* acceptation, and your attempt to evade its force in this sense, is about as rational as it would be to deny that water is *liquid*, because it may sometimes be congealed by frost. I have never

said that "*all* punishments are for the reformation of the subjects of them." So far from this being a fact, the apostle assures us, that earthly fathers sometimes correct or punish for their *pleasure;* but at the same time he assures us that God does it "for our *profit*, that we may be partakers of his holiness." Because earthly fathers and human instruments sometimes fail in producing beneficial results, it does not follow that God will fail in producing these desired results. See Isa. xlii: 4; lvii: 16–18; Lam. iii: 31–33; Hos. v: 14, 15.

5. I certainly did not intend to misrepresent you in the 9th paragraph of my last. I really supposed you meant to maintain that *oon* was the principal or only root of *aion*, and that *aei* was only an adjunct. And I am willing the reader, after again looking at your 13th paragraph, should say whether your language did not warrant such a supposition.

6. Your 9th paragraph, or parody on my parody, is really a philological curiosity. You ask why I allow hills, possession, covenant, priesthood, desolation, and deeds, to be of limited duration, and maintain that heaven and happiness will be of endless duration, though the duration of all is expressed by the same word *(everlasting)* in Hebrew, Greek, and English? Answer—1. The duration of all is not expressed by the same word in either of those languages. I know of no text where *aionios* or *everlasting* is applied either to *heaven* or *happiness*. 2. If they were thus applied, it would not be the only or main reliance to prove the endless perpetuity of heaven and happiness. Other and less ambiguous terms are applied to, and all allow, while none dispute, the latter. 3. In this discussion you have attempted to prove endless punishment merely by the force of *aionios*, the very word in dispute, which you and all acknowledge is often used in a *limited* sense, as in the first six subjects of your parody; and you have no other or stronger term than this to apply, and can give no other reason under heaven in favor of endless misery! Why this inconsistency? say, Mr. Campbell, why?

7. Your next great effort is on the third proposition. And here I wish I could give you credit for as much candor and fairness as I can for ingenuity and evasive tact. You refer to all the passages in the New Testament where the six words I adduced in favor of the affirmative of this proposition, occur; but you quote none of them. You make several remarks relative to them, which I think directly calculated to mislead and deceive the reader. And it requires a great stretch of charity to believe you did not intend to mislead them. You say neither of these six words is ever used, *(aidios* excepted,) "to denote duration, simple duration at all." Well, whether used to express *simple* duration or not, you yourself acknowledge that five of them embrace the "*idea* of duration." You say, (letter 10, paragraph 18,) of the first four words, there is in *all* of them an idea of duration; and to apply them" [as epithets, I suppose you mean] "to duration, would be to define a thing by itself, as a *rosy* rose, a *lily*-looking *lily*." Now, whether these words are used to express *simple* duration, or duration *in connexion with something else*, it matters not. They are applicable to, or express *duration*—that is sufficient for my purpose. And you, Sir, have never attempted to prove, nor do I think you will, that the *duration*, of which these words express the idea, is ever a *limited* duration. Endless duration, then, is expressed by five of these words, yourself being judge.

8. You say of *akatalutos*, "William Tyndale translated it once *endless*, and was followed by other translators." Yes, and among others by my learned friend, Mr. Campbell, without a syllable of misgiving from his pen on the subject. But you say "it can only be literally applied to something compound." Do you mean to say that *life* is a compound? What are its component parts? Suppose, Sir, *akatalutos* had been applied to the misery of the wicked in the New Testament, would you not have argued from it in this discussion, that misery must be endless because it was *akatalutos*, with as little scruple as you have translated it *endless* in Heb. vii: 16? Does not the phrase *zoe akatalutos* imply nearly if not quite the same as the word *athanasia?*

9. You attempt a double game of evasion with *aphtharsia* and *athanasia*. You say neither of them is translated *endless* or *everlasting*. Wonderful indeed! why not? Because the former are *substantives* and the latter *adjectives;* but you dare not deny that the sense of the latter is *included* in the sense of the former. Again: you say neither of them is applied to God or angels, heaven or happiness. I am surprised at your recklessness. Had you forgotten, dear Sir, that the apostle has said of God, 1 Tim. vi: 16, "who only hath immortality," [i. e. original and underived,] *athanasia?* Thus it is applied to God, not indeed as an epithet or adjective, for the plain reason that it is a substantive, but as an *attribute essentially and exclusively his own*. And though these words, for the same reason, are not applied as *epithets* to heaven or happiness, yet the connexions in which they are found, clearly show that they embrace often, if not always, in themselves, the idea of happiness. The glory, honor, power, incorruption, immortality, imperishableness, indissolubility, indestructibility, etc., ascribed in the Scriptures to the subjects of the resurrection, certainly express in full, both *endless perpetuity* and *perfection of happiness*. At all events, I do not desire greater or more durable bliss.

10. Is not the inheritance, 1 Peter i: 4, a state of happiness? If so, why say *aphthartos* is not applied either to *state* or to *happiness?* How did you ascertain that *aperantos*, defined endless, infinite, boundless, has this meaning only in reference to *space* and not to *time?* The words by which lexicographers define it apply as well to one as the other. And I doubt not, had the sacred writers applied *aperantos* to punishment, you would have zealously argued its endless duration from the very appropriateness of the word used.

11. But of all the splendid triumphs you have gained since the commencement of this discussion, and all the fatal concessions I have made, none seems to have filled you with such perfect ecstacy, as that noticed in your 17th and 18th paragraphs, for which you so repeatedly and heartily thank me. Your joy seems so complete that I almost regret the necessity that compels me to break the spell with which you are bound, and show you the pit into which you have fallen through the very intoxication which your imaginary triumph produced. But what is the ground or occasion of your great triumph? Why, this, that I have introduced *aidios* (which you misspell, in order to make it appear to be derived from your favorite *aei)* as a word signifying absolutely *endless*. Here you agree with me, and say I am "right for once in saying that this word does signify absolutely eternal or endless duration." Very well; then our third proposition is settled. I have proved the affirmative, and you joyfully concede the fact, that there is at least *one* word besides your favorite *aionios*, in the Greek, that does absolutely signify endless, that this word is sufficient to certify us of the endless duration of God or any other subject to which it is applied.

12. This question being settled, there is no need of farther discussing the six words above, so far as the third proposition is concerned. I am as anxious as you are, that there may be no backing out from the ground whereon we now stand. I also hope you may not appear to your readers to have been taken by surprise. For I certainly made use of no *bribery*, as you profess to have done. I had no idea that however artful a lure I might hold out, you could be induced to concede the whole as you have done. But so it is; you have actually swallowed the naked hook.

13. But, alas for me! in establishing the third proposition, I have yielded up all that I had before contended for on the second, where I had hitherto so successfully maintained my ground, and have enabled you to establish your doctrine of endless punishment by this same *aidios!* Well, let us see then. In the first place, you make a small mistake in saying that *aidios* is by all the learned world allowed to be derived from *aei*. There are some respectable critics who suppose it to be derived from *ades*, (hades,) which is derived from *a*, negative, and *idein*, to see; and hence among other definitions they give *hidden, invisible, unseen, unknown*. So there is a disagreement as to the derivation of *aidios*. But we will not have a long controversy about the origin of the word: whatever its derivation may be, or whether it be radical, we both agree that its scriptural meaning is *endless*.

14. Well, does this word prove punishment to be endless, as you seem to think? No, for it is not applied to *punishment at all*. Nor is it applied even to the *state* of punishment. What then? Why, to the *chains*, only, with which the wicked messengers were bound under darkness *unto* (not *after* nor *during)* the judgment of the great day. Jude 6. What were these chains? I presume you do not consider them as chains of *iron*, nor literally as chains of any other *material substance*. What then? Is it not reasonable to conclude these *chains* were the *purposes of God*, which are changeless and endless, in which the wicked are firmly held, during his pleasure, in any condition that he chooses, until he sees fit to change their state and condition? Thus Paul speaks, Eph. iii: 10, 11, of God's having made known by the church his "manifold wisdom, according to the *eternal purpose* which he purposed in Christ Jesus." Now, though his *purpose was absolutely eternal* and changeless, yet its *manifestation* took place only at a particular period. See 2 Tim. i: 9, 10. And thus, though the *purpose* of God was *eternal* or *endless* in which the wicked were securely held, they were not to be confined under darkness necessarily any longer than *unto* the judgment of the great day, whatever day that might be.

15. "Having now, as I honestly and humbly conceive, fully and conclusively disposed of all your philology on the first, second and third propositions, I can fearlessly leave them to the candid and impartial consideration of our readers," and proceed to consider what you have said in attempting to refute my arguments against endless punishment. You are mistaken in supposing that I first adopted my views from self-interest, prejudice, or prepossession, and then resolved to admit no evidence or argument that went against a favorite theory. I was brought up under the constant preaching of endless punishment. I never heard a sermon in opposition to it till I had nearly reached the age of manhood, and then but very seldom for many years. I, however, early resolved to "prove all things, and hold fast that which is good."

16. The Bible was my principal guide. After a thorough and careful investigation of its teachings, I became fully satisfied that it did not teach the doctrine of endless punishment, and on the other hand that it did clearly teach the final salvation of all mankind. On comparing these views with the voice of nature and reason, I was happily confirmed by finding a complete and perfect harmony between nature and revelation. And from that day to this, I have been compelled to regard endless misery as an odious and horrid doctrine—as a stigma on the Divine character, and useless and pernicious among men, though I highly respect and esteem many of its sincere believers and advocates.

17. You confess that "one can hardly contend for endless punishment without appearing malevolent; nor can one scarcely contend against it without the appearance of superior benevolence." True, Sir, very true, you never uttered a more obvious truth. And why is it so? Because God has enstamped his impress upon the soul, and imparted to the conscience and common sense of all men the impression that punishment, endless in duration, vindictive in character, and productive of no good to the sufferer, must be malignant. You

assure me that you should greatly rejoice if I could persuade you to think with me on this subject. Yes, my dear Sir, I know you would.—And if you "could regard the ultimate holiness and happiness of all mankind as a part of the divine scheme, every way practicable and consonant with God's glory, etc., you would espouse and promulge it with the fulness of joy to the utmost extent of your means." This declaration is worthy of yourself and the philanthropy you claim. Give place, my dear Sir, to such impressions on your heart, and may God increase and strengthen them. For although I can not hope that my feeble talents are adequate to the task of convincing you, especially while we stand in the attitude of opponents, yet God is able to convince you, and I believe he will do it in his own good time. And hence my prayer for that event is offered up in unwavering faith.

18. In your 22, 23, and 24th paragraphs you attempt to refute my argument against endless punishment based on its uselessness. You think, to give force to this argument I must know the whole universe and live through eternity. Nay, that the argument against the existence of volcanoes, icy mountains, burning deserts, lions, tigers, hawks, serpents, vegetable and mineral poisons, etc., which you put into the mouth of Will Five-Year-Old, is just as weighty as my argument.—I think very differently. For all the evils mentioned by your favorite *protege* are of a *limited* and *temporary* character. Furthermore, we are able to conceive how good may result from those temporary evils—nay, we have often witnessed good resulting from many of them. So far as we do comprehend the object and design of these things, they are all seen to result in something good. If there be any whose object we do not fully understand, it is at least reasonable to suppose that it is in harmony with what we do understand, and therefore good on the whole. But why are these evils often seen to result in good? Answer, for the very reason that they are *temporary* and *limited*. But endless punishment is a *final* evil, a *limitless, boundless* evil, beyond which no good *can* result, for it will never end.

19. But again, you urge, we can only judge of the future by the past and present: and as the past and present exhibit sin and punishment, they will continue to exist hereafter and forever. If this argument be good, it will prove that, as man inherits a body of flesh and blood here, he will inherit one hereafter and forever. As he experiences natural birth, marries, procreates his species and dies in this world, so must he do the same in the next and forever. If the ceremonial law of Moses was ever of any use, it must continue in force to all eternity. If it is necessary for a father to chastise his son at all, it is necessary he should continue to do it as long as he lives.

20. But punishment is often "*set forth for an example*, to secure others from rebellion and apostacy." Yes, truly, such is often the case in this world; but, my dear Sir, if such examples should be necessary hereafter, or in other words, if the saints in glory can not be restrained from rebellion and apostacy without the spectacle of endless damnation before their eyes, it is certain they can not be very holy, nor much in love with God and heaven, nor very happy, unless they have the disposition of fiends. And I, for one, could never covet either their society or their condition.

21. I admit the force of your argument, paragraph 25, in favor of the immortality of human and angelic spirits. I am a firm believer in the immortality of man, not as original, but derived and dependent. (See 1 Tim. i: 16; John xiv: 19; Acts xvii: 28; 2 Cor. xiii: 4.) And with some of your writings which I have seen on the subject, I am well pleased. But you seem to have forgotten that the word *angels* does not necessarily designate either the *nature* or *character*, but frequently only the *office* of those beings to whom it is applied, and simply signifies *messengers*, being often applied to men in the flesh as well as to celestial spirits. Your lugging in Matt. xxv: 41, is therefore wholly useless to your cause, unless you can prove four things, 1. That the devil and his angels there mentioned are disembodied spirits; 2. that the fire is of endless duration; 3. that they are to remain and be endlessly tormented in it; and 4. that human spirits are to be tormented with them to all eternity. But neither of these being proved or proveable, your "four-sided argument" is seen to be a sword with four sides, but no edge—it looks four ways, but cuts neither.

22. You ascribe to my "crucible" some powers that it does not possess; nevertheless, I doubt your ability to break it. But you wish to know why it would not have been wiser in Omnipotence to have killed the devil in the beginning, and not suffered him to trouble our world, etc. I will answer by asking two other questions equally as wise. Why did not God create us all adults, without subjecting us to the weaknesses, wants and sufferings of infancy and childhood? Why did he not place us all in heaven and glory at once, without subjecting us to the imperfections and sufferings of mortal life at all? Now, Sir, I have the happiness to believe all these temporary evils will be overruled for final good; and that all that bears the name of evil, including the devil himself, whether personal or impersonal, shall at last be destroyed and succeeded by good—infinite and endless good far superior to what otherwise would be experienced by the human family.—See Heb. ii: 14, 15, 1 John iii: 8.

In my next, all things concurring, I shall proceed to the consideration of the fourth proposition.

Yours in all kindness, D. SKINNER.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, MARCH 18, 1838.

LUKE X: 25–37.

According to the narrative in the immediately preceding context, the seventy disciples had just returned with a report of their successful operations, and our Lord was discoursing with them relative to the future progress of his cause. An assembly had collected around Jesus upon the occasion, and among them there were some whose object was to ensnare and betray the great Teacher into the hands and power of the rulers. From the frequent mention of such malicious attendants, we may infer that Jesus was seldom rid of such spies upon his conduct and language. With admirable and unequalled prudence, all these deep-laid plots to obtain an accusation against the Beloved of God, and the Hated of those who called themselves his peculiar, orthodox, and only people, were evaded and "brought to nought."

The person who proposed the entrapping query upon the present occasion, was a lawyer, that is, one who professed to teach and explain the law of Moses. Those engaged in this somewhat honorable and lucrative office, suspected Jesus of entertaining too little reverence for Moses, and still less for the "craft" in which they were employed, and thought it quite likely that he might be readily betrayed into some expressions which would amount to *heresy*, and thus subject him to the power and the punishment of the Sanhedrin, who held the power of enforcing a strict conformity to what they deemed orthodox Judaism. At first sight, the ensnaring question—"what shall I do to inherit eternal life?"—seems as if it proceeded from a sincere desire to know the great purpose of being. From whatever motive it was presented on the present occasion, let us ask ourselves not unfrequently, lest we insensibly go astray—What must we do to secure the SUMMUM BONUM, the chief good, the highest enjoyment of our nature?

From this Prophet "greater than Moses," the lawyer undoubtedly expected the prescription of other terms for eternal life, than those in the law; and, that thus he would turn against himself the odium of the populace, and the power of the hierarchy. But Jesus makes the teacher answer himself. Upon this one of our young friends in writing to his sister, says, that he has no doubt that we could frequently resolve to ourselves questions with which we go to those who, by their age or writings, we think better qualified to answer.—He says he has frequently sat down determined to find out himself what he, at first, felt disposed to ascertain by consulting a teacher, or his books. He adds that he thus generally arrived at what was to him, a more useful and impressive answer than that which teachers or books could have given him. He had also the pleasure—and *pleasure* it is—of eliciting his own knowledge. He thinks, and so do I, that it is more from indolence than from inability to think for ourselves, that we consult others. One great misfortune attendant upon this indolent course is, that we too often finish our inquiries by passively adopting the opinions of those whom we consult, instead of using them merely as steps to lead us to an opinion of our own. But this by the by.

The answer of Jesus, "do this and thou shalt live," shows that the Jews knew enough to lead them to happiness, if they *practiced* accordingly. One of our young friends here ventures to guess that had the inquirer been a Gentile, Jesus would, out of his own mouth too, have shewn that though without law he was a law unto himself;—that attentive investigation would have led even such a one to the road that leadeth unto life or enjoyment;—that

> "True happiness had no localities;
> No tones provincial; no peculiar garb.
> Where duty went, she went, with justice went
> And went with meekness, charity, and love.
> Where'er a tear was dried; a wounded heart
> Bound up; a brusied spirit with the dew
> Of sympathy anointed; or a pang
> Of honest suffering soothed; or injury
> Repeated oft, as oft by love forgiven;
> Where'er an evil passion was subdued,
> Or Virtue's feeble embers fanned; where'er
> A sin was heartily abjured, and left;
> Where'er a pious act was done, or breathed
> A pious prayer, or wished a pious wish—
> There was a high and holy place, a spot
> Of sacred light, a most religious fane,
> Where happiness, descending, sat and smiled."

We can never think of the summary of the will of God in the 27th verse of this chapter, and in numerous places beside, of the extent of love implied in the epithets, "with all thine heart, and with all thy soul, and with all thy strength, and with all thine understanding"—we can never think of this union of affectionate, sincere, vigorous, and rational reverence and love, without sincere and heart-felt sorrow at our short-comings. We would not, however, be discouraged, nor let the young Christian disciple, who feels like "compunctions visitings," sorrow as one who has no hope; let us redouble our diligence to maintain that portion of the love of God which we possess, in active influence and operation, and we may confidently rely upon the promise that "to him that hath shall be given, and he shall have more abundantly." The way to get more, is to allow what we have to reign, to rule, to predominate in our life and conversation.

The conscience of the lawyer seems to have been burdened with a sense of failure in the love of his neighbor. "And who is my neighbor" is the voice of conscious imperfection. The lawyer undoubtedly expected that Jesus, being a Jew, would sanction the proper and prevalent opinion that, to countrymen alone, was this debt of love to be paid. Here he paid an involuntary compliment to Jesus as a Teacher: He felt as if his conscience, more than suspicious that his love to his neighbor was too contracted, would feel more at ease if so excellent a moralist would only confirm his narrow views. But instead of obtaining an answer which should pacify his conscience and justify him to himself, the reply of Jesus, contained in the parable, leads him to condemn himself, by approving of conduct diametrically opposed to his own, and to that of all the Jews, for they hated all other nations, and

with the Samaritans, especially, they would hold no intercourse.

We now come to the parable. "A certain man went down from Jerusalem to Jericho," etc.—This is better rendered by Wakefield and Campbell, "A man of Jerusalem on his way to Jericho," etc., which shows at first sight, that the individual was a Jew. The pith of the parable lies in knowing this, and the hatred and animosity which existed between the Jews and Samaritans. Did we understand *any man*, instead of a man of Jerusalem, or a Jew, we would miss much of the pointedness of the reply. The road chosen for the site or scene of the parable, was quite notorious for robberies and murders; and Jericho being the residence of about twelve thousand priests and Levites, they might naturally be here introduced as travellers on that road, without any reflection upon their office. Yet, no doubt these characters were introduced, because in virtue of their office they ought to have been peculiar examples of humanity, mercy, and obedience to the law. By reference to Deut. xxii: 1–4, Dr. Clarke says, it will be seen that their conduct was a flat breach of the law. From those from whom he might have expected help, this poor, wounded, disabled sufferer received none; from a Samaritan, from whom he could expect no succor, he received the most efficient kindness. He did all for him he could have wished done to himself in like circumstances.—We may remark, in passing, that wine and oil was a popular, and generally a most ready application to wounds in that age; and that the two *denarii* which are called "pence" in the common translation, would probably purchase as much or more than so many dollars among us. By translating the original, peace, a very erroneous impression is conveyed: Would it not have been better to have retained the original word untranslated, as, indeed, there was no equivalent word in our language?

Do we wish to "go and do likewise"—to imitate the neighborly kindness of the good Samaritan? Let no political, let no religious animosity hinder our seizing upon every occasion to do good unto all men as we have opportunity. If we truly know and love God, we will endeavor to imitate his impartiality, his showering down favors upon even the evil and the unthankful. If our love to our neighbor, *that is, to every one to whom we have an opportunity of showing kindness, or doing good*, is not powerful to overcome the barriers of sect, party, and even personal injury, we are not sons of the Highest; his love and his likeness are faint and feeble within us. With a little effort, however, it need not long be so. P. P.

For the Magazine and Advocate.

SCRIPTURE PERVERTERS.

There is as much of lamentable truth, as of poetical wit, in the expression of the Scotch poet:—

"Ev'n ministers, they have been kenn'd,
In holy rapture,
A rousing whid, at times, to vend,
And nail 't wi' Scripture."

Dr. Franklin somewhere relates the case of a certain sprig of divinity, who often preached in his hearing at a certain place, and who was so intolerably sectarian that he could hardly endure him. One Sunday morning, however, he took for his text the words of St. James—"Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Surely, thought the philosopher, we shall now have a liberal sermon. Judge of his mortification, when the minister very gravely proceeded to define pure and undefiled religion, not as James defined it, but with this construction—that visiting the fatherless and widow, signified visiting such of these as belonged to the church or parish, and keeping unspotted from the world was, becoming a member of said church! Franklin never heard him preach again; and he was right; there was nothing uncharitable in his keeping away from such a perverter of the sacred Word.

We have too many of this description among us at the present day; too many empty-headed declaimers, who only know that they belong to a certain sect, and that it is their duty to make all the proselytes to their faith, they can. As to the Scriptures, they have something instead of these, a Confession of Faith, a Discipline, or some other spiritual directory of human invention. Why? Plainly because others can wield the Scriptures to as good advantage as themselves, and so they must draw off their forces on other ground! So goes the Christian world in many instances. And this is one great reason why the word of God is so wretchedly perverted by many who pretend to be its expounders.

"From drugs intended to impart
Relief to sickness, care, or pain,
The chymist, with transmutive art,
Extracts a poison and a bane;
So does the bigot's art abuse
The sacred page of love and life,
And turn its sweet and hallowed use
To deadly bitterness and strife."

When those who keep such kind of teachers in countenance shall find out that their leaders cause them to err, and shall resolve to search, themselves, for the truth contained in God's holy Word, we shall begin to see more happy times in the Christian church. We pray for the arrival of such a day—we await its coming—and if our eyes do not behold it, we shall hope for its appearing to the next generation—and for this, shall rejoice—and let it come when it will, it must give joy to the lover of scriptural inquiry, and inspire him with love and praise to the Author of all truth.

J. G. A.

For the Magazine and Advocate.

PARTIALIST MERRIMENT.

The following extract is taken from Dr. Dwight's introduction to his well known sermon on the duration of future punishment. It is offered at this time for the serious consideration of the pastors of the Presbyterian, Baptist and Methodist churches in this city, and for the consideration of others, who *laughed* and *enjoyed* themselves so well at the wretched and disgusting anecdotes related by the notorious Knapp, a few evenings since, while discoursing on one of the most solemn and important subjects that can possibly engage the attention of human beings. It is to be hoped that they will not peruse it in vain, coming as it does from one of the most eminent divines of which the Orthodox can boast in modern times. DAVID.

Utica, March, 1838.

"Before I begin the investigation of this subject," says the Dr., "I shall make a few observations, for the purpose of removing, or, if that can not be done, of lessening, a prejudice (the *strongest*, perhaps, cherished by the human mind) against the doctrine in question. The subject is immeasurably *awful*, and beyond all others *affecting*. *Few persons can behold it in near vision with a steady eye.* The very preacher who teaches the doctrine to others, can not but know, unless certainly assured of his own salvation, (a case undoubtedly *very rare,)* that he may, at that very time, be alleging arguments, which are to affect himself, and to evince his own final destruction, as well as that of others. If his heart is not made of *stone*, he *can not* contemplate the subject, as it respects *his fellow-men, without overwhelming amazement.*

"At the same time, the subject is unquestionably *perplexing*, as well as *distressing*. There are, I know, persons, who speak concerning it with an air of cool self-complacency, as being in their view easy of investigation, and free from embarrassment. I am inclined, perhaps uncharitably, to give them little credit for candor, clearness of intellect, or soundness of character; and greatly doubt whether the doctrine has been investigated by them, either to such an extent, or with such a spirit, as might furnish them with just views of its nature. There are others, who discourse of it in the desk, in the phraseology, the style and the utterance, belonging to vehement eloquence; such as we often find attached to a strain of powerful invective, or vigorous controversy. Were such persons to remember, that they may, at this very time, be pronouncing the final doom of their own parents, brothers, sisters, wives, children, and even of themselves; I can not but believe, that their mode of address would be essentially changed; would lose all its violence and exaggeration; and would become deeply humble, solemn and affectionate.

For the Magazine and Advocate.

AGENTS FOR PERIODICALS.

BRS. GROSH AND HUTCHINSON—I wish to occupy a small space in the Magazine and Advocate, on a subject a little differing in tone from that to which it is generally devoted. The principal reason why I ask this indulgence, is, that it has a widely extended circulation.

A certain agent for different periodicals, made his appearance in this vicinity, nearly two years since, by the name of *William Elder*, who procured subscribers, and received pay in advance from different individuals, without ever forwarding, or causing to be forwarded, said journals. I here give a copy of one receipt:—

"Received, Elbridge, April 1st, 1836, of Mr. A. Clark, one dollar and fifty cents in full for one year's subscription to the Reprint of Chambers' Edinburgh Journal, commencing at Part 1st, 1836, and ending at Part 13th. 1836, inclusive. For the proprietors, WILLIAM ELDER, Agent."

This said William Elder promised that said journal should be forthcoming in two weeks from the date of the above receipt. It has not yet been received. I have not since seen the gentleman, and know not whether he is dead or alive. He has been an agent for the proprietors of Blackwood's Edinburgh Magazine, New-York Mirror, and, as I have been informed, the Knickerbocker, and other journals published in New-York. The proprietors of Chambers' Edinburgh Journal, have been written to on the subject, by another person in this vicinity, who has a receipt of the same import of the above, a few weeks after receiving it; but as no reply could be obtained, we think it best to publish said agent's conduct to the world, that others may be aware of his course. How many others he has obtained money from in the same way, I know not. As he has been (if he is not now) the agent for several proprietors of periodicals, journals, etc., he has probably had an opportunity of obtaining much in other places. A good plea for obtaining the cash in advance, was, that as the amount was $1,50, it would be difficult to send it by letter.

It is probable the proprietors of the above journals can, by this time, give some information concerning him, whether he is what he professed himself to be, or an impostor. If this said William Elder is an honest man, let him make it appear—his conduct needs an explanation. If he is an impostor, his impositions should be exposed. It is just, and right, and reasonable, and Scriptural, "that every transgression and disobedience should receive a just recompence of reward," and that "though hand join in hand, the wicked shall not be unpunished." The Magazine and Advocate is a great traveller, and will assuredly find him out. I hope he will be able to explain himself in such a manner as to give satisfaction to those who now think of him unfavorably.

Yours, with respect, ASHLEY CLARK.

Elbridge, January 3, 1838.

For the Magazine and Advocate.

PRINCIPLES CARRIED OUT.

The following extract is from an article on the subject of temperance, published in the 49th No. of the "Auburn Banner," bearing the signature of Rev. Luther Lee. With the reasoning of Mr. L., I think, not only every Christian, but every friend to temperance will fully agree. But whether Mr. L., or any other advocate of unending sin and misery, will be willing to apply this method

of reasoning to certain principles involved in their religious creed, may be disputed.

"It must be wrong to sell our grain, knowing it is to be made into intoxicating drinks to be sold to drunkards. To deny the conclusiveness of this reasoning, must be to suppose that it may be right for one man to furnish another with means which he knew he intends using to commit wrong, which will result in consequences so fatal as to destroy himself. When a series of actions are so connected that the last can not exist without the first, and every intermediate one, if the last be wrong the whole can be nothing less than one series of wrong actions from beginning to end."

If Mr. L., or any of his Limitarian friends, can reconcile the doctrine of endless sin and suffering with the infinite wisdom and benevolence of the Deity, and not contradict the conclusions drawn in the above extract, I shall be happy to see it done. According to Arminianism, God has given mankind an existence, and put into their hands an agency which he knew, before he called them into being, would result in rendering the existence of a part of them an infinite curse! If this is true, God has given existence to a part of his offspring and furnished them with means which he knew they would use to commit wrong, which would result in consequences so fatal as to render them eternally sinful and miserable! In this doctrine we see exhibited, "a series of actions so connected that the last [endless sin and misery] can not exist without the first and every intermediate one, [and] if the last be wrong, the whole can be nothing less than one series of wrong actions from beginning to end."

Should it be said that man is created a free agent, and can not, with propriety, censure his Creator for furnishing him with means which he knew would result in his endless ruin, he being free to make a good or bad use of them, I reply, the *distiller* is also a free agent, and those who furnish *him* with materials to make drunkards, are only imitating the character ascribed by Partialists to the supreme Being! How long will men continue to ascribe qualities to our heavenly Father, for which they would hold a human being in contempt!

Camillus, January, 1838.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, MARCH 16, 1838.

THE SPIRIT OF RELIGION—NO. 2.

Brethren, permit me to say a few words more upon the above subject.

We would say, that it is a great truth, that a society formed in opposition to a revival, or from a spirit of *opposition* at all, has not in it the elements of a long existence. During an excitement, and under the preaching of what to many may be a novel doctrine, there may be zeal and strength enough in the society to keep it in a flourishing condition, but when the excitement has gone, when the preaching has become a wonted thing, the society being founded on the principles of opposition and there being nothing to oppose, the strength becomes exhausted, the zeal subsides, and the action and life of the society settle down into a cold, sluggish calm. There must be something more vital than the spirit of opposition, there must be a nobler end in view than a mere momentary triumph. A society should be organized for the purpose of a spiritual conquest over error and sin. The banner we plant on our ramparts, should not be the banner of a sect, the banner of a party—but the banner of Christ, the banner of salvation!—and in our midst should be altars, and prayers, and strivings for spiritual strength, and the spirit of religion. Our societies should be builded upon "the chief Corner Stone," and our object in building it should be the object of our Master—the object for which he sent his apostles into the world!

Again, let no man call himself a Universalist, who is ignorant of the great principles of Universalism. We fear there are too many who call themselves Universalists, because their parents or some one of their family are of the denomination, or because they like the doctrine rather better than they do any other. Let the motive that made you a Universalist be principle. Study and know its great truths. You will feel then that you could go to the prisoner's cell and the martyr's stake, for the sake of your principles, and your walk will be erect, and your step firm, as though you grasped and carried *palpable truth* with you. You will not be a mere lingerer on the threshold, a curious and idle spectator from the crowd, but your heart will be warm in the cause, and your arms bared to the work. You will not need to shelter yourself behind the instructions and information of others, you will not have to resort to books and papers, but with truth in your own hands you can do battle, and the armor of your opponent will ring again beneath the weight and efficacy of your blows. The Bible is the great armory, and from the Bible you must draw your principles. But, you can derive great aid from other sources, from books expounding difficult passages, throwing light upon ancient manners, customs and doctrines, explaining the import and original meaning of words—and from the works of good and pious men who stand and have stood high as teachers in Israel. For this purpose, we would suggest the establishment of a well conducted library in places where there are a number of our friends, or where societies are formed. Let the works be standard works of all denominations—search in every place for the truth, and when obtained hold it fast. Let there be no bigotry among us, no blinding of the eyes to light. The question "what is truth?" is an important one to all. We are all interested in discovering its principles and in practicing according to its teachings. Let us, then, search and be wise. Let our motives flow from principle. Let us be active and zealous, and let our zeal be according to knowledge.

Once more, brethren, let us *practice* according to our principles. How many are there in our ranks, who are Universalists in name but not in practice? Our opponents, we grant, should look to our principles and not to our actions, to find objections to our doctrine. But we know that it has been too often the case, that doctrines have been stigmatized on account of the actions of their professors. The world takes the precept, "by their fruits ye shall know them," to mean, "ye shall know their doctrine"—instead of meaning, "ye shall know whether *individuals* practice according to the principles of the Gospel."—We must act accordingly. Many an opprobrious epithet have our principles received, through the mal-practices of professed Universalists. But were this not the case, the moral obligation rests on us in full force, to follow Christ. We want none, (I appeal to you brethren,) we want none in our ranks who *profess* Universalism, but are ignorant of its principles and the rules of its practice. Our creed is the Bible—let our practice correspond to that high standard, and see if men will say ought against us. If they do, will not their slander roll back upon their own heads?

Brethren, think of these things. Let our societies be builded upon the rock Christ Jesus, and the gates of hell can not prevail against them. Let us know and prove our principles, and in the invulnerable panoply of truth, we shall stand beneath our triumphant banners. Let us practice according to our creed, the Bible, and God will be with us. From the storm he will be a shelter, and from the heat a shade. When temptations and snares would decoy us from the path, he will be around us, in a column of cloud, and when we walk through the barren wilderness and the dark night, HE will move before us and guide us, in a pillar of fire. E. H. C.

BOOKS.

Br. BRITTON keeps an assortment of Universalist books, and some valuable works on Phrenology and Education, for sale at his residence in Carthage, Jefferson county, N. Y.

PRIZE TALES.

I am none of those who would "do evil that good may come"—hence, if I believed it sinning against religion or morals to encourage others to write, or to publish well written fictitious narratives, parables, fables, etc., no hope of some partial benefit flowing from them, would ever induce me to do it. But believing that fictitious narratives, published *as* fictions—*known* to be fictions—ably written, drawing their characters and events from real life, basing them in probability, and arranging them so as to illustrate and enforce lessons of Gospel doctrine and Christian virtue—believing such things to be not only allowable but commendable instruments for reaching the hearts and minds of thousands better than they could be reached by any other means, I have encouraged, and will encourage their production and publication to the world. I only regret I am not more able to do so—that, even, I am not able to produce them myself.

But there are some who object not so much to prize tales themselves, but because they think them useless. To such, the following, which we copy from the Gospel Banner, of Augusta, Me., will speak more powerfully than all our arguments. Let them read it.

Here is a tale, written for our paper, that has *aided* in producing an effect on the mind of a Methodist Editor and preacher, that all our reasonings against "revivals," urged for years, have failed to produce.—But our Methodist Br. is somewhat mistaken in the objects of the tale. Our pious and gentle sister intended to support Universalism, undoubtedly—viz. that principle of Faith, which, by teaching us God's universal goodness, leads us to love him, and to imitate him by overcoming evil with good. But she does not ridicule Methodism. She describes its natural and legitimate effects, as carried out in the plain preaching of its zealous advocates, truly, faithfully, so far as language can do it. Our Methodist Br. may rely upon it, the doctrine of endless misery, plainly preached and fully believed, *must*, inevitably, tend to produce an absorption of the whole mind to the saving of souls from it—i. e. to fanaticism—and when this work proves fruitless, to moping melancholy, raving insanity, and suicide. Let our Brother go on in his reformation—go on—and *on*—and ON—he will find the doctrine of endless wo the fountain from whence come all these bitter waters of death—God grant that he may then have courage to attack the *cause* as well as its *effects!* And our sister—let her write on, and adorn the Godlike and cheering faith she professes with many such a tribute as "GOOD FOR EVIL." This tale will be found in our last volume, No. 27, page 209.

A. B. G.

CANDID CONFESSION.

We thank the Editor of the Olive Branch, a Methodist paper in Boston, in behalf of the cause of humanity and religion, we thank him,—for the following frank and explicit admission of the evil consequences too often attendant upon those religious excitements commonly called revivals of religion. Will neighbor Cox of the Wesleyan Journal, speak the same words? They would be as true in his paper as they are in the Olive Branch? Or has he a dread of *such* truth?

"*** An article by Miss Sarah C. Edgarton, of Shirley, Mass., as a prize essay for the Evangelical Magazine and Gospel Advocate, is extremely well written, and intended to support Universalism, and ridicule Methodism; it is in the form of a fascinating tale. It attacks the fanaticism and abuses of Methodists, as though they necessarily grew out of its doctrines. They are faults of the community, and not consequent on its religious belief; its doctrines we believe are entirely pure, and we think according to the New Testament, But reflecting Methodists, and many of our Orthodox Congregationalists and Baptists, are persuaded that we have pushed our extraordinary excitements too far; we ought to be, at least whilst our wives, sisters and daughters are going to the mad house with a religious *enthusia*, that tears

them from the dear circle of home, and in some instances even causes suicide. We must speak out—there is a wrong somewhere; it is high time we look the thing in the face; for our loving Saviour's religion does not produce evil but good; our camp meetings and our protracted meetings certainly have unhinged some of the noblest minds, and disqualified not a few for every social duty, and cut them off from their friends and usefulness for life; besides cutting off a relish for the ordinary means of grace in others, who are only religious under these extraordinary excitements. For one, we are determined to investigate this subject, though we fear there are some, we dearly love, will dissent from us. More anon."

We have our fears that the Editor of the Olive Branch may have been led to the discovery of the error he promises to rebuke still more faithfully, by a case of mental alienation in his own family, produced by these excitements. We infer this from the fact, that in another article, speaking of the Insane Hospital in Charlestown, and of Dr. Bell, the Superintendant of it, he says: "we have ventured to trust our dearest friend to his care."—We pray him to open his mouth, and speak plainly and honestly of what he knows of the fanatical and bewildering tendencies of camp meetings and other means of promoting excitements.

GEO. COMBE, ESQ.

In our last, we gave a letter from this distinguished man, in which he declined being a candidate for the Professorship of Moral Philosophy in the University of Michigan; and intimated that he might make our seaboard a scene of his highly useful and pleasing labors. Since then, Dr. John McCall, President of the Oneida Phrenological Society of this city, has published in the Democrat, that, by information received through Mr. Combe's brother, of Albany, he learns that Mr. Combe has concluded to visit the United States next Summer. Probably no man will be more generally welcome to philanthropists and philosophers. Since the visit of the lamented Spurzheim, whose begun labor Mr. Combe will probably take in hand and carry on towards completion, nothing has promised more fairly to render the study of man in all his powers and relations, general among Americans; and to lead the way to the prevalence among us of a more correct as well as more *practical* and useful system of moral and mental philosophy, and its application to the every day business and duties of life. It appears, to my mind, that Phrenology is certainly destined to greater improvement—to general prevalence in belief and practice—and to effect a great revolution in the corrupt theology, and the awkward legislation, and in the plans for treating the insane and criminals, of the present day. The more man becomes known, the better will God's design in his creation appear, and the more will men be able to become co-workers with God, in the physical, social, intellectual and moral improvement of our race. God speed the work.

A. B. G.

CONVERTS FROM PARTIALISM.

We frequently hear of Universalists being converted to a belief in endless misery; but it is very seldom that *names, dates,* and *places,* are given in these accounts, and *when* given, it is more seldom still, that the convert ever did believe in Universalism. Now be it understood, we do not believe that "what is truth?" can be determined by the number of converts made to any system. By no means. But as our opposers seem to rely with so much confidence on the conversion of a Universalist, I purpose giving them a lesson in their own mode of argumentation—to show them that counting converts is a game at which two can play as well as one; and that Universalists can exhibit far more converts from Partialism, than Partialists can from Universalism. To name *all* the converts from Partialism now in our ranks in the United States, would require room for at least 50,000 names, and their places of residence; but I will give only a few, and those are, at this time, *Universalist preachers* in good standing; and were, at the time of their conversion, in good standing in the Partialist denominations to which they respectively belonged. The list is made out from memory alone, (for I had not time to hunt up the accounts in our periodicals,) and probably contains a few errors—but there are also from fifty to one hundred more names that should be added to it. I have given the *Partialist preachers* who have been converted to *Universalist preachers,* first, and then followed them with the names of Universalist preachers, who, probably, were only *laymen* in the Partialist ranks.

Baptists.—*Clerical Converts.*—Nehemiah Dodge, New-London, Conn.; Walter Balfour, Charlestown, Mass.; Seth Jones, Ellisburg, N. Y.; William Underwood, Litchfield, N. Y.; J. Babcock, Volney, N. Y.; S. Russell, Brighton, Me.; Edward N. Harris, Methuen, Mass.; S. Glover, Newton, Conn; J. McKelvey, Palmyra, Ohio; — Tillotson, Huron county, Ohio; — Gibson, Sangamon, Ill. The following were, probably, laymen: Hosea Ballou, Boston; Adin Ballou, Mendon; T. G. Farnsworth, Haverhill; all of Massachusetts—J. E. Palmer, Barre, Vt.; S. Miles, Steuben county, N. Y.; D. Pickering, Buffalo; Jacob Myers, Petersburg, Pa.; Wm. Frost, Hiram, Me.; A. Green, Virgil, N. Y.; S. A. Skeele, Freedom, N. Y.

Methodists.—*Clerical Converts.*—Thomas Jones, Gloucester, Mass.; Philo Brownson, ——, Geo.; T. J. Crowe, Galliopolis, Ohio; J. Kidwell, Philomath, Ind.; Geo. N. Cox, Elizabethtown, Va. The following probably laymen: T. F. King, Charleston, Mass.; B. Hickox, Austinburg, and Geo. Rogers, Cincinnati, Ohio.

Presbyterians and Congregationalists.—*Clerical Converts.*—S. Stetson, Brunswick, Maine; S. Brimblecom, Danvers New Mills, Mass.; Z. Thompson, Lowell, Mass.; —— Hall, A. M., ——, Me. The following, probably laymen: Hollis Sampson, St. Johnsbury, Vt.; J. Brooks, Bernardstown, Mass.; Asher Moore, Hartford, Conn.

Christians.—*Clerical Converts.*—D. Thayer, Florida, Mass.; J. French, Denmark, N. Y.; D. D. Smith, Portland Me.

Episcopalians.—*Clerical Converts.*—C. F. Lefevre, New-York city; Menzies Rayner, Troy; Dr. Timothy Clowes, Hempstead—all of New-York State.

Lutheran Clergymen.—J. K. Weiandt, Whitemarsh, Pa.; T. Schreiner, Feering, Ohio.

N. B. Will our Editors correct, add, and circulate the foregoing list, till we get it more perfect?

A. B. G.

UNIVERSALISM

In various places.—Br. N. Brown, who has travelled pretty extensively as an Agent for the Herald of Truth, writes us—"I have travelled over 1200 miles in about ten weeks—preached, on an average, three evenings in the week, and every Sabbath but one. In some parts of the country through which I travelled, I found the Gospel of God's impartial grace making rapid progress; in others, our friends seem to have hung their harps upon the willows, and gone to sleep "on Babel's banks." In Salina, Onondaga county, our friends are wide awake under the blessed labors of our excellent brother, S. Barnes. [More so, especially, since the Rev. Mr. Slocum has aided them by his seven lectures against them. See Br. Montgomery's letter in No. 8. A. B. G.] In Newark, Wayne county, our cause is prospering. Br. Townsend preaches here, and an elegant brick meeting-house is well under way, and will be completed next Summer. Another Universalist house, built of cobble stone, will soon be completed, we trust, in Cortlandville. Br. Bullard labors here, and the cause seems to be onward. Our friends in Libertyville, Tompkins county, have recently engaged the labors of our excellent Br. W. Rounseville for half the time. In Sheshequin, Pa., the cause of truth is prosperous. There is quite a community of Universalists here, all zealous and true. For nearly five miles in extent through this delightful valley, there is scarcely a dissenting voice—nearly all are believers in the Abrahamic faith. Br. G. S. Ames labors here to very good acceptance. In Bath, Kennedyville and Howard, Steuben county, N. Y., they have the preached word by our faithful Br. M. L. Wisner. The cause in this section seems to be gradually onward, yet a little more zeal would not be amiss. In Tyrone, Reading, Beaverdam, Millport, Havanna, Dix, Hornby, Eddytown, Dundee, and a few other towns in Steuben, Chemung, and Yates counties, they have the preached word by our faithful father in Israel, Stephen Miles. He has a circuit which embraces a wide extent of territory, and travels and preaches almost constantly. In most, if not in all places where he labors, the word is signally blessed. I should judge him to be one of the happiest men in the world." God grant that he may always be thus blessed in his labors, and that he may remain "one of the happiest men in the world," till his snow-sprinkled locks go down to the grave in peace and resignation!

We have more good news on hand—some of which will yet be given when room and leisure permit. May God continue to prosper Zion! A. B. G.

THE RECORD.

Up to Monday last, we anxiously expected the proceedings of the Conference at Pavilion, that we might give them in this paper. We hope to receive them in time for our next—our readers have a great interest in them, and *feel* it, and I anticipate very happy results from that Conference. Br. Sanderson was not able to be present, having been called to the dying bed and funeral of a beloved sister, in Boston.

New Preacher.—I promised, in our last, to announce another this week. Last Sunday Br. E. H. Chapin, our worthy associate, delivered his *first sermon* in Spencer's school-house, Litchfield, to the congregation to whom Br. McAdam statedly ministers. Those who heard it, speak of it as very creditable to him, both in manner and in matter—and when we say to our readers that he is as good in the former as in the latter, they will know what that encomium means. We anticipate a course of usefulness and honor for our friend, and pray that the divine blessing may ever rest on him and his labors.

Removals.—Br. J. Britton, Jr. has removed from Brownville to Carthage, Jefferson county, and wishes all letters, etc. addressed accordingly. Br. M. H. Smith from Haverhill to Salem, Mass.—Br. D. Ackley, from Walpole, N. H., to Clintonville, Clinton county, N. Y.

Installation.—Br. J. G. Adams was installed as pastor of the First Parish in Malden, Mass., on the 7th inst. Sermon by Br. S. Cobb, late pastor. Brs. H. Bacon, S. Streeter, T. F. King, H. Ballou, 2d, O. A. Skinner and T. Whittemore took parts in the services, which, the Trumpet says, were very interesting.

CROWDED OUT.

Mr. Eddy's Letter is postponed in order to make room for Messrs. Campbell's and Skinner's letters, which will not admit of delay. Mr. E. shall be heard next week.

Mr. Dudgeon, whose letters we published in our 8th No., is apprehensive that a remark of mine may make him appear hostile to Christianity to some of our readers. Such was not my intention, nor meaning—Mr. D. is a believer in Christianity—even in the popular form (called orthodox,) and I verily believe thinks he is doing what he can to advance it most rapidly. His remarks in explanation were unintentionally omitted this week—will be given in our next. A. B. G.

ADVANCE PAYMENTS.

This is No. 11.—in two weeks more the time for advance payments expire. Those who do not pay in that time, must not complain that we charge them fifty cents more for their delay; for what with the pressure, and our losses by depreciated paper, and our terms, we feel such charge to be due to ourselves.

*** We have heavy payments to make soon. Will all who can, please pay *immediately* to us or our agents what is due—and will our agents please remit immediately, all they can collect? G. and H.

Dunlap's History of New-York.—Adapted to the use of schools or private families. Just received and for sale at this office.

Every child should be acquainted with the history of his own State, and from a hasty examination of this work and the recommendations in its favor we doubt not that it is a highly useful and interesting work.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. C. B. Brown at the Peat school-house in Palermo—Br. Britton in Black River village, (Lockport,) and at Carthage in the evening.

Br. Grosh will preach in Vienna, on the fourth Sunday inst., as Br. Harvey Freeman may appoint. A society will be formed on said day.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

P M, Dana, (Mass) for J C and C W M—P M, Howlett Hill, for E L—C S, Margaretta, (O) for self, J M S, S B, D R and H W F—S S, Cold Water, (Mich) for J W—R C, Navarrino—M W W, Palmyra, for S B, C T, B C, S D H and J S B—P M, West Niles, for D W and N H—P M, Chester, (Vt) for J W—H F, East Hamilton, for self, E T, B P, D D, E K H, H D, L W, A C, A S, and E D H—S S, Elba—P M, Louisville, for J H R—W S P, North Smithfield, (Pa) for self, E D L, and S P—P M, Cooperstown, for J W, Wid. C, Z G, S W, T P R and H F.

POETRY.

For the Magazine and Advocate.

TO ELSIE.

The Springs of time pass one by one
And all their beauties die—
But there's a Spring of fadeless bloom,
Eternal in the sky.

The morning smile frowns dark at eve,
And night pursues the day—
But there's a morn whose glorious smile
Can never fade away.

Our friends to foes how oft they turn,
E'en in our warm embrace!—
But there's a clime, where love to change
Can never yield its place.

The calm of peace, malignant sins
Oft banish from the soul—
But there's an endless calm of peace,
Where sin has no control.

Here friends, like you and I, must part
And bathe regret in tears—
But all will meet to part no more
Through never ending years.

Lot springs and mornings whirl their rounds,
And all my friends grow cold—
Let peace be driven from my heart
And farewells oft be told—

Let sickness come, and racking pain
Disturb my every breath—
The tide of life congeal my heart,
And glaze my eyes in death—

'Tis nought to me; I have a peace
Which death can not destroy;
And with a ransom'd universe,
This peace I shall enjoy.

Then fare thee well, thou lov'd of God,
With him I leave thee, friend,
Until before his throne, our hearts
In mutual joys shall blend.

EXTRACT.

We all know how in the quietest life little circumstances almost daily occur which give a zest to being, interest to the social circle, and are a remembrance perhaps all the life long. In ruder ages a livelihood could not be gained, at least without frequent intermission, in the peaceful domestication of home, and the undisturbed employment of the shop or the field. The process of living was a game of chance, in which, food, raiment, shelter and security were stakes often to be won at the expense of exceeding exertion, and of which, after all, one or more might be lost. Of course, almost every man's life was a series of interesting though perhaps painful adventures. The tablet of memory was the only page of record—a texture of living nerves, intensely feeling the impressions of incident as they were stamped for subsequent perusal. A memorandum thus noted was not to be forgotten. The father or elder brother had nothing like modern reading or recital at the evening fireside, but he could detail the chapter of personal, recent, and doubly interesting experience.

Then there were the frequent periods of war, when instead of the chances of the hunt, and the slaying of the bear and the lion, life and home and country were in the venture, and armies and cities were the prize. The warrior's memory was a living and present history, ever afterwards offering whatever glowing page he should choose to review.

At length when letters were invented and writers arose, the impressions on the living scroll of experience were transferred to the mute records of literature, thence to be translated to life anew, and become the breathing thoughts and burning words of successive millions in the spreading world of readers.

Again, it was the same bodily constitution which, primarily at least, led man into the secrets of nature, and to commence the gathering of those materials which are now separated and set in order in many distinct departments under the name of science.

Now, the inquirer may study the objects and processes of material creation to please curiosity, and to fill the understanding with the riches of God's truth. But such a taste would not have been formed, earth's depths would not have been sounded, her minuteness pierced, heaven's heights would not have been reached, its magnitudes grasped, had not man at first been driven by necessity, or allured by a craving for the outward possessions of this sensual life.

Still further, the elements of fiction have been principally formed and augmented by the same process.—What are the facinating writings of Shakspeare and Scott but mostly the transcripts of the resemblances of objects and events thrown into observation by man's active propensities?

Genius may now think worlds into being, fairer than earth, outshining the sun, and outnumbering the stars, but the spirit must first move over the chaos of sense.—Had Milton been always blind, and his ear never heard, the earth, hell, heaven, all the crowded universe of his unrivalled imagination would never have been.

I have thus, much too briefly for the subject and too tediously perhaps for the reader, shown the important uses of man's sensual nature and its peculiar satisfactions. Bu let me not be misunderstood. Let me not be thought to attach much value to the lewer pleasures as such. I hold them to be comparatively of trifling worth. They are but as the instruments that open the mine, as the common earth which surrounds and mingles with the essential metal out of which riches and splendors are drawn.

The palace is none the less spacious and stately, its furniture and decorations none the less superb or minutely beautiful, and it is none the less a fit abode for the crowned majesty of empire, that all was wrought with lustreless tools from native wilds and subterranean darkness.—*Cheering Views.*

NATURE OF RELIGION.

Religion in a general sense, is founded on man's relation and accountableness to his Maker; and it consists in cherishing the sentiments and performing the duties which thence result, and which belong to the other relations to other beings which God has appointed him to sustain.

Concerning these relations, sentiments, and duties, we are instructed in the Scriptures, especially in the New Testament. Religion with us, is the *Christian* religion. It is founded in the teachings and examples of Jesus Christ. It consists in the worship, the sentiment, and the character, which he enjoined, and which he illustrated in his own person.

What you are to seek, therefore, is, under the guidance of Jesus Christ, to feel your relation to God, and to live under a sense of responsibility to him; to cultivate assiduously those sentiments and affections which spring out of this responsible and filial relation, as well as those which arise out of your connection with other men as his offspring; to perform all the duties to Him and them, which appertain to his character and relation; and to cherish that heaven-ward tendency of mind, which should spring from a consciousness of possessing an immortal nature. He who does all this is a religious man, or in other words, a Christian.

You desire to be a Christian. To this are requisite three things: belief in the truths which the Gospel reveals; possession of the state of mind which it enjoins; and performance of the duties which it requires; or, I may say, the subjection of the mind by faith, the subjection of the heart by love, the subjection of the will by obedience. This universal submission of yourself to God, is what you are to aim at. This is religion.—*Ware.*

Imposition of Hands.—A religious ceremony, by which a Bishop lays his hand or hands on the head of a person, in ordination, confirmation, or in uttering a blessing. Imposition of hands was a Jewish ceremony, introduced not by any divine authority, but by custom; it being the practice among those people, whenever they prayed to God for any person, to lay their hands on his head. Our Saviour observed the same custom, both when he conferred his blessing on children, and when he cured the sick; adding prayer to the ceremony.—The apostles likewise laid hands on those upon whom they bestowed the Holy Ghost. The Jewish priests observed the same custom when any one was received into their body. And the apostles themselves underwent the imposition of hands afresh when they entered upon any new undertaking. In the ancient church, imposition of hands was even practiced on persons when they married, which custom the Abyssinians still observe.—*Blake's Juvenile Encyclopedia.*

Real Religion.—A poor slave was once thus addressed by a lively gentleman, in a jocular way. "Well uncle, I hear you have become very religious lately, and I want to know what religion you are of." "Why massa," said he, my religion is to cease to do evil, and learn to do well. What religion are you of?" Could any one have returned a more appropriate answer?

To avoid censure, is much more difficult than to gain applause. The latter may be secured by one great, wise, or fortunate action; whereas to avoid censure, a man must pass his life without saying or doing one bad or foolish thing, or one good thing *ill* understood.

DIVINE REVELATION.

Doctrines of divine revelation plainly published, we are bound to receive with all readiness of mind, how much soever they may transcend our comprehension, as we can not reasonably doubt that God, who dictated them, is incapable of dictating falsehood. But is it not equally true that we ought to admit no doctrine as a doctrine of revelation, which is repugnant to reason, and which baffles all its attempts to understand it?—*Universalist Magazine.*

Impatience will never ease the mind, nor effect any good purpose.

When ill news comes to late to be serviceable to your neighbor, keep it to yourself.—Zimmerman.

RELIGIOUS INSENSIBILITY.

My remedy for religious insensibility, under the blessing of heaven—it might sound strangely in the ears of some—but I boldly say that my remedy is reason. It is thought; it is reflection; it is attention; it is the exercise of reason in every legitimate way. The true method, I say, is purely and strictly rational. And I say, moreover, that it is not that Christians have used their reason so much, but so little, that they have been so deficient in real feeling.—Dewey.

MARRIAGES.

In Burlington, Otsego county, February 14th, by William Park, Esq., Mr. Joseph P. Miner, to Miss Levena H. Johnson, all of that place.

In Carthage, January 28th, by Rev. J. Britton, Mr. Henry Rich, to Miss Alvira Gates, both of that place.

In New-Berlin, January 14th, by Rev. J. Hayward, Mr. Lewis Spurr, of Columbus, to Miss Polly Williams, of the former place.

In Edmeston, Otsego county, February 9th, by the same, Mr. Norman J. Bliss, of Hartwick, to Miss Mary E. Cole, of Palermo, Oswego county.

In Columbus, Feburary 20th, by the same, Mr. Samuel C. Baird, of New-Berlin, to Miss Cornelia Myers, of the former place.

DEATHS.

In Hamilton, January 26th, Mrs. Lucy Swift, in the 41st year of her age. The misfortunes of a beloved and once respectable husband, led to his intemperance and abuse of her. Her mind, after much long suffering, sank under the cruel reverse, and she committed suicide by hanging. She was ever mild and amiable; seeking to conceal the faults of him she loved; uncomplaining in her griefs. As a mother, also, she was tender and faithful—as a member of society, virtuous and estimable. Who but must mourn her hapless lot, and believe, that as her sorrows are pitied of man, the Judge of all the earth will do right in also remembering that she was but dust? Her funeral was attended on the 28th—sermon by Br. A. Williams.

In Madison, January 20th, of dropsy, Sarah Augusta, daughter of John and Frances Summers, aged eight years. Sermon by Br. Boden.

In Columbus, February 21st, Mrs. Lydia Burnside, aged *one hundred and one years!* Her funeral was attended on the 22d, and the consolations of the Gospel tendered to her surviving descendants, and a congregation of sympathising neighbors and friends, from Job xiv: 10, by J. Hayward.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, MARCH 23, 1838. NUMBER 12.

For the Magazine and Advocate.

A VOICE TO YOUNG LADIES.

CHAPTER IV.

BY REV. J. M. AUSTIN.

THE HABITS.

Habit exercises a most powerful sway over human actions. It is a chain that is insidiously winding itself around us, and binding us to virtue or vice—to principles that will lead to prosperity and peace, or to practices which will involve us in infamy and wretchedness. With our existence commence our habits; and in exact ratio with our bodies do they increase in strength and power. The character of the habits depends entirely upon circumstances, the kind of instruction to which we have been subjected, and the nature of the influences exercised over us. Habits formed in infancy and childhood, can easily be corrected and moulded into the desired channels; but those fixed upon us at maturity, it is extremely difficult and often impossible to eradicate, or even to modify to any great extent. Youth, therefore, when the judgment has become sufficiently developed to meditate seriously upon those subjects that pertain to our welfare, is a season peculiarly well fitted for the formation of those habits which we would have influence us through life. Let a proper foundation be laid in youth—let the habits both of body and of mind, be examined and corrected—let those that are deleterious be expunged, and those that are good be added—and the beneficial fruits of this labor, will be experienced through life.

Good habits should be esteemed as valuable friends. They will assist you in every good thought and deed; and they not only impart their own grateful fruits, but they possess the most valuable tendencies—purifying the mind and leading it gently in the paths of virtue and propriety. One good habit opens the door for the introduction of another—and as they increase in number, they all increase in power, in influence and durability. But you should always look upon bad habits as your enemies. They oppose your enjoyment and prosperity; and just so far as their influence extends, to the same degree will you be involved in wretchedness and ignominy. One bad habit will not remain satisfied in possession of your mind. Its deleterious influence will not only directly affect your enjoyments, but will be continually exerted to call in another evil habit, and another, until they become a multitude, gaining gradually an entire control over you. And remember, that as your bad habits increase in number, they also increase in strength and depravity, until they finally plunge their victim into the depths of wretchedness. You should, hence, be extremely cautious not to acquire even one habit that is of a demoralizing or injurious character; for you can resist the encroachments of one, with far greater success, than to delay until it is reinforced by a multitude. Strike down the first of these foes, however feeble it may appear, and then you may be able to resist the host in its rear; but admit a few of the vanguard, and they will exert themselves to bind your higher powers, and introduce all their evil companions.

Allow me to direct your attention to a few of the habits indispensably necessary to the prosperity of young ladies.

Industry.—The benefits of industry are manifold. You were made for industrious activity. This is evident from the construction of your bodies. For what purpose were joints, and sinews, and muscles, given to you, but for exercise? By a proper use of them, you will secure health and its enjoyments; but if you allow them to remain almost wholly inactive, the consequences will be painful diseases and early decay. Every thing in nature's works exhibits industry. The earth never wearies in its diurnal and annual revolutions; the rapid wind, the falling rain, the rushing rivulet, the billowy ocean, all exhibit ceaseless industry. And animals of every species, display an activity in accordance with their construction and wants. Even the vegetable kingdom is filled with industry—

> "See dying vegetables life sustain,
> See life dissolving, vegetate again;
> All forms that perish, other forms supply."

By what rule is the human race exempted from sharing in this universal industry? Those who look upon occupation and labor as evils, are evidently ignorant of their own construction and nature. A slight acquaintance with the principles of physiology, will instruct you, that without bodily exercise, you can not experience the high blessing of health. If you arrest the course of the pure gushing stream, and cause its waters to stagnate, how soon it becomes filmy and nauseous—a green slime gathers on its surface, and noxious insects breed in its bosom! And thus it is with the human body. Let it remain inactive and dormant—let its muscles and sinews be but seldom and slightly exercised—cramp and circumscribe its powers and energies, and debility and sickness ere long ensue. This is, evidently, the reason why so many people of wealth (especially females) are afflicted with lingering diseases. Looking upon industrious occupation as degrading and unnecessary, they indulge in slothful and misnamed ease; and when the bitter effect of their folly comes upon them—when the pampered body is filled with disease and pain, they perhaps murmur at the decrees of Providence. But the blame can not be attached to Providence. The Creator formed the human race with capabilities of great enjoyment; and if they fail properly to exercise these capacities, the deficiency in their pleasure will be of their own procuring. And it is in vain to resort to nostrums to build up an artificial health. Having been lost by luxury and slothfulness, health can not be regained but by temperance and an industrious employment.

It is peculiarly necessary that young women should have much exercise. It developes their frames, strengthens their constitutions, and gives the freshness of health to all their bodily organs, and the glow of beauty to their countenances. It is a lack of industrious occupation, that gives paleness to the features, and brings disease and early dissolution to the bodies of so many females. There is no trait in a young lady more useful and admirable, than industry. It is a high recommendation to the favor of those whose approbation is desirable. But how reprehensible, how repulsive and disgusting, is indolence in a young woman. She who loiters away her time over a novel, or in idle gossip, while, perhaps, her aged mother is overloaded with the affairs of the household, is marked by community. No one can respect or admire her. While she continues a slave to indolence, she is the most useless object on earth! Utterly incapable of usefulness, or of conferring any valuable benefit upon her fellow-beings, she is a burthen to herself and to those with whom she is connected.

If you would enjoy health and retain beauty—if you would secure esteem and affection—if you would be useful to yourself and the world—you must be industrious. Let your circumstances be what they may, industry is inseparably connected with your happiness. You should acquire the habit of being constantly employed in some useful manner, and should frequently engage in those occupations which call into exercise your bodily strength and activity. A female writer remarks: "While the most delicate effects of the needle, rank high among accomplishments, its necessary departments are not beneath the notice of the most refined young lady. To keep her own wardrobe perfectly in order, to pay just regard to economy and to the comfort of the poor, will induce her to obtain a knowledge of those inventions by which the various articles of apparel are repaired, modified, and renovated. True satisfaction and cheerfulness of spirits, are connected with these quiet and congenial pursuits. The generous pleasure of relieving a mother or a friend from the pressure of care, will sometimes induce young ladies to acquaint themselves with employments which enable them, when the more complex duties of life devolve on them, to enjoy and impart the delights of a well-ordered home."

> "*It rains!* What lady loves a rainy day?
> She loves a rainy day, who sweeps the hearth,
> And threads the busy needle, or applies
> The scissors to the torn or thread-bare sleeves,
> Who blesses God that she has friends and home;
> Who in the pelting of the storm will think
> Of some poor neighbor that she can befriend;
> Who trims the lamp at night, and reads aloud
> To a young brother, tales he loves to hear;
> Such are not sad even on a rainy day."

Economy is another habit that young ladies should cultivate. Although you may not realize the importance of this habit so sensibly in your present condition, yet ere long you may be in circumstances where it will be highly necessary. In the marriage state, the success and prosperity of the husband, depend, in no small degree, upon the economy of the wife. If she is prudent and economical—if she indulges in no unnecessary display and expense—their united efforts can hardly fail of acquiring a competency, if not a fortune. But if she is careless and indifferent—if she squanders in useless finery and costly array, the fruits of her husband's exertions—his efforts will be in vain—his energies will be paralyzed—and disappointment and poverty will almost certainly be the fruit of her foolish blindness. How many families have been reduced from affluence to the depths of poverty, entirely through lack of economy in the wife!

Economy, in a great degree, is a habit; and like other habits, it must be acquired. It is therefore necessary, highly so, that ladies should acquire this habit while young, if they would reap its benefits in after life. You should study economy in all your expenditures, however trifling, and in all your domestic affairs. You will thus readily acquire a habit which will recommend you to the prudent and worthy, and which can not fail of enhancing your future prosperity. But the female spendthrift is as odious as the male. She is acquiring habits which will cause the discreet to avoid any connection with her, and the fruits of which may be poverty, want, and distress.

It is hardly necessary to say, that habits of *neatness* are indispensable to the young lady. It is impossible to describe the disagreeable appearance of a slovenly woman! Even high virtues can not prevent that nauseating disgust, which a want of neatness invariably creates. Every young

lady should cultivate a *habit* of neatness in her appearance. You can not be too particular in this respect. In every proper condition and occupation, you can present a neatness highly commendable and attractive. If you would not drive from your presence, with no strong desire to return, those whose esteem you desire to secure, avoid carefully all approach to slovenliness—it dims all other qualifications.

Gossiping is a habit to be avoided. This is said to be peculiarly a defect of females. I am not prepared to subscribe fully to this sentiment. While I have known many women who are not addicted to this practice, I have at the same time been acquainted with numbers of the other sex, to whom it might justly be charged. If women exhibit a disposition to converse upon trifling matters, and in disparagement of others, to a greater degree than men, it should be attributed rather to a volatile disposition and their peculiar condition in society, than to a defect in sense, or to a fault-finding disposition. This defect, however, it must be acknowledged, is often carried to extremes in females. There are those who seem especially to delight in conveying frivolous reports throughout the neighborhood, and in conversing with great earnestness in regard to them; and they are particularly cautious that the subjects of their communications shall not lack for embellishments, while in their hands. Such people are not generally notorious for exercising much care in selecting their topics, or in ascertaining the truth of the reports which are injurious to those to whom they relate. To talk, seems to be their great desire; and it matters little to them, what the subject is, so long as they find food for their volubility. Steele, the old English writer, remarks: "The truth is, the inquisitive [and the same may be said of gossipers] are the funnels of conversation; they do not take in any thing for their own use, but merely to pass it to another: they are the channels through which all the good and evil that is spoken in town, are conveyed."

This unfortunate practice of gossiping, is, to a great degree, a habit, and like other habits, is acquired; and when once it is fastened upon you, it will be difficult to divest yourself of its influence. Young ladies should endeavor to rise above this low and puerile practice, and should exert themselves to avoid it entirely. There are a few suggestions which, if properly adhered to, will have a tendency to preserve you from its degrading power. In the first place, be not too inquisitive in regard to the affairs of your neighbors, or those with whom you mingle. "Mind your own business," is a motto worthy of being engraved upon the door of every dwelling. Be attentive to your own affairs, and never allow idle curiosity to urge you to intermeddle with that in which you are not directly interested. The old maxim is eminently true—"Let every individual sweep before their own door, and there will be a clean street." In the next place, never attribute a wrong act to any individual, without the most ample proof that the implicated is guilty. Surmises are no proper foundation for evil reports against your neighbor; and you should never give publicity to rumors founded solely upon the "guess-work" of some evil-minded busy-body. When you are fully satisfied that your neighbor has been guilty of misconduct, consider, before you retail it to the world, whether any benefit can accrue in pursuing this course, either to yourself, to the community at large, or to the individual guilty. If good can not in this manner be made to flow to either party, then remain silent; for no principle would justify you, under these circumstances, in spreading the faults of your fellow-beings before a gainsaying world! And, lastly, when you do feel called upon to speak of their aberrations, be extremely cautious that you do not amplify and enlarge them. Speak the simple truth, and "nought extenuate, and nought set down in malice."

Guard against indulging in *anger*. A peevish disposition is exceedingly unpleasant in ladies. It is undoubtedly true, that some are constitutionally more irritable than others; yet the visible outbreakings of anger, depend much upon habit. If you allow every trifling circumstance that does not coincide with your wishes, to irritate you into ill temper, you will not only be irrascible for the moment, but in this manner a confirmed habit of peevishness will grow upon you, which you will find it difficult to control, even in circumstances where it would be extremely desirable to do so. I need only invite the young lady to contemplate her countenance in the mirror, when she is in anger, or indulges in sour, morose feelings, to satisfy her how much to her disadvantage are these emotions, in addition to the actual pain which they invariably bring upon her. To avoid a habit of petulence, you should school your feelings into self-control, and not allow small disappointments to destroy the equilibrium of your mind. Cultivate social, benevolent, and friendly feelings, and a forgiving spirit. While these emotions pervade and control the mind, peevishness, ill temper, and moroseness, with all their unhappy effects, will be entirely banished.

Finally, watch closely the habits that are settling upon you. Allow and cultivate none that will not have an influence to make you virtuous, amiable, respected, and useful to yourself and to your fellow-beings. Whatever exercises a contrary tendency, should be avoided as subversive of your character and happiness.

For the Magazine and Advocate.

LETTER.

Mr. T. C. Eaton:

Sir, Yours of the 16th inst. came to hand several days ago, and was read with some degree of interest. Not that there is any thing very striking in the document itself, except its scurrility and bitterness. But this is pardonable, as it would not be fitted for the chaste columns of the "*Gospel Advocate*," if these precious properties were wanting. Some of the statements, however, contained in your communication, are so utterly false, and others are so deeply tinctured with exaggeration, that to permit them to go before the public uncontradicted, would be doing injustice to myself and to the cause of truth.

The rather ludicrous egotism of your exordium, admits of no reply, nor, indeed, does it call for any. The benevolence and integrity of your motives, none, I presume, of those who know you will call in question; and as to the "moral worth, Christian virtues, charity and kindness of that respectable body to which you have the honor to belong," and which you so eloquently panegyrize, they are indeed too obvious to be disputed. I succumb, Sir, to all your pretensions. What else can I do, when I have your *naked word* for all you have asserted? Proof of *such* a character is, of course, irrefragable; and I dare not impugn it.

You are ambitious of seeing your name in print. This is laudable in young men of brilliant parts, like you and I—for what a pity it would be, if those who are capable of enlightening and reforming the world, should hide their talents in a napkin! And what can be more charming, than the prospect of having our names handed down to unborn generations, in that palladium of honest fame, the "*Gospel Advocate?*" You are therefore at perfect liberty to publish your letter—and to serve as a foil, to set off the superior beauty of your production, this of mine in reply—although to say the truth, the honor of appearing before the public is one to which I never aspired. As it seems forced upon me, however, I suppose I must carry it with as good a grace as possible.

Before I reply, in detail, to the formidable charges you have brought against me, permit this prefatory remark. I apprehend that you and I do not mean the same thing, when we use the term *Universalist*. By a Universalist, you seem to mean one who is a member of some society bearing that name. On the other hand, I use the word, with greater latitude of meaning, to signify all who are avowed and notorious advocates of the doctrine. I half suspect, too, that you, Sir, are on *some* occasions in the habit of using the term in the same sense. You would not, perhaps, hesitate to acknowledge that your friend, John I. Eacker, Esq., is a Universalist, although, if I am correctly informed, he is not a member of any society. Thus you see that, to be consistent, you must own *all* as Universalists who *claim* to be such. It is observable that you do not say *church*, but *society*—and truly a Universalist *church* would be a strange thing under the sun!

I will now seriously attend to the charges which you have preferred against me, you say, as an honest man and a Christian.—I shall endeavor to address you with as much respect and kindness as though I really believed you to be all you described yourself to be.

Your first charge is as follows. "You stated in public while holding a protracted meeting in Carroll, that you called at the tavern in Sheridan, in August last, at the time the Universalist association met there to hold its annual session, and there you saw the *leading Universalists, drinkin* and carousing, and *cursin*, and swearing, and praising the preachers, and telling what d—d good preaching they had!!" This is your charge, *verbatim et literatim et punctuatim*, with the exception of the words *drinking* and *cursing*, which I have italicised to mark their orthography. That I said some thing while in Carroll, out of which all this has grown, I think is highly probable; but its *vulgarity* and *profaneness* show through what sort of hands it has passed, in travelling over to Sheridan. I regret that, having spoken extemporaneously at the time alluded to, I can not refer to my notes, to ascertain the precise language which I used. I distinctly recollect, however, that I was endeavoring to illustrate the practical tendency of Universalist preaching and sentiments. I *did* say that, on the day your meeting closed, I saw several notorious Universalists racing their horses, in the most disorderly manner past my house; and having occasion shortly after to go to the Post Office, I saw these same individuals in the bar-room, drinking what I supposed to be brandy, and enlivening their potations with the most unseemly, boisterous and profane conversation. This I saw; and, if I am not mistaken, others witnessed the same. You call on me to give the names of those leading Universalists who thus conducted. Whether I used the phrase *leading Universalists*, I do not now recollect; but, as it was not necessary to my purpose, it is my impression I did not. Be assured, Sir, that I shall take a long time to deliberate before I give you the *names* of those individuals. When I am convinced that your motives are as *pure* and *charitable* as you represent them to be, I may possibly comply with your request. You say you *believe* this statement to be false. I say that I know it to be true. Whether the public will attach more credit to your *faith* than to my CERTAIN KNOWLEDGE, remains to be seen.

What your *Methodist brethren* said concerning the meeting of your association, I know not; nor is it relevant to the matter before us. Are you not aware, Sir, that the tendency of your preaching and doctrines, is in the highest degree detrimental to public morals and private virtue?—When the apostles preached, it was not a strange thing to hear the most abandoned sinners cry out, "what must I do to be saved?" Has your preaching in Sheridan been attended with similar results? Point out to me the infidels you have converted—the drunkards and libertines, and blasphemers you have reformed. Or rather, point out to me persons of this description who are not AVOWED UNIVERSALISTS. Do not misapprehend me. That there are Universalists among us who are amiable, moral and public spirited men, I grant with pleasure—whether *Universalism* has made them such, might, perhaps, be questioned with some show of reason. But I drop the subject, and pass to your second charge.

"You stated in public and private, while in Carroll, that the Universalists were all infidels, disbelievers in divine revelation!!" I deny that I ever said so; and it remains with you to make your assertion good by unimpeachable evidence. I have said repeatedly, and I now say it *again*, that Universalism is less rational than Deism; and I think I have, at various times, demonstrated the truth of the affirmation by solid reasoning.—It seems that we are henceforth to look to Universalists, as the only legitimate defenders of Christianity, against the attacks of infidels. Be assured, Sir, that "Christendom" will duly appreciate your labors and those of your pious co-adjutors in this cause!

Your third charge is—"On your return from Carroll, wonderfully elated with the success of your meeting, you stated that about thirty Universalists were converted during the protracted meeting in Carroll"! I stated no such thing. I did say that *several* Universalists were hopefully converted during that meeting—and this was true. Whether these persons were members of your *society*, I know not—but I think they were not—as they were mostly young men who had not been given over to believe a lie; but that they were public advocates of Universalism, they themselves stated repeatedly during the meeting, as numbers can testify.

"And again you stated in your meeting on Sunday that the Universalists in C——, were alarmed at the great work of the Lord that was going on, and afraid that their whole number would be converted to a belief in endless misery (and consequently have the delightful anticipation of feasting on the pains, and groans, and tears of their fellow-beings thoughout the wasteless ages of eternity) therefore they sent off fifty miles after a Universalist clergyman to prevent them from becoming Christians." The *profanity* of this extract will be, without doubt, imputed to its real author. As to the fact you charge me with having stated, I have no wish to deny it. I *was* informed, by respectable citizens in Carroll, that your brethren did send a considerable distance after re-inforcements: whether they or you were in the right, I have not the means of ascertaining.

As to the *challenge* you understood I gave, I have the satisfaction of assuring you that your informant was mistaken. You know my views in reference to the utility of public debates, communicated to you in private some time since. I need only say, that my mind is the same now.

And now, Sir, I have gone through with your formidable catalogue of charges, in as fair and lucid a manner as I could. That what I have said will satisfy you I have little hopes; that it may be of some use to a certain class of readers, whose eyes it may meet, is my wish and prayer. Why you have selected me rather than the older and more talented brethren who were my co-adjutors in the meeting at Carroll, as the target at which to "shoot your arrows, even bitter words," is best known to yourself. I half suspect, however, that you promised yourself an easy victory from the weakness of your antagonist. Permit me to ask, if the *eminent success* of the meeting so often referred to in this correspondence, is not what has opened your eyes to my manifold sins, and made you so eloquent in reproving them? That meeting, Sir, struck the death blow of Universalism in Carroll; and it was a blow which has sounded through the county. You begin to tremble, it seems, for your beloved Dagon, which has thus fallen before the ark of Jehovah; and you would fain replace the fallen idol upon his throne. You have, for want of a nobler quarry, pounced upon some insulated expressions, which I dropped amidst the heat and impetuosity of extemporaneous speaking: and after ingeniously (I will not say *designedly*,) perverting and exaggerating their meaning, you hold them up as bug-bears with which to frighten the public. Alas! for a cause, the advocates of which are driven to such contemptible shifts to maintain their ground!

I may have seemed to you, in this communication, to trifle; but permit me to say before I close, that I view the subject which has called forth this letter to be one of deep and solemn moment. Should I say that I have written with reference to that day when the secrets of all hearts shall be revealed, you would probably call it the rant of a morbid enthusiasm; but you and I will soon personally explore the secrets of that world concerning which there is now so much incertitude and debate. I fervently pray the infinite Father to enlighten our minds by his spirit—to preserve us from fatal errors—and lead us in the way everlasting—that when eternity, with its immutable realities, shall be revealed to our view, we may find nothing to appal or distress; but may enter into that "PRESENCE where there is fulness of joy and pleasures for evermore."

I am, Sir, with much respect, yours, etc.

ZECHARIAH EDDY.

Sheridan, November 20th, 1837.

For the Magazine and Advocate.

SECRET PRAYER.

"Pray to thy Father in secret," said the Master of Christians to his disciples who were with him on the earth. Blessed requirement! It is the pleasure as well as privilege of the spirit to hold communion with its great Author, to taste his goodness, to realize his forgiveness, mercy and love, and thus gain spiritual strength and virtue, daily. Secret prayer! Why it is the Christian's light, his power, his fortress. In this he is "strong in the Lord and in the power of his might," and though hosts should encamp around him, he is not to be moved. Perseverance and faithfulness, his motto; salvation and victory, his reward.

Private prayer has been well compared to a golden key, unlocking the mysteries of the divine word. "If any man lack wisdom, let him ask of God." Daniel studied the Scriptures, and in answer to prayer, obtained a clearer knowledge of their contents. "While I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting the supplication before the Lord my God, for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision." Dan. ix: 20-23.

Happy, thrice happy that soul who seeks communion with the source of all knowledge—who goes up to the fountain of truth to drink and live. How sweet shall be his meditations! How elevated his enjoyment! Not like that which the sensualist and mere worldling enjoy, which rises for a moment and then goes down to leave greater gloom behind—but that pure, free, steady light which burns on the altar of the devout heart, and sheds a hallowing radiance through all the soul—bidding moral darkness and doubt to remove, and holy confidence and love to come in and be welcome guests at the feast of divine knowledge, and rejoice in that grace which pardons sin, and makes man the recipient of immortality. Praise the Lord, ye who seek him in holy communion of the spirit, for on you will he shed the light of his salvation! J. G. A.

Malden, Mass.

LETTER FROM MR. DUDGEON.

The following is the letter referred to in the last number. I have taken the liberty to add a few remarks, at the close.

New-Hartford, February 27, 1838.

DEAR SIR—As nothing can be farther from my intention than to mislead the weakest of our friends with even the shadow of an idea hostile to Christianity; permit me to express some fear that a sentence in your remarks on my letters to Mr. Owen, which you obligingly published in the eighth number of your valuable Magazine, may have a tendency to induce some of your readers to misconstrue my meaning. You ask, "Is *no* religion better than skepticism and infidelity, that he hopes to succeed on the plan he now proposes?" Because I propose that the practice of Christian morals should be taught to all under twenty years of age, it does not follow, that one who avows himself, as I have done, to be a believer in our Divine Religion, could entertain a thought, for one moment, of excluding persons at that age from the study of the mysteries of the Gospel; far from it—on the contrary, it is hoped that *moral practice* will be the best possible preparation for entering on the study of that most important of all subjects. I hold it as an opinion not easily to be controverted, that "those who DO the will of God, shall know (when they shall arrive at maturity) whether the doctrines be of God or of men." Surely it is much easier for a child to learn and to practice truth, justice, and temperance, than to comprehend the mysteries of faith, sanctification, vicarious atonement, redemption, and grace. Hence it is not to be found in the Sacred writings that Christ and his Apostles did upon any one occasion address themselves to *children* on those subjects of our religion, that seem to require mature intellect for their reception. With great deference to modern professors, it appears to me, that they greatly err on this subject. Hence we see how lamentably deficient mankind in general are, in the performance of the most obvious moral duties.

I observe that, in common with many others, you entertain doubts on the practicability of the community system, as proposed by Mr. Owen. But you are aware that the Essenes amongst the Jews, the primitive Christians, and, in this country, the Shakers above all others, have acted most successfully on the principle of a community of stock, labour, and enjoyment of the produce.—These superstitious and ignorant creatures (I speak generally, for there are a few knowing men among the Shakers,) have held together for half a century, without any commotion or dissension amongst them; and at this moment, when all our other population are full of complaint, they are in a most prosperous condition. They are indeed *children of this world*, surpassed in its wisdom by none. Shall practical Christians, possessing the means of attaining all human knowledge, be less successful than these sordid worldlings?

I am very respectfully, yours,

THOMAS DUDGEON.

REMARKS.—I confined my question to the proposed school for illegitimates, under twenty years of age—and in view of the fact that Christianity is a social tie, without which no eminently social system can flourish. The Essenes and Shakers are proof of my views, that for a community system to succeed, a despotism must be established, under which the acquisitiveness, etc., of one shall govern all the rest. The primitive Christians entered into a community only to a limited extent, under peculiar circumstances, which acted on them with despotic power, and only in Jerusalem, or, at most, in the land of Judea. For in other countries, each Christian made weekly contributions from his *individual* stock.—1 Cor. xvi: 1-4. However, if friend Dudgeon can succeed, no one will rejoice in the good he does, more heartily than A. B. G.

Had Tully himself pronounced one of his orations with a blanket about his shoulders, more people would have laughed at his dress than have admired his eloquence. SPECTATOR.

Modesty is to merit as shades to figures in a picture; giving it strength and beauty.

BRUYERE.

There is no use of money equal to that of beneficence; here the enjoyment grows on reflection, and our money is most truly ours when it ceases to be in our possession. MACKENZIE.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, MARCH 25, 1838.

LUKE XI: 1–13.

The very youngest reader of this chapter may readily observe the inaccuracy and inelegance of the form of expression in the first verse, as it is found in the common version. "As he was praying, when he had ceased," is the faulty mode of expression referred to: "After Jesus had been praying," is the much preferable rendering of Wakefield.

What was the "certain place" where Jesus had been praying? Without doubt in a house of prayer, or oratory, which the Jews built in secluded situations among the mountains and by the rivers' sides. In the sixth chapter, verse 12, of this Gospel, we read that Jesus on the night previous to the day on which he chose his twelve disciples, remained all night in an oratory or house of prayer to God, not in prayer to God as in the common version. This is the rendering of Wakefield and Campbell, which is sanctioned by Dr. Whitby and the most eminent biblical expositors, as Drusius, Prideaux, Hammond, Watts, etc. In Acts xvi: 13, it will be seen that the apostles having understood that there was a *proseucha*, or prayer-house out of the city of Philippi by a river's side, went out to it on the Sabbath, knowing that they would find some of their countrymen assembled there on that day.

Is it possible that the disciples, after being three years under the instruction of Jesus, should be altogether ignorant of the manner and matter of prayer? This is not deemed very likely; and accordingly it is generally thought that the request—"teach us to pray"—is for some form of prayer such as the Rabbis were wont to give to their followers, which custom it appears John Baptist also followed, although we have no record of his form. Of the form which Jesus gave in answer to this request, and which is essentially the same as that in the sixth chapter of Matthew, an eminent prelate of the Episcopal church says:—"This prayer stands unrivalled in every circumstance that constitutes the perfection of prayer, and the excellence of that species of composition. It is concise, it is perspicuous, it is solemn, it is comprehensive, it is adapted to all ranks, conditions, and classes of men; it fixes our thoughts on a few great important points, and impresses on our minds a deep sense of the goodness and the greatness of that almighty Being to whom it is addressed." (Lectures on the Gospel of St. Matthew, by the right Rev. B. Porteus, D. D. Lord Bishop of London.)

What is prayer? In the words of Montgomery,

"Prayer is the soul's sincere desire."

It is so. Upon what object then, are our desires fixed by this form of prayer given us by our Master and Teacher? After impressing upon our minds the paternal relation which the Supreme Being holds to us and to the rest of the human family, we are taught to desire that every thing by which the perfections and intentions, or will of the Deity are manifested, may be reverentially regarded and inquired into, so that we may let slip no opportunity of knowing him better, and of acquiring just and worthy notions of his character and government.

The next desire in this prayer, is, that the dominion of the Messiah may prevail, and especially in our own hearts. If it is influential upon our feelings and conduct, we will know it by its fruits, piety, uprightness, sobriety, self-government, and above all, charity. If we are sincere in this desire, we will strenuously oppose every thing which tends to destroy a holy feeling, a good mood, a sense of God in our souls. Particularly we will endeavor to have this heavenly mood revived every morning, and to maintain its sacred flame undimmed during the distractions of the day. Fellow-Christians, let us strive more after this.

Our next desire, according to this form of prayer, is, that we may conform ourselves to the will of God as strictly, as devotedly, as constantly as we naturally suppose the more perfect inhabitants of heaven to do. The best security for our acquiescing in and obeying the will of God, consists in a rational and correct understanding of his objects and plan of government. To know these we can apply our minds, and so prove the sincerity of our prayer. We know from Jesus and his apostles, that the greatest object in the divine administration of human affairs, is to save men from their sins, that is, to deliver them from their imperfections and tendencies of wrong-doing, to emancipate them from their native propensities and acquired habits of evil. Knowing this, explains much of his constitution of this world, and enables us, as it were, to become the co-adjutors of God. Further researches will conduce to the same ends. To this point, then, let the real disciple of Jesus direct his desires and efforts.

The next desire of the Christian supplicant, is, not for great things, for riches, for honors, for power, after which the world hunt so ardently, but simply for the supply of our essential wants. Alas! who, in this mammon-serving age, limits his desires, his plans, and his exertions to the supply of his necessary and daily returning wants! How remote are we from complete disciples!

Our next desire is for a sense, a realization of the Divine forbearance and compassion. The proof of our sincerity in this desire, is invested in the prayer itself. It consists in endeavoring to make those who have offended against us, sensible that we possess some portion of the divine clemency and compassion. Let us, then, strive to suppress our natural disposition to retaliation of injuries, and to exhibit more and more indulgence to infirmities. Thus will there grow up in our bosoms an increasing sense of the Divine goodnees; "an ingenuous love, which mourns that it has offended; an ingenuous aversion to sin, not because sin brings punishment, but because it separates the mind from the merciful Father."

The last petition in this excellent form of prayer, is, that we avoid placing ourselves within the power of temptation, knowing our liability to fall—that we court not a conflict with the evil principle, unnecessarily or in presumptuous confidence in our power of resistence. Our sincerity here will be exhibited in restraining our imaginations from revelling in unreal bliss, and in forcing ourselves to take a calm, dispassionate consideration of the consequences of our intended actions.

Our kind, compassionate Master seems to have thought that a feeling of despondency was likely to fill the hearts of his disciples, after he had placed before them such exalted and sublime acquisitions to be prayed for, and endeavored after.—It is ready to be the first feeling, indeed, when we compare our present weakness and imperfections with the amazing heights of virtue to which we are called, and which, my young brethren, we shall assuredly obtain. Yes, let us faint not, for we shall yet be conquerors, and more than conquerors. Our progress may seem slow, but if we relax not in the vigor of our prayers and exertions, we shall gain the seemingly inaccessible powers and excellences of the sons of God. To banish despondency, and produce a hopeful perseverance, Jesus spake a parable, or rather supposed a case illustrative of the efficacy of prayer—persevering prayer.

All the remark which seems necessary to understand this supposed case, is, that it was quite customary for those performing journies, in the sultry climate of Judea, to travel at night. This explains the seeming improbability of a traveller calling upon his friends at night.

Read, then, the story and say if it is not well adapted to effect the purpose for which we have supposed it to be introduced. A friend may shut up his bowels of compassion from your wants, but yet if your request is reasonable, a sense of shame at resisting it will at length induce him to bestir himself in your behalf. If so, then how much more encouragement have ye in making your requests unto God; for his abundant, overflowing bountifulness is never shut against you, his own dear offspring, and if your requests are agreeable to his will and intentions regarding you, you are much more certain of success than if you were applying to an earthly friend, and even there you might expect to succeed through persevering importunity. If we are conscious, therefore, that we desire only such things as he has "kept in store for us," and which he is more ready to give than we are to ask for in the right way, is it possible to resist the inference which Jesus has deduced from this illustration?—"Ask and it *shall* be given you, seek, and ye *shall* find, knock, and it *shall* be opened unto you."*

The other illustration introduced by our Saviour, in the paragraph we are now studying, is obviously intended to effect the same purpose as the preceding. It is, however, a case more exactly in point. By the former supposition, we are petitioners to a friend; in this case we are supposed to come as children to a father. If we find our earthly parents, who are by no means free from selfishness, yet sufficiently compassionate to our wants, and ready to supply them, how much more will we find our heavenly Father, who alone is good without limits, and who himself created these wants, and implanted these desires for more excellence—how much more will we find him ready to bestow every necessary good, all that we can reasonably desire, and even to give us of that *holy spirit* which will make us feel communion and conscious harmony with him, which spreads a glow of heaven over all our life and actions, and in the possession of which we have all things *richly to enjoy*. Let us, therefore, come boldly unto the throne of the heavenly grace.

P. P.

* The above view of the connection, and dependence of the illustration upon the preceding prayer, we do not find to have struck any of the commentators within our reach. As an encouragement to the young inquirers after sacred truth, we may inform them that it was suggested to us by one not much over twenty years of age. He must, however, have made some progress in the Christian life. P. P.

From the Universalist Union.

LETTER

To the Rev. Geo. W. Montgomery, Auburn, N. Y.

Dear Brother—Your letter addressed to me through the Magazine and Advocate of February 23d, is before me. Sincerely do I thank you for the information you give relative to my friend, the Rev. Mr. Slocum. It had been long that I knew not the field of his labors, nor the manner in which he was employing his talents. Indeed, since his return from Europe, whither he went on business, as I understood, connected with the notorious Maria Monk, whose guardian he imprudently became, I have heard very little of him. But I am not surprised that he is now opposing Universalism. I suspect the society he has, for a year or two past, been in, and the employments which have engaged his attention, have by no means tended to lessen in his mind, "the difficulties of Universalism." For my own part, Universalism never seems attended with so great difficulties, as when I have been witnessing some instances of uncommon depravity; and had I not more faith in that truth of inspiration, that "where sin abounded, grace did much more abound," than Mr. Slocum has, the history of Maria Monk and her spiritual guides would well nigh lead me to doubt Universalism myself.

The seven lectures which Mr. Slocum has lately delivered in Salina, seem to be the same that he preached three years ago in this city. Probably he substituted many new, or at least different, anecdotes in the place of those which he told here.—Some reference in this matter must be had, you know, to locality. The scenes must not be laid too near. Besides, Br. Price gave friend Slocum no little trouble about many of his stories here. You know his nature. He was ungenerous enough to ask of Mr. Slocum *names, places and dates;* and

was absurd enough to insist that the stories should be *true* or he would not take them for proof. If you will look over the fourth volume of the Christian Messenger, you will see how Br. Price managed the affair, and the results to which he always came. I should hardly think Salina far enough from New-York to justify the expectation that Mr. Slocum would repeat that catalogue of exploded anecdotes. I presume, however, they are no more apocryphal than the majority of those which he did relate.

I believe Mr. Slocum did me no more than justice when he said I treated him like a gentleman in the discussion which he held in this city. But when he said that I honorably acknowledged to him that I could not set aside his arguments, he was just neither to me nor himself. He was not just to me, because I never made such an acknowledgment; and he was not just to himself, because if he made such a declaration, he can on his own confession be convicted of falsehood.

There was a report in circulation soon after our debate was closed, that Mr. Slocum had convinced me of my error and satisfied me of the truth of endless misery. One version of the story, which was traced directly to Mr. Slocum himself, presented the fact thus: That he had brought forward fourteen distinct and positive proofs of endless misery, and that I acknowledged them to him to be such. On this, Br. Price wrote Mr. Slocum a letter, published in the Christian Messenger, vol. iv. p. 205, stating this report, and alleging that if it was true, my friends and the public ought to be apprised of the fact, as in that case I was practicing the grossest hypocrisy, etc., and closed by inquiring whether he had ever made such a declaration. The following is Mr. Slocum's reply, published in the Christian Messenger, vol. iv, p. 214.

"Mr. P. Price:

Sir—You wish me to inform you whether I have recently asserted, that in the lectures at the Orchard-st. church I brought forward fourteen distinct and positive proofs of endless misery, and that Mr. Sawyer had acknowledged to me that they were such? I answer, no.

But this I said to a Universalist woman, who alleged from the overflowings of her ignorance on the subject, that I produced no Scripture in proof of my doctrine—that I brought forward in a single lecture, fourteen texts of Scripture which I considered as directly asserting the doctrine of eternal punishment. She then charged me with manifesting an unchristian spirit during the discussion; to which I replied that in that she was mistaken, for Mr. Sawyer himself after the discussion was closed, publicly thanked me for the kindness of my spirit.

If the story you speak of has not been manufactured out of the above, I am at a loss to conjecture whence it originated. Yours respectfully,

J. J. Slocum."

By a reference to Br. Price's letter, to which the above is a reply, it will be seen that Mr. Slocum here virtually denies my ever making to him any acknowledgment of the kind. The former did not confine his inquiries to the specific fact embraced in the report to which he referred. He wished to know whether I had made acknowledgments to Mr. Slocum, which would subject me to the charge of hypocrisy. To this inquiry Mr. Slocum returned an emphatically negative answer. If he did not, if he included in his reply only a denial of the special report of which he speaks in his letter, then he did not answer Br. Price's inquiries, and was guilty of equivocation. If he did, as every candid mind must believe, then is he guilty of downright falsehood, if he asserts or insinuates that I acknowledged to him that I could not set aside his arguments.

Sincerely do I hope that you have been misinformed in this matter, for I am unwilling to think Mr. Slocum so unprincipled as deliberately to affirm what he knows is utterly false.

It seems that Mr. Slocum, according to his own story, not only converted me, but came well nigh converting my whole congregation also. For he tells you that the Universalist society in New-York thought so much of him as to take up a collection for him, which he refused to take, and accordingly threw it back to them. The facts are these. When Mr. Slocum was going through his own course of lectures, we did, I acknowledge, think him an honest and candid man. We knew, or at least we heard, that being a missionary, his salary was small, and it was proposed that a collection should be taken up for him on the last evening of his lectures. No objection was made to this as I now remember, for we did not wish any man to preach to us such an abominable doctrine as that of endless misery, for nothing. This you know is the general feeling and practice. If you wish to be well paid for preaching, damn your whole congregation, "with here and there" an exception. It is an infallible method. Well, just as the collection was to be taken up, Mr. Slocum stated to the congregation that he should apply the money which they should give, to the education of young men to preach the same doctrine that he had been preaching! It was enough. The boxes went round, and returned with a beggarly account of but fifteen or twenty dollars!—and this must have been the donation principally of his Limitarian friends. Numerous bank bills already in the fingers of Universalists, slipped quietly back into their pockets again, and the boxes passed on unencumbered. The truth is, the collection was proposed merely as a piece of charity and as an expression of good feeling toward Mr. Slocum personally, without the slightest reference to his opinions. When he chose to make it subserve the purposes of Presbyterianism, he betrayed his ignorance of the views and feelings of the congregation. The result showed how much he had miscalculated. He did not refuse the collection any farther than to avow his intention of giving it to the Presbyterian Education Society. He did not throw it back, for he received it, such as it was. Whether he ever gave it to that Society I can not say.

What Mr. Slocum says of his discussion in New-York being attended by a signal blessing is, I am happy to acknowledge, literally true. The audiences which listened to it throughout, were large and very attentive, and the results altogether such as you and I could wish. My society, without the loss of a single member, received large accessions at the time, and its prosperity has been continued to the present moment. Very many on that occasion heard for the first time in their lives, the word of truth, the Gospel of their salvation. It excited much inquiry, and of great numbers it might be said as it was of the Bereans of old, they searched the Scriptures daily, to see whether these thing were so. I have never heard, and have no reason to believe that a single individual was added to any Limitarian congregation in New-York or elsewhere, as the fruits of Mr. Slocum's labors in that discussion. What confirms me in this opinion is the fact that the Limitarian clergy and their people in this city, are strongly opposed to public discussions on this subject. They think them unprofitable! Discussion always has and probably always will be unprofitable to a bad cause. Truth has nothing to fear, but much to hope, while error has nothing to hope, but every thing to fear from open and free discussion.

There are two or three facts on this subject which I must be permitted to mention. Mr. Slocum himself became satisfied that his labors were not very successful. We had, in the course of the debate, often spoken of the divine benevolence in connexion with endless misery—he affirming, and I denying their co-existence. On the last evening he alluded to the subject again, for it is one, you know, not easily disposed of by a believer in endless misery, and informed the congregation that he had preached, or was about to preach, two or three lectures on it before his own society. I publicly invited him to repeat them in the Orchard-street church, stating at the same time, that it was a most important point in the subject of debate. But he peremptorily declined, alleging that he had already neglected too long, some of his parochial duties, to carry on this discussion! Had he been encouraged by "a signal blessing," I presume his very small congregation, could have dispensed with his labors for two or three evenings more!

There was another circumstance indicative of Mr. Slocum's extraordinary care for his flock.—He feared that they might be led into temptation, and seemed filled with a most romantic courage in choosing to go alone in the camp of the aliens! Whether he thought himself better armed, or more mighty in war than others, I know not, but one thing is certain, that few if any of his own congregation attended the discussion. I had heard that he desired them to stay at home, and on the last evening, I publicly asked him if the report was true. He replied, that as they had heard his lectures in their own church, it was not necessary for them to hear them again, and he did desire the *Christians* in his congregation to stay at home and pray for him!!

I have now, I believe, spoken of the several subjects in your letter which seem to require a notice from me, and I may well leave them for you and your friends at Salina to draw the inferences. Accept the expression of my high respect and esteem, and believe me truly, Yours in the Gospel.

Thomas J. Sawyer.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, MARCH 23, 1836.

FRIENDLY LETTER.

To Rev. Messrs. Fowler and Savage, Pastors of the First and Second Presbyterian churches, and Rev. Mr. Eldridge, Pastor of the Broad-street Baptist church, all of Utica.

Reverend Sirs—With a pained heart, but I trust in a Christian spirit, I address you on the subject of your protracted meeting, held for many weeks past, in this city. I address you, brethren, in preference to addressing the person who generally officiates therein; because I can not conscientiously acknowledge him as worthy of notice, aside from the importance your support gives him in public estimation. His conduct debars me from believing him to be a gentleman and a Christian. Excuse this plainness of speech. I mean not to condemn you, but to explain why I address you. Though I regard him as utterly unworthy of the honorable position in which you have placed him; respect and charity for you, induce me to believe, that you have reasons, which justify you to your own consciences, for making him your organ. But your doing so, leaves me at liberty to consider you responsible for what he does under your countenance, aid and support. Therefore I address *you*.

I ask you, brethren, and I appeal, for an answer, to your understandings and consciences as Christians—as men—as fellow-sinners before God, the Judge of all the earth—do you approve of the introduction of anecdotes affecting *private* character, into the public services of the sanctuary? Even if they were true, is it right—is it proper—is it according to the Gospel of our common Master? And when a few individuals have thus been dragged into a sermon, and held up to public odium, is it just and reasonable to declare it as a conclusion legitimately deduced therefrom, that nearly the whole denomination with which they are classed, are precisely similar in character? Pause, brethren, I conjure you to pause, and consider well before you answer in the affirmative!

But are the anecdotes thus related by your organ, true? "Doth our Law judge any man before it hear him, and know what he doeth?" was the just question of even the time-serving Nicodemus, under the Mosaic dispensation. The "common law" recognizes the same principle, by considering every man to be innocent un-

til he is proved guilty. And is the Gospel of Jesus less equitable—less just—less candid? You will not pretend that it is! Where, I ask, then—where are the proofs that the individuals held up to public odium in your meeting, are guilty of the charges alleged against them? The relator of the anecdotes has not only not produced them, but he has refused, in some cases, to furnish a clue by which their truth or falsehood might be determined; and in other cases, when assured of their falsity, he has not only refused to retract his charges, but (in one case in particular) he has re-iterated them with aggravating language and manner. We have much reason, therefore, to believe that some can not be proved true—others we are prepared to show are false, whenever you desire the testimony—and others, still, were proved false, publicly, years ago. To instance a few cases of each—the story of the Universalist breaking his neck by a fall from a tree, in Denmark, was disproved in the Magazine and Advocate, vol. 3, p. 301—and the case of Br. Reese, of Buffalo, was disproved by the certificate of Rev. Mr. Tucker, of the Baptist church, same paper, vol. 7, p. 99. The only Universalist preachers ever living in Leyden, are known always to have been moral, temperate men, whose characters would not suffer by comparison even with your own. The story of Mr. Skinner's finding such a worthless congregation in Leyden, and his rough, profane refusal to preach to them, is known to be false by Mr. Skinner's own declaration, as well as its utter variance with his character and disposition. How Mr. Skinner's declaration was obtained, you will learn hereafter. The story of his preaching the funeral sermon of Varndell, the murderer and suicide, is known to be false by the fact that *no funeral sermon was delivered for him*—his body was given to the physicians on the spot, for dissection. The story that a member of the Universalist church in this city lay drunk for several days after communing with it, is known to be false by the absence of his name from our Church and Society constitutions; and the man himself declares, that he never belonged to, or communed with any denomination whatever—a declaration, with a defence of his character, which he wished to make in your meeting, but was basely denied the privilege!—*right*, I might say!

I promised to inform you how Mr. Skinner's denial of one of these tales was obtained—he being, at present, in Virginia. A copy of the very sermon against Universalism, delivered by your organ, in the second church, on the evening of March 7th, was sent us about two years ago, for publication in this paper—at which time Br. Skinner was present, and made the denial aforesaid. Excuse me, brethren, I would not impugn your taste for preaching, but Br. Skinner and myself, both, *did* refuse to publish that sermon, believing that it would disgrace the columns of any religious paper; and, believe me, brethren, I was grieved for *your* sakes, to hear that you appeared to relish and be delighted with such a wretched compound of slanderous falsehood and low slang, and that you promoted the narrator to the pulpit of the first Presbyterian church! But excuse this digression.

I have thus shown you why we believe and know that these anecdotes are false. Permit me now to ask, (in view of the principle that the Mosaic and "the common law," much more the Gospel of Jesus, condemn no one till they have heard him, or know what he doeth,) what evidence have you that our denomination is principally composed of immoral men and women? Have you *any* evidence? Do look around you, brethren—compare the characters of our members with yours—of our preachers with yours—and see if so great a moral difference exists, as your organ represents! Do not take those who merely *profess* a *belief* in universal salvation, unless you will also receive as yours, the depraved and mighty mass who, though not members of your churches, are nevertheless believers in endless misery. Let the measure wherewith ye mete, be applied equally to both sides, and you soon will perceive that the aspersions cast on Universalists by your agent and his satellites, are false, and cruel as false. But even if his anecdotes were *true*, are such exhibitions of depravity proper for the pulpit?—are they fit subjects for your *smiles*?—are they proofs of a Christian spirit and a love for souls?—and is their relator worthy of your encouragement and aid? You certainly would not admit it, if similar means were employed against yourselves. Suppose, for instance, I was to narrate to my congregation, the numerous cases of wickedness committed in your respective churches in this city, within the last seven years—such as murder, bigamy, adultery, fornication, forgery, fraud, theft, drunkenness, etc.—and particularize the details, and names of the actors—and name the preachers of your several churches who have committed like deeds of darkness, (including, even, if report speaks true, your agent in this meeting)—and after relating all these facts, (for they are undeniable facts,) suppose I declare that nearly all of your several denominations are such characters;—and, on the other hand, suppose I showed by good testimony (as *can* be done) that though our State prisons have been examined, each of them several times, yet *not one* Universalist was ever found there, while believers in, and even preachers of, endless wo were numerous—suppose I should state all these facts, and then assert that they proved your denominations immoral, and your doctrines false, would you admit the fairness of my reasoning, the propriety of my conduct, or that I manifested a Christian spirit of good-will and benevolence towards my erring brethren? You certainly would not—you *should not*. And permit me to say, further, that the Universalist congregation of this city *would not permit* me to repeat such an outrage on the decencies of social life, the proprieties of public worship, and the principles of justice and Christian charity. Yes, frequently as your agent and his followers have denied to us the Christian name, and even now, indignant as the congregation feels at the cruel and malignant slanders heaped upon us, they would not copy the example you have given them, in retaliation. May I not, then, presume to ask you—have you, in the matters here reviewed, done unto us, as you would be done by?—Have you acted up to your Christian profession—to the dignity of your sacred office—and according to the principles of fervent love to God and your fellow-men, in upholding and aiding your agent in the matters complained of? Surely you will not say that you dare not publicly manifest disapproval of his evil, lest his influence for good may be affected! You are Protestants, brethren, and not Jesuits—you do not advocate that "the end justifies the means"—that we may either do, or connive at evil, that good may come of it—and surely you can not fear, that truth may be injured by reproving or retracting falsehoods. May we not expect, then, that you will cause your agent fully to retract what is false, and apologise for what is wrong in his conduct—or do it yourselves—as publicly as the error was committed? I hope you will; for though I believe you have sinned in this matter, yet I hope it was done *unthinkingly*, and that you will yet retrace your steps. I have waited for weeks, in hope that you would see your error yourselves; and write at this late day, only in the hope of enabling you to see the pernicious effects flowing to the church and community, from your wrong examples.

A few more words, and I have done. I presume not to advise you in regard to conducting your meeting—you must judge for yourselves, whether such excitements do not lessen the Christian's relish for the *ordinary* means of grace—whether the preaching of a man of the mental and moral character of the one you have employed, and the matter and manner of his discourses, are calculated to reform those he abuses, to purify the hearts of those who hear his anecdotes and slanders, and fill them with love to God and man—whether indifferentists, scoffers and skeptics are not furnished with weapons to undermine the faith of many, and to ward off from their own hearts, many good feelings and serious impressions—and whether the rational man, possessing a merely traditional faith in Christianity, may not become disgusted with every thing bearing the name or semblance of religion. These things are for you to judge; and I do verily believe, that if you will candidly examine the matter, you will judge rightly, and aid in removing the "strange fire" from God's holy altar, as well as the false priest by whose hands, *you*, brethren, *have placed it there!*

Brethren, do you not really believe that Universalism is a false and dangerous doctrine? Do you not believe that you can refute it by the testimony of revelation and reason? If it is an error, you undoubtedly *can*. And if you *can*, Universalists are ready to hear you do it.—Error can benefit no one. Truth is the greatest good God has given to man. I therefore, earnestly, solemnly and respectfully offer you the use of our house and pulpit, whenever you feel inclined to occupy it in a candid, Christian spirit, for this purpose. Only give us a week's notice, and invite your congregations to attend to hear for themselves when the rejoinder may be made, and I pledge the respectful attention of our congregation. If you convince us we are wrong, you shall have our hearty renunciation of the error; if you do not convince us, we will frankly and affectionately give you and your people our reasons *why*. We press on you the acceptance of this invitation—or to extend to us a similar one, which we will readily accept at an early day. What say you, brethren?

Some of you are great advocates for a free discussion of temporal slavery—here is the question of an *endless bondage* in sin and infinite wo, to discuss—will you not enlighten us on the subject? We can not see how temporal slavery is sin, and yet the endless slavery of God's own offspring, be righteousness. We ask for light—have you got it? and will you not give us some? All of you will readily preach upon baptism, whether it shall be by immersion or not, or upon similar subjects—is the destiny of man of less importance? Surely, brethren, you will not say so! We ask not a debate, but a temperate discussion, by alternate sermons, and both sides to be heard by the same congregation, and at different times of the day, if you prefer it. And we extend this invitation to any preacher in whose talents, Christian charity and moral character you have full confidence.—But, brethren, we can not allow any other character to be our teacher in holy things. I again repeat, that this is not intended to censure you for employing your present organ to act as your representative in your own desks; but to state explicitly, that we could not, conscientiously, allow such a man to insult and abuse us in our own house, and to profane our pulpit.

I am, dear brethren, very respectfully and fraternally, your fellow servant and laborer in the Gospel of our Lord Jesus Christ. A. B. Grosh.

Utica, March 17, 1838.

P. S.—If you would prefer addressing us in print, the columns of this paper are always open to brief, well written communications in favor of the doctrine of endless misery, or in refutation of Universalism. I invite you therefore, to bring forth your "strong reasons" in this manner, when you have leisure and we can find room for them—for the present discussion between Messrs. Campbell and Skinner, will not allow us to devote much room besides, to the subject. We have upwards of 8000 subscribers, and each copy of the paper is, on an average, read by four or five persons, thus giving your articles a circulation among from 30,000 to 40,000 readers. But, remember, brethren, you must attack Universalism as believed by Universalists—not a shadow, or a carricature of your own making—and we demand Christian courtesy and equality in treatment in our columns. These you will grant, if you really desire our welfare. And one of these invitations you will accept, if you really believe you can refute Universalism, and establish the doctrine of endless misery. Humanity, alone, not to say religion, requires it at your hands.

Affectionately yours, A. B. G.

THE SPIRIT OF RELIGION.....NO. III.

I have concluded to write two more articles under this title, and will endeavor at this time, to state what I deem some of the causes, as far as relates to individuals, of the want of spirituality and religious zeal which exists among us. And I trust that in doing this, I shall be thought neither uncharitable, censorious, nor arrogant. My object, brethren, is for good. With that idea I will go forward, and if there be any truths in these articles, any thing worthy of consideration, I hope that they will receive attention, and be acted upon—if they are of no importance, let them pass by, unheeded.

I would remark, in the first place, that I think it may be true, that many comply merely with the formalities of public worship as a thing of course, and pay no other attention to religion than this weekly observance—that they go to meeting, and let the words of the services drop upon listless ears and unmoved hearts. Now, I would ask, is religion merely a thing of form and ceremony, to be put on for one day out of seven, and neglected the other six? No! Religion should be our daily companion and counsellor. It should be the moving spring of every action, the grand impulse of our lives. We should keep it as a pure stream flowing by our dwellings, gladdening the eye, rejoicing the heart, making green the places of our abode, and brightening the foundations of our altars. We are to carry the religious principle along with us, in all the circumstances and occupations of life. No formal acts, no external ceremonials, will answer instead of purity of heart, and of the spirit of religion. We must have the spirit of our Master, or we are none of his. It is a goodly thing to come together in the great congregation. The sight of kindred worshippers, is a blessed one, and we should feel that it is not merely a ceremony which we are going through, when we assemble for the worship of our heavenly Father, and for our edification in religious things. We may come to the place of worship time after time—we may sit under the preaching of a brother possessing the eloquence of a Massillon, or the zeal and energy of a Whitfield—the prayer may ascend like a winged holiness to heaven—the music may pour out its loftiest, sweetest, and most solemn strains—and yet what good do we find there, if we feel not one spiritual throb, not one glow of the fervor of true devotion? What good do we find if the words of the service fall upon listless ears, and our hearts are like the cold marble amid it all? Brethren, the spirit of religion does not consist in merely attending public worship from Sabbath to Sabbath—in paying for the support of the Gospel—in taking sides in religion, merely from a sectarian feeling. At the springs of motive, in the deep places of the soul, we must cherish a spiritual fountain, which shall purify all our actions, and make clean and holy our hearts and our lives.

Again, it may be, that some are not individually active enough in promoting the best interests of religion. Are not many too prone to excuse themselves from the Conference meeting, the Bible class, and even from the stated worship of the Sabbath? Is not business made a plea for absence?—or, do we not think ourselves too old or too young?—or have we not some pride about the matter, which prevents us from attending upon these things? Now, if this be the case, here, at once, is a cause for lack of zeal and spirituality. If this brother uses one of these excuses, that brother may use another, and that brother another, and so on, until no Conference or Concert of praise, no Bible class, can be held, for want of numbers, and even the congregations of the Sabbath are scanty and dull. Let each individual act in the manner he deems most conducive to the best interests of religion, even if he makes a little sacrifice, and perhaps that will not be so much as he thinks it will—let him act for religion, I say, and we shall see things in a more flourishing condition around us. As to these excuses, let us test their validity by our consciences, and abide by the decision which they give. Let each one exert himself, not only to support and carry on the means for improvement in religious things already in use—but let him be active and zealous in devising and setting in operation new schemes for spiritual progress. If he strive to nourish the feeling spoken of above, he will do this—he will put his shoulder to the work, and it will not be a slight obstacle which will prevent him from attending upon, and acting in all meetings and associations, of the nature of which we have spoken. He is but one, it is true, but so is his neighboring brother—so is each of his brethren; but a society is made up of individuals—each composes a part of the machinery—all the parts, *an efficient whole*. Let each in his station, then, do his part, and the grand machine will work on, glorious in its operations, inexpressible in its effects!

We will conclude this part of our subject in our article next week. E. H. C.

DUELLING.

The recent murderous duel at Washington, has aroused feelings of public indignation and abhorrence throughout the length and breadth of our land, which have probably never been so fully and frankly expressed on any former similar occasion. This is as it should be. For every American citizen is interested in the temper, character and conduct of the national representatives. And in the utterance of disapprobation and loathing of those personal acts, which sink the legislator to the level of a barbarian—which degrade the dignified body of which he is an unworthy member—which outrage the better feelings of humanity, defy the principles of social order, and trample upon the laws of God, there is found one, at least, of the redeeming powers, that can deter the blood-thirsty from the repetition of this crime.

It is therefore a subject of congratulation and national pride, that the late tragical encounter has not been permitted to pass off as a matter of course, and the public sympathies to evaporate in regret that Cilley has fallen. The levity which has sometimes marked the notices of similar transactions and enormities, has given place to sober and manly deprecation. And the public mind is directed in the current of its awakened feelings, in a manner to make the duellist feel and shrink under its determinations.

Similar impressions and resolutions stirred the North, when Hamilton fell. But they never threw a ray of moral light upon the dwellings of those, educated to prize and practice legalized murder. The champion of honor—the duellist's honor—smiled with contempt upon the strong remonstrances of those who were shocked at this summary and vindictive method of adjusting even trifling disagreements between man and man.

A different state of things— a different tone of feeling, has at length grown out of our habits and institutions. In the progress of American Society, many things once thought proper or necessary, have not merely become obsolete, but would not be tolerated.—The natural assimilation of mind with mind, wrought by the influence of the same mild and humanizing system of government—aided and strengthened by the ever-growing power of religion, has sickened many hearts at the pretensions, the spirit, and the very name of the duellist. And there is reason to believe, that a few more acts of atrocious and vindictive barbarism in high places, like that which has lately stained the national character—will suffice to convince all but the insane, that life and honor are far too precious to be suspended upon a petty insult, or a madman's revenge.

S. R. S.

The above from Br. S. R. Smith, with the promise of more on the subject, is called for in this paper, as a condemnation of a highly irreligious, yet too common practice. I see that in Pennsylvania they are circulating petitions to Congress to pass a law, to render any man incapable of holding any office of honor, trust or profit under the General Government, who shall have been in any wise engaged in a duel. Let such petitions be got up every where, and such a law be passed, without the hope of pardon, and the work will be done:—Party jealousy will be enlisted to preserve the national honor and the public morals. And *now* is the time to do it.

Pennsylvania, in her reformed constitution, has a clause rendering all engaged in a duel, ineligible to office—a provision which I wish was in every State constitution in the Union. I am persuaded it is the only measure that will stop this murderous barbarism.—The crowded state of our columns, and the promise of Br. Smith, prevents me from saying more.

A. B. G.

REV. MR. EDDY'S LETTER.

Its unchristian spirit should not prevent any one from giving *due* weight to those portions wherein he notices the charges made against him by Br. Eaton. We reluctantly (for Mr. Eddy's character as well as Br. Eaton's feelings) complied with its writer's special request to omit no part of it, and therefore have printed the pitiful ridicule on Br. Eaton's unthinking omission of the *g* in two words—I say unthinking, for even Mr. Eddy's malice, which appears not to be very nice about its food, could find no more to sneer at in the scholarship of Br. Eaton's letter. Had Mr. Eddy's letter been printed as he put the capital letters and punctuation, a printer, at least, would have been able to detect as numerous errors in it, and as pitiful and mean a malice in us. But enough—the public will do justice to all such expedients, and to his sneers at us and ours; for the rest, Mr. Eaton is able to attend to him. A. B. G.

The Proceedings of the Conference at Pavilion have just come to hand, and will appear in our next.

Br. Bazin, transfer Rev. J. Britton's Expositor from Brownville, to Carthage, Jefferson county, and credit him $2. Credit Rev. O. Wilcox, Fowler, St. Lawrence county, $2, and send him No. 1.

Send to Rev. A. Kelsey, Pavilion, Genesee county, and credit him $2, also, credit David Owens, Utica, $2, and send Rev. D. Skinner's Expositor to Richmond, Va.

Br. Price, credit Dr. A. Spencer, Depauville, Jefferson county, vol. 3, $2 and charge G. and H. Credit R. Wooden, Chili, $2, and charge G. and H. Also, send Union to Nathaniel Flower, Athens, Pa.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. C. B. Brown at the Peat school-house in Palermo—Br. Britton in Black River village (Lockport), and in Carthage in the evening—Br. C. S. Brown in Macdonough.

There will be preaching on the first Sunday in April, by Br. C. S. Brown in Upper Lisle—Br. Sias at Perch River and at Pamelia Four Corners in the evening.

Br. Sias on the evenings of March 29th, at Blanchard's Corners—30th, at Anthony's—31st, at the school-house, near Woodruff's—April 9th, at Parishville—10th, at Salina—from 11th, to 16th, as Brs. B. F. Sias and A. Clark, Elbridge, may appoint—17th, at Hannibalville—18th, at Fulton—19th, at Jenning's Corners.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

S M, Lowville, for self, W B, J B, J M and R D M—J H, Liberty, (Ills) for I N, A H D B, J H K, J W, S P, J H, E H, C D, W L and E E—S N, Buffalo—S A B, Carthage, for self, R B and A C—P M, Truxton, for A P and L B—P M, Farmingham, for J H, M P T—C C P, E S, A H S and A H—E P Jr. Chardon, (O) for H B, L G and T F—P M, South Corinth, for E B—J C B, Lasscelle, (Mich) for self, and J D—J P, Prattsburg, for self, I S and W F J C R, Richville, for J S L and G C E—P M, Lyons, for L M—Rev C S B, Pharsalia, for self, J J, M T, J H, L B G, J G, E L, T McF, I W, G B, C B, R D, J B, V W, T W C, J R, and H C—P M, Navarino, for H H and S H—P M, Otego, for W T—Rev J M A, Danvers, (Mass) for J T Jr—P M, Griswold's Mills, for D B—J H S, Chestertown, for J R, F and S and J—P M, Cedarville—E A Laurens Hill, (Ga)—T S, Medina, (O) for self, L G, H B, N W B and I B—A W, Antwerp, for S C, W McA, J L W, H F, C H, H H B B and M T—H E, Leeds—D B Jr, Milan, for L R—P M, Ames, for A I A—P M, Hitchcocksville, (Ct)—L R H, Smithport, (Pa) for A S A, C M, D B, B C, W S, F W and N B—M B, Bufalo, for I Q M, A P, and F W A.

POETRY.

For the Magazine and Advocate.

SORROW.

ADDRESSED TO S. C. E.

BY MRS. S. BROUGHTON.

"Not so, oh time, I would be wise
In even sorrow's lore;
'Twill teach my spirit still to rise
On freer wings above the skies,
Where clouds can never soar." S. C. E.

Oh seek not sorrow's wisdom, 'tis a dark and fearful lore,
And sadly must the spirit quail ere the task be half conned o'er;
For wild and madd'ning are the spells on that dread page revealed,
And doubly blest are those to whom its mysteries are sealed!

'Tis ominous, thou gifted one, to wish to tempt that tide,
Where on the hurricane's fierce bend, the grief-tossed spirits ride;
Where wave to swelling wave succeeds, and black-winged tempests surge
The soul to blank despair's dead sea, or madness' boiling surge.

I know there are afflictions like the soft spring-morning showers,
That drench in tears the opening buds of May's sweet blooming flowers,
Yet add new beauty to the leaf—fresh vigor to the stem—
And teach the lily to outvie the monarch's proudest gem.

But there are blighting sorrows, too—dark ordeals of wo—
That canker all the spirit-chords, and chill the heart's warm glow;
That all life's pleasured pearls corrode, as the worm upon the leaf
Displaces the rich violet bloom with the sallow tinge of grief.

God speed thee, sunny sister, but tread softly on thy way,
And to escape from mis'ry's track, to thy kind Father pray;
Ask for the fresh green pastures, where the murm'ring waters roll,
And dovelike peace her banquet spreads to cheer the pilgrim soul.

And as along th' ambrosial bowers joy breathes his hallowed notes,
Till wreathing o'er the spirit-shrine love's grateful incense floats;
Thy soul shall bless th' inspiring strain, more than the sad, wild moan
Flung from the crush'd heart's quivering strings, when all hope's [illegible]

REASON.

I am told that I must deny reason? I ask, must I deny it, when it teaches me that there is a God? If so, the very foundation of religion is destroyed, and I am abandoned to utter unbelief. Again, must I deny reason when it forbids the literal interpretation of the text, which commands us to hate father, and mother, and our own lives? If so, I must rupture the most sacred ties of domestic life, and must add to social vices the crime of self-murder. Surely reason, in its teachings on these great subjects, is not to be denied, but revered and obeyed; and if revered here, where ought it to be contemned and renounced?

I am told, that we have a better guide than reason, even God's word, and that this is to be followed and the other denied. But I ask, how do I know that Christianity is God's word? Are not the evidences of this religion submitted to reason? and if this faculty be unworthy of trust, is not revelation necessarily involved in the same condemnation? The truth is, and it ought not to be disguised, that our ultimate reliance is and must be on our own reason. Faith in this power lies at the foundation of all other faith. No trust can be placed in God, if we discredit the faculty by which God is discerned.—I have another objection to the doctrine, that we must deny reason in order to follow revelation. Reason is the very faculty to which revelation is addressed, and by which alone it can be explained.—Without it we should be incapable of divine teaching, just as without the eye we should lose the happiest influences of the sun; and they who would discourage the use of reason, that we may better receive revelation, are much like those, who should bind up or pluck out the eye, that we might enjoy to the full the splendor of day.

Perhaps I shall be pointed to the many and gross errors into which reason has fallen on almost every subject, and shall be told that here are motives for distrusting and denying it. I reply, first, by asking how we detect these errors. By what power do we learn that reason so often misguides us? Is it not by reason itself? and shall we renounce it on account of its capacity of rectifying its own wrong judgments? Consider next, that on no subject has reason gone more astray, than in the interpretation of the Scriptures; so that if it is to be denied on account of its errors, we must especially debar it from the study of revelation; in other words, we must shut the word of God in despair, a consequence, which, to a Protestant, is a sufficient refutation of the doctrine from which it flows.—*Channing.*

AGENTS.

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Victory, Chancy Dowd
Vernon, George Allen
Virgil, W. Lincoln
Waddington, P. T. Ingram
Walton, Rev E. E. Guild
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Waterloo, Jason Keyes
Watertown, Rev P. Morse
Waterville, D. Bangs
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Wethersfield Springs, J. Chandler
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Williamstown, J. Potts P M
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Winfield, B. Carver P M.
Wolcott, J Landin
Worcester, S. S. Burnside P M
Wyoming, A. Paddock
Yatesville, S. Cory
York J Russ
Yorkshire, F. Kellogg.

OHIO.

Akron, Dr. E. Crosby
Ashtabula, W. Woodbury
Athens, E. C. Crippen
Bazetta, L. B. Weeks
Bennington, S. Hubbell
Boardman, A. Baldwin
Brecksville, O. Eaton
Carlisle, Rev D. Tenny
Chardon, E Paine Jr, P M, or W. Beaton
Cincinnati, E. Singer
Cleveland, W. White
Coberly, J Coberly P M
Concord, Zenas Wilson P M
Coply Centre, Josiah Arnold
Coshocton, A. McGowan
Cuyahoga Falls, B. Russel
Eden, Trumbull county, Wm. Packard P M
Eldredge, J. Wheeler
Ellsworth, L. W. Leffingwell P M
Franklin Square, C. F. Best P M
Fredricktown, W. M. Allen
Frostville, E. C. Frost P M
Fairfield, Isaac Strohm
Fowler, L. A. Viet
Ganges, J. N. Ayres, P M
Gnadenkutten, P. Vinton
Gustavus, Philo Gates
Hebron, D. Sharer
Huntington, Isaac Sage, P M
Huron, Charles Standart
Johnsonville J. L. Hosford
Johnstown, L. H. Duke, P M
Kelloggville, B. Abbott Esq.
Le Roy, B. D. Austin, P M
Lexington, S. Watson, P M
Lyme, Pelatiah Strong
McConnelsville, James L. Gage
McIntosh, A. Craig
Madison, C. Burr P M, or M Talcott
Margaretta, Calvin Smith
Martinsburg, E Farnham
Martin's Mills, J. Martin, P M
Martinsville, John E. Dalton P M
Massillon, Amasea Baily
Medina, Thomas Squier

To be continued.

Death is not sufficient to deter men who make it their glory to despise it; but if every one who fought a duel were to stand in the pillory, it would quickly lessen the number of these imaginary men of honor, and put an end to so absurd a practice.—*Addison.*

The Greeks paint their dead; and as they generally carry the corpse to interment uncovered, I have frequently seen them, says a modern traveller, looking much more rosy than they ever did in life.

MARRIAGES.

In this city, by Rev. A. B. Grosh, on the 11th inst., Mr. HENRY BRAYTON, of Litchfield, to Miss LORANA COOLIDGE, of Frankfort.

In Royalton, March 4th, by Sherman McLean, Esq., MARTIN RIDDER, to Miss MARIA NILES, both of Middleport.

In Ellington, December 3d, 1837, by Rev. J. Todd, Mr. THOMAS G. BALEY, of Maysville, to Mrs. S. WATKINS, of the former place.

In the same place, by the same, January 8th, Mr. T. P. PAULDING, of Tyrone, to Miss EMILY M. CHANDLER.

In Richland, February 7th, by Rev. Mr. Chapin, Mr. ASHBEL WHEELER, Jr., of Sandy Creek, to Miss LYDIA ANN GOFF, of the former place.

DEATHS.

In Sylvan, Washtenaw county, Mich., February 8th, AARON GAGE, late of Benton, Yates county, N. Y., aged 67 years. He died as he had lived, in the full experience of that blessed faith which beholds a lapsed world reconciled to God by the mediation of Jesus Christ, the Lord of all. His funeral was attended by Br. N. Stacy, text 2 Cor. v: 1. REUBEN GAGE.

In Macdonough, January 28th, of inflammation of the brain, Mrs. HANNAH B. HARRINGTON. Sermon by Br. S. C. Brown, text, Heb. ii: 14, 15.

At the residence of his brother, David M. Moore, in Schenectada, Dr. ELISHA MOORE, of Oswego, aged 35 years. The sudden and unexpected decease of this amiable gentleman has disappointed the earthly hopes of his relatives and friends; but we trust they will submit to the will of Him who is too wise to err, and too good to cause grief except for the greater good of the sufferers. We commend the fond mother, and the affectionate brothers, (one of whom is the Rev. John Moore, of Lebanon, N. H.,) to the consolations of that Gospel which assures us that "death shall be swallowed up in victory, and tears be wiped off all faces." T. J. W.

*** Union and Trumpet please copy.

In Madison, Geauga county, Ohio, November 23d, 1837, Miss LUCY CORDELIA CADY, in the 28th year of her age. This amiable and excellent young woman died of a chronic affection of the liver, which she endured with a meek and quiet spirit, and departed triumphing in the faith of God's universal grace. But two days previous to her death she requested the writer to preach her funeral discourse, and selected the text and hymns for the service. Circumstances not in my control prevented my attendance, and Rev. Mr. Lyman (Presbyterian) officiated—narrated the circumstances of her sickness and death, and preached from the text selected by her, remarking that it might be preached from again by me. Such liberal, gentlemanly and Christian conduct is worthy of imitation! B. HICKOX.

Austinburg, Ashtabula county, O.

[N. B. The great length of the above notice, has compelled me to abbreviate it, and omit the accompanying verses. A. B. G.]

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, MARCH 30, 1838. NUMBER 13.

For the Magazine and Advocate.

A VOICE TO YOUNG LADIES.

CHAPTER V.

BY REV. J. M. AUSTIN.

DOMESTIC DUTIES.

Home is woman's proper sphere and empire. It is the scene for the display of her excellences and her worthiness. Does woman desire to be useful?—where can she be more useful than at home? Would she be respected?—how more so, than in faithfully discharging her domestic duties? Would she display her accomplishments, and substantiate her claims upon the confidence and affection of man?—in what sphere can she more perfectly reveal her valuable characteristics, than at home? Would she be happy?—where can she seek the pure happiness of the heart, if it is not to be found at home? Home is the fountain of woman's enjoyments, and the common centre around which should cluster her sweetest hopes and anticipations! There she can shine and excel—there she can instruct and purify those who are within the sphere of her influence. When woman neglects home, under the promptings of ambition, to mingle, and shine, and excel, in other scenes and in other pursuits, she launches her frail bark upon a tempestuous ocean, where the dangers of shipwreck and ruin are scattered around on every hand.

Home being the natural and proper field of woman's duties, how important, how necessary, that she should become acquainted, to a good degree, with the character and demands of these duties. Under the sanctions of the marriage covenant, home is the scene over which most of the young ladies whom I address, will ere long be called to preside. This change in your circumstances, you have undoubtedly anticipated. But have you reflected deeply and seriously upon its nature?—have you meditated upon the varied responsibilities which will rest upon you, in directing the internal interests of the family circle? It is to be feared, that too many expecting soon to become wives, are sadly deficient in a knowledge of those home duties, upon a faithful discharge of which depend, in so great a degree, the enjoyments of the domestic fireside. They can twang a guitar, drum upon the piano, and glide with gracefulness through the mazes of the giddy waltz—but of what avail are these accomplishments, in discharging those important trusts which devolve upon the mistress of the household, the wife and the mother!

"There are in the United States, one hundred thousand young ladies, as Sir Ralph Abercrombie said of those of Scotland, '*the prettiest lassies in a' the world*,' who neither know how to toil nor spin, who are yet clothed like the lilies of the valley—who thrum the piano, and a few of the more dainty, the harp—who walk, as the Bible says, softly, lest brisker movements might snap tapes drawn to their utmost tension—who have read romances, and some of them seen the interior of theatres—who have been admired at the examination of their high schools—who have wrought algebraic solutions on the black-board—who have shown themselves no mean proficients in the casuistry of Paley—who are, in short, the very roses of the garden, the attar of life—who yet, *horresco referens*, can never expect to be married; or, if married, can not expect to live without—shall I speak, or forbear?—putting their own lily hands to *domestic drudgery!* We go into the interior villages of our recent wooden country. The fair one sits down to clink the wires of the piano. We see the fingers displayed on the keys, which, we are sure, never prepared a dinner, or made a garment for their robustious brothers.....We need not enter in person. Imagination sees the fair, erect on her music stool, laced, and pinioned, and bishop-sleeved, and deformed with hair torn from other's scalps, and reduced to a questionable class of entomology, *secundo more*, dinging, as Sawney would say, at the wires, as though she could, in some way, hammer out of them music, amusement, and a husband. Look at her taper and cream-colored fingers. Is she a utilitarian? Ask the fair one, when she has beaten all the music out of the keys, 'Pretty fair one, canst talk to thy old and sick father, so as to beguile him out of the headache and rheumatism? Canst write a good and straight-forward letter of business? Thou wast a chemist, I remember, at the examination—canst compound, prepare, and afterwards boil or bake a good pudding? Canst make one of the hundred subordinate ornaments of thy fair person? In short, tell us thy use in existence, except to be contemplated as a pretty picture.' And how long will any one be amused with the view of a picture, after having surveyed it a dozen times, unless it have a mind, a heart, and we may emphatically add, the perennial value of utility?.....I have no conception of a beautiful woman, or a fine man, in whose eye, in whose port, in whose whole expression, this sentiment does not stand embodied—'I am called by my Creator to duties. I have employment on earth. My sterner but more enduring pleasures, are in discharging my duties.' Compare the sedate expression of this sentiment in the countenance of man or woman, when it is known to stand as the index of character, and the fact, with the meretricious gaudiness of a simple, good-for-nothing belle, who disdains usefulness and employment—whose empire is a ball-room, and whose subjects, dandies as silly and as useless as herself. Who of the two, has most attractions for a man of sense?.....Parents of thought, and virtue, and example, are called upon to look to this evil. Instead of training your sons to waste their time, as idle young gentlemen at large—instead of inculcating on your daughters, that the incessant tinkling of a harpsichord, or a scornful and lady-like toss of the head, or dexterity in waltzing, are the chief requisites to make their way in life; if you can find no better employment for the one, teach him the use of the grubbing-hoe, and learn the other to make up garments for your servants."*

This language is deserving of great weight. The enjoyment and prosperity of woman, and those connected with her, depend much more upon her skill in domestic affairs, than many young ladies seem to imagine. And young men of sense and discretion, view this qualification as by no means a trifling one. They will take measures to ascertain the amount of domestic knowledge possessed by ladies, before they choose them for wives. They will not select "a painted butterfly, fit only for the sunny days of prosperity," but fading into ill-tempered termagants when adversities come, unfit for any of the useful duties of life. But more wisely, they will choose her who will become a help-mate indeed—one who can smile in adversity as well as in prosperity—one who can co-operate in retaining what is already possessed, or if misfortune overtake, who can assist in regaining what has been lost. The young man who possesses the characteristics that are calculated to make the woman of his choice happy through life, so far from being captivated, is disgusted by those ladies who are

> "Bred only and completed to the taste
> Of fretful appetence—to sing—to dance—
> To dress, and to troll the tongue, and roll the eye—
> Yet empty of all good wherein consists
> Woman's domestic honor and chief grace."

It requires but a slight glance into the affairs of community, to discover instances where the ignorance of the wife in domestic duties, has been one fruitful cause of involving the husband in bankruptcy. "A gay young person of nineteen, who had married a respectable tradesman, soon after she left a boarding-school, had a young friend in similar circumstances, who was lamenting their mutual ignorance, and expressing her fears that they should be unable, little as they knew of domestic management, to acquit themselves well in their new situations. 'Dear me,' was the reply, 'I do not trouble my head about that; the maids will do these things.' It is almost superfluous to record the sequel. Her husband was a bankrupt in two years! So well had the maids managed for her!" How many cases of this description are constantly occurring!

Young ladies can not expect to be placed in any circumstances in this republic, which will justify them in remaining in ignorance of domestic duties. Suppose you are wealthy, and are confident you will continue so in the marriage state, still it is very important that you should be well skilled in domestic affairs. Without this knowledge, how entirely incompetent are you to preside over the affairs of a household. The impositions, inconveniences, and vexations, under which you would labor, on account of your ignorance, can easily be conceived. I do not pretend that every wife should herself engage in all the household transactions; although industrious exercise in domestic occupations, can not fail to benefit the health. The amount and character of her labors, should be in accordance with her condition and tastes. But I insist that every wife, however affluent her circumstances, should be well versed in domestic duties—should know *how they ought to be discharged!* In every household there must be some head, to direct its expences and superintend the whole economy of its domestic transactions. If the wife is capable of this station, and if she is sufficiently interested in the affairs of her husband, to be zealous in the discharge of its duties, every thing will be conducted in a proper manner. She will see that there is no extravagance, no unnecessary waste, and that every thing is done in the proper time and manner. And her reward for this devotion to the interests of her family, will be, not only a saving in a pecuniary point of view, but a comfort, a satisfaction, an enjoyment, that can not be obtained in any other manner. But if the mistress of the household is ignorant of domestic affairs, or indifferent in regard to the manner in which they are discharged by others, she must trust all to domestics, who have no interest at stake. And when domestics perceive that the mistress is ignorant or regardless of the internal interests of the family, and that they are left to their own management, they are exceedingly liable to relapse into wasteful and indolent habits, and order, economy, neatness, and comfort, will flee the devoted dwelling, to make room for confusion, prodigality, sloth, bankruptcy, and wretchedness.

These remarks have been made upon the supposition that you will be surrounded by the ad-

*Western Monthly Review.

vantages of a fortune. But are you quite sure that you will marry wealthy? Or, if so, are you fully assured that you will continue in affluent circumstances through life? The former may be considered doubtful, and the latter is doubly uncertain. How many who have entered the marriage state with fair prospects of continued wealth and prosperity, have, in a few years, and even in a few months, been reduced to poverty and want! Were this to be your fate—and it is quite probable it will be experienced by some who peruse these lines—how much your misfortune would be increased by an ignorance of domestic duties. The comfort of your husband and family depending, in a great degree, upon your domestic exertions, and yet you entirely incapable of performing even the most common and necessary operations! The husband would soon learn with sorrow, that although in affluence you might have been an agreeable companion, yet in adversity, when it became necessary for you to discharge the real duties of a wife and mother, you are most wretchedly deficient and useless.

It can not be necessary to urge this subject to a greater extent. Every young lady possessing a moity of discernment, must perceive the propriety of qualifying herself to discharge, faithfully and efficiently, all the duties that will hereafter devolve upon her. Domestic economy is as strictly a branch of female education, as any other study, and the best method of acquiring knowledge upon this subject, is by *actual experience!* You may become familiar with the *theory* of housewifery, but without practice, it will be of little avail. "When you actually put your hand to the work, you will begin to learn; but unless you put your hand to it frequently, and learn to think it no dishonor to engage in any thing appertaining to the economy of a family, you can never expect to become an accomplished housekeeper."

Parents should be peculiarly attentive to this subject. The mother very much mistakes the interest of her daughters—yea, she sins against that interest, and violates the maternal obligations—in allowing them to remain in ignorance of domestic duties. She should see that they are well skilled and perfected in these matters—for until they are so, they are unprepared for the matrimonial state. She should cause her daughters to become acquainted with the kitchen and its affairs. The kitchen can be made as respectable as the parlor, and much more useful. The hum of domestic industry, is a music as proper to be made by young ladies, as that from the piano—and it is far more valuable and healthful. I can not conceive why it is not as proper, as respectable, as genteel, for the daughter to engage habitually and industriously in the domestic affairs of the household, as for the son to enter the mechanic's shop, or tend behind the counter, or engage in the study of law, medicine, or divinity. Each are but preparing themselves for the discharge of those duties which, in after life, will devolve upon them. And the parents who neglect to qualify their daughters for those affairs in which they must hereafter engage or superintend, are as deficient in duty as those who fail to give their sons useful occupations.

Let it, then, be your aim, young ladies, to become proficient and expert, by practice, in all the domestic duties of a household. You will thus profitably employ your minds, minister to the health of your bodies, and become competent of making yourselves *useful*, as well as agreeable, to those with whom you may hereafter be connected.

For the Magazine and Advocate.

BIBLICAL INTERPRETATIONS.....NO. II.

BY REV. G. MONTGOMERY.

"Those shall go away into *everlasting punishment*; but the righteous into *life eternal*." Matt. xxv: 46.

Although it can be, and is frequently shown from the thread of the Saviour's discourse, that this passage has no reference to the horrors of perpetual woe, yet there are certain other considerations, which possess great power in demonstrating that its application is strictly confined to *human* instead of *heavenly* life.

1. We derive presumptive evidence, that the word *everlasting* in this instance is limited in signification, from the fact, that it is, in connexion with other strong terms, applied to a subject which we are certified will end—that subject is, the kingdom and reign of Christ. In Isa. ix: 7, it is said; "of the increase of his government and peace there shall be *no end*, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth *even forever*;" (eis ton aiona). Daniel says; "his dominion is an *everlasting dominion* (exousia aionios), which *shall not pass away*, and his kingdom that which shall not be destroyed." vii: 14. Peter speaks of "the *everlasting kingdom* (ton aionion basileian) of our Lord and Saviour Jesus Christ." 2 Epis. i: 11. And yet, this government without end, this everlasting dominion and kingdom, are to cease in the fulness of time. Hence Paul said; "then cometh the *end*, when he shall have *delivered up the kingdom* to God even the Father; when he shall have *put down* all *rule* and all *authority* and *power*." 1. Cor. xv; 24. Now, if these strong expressions are thus used with limited signification, in application to a subject which we know must cease when God shall become all in all, is there any impropriety in limiting the word *everlasting* when applied to punishment, and in supposing that said punishment will have an end?

2. But even supposing that the primitive meaning of the word *everlasting* (aionios), is unlimited duration, it does not hence follow that such is its meaning in Matt. xxv: 46. It is admitted that the word is frequently used for limited time. "Everlasting covenant," Gen. xvii: 7—"everlasting hills," Gen. xlix: 26—"everlasting priesthood," Ex. xl: 15—"everlasting statute," Lev. xvi: 34—and "everlasting reproach," Jer. xxiii: 40; are all instances of such limited time, because all these things did, and in the case of hills, must cease. Now, this being the fact, why may we not believe that the phrase *everlasting punishment* is also limited? If the word is limited in one instance, it may also be in this. That it is thus limited, is evident from the nature of punishment. In the government of God, punishment is so fixed as to ultimately produce reformation. Hence Matt. iii: 2, denominates Christ a "refiner's fire." The fire of the refiner destroys no true metal—its office is simply to separate the gold or silver from the dross mixed with it. Human beings are the gold; sin and error are the dross; truth is the crucible; the individual who is alloyed with sin and error will be tried in this crucible; and the result will be as follows, "if any man's works shall be burned, he shall suffer loss; but *he himself shall be saved*; yet so as by fire." 1 Cor. iii: 15. Now if this is to be the result of chastisement or punishment, it cannot be endless, no matter with what adjectives it may be connected; for correction cannot result in good, and at the same time be endless in duration.

3. Another powerful consideration in favor of limiting the word *everlasting* in this instance, is derived from the original word *kolasin* rendered *punishment*—kolasin aionion; everlasting punishment. One prominent meaning of kolasis is, *to prune*. Donnegan and Grove, in their Lexicons, so define it. We all understand what pruning is; it is to make the subject pruned more fruitful; to lop off excrescences; to take away what seems to prevent an abundance of fruit. The object of sending the sinful Jews into chastisement, punishment or moral pruning, was to separate from them the sins and errors which prevented their bringing forth the fruit of righteousness. This pruning will be effectual. "For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. *And so all Israel shall be saved*; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.—For God hath concluded them all in unbelief, that he might have mercy upon all." Rom. xi: 25, 26, 32.

4. Those Jews who obeyed and received the Messiah, entered into "eternal life." This life is described by our Saviour—"*this is life eternal*, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John xvii: 3. They were rewarded by receiving the truth, which gave them joy in the pathways of human life. On the contrary, those who rejected the Messiah, went into "everlasting punishment," called *everlasting* because of its long duration, the Jews having now endured it nearly eighteen centuries. We now discover the difference between these two classes—one class went onward towards another world in joy, and the blessings springing from the Gospel; the other marched forward in all the gloom and distress attendant upon their wickedness—the joy of the one was the reward of its obedience, which led it to anticipate the period when immortality should be put on; the distress of the other was the punishment of its crimes, intended to reform and fit it for holiness. And the time will come, when both classes will become one class, and receive the *gift* of endless joy—a gift, because *finite actions* cannot result in *infinite joy or infinite woe*. "For by *grace* are ye saved through faith; and that not of yourselves; *it is the gift of God*; not of *works*, lest any man should boast." Eph. ii: 8, 9. Then will all tears be wiped away, all sin will be finished, all error will be destroyed and death will be swallowed up in victory. "And when all things shall be subdued unto Him, then shall the Son also himself be subject unto Him that put all things under Him, that God may be all in all." 1 Cor. xv: 28.

For the Magazine and Advocate.

GENESIS III: 15.

BY REV. DAVID VAN ALSTINE.

"Understandest thou what thou readest?"—PHILIP.

This question was asked, relative to the reading of the Scriptures, eighteen hundred years ago. And may not the same question be asked, with as much propriety, now? When we hear a man read the Scriptures, and hear him interpret the same in such a way that if the people were to follow his interpretations, in faith and practice, they would be confirmed in ignorance and error, might we not reasonably and rationally conclude he did not understand what he read? Would not this conclusion be a charitable one? Might we not say he needed "*some man to guide him?*"

All denominations of Christians read and expound the Scriptures. And all profess to have *faith* according to their own expositions. This is right. And modern Christians as well as ancient, can more easily discover a very small sliver in their neighbor's eye, than they can a beam or a whole tree, in their own! But, in the language of the Apostle I would say, "My brethren, these things ought not so to be." Let us therefore practice this precept—"Examine yourselves; prove your own selves, whether ye be in *the faith*"—that is, the faith of the Gospel—faith in the Lord Jesus Christ, as being the way, the light, and the truth. To put this precept into practice, let us read Gen. iii: 15. What saith it? "How readest thou?"—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Very well.

Now brother, how understandest thou? Dost thou understand it to say "the seed of the woman shall bruise the serpent's head?" Probably you do. For almost every body from time immemorial has so understood it. But are you right? Does the antiquity of the sentiment make it true? If not, then let us examine the text quoted above, and endeavor, if possible, to understand it. "And I will put *enmity* between thee and the woman, and between thy seed and her seed; *it* shall bruise thy head and thou shalt bruise his heel." Now, what is it that is to bruise the serpent's head? Is it the seed of the woman? Does the text, or any

part of it, read like this—*The seed of the woman shall bruise the serpent's head?* If not; why is it so understood? In short—how can a text, so plain and so simple, be *misunderstood?* Instead of the text saying, "The seed of the woman shall bruise the serpent's head," does it not positively declare that this work of destruction shall be done by that *enmity* which God put between the woman and the serpent? Read the text again, "And I will put *enmity* between thee and the woman, and between thy seed and her seed; *it* (that is, this *enmity)* shall bruise thy head, and thou shalt bruise his heel." Others have given it as their opinion that God declared, in this text, that "The *seed* of the *woman* should bruise the serpent's head." And I now give it as my opinion, that he unequivocally declared that the serpent's head should be bruised by that *enmity* which he declared he would put between the *seed* of the serpent, and the *seed* of the woman.

And now, brethren, if I am wrong—if I do not understand what I read, will some one of you "guide me"? And in your endeavor to correct my views of the subject, please to inform me when, where, or how, the old serpent which is called the devil, had, or is to have so much power over the seed of the woman, (meaning Christ,) as to "*bruise his heel.*"

By the phrase *meaning Christ*, I do not wish to be understood to say that the text under consideration, in any way speaks of Christ. For I do not believe it does. But the people do, when they quote for Scripture, "The seed of the woman shall bruise the serpent's head."

Now, if there are any who do not clearly see through this subject, or this course of reasoning, by their request, I will endeavor to "guide" them. But as short articles are first read, if not best understood, I shall say no more on the subject at present.

My object in these remarks is, not to court controversy; but it is to know, and to have known, the *truth*.

Campbell, January, 1838.

For the Magazine and Advocate.

AN EXTRACT.

BY REV. A. C. BARRAY.

There is nothing more true, than that prejudice blinds the eye, warps the judgment and bows down the spirit which God intended should be free, to a loathsome and degrading bondage.—Who can see man—talented, gifted man—pursuing a path in which error has strown her thorns—opening not his eyes for fear some less rugged and thorny way should present itself, and a thousand irresistible attractions draw him thitherward—remaining deaf to the music that would call him to the bowers of ease, and soothe his perturbed mind into tranquillity—who that has seen all this, but feels, that prejudice has a might—a power to fetter the soul?

God made us to be free. He has not said to the immortal mind—"Thus far shalt thou go, and no farther." He has given it a yearning after knowledge—to know more of itself, and of Him who has written freedom on the soul of every man. Neither prejudice, nor bigotry should be allowed to crush so noble a desire—to bring the mind into their dark, abject bondage—for in its writhings it inflicts a torture upon the whole man. It does not tamely submit to the chain of its oppression—it will struggle until destroyed—and then, darkness is about the footsteps of the creature—then man feels that his light, his life, his peace is gone! Oh! I would not that prejudice should exist in my mind, to embitter my earthly existence. I would be free—*free* as the wild winds—free as the untamed child of nature in the depths of his own dark forest. I would be more free. I would possess freedom of mind—a soul untrammelled by ignorance or prejudice. I would walk abroad, and in nature's open volume learn of Him who is my Maker and my God! I would go on from truth to truth—from one degree of perfection in knowledge to another—until my last sands are run, and my days on earth are ended! Father, preserve thine erring child free—*free* from the blighting influence of prejudice! Give him INTELLECTUAL FREEDOM!

——"Give me light! that I may know the truth."

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, APRIL 1, 1838.

LUKE XII: 22-34.

In perusing the Scriptural memoirs of the life, sayings, and doings of Jesus, how frequently are we reminded of his unceasing endeavors, happy facility, and excellent judgment in turning every possible occasion to some good purpose of "doctrine, reproof, correction, or instruction in righteousness"! All who desire, all who profess to be the disciples and imitators of this heavenly Guide, will readily perceive and acknowledge that they should be like him in this respect.

One, from among the crowd which usually surrounded Jesus, requested that he would interpose, with his authority as a just man and as the future judge and king of Israel, to settle a difference between his brother and himself about the equitable division of some property left by their father.—This was the occasion seized by Jesus, to disabuse the multitude of their opinions of his temporal kingship and authority, and, especially, of their cherished delusions in reference to wealth. With the first intention, he insinuated the spiritual nature of his kingdom in the question he put to the petitioner, "Who set me over you as a judge, or a divider?" As the dispute among the brothers arose, notoriously enough, perhaps, from excessive greediness on the part of one or both, Jesus does not let slip the occasion of showing the unreasonableness and futility of this covetous disposition.

Observe how our divine Teacher strikes at the very root of the evil which he would exterminate. Covetousness, or as the original word, *pleonechia*, may be literally rendered, the desire of possessing more, aye more, arises, manifestly, from the idea that the possessions coveted after, will be a source of happiness. This, according to the testimony of Jesus, is a mistake. He affirms that a man's happiness, and enjoyment, (in Hebrew phraseology, his life,) do not consist scarcely at all, compared with other sources, in the possession, yea the most abundant possession of the treasures of this world. Therefore, he cautions the assembled multitude against this fallacy, with some earnestness: "See to it," he says, "and guard yourselves against this unreasonable desire of more, and always more of this world's goods." (See a translation of, and a short sermon on this verse, in the 34th number of last vol. of Magazine and Advocate.) The testimony of those who have been the most successful in their exertions to get riches' and all that riches can purchase, is, generally, conformable to that of Jesus.

One of the richest men in this country, has been known to say that he was, perhaps, the most miserable man in America; for his cares and troubles in the preservation and management of his wealth, precluded all ease, tranquillity, or enjoyment. He might have been answered as was the Merchant of Venice,

> "You have too much respect upon the world;
> They lose it, that do buy it with *much care.*"

Separate the pleasures of obtaining wealth, which, like those arising from exertion and progress in *any other pursuit*, are considerable, and how much enjoyment can really be derived from riches in possession? Do we not know of enjoyments, with which all those procured by means of wealth, are not worthy to be compared? If we do not, we know very little of true happiness at all; if we do, are these higher, better enjoyments, pursued with more eagerness than those of wealth? or do we servilely copy the fashion of the world?

The parable and the discourse which follow, are merely enforcements and expositions of this sentiment. In these, the following points seem worthy of some attention.

1. Observe in what consists the culpability of the rich man in the parable, and for what he was, in reality, blamed. Not for injustice, not for oppressing the poor, not for deceit in his dealings, nor for being

> "The laughing-stock of devils and of men,
> The miser, who with dust inanimate
> Held wedded intercourse:—Bending o'er his heaps,
> And holding strange communion with his gold."

No; he is represented as gathering his abundance from the fertility of his lands, and as hoping to derive from the good things thus supplied, all his comfort and happiness. In viewing the abundance of his crops, he thought he had ample provision made for all his wants, and, when able to eat, drink, and regale himself, he concerned himself about no other enjoyments. This was his error; for this narrow, and unreasonable, and undignified view of man's nature and felicity, he was to blame. For this he is called "Thou *thoughtless* man." It will effect little good to study the case of the rich man, or to see his folly and thoughtlessness, unless we make application of the matter to ourselves—unless we take warning by his beacon-light, and steer away from the rock upon which he made shipwreck of his welfare.

2. Observe who are regarded in the same light as this thoughtless man, by our divine, unerring Teacher. All are equally thoughtless, equally unbenefited by God's noblest gift of reason, who confine their aims and their labors to providing for themselves what are commonly called the good things of this life, and neglect the pursuit of that which yields higher, purer, more serene, more satisfying, more godlike enjoyment. We refer to Matt. vi: 33, and to the 31st verse of the present chapter, for a summary indication of the true riches. We know not a more appropriate address to all who participate in the narrow views of the rich man before us, than the following—"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord who exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." (Jer. ix: 23, 24.) From this will spring love to God, from this, again, will spring love to man, and this will shew itself in efforts to improve ourselves, in kindness, gentleness, compassion, and in endeavors to promote the best interests of the human family.

3. Was it ever known, that any man ever neglected providing for all his necessary (not artificial or suppositious) wants, in consequence of true devotion, or the most strict obedience to the dictates of justice and benevolence? Or was it ever known that a sense of God's constant presence, that prayer, that kindness and doing to others as we would be done by, did ever produce any other effect than sweetening our daily tasks and toils—than rendering all our employments more engaging—than bestowing a serenity, dignity, and satisfaction altogether unknown before? Was it ever known that genuine communion with Heaven, unfitted any man for the duties or the trials of earth?—or that a victory over the selfishness or the Christ-condemned customs of the world, did ever otherwise than render the victor a more useful member of society, and bring to his own bosom an increase of strength for future conflicts? Then away with the senseless objection, that constant, every-day devotion, must be left for priests and hermits!—Away, *for ever away* with the feeling that religion is well enough for Sundays, but that business and toil must absorb every thought during the week.—This objection, this feeling, can have force only with those who never tried to maintain a sense of God's presence, and a corresponding good or holy mood throughout the business of the day—with those who never knew the noble and supporting consciousness of duty performed—with those who never knew the sweetness of little kindnesses where nothing is expected in return. We beseech such to make one sincere, one well-sustained effort after "the reign of God and his righteousness;" their business will be prospered, not neglected; and no evil shall ever come nigh their dwelling. God is their shepherd and they shall never be in want. Brethren, try it. P. P.

For the Magazine and Advocate.

UNIVERSALISM IN OHIO.

BY REV. GEORGE MESSINGER.

It is the design of the writer in this account of his tour in Ohio, to narrate such things as he deems interesting to the Universalist public—believing as he does, that a detailed description of log houses, log causeways, new, rough and muddy roads, streams without bridges, dense forests and extensive prairies, or even of beautiful villages, flourishing cities, a fertile country, good roads and public improvements, would not be particularly interesting. But the reader may be assured that all these things abound in this thriving State, which is fast rising in importance, and vieing with the most aspiring of her sister States.

Centreville.—This is a flourishing village, in the township of Madison, Geauga county, where our friends own one third of a union church. Here I preached three discourses, October 1st, to a full congregation. This is one of the places where Br. Ammi Bond labored very successfully for about two years, and here Br. B. Hickox, late of St. Lawrence county, New-York, labors a quarter part of the time. There are many excellent and active friends in this region. A quarterly Conference was held in this place, October 21st and 22d, which I attended, and had the pleasure of meeting Brs. Hickox and Beals, whom for the first time I heard preach. The congregation on the last day, was very large, and we had truly a joyful and refreshing season.

Braceville.—This is a pleasant and flourishing township, in Trumbull county, where there is a goodly number of respectable Universalists, but no organized society. Here reside about one hundred who are united to my family by the ties of consanguinity, and who are diverse in their religious sentiments—some being Presbyterians, some Baptists, some Methodists, some Universalists, some Campbellites, and some not belonging to any denomination. My mother-in-law has a brother residing here, who is a Universalist, and whom she had not seen for about 27 years; and whose name is Nathaniel Lane. He invited me to preach a lecture to the relatives on the occasion, and solicited them all to attend. Application was made for the Presbyterian meeting-house, but it was refused—although our uncle and his sons had paid considerable toward it. The house is new, and was built last Summer. Many of the Presbyterians themselves, disapproved of locking the house against us, the act being so manifestly unjust and illiberal. We assembled in a large school-house, where I preached a discourse from Psalms cxxxiii: 1—"How good and how pleasant it is for brethren to dwell together in unity." At the close of the meeting, it was evident that the spirit of the text had been imbibed by all; if sociability, cordial salutation and joyful countenances are proof of it. By refusing the meeting-house to us, Presbyterianism has unquestionably received a wound which it will take long to heal. We pray that God may bless its friends with better principles and more charity.

Bazetta, Trumbull county. This is a flourishing township, where I became acquainted with a number of excellent friends, and where I preached five discourses to goodly congregations.

Warren, County seat of Trumbull county.—A large town, beautifully situated. I preached one discourse in the court-house to a large congregation. I was very politely treated, but did not become acquainted with any Universalist living there. All the men with whom I conversed on religious subjects, were skeptical—rejecting the idea of a future state of existence, the inspiration of the Scriptures, and consequently the divinity of the Saviour's mission. One man rejected the idea of a Supreme Being, and contended that all things came by chance. He was the only atheist with whom I ever conversed, knowing him to be such, and he truly seemed to me a prodigy. Is it possible, thought I, that this earth, with all its appendages, together with the whole universe, came into existence by mere chance, without any Creator? Impossible!—for this would be immensely a greater miracle, than any in which Christians believe.

Shalersville, Portage county. In this beautiful township, I preached two discourses to a congregation consisting mostly of Campbellites. Esq. Doolittle, (the father of Br. N. Doolittle) who is a member of that denomination, invited me to preach to them. During the intermission, some of them asked Esq. D. of what denomination the preacher was? He answered "a Gospel preacher." This not being satisfactory, they inquired again. He did not give them a direct answer, but requested them to judge impartially, and without prejudice, or respect to name or sect, of the preaching, and if it were reasonable and scriptural, to receive it; but if not, to reject it.

Some of them, by other means, found out that I was a Universalist, and were so prejudiced against the *name*, that they would not attend the meeting in the afternoon. Esq. Burrows, an aged, worthy man, who had for many years been a Universalist, before he joined the Campbellites, and who still believed and advocated the doctrine, said to me most feelingly, in reference to his prejudiced brethren, "prejudice is poor bread for Christians to live upon," and, said he, "I think they ought not to complain any more about the prejudice and illiberality of other denominations, for they have now done the very thing they have so frequently condemned in others." I am satisfied by what I have learned since I have been in this State, that many who belong to the Campbellites, and believe in the final holiness and happiness of all, begin to feel that they do not enjoy true Christian liberty, and grow uneasy under restraint, for they are required to keep that sentiment in the dark; and I am also convinced, that the denomination is fast becoming as illiberal as other Limitarian sects.

Hudson, Portage county, is a very flourishing and beautiful town, and is the seat of the "Western Reserve College," which is managed by the Presbyterians, and is a strong hold of that denomination. Here I preached one discourse in the evening, in the Methodist chapel, to about 100.—There are some faithful friends in this place, who are willing to "labor and suffer reproach," for trusting "in the living God, who is the Saviour of all men." Two years ago I preached here, and was the first of our denomination who ever did. But since then a number of our preachers have delivered lectures here—yet our doctrine makes no visible advances. Still the seed sown may be in good ground, and may ultimately produce an abundant crop.

Middlebury and Akron, Portage county. A large, flourishing and highly respectable society is organized, which extends to these two villages, which are two miles apart. This society is doing more for the promotion of our cause, than any other one I have visited in this State.—Br. F. Loring, late of New-Hampshire, preaches here every Sunday to good acceptance. Yea, I rejoice to say in truth, he is very successful and highly esteemed. An elegant stone meeting-house is being built at Akron, by Dr. Crosby, a wealthy citizen, at a cost of about $5.000, for the Universalists—and when it shall have been completed, the seats are to be sold to those who shall feel disposed to buy. It is not intended to have either pews or slips in the house; but settees are to be in their stead.—Br. Loring the fore part of this Winter, was engaged in a controversy with Mr. Baldwin, the Presbyterian minister of Middlebury. Mr. B. commenced by preaching a sermon against Universalism, which Br. L. and his society heard. At the close of it, Br. L. arose and invited Mr. B. and his congregation to attend and hear him reply to it—to which Mr. B. and his friends consented. And thus they alternately attended each other's meetings, for a number of times in succession. Such commendable liberality we seldom see manifested by the Presbyterians.

Brimfield, Portage county. Here is a very excellent society of Universalists, who are building a meeting-house. Here Br. J. Whitney preaches half of the time, very acceptably. I preached here in the evening, to a very crowded congregation. Such liberal and warm-hearted friends are seldom found—their kindness is remembered with much gratitude. I here saw for the first time, Br. E. Hoag, who is successfully preaching the Gospel in various parts of Portage county. He has preached but little more than a year. There is good reason to believe that he is a valuable acquisition to our cause.

Ravenna, is the seat of justice for Portage county. Here Br. Hoag and his family reside, and here he preaches one-quarter of the time.—Skepticism prevails to a considerable extent; yet there is a goodly number of sincere believers in Universalism. I delivered one discourse in the evening to a full congregation, in this flourishing and pleasant village, and was very kindly entertained.

Wadsworth, Medina county, is a very good township. Here I delivered two discourses on two different evenings, to good congregations.—The friends here are liberal, highly influential and respectable. They expressed an anxiety to obtain regular preaching for one quarter of the time or more. They are both able and willing to give ample support to a preacher. Their generosity and liberality to me, is gratefully remembered.

Westfield, Medina county, is ten miles West of Wadsworth, and similar to it. The friends here are warm hearted, much engaged, do honor to our cause, are building a meeting-house with the Baptists, and support preaching half of the time. Br. Hull, a young preacher, labors with them.—I did not see him, but was informed that he is a young man of promising talents. Here a Presbyterian preacher by the name of Boutell, arose at the close of my discourse, and made some remarks in commendation of it, and also some which I thought were intended to militate against what I had advanced. I replied to him, and a controversy continued between us for about half an hour. I am free to acknowledge that he manifested the Christian spirit, and that his deportment was gentlemanly. Which gained the ascendancy, it becomes not me to decide.

Jackson, Wayne county, is a fine little village, situated on the turnpike between Cleveland and Columbus. Here I found a small number of most excellent and intelligent friends, for whose attention, kindness and liberality, I feel very grateful. They are willing to support preaching one-quarter of the time, and were about making arrangements for that purpose when I was there. I delivered three discourses to very full congregations. My visit to this delightful village, I shall ever consider as one of the sunny spots in my life.

Massillon, Stark county, is on the canal, and is a place of considerable commercial importance. Here are extensive manufacturing establishments, and although it is new, yet it is a large, wealthy and very flourishing place, and in a few years will probably be a city of considerable magnitude.—Here is a most excellent place to build up a good society. It is evident, that if they could obtain a preacher of their choice, the Universalists would soon build a good meeting-house, and have a large congregation. I delivered four discourses, and many hearers listened with undivided attention to the preached word. Br. T. F. King spent two Sabbaths in this place, in the fore part of September last. I was informed that his congregations were very large, and his preaching highly acceptable to the people.

Tiffin, Seneca county, is a county seat, and a very pleasant and fast growing place, although quite new. Enterprise, industry and speculation, are all perseveringly pursued. I preached four discourses in the court house, to very large and increasing congregations. Here are some friends who are much engaged, and for whose kindness and munificence I entertain the most grateful feelings. Here is a most excellent location for a preacher of our order. There is not yet any organized society in this place.

Scipio, Seneca county, is nine miles East of Tiffin, where there is a good society organized, and where I spent one Sabbath most pleasantly. Our friends here are warm-hearted, much engaged and do honor to the good cause they have espoused. The congregation was full, attentive and very respectable in appearance. Our brethren gave good evidence that they did not lack in generosity.

Orwell, Ashtabula county. Here I found Br. Barnabas Bates, an old acquaintance, whom I had known in Milford, Otsego county, N. Y.—Our meeting was joyful. His wife was reduced very low with disease, and will probably never recover. By her particular request, I delivered a discourse at the house of Br. Bates. O what joy filled the heart of this good woman, when contemplating upon her heavenly home! It was evident that the Gospel had implanted heaven in her heart, for its bliss was depicted in her countenance.

Middlebury, Knox county, is the place where Br. Truman Strong resides—who is one of our preachers! He is one of the few that retained his integrity and adherence to our cause, when a number of the preachers of our order, a few years since, apostatized and went over to the Campbellites. His persevering and well directed labor is benefitting our cause and building it up. With him and his family, I enjoyed a very interesting and pleasant interview. I preached two discourses in his neighborhood, to full congregations.—There are many Universalists in this region.

Frederick, Knox county. In this place the Universalists are building a good meeting-house, of wood. To the society, which is numerous, I delivered one discourse. I heard Br. Strong deliver two good discourses while he was with me.

There are many other places where I have preached since I have been in this State, an account of, which would be so very similar to what has already been given, that it would appear like repetition, and would not probably be interesting. I will, therefore, only mention the names of places, and some few particulars respecting them.—Lexington, Richland county. Here is a Universalist society and meeting-house. Loudonsville, same county. A few friends. Peru, Huron county. Here there is an excellent society. The Universalist ladies here have a very flourishing sewing society. Milford, Union county. Here is a society and Union house. Sullivan, Medina county. Melmore, Seneca county. Marion, county seat of Marion county. Big Island, Marion county. Lake, Wayne county. Centreburg, Knox county. Newton Falls, Trumbull county—etc. In all these places there are Universalists. I am satisfied that there is not a township in Ohio, where Universalists can not be found. I think our cause in this State, is about the same as it was in the State of New-York 15 years ago, and that but few years will roll around, before we shall have many preachers, societies and meeting-houses here, as well as there.

Springfield, Clark county, Ohio, February 13, 1838.

For the Magazine and Advocate.

CONFERENCE AT PAVILION.

A general Conference of Universalists in Western New-York, was held on the 26th, and 27th of February, 1838, at Pavilion, Genesee county—Br. J. CHASE was chosen Moderator, and T. D. COOK, Clerk.

After some deliberation on the best means of advancing the cause of our Master in this quarter of his vineyard, the Council proceeded to adopt the following resolutions:

1. *Resolved*, That we approve of the Profession of faith, Covenant and Constitution of the church in Utica, and recommend them to the favorable notice of the Universalist public.

2. Whereas the situation of our denomination seems to require a more perfect organization than now exists among us; Therefore, *Resolved*, That we will recommend to all our brethren and sisters, every where, to form themselves into religious associations; and farther, *Resolved*, That we will, so far as our influence extends, endeavor to convince others of the utility and propriety of such organization, in public and in private, and assist in the duties of such organization.

3. *Resolved*, That we will, as often as practicable, meet with our brethren and sisters, in domestic association, for the purpose of ascertaining what are their views and feelings on the great subject of religion, and particularly on the subject of church organization.

4. *Resolved*, That we will visit the different portions of our Master's heritage, and endeavor to institute, in such places, religious meetings, for the mutual improvement, and permanent increase and advancement of our Master's cause.

5. *Resolved*, That we will immediately enter upon the duties specified in the above resolutions, and definitely report our success at a subsequent meeting of this Conference.

6. *Resolved*, That Br. T. D. Cook prepare the minutes of this Conference, and request the publication of the same, in the "Magazine and Advocate," and the "Universalist Union."

Adjourned to meet in Gaines, on the second Wednesday in June next.

There were present at the Conference, thirteen ministers—viz. Job Potter, J. S. Flagler, W. E. Manley, C. Morton, T. P. Abel, A. C. Barray, D. Van Alstine, R. Tomlinson, O. Roberts, J. Chase, W. Queal, A. Kelsey, and T. D. Cook.

In the Council, there were several laymen, who seemed to take some interest in our deliberations, though less than was desirable.

There were five sermons preached on the occasion, which we trust will long be remembered by those who heard them, as embodying much useful instruction. It seemed to be the design of the speakers, to call the attention of their hearers to the vital principles of Christianity—to arouse their devotional feelings, and to incite them to activity and well-directed zeal in the cause of Christ and suffering humanity.

In our Council, harmony and good-will prevailed. All the members seemed to be convinced of the necessity of action—of decided and united action. All were in favor of a more perfect organization than now exists among us—an organization which shall tend to the prosperity of our cause, and the spiritual interests of our denomination. If the feelings of Universalists generally are similar to those manifested on this occasion, we trust—may God grant it!—that the day is not far distant, when churches will be organized in every part of our Zion, in which the dying love of our Redeemer shall be commemorated, by visible emblems of his "broken body."

To effect this desirable object, let ministers (who can *conscientiously* do it) call the attention of their respective congregations to this important subject. Let them speak of the probable benefits which would arise from church organization—from an administration of these Christian ordinances, which tend to improve our religious faculties and qualify us for that spiritual enjoyment, which flows from heartfelt piety and devotion.

Let us all be engaged. A cause which promises so much peace to ourselves, and to succeeding generations, as does the uncorrupted Gospel of our salvation, should be sustained. And shall we be "slothful in business," and *not* "fervent in spirit"? God forbid! It is our privilege, yea, our duty to be "zealously affected." Let us, therefore, gird on the whole armour of God, and go forth to fight manfully "the good fight of faith"—and the error-bound captive, emancipated from his galling chains, shall (under God,) through our exertions, exult in the liberty of the Gospel. Suffering humanity calls for united exertion on our part. The bleeding cause of Jesus calls upon us to awake, and put on our strength—the strength of Israel's God—for the defence and promotion of the truth. And we have only to obey these moving calls, in order to be enabled to say to our Zion, "Arise, and shine, for thy light is come, and the glory of the Lord is risen upon thee."

T. D. COOK.

For the Magazine and Advocate.

"GOD IS LOVE."

While nature is constantly proclaiming the goodness of God as our all-wise *Creator*, revelation assures us of his everlasting love as "OUR FATHER." Love which gave and continually sustains our being—love which shall yet redeem us from the corruption and sin of earth, and fill us with its own divine fulness.

Now he who rejects the volume of inspiration, can not worship God with that deep and ardent devotion, which thrills the bosom of the believing Christian. He may praise him, for the power and wisdom made manifest in the works of the visible creation around him. The contemplation of his goodness may fill his heart with joy and gladness. At best, it can afford but momentary happiness. How quickly vanishes human life! The cold touch of death soon will be upon him, and he called to bid adieu to all the scenes of earth's gladness, and lie down in the cold and silent grave. Death! he has pronounced it an eternal sleep.—Can he praise God in such an hour, with such a belief as this? Could *you*, reader?

"*God is love.*"—Blissful thought!—ever blessed truth! And then, God is unchangeable.—Love, yesterday, to-day and forever. His goodness is not limited—is not bounded by the narrow shores of time. His love is even stronger than *death*, and it will raise all men from its dark dominions, to the enjoyment of a new, blessed and holy existence. Will not such thoughts as these, inspire a purer, holier flame of devotion, than can possibly arise from the heart of the unbeliever? Most certainly. Though the Christian believer may delight to meditate on the works of nature—the sun, moon and stars in all their beauty and loveliness—he deems them poor, faint exhibitions of divine goodness, when compared with the new creation on high, where neither suns nor moons shed their rays, but where the Lord, even the God of love, is the light thereof.

Reader, did you ever see a Christian *die?*—He has no fears in that hour. Love fills his soul and he is happy. He bids a cheerful adieu to the weeping friends around him, and calmly waits the moment when his Master shall bid him come home.

> "Jesus! the vision of thy face
> Hath overpowering charms—
> Scarce shall I feel death's cold embrace,
> If Christ be in my arms."

May the Christian's death be mine! May a firm faith and trust in the almighty God of love, sustain me in life, and cause me to shout in the last moments of my earthly existence—"O death! where is thy sting!—thanks to God who giveth me the victory!"

H. R. N.

Claremont, N. H.

For the Magazine and Advocate.

INFLUENCE.

Few persons are aware of the influence they individually exert upon community. But a little observation will teach us, that we all are governed, more or less, by the conduct of others. Look within the circle of our own acquaintance—has not that man who "tarries long at his cups," been led on, step by step, by the example and influence of others. And thus it is with every vice. Let but one vicious character reside in a neighborhood, and the baneful influence will be but too soon seen. On the other hand, witness the effect which the conduct of a virtuous and upright man has. Does the tippler call for his glass in his presence? Far from that. He would rather be alone. Let such a man suddenly appear in the midst of a company of dissipated and reckless revellers, and his very presence awes them into silence. For virtue ever has, and ever will command respect, even of the most abandoned themselves.

Are Christians aware of the influence which they exert? Are they aware of the evil effects of a non-conformity to the holy precepts which they profess? In too many instances, I fear not.

Could they but realize the evil effects which their conduct has upon those who think lightly, or are indifferent upon the subject of religion, methinks they would be constrained to walk worthy of their high vocation, and be, indeed, disciples of Christ. Universalist Christian, are you aware of the Superiority of your faith, and that much is consequently expected of you? Do you not know that there are those who wait for your halting? Oh how necessary, then, that we adorn the doctrine we profess, with well ordered lives and godly conversation! A Christian life is the most powerful argument we can use in favor of the doctrine we profess. A. B. C.

Claremont, N. H.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, MARCH 30, 1838.

THE SPIRIT OF RELIGION.....NO. IV.

Another cause of the want of the religious spirit among us may be in the idea which many may have, that they are well enough, resting where they are. That is, they have no desire, no longing after spiritual perfection, and put forth no energies, strive with no zeal for strength and progress. This is indeed a great and important error. If we thoroughly imbibe such an idea, we shall be chained to the world, amidst all its low and grovelling associations—without one aspiration for purity—without one struggle after holiness. The element of the soul is progress, and he enfeebles and debases it who suffers its faculties to remain indolent, or uses its powers in sordid or vicious action. Would we be virtuous, would we improve in religion, we must lift our eyes as we travel through this valley of shade, to the light that is above—we must look far on and far up to the beautiful and the good. Our spirits must ever strive and mount towards the atmosphere of life, and purity, and love. The circumstances which surround us to-day, should be the goal from which we start onward to-morrow—those of to-morrow, the starting point for the next day, and so we should leave the things which are behind, and reach forth unto the things which are before, and press toward the mark for the prize of the high calling of God in Christ Jesus. Truly, the Christian life is a race, in which every energy must be summoned up and every nerve strained to action, and as well might a competitor for the prize hope to obtain it when lingering and resting in the course, as the Christian to enjoy the spiritual blessings of religion when inactive and stationary in the Christian path. We are told, my brethren, of the delights of religion—do we experience these pleasures and feel them to be indeed richer and purer than all the joys which earth can give?—or, are we seeking for pleasure among "the beggarly elements of the world"—not one sin rebuked, not one evil passion quelled, not one grace brought out or cultivated. And will we sit down thus with shadow upon our brows, and our hearts fixed upon fleeting temporalities, when we can walk forth into the open day, and approach nearer and nearer, by every step we take, to holiness, and purity, and joys, that abide forever? Do we so illy apprehend the soul and its vast capacities, as to confine its power to the limited things of time and sense? Do we not know that the apples growing by the Dead sea, though outwardly beautiful and tempting to the view, are filled with dust and ashes? Are we contented with learning the alphabet of religion—will we not apply ourselves to comprehend the whole system? Have we stood within the porch of the temple and gazed afar off upon "the holy of holies," without ardent desires to draw closer and closer, to it? Have our hearts been touched with the love of God, and have we reared within them no altar to his praise? Brethren, if we would have spirituality, if we would have zeal among us, we must not remain inactive, we must not remain contented with our present attainments in religion. Let, then, individual piety prevail. Let every heart be a shrine of prayer, and every action an exhibition of "the beauty of holiness," and we shall not need incentives to any good work. All other causes of irreligion, coldness and indifference, can be resolved into one—the lack of individual piety. Think of the capacities of the soul, think of the pleasures of religion, think of the cause of the Gospel, think of the emptiness, the vanity of merely temporal pursuits—and all that is good, and all that is lovely, and all that is pure and holy—all that tends to make us more devotional, more zealous, more spiritually minded—"if there be any virtue and if there be any praise, think on these things." In ourselves we must begin the reformation—in our own hearts must we build up the Gospel. With "the kingdom of heaven within us," we can go forth rejoicing and strong, to the building up of the waste places of our Zion. With our own thirst quenched and our own souls refreshed, by the waters of salvation, with a zeal according to knowledge, we can invite the wanderer and the pilgrim to come and drink. And louder and louder will be shouted our triumphs, and over a wider and a wider field will wave our banners of victory, and we shall go forth armed and irresistible in the brightness of the panoply of heaven—in the power and glory of the truth!

Brethren, I am now about to draw the subject which has been presented for your attention these few weeks, to a close. It may be that it has become wearisome to you, that I have taken up too much time and space with these articles. I hope that this is not so, but if it is, I must say that I consider that I have but discharged a duty, and that articles like these are called for, and called for, too, from abler and more experienced pens than mine. To me, it seems, however, that I have not said enough—that much more should be said, and that much more forcibly should what has been said have been urged and pressed upon your attention. Brethren, practical religion is the great essential of Christianity. We may toil, we may strive, we may war merely to build up a sect—and yet, what boots it all? It is far better to have brought one stray sheep back to the Shepherd's fold—to have turned the footsteps of one prodigal homewards to his Father—to have poured light and gladness upon the path of one sin-darkened wanderer. The doctrines of men are fallible—opinions may be erroneous—but the spirit of religion, the spirit of Christianity can never be wrong, will never lead us astray. On the rock of truth would I stand—and though every device of men went down before the sweep of desolation, yet would I *stand*, holding the banner of Christ aloft, shouting "salvation!" over the stormy waters, and defying every billow that dashed and foamed against its adamantine foundations!

Brethren, let practical religion be the object for which we strive—the principle acting within us. Let the possession of love to God, and love to men, be our aim And when we practice according to the Gospel, we shall see no decline, no coldness among us. We shall see temples on every side, and crowds of worshipers thronging through their portals. "*Salvation!*" "*Salvation!*" will burst from every lip, and joy, and gladness, and songs of praises will be felt and heard through out all the extent of this broad and goodly land.

And permit me in closing, to say, that I think it needs no prophet's tongue to tell, that when this spirit attains among all Christians, the authority of creeds and the domination of sectarism, will be broken and thrust by. There may never be a perfect agreement of opinion, but there will be mildness, tolerance, and love. While the stake of the martyr, and the prisoner's chains, will be looked upon as wonders in the history of man—also all religious persecution will be remembered as a thing of horror. Then will the Gentiles come in—then will unbelievers turn to the truth, and all men will see a loveliness in the Gospel. Then will the time of its triumph have arrived, and the shouts of regenerated nations, will go up like the voice of many waters, and the voice of mighty thunderings—"Alleluia, for the Lord God omnipotent reigneth!" E. H. C.

A PLAN TO REVIVE SOCIETIES.

After conversing with several lay and ministering brethren on the subject, I am induced to submit the following plan to the general consideration of our brethren, preparatory to any action upon it in our associated bodies.

It is well known that, within several years past, societies of Universalists have been formed in various places, which, after a time, ceased to have preaching, and finally ceased to represent themselves in their several associations, or even to be known as having existed, except in old files of our periodicals. They have thus remained until the present time—unknown, if not unknowing. It is believed that, in many cases, where two societies existed, there are yet materials enough left to form one good society, could but those persons become acquainted with each other, and their "first love" be revived within them. In other cases, the dormant society, even, is strong enough to be a good, large society, could the members, by any means, be awaked to their duty and interests. At all events, information of their condition and numbers—their wishes and ability in regard to sustaining stated or occasional preaching—is very desirable to the yet surviving members of their respective associations. And this information can be obtained by some plan like the following, which I will propose in substance, to the Central Association, at its next session, for its adoption. Brethren in other Associations, who agree with me in opinion and feeling, will, I think, render a service to the cause of God's impartial grace, by bringing up a similar plan for adoption in their respective associations.

1. That a committee of three or five brethren be appointed, with power to raise the necessary funds, and to employ one or more preachers to visit every society in the bounds of the Association that has not stated preaching, and to preach to them a Sunday, inquire into their condition, location, numbers, their desire for stated or occasional preaching—ability and convenience for having the same, and such other matters as the Committee may deem it useful to know—to advise with, and instruct them in such measures as may seem to be required for their prosperity and well-being—and to report the whole to the Chairman of the Committee, at the earliest day.

2. That a collection be taken up in the forenoon of the last day of the Association, to raise the necessary funds, (where the collection in the afternoon is needed to defray the expences of the *visiting* ministering brethren from beyond the bounds of the Association,) and also, that collections be taken up by these destitute societies, at the close of their services, and that all be paid over to the Chairman of the Committee, for the purpose of carrying the measure into effect.

3. That after this visitation has been performed, and the results made known to the Chairman of the Committee, he shall call a meeting of the Committee, to consult thereon, and see if some plan may not be devised by which those societies desiring preaching, may be revived—whether two or more feeble societies in the same vicinity, may not be united into one, by making known to all the condition of each one of them; and in all such cases, let the Committee again engage one or more preachers to visit each such society, preach with them another Sunday, (taking up a collection,) and communicate to them the views of the Committee, etc. After which he shall pay over, and report to the Chairman, as before.

4. If on the second visit, he finds that a union of two or more societies can be effected—or the society be revived alone—let a day be appointed for doing it, and suitable measures be taken—and after it is done, let the fact, together with the condition, wishes, and prospects of the society be reported to the Chairman of the Committee, as before.

5. Let the Committee make a detailed report of all their proceedings to the next Association, and another collection be taken up, (if necessary,) to defray all the expences they have incurred in the performance of their duties, and to compensate them for the day spent at the meeting of the Committee, aforenamed.

In this way, at least much valuable and necessary information will be obtained by the Associafion and these societies—the preacher acting as an officer of the committee, will feel less delicacy, and be able to do more in the way of instructing the society, gathering information from them, and taking up the collection to defray the expences of the Committee—and, I do believe, that these dormant societies, by finding themselves thus cared for, and with the aid of the information they will receive by these means, will, in many cases, be encouraged to "arise, and shine," believing that the day is at hand, and the night is nearly over and gone. At all events, it can do no harm—the expence is but trifling—and the prospect of some good is great. If, however, any brother can devise a better or more feasible plan to remedy the lethargy that has crept over many of our friends, no one will be more ready to drop this plan, and adopt that, than A. B. G.

DUELLING.

It is no longer pretended, or supposed, that duelling is in any respect compatible with Christianity. And it is equally inconsistent with civilization, and mental and social refinement. With those claiming the highest place, in a highly cultivated community, and in a Christian land, both these considerations should have their full share of influence. But as the duellist can scarcely be supposed to respect the institutions of religion, it is more probable, that the discovery that his principles are not even the mask of refinement, will correct his practice—lest he should be thought vulgar, or even superstitious.

The origin of single combat, or duelling, is found in the superstitions of some ancient nations; who in order to detect the criminal in certain dubious cases, resorted to various expedients—long since exploded by all enlightened jurists. One of these extraordinary methods, was to cast the accuser and the accused into water—when he who sank was considered innocent, as it was presumed that nothing but diabolical agency, and of course guilt, could sustain him at the surface. This was a favorite method of trying witches, in the times and places where witches were.

Another process, was plunging the arm into boiling water, or oil—the evidence of guilt being supposed to consist in the fact of burning, or rather scalding the part immersed. Walking barefooted among red-hot ploughshares, or through burning coals, constituted other modifications of this singular system But unfortunately these various experiments appear rather to have tested the skill and address of the parties, in devising and applying expedients for evading or neutralizing all probable consequences; rather than means of detecting the guilty, or discovering the innocent.

The trial by *single combat*, is an appendage of the same system; and was instituted for the same purposes. It differed from modern duelling in nothing, save that it was not always directly sought by the parties—was imposed by authority, and decided in the most public manner.

As superstition encroached upon Christianity, and almost entirely assumed its place—when human justice was often compromised by the preponderance of lawless power, and merely secular tribunals were the sport of the most corrupting influences—when the church furnished the only hope of protection for the oppressed, and when its determinations were final; in its weakness, it adopted and too frequently enforced all the methods of trial here enumerated. The parties, usually after several days fasting, partook of the eucharist, or Lord's supper, and then under the eye of the prescribed judges proceeded to the trial. When the nature of the form consistently admitted, the cathedral or church was the place—but in other cases, the open field was the theatre of these revolting conflicts. They were denominated "trial by the judgment of God,"—might be claimed as a right, or imposed by the authority of the church.

So long as the public mind was in a situation to sustain any of these usages, with a view to ascertain the right, or approve the innocence of an individual, there is at least an apology for their existence and observance, however painful and revolting the superstition in which they were founded. But when more enlarged and correct views expunged them from the catalogue of equitable and Christian institutions; and when certainly none of the original reasons for resorting to their use can exist in a Christian or civilized community, it is surprising that the most abhorrent in all its bearings should still be retained.

We certainly would excuse the church from all other interference in the matter of duels, except that of protesting long and loud against them,—and using every argument, and every rational inducement to convince the world of their degrading and demoralizing character. But so long as we must have them—so long as angry man must be appeased with blood, let the practice of stealing from the public eye, and perpetrating the fatal deed while reason is dethroned by passion, be authoritatively and effectually prevented. Let the parties have time to cool—time for deliberate and sober reflection—time to think of their families, their friends—of the duties they owe to these, to their country, to the dignity of human nature, to the laws of society and of God. And if in view of all these considerations they must appeal to mortal combat—then bring them forth as gladiators to be gazed upon in mockery, or to feel the execrations which are uttered around a gibbet.

Let these things be done, and duelling will soon become matter of mere history.—But we may look in vain for so desirable a result, while the *honorable* approve, while *fashion* sanctions, and while even *ladies* can smile upon this national sin—this moral abomination.

S. T. S.

"THE PRO AND CON OF UNIVERSALISM,

Both as to its doctrines and moral bearings, in a series of original articles. By GEORGE ROGERS. In three volumes."

This is the singular but correct title of a duodecimo work, now being published in Cincinnati, Ohio, by its author—four numbers of which have already been issued, each containing 24 pages. The whole work will be completed in two series of 16 numbers each, making three volumes of 256 pages each, at *one dollar* for each series, or two dollars for the entire work. To complete the details relating to a bargain, I would say, that the work is handsomely printed with good type and on fair paper; so that when completed, and neatly bound, it will form a very handsome addition to a library. It is intended to issue it semi-monthly; but the "hard times" have caused some delays. Now for the matter of the work.

First we have "Alice Sherwood," a most interesting tale—located in the beautiful valley of Shesheq—ah—stop!—"*Universalia*," on the banks of "the beautiful daughter of the Otsego lake"—the Susquehanna. The characters, we are told, are all real personages—some of whom I could not but recognize—as are also the events. The meeting of the Susquehanna Association is described—but let every one read for himself, that can procure the work. Then follows the "argument" in favor of Universalism, "from the attributes of God," "thoughts on the law of God," and the "argument from the relations of God to man." Thus far, the numbers received. After various other sound and well discussed arguments, interesting tales, and anecdotes of actual occurrence, we are promised the author's travels in some fourteen or sixteen States and Territories of the Union, and a Memoir of his life—all of which can not fail to be highly interesting to the reader. For not only has Br. Rogers' life and ministry been singularly eventful, but he has a very happy knack in relating his adventures—a quaint humorous style in relating its annoyances and disagreeable occurrences, and a felicitous mode of making every thing shed light on the bearings of the great doctrine of universal grace, or of Partialism, as the case may be. As there is an anxiety to get rid of foreign small bills, I would advise all who can afford it, to hunt up a good bank note, (and Ohio money is surely current in Cincinnati,) and send it on to Br. Rogers. Even if it was as good as old gold, they will get the full value of their money in return.

***Subscriptions will be received at this office.

☞Br. Rogers—Send the Pro and Con to Porteus Morgan, Remsen, Oneida county; Avery M. Backus, West Winfield, Herkimer county; Rev. W. M. Delong, Lebanon, Madison county; Torry Luce, Hartwick, Otsego county, New-York; and Lysander Gilmore, Jamestown, Grant county, Wisconsin Territory, and charge Grosh and Hutchinson $1 for each. Also, send to Jesse Richards, Binghampton, Broome county, N. Y. Some of the above names have been forwarded before, but lest you did not see the notice, we send them again. A. B. G.

A SCATTERING SUBSCRIBER.

The Postmaster at Quincy, Ills. writes us that Earl Pierce, formerly of that place, who owes us $5., has run away. Should any of our agents learn his stopping place will they please take measures to collect the amount?

Br. Holmes of Silver Creek is informed that the remittance has not been received.

Br. Bazin—Send Expositor to Richard W. Gorton, Sherburne, and Rev. J. T. Goodrich, Oxford, both of Chenango county, N. Y. Credit the latter $2 and charge G. and H.

Br. Tompkins—Send Repository to Mrs. Rudd, Champion South Road, Jefferson county, and charge G. and H.

Also, credit R. E. Roberts, Detroit Mich., $2 and charge G. and H.

RELIGIOUS NOTICES.

There will be preaching on the 1st Sunday in April, by Br. C. B. BROWN, at the Court-house in Pulaski.

There will be preaching on the 2d Sunday, by Br. HAYWARD, at Hallsville—Br. C. B. BROWN, at Binghampton—Br. WAGGONER, at Salisbury Centre, at Esq. Snell's, in the evening—Br. C. B. BROWN, at Onondaga South Hollow, and on the 2d Sunday in each month, during the year.

Br. E. E. GUILD will preach at Harpersfield, on Sunday, April 8, at 11, A. M., and in the Stone Schoolhouse, between Hobart and Harpersfield, in the evening—at the School-house near Stoddard Stephens,' in Harpersfield, on Wednesday evening, 11th—at the Southern Church, in South Worcester, on Sunday, 15th, at 11 o'clock—at the School-house near Peter Hanson's, in Meredith, on Friday evening, 20th—at Colliersville, on Sunday, 22d, at 11 o'clock—at Jacksonborough, on Sunday, 29th, at 10 o'clock—and at the Academy in Worcester, at 3 o'clock—and at Richmondville, on Sunday, May 6, at 11 o'clock.

☞Union please copy.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

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POETRY.

For the Magazine and Advocate.

WINTER AND DEATH.

BY MRS Z. PORTER.

From death, "the great teacher," that monarch uncouth,
What solemn instructions are given!
Of him I'll take lessons in wisdom and truth,
And bow to my Father in heaven.

When Winter's drear curtains encompass with gloom
The scen'ry of nature around—
My spirit would turn to the cold, dusky tomb,
Where silence its dwellers surrounds.

When wild winds come sighing and moaning along,
And nature seems mourning her dead—
When reft are the forests of verdure and song,
And all their rich beauties are fled.—

My spirit would visit the moss-covered stone,
The mound, and the hallowed bed,
The asylum of sorrow—there, silent and lone,
Retire and converse with the dead.

When spirits seem whispering low in the blast,
Remembrances throng to the heart—
Sad records come borne on the wings of the past,
And dark are the truths they impart.

I turn where in durance the subjects of hope,
Are bound till the bright morn shall come,
When the voice of their Saviour, their prison shall ope,
And summons his ransom'd ones home.

O land of forgetfulness! land of repose,
Where beggars and kings are allied!—
Neither honor, nor fame, nor distinction it knows—
Vain boaster, where now is thy pride?

Henderson, 1838.

EXCITEMENTS IN RELIGION.

Christian brethren, we hear much, in these days, about excitement. Why, every prayer—of a Christian at once perfectly rational, and perfectly devoted—every prayer is an excitement; and every religious service, every sermon, is an excitement as great as he can well bear; and every day's toil of virtue, and contemplation of piety, is a great and glorious excitement. Excitements! Is a man never to be moved by his religion but when some flood of emotion is sweeping through society—when agitation and disorder and confusion are on every side of him? Is it only when the tenor of quiet life, the pursuits of industry, the pleasures of relaxation, are all broken up, that he is to feel the power of religion? I do not say that this is any body's theory; but if this is the fact which results from any form of religious teaching, then I ask, for what end was the whole tenor of life—for what end was the pursuits of industry and the pleasures of society ordained? For what was the whole trial of life—so exquisitely moral, so powerfully spiritual—for what was it appointed, if the seasons for obtaining religious impressions are to be ordered by human interference, that they come only in idleness, disorder, and a derangement of the whole system of life? Excitements in religion! Are they to be things occasional, and separated by the distance of years? Is a man to be excited about religion, only in a certain month, or in the Winter; and when that month, or that Winter is past—yes, when all nature is bursting into life, and beauty, and songs of praise—is the religious feeling of the people to be declining into worse than wintry coldness and death? Is this religion?—the religion whose path shineth brighter and brighter to the perfect day?

Let us have excitemets in religion—but then let them be such as may be daily renewed, as never need to die away. Any excitement in society that can bear this character, I would heartily go along with. The Christian religion, I am sure, was designed powerfully to excite us; nothing on earth so much—nothing in heaven more. It was designed to arouse our whole nature, to enrapture our whole affection, to kindle in us a flame of devotion, to transport with the hope and foretaste of heaven. But its excitements, if they be like those that appeared in the great Teacher, are to be deep, sober, strong, and habitual. Such excitements may God ever grant us; not periodical but perpetual; not transient but enduring; not for times and seasons only, but for life; not for life only, but for eternity!—*Dewey.*

Sin is never at a stay; if we do not retract from it, we shall advance in it; and the further on we go, the more we have to come back.—*Barrow.*

No man will take counsel, but every man will take money; therefore money is better than counsel.—*Swift.*

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Quincy, John P. Robbins
Roscoe, Clark Bliss
Stevenson, W Carr
Sangamon, F. Darrell
Table Grove, J. Harris
Vermillionville, W. R. Coon

INDIANA.

Allensville, Dr P. S. Sage
Columbo, Z. French
Fort Wayne, I. Slater
Greenville, D P. Porter, P M
Home, J. Larimore
Leavenworth, Rev E. B. Mann
Laporte, J S. Chapman
Lima, J C. Kinney
Madison, N Lodge
New-Harmony, O. D. Chaffee
Valparaiso, W C. Talcott
West Point, W. M. Porter.

MISSOURI.

Boonville, B. F. Hikcox

SOUTH CAROLINA.

Buckshead, A. Feaster
Double Branches, Rev A. Fuller
Lexington, Dr J. H. Souter

VIRGINIA

Carlton's Store, J Bagsley
Elizabethtown, Rev. E. R Crocker
Grave Creek, W. Baldwin
Kanawha, G. H. Patrick
Matthews, C. H., E. Barnum
Norfolk, M. Bonny
Richmond, M. L. Cary

KENTUCKY.

Louisville, G. Chapin
Flat Rock, J. Wilson
Simpsonville, W. Welch

NEW-HAMPSHIRE.

Claremont, H. R. Nye
North Wolfeboro', J F. Desmasea
Portsmouth, Rev M. Ballou
South Lyndeboro,' Rev. C. S. Hussey
Washington, Rev S. Laws
Westmoreland, T. Skinner

PENNSYLVANIA.

Athens, Z. Flower
Beaver, Ovid Pinney
Bethany, A. Swart
Brooklyn, Col. F. Baily, Rev T. S. Bartholemew
Coffee Creek, S. Dutton, Esq
Cussewaga, R. Temple
East Hempfield, Rev J. Myers
Erie, R. Cochran, P M
Friendsville, C. Leet, P M
Great Bend, S. Hatch
Hamlinton, E. H. Webster
Harmonsburg, B. Skiff
Harbor Creek, John Dodge
Hollidaysburg, J. G. Comstock
Knoxville, A. Knox
Little Meadow, D Barney, P M
Marietta, Hon. J. Grosh
Meadville, J. Hastings
Mead's Creek, George Patchan
Montrose, S. Gregory
Mt. Pleasant, T. Wheeler
New Milford, B. H. Foot
North East, S. Averil
Northville, H. Baker
Oil Creek, H. Goodrich
Penn Line, L. Wright
Philadelphia, Revs A. C. Thomas, S. W. Fuller
Pittsburg, Davis and Chappel
Prompton, E. Jenkins, P M, Rev S. P. Landers
Reading, Rev J. Perry
Shoshequin, J. Kingsbury, P M
Smithport, W. Smith
Sugar Creek, S. Crouch
Sullivan, A. D. Fortes
Williamsville, E. M. Howard

To be Continued

MARRIAGES.

March 1st, by Rev. C. S. Brown, Mr. Daniel M. Covey, to Miss Marantha Baker, both of Triangle. Also; Mr. John Houghtailing, to Miss Sarah Juliette Covey.

In Frankfort, on the 22d inst., by Rev. Mr. Rogers, Mr. Amos H. Thomas, to Miss Mary A. Gates, both of this city.

In Fort Plain, January 24th, by Rev. H. Lyon, Mr. James C. Adams, to Miss Mary Ann Fox, all of Fort Plain.

In Palatine, March 7th, by the same, Mr. Reuben W. Sanborn to Miss Maria Pealer, both of Palatine.

At Ford'sbush, March 15th, by the same, Mr. Jacob Bush, of Minden, to Miss Angeline Davis, of the former place.

In Canton, by L. Buck, Esq., Mr. Ambrose Wilson, to Miss Julia Hill, both of that place.

In Harford, January 31st, by Rev. S. Barnes, Mr. Oren Ellis, of Bath, to Miss Sarah Bowley, of Dryden.

In Onondaga, March 11th, by the same, Mr. James Louw, of Locke, to Miss Elizabeth Rowland, of the former place.

In Boylston, March 12th, by Rev. W. Sias, Mr. Hosea Ballou, to Miss Mary Ethridge, both of Bolyston.

March 2d, by the same, Mr. Seth West, of Smithville, to Miss Elizabeth Houghtailing, of Greene.

January 15th, by Rev. W. M. Delong, Mr. Murville C. Shapley, to Mis Jane Simmons, all of Lebanon.

January 1st, by T. Wheeler, Esq., Mr. Albert J. Barrows, to Miss Christiana Simpson, both of Preston, Wayne county, Pa.

February 11th, by the same, Mr. Peter S. Foster, of Carbondale, Luzerne county, to Miss Catharine Armeter, of Mount Pleasant, Wayne county, Pa.

DEATHS.

In Fulton, Oswego county, on the 5th inst., Mrs. Abagail, consort of Capt. Eber Hubbard, aged 58 years.

Although Mrs. H. never made a public profession of religion, by attaching herself to any Christian Church; she enjoyed the hopes of the Gospel. Her life was one of unexampled mildness and benevolence. She was an affectionate wife, tender mother, and kind neighbor. She bore the pains and privations of a protracted illness with almost unparalelled fortitude; and when death apparently drew near, she not only submitted with resignation, but even desired the hour of dissolution to come. The sympathies of numerous friends, and the consolations of the Gospel, were tendered on the 6th, to the few mourners that reside in this section of the country.

Editors in Vermont and New-Hampshire, will please copy the above.

In Winfield, very suddenly, on March 5th, Eliza, daughter of Avery and Phebe Backus, aged 5 years.—Funeral on the 7th—sermon by the writer.

I saw a flower in beauty crowned
Upon a vernal day,
Its fragrance breathed on all around—
It was the flower of May.
I looked again: The parent stem
Alone, then met my eye;
The flower was in a brighter realm,
Where flowers can never die. T. J. S.

In Auburn, March 13th, of inflammation in the bowels, Mr. John G. Standart, aged 28 years. In the morning of his days he was cut down by an illness of thirteen hours duration. His death, from its suddenness and from the respect felt for him, excited much sensation. He was a believer in the Resitution, and died universally lamented, especially by the poor of this village. May his widow, parents and relatives, find consolation in the Gospel.

Suddenly, in Butternuts, on the 15th ult., Mrs. Nancy Washbon, wife of Mr. Zeba Washbon

In Leyden, February 9th, of a bilious complaint, Joel Jenks, aged 77 years, funeral on the 10th—sermon by J. A. A.

THE MAGAZINE AND ADVOCATE

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By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, APRIL 6, 1838. NUMBER 14.

For the Magazine and Advocate.

A VOICE TO YOUNG LADIES.

CHAPTER VI.

BY REV. J. M. AUSTIN.

DRESS.

It would appear from the admonitions of the Apostles Paul and Peter,* that the ladies, in their day, were in the habit of arraying and ornamenting their persons, in a manner which these teachers deemed rather indecorous. As the precautions of the apostles, upon this subject, were not extended to men, it is supposed that females in ancient times, were more given to excess in dress, than the other sex. And it is sometimes thought that these distinctive characteristics of the sexes, continue to the present day. Without pretending to decide upon this point, I must be permitted to say, that the time, attention, and expense, bestowed on dress, by many females, gives no inconsiderable strength to the above supposition. But allowing it to be true, that females are more inclined to excess in dress than men, the cause I suppose to exist, not so much in any greater degree of inherent vanity or love of display, as in the disparity in their condition and occupations. Men are engaged, the greater proportion of the time, in the business transactions, the stirring scenes of public life; and their minds being thus absorbed, are not so liable to give much importance to the trivial subject of dress. But females, being debarred, to a great extent, by the usages of society, from participating in those busy affairs that are of a public character, are thrown upon the immediate resources of the imagination, to supply this deficiency. And, moreover, believing their prosperity depends much upon their exterior appearance, they have been compelled, as it were, to allow dress to form an important item in their occupation and their thoughts.

That due attention should be given to dress by females, and that, in this manner, by a judicious display of correct taste, they can improve their appearance and personal attractions, is indisputably true. But ladies should know, if they are not already aware of it, that there is such a thing as *intemperance in dress!*—that, like every other blessing of Providence, when dress is indulged in to excess, when the love of it degenerates into a passion, it becomes an evil, entailing misfortune and wretchedness. Excess is intemperance. And that ladies sometimes dress to excess, can not be doubted by those who are blessed with sight.

Many evils arise from an excessive love of dress. It absorbs the mind to the neglect of useful avocations. Young ladies would do well to remember that they were not created solely to dress and adorn their persons. There are duties, ardent, responsible duties, which will devolve upon them in the several stations and relationships they will be called to occupy. To be enabled to discharge them faithfully, it is necessary that you should bestow much study, reflection, and forethought upon them. But how can this be done, when the attention is wholly absorbed by dress? The young lady who is wholly intent on adorning her person, is very liable to neglect the more important work of cultivating the mind. It may be noticed, as a general rule, that such ladies think little, and care less, about mental improvement—so that while without, all may be dazzling and perfect, within there is nought but a moral and mental waste, where lurks many an insidious foe to happiness.

*1 Tim. ii: 9; 1 Pet. iii: 3, 4.

An excessive love for dress, leads to extravagance in other respects. The lady who deems it an object of the highest importance to float upon the very crest of the ebbing and flowing tide of fashion in dress, will imagine it essentially necessary that an equal style should be observed in all that pertains to her. If she enters the marriage state, houses, and furniture, and equipage, must correspond with dress, and she plunges into needless expenditures, which often end in ruin. How many who have started in life with the fairest prospects, have speedily been brought to bankruptcy and poverty, by an inordinate love of display!

An intemperate attachment to dress, is destructive to health, as it invariably leads to a mode of dress, directly at war with the construction and wants of the human body. It is a fact no less shocking than true, that *thousands* of females in the United States, are annually hurried to an early grave, solely by those torturous improprieties in dress, which are dictated by fashion. Every well informed physician will bear witness to the correctness of this declaration. It is truly surprizing that young ladies who possess the ordinary powers of reflection granted to rational beings, will deliberately persevere, in face of the startling, horrid array of facts before them, and contrary to the admonitions of the enlightened, the wise, and the prudent, in dressing in such a manner as to undermine the most vigorous constitutions, induce painful diseases, and hasten premature death! There is an infatuation in regard to this evil, that is wholly unaccountable.* If young ladies will not listen to the advice of friends, or the warning of physicians, I beg them to open an ear to that sepulchral voice which comes up from myriads of "the early dead," who have been consigned to the cold grave, by their miserable slavery to the cruelties of fashion! The weekly bills of mortality throughout our country, display a record of the dissolution of multitudes of young and lovely beings, from diseases induced by improper dress, that should strike terror to those whose practice is bringing them to the same fate. It is melancholy to reflect how many who peruse these lines, will continue, for the sake of dressing themselves in conformity to the arbitrary laws of fashion, to brave the frightful catalogue of diseases, until death stares them in the face, and opens his icy arms to receive them in his embrace! Allow me to ask the young lady whose eye is now resting here—are you one of this number? I trust not. It would be too much like arraying yourself in bridal robes to go down to the company of the dead! If you must injure your health—if you must bring on death in the prime of life, I pray you do it in some *good* cause—in the cause of love, humanity, and duty—in a cause upon which you can look back with satisfaction, even in the struggles of death. Be entreated not to court the embraces of the "king of terrors," by a course so nearly suicidal as that which I am condemning! Do I magnify the danger? Ask your physician—ask the learned physiologist—ask the dying—ask the dead!

Not the least surprizing thing in relation to this evil, is, that so many parents should look calmly on and behold their daughters committing this self-murder, without taking any decisive measures to prevent—yea, perhaps approving of it. Mothers often exhibit an ignorance, a carelessness, a fatuity, in this respect, that excites the astonishment and sorrow of the reflecting. They have a duty to discharge, regarding the dress of their daughters, which they can not neglect without incurring deep guilt. How many mothers, when it is too late, when insidious disease is laying its palsying hand upon the life-springs of beloved daughters, would sacrifice the wealth of the Indies, could they but recall them to the days of childhood, and restore that health which has been destroyed by their infatuated blindness!

*The reader can not mistake the evil to which I refer, viz., *tight lacing*.

An inordinate love of dress, involves its victims in a servile bondage to the caprice of others. For whom do they dress?—for whom do they expend time and money, and invite the approach of poverty and disease? Not for themselves, surely—for when they are in retirement, all finery is laid aside.* No—they dress for others alone—for the public gaze—for the eyes of the multitude. They appear to feel bound by the most imperious necessity, to sacrifice ease and comfort, and exert all their art to attract the attention of the throng. And in the fulfilment of this supposed obligation, they will exhibit an assiduity, a perseverance, which is unfortunately wanting in the discharge of all the worthy and useful duties of life! Is not this a state of dishonorable slavery to the whims of the thoughtless? There is an anecdote so appropriate to this point, that I can not forbear relating it. "A priest of China sedulously followed a splendidly dressed mandarin through the streets, bowing and thanking him for his kindness. Enraged at his pertinacity, the mandarin demanded what he meant? 'To thank you for the use of your rich dress and jewels,' was the calm reply. 'Why,' said the astonished mandarin, 'I never loaned them to you.' 'No,' said the priest, 'but you have allowed me to *look* at them, which is all the enjoyment you can derive from them, except, perhaps, the pleasure of takidg care of them, and that is a pleasure I do not covet.'"

"But should we not follow the fashions of the day," exclaims the fair reader. Most certainly, so far as those fashions comport with good taste, modesty, economy, and health. But when they violate either of these requisites to female attractions and usefulness, they should be rejected as decidedly as other practices of an immoral and unhealthful character! What is fashion in dress, and whence does it emanate? It is the vitiated taste of a few of the unprincipled dress-makers in France, who give it all its fluctuations and extravagance, solely to fill their coffers. Are American ladies generally aware, that in this respect they have, to a great extent, become the dupes of Parisian dress-makers and milliners? The prints and patterns which they despatch to this country, are not copied from the dress of ladies of high standing and good taste. They are devised by French mantua-makers, and sent to America for the purpose of keeping open here a market for their second-hand laces and cast-off tawdry.—These assertions are perfectly well founded. Mrs. Willard, a celebrated American lady, who travelled a few years since in France, describing in her Foreign Journal, a well dressed French woman, who was ridiculing the "prints" prepared to be sent to this country, exclaims, "A thought struck me at that moment, which made me half weep.

*It would be well for young men to know, that not a few of those ladies who run to the greatest excess in their dress for public show, are the most slatternly and careles when in seclusion. To test the correctness of this remark, call upon them in some hour when they do not expect company, and a moment's contemplation will show, that *display*, and not neatness, is their ruling passion.

These figures, said I to myself, thus ridiculed by those who understand dress in perfection—by which the very milliners of Paris, who send them abroad, would not, for the sake of good taste, (modesty out of the question,) dress themselves—these are the very patterns by which my young and lovely countrywomen are making themselves up—the idols to which they sometimes sacrifice decency and propriety!" It is earnestly hoped that this deeply humiliating statement will have an influence to dampen the ardor of many of our ladies, in servilely imitating those foreign prints, with which our fashionable emporiums abound.

Could those young ladies who imitate every extravagance in fashion, but be aware how ridiculous and repulsive they frequently make themselves appear to the eyes of those persons whose regard they would win, how differently would they conduct.

"O wad some power the giftie gie us,
To see oursels as *others* see us,
It wad frae monie a blunder free us,
And foolish notion."

The most abandoned of the female sex, can and do flaunt in attire as gay and fashionable, as the respectable. Hence, young ladies can not be too often reminded, that dress is a worthless foundation upon which to base their claims to the respect and affection of gentlemen. Who, in these days, ever thinks of judging of the character of a lady by the fashion of her habiliments? It would be as uncertain a criterion as the color of her eye, or the height of her stature. By this criterion, the virtuous and the vicious can not be distinguished; and if there was no other badge of excellency, all would be upon the same level! Discreet and sensible young men never fall in love with dress—it has little or no influence in guiding their affections. They do not look to the outward attire—which alike covers the good and the evil—to discover the excellences of a lady, but to the intrinsic moral and intellectual worth of the wearer. A well cultivated mind, a sweet, gentle disposition, with a plain, simple garb, possess far more powerful attractions, than an ignorant mind and a perverse disposition, arrayed in all the finery that ever was invented by that most fertile in expedients of all human soils, the imagination of a dressmaker. Never, therefore, dress with the expectation of being esteemed by community, or loved by any, on account of the texture, shape, color, or expense of your attire. All anticipations of this character, can be entertained but to end in disappointment and chagrin.

I would, by no means, influence young ladies to be negligent or indifferent in regard to dress—I would have them bestow upon it all the attention it properly deserves. It is the *excess*, the *intemperance* in dress, and a servile bondage to the caprices of fashion, against which I would caution you. And I again warn you that you can not be too particular in so dressing as not to injure health. You should remember that you have lungs, and that to insure health, the chest must be permitted to expand without opposition, that the lungs may have free and full play. If you dress in such manner as to prevent the expansion of the chest and the full inflation of the lungs, unavoidable disease ensues, and early death follows. Mothers should understand these facts, and should bear them in mind when superintending the attiring of their daughters.

Let your dress always comport with neatness, propriety, and economy. Never swerve from the dictates of these standards. *Neatness* will prevent you from arraying yourself in gewgaws and tinsel, and running after all the absurdities of fashion, and will dictate an adaptation of dress to your form, complexion, age, and circumstances. It will allow of no extremes, either in extravagance or oddity. It will teach those who are fair, that "beauty unadorned, is adorned the most," and those who are plain, that simplicity will add far more to their attractions, than gaudy trappings. Dr. Johnson once remarked, that a certain lady was dressed the best of any he had ever seen; for but a moment after having conversed with her, he could not recollect what she had on. That is, she had nothing odd, vain, or unbecoming in her attire. *Propriety* will forbid dressing in any manner that will violate that *modesty* which is the charm of your sex, or following any fashion that will undermine your constitution, or in the least degree injure your health. *Economy* will dictate the necessity of always dressing within your means; and it will also show you the impropriety and deep folly of involving yourself, or any with whom you are connected, in debt, to array your body in useless and silly finery!

THE SUNDAY MAIL;

FOR SUNDAY, APRIL 8, 1838.

LUKE XV: 11-32.

Many have been the applications which have been made of this parable; but, as with my young friends, so with every intelligent and self-determining student of the Scriptures, the first question is this—Upon what occasion, and for what purpose were these words (whatever may be the subject of study) employed at first?

In the first verses of this chapter, will be found a notice of the occasion which called forth this as well as the two preceding parables. The tax-gatherers and foreigners who dwelt among the Jews, were peculiarly obnoxious to this holy people; but it would appear that Jesus did not repulse them, either by his manner or by his religious discourses. Such characters we find almost always among those who thronged to hear Jesus; and that he should permit their attendance, be friendly to them, and even eat with them, seemed to the self-styled orthodox and religious of that day, a very grave objection to his character as a religious Teacher. To some such grumbling objections the Pharisees and scribes were giving utterance when Jesus replied to it in the three parables of "The Lost Sheep," "The Lost Piece of Silver" and "The Prodigal Son."

Few, we presume, need to be informed who the tax-gatherers and heathens, or publicans and sinners, were. The tax-gatherers were those who collected the custom, or tribute assessed upon goods and property throughout the Roman Empire. Every where such officers are unacceptable, but particularly to a subjugated people who pay their taxes to those who oppress them. It was no uncommon thing among the tax-gatherers of the Romans, that justice was violated and extortion practised. To all these causes of dislike add this, that these agents of the Cesars were generally Gentiles, that is, not Jews: the chosen people entertaining feelings of hatred and contempt towards all other nations. This feeling originated the other epithet under consideration—heathens, sinners, or profane—for themselves the Jews regarded as a holy people, and all other nations they regarded as profane. Every foreigner was to them a profane person.

Jesus, in vindicating himself from the aspersion thrown out against him, proceeds to make a supposition which would, in spite of themselves, extract a sentence of self-condemnation from at least all parents among his accusers. The bearing of the story they might not see until they had approved the father and condemned the elder son; but as soon as they reflected on "that to which it tended," they would find that they were, in their feelings, exactly like the elder son whom they had condemned. When this was done the story had served its purpose.

It were not a difficult, and certainly it would be an advantageous exercise, for many of the youthful readers of this paper, to make out occasionly such paraphrases as the following, which is almost *verbatim* from the papers of one of our young friends, who at the time of writing it, had not much exceeded his seventeenth year.

A certain man had two sons. The younger of the two, perhaps impatient of the restraints of home, and proud of his own (supposed) ability to manage his own affairs, requests from their father that he would bestow upon him *now*, that portion of the inheritance which is, one day, to be his. The father indulges him in his request, and he is thus placed in circumstances less favorable to virtuous conduct than is the elder brother, who remains at home under the immediate instruction and guidance of his father. Now considering his youth and less favorable circumstances, you will not be astonished that he should renouce the curb of reason, and run headlong into those delusions which catch the unwary. Accordingly, we soon find this wandering youth in pitiable circumstances, with all the means supplied by his father for his well-doing completely wasted and unavailable. As those among whom he had fixed his residence, and with whom he had wasted his patrimonial inheritance in the thoughtless and unwise pursuit of pleasure, were not any wiser managers of the talents committed to them than himself, his destitution could not be relieved by the companions whom he had chosen. At last to such a degree of distress had the mismanagement of this youth reduced him, that he was glad to accept of the lowest of all servile employments. This was the miserable result of his separation from home and the guardianship of his father—this the dire consequence of becoming

"Lord of himself—that heritage of woe,
That sad possession, which the human breast
But holds, to rob the mind within of rest."

So craving was his hunger, and so destitute of means and of friends was this self-guided youth, that he was desirous and just upon the point of satisfying his cravings with the offal that the swine were eating, when his better judgment prevailed over a sense of shame, unwillingness to return, and every other consideration, and, together with a recollection of the better fare of every one in his father's service, enabled him to form the resolution of returning to his father.

What feelings of shame and remorse must have been the companions of his homeward journey! But then he has formed the determination to confess his follies and transgressions freely unto his father, and meekly to bear his ejection from the family he has disgraced, and his being ranked with the hired servants. Now if he succeeds in making this acknowledgment of the wrong he has done—if he only makes such a confession as he has purposed in his heart—and if he only maintains this submissive spirit, whatever may be his reception—he will at least have unloaded his bosom of a weight of guilt that is preying upon it—he will, in a great degree, be restored to peace and tranquillity, and he will have a claim to magnanimity of character.

But what do you suppose must have been the additional felicity of his lot when he perceives, while yet a good way off, his father coming to meet him, and finds himself clasped affectionately to the paternal bosom, which is overflowing with forgiveness and with joy? How much augmented must be his love of that father?—how much strengthened his resolutions to abide in his service! He makes confession of all his turpitude, and beholds in his father no angry glance—but an increasing tenderness, a yearning of affection towards him, pity for his sufferings, and joy that, in spite of all the delusions of folly, his son is now returned to the paths of wisdom and peace. The first transports of joy being over, a magnificent *fete* is arranged for the evening, when, as is customary among yourselves, hired musicians and dancers were engaged, the best calf was killed, the best robes were put upon the returned wanderer, and every demonstration of joy was made which is usual upon the most festive occasions.

At the wanderer's return, his elder brother was abroad in the fields at his labor. When returning at even-tide, the festivities had already commenced—the musicians and dancers had collected and were making merry while supper was being prepared. This strange noise excited his curiosity, and from one of the servants he inquired what all this meant. He was informed of his brother's

return and of the joy of his father. How different the feelings of the brother from those of the father! "he was angry and would not go in." With much condescension his father, being informed of his uneasiness, goes forth to entreat and pacify him. The elder son contrasts his constant service with the foolish career of his brother, and reflects upon his father for manifesting more kindness towards the son who had disgraced him, than he had ever done towards himself in all the years he had lived beside him and served him. This unbecoming spirit and language the father overlooks, and with calmness and gentleness reminds his son that he is every day receiving tokens of his father's kindness, and every day sharing in all the comforts and enjoyments of his father's house. Far otherwise had it been with his younger, his foolish, but now his penitent son: for almost against hope, yea, as it were from the dead, he had been restored to a father's love and to a sense of duty. Therefore, says his father, it is surely not unbeseeming to rejoice upon so important and joyful an occasion.

To you, said Jesus, who object and are offended at my reception of strangers—of these Roman officers and citizens—at my addressing my religious instructions and admonitions to them as well as to you who call yourselves God's chosen and peculiar people, this apologue has a useful application. To such of you as with a good and honest heart, are ready to make it, I leave it with sincere wishes for its beneficial operation.

We said that we had made the above paraphrase almost *verbatim* from one which we found among the mass of papers which our friend has entitled his "Sunday Mail." It is not, however, a close copy, for in making such we should have been endorsing an error which we think the paraphrast has got into. He endeavors as you may observe in the very commencement of the paraphrase, to make the *supposed case* and the *real case*, or the story of the younger son and the circumstances of the Gentile world, run exactly parallel. He endeavors to make out a correspondence or resemblance in *every* respect between the younger son and the Gentiles. But this exact correspondence between the parable and what it is intended to illustrate, we can not always find, nor is it wise to look for it. And in following it out our young friend has lost sight of the main design; at least involved himself in difficulty in making this main design appear at the last. We have, therefore, to avoid this too common error, varied from our original and omitted some fancied resemblances. This parable has frequently suffered in the same way from older expositors.

The spirit of the elder brother is not yet extinct. Even at the present day it is too prevalent. Reluctantly are the arms of forgiveness and the means of doing better, opened to him who has been unwise or criminal. The prevailing spirit of society is to mark *indelibly* every transgressor—ever to remember a stain; and the effect of this conduct is to render the once fallen hopeless, and to make the guilty still plunge deeper and deeper in guilt. Nor are there wanting, in this day, those who would shut the gates of Heavenly mercy against "one half the world." Our legislation, our social intercourse and our theology, would, therefore, all of them be improved by an abstraction of the one spirit, and an infusion into them of the other. *Unless we rise from the meditation of this parable with the spirit of the elder brother somewhat mortified within us, and that of the father somewhat corroborated, we may fear that our study has been profitless and in vain.* P. P.

Brilliant Spirits.—It is a strange thing, but so it is, that very brilliant spirits are almost always the result of mental suffering, like the fever produced by a wound. I some times doubt tears, I oftener doubt lamentations; but I never yet doubt the existence of that misery which flushes the cheek and kindles the eye, and which makes the lip mock with sparkling words the dark and hidden world within.—*Miss Landon.*

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 20.—Mr. Campbell to Mr. Skinner.

Bethany, Va., March 9th, 1838.

Mr. Skinner:

Sir—Last night yours of the 26th ult. arrived here after the short passage of ten days. As usual you dilate upon my humor. You figure better as a humorist, than as a logician. As I have to do with you in the latter character, and not in the former, you will please excuse my unceremoniousness in returning such compliments. Your style, if not your temper, is indeed improving; but much as I may sympathize with you, neither your prayers for me, nor your great good humor can justify me in witholding a full exposure of your unenviable posture, and the singular imbecility of your present communication. And yet I could wish that its impotency was its most reprehensible attribute; for if I do not greatly err, the sequel will shew that there may be something more discreditable to your cause than a mere failure in the departments of facts, reason and evidence.

2. In the first six paragraphs there are but three assertions worthy of a single remark. You say I do *charge* you with making the Saviour say, "these shall go away into temporal punishment." Certainly I do; for with me every thing is either temporal or eternal as respects duration. Do you now deny this! It is, Sir, the just sentence of your lately admitted doctrine of antithesis. They must go away into either the one or the other. You say not into endless, consequently into ending; not into eternal, but into temporal punishment. So Paul contrasts when he says, "The things that are seen are temporal, but the things unseen are eternal."

3. In your defence of your theory of punishment, of which we shall speak in its proper place, you confound chastisements and punishments, and quote Paul and the Prophets speaking of God's worshipping people, as though what is said of them is true of fallen angels and wicked men. The words "for our profit" with you apply to all wicked angels and men!

4. The third assertion, "In this discussion," you say, I "have attempted to prove endless punishment merely by the force of *aionios*, and can give no other reason under heaven in favor of endless misery." I merely reply that this is a double error in fact—an assertion as baseless and as truthless as your assumption of *post mortem* purgatorial punishment, as detailed in your standard No. for September, 1836, thankfully received here the other day, (of which in its proper place.) With what regard to truth could you say I "have no other reason under heaven in favor of endless misery"? Such is your *finale* of the two first propositions.

5. You then resume the proof of your first affirmative on the third proposition, and continue for nine paragraphs the attempt to repair its breaches. Your efforts on this proposition have sealed your reputation for all your distinguishing excellencies as a controversialist, and more fully show the reasons why your brethren have put you under the saddle in their team. I must therefore request our readers to read over and over your letter, from paragraph 7 to paragraph 15 inclusive, and to ponder diligently what I say upon it.

6. In paragraph 7 you charge me of an *ingenious* and *evasive* course in examining your words indicative of *absolute interminable duration:* for that is the purpose for which you produce them; and yet you do not make a single specification of evasion or ingenuity in the case. I affirm that *time, eternity,* and *duration* are substantive ideas; and that but one of your words is ever found in any book applied to the substantive ideas of time, eternity, or duration. This is evasion! This is ingenuity! And what is your affirmation in the proposition, but *that there is a word in human language that signifies duration without end, never applied to the future punishment of the wicked?* This is your proposition. Well, now, where is the ingenuity and the evasion in affirming and proving that five of your words are never used in the sacred Scriptures in reference to simple duration at all, whether of time or eternity! Is it evasive to keep to the very terms of your proposition! In all logical truth and propriety every word you have adduced is an evasion of your own proposition; for not one of the terms is found in the Bible as an epithet of duration. Again, though you enter upon this subject in a mighty bluster about ingenuity and evasion, and with a threatening aspect, what misapplication, or misstatement, or deception have you adduced? Not one: I say again, not one. You even only attempt it in a single instance, and in that you humble your own understanding to the dust.

7. I said in my last that neither *aptharsia* nor *athanasia* is ever applied to God or angels, heaven or happiness. You add, "I am surprised at your recklessness;" and say, "Had you forgotten that the apostle has said of God, "Who only hath immortality?" If you were, indeed, astonished at my recklessness, I am truly so at your assumed stupidity. Why, Sir, is it possible that you confound a person's possessions with his attributes of character! Is every item of your property an attribute of your character! or is every adjective applicable to you that is applicable to your property! Should I say of you, "that you only have a certain mystery," will that authorize any one to say that I called you a mysterious character, or applied to you the word *mystery!* Do you, Sir, apply the word *earth* to the Lord, because you read "The earth is the Lord's"!!! This is the sum total of all your specifications of evasion, ingenuity, recklessness, etc. etc. etc. on my whole exposure of the sophistry of the proof of your third proposition by a class of words not one of which is ever applied to duration, to heaven, or to happiness, in the sacred Scriptures, and, I believe, in no other volume.

8. But you say I concede "that *five* of them embrace the idea of duration." Why did you not quote my words? I said of the whole six—"One of them excepted, the others never but by *implication* import duration." If you thus pervert my words, I can not wonder at your freedom with the dead apostles. As in some of them is found the idea of corruption, of distance, (as *aperantos,)* of divisibility, and of mortality, so is the idea of duration found in them. These ideas are just as much in these words as duration; and you might as well say that either them or their contraries indicate absolute corruption, distance, divisibility, or mortality, as that they necessarily signify indefinite duration. Even take their negatives in composition, and I ask, can you say immortal, indivisible, uncorrupt, frontierless, or borderless *(aperantos)* duration! There is no affinity or congruity between such epithets and simple duration. Indissoluble, immortal, incorruptible, etc. apply to things that are compound. Our present life is partly animal, intellectual, spiritual. Our nature is now partly corruptible, divisible, and mortal. Hence such compound terms as immortal, incorruptible, indivisible, etc. are applied to a future state.

9. If you, Sir, had looked your dictionary, you would not have asked me, unless for some of your readers, why *aperantos* refers to space and not to time. Recollect, too, that your proposition is to adduce a word *literally* signifying absolute duration, which the Holy Spirit might have applied to the punishment of the wicked had he wished to have communicated such an idea. Well, then, let us try it; for you have proved the proposition and found such a word. These shall go away into—immortal, incorruptible, indivisible, borderless punishment!!—This is your proof.

10. "Not all of it," you say, "for I gave you the word *aidios*, which you have misspelled *aeidios* in order to deduce it from *aei*, always; whereas I and other learned men deduce it from *hades*, invisible," etc. Such is your strong proof: for this word *aidios*, you say, is applied to God denoting his absolute eternity. I thanked you thrice

for your candor on your producing this word; but, alas for the frailty of your candor! It is all gone. And here is where I think you have sealed your reputation for both learning and candor. It is here, I fear, there is something more reprehensible than sheer imbecility.

11. Sir, is it a fact that you can not *read* Greek, much less *understand* it! If not, why do you commit yourself in this way and produce the impression upon all scholars that you are wholly destitute of even an elementary knowledge of the language? There is not a Greek scholar on earth that would say I had misspelled *aeidios* when I spelled *aeioon* along side of it to show that both words, *aioon* and *aidios*, sprung from the same root and are formed in the same manner. Please read again my 19th paragraph, and see how I have spelled these words. Open your Greenfield, Parkhurst, Schrevellius, Robertson, Stokius, or any other Greek Lexicon in America, and see whether they do not all spell both words alike and derive them both from one root.

12. Why do you not give the name of some lexicographer that has derived the word *aidios* from *ades?* You say, "There are some respectable critics who suppose it to be derived from *ades*." Why did you not name them? I believe, Sir—nay, I am sure, you can not name one! You will now have to sustain your veracity and your learning at the same time. I pray you, then, give us your respectable critics, chapter and verse—your dictionary authority.

13. It is impossible for any one skilled in Greek to imagine that *aidios* comes from *hades*, as it is to derive *eternity* from the word *invisible*. It is, I say, impossible, for five reasons. 1st. The first letter of each bears always a different *spiritus* or mark—*aidios* has the *lenis*, and *adees*, written in English *hades* has the *asper*. 2d. There is no *i* in *hadees*, and there is an *i* in *aidios* with a syneresis always over it. 3d. In *hades* there is the long *e*, written double *ee*, which is not in *aidios*. 4th. They are both *compound* derivative words, and the one can not be derived from the other. They are just of as different families as the word *endless* and the word *invisible*. How in the name of reason, Sir, can you derive absolute eternity from the word invisible! And in the 5th place, all dictionaries in the world, certainly all that I have seen, derive *aidios* and *aioon* from *aei*.

14. Mr. Skinner, your pretensions to Greek literature and a critical knowledge of those words concerning which you have scraped together from other smatterers such a farago, is forever gone. I suspected it on several occasions before—as when you introduced *kolasis* you always write it in the wrong case, besides other blunders which a *scholar* could not make; but I was determined to give you cord enough—and now, Sir, see how you swing.

15. You have now finished the controversy on the philology of Universalism, as I before said, in favor of the truth, far beyond all that I expected. You have said that *aidios* is that word which signifies absolute endless duration; that had it been prefixed to punishment, it would have made it absolutely endless and interminable. In thus deciding you have refuted yourself and all your efforts to explain away both *aei* and *aeioon;* for it is incontrovertibly certain that *aeidios* derives all its endless duration from *aei*, and that *aioonios* and *aidios* are branches from the same root.

16. You have then, Sir, sustained my proof of the first two propositions, by sealing my facts and reasonings upon those long disputed words; and you have in another way established all my positions in contending for the absolute eternity indicated by this word; for it is applied to the punishment of the wicked and to God, and to nothing else in the Bible. *The everlasting chains of darkness* have now, in your plastic hands, been converted into God's purposes; but this still helps the truth; for all his purposes are eternal and immutable! You now appear to have lost your sagacity at every point: for you add, paragraph 11, by my admitting this word to mean endless duration, I have swallowed the naked hook—(what stupidity!) and sustained your third proposition! How can this be, inasmuch as this very word is applied to the chains of darkness or prison that confines wicked angels—a prison which while it holds them fast to the day of "eternal judgment," secures them for ever.

17. It is not my province here to descant upon all your wayward fancies—nor is it necessary. But surely your honorable allusion to the eternal counsels of God, under the appropriate imagery of "the chains of darkness," will secure to you some distinction amongst your brethren. But I shall hasten to your ten weighty arguments begun to be examined in my last letter. Your effort at philosophy—your defence of your first argument on the uselessness of endless punishment, seems to be, that because we can see the usefulness of some evils, and can not see the usefulness of endless punishment, therefore it is useless. Of this logic we shall have occasion to speak more fully; but first we shall finish our begun review of your philosophy.

18 You assert that eternal punishment is "*pernicious*" to the whole universe. "It must be pernicious to the happiness of *saints*, *angels*, and all benevolent beings that know it." It exhibits too, in the "*Father of all*, the spirit of infinite malignity and revenge insatiable." So you affirm—and that is your proof. *Query*—Is the present punishment of sin and your "future punishment" *pernicious* to the happiness of saints and angels and all benevolent beings who now know it or shall hereafter know it? You dare not say it is. How then can you affirm that the mere *continuance* or increase of it will be so? If *temporal* reasons and causes justify your present and future punishment, may not eternal reasons and causes justify an increase and continuance of it for ever? How far you and the heavenly hosts differ on the subject of divine punishment for sins, and how differently you and they conceive of condign and suitable judgment, may be learned from the beginning of the 19th chapter of the Apocalypse. You regard it as an exhibition of "infinite malignity and insatiable revenge;" while they sing as follows: "Alleluia! Salvation, and glory, and honor, and power to the Lord our God! True and righteous are his judgments, [punishments;] for he has punished the Great Whore that did corrupt the earth with her fornication, and has avenged the blood of his servants at her hand. And again they said, Alleluia! and the smoke of her torment rose up *for ever and ever*." Thus, Sir, you see how far you and the heavenly intelligences differ about this *pernicious* thing.

19. But you say it is *dishonorable* to God also. It supposes that he *could* not or *would* not prevent it. If there be any sense in this, of which I am very doubtful, your admissions dishonor God infinitely more. You admit that sin exists, and sin is the cause of punishment. Now God *could* not or *would* not, as respects past, present, and future punishment, prevent sin.

20. You assert also that future punishment is opposed to the *benevolence*, *mercy*, *wisdom*, *power*, and *justice* of God. These are your 4th, 5th, 6th, 7th, and eighth weighty arguments. It is as easy to transfix these five weighty arguments with one shaft, at one time, as to take them in single file: for they all rest upon a common fallacy. Sin and present sufferings are as much opposed to these perfections of God, on your own reasoning, as endless punishment. The whole creation groaneth and travaileth in pain in consequence of the permission of moral evil. Whenever you reconcile this to infinite benevolence, mercy, wisdom, power, and justice, I will by your own arguments reconcile eternal punishment to all the same perfections of the Deity. For if you assume that the end in view justifies the permission of the endurance of moral evil, with all its pains and agonies; for seven or ten thousand years; I have only to assume that similar or greater ends in view may justify perpetual suffering and punishment. The *principle* is the same. The difference is only in *degrees*. If the Creator could have created and blessed moral agents without sin or punishment, would he not have done it? And if this has hitherto been impossible, on what principle or fact in philosophy can any one infer that it may at some future period be possible!

21. To my mind, Sir, there is no argument, no sense, no philosophy in your ten arguments. God can not do every thing that he has power to do, or that he has mercy to do. He can only do what all his perfections, guided by infinite and eternal wisdom, say is consistent with his whole nature. He can show mercy, and he can punish sin; but he can not do the one or the other in any way that is not in unison with all his perfections. Well, now, God is immutable in all his excellencies, Yet he permits sin, punishment, and death; and who can say that what is now may not hereafter be; and that what is just and right and benevolent in time, may not be just and right and benevolent to eternity!

22. Your theory, Sir, is the most baseless conceit in the universe. It has not a single fact nor argument to support it. It is the superlative of the weak and beggarly elements of assumption. Your hypothesis is without fact, without philosophy, without analogy, as well as without Bible authority———Let us take a parable from the brutal creation. Look at yonder boundless plain: see how many beasts of burden, sheep, cattle, and domestic animals of every species are oppressed and tortured by human hands, or by a thousand accidents. Add to these all the wild beasts of every species that have been lacerated, torn, and bruised by one another. See the millions of birds, beasts, and reptiles—not to invade the inhabitants of rivers, lakes, seas, oceans, the *animalculæ* that people every thing that grows. Hear, Sir, the myriads of groans, shrieks, and agonies that rend the heavens and melt the stony heart of man. Who could endure for a single day to look on all the writhings, wrestings, distortions, convolutions of this congregated mass of sinless sufferers!—Who, Sir, could endure to hear and see so much misery for an hour without melting into sympathy! And do you not believe that God, who is infinite in mercy and benevolence, whose goodness is boundless and unsearchable, has had all this groaning and travailing creation before his mind, not only for six thousand years, but from the dateless records of a past eternity, and that in full sight of it he called all those beings into existence, and permitted these sufferings for reasons to man or angel, perhaps, for ever inscrutable; but to his mind perfectly wise, just, benevolent, and merciful in reference to a boundless whole, an infinite system, which his eye alone surveys and understands. I ask you then, Sir, to show how you can reconcile this with your *idealism*, your *a- priori* reasonings, your hypothetical divinity? If God, in all his power, wisdom, justice, mercy, and benevolence, did give birth to such a system and allot such sufferings to sinless and unsinning brutes; may he not, I ask, for ever punish wicked men and spirits, by whose rebellion all these miseries, groans, and agonies have diffused themselves over the face of animated nature, and cast at least a temporary gloom over universal being?

23. If farther evidence be yet wanting in demonstration of the quicksands on which your temple of reason stands, I would inquire whether from your own reasonings on the power, wisdom, goodness, justice, benevolence, and compassion of the Creator, could you fling yourself back before sin and sorrow were conceived or born, you could have expected or inferred from all the perfections of the Deity that he could possibly have originated such a mixed system of good and evil as now obtains, as far as known to us through the whole rational creation? From what attribute or excellency of the Almighty Father could you, before the event of sin and punishment occurred, have inferred the probability of the catastrophies of angels and men? I am bold to say, Sir, you never could, from any promises or *a-priori* reasonings in reach of human

faculties, have anticipated such events. How then, Sir, let me compassionately and benevolently ask you, dare you, from the empty storehouses of your ephemeral experience, memory, and reason—from your little horizon—from the deep valley covered with the mists of multifarious ignorance in which you stand, presume to say that a state of endless misery for wicked agents is useless, pernicious, dishonoarble to God, malevolent, unmerciful, unwise, unjust, and impotent on the part of God; when, upon your own philosophy, present sin and suffering—nay, the origination of a mixed system of good and evil, is equally to be reprobated as useless, pernicious, dishonorable, etc.?

24. But to cap your climax of unfounded reasoning, you add that the eternal punishment of wicked men is contrary to the veracity of God. This is your ninth weighty argument. Your proof? You say, "For he has declared that *he will not contend forever*, nor be *always* wroth, [with a certain people I trow,] and that he will not cast off *for ever*." I thank you for this proof; for it proves that when you please *for ever* and *always*, your *aei* and *aion*, do signify *endless*. Your only proof for this weighty argument is a positive disproof of all your reasonings upon *aei* and *aioon*; for here you rely upon it three times as certainly intimating *without end*. God, you say, will not contend—*without end*, or for ever!!! Never was there on earth a system more suicidal than your Universalism. It is *always* knocking out its own brains upon its own reasonings and upon its own verbal criticisms. It will not wait for the sentence of the law.

25. Your tenth argument is the whole Bible—the voice of all revelation! Eternal punishment of the devil and his angels, and wicked men, is contrary to the voice of revelation. If this be so, your nine arguments were foolishness, yourself being judge. They are no part of revelation.—You have given us nine arguments, and then the voice of all revelation! What a logician! Your tenth supersedes the nine, and dooms them not to be a part of the voice of revelation. Lest I should seem to sport with your frailties, or rather those of your system, I shall hear you once more, as you promise, on the fourth proposition.

Controversially yours, A. CAMPBELL.

HERALD OF TRUTH.

CONFERENCE AT PAVILION.

Although duty and affection called me away, yet the disappointment of my not being able to attend the Conference was great. Having taken a conspicuous part in calling it, the brethren had some reason to expect that I would assist in leading the way. Had I been there, I should have endeavored to carry into effect all the objects mentioned in my articles on the cause in western New-York. It is gratifying to learn, that one of the most important of them was discussed and approbated, and it is hoped that the next Conference will not adjourn, until each member of it has pledged his devotion to a proper and wholesome organization of societies or churches.

I am informed, that some of the brethren present, expressed astonishment at what had been recently written by others as well as myself, on the condition of our cause in western New-York; and that they thought there was no reason for such an outcry, that we were going along prosperously enough. Others, it is said, poured copious showers of cold water, with a design to check the ardor of some, who, like ourselves believe there is much to be done and undone before any permanent security can be given to our cause in this region. There is something in this which I do not understand; nor can I, until much which has been said to me by these very brethren, is taken back. If they took the stand which they did merely for controversy, it changes to some extent the complexion of the case—still in my opinion it is better to be of one heart and one voice, without trifling with matters of such vast importance. I appeal to the brethren present at the Conference—is the condition of your respective societies just as you want it to be? is there that punctuality and unqualified devotion to the great objects of the Gospel, which encourage your hearts and do honor to the cause?—if not, ought not this to be their condition? No Universalist will object to any compact, which is in accordance with the spirit of religion; therefore all apprehensions about the loss of friends are unfounded. Neither will it diminish the respect of those who merely support us, in preference to any other denomination. It was observed before the Conference by some, that nothing would be done at that meeting—a remark which, at any rate was unadvisable. Rather let it be said that something *will* be done, and prepare to do it. To say that I had any doubts of the final triumph of the truth as it is in Jesus, would be denying the faith; but to say that it will take place in spite of the only means adapted to that end, would be a reckless violation of natural and revealed truth; knowing what these means are, I am bound by the highest obligation of duty to God, and my fellowmen, to urge their adoption. G. S.

INFORMATION WANTED.

Can any one inform us where the following persons may be found? They owe us for the Herald, and have paid no attention to our repeated calls for the pay.—There are many others that we shall inquire after, unless we hear from them soon. We now say to one and all that are indebted to us, will you forward to us the amount due on the Herald, and thereby save us much trouble and anxiety?

William B. Hawley, Port Gibson, Ontario county, owes $2.50. L. M. Fisher, Black Rock, owes $2.00. William Estlock, gone to Michigan—owes $2.75. J. S. Higgins, Comstock, Mich., $2.75. C. Brown and James S. Smith, West Dresden, N. Y., each $2.50.—T. H. Allen, Nunda Valley, N. Y., owes $3.00. C. H. Prosius, Sodus, N. Y., owes $2.50. A. Bowen, Clay, Mich., owes $1.50. R. Field, Sodus Point, N. Y., owes $3.00. G. S.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, APRIL 6, 1838.

AN APPEAL TO THE PUBLIC.

During the seven years that I have resided in this city, as a teacher of the religion of Jesus by the voice and by the press, I have endeavored to obey the spirit of the faith I profess—"Follow peace with all men, and holiness, without which no man shall see the Lord."—If called to defend the denomination to which I belong, (and I have found that we are, indeed, a "sect that is every where spoken against"!) or the sentiment in which we differ from many of our fellow-Christians, I did it in the pulpit or periodical belonging to us, and strove to do it with proper dignity, and in that spirit of charity required by the Gospel. That I have sometimes erred in the means, or failed in the spirit, I acknowledge with regret; but that I ever refused to apologize or retract when my error was pointed out, will not, I think, be asserted by any who know my course. I say not this, to claim merit therefor; I did but my *duty*, and the Great Teacher instructs us, that when we have done *all* that is required of us, we are yet unprofitable servants, having received from our Father in heaven, all we have, even the ability to do his work, and to be grateful for its abundant reward. But I state it, to show my usual course, and my reluctance in departing from it in this instance. The *causes* and *objects* of this appeal, are briefly as follows.

More than three months ago, an excitement on religious subjects commenced in West Utica. After some time, a Baptist Elder, (whom, for reasons satisfactory—indeed, *imperative* to my own mind, I forbear from noticing otherwise,) was employed to carry on the work. After having proved himself a fit agent for the purpose, he removed the meeting to the second Presbyterian church, where the Rev. Messrs. Fowler and Eldridge united with the Rev. Messrs. Savage and Shaw, in giving him their countenance, support and aid. The Methodists, also, I believe, united with them, but moderately and cautiously. Finally, to crown their approval of his labors, after the most objectionable portions had been heard by them, they removed the meeting to the first Presbyterian church, where he continued (except an adjournment back to the second church,) until his farewell discourse on last Monday night. Thus the Rev. gentlemen here named, have assumed the responsibility of his labors—made him their representative or agent in the meeting—and they and their congregations very generally, have approved his discourses and measures, directly and indirectly, without any material exception. And *what* have they thus so long and so highly approved? It gives me no little pain to make the disgusting recital. For the sake of my erring brethren, I would gladly fling the pall of oblivion over the corrupted mass; but justice to the persecuted and the injured, and a hope that even yet, by this means, some may be led to forsake the evil of their way, compel me briefly and plainly to state the facts. Whole denominations and societies were ruthlessly assailed, their pastors villified, their doctrines ridiculed, and their peaceful conduct uncharitably condemned. The Dutch Reformed, the Episcopal, and the Columbia-street Baptist churches of this city, were thus treated by the chief agent or his satellites. And, yet, the man is upheld!

But for Universalists he reserved the foulest waters of his wrath and abuse. Repeatedly he represented nearly the entire denomination as infidel, irreligious, dishonest, drunken and licentious—our sentiments were grossly misrepresented, carricatured, ridiculed and condemned—our public teachers and private members, men of known Christian character and deportment, were either described so as to be known, or held up *by name*, in contemptuous and insulting language—their motives impugned, their language, actions and opinions misrepresented, and their private characters loaded with most abominable and disgraceful charges. Many of these anecdotes and dreams we *know* to be *wholly false*, others can be proved false in the most objectionable particulars, and we verily believe that *not one* can be proved true. Even *the grave* was entered with hyena-like ferocity, and the fair character of its beloved and virtuous tenant—who fell a victim to his benevolent efforts in attending on the cholera-stricken of every denomination—was blackened by the foul tongue of slander!

As meekly as the infirmities of human nature would permit, these unhallowed and painful injuries were endured, until silence ceased to be a duty. Several Universalists mildly remonstrated with those brethren who aided the chief agent in this unchristian and unmanly work—pointed out his numerous departures from truth and decency—furnished them with printed and verbal statements in disproof of many of his charges and anecdotes—asked for proof of the others before they should be circulated as "facts"—entreated to be heard in self-defence (a right granted by justice and humanity to the vilest criminals, before they are condemned)—begged that a retraction might be made of those charges already proved false—and advised and entreated them to pursue a course of conduct less at war with the courtesies of social life, the sanctity of private character, and the justice, candor, and charity of Christianity. But in vain! No retraction was ever made—no defence allowed—no different course pursued!

To instance one case—viz. the declaration that a member of the Universalist church in this city, communed, and then went to a grocery, and there lay drunk for many days. The Rev. Mr. Fowler, and some prominent laymen engaged in the protracted meeting, were credibly informed that the individual described was not now, and never had been a member of either our church

or our society; and they solemnly promised that their agent should retract the charge as publicly as he had related it. They also voluntarily declared, that they were anxious that nothing should be stated in their meeting, but what was strictly true; and that if any thing was ever stated of a contrary character, it would be as publicly and as fully corrected. A just and righteous promise; and a truly magnanimous and Christian declaration. But was that falsehood retracted? Have these gentlemen redeemed their promises so earnestly made, and by some of them afterwards solemnly repeated? Have they acted up to their own voluntary declaration, that they desired truth, only, to be stated, and that if any thing else was stated in their meeting, it should be publicly retracted? Alas, "how is the gold become dim! how is the most fine gold changed!" I could weep tears of regret—of bitter sorrow would they but wash out the weaknesses and defections of these brethren—for deeply do I grieve that they have so soon forgotten their promises and resolutions, that *every one* of these questions must be answered *in the negative!* Their promises—repeatedly and solemnly made—are *broken*—the falsehood is yet *unretracted!*

Permit me to notice another instance, arising from this one. Hearing that Mr. Fowler had avowed such a noble determination, and believing that his ministerial co-adjutors in the protracted meeting, of this city, might have the same regard for truth and justice, I addressed "a friendly letter" to them—mailed March 21, and published in the Magazine and Advocate of March 23d.* In that letter I specified several stories related by their organ, equally false, and pointed out some measures equally reprehensible, and respectfully and affectionately requested the retraction of the former, and the disapproval of the latter. Have they retracted these stories? I truly grieve to say *they have not.* Was not my request *just* and *reasonable?* If so, was it just and reasonable not to grant it?

Not having received from them the justice I requested and expected, I am compelled to appeal to the public. "I speak as to wise men, judge ye what I say."—I call on you in common justice, not to credit the charges made, and the stories related against Universalists, until you have heard the proof, and heard us in our own defence. It is unreasonable to ask us to prove a negative—to require us to prove ourselves innocent of the charges preferred against us—until at least some evidence is adduced to prove us guilty. But unjust and unequal as is the task of proving a negative, if you will induce those who revile and persecute us, to give names, dates and locations to their anecdotes, we will attempt even to prove a negative in those stories which are said to have occurred in this vicinity. Or, if they invite to an examination of the moral and Christian characters of our several denominations, we shall not shrink from that test. In proportion to the numbers on each side, we verily believe they have their full share of immoral preachers, men and women—and that we have our full proportion of members equally fair in character with theirs, for their Christian and social virtues. We ask but to be measured with the same rule by which they measure themselves, and will not shrink from the trial.

This is painful work—but we are *forced* thus to *appear* boastful, when we affectingly realize, that neither side has any thing to boast of, but much that should humble it in dust and ashes, instead of striving to exalt itself on the ruins of the other's reputation! But, look at the facts of the case.—Our Christian brethren, misled by prejudice and hasty zeal, have struck the blow, and refused us the liberty of defence. We have turned the other cheek, and they have smitten us again—and *again*—and yet AGAIN! We have begged for a hearing, and our repeated entreaties have been met with *more blows!*

The same is true of their cruel misrepresentations of our faith in God's universal and endless paternity and love—a faith which *we know* "works by love and purifies the heart." Most affectionately and earnestly have we besought our Partialist brethren to meet us fairly, candidly, and in a Christian spirit—to give us their strongest reasons against our faith, or for their own, and hear us show, in turn, wherein they failed to satisfy us that we misunderstood the oracles of divine truth. We have received no answer but repeated insult and injury—or, *silence!* And for affectionately and respectfully addressing the friendly letter before named, to those brethren, I have been publicly reproached—yes, *reproached* by their agent, for *presuming* to put myself *on a level with ministers of the Gospel!!!* I supposed that a minister of the Gospel was not a lord spiritual, puffed up so highly that a fellow-worm of the dust dared not approach him with the language of respect and fraternal affection! I supposed, and yet suppose, that, in becoming a preacher of "Jesus Christ, and him crucified," I should be meek, lowly and humble, as was my Master before me—should minister, rather than be ministered unto—be the servant of all men for His sake, even while I was the Lord's freeman—more carefully avoid doing wrong, or when done, the more carefully acknowledge my fault, that the cause of religion might not be evil spoken of on my account! The lowly path my Saviour trod—the humble station He assumed among men—the meek and unassuming conduct of the compassionate Friend of publicans and sinners—oh, God—my Father and his Father—give me grace to desire and to adorn it, alone, and to those who may desire them, I will gladly leave the posts of worldly honor, pomp and power!

But I digress! It is painful to my feelings to have occasion to trouble you with this catalogue of injuries, and of unmerited reproaches for merely asking those who inflicted them, to grant us, at least, a fair trial before they condemn us. But my duty calls me to the task, and I obey. To you, then, as to the jury selected by themselves, I appeal. Though I appeal in my own name, I *know* that *many*, and I *believe* that *all* my Universalist brethren approve my course, and will endorse my appeal. I ask you, then—I affectionately entreat you, in justice to us, and urge you, in duty to yourselves, to hear our defence. You are as *capable* of judging what is right for you to believe or to disbelieve, as any one can be to judge for you. As Protestant Christians, it is your *duty* so to judge. As men who are accountable for your faith, each one for himself, and to God only, it is your *interest* so to judge. The Bible is full of injunctions to induce you to act as freemen in this matter. "Prove all things, and hold fast that which is good"—"Examine yourselves whether ye be in the faith; prove your own selves."

Do you esteem us so vile, or ignorant, that you think a hearing unnecessary? Such opinions were once entertained of Jesus of Nazareth, and of his humble followers. It was even asked by Nathaniel, "an Israelite in whom there was no guile," "Can there any good thing come out of Nazareth?" He was rightly answered by Philip, "COME, AND SEE." If Universalism is *true*, you should know it. It does more to reconcile the providences of God with his character, to harmonize his apparently discordant attributes, and to reconcile the Scriptures with themselves, and with nature and reason, than any other system of religious faith known to us. Surely, it can not fail to fill your souls with joy, and peace, and fulness of glory.—with the purest love to God and man—to know that God is, in very truth, our Father and unchanging Friend, and that, after duly chastising us for our transgressions, he will ultimately save all mankind from sin and death, and make them endlessly holy and happy in immortality!—On the other hand, if Universalism is *false*, you should know it, that you may ably withstand the arguments of its advocates, and become the instruments of God in saving them from the error of their ways. Thus whether Universalism is true or false, you should know it for yourselves, and not merely by hearing its *supposed* doctrines presented by those ignorant of them, or so prejudiced as to be unable to state them fairly. To this duty, then, we invite you—come to it well prepared to examine it in the light of Revelation and reason.

"Imposture shrinks from light,
And dreads the curious eye;
But Christian truths the test invite,
They bid us taste and try!"

Our periodicals and books are numerous, and our house of worship is open every Sunday, so that means for acquiring information are free and easy of access.—"Come," then, "and see" for yourselves—examine *both* sides, and after a fair hearing, give your verdict candidly, conscientiously, and in the spirit of good-will to all mankind.

I desire anxiously to present several other items to your consideration, but my limits do not permit me to do so. I therefore close this painful task of exposing the injustice of my Christian brethren, by fervently praying to Almighty God—their Father and my Father—to bless those who persecute and evil entreat us—to forgive our enemies—to turn the erring into the way of truth and the wicked into the way of holiness—to grant all of us, more, and still more of his holy and all-benevolent spirit of grace, that we may better imitate the lowly and compassionate Jesus; and, at last, to crown us, and a ransomed world with immortality, freed from all imperfection, sin and sorrow, through Jesus Christ, the Saviour of the world! Amen. A. B. GROSH.

Utica, March 27, 1838.

PROTRACTED MEETING IN UTICA.

However unwilling I may be to attach any importance to an ephemeral excitement, or to trouble our distant readers with the local affairs of this city, it has been deemed proper to publish in our columns the foregoing Appeal to the public. It may do good elsewhere—at least, it will serve to correct false impressions abroad, concerning our cause in this city. Of it, and of the "Friendly Letter" which preceded it, 1000 copies [of each] were printed in pamphlet form and gratuitously distributed in every section of the city. What the result will finally be, God alone knoweth; and to him we commit ourselves and our cause. We have cast the seed on the waters and believe it will manifest itself after many days.

I understand that they claim 700 converts. Thus far only about 200 have been admitted into all the churches, and of these, far the greater part have been members of those societies or regular attendants on their meetings, for years past. Their conversion is from the congregation or society into what is specially designated as the church.

It may be well to state, for the information of our friends abroad, that *not one person* known to be a member of either our church or society, has been converted by them—not one person known to have been well informed and firm in the belief of universal salvation—and *but one*, (a female,) that is known to have been a tolerably regular attendant, even, at our meetings. Several who held pews in other churches, and *occasionally* attended our meetings, have been converted, and attempts have been made to pass them off as converted Universalists; but to the credit of some of the converts themselves, they deny the report. These are the facts of the case so far as I can learn them; our friends abroad may rely upon them without fear, any thing that may be told them to the contrary notwithstanding. Our meetings are better attended, and our friends are in better spirits than usual, and even the public voice acknowledges that we are more benefited by this excitement, than we have been by any thing else that has occurred for many years.

A. B. G.

Br. J. Whitney had a public discussion with two Campbellite preachers, at Royalton Centre, Ohio, on March 7th. The cause of God's impartial grace did not lose any thing by the investigation, of course.

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* As that letter has since been published and extensively circulated in pamphlet form, by some friends, the reader is referred to it for further information; this will render unnecessary any repetition of it in this Appeal. A. B. G.

NEW PUBLICATIONS.

I find on my desk a number of publications yet unnoticed—a few of them yet unread—which seem to ask at least a respectful naming.

1. "A sermon on religious excitements and protracted meetings, elicited by a protracted meeting attended by the Author, in Whithingham, Vt. By H. F. Ballou, Pastor of the Universalist societies in Whithington and Wilmington." Boston—Abel Tompkins—pp. 16, 8vo. —A well written discourse on a trite subject.

2. "The Bible—a light in a dark place. A sermon delivered at the dedication of the Universalist meeting-house in Warren, Mass., Wednesday, December 20th, 1837. By M. H. Smith." Boston—G. W. Bazin—pp. 16, 8vo.—An able discourse in favor of the superiority of revelation as a teacher of divine things, over nature.

3. "A sermon delivered at the opening of the Universalist church in Dover, N. H., December 8, 1837. By Moses Ballou, Portsmouth." Portsmouth, T. J. Whittem, printer—pp. 16, 8vo.—Br. Moses is so well and favorably known to our readers, that they can easily imagine how he would treat a plain yet interesting subject. It is an argument for the divine paternity and beneficence, life and immortality, and the universality of salvation. N. B. The above were received in due time, but it was in a busy time, and hence were laid over till now.

4. "Slander Rebuked. A discourse delivered in the City Hall, Hartford, Conn., on Sunday evening, February 25, 1838. By Rev. Asher Moore." Hartford, J. B. Eldredge, printer—pp. 16, 8vo.—The Rev. P. L. Platt, publisher of "the Gospel Witness," a Baptist paper, in a discourse in Hartford, slandered Universalists and misrepresented Universalism, and in his prayer pronounced that "Universalism is the worst sort of infidelity, and the last resort of crime." This is the text—apocryphal and untrue though it is—and the sermon delivered from it is a severe rebuke of the author of the text, as well as of the crime he committed. It was heard by a crowded auditory, and published by request of the hearers. To me it seems *too severe*, but not having been present, I can not say how far the manner may have tempered the matter, nor how much the accompanying provocations may have demanded both.

6. "A short sermon"—Text, Dan. iii: 21.—8 pp. 12mo. This is an anonymous production, mainly intended for gratuitous distribution in consequence of the protracted meeting, and its peculiar success, now being held in this city. It is understood to be the production of a talented layman of this city—no friend to bigotry, superstition and religious defamation. I presume the writer took off his *gloves* when he wrote it, though it is not undignified in its severity, nor very bitter in its playful irony, however it may feel to those whose unsound flesh it cauterizes with so much skill. I am informed that every variety of appellations is plentifully bestowed on it by its numerous readers, just as their gustatory organs happen to be tuned. Its detail of *facts*, in support of the parallels drawn between the "golden image," and the character of the deity proclaimed by revivalists; and between the motives of the worshippers on the plains of Dura, and of those "in the valley of the Mohawk, even in the city of Utica," are not, I believe, denied by even its most prejudiced readers. One gentleman, I hear, has asserted, however, that it is not true *now*, because the fine carpet of the first church *has been taken up* since the "lawyers, doctors, merchants, and great men" have went down on their knees at the sound of the music. Be that as it may, the sermon has caused "no small stir" in this place, and whatever may be its merits, our fervent prayer is that it may do much good to all who read it, and that the blessing of God may rest on its worthy author, however much he may differ in faith from A. B. G.

DELEGATES' EXPENCES.

I have been requested to call the attention of our societies to the resolution, passed at the last session of the State Convention, providing for the payment of the expences of delegates to the State and United States Conventions. The justice, propriety, and even good policy, of such a measure, have been so often stated, as to need no remarks; but it has been suggested, that a renewed publication of that resolution, and the mention of a day for putting it into practice, would be beneficial. The following is the resolution:—

The committee to report a plan for defraying the expenses of delegates, etc., reported the following, which was adopted.

Whereas the annual expenses of delegates to the respective Associations, and to the State and General Conventions, amount to a heavy and often burdensome tax on such delegates, which hitherto has been generally borne by themselves alone, therefore,

Resolved, That this Convention recommend the following plan to general adoption, by our order throughout the State—viz. That each society take up a collection on some Sabbath shortly preceding the annual meeting of the Association to which it belongs, and send the amount of said collection to the Standing Clerk of said Association—that said clerk shall defray the expenses of the delegates to the Association so far as necessary, not exceeding one-third of the whole amount received—that the delegates to the State Convention, appointed by the said Association, carry the remainder of said funds to the Standing Clerk of the State Convention at its next session, to be equitably expended by him in defraying the expenses of the delegates attending the next session of the United States Convention, having regard to the distances travelled and the expenses incurred by each.

Resolved, That the Standing Clerk of this Convention be required to keep a correct account and vouchers of all expenditures, and to report them annually to this Convention—and that each Association be requested to require a similar proceeding from its Standing Clerk for the information of the societies contributing to such funds.

Resolved, That it be recommended to each pastor of one or more societies, to mention and urge the taking up of said collections for the purposes above named.

I am further requested to state, that the *first Sunday in May* is proposed as the day on which all Universalist societies assembled for public worship, shall take up said collection, and place it in the hands of their Treasurer, to be by him paid over to the regularly appointed delegates.

But as some societies will not have preaching on that day, it is suggested that all such societies take up their collections on the first Sunday *after* the above named, on which they hold regular meetings.

The above suggestions are particularly intended for the Central Association; but if they are of any use to any other societies, good will be done by their adoption in other Associations also. Preachers will notice, by the last of the above resolutions, that the Convention relies on *them* to propose the measure to the several societies to which they minister and to carry the measure into effect. A. B. G.

THE RECORD.

Removals.—Br. C. S. Hussey, of South Lyndeboro', N. H., has removed to Pottsville, Schuylkill county, Pa. —where he wishes to be addressed in future. Br. J. W. Talbot has removed from Boxboro' to Warren, Mass. Br. Sylvanus Cobb, from Malden to Waltham, Mass. Br. H. Beckwith, from Dunstable, Mass., to Amoskeag, N. H.—Br. W. H. Waggoner, of Eatonville, has engaged to remove to Watertown, to succeed Br. Morse; and will commence his labors there on the fifth Sunday inst., after which he wishes to be addressed there. Br. L. C. Marvin has removed from Newark, N. J., to Braman's Corners, Schenectada county, N. Y.—and wishes to be addressed accordingly. Br. H. Belding, of Duanesburg has removed to Fort Plain —and Br. H. Lyon, of Fort-Plain, is at present in New-York.—Br. H. Bacon, of East Cambridge, has received and accepted an invitation to become pastor of the society in Haverhill, Mass. Br. R. O. Williams, of Conn., has received and accepted an invitation to settle with the society, in Dover, N. H.

New Societies.—A new society was formed in Franklin, Ohio, under the labors of Br. Hoag, in March. Br. Manford, of Dayton, Ohio, in a letter to the Glad Tidings, says a society of 30 or 40 members was formed in that place, who will probably build a meeting-house soon. A society was formed in Chardon, O., in February last, and a church of 23 members admitted by recognition at the same. Sermon by Br. Davis of Pittsburg. A society was also organized in Batavia, same county, in December last, under the labors of Br. H. Bell.

A public discussion on the question—"Do the Scriptures teach the doctrine of endless misery, or universal salvation?" was to commence on the 12th ult., at Greenville, Georgia—Br. P. Brownson, of Mulberry Grove, on the part of Universalism, and Rev. Mr. Crane, of Talbotton, Baptist, of the other part. May God give power to his truth.

Br Bazin—Please send Expositor to Rev. W. M. Delong, Lebanon, Madison county, instead of New-Berlin.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. Williams in Madison.

There will be preaching on the 3d Sunday inst., by Br. C. B. Brown at Mexico, and at Union Square at 5 P. M.—Br. Britton at Black River village and at Carthage in the evening.

There will be preaching on the fourth Sunday inst., by Br. Britton at Brownville—Mr. Delong at Erieville.

Br. Williams will preach on the evening of the 7th inst., in the school-house in Stratford St. (Madison).

Br. Goodrich will preach on Thursday at Page Brook, at 7 P. M. and at New-Ohio, Friday April 20th, at 2 P. M., at which time a society will be organized.

Br. E. E. Guild will preach at Harpersfield, on Sunday, April 8, at 11, A. M., and in the Stone School-house, between Hobart and Harpersfield, in the evening—at the School-house near Stoddard Stephens,' in Harpersfield, on Wednesday evening, 11th—at the Southern Church, in South Worcester, on Sunday, 15th, at 11 o'clock—at the School-house near Peter Hanson's, in Meredith, on Friday evening, 20th—at Colliersville, on Sunday, 22d, at 11 o'clock—at Jacksonborough, on Sunday, 29th, at 10 o'clock—and at the Academy in Worcester, at 3 o'clock—and at Richmondville, on Sunday, May 6, at 11 o'clock.

☞Union please copy.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M Phelps for A B and W V—Rev J S F, Darien Centre, for W S, R K, O S, J D, L R, S H and A W S—M W J, Marathon—P M, Howlet Hill, for S B, G H, I D, A L F and E L—A R F, Hammondsport—J B, Weston (Vt)—P M, Wolf Creek (Mich) for C H, J M B and D F C—P M, Gibson, (Pa) for A C, C C and A R—P M, Home (Ia) for self W E Y and D M L—P M, Chesterville, (Pa)—E C C, Athens, (O) for self P S, S P, F C, E H and J C—P M, Earlville, for self, J C E and J M—P M, Peruville, for S L, A A B, J S, G McK Jr and E W C—J L W, Hoosick Falls, for self, A G P and G P—P M, Clarkson, for J L—S J, Queensbury—P M, South Egremont, (Mass) for B J and O H—S S, Waterford, (Pa)—J B L, New-London (Ct)—M M, Rodman—Rev C B B, Hastings, for S C and G W—W W, Euclid, for self, J B, K W, W W and J L—J H, Clayton, for C P, G C, T J E, D P, R L, G S W and J S—E D H, Fultonville, for self and G F—L B, Canton, For D W, F C, J C, B B, N H, L W, S H, A F, T G and Z N E—Rev G S, Van Buren, for B E D and J E—Rev J L, Boston, for self, W S, J J, E T, T C, W C R, Z H, T O, E S, P C, P S, J F, J W, D F, N M J, L R, A A, E F, S N, A S, S H M and B W—C B, Goveneur for R C, S B, J C S, A G, W R, J S and E S—P M, Smithville, for S H D and S S—P M Gorham, for L G—C B F, Constantine, (Mich)—Rev J B, Carthage for self J D, S F, W F G and E T A—P M, South Edwards, for R L and J W—P M, North Lansing, D J and J C—R P, Canajoharie, for self, N B, D K and J D—J S Jr, Pavilion, for J S, P C S, S B, J S, I S, L G P, J C, E O, A W and J W D—P M, Watervliet, for J D S, D E, D W, W G T, E F and M H T—J B Bellville—P M, Gilbertsville, for W B and D W—S P Rush—P M, Braman's Corners, for E L, A B, N J H, J L Jr, A G, B D, J S, J K, J B, W A J, C F and C G—P M, Sempronius, for A D, J M, L D, R W and Z R—P T J Waddington, for B B, N B, A T M, S J D, C D B and W D H.

POETRY.

For the Magazine and Advocate.

DEVOTIONAL MOMENTS.

The solemn night is closing round me fast,
Eve's loveliest star is glimmering in the West,
A gentle sadness o'er the earth is cast
And all harsh sounds are sinking to their rest.
A sweet, low murmur from the river steals,
The voice of slow and half forgetful waves—
And journeying to his wild and sparry caves,
The prince of storms his weary chariot wheels.
The clear, cold moon looks out among the trees
With a grave smile, like some complacent friend;
When mournfully beneath the lattice bend
The way-worn objects of her courtesies.

Thus, Father, bends my spirit unto thee,
'Mid the bleak deserts of her pilgrimage,
Nor doth the nursling to its mother flee
With surer trust in power that will assuage.
Abject and weak, oh Father, I have nought
But my necessity with thee to plead—
All things are thine and thou dost nothing need—
By earthly coin thy favors are unbought.
Yet dost thou deign from thy all-glorious throne,
To smile upon the meek and contrite heart—
Unto the mourner, of thy strength impart,
And to the poor thy watchful love make known.

Lord of all lords! Eternal King of all!
Within whose hand the earth is but a grain!
Myriads of systems answer to thy call—
Yet makest thou not one spire of grass in vain!
I gaze upon the deep blue paths wherein
Thy watchful sentinels untiring glide,
'Till thought becomes a dark and eb'ess tide,
And longer contemplation seems a sin.
Away, weak reason, that doth pause before
The distant threshold of thy goal is won—
Thy orbit is around thy spirit's sun,
Thy strength is love—"be silent and adore." J. H. S.

Towanda, Pa.

CHRISTIAN KINDNESS

What a fascinating character is the man of distinguished kindness! He is invested with indescribable loveliness; he may not have the glory in which the hero, the patriot, or the martyr is enshrined; but he is adorned in no common degree with the beauties of holiness.—He carries about with him the majesty of goodness, if not the dominion of greatness. The light of his countenance is the warm sunshine, to which the spirits of grief repair from their dark retreats, to bask in its glow; and his gentle words are like soft melody to chase away the evil thoughts from the bosom of melancholy and to hush to peace the troubled reflections of the distempered mind. As he moves along his career, distributing the unexpensive but efficient expressions of his regard, it is amidst the blessings of those that are ready to perish, and the notes of the widow's heart which he has turned to joy. When he comes unexpectedly into a company of his friends, every countenance puts on an appearance of complacency; and it seems as if a good genius had come among them to bless the party. As he looks around on the circle with a smile of beneficence that has found an abiding place upon his brow, he presents the brightest resemblance to be found in our selfish world of the entrance of our Saviour among his disciples, when he said "Peace be unto you!" and breathed upon them the Holy Ghost. Although he neither seeks nor wishes an equivalent, in return for his many acts of benevolence, his gentle spirit receives back, in a full tide, the streams of consolation which had ebbed from his own heart to fill the empty channels of his neighbor's happiness. Who can be unkind to him, who is so kind to all? What heart is so hard, what mind is so cruel, what spirit is so diabolical as to wound him, who never appears among his race but as a ministering angel? There is a magic in his tears, to melt to sympathy the stubborn soul of cruelty itself, which has a tear from no one else: and no less a magic in his smiles, so far as to relax and soften the hard features of envy, as to reflect for a moment the sunshine of his joy. While he lives, every man is his admirer; and when he dies, every man is his mourner; while he is on earth, his name has a home in every heart; and when he is gone, he has a monument in every memory; and this is the description of his character—the record of his praise;—LOVE IS KIND.—*Universalist.*

He is treated like a fiddler, whose music, though liked, is not much praised, because he lives by it; while a gentleman performer, though the most wretched scraper alive, throws the audience into raptures.—*Goldsmith.*

EXTRACT

What more glorious employment can man be engaged in than searching the Scriptures, when the sun of divine truth has illuminated his mind with the knowledge that the will, and purpose, and pleasure of the Father, in the Son, is to gather all in one, and make them partakers of eternal life, holiness, love and bliss? The doctrine of woe is a crushing weight on the intellect, and a cloud of sorrow and torment before the sun of joy; and as imagined proofs increase, the receiver's grief increases.

Not so with the truth; joy on joy increases with the strengthening faith in ultimate universal purity and bliss. The searching of the Scriptures then, is like the miner who has struck a rich vein of gold, and the farther he progresses, the purer, broader, and more extended he views the golden path, and only sighs because he has not power to gain it all, nor store-house large enough to retain it. Yes, reading the Scriptures with such elevated and honorable views of God and his designs, is happifying indeed, and proofs on proofs glisten before the eye, and reach the heart, penetrating to the understanding; and become like the rich notes of the full-toned anthem which strike on the ear, and engage the mind and heart till every thought, feeling, and emotion, is baptized in the stream of harmony; and purified from all that is sensual and earthly, the soul is elevated, ay, till fancy's ear catches the glorious notes of seraphic melody that float to the cherubic-circled throne where rests the spirit of omnipotent Love.

The truth of God—the doctrine of universal love and purity is a mirror in which is reflected the beauties of the adorable and perfect character of the Most High;—we there see love that never fails; wisdom that is unerring and knows no contingencies; power that is almighty and omnipotent; and goodness that pervades and enliveneth all things; and a strong and living faith in this doctrine will give a mighty energy to the moral powers; purification and expansion to the affections; and elevation, strength and soundness to the mind; scattering all fear, and making the heart the temple of love, the mind the abode of truth, and God the supreme object of the affections.

It holds out no inducements to sin by asserting that repentance can save from the merited punishment; but teaches that virtue alone is bliss in this state of being, which we should cherish as the children of a holy Parent. This doctrine can alone insure the prayer of benevolence, and the holy aspirations of our better nature, that fervently desires the happiness of all; and there is no vice that it has not a tendency to weaken, and no virtue, either individual, domestic, social or religious, that it does not strengthen; and beside it there is no true comforter at the solemn hour of death.—*Ladies' Repository.*

SCHOOL MASTERS.

There is scarcely any profession in the commonwealth more necessary, which is so slightly performed, as that of a schoolmaster. The reasons whereof I conceive to be these. First, young scholars make this calling their refuge; yea, perchance before they have taken any degree in the university, commence schoolmasters in the country, as if nothing else were required to set up this profession, but only a rod and a ferula. Secondly, others who are able, use it only as a passage to better preferment, to patch the rents in their present fortune, till they can provide a new one, and betake themselves to some more gainful calling. Thirdly, they are disheartened from doing their best with the miserable reward which in some places they receive, being masters to the children, and slaves to their parents. Fourthly, being grown rich, they grow negligent, and scorn to touch the school but by the proxie of an usher.—*Fuller.*

There is speaking well, speaking easily, speaking justly, and speaking seasonably. It is offending against the last, to speak of entertainments before the indigent; of sound limbs and health before the infirm; of houses and lands before one who has not so much as a dwelling; in a word, to speak of your prosperity before the miserable; this conversation is cruel, and the comparison which naturally arises in them betwixt their condition and yours, is excruciating.—*Bruyere.*

Indolence of body and mind, when we aim at no more, is very frequently enjoyed; but the very inquiry after happiness has something restless in it, which a man who lives in a series of temperate meals, friendly conversations, and easy slumbers, gives himself no trouble about. While men of refinement are talking of tranquillity, he possesses it.—*Steele.*

Nothing of an earthly nature when closely considered, can fully satisfy the soul.

MARRIAGES.

In New-Hartford, March 29th, by Rev. A. B. Grosh, Mr. DANIEL SICKELS, jr., of the firm of Brooks and Sickels, of this city, to Miss PERCES GILLETT, of the former place.

In Scipio, February 28th, by Rev. G. W. Montgomery, Mr. VOLNEY BISHOP, to Miss SARAH JONES, both of Scipio.

In Auburn, March 13th, by the same, Mr. JAMES P. BENEDICT, to Miss MARIA WARDEN, both of Auburn.

In Mottville, March 22d, by the same, Mr. MARTIN M. REYNOLDS, to Miss JERUSHA HUFF.

DEATHS.

In Auburn, March 6th, a son of Mr. Peter Freyzine, aged 2 years. His death was caused by morphine, which, unknown to his parents, he obtained from a phial, and in a few hours was a corpse. In life we are in death. May consolation be found by the parents in the Gospel. G. W. M.

At Jacksonburg, Mich., on March 1st, of consumption, Mr. ASAHEL HIGBY, recently of New-Hartford, Oneida county, N. Y., aged 34 years.—*Observer*

A most amiable and excellent young man, and a consistent believer in the Restitution. We sympathise deeply with his widowed mother, and numerous relatives and friends, in their melancholy bereavement. A. B. G.

In Greig, February 24th, of an affection of the heart, Mr. OLIVER FORSYTH, aged nearly 76 years. He had long been an unwavering and consistent Universalist, and died in full enjoyment of faith in the Restitution—literally breathing out his life with the praises of God on his lips. May the rich comforts of the Gospel of God, flow into the hearts of those who mourn. Funeral on the 26th—sermon by J. A. A.

AGENTS.

WISCONSIN TERRITORY

Cassville, Marcus Clark
Green Bay, B. G. Plumb
Mineral Point, Josiah Pierce
New-Berlin, W. Field Jr, P M
Plattville, E. S. Wheeler
Racine, Lemuel R. Smith
Sinsinaua, L. Gilmore
Troy, Levi Harris

ALABAMA.

Jonesboro' Dr J. Kelley
Mount Meigs, W. Montgomery

MASSACHUSETTS.

Boston, Abel Tompkins, Marsh Capen and Lyon, Trumpet office
Brimfield, T. Field
Cheshire, C. Hinman or P M
Cummington, West village, H H. Chesebro
Cabotville, A. Chapin, 2d
Danvers, Rev J. M Austin
Dudley, Rev J. Boyden
Florida, D. Thayer, P M
Lynn, E. Thompson
Methuen, Rev J. G. Adams
Monroe, Rev J. Barber
Palmer, C. Chase
Petersham, C. W. Millen
Plymouth, Rev A. Case
Provincetown, J. H Mason
Salem, Rev M. H Smith
Sandy Bay, Rev C. Spear
South Wareham, B. H. Gurney
Stockbridge, Rev A. B. Manley
Woburn, J. V. Pierce

VERMONT.

Allburg, Rev J. Baker
Bennington, James Bushnell
Brandon, L. C. Lawrence
Chester, Rev S. Laws
Corners, R. Straw
Finneyville, Rev H. Gifford, A. Putnam
Guilford Centre, W. Martin
South Shaftsbury, D. R. Allen
Stow, D. T. Allen, Rev E Ballou

CONNECTICUT.

Canterbury, R. W. Robinson
Danbury, Rev S. C. Buckley
Hartford, Rev A. Moore
Newtown, Rev F. Hitchcock

MAINE

Baring, M. Fowler, P M
Hiram, Rev T. J. Tenny

RHODE ISLAND.

North Scituate, A. B. Mowry
Providence, Rev W. S. Balch

NEW-JERSEY.

Highstown, Rev J. H. Gilson
New-Brunswick, J. L. Page

TENNESSEE.

Church Grove, W. S. Flemming

LOUISIANA.

Clinton, R. W. Patrick

CANADA,

Bath, John Dean, P M
Bayham, H. Smith, P M
Brockville, A. B. Dana
Chippewa, S. Wheeler
Delaware, A. Ladd
Godmanchester, J. S Lewis
Gosfield, J. Strong
Hamilton, C. Mitchell
Kempville, L. Clothier, Jr
Merrickville, Dr. B R. Church
St. Thomas, J. Chase, 2d
Toronto, A. Milne
Van Kleeks Hill, J. Griffin
Waterford, A. Murphy, P M

THE MAGAZINE AND ADVOCATE

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, APRIL 13, 1838. NUMBER 15.

For the Magazine and Advocate.

A VOICE TO YOUNG LADIES.

CHAPTER VII.

BY REV. J. M. AUSTIN.

RECREATIONS.

Many of the remarks addressed to young men, in regard to amusements, will also apply to ladies—especially in respect to the excess into which human nature is liable to run. We love whatever is pleasing. This love induces a continuance in those recreations which afford pleasure; and unless the reason is allowed to exercise due control, those practices will be persevered in, until they become sources of pain instead of happiness. It is highly important that young ladies should possess true views of the nature and design of the recreations proper for them; as an ignorance or want of precaution on this point, has been a fruitful source of degradation and ruin to countless multitudes of their sex.

What is recreation? It is not slumber, or stupor, or idleness; but it is simply *a change of employment!* Recreation to the student, is to go out to exercise in the open air. But to the man whose body calls for much bodily exercise, it is a recreation to enter the student's library and peruse his books. The young lady who engages constantly in needle-work, or any sedentary employment, to find recreation, must enter upon some active occupation; but she who is habitually employed in the stirring duties of domestic life, will find equal amusement in occasionally plying the industrious needle. The *design* of recreation is, by a change of posture and employment, to call into exercise portions of the body, and faculties of the mind, that were in repose, and to give rest to those that were active—health and vigor are the fruits of this change. When the brain of the scholar becomes weary, he should relinquish his mental struggle, and call into action the muscular powers of his body. But when the body of the laborer is exhausted with toil, he should rest from his toil, and call his mental faculties into labor, by reading or instructive conversation. Both will experience enjoyment, and be benefited by the change. But mark and remember, it is the *change* only that causes the enjoyment. When recreation of any character, is continued beyond a certain degree or duration, plainly indicated by reason, its nature changes, and it becomes a *labor*, instead of an amusement. This is a plain hint from nature, that all recreations in order to be valuable and beneficial, must be engaged in moderately and temperately. And I will here repeat, that to *enjoy* any amusement, young people must *prepare* themselves for it, by previous industry and deprivation, of a character different from the recreation to be engaged in.

From these remarks, it will be perceived that the gratification of the passions, is not the entire design and end of recreation. The healthy state both of body and mind, depend upon proper relaxations and changes. Nature is rigid in her exactions in this respect; and whoever violates them, must suffer that penalty of pain and disease which she affixes. Moderate and judicious recreation, therefore, is not only proper, but is a duty which must be discharged, to insure health. But still there is danger, in a greater or lesser degree, always attending amusements. It is evident that many practices called recreations, are not such, properly speaking. Some of those practices are plainly sinful, and should, consequently, be strictly avoided. Others are wrong, because they produce more injury than benefit—and others still, are dangerous, because although, perhaps, innocent in themselves, their tendency is to induce that excess which is evil. Permit me to cite your attention to a few of the most dangerous of those practices to which young ladies frequently resort for recreation.

Dancing is one of the most fascinating amusements of youth. It may be called nature's recreation. The various species of beasts in the full tide of their happiness, gambol over the plain, and throw their bodies into fantastic shapes. Dancing is a recreation resorted to by all nations. From the most polished circles of civilization, down to the wigwam of the savage, it exerts its "witching sway." In ancient days, and still among various nations of modern ages, dancing was, and is, one of the amusements, in times of exultation and rejoicing. The Saviour mentions, that when the Prodigal Son returned, there was music and dancing. National dances were formerly engaged in, when celebrating important victories. When the Israelites had crossed the Red Sea in safety, we read that "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and dances." When Saul and David were returning from the slaughter of the Philistines, "the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music." Dancing was also a religious ceremony of rejoicing. When the Ark of the Lord was brought up to Jerusalem, David danced before it as it proceeded "with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps." In modern times, a portion of the Eastern Dervishes, and a sect of Friends, called "Shakers," make dancing a part of their religious exercises.

That dancing, when cultivated as an *exercise*, is proper and healthful, is undeniable. Such an exercise for females especially, whose habits are usually sedentary, must be of a salutary character. But still, dancing has become the source of great evil. As it is conducted in our own times, it usually causes much more injury than benefit. The intoxicating beverage usually drank—the unhealthy viands usually partaken of—the improper manner of dressing, which so confines the lungs, that when they require the most play, they have the least—the late hours, the over fatigue, and the exposure to cold and damp—all combine to make modern dancing assemblies the prolific sources of dissipation and disease. Such convocations should be condemned most decidedly, by all who are interested in the welfare of the young. I would most earnestly caution young ladies against attending them, or giving them their countenance. They are not justified by Scripture, reason, or experience. But dancing in private circles, in the presence of friends and relatives, engaged in temperately, with proper precautions, I consider an appropriate and healthful recreation. It is the *abuse* of this exercise, against which I would warn you. The good sense of every discreet young lady, aided by the advice of parents or guardians, will instruct her as to the proper time and occasion, when she should engage in this recreation.

Card-playing is often engaged in by young ladies. Although this practice may not be so deleterious as dancing, under improper circumstances, still, young women can pass their time in some other manner, far more to their improvement, both in mind and manners. A lady at a card table, always seems out of her proper place. There is something in its associations so masculine, so entirely opposed to womanly delicacy and propriety, that a female appears to step down from her appropriate sphere, in engaging in game with cards.

Referring you for further remarks on this subject, to what I addressed to young men; and also to what I there said on *theatrical amusements*, I merely add, that those remarks will apply, with more impressive force to the young lady; inasmuch as female character is more delicate in public estimation, and her sensibility more refined in fact, than that of the gentleman. I therefore reiterate here, with renewed earnestness, all the warnings and remonstrances I have there uttered.

There are many recreations in which young ladies can engage, that are both proper and beneficial. All amusement should, if possible, be made instructive, as well as healthful. Exercise in open air, when the weather is favorable, is highly beneficial to females. And a walk through the fields, can be made to instruct the mind, as well as invigorate the body. A slight acquaintance with the principles of botany and geology, will enable you to obtain much amusement and instruction, in examining the class and nature of plants and flowers, and the structure and composition of soils, stones, and rocks. The young ladies of this country, are generally very deficient in giving themselves exercise; and in this respect are far behind those of some foreign countries. "The English girls, it is well known, will walk five or six miles with ease. They are never afraid of the air. They do not reason as our girls do, that to be pretty and "interesting," they must be livid, pale, and consumptive; and in order to be so, exclude themselves from the open air, from walks and parks. But they reason naturally, that *health* is beauty, and that sickness is otherwise. English girls, it is said, are almost the only girls who climb up the sides of the Alps, or struggle ancle deep, up the ashes of Mount Vesuvius." "How often," says Miss Wakefield, "has an anxiety for the delicacy of the complexion, or the apprehension of her being a romp, restrained a girl from the indulgence of enjoying with any one, exercise in a sufficient degree to secure her from that feeble, sickly, languid state, which frequently renders her not only capricious, but helpless throughout the whole of her life." "Let the utmost attention be paid to the physical education of females, not simply to their diet, temperance, and cleanliness, but to the practice of bodily exercise. Let them have such physical recreation as shall be consistent with their delicacy of sex, and as shall serve to procure for them vigorous constitutions and sound minds. Strengthen their physical powers, and you may then give energy to their intellects, brilliant tints of beauty to their persons, animation to their spirits, and grace to their manners."*

Music is a recreation peculiarly appropriate to young ladies. I would have every young woman cultivate her taste for music. The Creator could have had no object in bestowing musical powers upon us, but that they should be developed and trained to execution. Music exercises the mind, and has a purifying and softening influence upon the disposition. This amusement, however, should not be permitted to interfere with the more vigorous recreations, or with the ordinary and useful occupations of life.

*Address on Female Education, by Rev. Charles Burroughs.

Social parties are proper for young ladies.—They bring different minds, dispositions, and manners in contact, to the mutual benefit of all. The time at such parties, should not be fritted away in frivolous pursuits and idle conversation. Useful and interesting topics should be introduced, upon which the company can freely and pleasantly interchange their opinions. To instruct each other in desirable accomplishments and valuable information, should be the general object.

It is hardly necessary to remark, that young women can find *at home*, many means of profitable recreation. Numberless little attentions and kindnesses to parents and friends—the instruction and improvement of younger brothers and sisters—perusing aloud some valuable publication for the edification of the family circle—all will afford the purest satisfaction and enjoyment. In fine, let your recreations always be characterized by delicacy, discretion, and moderation, and beneficial results of a corresponding character, will be your reward.

For the Magazine and Advocate.

A QUERY. NO. 1.

BY REV. SAMUEL GOFF.

It is well known to every careful observer of the actions of the religious community, that there are persons who profess the Christian name, who frequently exercise a spirit of the most unrelenting hatred and opposition towards those who differ from them in religious opinions. And in no case is this spirit more clearly manifested, or more frequently exhibited, than in their opposition to those who believe in the final reconciliation of all intelligent beings to God. The idea that all mankind are to be purified from sin, exalted to an equality with the angels, and made partakers of the enjoyments of the saints in light—or, as the apostle has it,—"delivered from the bondage of corruption into the glorious liberty of the children of God"—seems to be so repugnant to their notions of the government of God and the plan of salvation, that when this sentiment is advanced, they are fired with holy zeal to put it down, and in defence, and for the protection of the holy Catholic faith. And they set about the work of persecution in good earnest. Nothing that can be said or done, with safety to themselves, is left untried for the extirpation of "*heresy*," and the upbuilding of the "*true faith*." In their foulest aspersions, and their most false and slanderous imputations against the doctrine of "the restitution of all things," they seem to think they are doing God service.

The spirit of religious intolerance and bigotry manifested by these sectaries on many occasions, is not dissimilar to that exhibited by the persecuting Jews in the days of our Saviour. It is also nearly allied to that disposition of mind, which seeks its own gratification, and the accomplishment of its own designs, however ridiculous and absurd, or whatever expense or injury of character it may be to those whom they oppose. And in this respect, it does not differ materially from the spirit of persecution that was exercised to its full extent, during the early ages of the Christian church. In short, it is a spirit which seems to be directly opposed to the first principles of the Gospel of Christ.—While the true spirit of Christianity enjoins it upon us "to love our neighbor as ourselves," and "to do unto others as we would that they should do unto us," this seeks wholly its own aggrandizement, and the degradation and misery of all such as dissent from its requirements. Their only object in many cases, is to oppose the doctrine of God's universal grace, and bring reproach and shame upon its advocates.

Now, these very persons are of that class who believe there is no change after death. This being the fact, I wish to inquire of these individuals, if they expect to be possessed of the same spirit in the future state, which they manifest towards Universalists here? If they answer in the affirmative, then I would respectfully ask them, in what do you suppose the joys of the future state consist? If they give an answer that will involve the operation of this spirit, I envy them not the happiness they enjoy in anticipation of such a state—for I am certain, that if man's capacity for enjoyment is increased in the immortal state to the extent it is believed it will be, they must (on the supposition that there is no change after death) be the most miserable of all beings. For who can conceive of a punishment more severe, or a state of misery more complete, than for man's moral capacities to be enlarged and so constituted, as to increase in infinite progression, and then to be continually exercised in acts of hatred, illwill and revenge towards his fellow creatures? If there is enjoyment in such acts as these, it must be nearly allied to that supposed to be enjoyed by the fabled monster of the infernal regions, in decoying unsuspecting mortals from the path of virtue, and dragging them down to his own dark and dreary abode. From the enjoyment of happiness like this, we would pray, good Lord deliver us. But I rejoice to believe, that these principles of our sinful nature will ultimately be eradicated—the world redeemed from sin—and every individual of the human family made the happy recipient of future life and endless joys.

Van Buren, N. Y., 1838.

For the Magazine and Advocate.

REVIVAL MEETINGS.

BY THOMAS DUDGEON.

"Here some are thinking on their sins,
An' some upo' their claes;
Ane curses feet that fyled his shins,
Anither sighs and prays.
On this hand sits a chosen swatch
Wi' screwed-up grace-proud faces;
On that, a set o' chaps at watch,
Thrang winkin, on the lasses
To chairs that day." *Holy Fair.*

These lines are taken from the most eminent of all the Scottish poets—Burns; and are, I regret to say, a most accurate description of the spirit and practice which prevail at a Scottish preaching and sacrament, in a few of the most superstitious and ignorant districts of Scotland.—Very different indeed, are the manners and conduct in the more enlightened portions of that pleasant land. It is a subject worthy of remark, that in those parts of Scotland, where existed the most pure, brave and uncompromising followers of Christ, the Covenanters, the religious practice is now so debased as to have called forth the true and satirical pen of Burns.

I fear much, that in this country a parallel instance of dissipation is to be found. I allude to Camp meetings, Revivals, and such like. In justice to Scotland, however, I must say, that such a fearful desecration of our holy religion as is painted by the poet, is confined to *day light*. Can our protracted meetings say as much for their votaries? Let all those who deceive and are deceived, consider that in the primitive and best times of Christianity, no such criminal extravagances were ever practiced. Then, excepting on the occasion of our Lord's supper, devotional exercises were always performed early in the morning. At that season the mind is cool and unencumbered with selfish pursuits. In the evening, from the stimulus of food, and worldly passions, the pulse is increased and a slight fever ensues, the intellect is in a certain measure obscured and warped, and all the animal propensities become in a proportionable degree strengthened. In a word, we become carnal and devilish.

It would be a cause of rejoicing among sober Christians, never to hear any more of holy fairs in any part of the Christian world.

New Hartford, March, 1838.

For the Magazine and Advocate.

THE CHRISTIAN SOLDIER.

The faithful believer in the Gospel of Jesus, finds himself engaged in a continual warfare. His antagonists are sin and error. These enemies he must meet; and with them, battle face to face, and arm to arm. His panoply is a heavenly one. It is described by the apostle, Eph. vi: 14–17. It consists of the girdle of truth, the breast plate of righteousness, the sandals of peace, the helmet of salvation, the shield of faith, and the sword of the spirit. With this armour he has nothing to fear from the power of the enemy. Though a host should encamp around him, he has nothing of danger to apprehend; for "the battle is the Lord's," and salvation is of our God. He will save the Christian soldier in the day of fight.

Does the devout professor of the religion of the Nazarene, realize the station he occupies? Does he know under whom he has enlisted? And does he desire to be faithful in the service of his Master? Then he must "watch and pray." Enemies are all around him—yea, and the worst of them, within! He must keep a constant eye on these, or they will overcome him. O, how strongly should he pray for the power of faith and love, to overcome them!

Soldier of Christ! Speculative theology will not give thee victory. Cold, frozen philosophy, alone, will not cause thee to overcome. A devotional love of truth must be thine—a longing after Christ and his spirit—a faith, hope, love in him, stronger than death. Then—if thou hast these, go forth, and shrink not when the battle shall wax warm—and fear not, though the spirit of darkness shall appear exulting in power over thee. His advantage is but momentary!

"Yet nerve thy spirit to the proof,
And blanch not at thy chosen lot;
The timid good may stand aloof,
The sage may frown—yet faint thou not!

Nor heed the shaft too surely cast,
The hissing, stinging bolt of scorn;
For with thy side shall dwell at last,
The victory of endurance born."

Thou wilt come off conquerer, and more than conquerer through him that loved thee. And how glorious will be the victory—a victory of love over hatred—purity over sin—life over death! May it be ours, through the strength of the mighty God of Jacob! J. G. A.

Malden, Mass.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, APRIL 15, 1838.

LUKE XVII: 20–38.

The following are the principal questions which seem likely to be suggested during an examination of this passage, and these we have endeavored to answer with brevity; yet with clearness enough, we hope, for those who are earnest and attentive investigators of these ancient writings.

1. What object had the Pharisees in view, when they inquired of Jesus when the kingdom of God should come?

So full of envy and hatred were the Pharisees towards Jesus, that it is not at all improbable that, on this as on other occasions, they were digging a pit into which their intended victim might fall.—Probably the question was put that they might ensnare him in his speech. If not from this detestable motive, it is not likely that the inquiry proceeded from any motive more noble than curiosity. Frequently did Jesus, as well as John his forerunner, announce that the kingdom of heaven was at hand. Indeed, with such frequency was this proclaimed, that it is stated as the burden of the announcements of both; for proof of which see Matt. iii: 2; and iv: 17. Besides, as is very generally known, there was a prevailing expectation among the Jews of that age, that the prophecy of Daniel regarding the kingdom which the God of Heaven was to set up, was about being accomplished. If, then, these inquiring Pharisees had no design to entrap Jesus, it is altogether likely that they desired merely some gratification of their curiosity, regarding an event for which they were anxiously looking. It may frequently be observed in the replies of Jesus, that a direct answer is seldom given, at least such a one as to supersede altogether the exercise of thought and

judgment on the part of those to whom they were given. Accordingly, we think, that in the reply which Jesus made on the present occasion, he did not give such information as was wanted, but only put his inquirers into the right way of thinking, and gave them some clue or *data* by which they might be guided, in the use of right reason and good judgment, to make out the desired information for themselves.

2. What is the amount of the answer which Jesus gave to the Pharisees?

We find that the very youngest of our friends, family, understood that the Pharisees and the Jews generally, were expecting a king and a kingdom of a temporal nature; and, therefore, we presume this is very generally known to Bible-readers. Every one will readily perceive, then, that Jesus insinuated that they were looking in an erroneous way for their king which had been promised them. They were expecting to hear that the Messiah had appeared here or there, in some part of their country—they were observing scrutinizingly for marks of a temporal prince among the descendants of David. In this expectation, he says, they must be disappointed, for not in this way was their king to be discovered. According to one translation of the words *entos umon*, Jesus tells them that they need not look *abroad* for manifestations of the new reign, they must all look *within*; while according to another version of these words, he informs them that they need look no longer into the *future*, daily expecting the announcement "Lo here is Christ, or lo there," but but they must look around them upon *present* phenomena, for he was already among them. Observe, how Jesus abstains from testifying that himself was the Messiah. Those who believed not the works—the miracles which he was continually performing, would not believe his word. To have borne such testimony to such hearers, would have been casting pearls before swine, or the sacrifice to dogs who were ready to turn and rend him.

3. What days are those which the disciples would be anxiously looking for before they arrived, mentioned in the 22d verse?

The train of thought in the mind of Jesus seems to have been this: The Pharisees are now eagerly observing for signs of their Messiah; and a day is coming when the faith of you who believe that I am the Messiah will be tested—when ye will think "the Lord delayeth his coming"—when, thinking that if I had been the true Messiah the old dispensation should have been abolished and thus my character established, ye will be ready to yield up your faith in me, and listen to the delusive rumors which shall then abound of Christ having at length appeared. In patience possess your souls, and give no heed to such delusive announcements. We know from ecclesiastical history, that this prophecy was fulfilled, and that many disciples yielded themselves not only to doubt the Messiahship of Jesus, on account of the still-existing dispensation of Moses, but actually fell from their profession of faith. We know also, that false Christs, imposter-Messiahs did appear and managed to work such prodigies as almost to deceive "the very elect."—If the above explanation of this verse be not satisfactory to any of our readers, they will find two others in Dr. A. Clarke's commentary, from which they may choose.

From verse 24–30, the narrative is occupied with another reason for patience in his disciples: His coming to put away the old dispensation and establish his own, would be generally, if not universally, sudden and unexpected. This prophecy was fulfilled; for even after the siege of Jerusalem had endured some months, when famine and carnage had swept away their thousands, when the Romans had destroyed a great part of the walls of Jerusalem, there were found Jews who would not believe that Jehovah had forsaken them, who still trusted in their being His chosen people, "and that yet, even yet, the power which smote Pharaoh, and Sennacherib, and the enemies of the Maccabees, would reveal himself in irresistible terror." My young readers will find no better commentary upon this and other references to the destruction of Jerusalem, and the Jews as a nation, than the pages of Josephus' history of the Jewish war, or of Milman's History of the Jews. The history fully explains the prophecy.

The remaining verses of this paragraph are occupied with an earnest admonition to his disciples to make their speedy escape, when they saw the signs which he had instructed them to understand as the immediate forerunners of Jerusalem's destruction. If on the house-top—on the battlemented roof enjoying the breeze and fresh air, he exhorts them, on the sight of the Roman eagles, not to make so much delay as to come down by the inside stairs into the house, nor to wait to take anything with them, but immediately to descend by the external stairs and make the best of their way out of the devoted city. If in the field at labor, he exhorts them not to go back to where they laid aside their coats when they began work, but instantly to hurry away from the neighborhood of the city. As their lives depended on this expeditious removal, he reminds them of the fate of Lot's wife, and insinuates, that though following his directions may seem like throwing themselves defenceless upon the world, it is a much more effectual method to secure their lives, than to take refuge as many would do, in a fortified city. There was occasion for urging this expeditious removal, for after the Roman army sat down before the city, the insurgent party within put to death every one who attempted to escape, and the Romans *without* crucified every deserter they could capture. Some mornings, they had as many as five hundred nailed to crosses, whom they had taken in the attempt to escape from the city under the veil of night. Jesus informs them, that only by attention to his directions, only by making a hurried exit, could they secure their safe retreat—for even of two engaged together at work only one shall escape, and that one will be he that leaves all and takes to immediate flight: the lynx-eyed zealots will assuredly pounce upon him who turns back to make preparations for a deliberate departure.

Again we recommend our readers to the historians mentioned above. P. P.

For the Magazine and Advocate.

WAKEFIELD'S TRANSLATION OF THE NEW TESTAMENT.

An intelligent young friend of mine, who had been brought up in a family where the most strict and severe discipline of the Calvinistic school prevailed, lately left the parental roof and journeyed to the far West. Those who have read the Life of Murray may form a pretty accurate conception of the manner in which my young friend was disciplined, by picturing to their imaginations a family where similar punctiliousness, and may I say sanctimoniousness? formed part of the domestic arrangements. In this family, a chapter of the Bible was read daily, morning and evening—but it would appear that this daily lesson from the "book of books," failed to render the work either an intelligible or an interesting subject of study. And, really, as such a perverse mode of interpretation has to be adopted by those who have previously imbibed the Calvinistic creed, such a result is not to be wondered at. At the West, my young friend was entertained for some time at the house of one whom he had been forbidden to visit or keep company with, by his parents, and in an epistle which I received from him, he thus mentions the different effects of the family worship of his heretical host, from those produced by that of his own family:—"You know that reading the Bible was as regular in my father's family as was the Jewish morning and evening sacrifice. To me this was always a dull, dry employment. The Bible seemed to me the most mysterious and unintelligible of all books, and with so little interest did I usually listen, that I could barely avoid falling asleep. I could never bring it home, as it were, to my business or my bosom feelings.—The frequency with which I have listened to it, or been forced to peruse it, has left the language of the Bible quite familiar to me, but I never read a book from which it appears to me, I have carried away so little meaning. Indeed, it would not be too strong an expression of the state of my feelings to say, that I was thoroughly disgusted with the Bible, and almost every thing connected with it. But, thank God, a few weeks at the house of —— —— —— have rendered this sealed book—this book of an uncertain sound, at once intelligible and highly interesting. Strange, that one whom my father always represented to me as an infidel, or worse, should have been the means, in all probability, of preventing me from becoming an open and avowed infidel, and at least, of inclining my heart to the study of the sacred Scriptures! Strange, indeed, but true! Mr. ——, reads from the New Testament in his family twice a day. This surprised me the first night; but not more than to find that with what he read and with his remarks, the chapter of the evening was the first that I had ever seemed to understand, or take the least interest in. Each day my interest in the book increased, and at last I sat down, at every leisure interval, to find in this formerly dull and mysterious volume, narratives the most interesting, and letters the most persuasive, affectionate and practically useful. It was, indeed, with unfeigned regret that I parted from this abode of intelligence, enlightened Christianity, and cheerful piety. What a revolution in my opinions and feelings a few weeks have produced!" Further on in his letter, my youthful correspondent mentions that his host used the version of Mr. Wakefield, than which I know no one translation better calculated to render the New-Testament to all, what it has now become to my correspondent, a book tenfold more intelligible, and a hundred fold more interesting than as it exists in the common or authorized version. Let him that doubteth try. A. N. S. S.

For the Magazine and Advocate.

HOPE.

"Cease every joy to glimmer on my mind,
But leave, oh! leave the light of hope behind."

How rational an expression of the feelings of every heart do these lines contain! How descriptive of the nature of man! Such is his constitution that a great proportion of his enjoyment is derived from the expectations of the future. This is no less the case in the zenith and descent of life than while toiling up its rugged acclivity. In childhood's fantastic hours, his mind is cloyed with the prospective delights of youth. In youth, "hope's blasd wreath" entwines the brow of manhood, and he feasts his anxious desires upon the bright visions of future distinction. When manhood's corroding cares press around him, he looks for happier days, until at length perplexed and fatigued by continual disappointment, he seeks a solace in the pleasures of anticipated retirement—the last retreat of earthly hope. And when retirement comes, its imaginary charms possess no relish, and wearied with pursuing the illusions of time, the disappointed soul concentrates its expectations beyond the darkness of the grave—grasps a hope that will not prove illusory—a hope based on the promises of God and from necessity ultimating in a glorious reality—a hope that gleams upon the pathway of age, and lights its enfeebled steps down the declivity of life.

How dreary, how disconsolate would be our existence, without the "light of hope"! Prosperity would be destitute of enjoyment, and adversity would be cheerless as the dungeons of despair. In short, existence would be a curse, for man would be placed upon a level with the brute.

Clinton Liberal Institute. J. M. E.

It is an incontrovertible position, that true virtue must be sought in a middle course, as extremes always lead to vice. Thus fanaticism and atheism form the two extremes, while pure religion is the middle virtue. Avarice and prodigality, where generosity constitutes the happy medium.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 21.—Mr. Skinner to Mr. Campbell.

Richmond, Va., March 21, 1838.

Dear Sir—Yours of the 9th inst. reached me last evening, after ten or eleven days journey. It is related of a certain kind of fish, that it emits after it a dark substance, filling the surrounding waters with blackness, thereby to elude its pursuers. But I am in hopes the superincumbent darkness proceeding from the emission of your pen, will yield to the light which a few plain facts in the case will be able to produce. I shall not, however, follow the example of my illustrious opponent, by seeming "to sport with his frailties," and by charging him with "sheer imbecility," "singular impotency," "assumed stupidity," "truthless assertions," "wayward fancies," "total destitution of even an elementary knowledge of language," etc., etc. These and similar charges are all no doubt vastly polite, especially in a MAGNUS APOLLO of theologians and critics, and will serve greatly to enhance his honor and glory in having entered the lists with such an opponent! But as I aspire at no such high honors, you must pardon me for not bandying such phrascology or returning such compliments.

2. I have no doubt our readers, as well as myself, are desirous that we should "ascend from words to things," and leave, as soon as possible, a logomachy in the discussion of which the great literary opulence of my opponent compels him to assume *la grande hauteur du mepris* exhibited in your last. I should scarcely have returned to say any thing further on the second and third propositions, had not your last exhibited uncommon ardor and assurance in defence of positions I deem wholly untenable. A few passing remarks on some of your statements and the exhibition of two or three important facts bearing on those two propositions, I think will soon set the matter at rest.

3. You say, paragraph third, I "confound chastisements and punishments." I think these are scripturally synonymous. But if not, it is certain, if Paul speaks truly, that "all are partakers" of "chastisements," and if the Deity is not wofully disappointed in the results proposed, they shall finally cause all to be "partakers of his holiness" and "yield the peaceable fruits of righteousness." See Heb. xii: 6–11.

4. In saying you had attempted to prove endless punishment merely by the force of *aionios* and that you had no other reason to give, I meant to be understood relative to the second proposition, i. e., the discussion about *aionios*, on which we were then engaged. And I can now think of no argument you adduced in favor of endless punishment but the very word in dispute. You made no attempt to show from the *nature of punishment*, that it must be endless. What other argument did you adduce?

5. The mode you adopt, paragraph seventh, to sustain former evasions and denials relative to *aphtharsia* and *athanasia*, is singular enough, you assume that *immortality* is not an *attribute* of God, essentially and necessarily pertaining to his being and person, but is a sort of commodity which he has laid up as a *possession*, to which he can have access, and make such use, as occasion may require! Verily, my learned opponent is growing wiser in the *mysteries* of his *mysterious theology* every day he lives!

6. It is amusing to witness your efforts to evade the force of your own concessions, paragraph 8, relative to *akatalutos*, *aphthartos*, *aphtharsia*, *athanasia*, *aperantos*, and *aidios*. After admitting "that *five* of them embrace the idea of *duration*" you wish to neutralize that concession by adding of the six, "one of them excepted, they never but by *implication* import duration." Very well, if they import it by *implication* it is sufficient to sustain my proposition, inasmuch as you have not shown and can not show that the *duration they imply* is ever a *limited* duration. Yet for availing myself of the concession, you indignantly charge me with *perverting* your words! Strange *perversion* this, of a concession which, in attempting to evade, you do but confirm! You attempt to ridicule the idea of *duration* being attached to those words which you confess *imply duration!*

7. But to put a veto on all further evasion of your concession, or denial of my position, I now inform you that there is something more than an *implication* of duration in several of those words, and shall give my authority. Robinson, one of your own favorite Lexicographers, and in all conscience orthodox enough for any one, unless he be a thorough Catholic, gives *perpetuity* as one of the definitions of *aphtharsia*. He also says of *aphthartos*, it is "spoken of things *imperishable*, *enduring*. 1 Cor. ix: 25; 1 Pet. i: 4, 23, and iii: 4."

8. So far from being convinced by looking into dictionaries that *aperantos* refers to space only, and not to time, a much fuller conviction of the opposite is the result. Jones, in his Lexicon (London Ed., 1825,) which comprises the substance of Damm, Sturtze, Schleusner and Schweighaeuser, gives "*endless, boundless,*" as the definitions of *aperantos*. It is here derived "from *a* pr. and *peraino*, to carry to an end, terminate, finish, execute, accomplish." *Perasmos*, the corresponding substantive signifies *conclusion, end.* Eccl. iv: 8. Robinson defines *aperantos*, "*unlimited,*" and Loveland, "*endless, boundless, excessive.*" I might multiply authorities but it is useless.

9. With all these facts staring us in the face, how strange the obstinacy that can still persist in denying the propriety of connecting any of these words with *duration*, or with *punishment* if the Scripture writers had intended to represent the latter as endless! Would it be absurd, Sir, to talk of *akatalutos*, *aperantos*, etc. *punishment*, when you translate the former, and the best Lexicographers define the latter, *endless?* The only absurdity in the case would be the monstrous idea that punishment itself could, by any possibility, *be* endless. And I am fully satisfied that the grand reason why none of the inspired writers ever applied either of them to, or connected them with punishment, was that they did not choose to represent the latter as endless.

10. I now proceed to a farther notice of *aidios*. I did not, as you say, myself derive the word from *hades*; but merely said some respectable critics so derive it. I made the remark because you so confidently affirmed that *all* the learned world were agreed that it was derived from *aei*. You now say I can not name one exception. I mention the name of Nathaniel Scarlet, of London, who in conjunction with Mr. Creighton, a learned clergyman of the Church of England, gave a new translation of the New Testament, in 1798, which was highly commended both by the Critical Review and the Monthly Review contemporary therewith. See a Note on *aidios* in that version; also a Note of similar import in Kneeland's Translation published in Philadelphia in 1822. I, however, concede that a majority of critics are with you, as to the derivation of *aidios;* and I have no disposition for a controversy about that, when we are agreed as to the *meaning* of the word—that it signifies *endless*.

11. But while I concede that *aidios* is derived in part from *aei*, I shall be obliged to cross your path in another very important point, where you say, "it is incontrovertibly certain that *aidios* derives all its endless duration from *aei*." For it has another and a very important root, which I must thank you for putting me in the way of examining a little more critically. It is *dios*, which Jones' Lexicon defines thus, "*dios*, divine (fr. *zeus*) divine *in nature*, incorruptible *as salt is said to be*. Il. *i*. 214; pure, serene, Od. *t*. 540.—divine *in power*, vast, immense, mighty, formidable, *m*. 104.—venerable, noble, *dia gunaikon;* divine of women. *Zeus*, gen. *dios*, accus. *dia* and *zena*. Jupiter, a poetic name for the high and pure air. From a Hebrew word signifying to command—in Arabic to shine—and is pronounced *theia*, and in Persian *zee*. Of the same origin as *theos* (God) or the principle of light."

12. Thus, Sir, we see that quite as important a root as *aidios* has, is the very name of God. It is this that gives it a much stronger import of endless, than *aion* has: for while the second root of *aion*, simply denotes *being*, the second root of *aidios* denotes the *divine being*. It signifies not only *endless*, but *divine in nature*. This, also, beautifully confirms the explanation I before gave of Jude 6th, that the *chains* there spoken of were the *divine counsels*, or the endless and changeless purpose of God. But you think this explanation only "helps the truth." I think so too; but it is a truth very different from the theory you attempt to sustain. Recollect, these wicked beings were to be held in these endless and divine chains only *until* "the judgment of the great day." Do you imagine Sir, because it was God's *eternal purpose* that his Son should die for sinners at the time he was crucified, that therefore his Son must *eternally die?*

13. In no passage of Scripture is *aidios* applied to *punishment*, though I think it would have been had the Divine spirit intended to teach endless misery. Hence, by your own admission that it unequivocally signifies *endless*, and my more ample proof, my third proposition is triumphantly sustained in both of its alternatives. In proof of the second alternative contained in it, viz. a word that could "certify us that God, angels or saints shall have duration without end," I will now add to the six words already adduced, the four following, *athanatos*, immortal, not subject to death, and *akeratos*, *akerasios*, and *akeios*, pure, imperishable, not subject to decay, undecaying; thus making ten in all. Do you wish more?

14. Like a drowning man catching at straws, you still feebly but vainly attempt to sustain your second proposition. No matter if revelation itself was overthrown, if you can successfully oppose Universalism, the truth of which you yourself are constrained to pray for! How reckless! Are you not aware, Sir, that the position you assume in paragraph 24, makes as much against the Bible itself, as it does against Universalism? If the Bible declares in one place that God will punish, or cast off *forever*, and in another that he will *not* cast off *forever*, what must we conclude? Why, certainly one of two things, either that the Bible contradicts itself, or that the phrase *for ever* is used in different senses or extent of meaning in the two passages. I take the latter ground: inasmuch as we know that God *does* reject, or cast off sinners for a season, denominated *for ever*, or for an *age;* and when in other and different connexions he says he will *not* cast off *for ever*, this phrase being sometimes used to express *endless duration*, I understand it in these cases in the latter sense.—But you seem to take the opposite ground, and as a Christian, turn suicide and would destroy the Bible itself, the basis of your faith, for the sake of destroying Universalism!

15. One thing more respecting *aion* and *aionios*. In my first letter, I showed that Paul (2 Cor. iv: 17,) spoke of a glory "*exceeding aionion by an excess*—a *far more* (or *excessively*) *exceeding aionion weight of glory*. I asked, if *aionios* naturally and necessarily signified *endless*, how it could be *exceeded*, and that by an *extraordinary excess*. The question you have never attempted to answer. I now add to this the three following cases from the Septuagint. Exodus xv: 18. "The Lord shall reign," *ton aiona, kai ep, aiona, kai-eti, from aion to aion* AND FARTHER. Dan. xii: 3. "And they that turn many to righteousness as the stars," *eis tous aionas, kai eti, through the aions,* AND FARTHER. Micah iv: 5. "And we will walk in the name of Jehovah our God," *eis ton aiona kai epekeina, through the aion,* AND BEYOND IT. These facts with what has before been said, ought to settle finally the second proposition in the negative, unless you can offer something in favor of the affirmative, from the *nature or design of punishment itself.*

16. In reference to your fourteenth paragraph, I will only remark that I wrote *kolasis* in the form that it bears in the *accusative* case instead of the

nominative, for no other reason than because it occurred in that case in the passage whereon we were disputing, Matt. xxv: 46, and some of our readers who are not Greek scholars have the Greek and English on the same page of their Testament, side by side; and to speak of the word in the very form in which it occurred, would be more satisfactory to them. And in carefully reading through the Greek Testament in course some what of the Septuagint and such few other Greek works as have fallen under my notice, I have never found any law of language or etiquette that forbade such a course. Will my *very learned* opponent direct me to one?

17. I now come to notice your pretended reply to my ten arguments against endless punishment. On reading it, I confess I could not avoid thinking of *the mountain in labor*. I will not imitate your illustrious example by calling it "the superlative of the weak, beggarly," etc., etc. But, really, I am astonished that a man of your acknowledged talents and acumen, could not see that no part of it touches, or even approximates within hailing distance of my arguments. The whole of it, from your 17th to your 23d paragraph inclusive, is based on the false assumption that temporal sufferings and disciplinary punishments are of the same character, and to be regarded in the same light, as endless sufferings and endless punishment.

18. The amount of the whole is this, *if temporal* sufferings, and *limited* punishment for sin, are not incompatible with the happiness of saints, angels, and holy beings that witness them, and with the *honor*, *benevolence*, *mercy*, *wisdom*, *power*, and *justice* of God, how can *endless* sufferings and punishments be incompatible therewith? I answer, the one is but a means, the other an end; the one finite, the other infinite; the one limited, the other unlimited; the one merciful, the other unmerciful; the one a painful journey to a happy and glorious termination, the other an interminable journey of pain and wo, never ceasing, ever increasing, without the least possible good to any being in the universe. Here are radical and infinite differences between the two. You might as well ask, if it is compatible with the character of a good earthly father and the happiness of himself and family, to punish a disobedient son to reclaim and make him happy, why is it not equally so for him to lacerate, bruise and mangle his body, and make him as miserable as lies in his power as long as he lives, and to protract his life merely to torment him?

19. The case you cite from the 19th chapter of the Apocalypse is nothing to your purpose. For the language of thanksgiving and exultation is not used with reference to the sufferers of endless misery, that subject not being named, nor to the individual sufferers of even temporary misery, but with reference to the downfall of Babylon—the overthrow of a corrupt, overgrown and wicked power. But *should* such language ever occur in Scripture relative to individual suffering, I should regard it as evidence that the holy beings using it saw the end of the miseries and the good resulting prospectively therefrom, whether there were any thing said concerning that end or not in such passage; knowing that other texts do speak of the good resulting from such punishments.

20. In reference to your parable of the brute creation, I remark, that much as the thousands of animals of all species may suffer from man or from each other, or from any and all causes, they still love life, cling to it, and doubtless, on the whole, enjoy much more than they suffer. The notes of joy among them are more numerous than the notes of pain, and this proves that a benevolent God gave them being. We must all suffer death, sooner or later, and doubtless endure quite as much in its agonies as the generality of brutes, whether they die of sickness, old age, or are devoured by each other; and yet we esteem life a blessing, and cling to it, maugre all its troubles; and for one, I bless God for its gift: and if brutes were not dumb, so would they. But did I believe endless misery my doom, I could not bless God for life—it would be a curse instead of a blessing. I have never, like yourself, discovered that the rebellion of wicked men and spirits had any thing to do with the miseries or condition of the brute creation, either in changing the *teeth* and *stomachs* of lions and tigers from *herbiverous* to *carniverous* their *hoofs* to *claws*, or any other similar disastrous change. Will you afford me a little light on the subject?

21. In answer to the "compassionate" queries in your 23d paragraph, I will say that though I probably should not have anticipated, beforehand, precisely such a system as this, in all respects, for want of wisdom to see clearly all its bearings and results, yet I should much sooner have anticipated such an one as the present, than one of infinite and endless sin and misery. Nay, I should have anticipated any and every other system sooner than the latter. And so I think would God and every other benevolent being. When God had finished the creation, he pronounced all he had made "very good." And I believe all he ever created, was, and is, and eternally will be "very good," as it respects the final *ultimatum*, in reference to which the declaration was undoubtedly made.

22. You will pardon me for not replying to the rigmarole commencing your 22d and filling your 25th paragraph. I shall now *sans ceremonie*, proceed to the proof of the fourth proposition, viz. "shall eternal life (meaning thereby endless holiness and happiness) be, according to the Scriptures, the ultimate destiny of all mankind?"

23. Before producing the direct Scripture proofs of this proposition, I shall adduce some arguments in its favor, *a priori*, drawn from the acknowledged attributes of God, which attributes the Bible clearly ascribes to Him. And as you have made some objections to *a priori* arguments, on the ground of human ignorance of what will or may be, from what God acknowledgedly is, I shall preface those arguments with a few remarks.

24. We all do, and are obliged, whether we will own it or not, to reason *a priori* concerning God and what he does or will do. We appeal to the infidel in behalf of Christianity, on the ground that he perceives, even in nature, evidence of natural and moral perfections in God, exactly harmonizing with the voice of revelation—that the Scriptures accord with the best and noblest conceptions of God, and must therefore be true, divine, and have originated with him. We all reason *a priori* against Mahommedanism and Heathenism, that they can not be true, for they are incompatible with the Divine perfections. There are ideas of God too, that are common and universal among all enlightened people of every sect and clime. All acknowledge him to be infinite in wisdom, power, goodness, etc., and all attach the same ideas to these individual words. It is impossible for any one to understand wisdom to mean folly, power to mean weakness, or goodness to mean badness, or any thing equivalent therewith.

25. Moreover, all attach the very same ideas to these words when applied to God, that they do when applied to man, with this difference only, that in the latter they are finite, in the former, infinite—they are the same in kind, differing only in degree. If it were not so, we could have no just ideas of God, and the Bible must have been given to deceive instead of to enlighten man.

26. Now, it is conceded by all, that God is the *best* of all possible beings, and will *do the best* of all possible things. But what is the best of all possible things? I contend it is the greatest good of his whole creation, and that this must consist of the greatest amount of ultimate happiness to all the parts thereof. Well, now suppose he were the *worst* of all possible beings, and would *do the worst* of all possible things—what would he be likely to do? Why we suppose he would produce the greatest possible amount of wo and misery eternally throughout his whole creation, by making every part thereof as sinful and wretched as possible. If we suppose him to be a medium *between* the best and worst possible beings, we might either suppose he would place all his creatures in a medium condition, neither very happy nor very miserable, or else make a part of them endlessly holy and happy, if that were possible, and the other part endlessly sinful and miserable. The last is the result of your theory; the first, (or the result of the greatest possible good,) is mine.—Which is true? One question more: Was old Clootie himself, as Burns calls him, bad as he is supposed to be, ever accused of doing any thing as *bad* as creating sentient beings, on purpose to render them endlessly miserable. What *worse* thing could the *worst possible being possibly do?* Yours in all benevolence, D. SKINNER.

HERALD OF TRUTH.

ORGANIZATION.

I have been requested several times to furnish such a system of organization, as in my opinion would obviate the prominent objections to churches, and at the same time secure their legitimate object. The method which I propose, appears to me less objectionable than any other that has yet been suggested to my knowledge; nevertheless, as there are many brethren, more wise and experienced than myself, I dare not say a better can not be proposed.

I agree perfectly with the majority of my brethren in this State, that there ought not to be any such distinction among Christians of the same denomination, as church and society—it is opposed to the equalizing spirit of the Gospel—rears a division wall—is pharisaical in tendency, and absurd. A man is a Christian, or he is not—if he is, there is but one place for him, which is the church. A man is a Universalist or he is not; if he is not, who wishes him to join a Universalist society, as a pattern of our faith?—if he is one, he will do honor to the church. What difference can there be among Universalists, that some should only join a society, others a church? For these reasons, it is believed that there can be no such distinction among us as church and society, and that it is inconsistent. There should not be in churches any penal enforcement of the ordinances against conscientious scruples; the pastor, however, if he observes the ordinances, ought to endeavor to satisfy all others of his church of their salutary influence.

It is true that there are statute provisions regulating the organization of religious societies, and which must be complied with, but these relate entirely to temporalities, and can be incorporated into a church organization without any revelation of them; why should not those who are to regulate the temporalities of the church be of it, and officers in it?

As to the nature of the discipline which ought to be adopted, I could substitute nothing as good as is dictated by the Scriptures of the New Testament—these should direct us. It seems proper that there should be a covenant, that the members may feel what they have obliged themselves to do. Some may say this is "too much like the orthodox;" we will refuse then to be temperance men, because it is "too much like the orthodox;" why should we refuse to imitate a good example, because it is set us by the orthodox so called?—The form of a covenant, let churches devise, only have it impressive and Scriptural.

As a method for admission, I would suggest the giving of the right hand of fellowship. This is an interesting and affecting service, and is thought to be sanctioned by apostolic usage. Of the other ordinances, such as Baptism by sprinkling or immersion, or dedication, it would perhaps be preferable to leave them optional with the candidate.

That churches may be so organized as to dispense with societies, let there be two or four deacons, or wardens—a committee of discipline, trustees, clerk and treasurer—the two last officers acting both upon the external and internal affairs of the church.* To an organi-

* The trustees and clerk elected according to the statute provisions, and discharging their duties the same as in a society.

zation of this nature, it appears to me, not even the most fastidious can object. I feel certain, if carried out, it would secure for us an advantage which we have never yet enjoyed; save us much mortification; bring us down to estimate our worth, rather than our numbers and pave the way for a steady and certain progress of truth. It would unmask the pretender, and unfold the character of the genuine professor. G. S.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, APRIL 13, 1838.

TRUE LIBERTY.

Reader, what is true liberty? Is it freedom from all restraint?—uncontrolled dominion over ourselves and all in our power? No!—this is anarchy—one of the worst of social evils—a principle more inimical and fatal to true liberty, than the sternest despotism. That hurls the destroying brand from without—this kindles the conflagration within; that slaughters upon a warning given by its very nature—this comes upon us suddenly, and, lo, the dagger is presented to our throat by our own familiar friend! For an illustration of true liberty, look at the blest land in which we live—for a picture of anarchy, behold France in the days of the great revolution.

But there are three kinds of liberty of which I will speak. The first, is freedom from physical bondage—national liberty from the tyrant and his oppressions, or individual liberty from fetters or confinement. But it consists, also, in a due regard to righteous and equitable laws—to the rights of our fellows—to "the ancient landmarks and the fields of the fatherless." Is mobocracy liberty? Are wild riot, and unbridled excess and unrestrained action, true freedom? Is it not Liberty where the rights of all are preserved and held sacred?—where the cattle in the field and the treasure in the store house are rendered safe and guarantied to the owner by the laws of the land? True freedom, then, is liberty from oppression, confinement and chains on the one hand, and from riot, anarchy and excess on the other. And is not true liberty a blessing? Is it not a blessing to go forth, free as a bird of the air or an antelope of the hills, upon such a morning as this on which I am writing, (for it is a beautiful one,) and drink in life from all visible nature?—to feel your pulses thrill and bound to the balmy air—to rejoice in the gushing of the sunlight—to gaze with a vision limited but by distance, on the fair arching sky—to walk where you will—to run and leap, if you please—with no bounds to confine you, no manacles to encumber? Is not physical liberty a blessing? Do you wonder that the sick man pines for it in his chamber, or that the prisoner sighs, when the sunlight streams through his dungeon-bars like a dream of some pleasant land?

But secondly, more glorious than this, is intellectual freedom—the liberty of mounting up as with wings into the illimitable realms of thought—of exploring the arcana of nature—of gathering together the truths of ages, and of searching for the *to kalon*—the beautiful and the good. Oh! the liberty of thought, of opinion and expression, *is* more glorious than mere physical freedom. It *is* more glorious to stand up as Paul stood, though with fetters upon his limbs, yet with a liberty of thought and of speech which almost persuaded Agrippa, and made Felix tremble. The real slave is he who ever bows to the voice of popularity, or cowers and hesitates to declare his convictions at the frown of power! Place me upon a sea-girdled rock—load me, if you will, with shackles of iron—but leave me thought-free—leave to me the liberty of opinion—rob me not of intellectual freedom! Like physical liberty, this also has its dangers. Its enemies are bigotry, prejudice and superstition on the one hand, and recklessness, skepticism and ultraism on the other. We should guard vigilantly against these. They may either erect the stake, kindle the fagget, build the rack—or scatter abroad error, shed blood and destroy the peace of community.—The press is the great palladium of intellectual freedom—let it be ever kept unshackled, free from impurity, servility or bribery. Let each man utter his opinions, with due deference to the opinions of others, yet if he deem it important in justice to himself, to the welfare of man, to the best interests of his country, or to the honor of his God—let him by all means utter it! There is a moral sublimity in the sight of one man, standing up and uttering his opinion fully and freely amid congregated thousands regardless of the edict, the bull or the ban of proscription! It is a glorious charter—the charter of intellectual freedom, and may every man grasp it firmly and use rightly, the privileges which it bestows upon him.

Thirdly, "the greatest of these" is moral freedom—freedom from sin and iniquity—"the glorious liberty of the sons of God"! This involves, indeed, both the others, for where it operates perfectly, physical and intellectual freedom will be found also. Sin is indeed bondage—freedom from it is indeed liberty. Join the loftiest intellect with low and debasing passions, and give those passions sway, and he who possesses them is a *slave!*—the worst of slaves! We must struggle, we must strive, we must toil, we must pray for this liberty. *Tyrants* can not take it away from us, oppressive laws can not deprive us of it. We may be chained to the stony floors of a dungeon—we may be shut in from all means of intercourse of thought and opinion with our fellows, yet we should be free!—free with our own exalted and consoling thoughts—free with Faith's vision of things to come—free to commune with our Maker! With this liberty we are the "Lord's freemen," and there are no bonds or chains that can fetter our souls!

Let us war with sin, let us struggle against temptation, let us strive for this liberty—for ourselves and for others—until the shackles of sin fall from every human being, and, rejoicing in the light and life of true liberty, hosannas of salvation, freedom and redemption, through all the world, shall burst from every heart and rise from every tongue! E. H. C.

THE ORDINANCES.

I fear that our brethren who are in favor of organizing churches for the administration of the ordinances, will in some cases overshoot their aim, by attaching undue importance to one of them. For instance, in Br. Sanderson's article on "Organization," in this paper, he proposes that the observance of the *other* ordinances (that is, all others except the eucharist), should be left to the option of each member. Why not leave the observance of the eucharist, also, to the choice of each member? Would he exclude from the society every Universalist who would not agree to partake of the Lord's Supper? Surely not—such can not be his intention, though his earnestness in behalf of the observance of that ceremony has led him to state as much.

The truth is, many of us who never have observed the outward ceremony of the eucharist, desire the discipline of the church government incorporated into our society constitutions—and therefore, only, do we advocate a church government. Those who wish to observe an outward eucharist, with bread and wine, can then do so; but we ask the privilege, on our part, of enjoying the substance without being compelled to embrace the shadow; and believe that this privilege will not render us worse men and women, or prevent us from being as zealously affected in the good cause, as are our brethren and sisters who do differently. For my own part, I can perceive no difference, whatever, in our societies and members in this region, or wherever I am acquainted. Those who do not observe the eucharist by visible symbols, are, some of them, as cold and dead, and others as warm and active, as those who do. I can not, therefore, throw the whole blame of our want of zeal on the neglect of that ceremony, or attribute the prosperity and warmth of others to its observance. A thankful, grateful heart is the best eucharist—an enlightened mind united with it, the best mainspring of zeal and activity in the cause of God and humanity. So far as the Lord's Supper tends to produce these, and to bring the possessors of these minds and hearts together, it will do good; but all beyond this appears to my mind useless and *worse* than useless.

In conclusion, I will only add, that I speak for myself only, others must think and act for themselves—and that all attempts to give so much importance to the eucharist—to make it a kind of mysterious charm, a *fetish*, or *talisman*, or *philter* to induce religious zeal, only increase my aversion to aid in any wise in countenancing its observance, and to disgust me with the pretensions put forth in its favor. Christianity in all its parts, is a reasonable service, and I can well conceive how the eucharist may be observed in a reasonable manner, and have a salutary influence; but I never can exalt it above baptism, or dedication, or the right hand of fellowship, or social meetings for conversation, singing and prayer, or even above the social circle or the family meal, when conducted with a reference to an object similar to that embraced by the observance of the Lord's Supper. I know I am a great heretic in the estimation of our Partialist brethren, and I fear that the course pursued by some Universalists is not well calculated to render me less heretical in my views of forms and ceremonies. May God forgive the one who is in error, and keep firm him who is in the right.

A. B. G.

"TRY THE SPIRITS."

We should ever be active and awake in regard to error. We are liable to its encroachments in every way, and at all times. It comes in the garb of an angel of light, and we are deluded to follow it by its beauty and apparent purity. Again it comes surrounded with terrors and gloom, and by appealing to superstitions and by seemingly corroborating our fears, it causes us to believe a lie. "Try the spirits," brethren, "try the spirits." You do not live in the times of Romish power and mental darkness. You have the glorious Scriptures in your hands—read, examine, reflect and determine for yourselves. You have the faculty of reason, use it candidly, impartially, freely. The great book of nature is open to you. It has a thousand glittering records upon its pages and all of them truths—for they are imprinted there directly by the great Source of truth. The way is open to the throne of grace. "Seek and ye shall find." Go to our Father in the spirit of humility and the sincerity and fervor of prayer, and he will guide you. Banish prejudice from your minds. Eradicate every influence received from the mere opinions of others.—Be not deceived by appearances. Examine deeply into the laws of cause and effect. Learn to separate coincidences from miracles, natural occurrences from supernatural. Truth receive, error reject, for truth is eternal, and based upon that, we have an immutable and indestructible foundation. "Try the spirits," brethren, "whether they are of God." E. H. C.

THE PASSION FOR RICHES.

The passion for Riches and its influence upon our social, literary and political character, a lecture delivered before the Young Men's Association of the city of Utica, by James Watson Williams—Utica, Eli Maynard—1838, 8vo. 20 pp.

We return our thanks to the author of this lecture, for a copy politely sent us.

We have read with much pleasure, Mr. Williams' illustrations of the influence which the passion for riches exerts "upon our social, literary and political character." We think they would be read with pleasure also, and we hope with profit, by the public. It is a truth too plain perhaps to need stating here, that acquisitiveness is a predominant propensity of the age. It contracts our social feelings, cramps our literary energies and threatens to poison the streams of our political pros-

perity. We should be awake to this fact. Strange, that emerging so recently from poverty and obscurity, we should have taken such rapid strides towards luxury and effeminacy. Wealth, it is true, has dug our canals, and constructed our rail roads and built up our thriving marts. But these are not all a nation's glory. The requirements of the intellectual and moral are superior to the animal and physical, and if these are neglected, we do more than commit an error—we *sin!* And I would ask if the monuments of our moral and intellectual greatness, are equal to those which display our wealth and power? Are our morals any better than they were fifty years ago?—are they as good? Wealth has not generally proved the best of friends to virtue. Depend upon it, we have too much to do with golden dreams. There is too much avarice—too much grasping after riches—too much neglect of the intellectual and the moral!—We must act upon these startling truths—we must be up and doing!

We recommend the pamphlet mentioned above, to the public. We hope it will be in the hands of all who are interested in the welfare of our beloved country, and that it will be the means of arousing the public at large to a sense of the dangers to which we are exposed.

E. H. C.

"Strictures on Religious Tests, with special reference to the late Reform Convention. By Abel C. Thomas." Philadelphia—J. Richards, printer—pp. 24, 12mo.—A Convention has lately been held in Pennsylvania, to alter or amend the Constitution of that State, and submit their alterations to the people for adoption or rejection. Art. 9, Sect. 4, of the old (or present) Constitution reads, that "no person who acknowledges the being of a God, and a future state of rewards and punishments, shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this commonwealth." This ambiguous clause (for, as it has caused much contrariety of views and practice, it must be ambiguous to some minds,) only secures such a believer from disqualification on account of his opinions; and does *not* say that any one *disbelieving* those sentiments *shall be disqualified*. However, the liberal and tolerant of all political parties and of all religious denominations, desired that all citizens should have the same *security from disqualification* which is yielded by the above clause to the believers in the two sentiments therein named; and they therefore petitioned the Convention to substitute the following for Art. 9, Sect. 4—"The civil rights, privileges or capacities of any citizen shall in no way be affected, diminished or enlarged, merely on account of his religious opinions." This was refused, and the Constitution remains unaltered in this particular. Hence this pamphlet, reviewing the whole course of Pennsylvania, from its settlement to the present time—comparing its present illiberality with its former liberal policy and the policy of all the other States—nineteen of which, and the federal Constitution, expressly disallow a religious test, while the rest institute one—and replying to the arguments generally urged in favor of any such test, showing its perniciousness and impolicy. It contains within its small compass, a mass of information and authority that cost no little labor to collect and condense, and I hope it may be extensively circulated and carefully read, wherever a religious test is in any wise favored or required—either to hold office or to admit testimony—that hypocrisy may no longer be encouraged, and honesty punished by government.

A. B. G.

THE RECORD.

The Murray Association held an adjourned meeting in Sharon, Medina county, Ohio, February 14th and 15th. Brs. Hoag, Hull, Sweet, Whitney, Davis, Tenney and Sage were present—five discourses were preached, and a concert of praise held. Adjourned to meet in Ohio city, on the last Saturday and following Sunday in August next.

Conferences.—The Hudson River Association Conference met in the eastern Union meeting-house in Nassau on Wednesday and Thursday, March 21st, and 22d Br. A. Bailey, Moderator; and Br. W. Wilcox, Clerk. Eight sermons were preached by Brs. A. B. Manley, Hathaway, Z. Cook, and W. Wilcox, to very attentive audiences. Our friends in that region are awakening to newness of life, and will avail themselves of the stated ministration of the word. "The society in Stephentown," says Br. Wilcox, "which has for some time slept in the dust of the earth, is coming forth to the resurrection of life. The prospect now is that one or two meeting-houses will be erected in this region as soon as business shall regain its wonted activity. May the Lord prosper the work, and hasten it in due time!"

Ordination.—Br. Phineas Hathaway was ordained in the Universalist meeting-house at Saratoga Springs, on Feburary 14th. Sermon by Br. Rayner—prayer, delivery of the Scriptures, and charge by Br. Haven.—Br. Hathaway's labors are divided between Saratoga, Greenfield and Ballston.

Installations.—Br. John H. Gihon was installed as pastor of the Universalist society in Hightstown, N. J., on the second Wednesday in February. Brs. Thomas and S. W. Fuller of Philadelphia, officiated. Br. Gihon's services are divided, half the time in Hightstown, and one fourth, each, in New Egypt and New-Brunswick. Address, Hightstown P. O., N. J. Br. F. Hitchcock was to be installed as pastor of the society and church in Strafford, Conn., on the 5th inst. Sermon by Br. Sawyer.

Removals.—Br. T. J. Smith has removed from Bridgewater, Oneida county, to Winfield, Herkimer county. He continues his labors, we believe, as before. Address—Winfield P. O., Herkimer county, N. Y. Br. E. Gage wishes to be addressed in future at Lima, (instead of Bloomfield) Washtenaw county, Mich. Br. J. T. Goodrich has accepted an invitation to settle with the society in Oxford, Chenango county—and has commenced his labors there. The desk will be supplied every Sunday in the year. Br. N. Doolittle has removed from Oxford, to take charge of the society in North Norwich, Chenango county, and wishes to be addressed hereafter accordingly. He will preach there half the time, and one quarter, each, in Oxford and in South New-Berlin. Br. John Simonds, late of Hopkinton, has removed to Nicholville, St. Lawrence county, and wishes to be addressed accordingly.

The Sentinel and Star in the West has been transferred by Br. Tizzard, to Rev. J. A. Gurley, formerly of Mass. It will be removed forthwith to Cincinnati, where all letters and papers for it must hereafter be addressed, to its new proprietor. We hope fervently that Br. Gurley will be well sustained by our western friends.

Report says that Br. Sanderson has issued proposals to publish a literary, news and religious paper, including advertising, at Ann Arbor, Michigan. It is probably true, though we have not yet seen the proposals, or heard of them from Br. Sanderson.

An animated discussion, which lasted for eight evenings, has been held in Baltimore, between Br. L. S. Everett, and Rev. Mr. Breckenbridge, Presbyterian.—The same general course was pursued by both parties, that characterized their written discussion some years ago—abuse and misrepresentation of a coarse and vulgar cast by the latter; and mildness and courteous reply by Br. Everett. Much good will undoubtedly be—and already *is*, the result.

Several items of interest respecting the state and progress of our cause, are necessarily omitted this week, but will appear soon.

A. B. G.

NAMES.

In No. 8, current volume, second hymenial notice, we are requested to say that the name *Esther*, should be *Hetty*. The fault, if any, was in my taste—preferring the proper and full name to the familiar diminutive, or "nick name," as it is termed. I may as well remark here, that in some cases the nick name has been published as sent us in the notice, (as Betsey, instead of Elizabeth—Polly, instead of Mary—Dolly, instead of Dorothy—Abby, instead of Abigail, etc.) and I have been taken to task for my stupidity in printing it thus; the offended fair one insisting (and very truly) that it was *not her proper name!* In other cases I have tried another tack, (for I really desire to see *ladies* as well as "things, called by their right names,") and very scrupulously changed all the Sallys into Sarahs, the Nancys in Anns, the Fannys into Franceses, and the Hettys into Hesters, or, (what is the same name) Esthers. But, alas! who has not read the fable of the Miller, his son and his mule? What others read and laugh at, the poor Editor feels and groans over. I love dearly those tender little appellatives of Elsie, Gracie, Letty, etc., among "auld acquaintance" and at "the cheerful ingle;" but when we go into the street, or the public assembly, or (what is full as public) clap a name into print for all the world to look at it, whether it is my diffidence or respect for others, I can not tell, but I dare not take such liberties without a special licence from a priest, or the fair one herself—and even then I use it with fear and trembling! Will some one please furnish a rule by which I may please every body, and myself, too, in this important matter? He shall have a *patent* for the invention.

A. B. G.

A REQUEST.

It frequently happens that we send our paper for some time to those whom we suppose to be responsible subscribers, when in fact, the papers are either suffered to accumulate in the Postoffices, or are taken by persons neither able nor willing to pay for them. Now in these "hard times" such dead weights are heavy for us to bear, and we would esteem it a special favor in all our agents—and where we have no agents, our friends, to occasionally examine the package coming to their respective offices, and report all such cases without delay,

G. and H.

Br. Rogers—Send Pro and Con to Amos F. Woodbury, West Winfield, Herkimer county, N. Y., and charge $1 to G. and H.

Br. Eaton's letter to Mr. Eddy in our next.

RELIGIOUS NOTICES.

There will be preaching on the 3d Sunday inst., by Br. C. B. Brown at Mexico, and at Union Square at 5 P. M.—Br. Britton at Black River village and at Carthage in the evening—Br. Williams at Oran—Br. Woolley at Hamilton.

There will be preaching on the fourth Sunday inst., by Br. Britton at Brownville—Mr. Delong at Erieville.

There will be preaching on the fifth Sunday inst., by Br. M. B. Smith, in Litchfield (Spencer's school-house,) and Br. McAdam, in Clinton—Br. Woolley at Madison—Br. Sias at Perch River and at Pamelia Four Corners in the evening.

Br. Sias will preach on the evenings of the 24th, at Blanchard's school-house—25th, at Zullars—26th, at Evan's Mills—27th, near Anthony's—28th, at Jenk's school-house—30th, at Theresa—May 1st, at Person's Corners—2d, at Watertown—3d, at Adams village.

The Central Association in Michigan will hold its annual session in Ann Arbor, Washtenaw county, on the first Wednesday and following Thursday in June, next. It is hoped that every preacher in the State will punctually attend, and an affectionate invitation is given to all others to "come over and help us." Churches and societies will be careful to send delegates properly accredited, and carefully instructed in relation to business to be transacted.

N. Stacy, Standing Clerk.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Stephen, (O) for J E and L B—P M, Three Mile Bay, for J C, H H D and J V N—P M, Canajoharie Centre, for S C—Rev T C E, Dunkirk—P W G, Pleasant Valley, for self, E M, P J and R T—L B, Parma—Rev S R S, Albany, for A McK and J McK—J F S, Lawrenceville, for E N, H A B, D C B, J L, R B, J P and R A—I. E H, Akron—P M, Newbury (O) for A U and S J—P G, Gustavus, (O) for self, G W P, E N B, J P, L P, A M, D S and B T V—Rev E M W, Cazenovia, for J E and S R—C P J, Tabius—P M, Knoxville, (Pa) for A K and D C—P M East Clarendon, (Vt) for W K and I S D—P M, Madison, (O) for self, I H, H S, I R R, A A, D B, W W and S S—P M, Erieville, for R B, G W, C J, S S, B T and H D W—P M, Town Line, for I J, J W and T P B—P M, Hamilton, for J M—A M, Manlius, for self, D S, S G and A D—C B, Oran, for self, W C W, G S, G F H, S C, P M, L M, P A, C F, E B, E T, E A, J T, S H, S C H, W J C, A M B, J A S and S J—A P, Stockbridge, for B W, H D, W T, G S, A R and J N—J N, Pine Ridge, for A C, N N, S G, A W, W H E H and J C—P M, Fosterville, for E A D—S C, Conewango, for J McC and J L—C D, Victory, for self and I P—E L, Parishville, for self, P D, A L, B P, F P, F P and B T—P M, Otto, for Rev P P F and J D—Rev J H S, Centreville, for W B, W T, R C and J F B—P M, Johnsburg for R and S—S A, Carrol, for A A and J C—E M, Copenhagen, for self and J R—P M, Farmingham, for W W, H C, G L, J W and J P—E A M, Apulia, for B W, R B, V B, I N, T N W, J J and D A—P M Tully, for L B, G W W, S A, S F, R F, E F, A S and A W,

POETRY.

For the Magazine and Advocate.

THE WATERS.

Oh! mighty are the waters—
When they rush and roar along;
With the notes of their grand jubilee
That thunder into song.
The torrent, whose proud echoes shake
The mountain's lofty dome—
The cataract, with its rainbow crest
And garb of glittering foam.

Oh! lovely are the waters—
The glad, free streams of earth—
The fountains with their gush of light,
The rills in all their mirth.
And the placid lakes—as mysteries,
Among the hills they seem,
When the stars glide o'er them silently,
Like bright things in a dream.

Oh! glorious are the waters—
Where haughty navies ride—
Or the wealth and lore of busy marts
Sweep o'er the flowing tide—
The noble rivers, as they roll
By fields of plumy grain—
Or bear the sounds of loom and forge
Far onward to the main.

Oh! pleasant are the waters—
They light the darksome glen,
They gladden all the wilderness,
They cheer the hearts of men.
They sing our childhood's songs, in tones
Unchanged by grief or wo,
And old, familiar memories haunt
The places where they flow.

And then the ocean, where the crests
Of warrior billows tower,
And the storms ride free—oh! who can tell
Its grandeur and its power?
It is the soul's interpreter,
That vast, mysterious sea—
A scroll, from which the spirit reads
And knows eternity.

God of the waters! lo! they gush
And move, at Thy command—
Thou sett'st their bounds, and holdest them
In the hollow of thy hand!
So rule our hearts, that all their springs
May flow direct from Thee—
Their streams all holiness and love,
Their depths all purity!

E. H. C.

SABBATH MUSINGS.

While all here is still, as if the breezes had forgotten their accustomed haunt, how that single elm on the lawn shivers and stoops, as if an invisible giant were uprooting it for a trophy! The gust is coming, lighting here and there on the tree-tops, and rolling blackness and tempest before it. Far off the commotion begins. How the roar swells as it approaches, rushing, driving athwart the ivied stems, and whistling among the tossing boughs above! The terrified birds come fluttering each from its domestic tree. How that boy's light laugh mingles with the uproar as he rocks fearlessly in his lofty seat! He feels not more than I that these are tokens of wrath around us, or that these heavy drops are signs of Nature's sorrow. Human joy overflows in tears; and why should not the oppression of her solemn joy be removed in like manner? What a brimming shower! and the sun already gleaming again on the thousand tricklings from the shining leaves which refuse to retain their liquid burden! The whole grove glitters as if beneath the spray of Niagara. In a moment the chill is gone, and but for the pearls which gem those pendant crowns, the gust and the shower might be supposed the dream of a spring noon, the creation of preceding thoughts.

Thus may end, thus will end the storms of the spirit; and in bright and harmonious praise, like that which greets my senses now, shall man bear his part when the vicissitudes of his early day are passed. Praise, praise alone shall be the end, as it ought to be the beginning of devotion, though praise must change and advance its character as the mind of the worshipper advances. The infant's first communion should be praise. He knows, or ought to know, no fear; he knows, or ought to know, no want: for what then should he petition? When he learns that others have wants, he begins to petition for them, and in time for himself. When he becomes a subject of conscience, he is led to confession and to intercession. All this time, praise should be the beginning and end of his communion: praise, first for the low good of which alone he is sensible: then for each new glimpse of glory which his opening vision reveals, till his thanksgivings reach the ends of the earth, and compass the starry heavens. Of the more sacred heights and depths which teem with realities instead of shadows, he knows not yet, nor has learned to praise creative and preserving power as manifested in the external creation for its true grandeur and ulterior purposes. Of the spiritual creation he knows nothing till long after he has been accustomed to adore the Maker of unnumbered worlds. When the rich mysteries of the sublimer creation become dimly discerned, he petitions less fervently for external good. As they wax clearer, his fears perish, his desires subside, his hopes pass through perpetual mutations till they become incorruptible, and his praise is of a kindred nature, however far inferior to that of the unseen world. He thenceforth regards the moving heavens only as they send their melodies through the soul; the forms of the earth only as they are instinct with life; and, no longer calling inanimate forms to witness his praises, he appeals from the infant on his bosom to the archangel who suspends new systems in the furthest void for sympathy in his adoration of the Father of his spirit.—Of higher subjects of praise man knows not, nor can conceive. It is bliss enough to discern the end of human worship, (in kind, if not in degree,) and and in some rare moments, in occasional glimpses of a a celestial Sabbath, to reach it.

O that our earthly Sabbaths could bear something of this character! But as long as so many ranks of mind join in its services, these services must be too high for some, and too low for others. Blessed is the season to multitudes, and holy its rites to innumerable worshippers. But its benefits are of a specific kind; its devotion is peculiar, and can in no degree supply the place of private communion. Alas, then, for those who join not in its rites; and alas for those who look not beyond its rites! Strange that any should turn away coldly from the divinely kindled altar, where multitudes are thronging to cast in their incense, and returning with the reflection of its glory in their faces! Yet more strange that any should avoid the still solitude where the fount of this glory welleth up for ever!

Surely there shall be solitary communion hereafter as there is on earth, a peculiar devotion of the inmost spirit, to which there can be no requisites of outward circumstances. Here, while good men communicate by heart and hand, while the pure bring to the light the movements of the spirit, there is a tacit reserve, there are workings which are known by each to exist in the other, but which are testified by no sign, and could be revealed by no such testimony. Hereafter, though that which is now an intermitting refreshment shall be then the prime element of being, there will surely be, amidst the most perfect congeniality, the most entire sympathy in a common joy, a silent recognition in each of a treasure of incommunicable peace.—*Miss Martineau.*

A MOTHER'S LOVE.

Happy is he who knows a mother's love!

What is so pure?—The patriot expects fame, the friend sympathy, and the lover pleasure. Even religion while she waters her faith with tears, looks forward to the best fruits of her labors, and her love. But maternal affection springs from the breast uninvoked by the wand of hope, unadulterated by the touch of interest. Its objects, are the weak and the woful. It haunts the cradle of infantile pain, or hovers near the couch of the faint and the forsaken.—Its sweetest smiles break through the clouds of misfortune, and its gentlest tones rise amid the sighs of suffering and of sorrow.—It is a limpid and lovely flow of feeling which gushes from the fountain head of purity, and courses the heart through selfish designs and sordid passions immingling and unsullied.

What is so firm?—Time and misfortune, penury and persecution, hatred and infamy may roll their dark waves successively over it—and still it smiles unchanged; or the more potent allurements of fortune, opulence and pride, power and splendor, may woo her—and yet she is unmoved! A Mother "loves and loves forever!"

What is so faithful?—From infancy to age, "through good report, and through evil report," the dews of maternal affection are shed upon the soul. When heart-stricken and abandoned, when branded by shame, and followed by scorn, her arms are still open—her breast is still kind; through every trial, that love will follow, cheer us in misfortune, support us in disease, smooth the pillow of pain, and moisten the bed of death!

Happy is he who knows a mother's love!

EXTRACT.

Let me also urge on the attention of parents and guardians the propriety, nay, the necessity, of making the great foundation of all religion a part of the education of those who are entrusted to their care. Do not be content with merely apprising them of the truths which religion teaches, let them also know the ground on which they rest. This is not the age of implicit faith; the reverence for opinions, merely because they are of long standing and of general extent, is continually diminishing; error has now taken the field, and error of every kind; and it possesses in the peculiarities of the present times, facilities of access to every mind; its weapons are furbished, and its partisans are active; and should truth remain quiescent, and slumber on its rusty armor in dreams of safety, while the foe is abroad and active?—Teach, then, your interesting charge, the nature and the solidity of that foundation on which all your hopes rest; show them that you have not "followed cunningly devised fables"—that your faith is not an hereditary prejudice, nor your hope a fond delusion. Teach them not only that there is, but why you have the undoubted assurance that there is a Supreme and glorious Creator, who is both the Benefactor and the Judge of man—show them how his name is written on every plant, and shines in every sunbeam—let them see in all the wonders of science, in all the course of nature, in the curious arrangements and exquisite adaptations which the structure of plants and animals exhibits, the wisdom, power and goodness of the great Parent of mankind. Accustom them thus early to "follow nature up to nature's God," and thus, while they acquire a taste for some of the purest of earthly pleasures, they will be prepared to find the whole creation a most interesting volume of sacred theology.—*Godwin against Atheism.*

MARRIAGES.

In this city, on the 3d inst., by Rev. A. B. Grosh, Mr. Benjamin P. Cook, to Miss Catharine Hadcock, both of Frankfort.

In Trenton, (Stittsville), on the 4th inst., by the same, Capt. Orson Umsted, of Whitestown, to Miss Paulina D. Grant, daughter of William Grant, Esq., of the former place.

In Wolcott, March 7th, by Rev. W. Andrews, Mr. William H. Palmer, to Miss Christiana Van Wie, both of Ira, Cayuga county.

In Lakeville, March 20th, by Rev. O. Roberts, Mr. John D. Rogers, to Miss Altheana Munson, both of West Avon.

DEATHS.

In Rapho township, Lancaster county, Pa., March 17th, of consumption, Mrs. Margaret Grosh, consort of Daniel Grosh, in the 64th year of her age. Faithful and affectionate as a wife and mother, she fulfilled her duties in life kindly and unostentatiously, and has left a large circle of relatives and friends to mourn her departure. May her aged and venerated partner, and her numerous descendants and friends be supported in this bereavement by the consolations of a Gospel ample in its promises as all the desires of humanity.

In Duanesburg, March 10th, Alice, youngest child of Edward and Alice Frisbee, aged fourteen months.—"Of such is the kingdom of God."

At St. Croix, West Indies, January 23d, Mr. Isaac W. Elmer, of Seneca Falls, N. Y., aged 38 years. He left home last Fall to seek for health in a warmer climate; but disease had already made such fearful progress, that he lived but a few weeks after his arrival in St. Croix. He died as he had lived, with full confidence in the equity of God. A sermon on the event of his death, was delivered to the surviving relatives and friends at Duanesburg, N. Y., on March 18th, from Job xix: 25, 26, by L. C. Marvin.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, APRIL 20, 1838. NUMBER 16.

For the Magazine and Advocate.

A VOICE TO YOUNG LADIES.

CHAPTER VIII.

BY REV. J. M. AUSTIN.

MENTAL CULTIVATION.

That female education has heretofore been lamentably deficient, is a position which admits of not a doubt. In past ages woman has been kept in a state of almost entire ignorance, in regard to the most important branches of human attainment, and has been compelled, in a measure, to occupy her attention with the trivial matters of life. Without pretending to decide the controverted question, whether the gentler sex are capable of rivalling man in the highest walks of literature, still, I do not hesitate to say, that they are capable of making far greater advances in every branch of useful knowledge, than they have hitherto done; and also that they can equal the generality of men in mental attainments, when placed in circumstances equally favorable. Indeed in modern days, many ladies have appeared as shining lights in the literary world. And although they have not so generally grappled with the abstruse sciences, yet in the lighter grades of literature—in vivid descriptions of the gentlest, purest and noblest characteristics of human nature—in the bright pictures of the imagination—in chaste displays of taste and sentiment—in reproof, admonition and advice—they have not been surpassed by their male competitors. The names of More, Barbauld, Chapone, Aikin, Hamilton, Seward, De Stael, Landon, Porter, Hemans, Edgworth, and Martineau, in foreign lands. and of Sigourney, Leslie, Hale, Sedgwick, Stephens, Hentz, Gould, Ellet, Scott, Dodd, Edgarton, Broughton and Downer in our own country, will bear ample testimony to the high and beautiful capabilities of the female mind.

Although female education, within the last half century, has been greatly improved, still it has not arrived at the perfection that is desirable.—The poor are engaged in such constant drudgery, as to be able to pay but little attention to mental cultivation, while the wealthy are frequently led to neglect it, by attaching an undue importance to *showy* rather than *useful* accomplishments. Young ladies, as a class, are still too prone to attribute more consequence to the adorning of the outward person, than the cultivation of the moral and intellectual powers—are too liable to imagine that their success in life, depends more upon beauty and accomplishments of person, than of mind. This belief many acquire, no doubt, from that fulsome flattery which is too generally bestowed upon female personal beauty, by the other sex. So general is this practice, that men of otherwise good sense, will frequently lend their aid in perpetuating this idolatry to the fleeting charms of outward beauty, to the neglect of those qualities in woman that are truly valuable. This conduct leads females to overlook their mental capabilities, to deem it of little importance to obtain those qualifications of mind and of habit upon which their happiness and the enjoyments of those connected with them will so deeply depend through life, and induces them to turn their whole attention to those charms and accomplishments, which are as empty and useless as the floating bubble.

Young ladies should summon sufficient discrimination to perceive the origin of this adulation. They should understand that those who indulge in extreme flattery of their personal beauty, either possess such ignorant and shallow minds, as really to believe what they say, that nothing is so valuable as the charms of form and feature—or, knowing better, they hypocritically express their admiration, under the supposition that you are so vain and weak as to be pleased by their empty homage! In either case, they impugn your good sense, and are unworthy your confidence or respect. The attentions of the ignorant and of the hypocritical, should alike be discarded.

I grant that personal beauty in a young lady, is an advantage; and when united with a sweet disposition and well cultivated mind, you have attractions that can not but win esteem. But I insist that loveliness of person without these valuable qualifications, is a misfortune rather than a blessing. It will surround you by the utmost dangers—by fascinations and allurements, from which, owing to the weakness of your moral and mental powers, you will escape with difficulty, if at all. And suppose by beauty of person alone, you succeed in obtaining a companion for life. Of what value can that man be, who has been attracted by your features or form, without deeming any other qualification worthy a thought? He connected himself with you for your beauty, and he loves your beauty only. And do you not perceive that when that beauty decays, as it inevitably must, under the influence of disease or age, his regard will wither with it, and that the after years of your life, must be spent amid vain regrets and unavailing repinings? "We can not help remembering that the ordinary period of life is set at seventy years. The empire of beauty seldom lasts more than ten or fifteen. What is to sustain the beauty who has no other possession, in the dreary interval, when her roses have vanished with her admirers, never to return?" If, then, you have been favored with personal beauty, add to it virtuous principles and the charms of a well cultivated mind, and you can then duly improve the advantages placed within your reach.

"It is an old remark, that the most beautiful women are not always the most fascinating. It may be added, I fear, that they are seldom so. The reason is obvious. They are apt to rely too much on their beauty; or give themselves too many airs. Mere beauty ever was, and ever will be, a secondary thing, except with fools. The most fascinating women, generally speaking, are those that possess the finest powers of entertaining the mind. In a particular and attaching sense, they are those that can partake of the pleasures and pains of their friends in the liveliest and most devoted manner. Beauty is little without this. With it, she is indeed triumphant."*

With the most plain and uninteresting features, you need not be without attractions. A well trained mind and a pleasant disposition, will put forth charms far more captivating to those who are capable of making you happy, and much more enduring than mere outward beauty. Although you may not attract immediate attention in first entering upon the stage of society, yet when your worth is fully appreciated, as it eventually will be, you will obtain a hold on the affections, that time can not annihilate. You will possess a loveliness which instead of being destroyed by sickness or time, will increase, and become brighter and brighter as age advances—securing to you, love, affection, peace and enjoyment, all your days. The man who is won by the attractions of your mind and disposition, is worthy of you in every respect, and will be capable of appreciating all those excellences of the heart which confer mutual happiness. "Knowledge, virtue and truth, are immortal. Time, age and death, can not touch them. Trust me, a plain young lady with a sound head and a well trained mind, and an amiable and well managed heart, will find some way to aim a sharper and surer shaft, and inflict a more incurable wound, than a mere flourishing belle, who has nothing to show but her dress and her person."

Beauty of face and person, and splendor of dress, are not to be compared in value to a well cultivated mind. The one is as evanescent as the morning cloud or the early dew; but the other is as enduring as the sparkling gem of the mine. "There is, and there can be, nothing beautiful, except in so far as it is associated with mind. Show me a woman who knows how to converse pleasantly, to give judicious counsel and exhibit discreet management—who has the ability to know what to say, and how to act on any given emergency—who understands how to economize her wit if she has it—who comprehends how the utterance of scandal distorts the countenance—whose passions and affections are regulated, and who possesses the intrinsic tenderness and truth of the female character—and I will show you one who seems beautiful to me, whatever face she may happen to possess. It can not be repeated too often, that *there is nothing truly beautiful but mind.* Ask a father which of his children he loves most, the pert and ignorant beautiful daughter, or the plain but sensible, docile and well instructed one?" Ask an intelligent, worthy young man, with which of those two young ladies it gives him the greatest satisfaction to associate and converse, the one with handsome form and complexion, but with an empty, uncultivated mind, or her whose personal appearance is plain, but who is well instructed, and sensible? "Ask husbands what points they most regard in their wives, their beauty, or their knowledge, amiability and good sense? I repeat again, *there is nothing beautiful but mind!* If I were a poet, you should have it in metre and in song, that a *piony* or a *poppy* are as splendid flowers as the rose. But let the one and the other be worn in your bosom, and compare their fragrance and value at the end of a month. Knowledge compared to beauty, is the rose to the piony and poppy. In the family circle, and among those with whom we mix every day, the last thing of which we think, after seeing them a few times, is their personal beauty." Their worth is always estimated by their mental endowments and moral qualities. The witchcraft of personal beauty is soon dispelled by familiarity. Without attractive mental and moral characteristics, it is impossible to obtain the enduring affections of any. "External allurements are continually losing; internal attractions are continually gaining. Sense, spirit, sweetness, are immortal. All besides, withers like the grass." When the mind is uncultivated and barren, in vain is displayed the brightest eye, the fairest face, and the sweetest smile. But even though the eye possesses little lustre, or the countenance little beauty, a well endowed, well disciplined mind, will elicit admiration and love.

> "Mind, mind alone, bear witness earth and heaven,
> The living fountain in itself contains
> Of beauteous and sublime! Here hand in hand
> Sit paramount the graces."

These remarks might be much extended, but it can not be necessary. I trust enough has been said to awaken you to the importance of studying to adorn the mind, and of imparting to it those

* Criticisms on Female Beauty.

mental and moral qualities which are so attractive to the eyes of the discreet and enlightened. You should not allow your thoughts to dwell too much on beauty of person, outward ornaments, or showy accomplishments. A proper attention to these is allowable; but make them not your principal study—neither rely upon them as your chief attractions to win admiration or affection. Their influence can attract none but weak and worthless minds. "Female loveliness can not be clothed in a more pleasing garb than that of knowledge. A female thus arrayed, is one of the most interesting objects—every eye rests upon her with pleasure—the learned and wise, the young and the aged of the opposite sex, delight in her society, and affix to her respect and admiration. Ignorance and folly stand reproved in her presence; and vice, in its bold career, shrinks abashed at her gaze. She moves the joy, the delight of the domestic circle; she excites the praises, the admiration of the world. A female thus armed, thus equipped, is prepared to encounter every trial which this uncertain state may bring—to rise with proper elevation to the pinnacle of fortune, or sink with becoming fortitude, into the abyss of poverty—to attain with cheerful serenity, the highest bliss, or endure with patient firmness, the depths of wo." Young ladies should cultivate a taste for the acquisition of useful knowledge—always selecting such subjects as will throw the most light upon the station you will probably occupy, and the duties you will be called upon to discharge. In this manner you will lay a broad foundation, upon which you can reasonably rest the hope of experiencing much enjoyment through life.

For the Magazine and Advocate.

A CHAPTER.

BY J. W. CLOWES.

Time—how swiftly whirl his chariot wheels! how heedlessly he rushes on! Goalless, limitless, boundless Time! Who, whether living or dead, has not felt Time's stalwart arm, and strengthened or fell under its resistless grasp? Here we behold youth, just opening into manhood and vigor—there we follow the remains of age to the gaping tomb. But age does not alone suffice for the devouring jaws of the grave. Alas! youth, and loveliness, and prime, alike fall victims to its rapacity!

V—— was my school-fellow. I first saw him at school. We recited in the same class. Time, the producer and destroyer of all things, soon made us not only acquaintances, but friends. I soon discovered that my friend V—— was a hard student: through the window of *his* room, while others slept and dreamed away the hours of night in calm and sweet repose, might be seen the small, dim blaze of a "midnight lamp." Let us enter his apartment. We behold before us, a youth just entering upon the threshold of manhood. What huge volume is that which lies open before him? How steadfastly he gazes upon the abstruse page! How wan is that face! How care-worn those brows! How the sparks of intelligence gleam in those eyes! See, he smiles—hark, he speaks—(how sad is that voice!)—what says he? Simply, "I have got *one* lesson." Look again—the smile has left his lips—another classic compilation is before him. Hear, he again speaks—"I have but one more lesson to get this night; 'tis only *one o'clock*—by *two* I shall finish it; but [he sighs] I must rise at the ringing of the bell in the morning, else I shall not be able to get all my lessons."

At his recitations he was punctual. His lessons were well learned—he had studied them assiduously, earnestly, deeply; but, at length, a shade of melancholy overspread his fine features—the deep lustre of his penetrating eye, seemed to have lost its brilliancy—a cloud of care hung over that once calm forehead, bearing, as it were, upon its dark surface, the word "*decay*."

The Summer was nearly ended—our term of fourteen weeks had closed—the annual Exhibition of —— —— ——, took place on the evening of the day upon which it concluded. The rich, the happy, and the gay were there—the house of exhibition was "to overflowing full;" but still the anxious crowd pressed on, as if they entered but a "crowdless hall." The music sounds—all hearts are light, and joyous, and free. Now smothered confusion reigns throughout the house—now the call imperious, "*Come forth!*" is heard, and now the student-orator appears upon the stage. Every eye is turned upon him—but, hark! what deep, faint groan is that, which comes like the moan of decay from among the crowd? The press gives way. Whom bear they to the door? A pale and lifeless form—a student. It was none other than my friend V——. When taken to the open air, he soon recovered from his swoon, and on the coming day, revisited his home. But disease "had marked him for her own"—the destroyer had pronounced his doom! After an absence of several months, he again came back to school, seemingly restored in health; but delusion deceived the eye. He plunged again deeply into the intricacies and toils of study; night and day saw him with a "pale cheek and quivering lip," poring over those massy tomes the ancient world has bequeathed us: but the lamp of life waxed dim. He became sick, and again returned home, never more to behold those whom he had left. He died a victim to his own imprudence and misguided zeal. May his untimely death prove a warning to others, who, while they climb the steep of learning, may, like him, inconsiderately rush headlong from the precipice of self-ruin.

Clinton Liberal Institute, April, 1838.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, APRIL 22, 1838.

JOHN IX: 1-38.

The following is the substance of a letter from a young man to his sister, and supersedes any farther observations upon this very interesting narrative.

My dear Harriet—I have been obeying one of father's most frequently inculcated injunctions to day, and although it has cost me some little pains, I think myself amply rewarded by the consciousness of difficulty overcome, of a father's wishes complied with, and by other pleasures resulting from my exertions. I have been, then, forming to myself a representation of the affair in the ninth of John. I have been picturing to myself the whole scene, and making myself a spectator of all that passed, as there related. I have painted the countenances of the principal actors, and penetrated into their hidden thoughts so completely, that I now have pleasure in looking back upon the scenes I have pictured, and can almost feel their reality as if I had been actually present and witnessed the transactions recorded by John. I will, now, give you an outline of my imagined scenes.

"On one of the days of Sabbatic rest, I was proceeding along one of the streets of Jerusalem, at the termination of which stood a splendid edifice of white marble with a roof of gold, from the spikes and jagged points of which, so thickly planted that not a bird could alight upon that costly roof, the rays of the sun were reflected with almost insupportable splendor. This was the Temple. As I approached it, I beheld issuing from one of its massive gates a man of remarkable appearance, whom, from his mingled majesty and meekness, a stranger might well suppose to be the Sent of God—the lowly Galilean. A crowd was accompanying him. He paused at the gate where, as I joined the surrounding multitude, I beheld a blind man who had there taken a station for the purpose of asking alms from those who went into the house of God. A small group near to Jesus were debating some question among themselves, and ever and anon casting their eyes upon the blind man, and then upon Jesus. I was near enough to hear one say, 'Who will ask him?' One, whom from the quickness and rapidity of his movements I took to be Peter, said he would, and immediately stepped up to Jesus and inquired why this man whom they were observing had been born blind; if it were a judgment upon his parents for some sin of theirs, or if, in some former state of existence, the soul now inhabiting that body had so offended as now to be punished with blindness and helplessness. Now I perceived that this knot of disciples had been debating some silly question founded upon erroneous views of God's government, or upon the Pythagorean and Pharisee-adopted doctrine of the transmigration of souls. I turned my eyes to Jesus and observed playing on his countenance, an expression of pity, which gave way to a look of authority, as he pronounced with some earnestness a contradiction of their vain supposition. A more appropriate inquiry, he told them, would have been into what good they could do to the blind man, rather than into what had caused his blindness. He told them that thus they might have been led to the same conclusion as he himself had been, for he had thus reasoned, that here was an opportunity of doing good, and especially of manifesting the miraculous powers committed to him; and wherever an opportunity of doing good occurred, there was a call to do it; and in this case so important was the purpose which was now to be served by this man's blindness, that it might be said to be permitted chiefly on this account. Such opportunities, he told them, he must at all times embrace, even as an industrious man employs his days to the best advantage, knowing that at night he must cease to work. I was sent into the world to disperse and dispel the gloom, the ignorance and the misery of men, and I must let slip no opportunity of forwarding the purposes of my mission. Having thus spoken to his disciples, he turned to say something to the blind beggar, and forthwith he began to spit upon the dusty pavement, and knead it into an adhesive ball. Here some one near whispered to his fellow, 'This is contrary to the law,' referring either to the working up the clay, or to the purposed cure for which he supposed it intended. Jesus having applied some of the clay over the eyes of the blind man, desired him to go down to the valley below, and wash his eyes in the waters of the fountain of Siloam. To this fountain, the only one in the city, I followed him, and from the firmness and animation of his step, I concluded that he was strong in his confidence of a cure. Nor was he disappointed; for after staring astonishedly about him for some time, he made his way, without a guide, up the hill to where the Temple stood. His purpose might be guessed from his gladsome, grateful countenance; but his Deliverer was gone.

"I now conceived him to be looking all around for Jesus, and his motions becoming the subject of remark by the by-standers, several of whom were conversing about him. One of the crowd went up to him to ask him whether he were the blind man who had formerly sat begging at the gate near which they now were, and the rest soon joined them. Soon a crowd collected around him, to whom he related the story of his cure.

"I thought that this miracle had caused a good deal of remark, and the Pharisees wished to hush it up, or detect the deceit if there was any. A few days afterwards I thought a party of the leading men among the Jews were assembled in one of the apartments of the temple, and there, with anxious faces, were taking counsel together relative to what should be done about this rumored miracle. After a long conference, and many opinions given which you can imagine as well as myself, I thought they concluded to have him brought before them in the Sanhedrin.

"I thought it was a few days after, and I could see this man, in the custody of some agents of the Sanhedrin, on his way to their council-chamber. Think you he quailed to appear before this temporo-spiritual tribunal?—I trow not. Before this supreme court our blind hero gives a plain unvarnished tale of his cure, and although a majority would set aside the force of the miracle because it was wrought on the Sabbath, contrary to the traditionary law, yet, at the end of the semicircle in

which the judges sat, I could see a few of them collected around Nicodemus who were not satisfied with this objection, and could see no honest way of avoiding the inference to which it led the blind man himself, that is, that Jesus was a Teacher—a Heaven-sent Teacher. The ruling party now try another subterfuge: they deny the reality of the miracle. The parents of the man are sent for, and although they testify to the identity of their son who was born blind, they have more fear of the power of the court, and waive all testimony concerning the cure. Their Son, however, who is a great favorite with me, is made of sterner stuff than his parents, and no fears of excommunication can shut his mouth. In picturing his appearance on his being called before the Sanhedrin the second time, I gave him the look of one who is not to be humbugged nor driven out of his common-sense convictions. His replies are admirable, and will render this blind man a favorite with you as with me."

Let our young friends try the effect of forming to themselves such a picture. P. P.

For the Magazine and Advocate.

SOMETHING NEW.

Truly there has "something new" taken place "under the sun" within a short time past. "And what may it be?" inquires the gentle reader. Nothing short of a union meeting—a *union* "protracted meeting" of two days continuance, conducted by Methodist and Universalist clergymen! The particulars are as follows. The Rev. Mr. *Hoyt*, (Methodist,) of Eden, Erie county, N. Y., preached a discourse at Abbott's Corners, same county, on Thursday evening, March 15th, from these words: "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" In this discourse, as I am credibly informed, Mr. Hoyt challenged the "intellect of the whole world" to disprove his position, that his text plainly and unequivocally taught the danger of losing endlessly in hell the immortal soul! He also expressed a desire, or at least a willingness, to enter into a discussion of the subject of endless misery, and of the final restitution, but more particularly upon the "*awful truth*," involved in the words of his text. One of our excellent brethren of that place, was determined that Mr. Hoyt should redeem his pledge or acknowledge his inability so to do. He informed him, that he no doubt could be accommodated with an opponent, who would take up the gauntlet and enter into a discussion with him upon the merits of the text, or in a more general manner upon the subject of the endless misery of any portion of mankind. Mr. Hoyt, however, father declined entering into a regular discussion, but agreed that he would preach a discourse from the same text, and that any Universalist clergyman could have the privilege of following with a reply. Br. Pickering of Buffalo was made choice of by our friends, to reply to Mr. Hoyt's discourse. The time of meeting was fixed on Monday following, 11 o clock, A. M., at the Presbyterian meeting-house at Abbott's Corners. The time arrived, and the house was soon crowded in every part. Mr. Hoyt's discourse was characterized by considerable candor, and even ability, considering the badness of his cause; yet he utterly failed in establishing the positions he laid down. This we believe was evident to many of his Methodist brethren. The sermon by Br. Pickering from the same text, was sound and eloquent, and his reply to Mr. Hoyt's main points, logical and conclusive. Mr. Hoyt's positions were proved untenable even from the acknowledgments of Dr. Adam Clarke, which were produced and read on the occasion. The most perfect good will prevailed between the parties, and I doubt not but much good will result from this amicable examination of the text of Scripture at issue. Our friends were perfectly satisfied with the result, whereas some of the Methodist brethren expressed a little dissatisfaction, to say the least. The result was evidently a little different from what they anticipated.

Br. Pickering, previous to the opening of the meeting, expressed to Br. Hoyt a desire to enter into a regular discussion with him upon the subject of endless misery, or the final holiness and happiness of all mankind. He thought a course of this kind would be more profitable to the hearers, than a mere canvassing of the merits of the text at issue. But to this Br. Hoyt would by no means agree—he wholly declined engaging in any regular discussion with Br. P. His plea was, that he did not consider himself competent to engage in a regular discussion with Br. P.—that Br. P. could take grounds in a discussion of the kind where he could not follow him. Br. H.'s frankness was certainly commendable, but if he did not consider himself competent to discuss the merits or demerits of Universalism at the time he gave the challenge, he certainly should have been a little more reserved. The above acknowledgment must be rather mortifying to a man who all along, before his courage was put to the test, expressed the utmost confidence in his ability to put down Universalism! Perhaps this will be a valuable lesson to him. But to the protracted meeting.

Br. Hoyt had, some little time before this meeting, expressed a willingness to Br. J. Lewis to unite with his Universalist brethren, and hold a *union* protracted meeting at Abbott's Corners, for the improvement of the place, etc. The Methodists had held a "Quarterly meeting" at this place the Saturday and Sunday before, and had concluded previous to the discussion, to merge it into a protracted meeting. Some half dozen Methodist clergymen had therefore tarried for the purpose of continuing the meeting. Brs. Pickering, Lewis and myself being present, it was thought proper to accept of Br. Hoyt's proposal. Circumstances, however, called Br. Pickering to Buffalo the next morning. Br. Lewis and myself tarried. Two discourses were preached on Monday evening—one by Br. Hoyt and one by myself. I examined the main arguments advanced in favor of endless misery, and then proceeded to establish the doctrine of the final restitution by direct and indirect Scriptural arguments, etc. Br. Hoyt followed me, but scarcely made any allusion whatever to my discourse, nor did he make a very labored effort to establish the doctrine of endless wo! The sermon on the whole was very well delivered, and was characterized by a spirit of candor, and good will. The next morning Br. Hemingway, presiding elder, preached from these words: "How shall we escape if we neglect so great salvation?" He endeavored to prove that the *escape* was from an endless hell. I followed him, and endeavored to satisfy the minds of the congregation of the fact, that this escape as found in this passage, was a temporal salvation, an escape from the awful judgments which were about to descend upon the Jewish nation. To this the apostle evidently alluded—this is the opinion of some eminent orthodox commentators. I then proceeded to deliver a discourse in proof of the positive certainty of the punishment for sin. Br. Hemingway seemed to think that I had preached terror enough, or punishment enough, if I understood him, but that I had left the congregation "in the *dark*" *where* the punishment was to be received! I am sure that I was sufficiently definite on this point, for I quoted the language of the wise man, that "the righteous are recompensed in the *earth*, much more the wicked and the sinner." Prov. xi: 31. Br. Lewis preached in the evening. His text was, "The law of the Lord is perfect, converting the soul." Psa. xix: 37. It was a sound and an able discourse. Those acquainted with Br. L.'s talents can well judge of its merits. Br. Hoyt followed him, but did not think proper to make any direct reply to any of Br. L's arguments or positions. Br. Lewis and myself expressed our willingness to tarry longer, if any of our Methodist brethren of the clergy, would engage in a regular discussion of the merits or demerits of Universalism—under other circumstances, propriety and other engagements would call us away. But our Methodist friends seemed totally averse to any discussion, and we therefore concluded to leave the next day.

I am well satisfied that a very favorable impression was left upon the congregations generally—and I am sanguine in the belief that much good will result from this meeting. A good proportion of the congregations were Methodists.—They concluded to hold a meeting by themselves one day, after we left—but the general impression was, that there would not be thirty hearers who would attend. We bid our Methodist brethren good bye, and they us, with feelings of perfect good will. The cordial shake of the hand, and "God bless you, and peace be with you," was the mutual exchange on both sides. I make, however, an exception of the Rev. Mr. Castleton, who attended the first day. This is the man that Br. Lewis has had something to do with. This man has been considered as a mighty champion in the Methodist ranks. He has fought against what he *calls* Universalism, bravely and untiringly, for a long time, and delights in it, where there is no chance of finding an opponent! He has, I am informed, expressed a willingness to engage in a discussion with a Universalist clergyman of *talents*—but not with a *novice!* He would discuss the "grand subject" of Universalism with Rev. D. Skinner if *he* could be had! At this meeting Mr. Castleton had a fair opportunity of engaging in a discussion with Br. Pickering, but he thought not proper to attend to it. He, however, undertook to have a little "bush-fighting" to do with Br. P. on the first day of the meeting, but was glad to soon make a retreat, without accomplishing any thing save being completely disarmed of every argument and position he laid down! The affair was really a *treat*. Some fifteen or twenty spectators were witnesses of the interview. They were obliged to smile at the evident discomfiture of the Rev. gentleman, yet they could scarce forbear to sympathize with him at his fallen greatness! We hope after this, he will learn wisdom, and be a little more careful in future how he boasts of his great prowess and his great victories in putting down Universalism. A few *such* victories would ruin any man! Br. Hoyt is a very different man, if we do not mistake him—very friendly and good natured—for him we have much respect. Will our Methodist brethren generally learn a lesson from this meeting? It was indeed "something new under the sun," but we sincerely trust that the meeting was not in vain. New things are often good things in this age of improvement.—Thus, Br. Grosh, I have given you a hasty sketch of this singular meeting. I wrote in pursuance of an urgent request from many of our friends. I think the account of the meeting will be *novel* and *interesting* to most or all of your readers.

Nunda, March 29, 1828. N. Brown.

For the Magazine and Advocate.

REASON AND PREJUDICE.

Youth is the season when the mind is susceptible of change, and when uncontaminated by early vices, is easily inclined to virtue. And when once thus directed, it will prove a strong barrier to subsequent vicious practices. Observation and experience have taught me, that principles early inculcated, whether good or bad, are hard to eradicate; and however *erroneous* the opinions we imbibe relative to subjects of religion, may be, if prejudice should get the ascendancy over our better judgment, we can never remove those errors until divested of it.

In the sober moments of cool, unbiased reflection, our reason oft-times condemns us—still we feel a consciousness of being right, and therefore will endeavor, to the best of our abilities, to harmonize reason with prejudice, and often at the sacrifice of the former. I would like to prescribe for my young friends a remedy for this evil, but as I feel incompetent for the task, I will only say, cultivate reason, and as it exposes error, be aware of its superiority, and renounce error, and in process of time reason will, I think, have regained its old possession, and prejudice will become extinct. E.

For the Magazine and Advocate.

SECOND LETTER

To Rev. Z. Eddy.

Sir—I have this day had the pleasure of perusing your letter, in answer to one I addressed you more than four months since. I shall not attempt to account for your unchristian conduct toward me, in refusing to give me a copy of your communication, even after I addressed you a note particularly requesting it, which note you also refused to answer. The uncharitable temper of your letter, gives us ample evidence of the spleen that flows from a proud and haughty spirit, wrung with chagrin at disappointed efforts, constantly made, with a view to bring into disrepute the cause of God's universal and impartial grace, which you dare not assail by fair and honorable means.

Let unprejudiced minds read my letter in connection with your reply, and they will very readily perceive which contains the "bitterness and scurrility." And you may be assured, that your own friends are doing you ample justice, while they look on you with pity, and behold your affected erudition and sagacity in detecting an error in my orthography. The littleness of mind you there displayed, will show the size of the "napkin" required to wrap your "brilliant talent" in, and the adjustment of these affairs, may show where they will hide it.

The satire and irony contained in your second paragraph, and the low, bitter invective against the "Advocate," which you called "scurrilous" while in Carrol, and to which you may again apply for the privilege of vindicating your character, together with the ungenerous reflections upon your neighbors, are so apparent that a reply is unnecessary, and they show us your sincerity in saying, that you "considered the subject one of deep and solemn moment."

You accuse me of being desirous to appear before the public, and endeavor to make it appear that I forced you before it, than which nothing can be more false—it was the unchristian spirit and cold indifference manifested toward me, and your wilful neglect to answer my letter that "forced you before the public." Not one of our readers can find a single word in my letter to you, that would lead to the belief that I intended to publish it, if you were so kind as to give me an answer to the inquiries therein contained.

You are right, Sir, when you "apprehend" that you and I do not use the term "Universalist" in the same sense. I was aware of the "*latitude*" in which you used this term, before you made this public avowal. You refer me to Mr. Eacker, to illustrate your meaning—you are respectfully informed that he is a member of a Universalist society. We now understand what you mean by "notorious Universalists." This is seen in another part of your letter, where you refer to "infidels," etc., and ask if they are not all "avowed Universalists." Here is to be found the deplorable cause of the ignorance of so many, respecting our views. They are told by their spiritual guides that we are all infidels, and "what the minister says is true," and they dare not investigate the subject. You are not alone in this work of perpetuating ignorance—you have many "pious coadjutors in this cause." Be assured, Sir, I use the term "Universalist" in a sense that would include such men as Mr. Eacker, (who has so frequently reproved you for your notorious misrepresentations of our views,) and all such as you say are "amiable, moral men;" and if there are any others, they "hold the truth in unrighteousness," and are a dead weight to our cause, and may be classed with those Presbyterian Christians whose characters are not quite so "amiable and moral" as is desirable. You think a Universalist church would be a strange thing under the sun. Your real or affected iguorance of the numerous societies and churches, duly organized in the order, is truly to be pitied.—There are, probably, more churches than clergymen in the denomination.

I hope you will attend *more* "*seriously*" to the "*charges.*" Some of them, you say, are *false*, and give us your "naked word" for it. I called upon you for evidence of this "assertion," "clear and conclusive." I regret, Sir, for your sake, that you were so destitute of the usual compliments of civility, as to refuse to point out to me wherein I was mistaken, when requested to do so in the most friendly manner. And because I fulfilled my pledge, and published my letter in behalf of the Universalists in Sheridan, (whom you treated in the most unchristian manner,) you have declared that I have set you up as a "target," and pretend to see "bitter words" in the most harmless interrogations, and feel pointed "arrows" in the most innocent remarks. Whether you have successfully contradicted the charges preferred against you, the "unimpeachable evidence" will show; being from men, whom your Br. Emery (Presbyterian clergyman of Carroll) says, "are men of lovely, moral characters." His testimony you will not "impugn." You deny that you ever said you "saw the principal Universalists drinking and carousing, cursing and swearing, praising the preachers and telling what d—d good preaching they had;" or, it is your "*impression*" you did not. When you abused and misrepresented your fellow Christians in Sheridan, and were reproved for it, you acknowledge that you got so much engaged, you said things you were sorry for; and you know that a person under the influence of heated passions, is not a suitable man, after he has cooled down, to inform those who were calm and collected, of what he "dropped amidst the heat and impetuousity of extemporaneous speaking." And you will discover that an accusation comes with rather an ill grace, that I have "pounced" upon you, and "ingeniously perverted the meaning of your isolated expressions," which I received from men of sound reason.

But to show you and the public, that I did not exaggerate or pervert your language, I select the following from among other affidavits, which will show that I never intended you any injury, and all I now ask, is, to have justice done to the abused and slandered.

Affidavit of Mr. Spencer.

"Chautauque county, ss.

Charles Spencer, of the town of Carroll, in said county, being duly sworn, saith that he attended a protracted meeting in said town, held last Fall, and heard the Rev. Zechariah Eddy state, in his sermon, that there was a great Universalist meeting held in Sheridan a short time ago—that about sixty waggons passed his house to attend said meeting—that after the meeting he saw the most prominent Universalists riding and racing their horses—that he had occasion to go up to the Post office, and saw them in the tavern, drinking their brandy, cursing, carousing and telling what good preaching they had. CHARLES SPENCER.

Sworn this 19th day of March, 1838, before me,
GORDON SWIFT, J. P."

Affidavit of Julius Alvord and George S. Griswould.

"Chautauque county, ss.

Julius Alvord and George S. Griswould, in the town of Carroll, of said county, being duly sworn, say that we heard the Rev. Zechariah Eddy preach one evening at a protracted meeting held in Carroll last Fall, and that in the course of his discourse, he referred to the Universalist Association held in Sheridan last August, and said that he called in at the tavern, and there he saw the leading Universalists drinking and carousing, praising the preachers, and telling what damned good preaching they had. JULIUS ALVORD,
GEORGE S. GRISWOULD.

Sworn and subscribed before me, this 29th March, 1838. GORDON SWIFT, J. P."

Here, Sir, is evidence you can not impeach.—You say the "vulgarity and profanity" of this language "shows through what sort of hands it passed in travelling over to Sheridan." But vulgar and profane as it is, it first proceeded out of *your mouth*—Matt. v: 18, 19.—"Those things which proceed out of the mouth *they* defile the man," etc. I asked you to inform the public, "who these leading Universalists were, that they might be held up before community as the proper jects of just censure and exemplary correction." You say you shall "deliberate" a long time, first. Just so long as you deliberate, can you consider yourself "upright and innocent from the great transgression?" Ps. xix: 12, 13. Until you explain this affair, many good people will still believe, as they did in Carroll, that you piously bore "false witness against your neighbor," and your "certain knowledge" will be viewed like that of the false prophets of Israel. Isa. xxix: 8–15.

What you have said about my preaching is irrelevant to the subject in question: But to "eloquently reprove" my brother for his "manifold sins," I must follow him in his numerous wanderings. I have the pleasure of knowing that my humble endeavors to improve the condition of society, as well as yours, have been duly appreciated and fully rewarded, my most sanguine expectations have been more than realized; and I am not aware that my doctrines have driven any to insanity, or that my preaching has injured the virtues, morality or happiness of any one who believes them. I know very well that the felicity of some who disbelieve my religious opinions, is greatly marred at present; and their morals appear before community in such an unfavorable light, that I expect soon to hear a cry, "What shall I do to be saved?" You ask me to "point to infidels, libertines, drunkards and blasphemers, who are not avowed Universalists." No disbeliever in divine Revelation is a Universalist.—You speak of other characters—some of each class were cradled and nurtured in Presbyterianism.—I will not point you *very near home*, but visit the penitentiary, and you will find hundreds of your faith in endless misery, where you will not find one Universalist. I saw several Presbyterian clergymen confined in Auburn Prison for their great wickedness, together with other preachers of eternal torments—you shall have the names, if you wish to know who your brother preachers are, who are thus receiving the "reward of their unrighteousness." I have mentioned these things not to reproach you, but that you may see the necessity of plucking the *beam* out of your own eye, before you undertake to dislodge the *mote* in your brother's; and because you are famous for attaching a great importance to every little thing you do, and arrogating to yourself and your party all the Christian virtues, and because you are constantly decrying the piety, virtues and morality of those who will not bow down to your speculative shrine, and who have moral courage enough to call in question the superior efficacy of the little anxious bench, to the primitive mode of receiving the "truth in the love of it." You will understand my meaning. It is dangerous for the inmate of a "glass house," to cast stones at others' windows, when he knows they "shoot arrows."

The second charge you also deny, (though you virtually allow, in the same paragraph, that you have said things even worse than are alleged against you.) Read the following, and you will see that you are again mistaken. It is a pity that you can not refer to your "notes." I hope you will try to keep calm after this.

Affidavit of Esq. Hall.

"Chautauque county, ss.

Azariah Hall of the town of Carroll, in said county, being duly sworn, saith that during the protracted meeting held in said town, last Fall, he heard the Rev. Zechariah Eddy state that the Universalists were all infidels, and that he did not believe a Universalist could be saved. AZARIAH HALL.

Sworn to this 19th day of March, 1838, before me,
GORDON SWIFT, J. P."

Concerning the third charge, you said, that you "stated no such thing"—viz. "that about thirty Universalists were converted," etc. Well, then, Br. Eddy, I do with pleasure recall the accusation. But, really, I am at a loss to account for the "death blow" you struck, and for the many sayings of your brethren concerning the blow, and their apparent joy while they enthusiastically affirmed that "Mr. Eddy said it was *even true*, that nearly all the Universalists in Carroll had become Presbyterians—that they were all down as a society—that it had been one of the strongest holds for infidelity, but now the principal Universalists were brought over to the faith [of infinite wo]—that about thirty or forty infidels and Universal-

lists were converted at the great meeting." All these things are undoubtedly fresh in your memory, as they are treasured up in the minds of your friends.

You speak of "several young men," and you say they were never "given over to believe a lie," "but were public advocates of Universalism" (the *truth!*) But I suppose you want to be understood to say, that *Universalism* is a "lie," and the young men never believed it, but still were its public advocates! Then they must have been consummate hypocrites, or you have not spoken the truth. Well, here are your boasted converted Universalists! This is just as I expected it would be, and all the reports through the county are false. Let these things be remembered by the friends of truth. The subjoined letter will confirm these statements, and show the reason why I have not introduced more of the affidavits.

You do not know whether you were correctly informed about the fourth charge—you had not the "means of ascertaining." You could have written to Carroll—and your total neglect to do this, shows that you do not intend to live up to the command "do as you would be done unto"—for *you* requested *me* to furnish unimpeachable evidence of things *I* advanced. Because I referred to the miseries of the damned, according to your faith, you call it profanity. This kind of profanity has been your theme for years, and you have rolled the doctrine of endless misery under your tongue as though it was "a sweet morsel"! I learn from what you have said to certain individuals, that you are of the opinion that it was some one your older and more talented brethren that gave the challenge.

You pretend not to know why I addressed you in preference to your coadjutors; that is best known to myself. Not so, Sir. Others know why I addressed you. If any remain in doubt on the subject, they are informed that the false reports were traced directly to yourself. "The death blow," you say, "sounded through the county." I suppose it still rings in your ears, telling you of your "eminent success." Or does it whisper to you in the dark and solemn stillness of the night, the sad requiem of "departed and swiftly departing joys!"

Does not your conscience, though apparently "seared," tell you "there is a God that judgeth in the earth"? When you read this letter, you will see, as well as others, who has reason to "tremble" before his Maker, "who will by no means clear the guilty"—"he that doeth wrong shall receive for the wrong which he hath done" not may *escape* it, according to your system of repentance, Col. iii: 25. I shall preserve the rest of the affidavits to meet you when you "pursue a more *legal* course," according to the wishes of your friends. But they must perceive that *law* will be against you, as truth and Gospel have been thus far.

In concluding your letter, like the "prodigal son," you came to yourself. If you return after making such good resolutions, you will be received with joy. I heartily concur in your prayer. I still remain of opinion, that if God can in mercy redeem you, we need not despair of the salvation of all sinners. I trust you will pardon the "plainness of speech," and realize that I have "come to you not with a rod, but in love," though I may have seemed to "rebuke sharply."

I am, Sir, yours fraternally, T. C. Eaton.
Dunkirk, March 29th, 1838.

P. S. Any assistance you may ask to set this subject in its proper light, if in my power, I will most cheerfully lend it, and not "deliberate long." Please send your communication directly to me, and there shall be no delay. T. C. E.

ADDITIONAL REMARKS.

Br. Grosh—The following letter will show the state of the cause of truth in Carroll, the assertion of Mr. Eddy to the contrary notwithstanding.—Will he give us "unimpeachable evidence" of what he has stated?

"Br. Eaton—Agreeably to your request, I send you the following affidavits touching the several points stated in your letter to Mr. Eddy. You are welcome to use them if the circumstances require it; but unless it should be necessary, the respective deponents prefer not to have their names introduced into the public prints. The several gentlemen who have testified above, to use the language of Rev. Mr. Emery (Presbyterian clergyman) "are men of lovely moral characters." Relative to the converts from Universalism to Partialism at the late protracted meeting in Carroll, Mr. Eddy must be under a mistake. I have lived in the town of Carroll nine or ten years—have been one of the Trustees of the Universalist society for several years, and can state positively that not a solitary member of our society became a convert to that meeting, nor any one that has ever associated with the society since I came into the town. And I further state that our society was never more prosperous than it is now.

N. A. Alexander."

[Accompanying the foregoing were some other documents, which we are obliged to omit for the want of room, and which we gladly forbear to insert, because we *hope* enough has been offered to teach Mr. Eddy a salutary lesson. Such men as he, and such means as he uses, are a curse to any cause, more especially to a bad one. That he may repent him of the wicked slanders and irony he has uttered, and learn from the frailty of himself and brethren to be meek and lowly of heart, that he may patiently tread the path of humility, brotherly kindness and charity, must be the prayer of every true Universalist. A. B. G.]

For the Magazine and Advocate.

CONFERENCE IN MICHIGAN.

At a Conference, holden pursuant to due notice, in the Universalist church, village of Ann Arbor, Michigan, March 14 and 15, 1838—the following preamble and resolutions were unanimously adopted.—

Whereas, the friends to, and believers in, the doctrine of God's universal and impartial grace, in this new State, having recently become inhabitants thereof, are in a scattered condition, and consequently unacquainted with each other generally—and

Whereas, It becomes necessary, in order to promote what they individually most fervently desire, that is, the advancement of the principles and practice of pure and unadulterated Christianity, that they become acquainted with each other, to give them an opportunity of uniting their energies in the promotion of the desirable object—and

Whereas, It is the opinion of this meeting, that no measures within the compass of our knowledge, will be so well calculated to introduce a proper medium of acquaintance and accomplish the desired object, as the regularly holding of quarterly social Conferences in different sections in this region, and the establishment, as soon as may be, of a regular itineracy for the ministry of the word of life—and *Whereas*, It appears to us highly important that such measures as are put within our reach should be immediately and energetically adopted; inasmuch as the opposers of this *truth*, and the propagators of doctrines which we believe to be essentially inimical to the cause of pure religion, subversive of the principles of Christian morality and destructive of the peace, harmony and welfare of society, are using the most violent efforts to plant the standard of sectarianism in every village and hamlet in our new and thriving State—therefore,

Resolved, As the sense of this meeting, that it is proper to hold quarterly social Conferences. And we do earnestly recommend to, and enjoin it upon *all* our ministering brethren in this section of the Redeemer's heritage, those who have professedly renounced the world for the sake of Christ, and for the devoting of their time to the ministry of His glorious Gospel, to be scrupulously punctual in their attendance on all such meetings. And we do most fervently recommend, also, to *all* our brethren and sisters—"to all who love our Lord Jesus Christ in sincerity and truth"—who themselves have experienced the saving power of his Gospel, and consequently desire others to enjoy the same priceless blessing, and to be delivered from the bondage of slavish fear—to so arrange their temporal concerns, as to be able, at least once in three months, to assemble in joyful convocation, and thus "come up to the help of the Lord against the mighty."

Resolved, That in our opinion it would essentially subserve the cause, to include in each Conference one Sabbath—that is, to hold our Conferences hereafter on Saturday and Sunday. And it is consequently recommended to churches and societies who have regular engagements for preaching within their respective bodies, to permit their preachers thus to attend, and not exact the making up of the day after the expiration of their annual engagements, nor the reduction of the trifling stipend they engage to allow them: realizing that in their turn they may enjoy their proportion of the benefits of those meetings, if they desire.

Resolved, To recommend to the *Central Association of Universalists in Michigan*, at its annual session in June next, to appoint four Conferences for the ensuing year, in such places as in their estimation shall be most conducive to the great object, and that it be recommended, as one object of the Conferences, to adopt and prosecute measures for the establishment of a regular itineracy. And for this purpose—

Resolved, That it be recommended to the several societies in this State, and to the brethren who are not yet organized into society relations, but who are desirous of having preaching in their respective neighborhoods, to issue, immediately, subscription papers, made payable to the Trustees or the Treasurer of the society, or to some responsible individual in the respective neighborhoods where preaching is requested, for the purpose of supporting circuit preaching; and that such subscriptions be made payable *quarterly*, provided such itineracy can be established. And that each society and neighborhood, so doing, be particularly careful to send a delegate to the Association in June next, with an account of their success in raising funds, and with particular instructions to act in the premises; to the end that the Association may be informed authentically in regard to their wishes, and what remuneration a circuit preacher may depend upon for his toil—as preachers have physical wants in common with our race, and "the laborer is worthy of his hire."

A. H. Curtis, Moderator.
R. Thornton, Clerk.

For the Magazine and Advocate.

LETTER.

Rev. W. H. Waggoner:

Dear Brother—Though personally a stranger, permit me to address you upon an affair connected with the upbuilding of our Master's cause. I address you, thinking you will be able to give me the necessary information, and remove the suspicion of dishonesty now attached to one professing to be a minister of the Gospel, or else to expose him to the world in his true color.

The individual concerning whom I wish for information, is the Rev. Mr. Swackhammer, a native, or at least a laborer in Herkimer county—a Lutheran clergyman. Mr. Swackhammer has been much troubled with Universalism of late, and as a *final positive argument* of the falsity of the doctrine, asserts "that for two years he was a preacher of the doctrine, and only ceased in his mad career, from the solemn reflection that he was leading numbers down to hell." The above statement was made by him in a public meeting, in Sand Lake, Renssalaer county, in this State—in the presence of numerous witnesses, at which time he went so far, as to enlighten his audience by giving them a synopsis of his former explanation of certain texts, which he believes to prove the doctrine of endless misery. One was the language of our Saviour with regard to the cities of Tyre and Sidon.

But I think enough has been said to convince you of the propriety of my addressing you in this

public manner. As the statements were made in a public meeting, will you have the kindness to inform the unbelieving, with regard to their correctness, through the columns of the Magazine and Advocate—so that justice may be done to all concerned. Yours in the fellowship of the Gospel. WILLIAM WILCOX.

HERALD OF TRUTH.

ORTHODOXY AND INFIDELITY.

It is frequently said of Universalism, that it leads to infidelity, and as frequently have we showed, that this sin lay at the door of Partialism. Enough has been said on this subject, to make it stale to those who have read half of it. Nevertheless, we are still accused of entertaining sentiments akin to infidelity—this cry is evidently kept up, for the purpose of diverting the attention of inquiring minds from the gross absurdities of the popular creed; and to cast odium on a more rational one, the light of which, is to error, what the rays of the sun are to the morning dew. The constant clamor of our opposers may succeed for a while, but the flourish of arms, and the noise of drums is no precursor of victory. Partialism and infidelity appear to be sown on the same soil, and harvested at the same time. When one flourishes, the other does; when one sinks, the other sinks; we hazard nothing by saying, that one will not long survive the other; when Partialism dies, infidelity must starve.

That we are not mistaken in what we have always said concerning the legitimate tendency of the opposite faith, the following resolution, adopted at the recent birth-day celebration of Paine, in Rochester, will clearly prove.

"*Resolved*, That we as Liberalists, are not to be charged with ignorance in the formation of our opinions, as a large portion of our number throughout the community, have not only critically examined, but have long been professors and believers in orthodox Christianity—and waded out of its mystical labyrinths, by patient and persevering investigation—an unyielding desire and a courageous determination to arrive at unsophisticated truth."

Should all this have been said of Universalism, it would have been rung from one end of the continent to the other, and embalmed as sacred in memory, as Hayne's sermon, "the devil's doctrine." In the hurry of their anxiety to attribute to Universalism the causes of infidelity, the Partialists forget to give us our due. They are constantly asserting that numbers are converted from our ranks to theirs, but they never say "Universalism leads to orthodoxy." Now neighbors, why do you wish to abound in censure, when by your own admission, the balance of credit is in our favor?

G. S.

MISERABLE COMFORT.

The Editor of the Bangor Journal, Rev. Thomas Curtis, has an article in his paper full of miserable comfort to the afflicted family of the late Mr. Cilley, member of Congress. The article begins in this way—"WITHIN FIVE MINUTES OF HELL"!—and then follows this text—"Murderers shall have their part in the lake that burneth with fire and brimstone." Rev. xxi: 8. The rest is an application of this text to the case of the late member, according to the author's admirable views of hell, and the whole is calculated to murder afresh, the husband of the deeply afflicted widow. A more scandalous outrage on the feelings of humanity is scarcely conceivable. The article not only assigns to Mr. C. a dwelling in the infernal regions, but it gives us to understand, that while no cheering rays will ever penetrate that dark abyss, or hope linger around, yet Mr. Graves, the survivor and murderer, may repent of his crime, and in heaven be a companion of her, whom he has made a widow. What a heaven for her to anticipate; methinks a hell of mutual suffering would be preferable. It happens that Mrs. Cilley is a religious sister of the author of this article; we think the afflicting event which has happened to her, will test the efficacy of her faith. Br. Drew, of the Banner, complains of the author of this unseasonable article, for his injustice to the widow. We do not complain, nor censure; it is just what might be expected from one believing in the doctrine of endless misery, It is the undisguised fruit of that doctrine, and judging by it, the article is full of truth. If there is an endless hell, and a mere belief of it, the only safeguard, instead of virtue, benevolence and honesty, then Mr. C. has gone there; which, if it were true, dishonors God, and outrages justice. Let our opposers speak out the naked sentiment of their faith, as the author of this article has done; if honest, they will do it; then will the scales fall from the eyes of the blind, the dumb be made to speak, the oppressed set free, and the glad tidings of the Gospel spread from pole to pole.

G. S.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, APRIL 20, 1838.

MUSIC.

What an incomprehensible power is music! It holds communion with the loftier faculties of our nature and needeth not the medium of words. It wakens the memories of other years, and summons up all their various associations. It lights the pale face of the mourner, and enlivens the cold and desolate heart with a throb of gladness. It is twin-sister to poetry, and like it, sweeps the deep chords of the soul "with a mastery all its own." It has its different influences—its different modes of expression—yet its strange, mysterious power is felt in them all. In the wild summons to the fight—in the silver tones of the lute beneath the lattice, pealing up from triumphant battle-fields, or wailing in the deep coronach—breathing in wood and bower, or thrilling through festal halls—floating softly over the mirrored lake, or breaking the silence of midnight with glorious melody—whenever heard—however uttering its voice—it is *felt!*—in the inmost recesses of the spirit it is felt and acknowledged!

We are not speaking for all. There may be those for whom music has no charms, and over whom it has no influence. But we believe such to be few. We believe there are but few who will not pause to catch the strains of a bugle, or whose pulses will not beat quicker at "the roll of the stirring drums." They may be few also who have cultivated and understand the refinements of music. But we are not speaking of musical taste, but of that deep influence which the power of melody has upon the soul. And we say, that we think there are not many who do not feel this influence. It is a part of our nature that feels an emotion at the sound of harmony, a part too, we believe, belonging to our immortality—that will go with us as we "tread the stars"—and that will thrill and respond to music such as has never yet burst on mortal ears!

We have mysteries in our nature—solemn and sublime mysteries—mysteries which we can not fathom, yet which confirm to ourselves the truth of the doctrine of a life beyond the grave. The feeling which music excites is one of these. It appeals to something within us, and bears our souls up loftily and pure above time and circumstance. We doubt if even in the serried ranks of battle, the strains which peal to the heart, excite so much to revenge and slaughter as they lift the soul from the fear of death, and urge it heedless and intoxicated into the strife. And oh! when music is combined with that which is pure and holy, how purifying and how sanctifying are its effects! Gush after gush it pours into the fountains of the spirit, making it pleasant and glad. Washington Irving has given us a beautiful illustration of this in the tale of "the young Italian," who, haunted and tormented by the memory of a bloody crime, finds penitence, and consolation, and rest, during the performance of a sweet and solemn piece of sacred music. How many a sin-stricken one, may have had his fears hushed and his soul lifted to the mercy-seat, by the tones of music, speaking to him like angel voices of pardon and of peace! Truly it is an incomprehensible power! The glorious universe is full of harmony and the soul goes forth in a world filled with melody and song!

Reader, we are no musician, but we are fond of music. We could sit hour after hour and listen to a good performance of vocal or instrumental music, without being wearied. We love to hear the strains which burst from a full and efficient band—we love the tones of the piano—the breathings of the flute—the song of a choir, or the warbling of a pleasant voice. We have our choice, too, in music—our favorite songs. They may be old and unfashionable and what is called "worn out," yet do we love them. We love "oft in the stilly night"—it is a sweet, beautiful thing—and "Home, sweet Home," and some of Russell's fine ballads, and others which we would mention did we not fear that we should be taking up your time with things too common-place. Now we love these—they have spoken to our heart and it will understand them, and whenever they speak, *there* they will always find a response. Give us the tones of a bugle upon a balmy moonlight night, and you may steal hours unheeded from our sleep. We do believe, if we were desolate and alone, if grief in its intensity had closed up the fountain of tears—we do believe, that the clear, soft notes of the bugle, playing one of the airs above mentioned, would unseal that fountain and call forth gushing relief, until sorrow and anxiety were "turned to dreams of blessedness and peace."

Reader, is the grave a place of eternal sleep?—are our faculties given us to be annihilated in the moment of their lofty aspirations—of their expansion and their triumph? Is death an unending slumber? why then have we poetry giving us bright gleams of things better and purer than aught that is around us?—and why have we music lifting our very spirits up with a desire to leap forward and to float among all free and joyous things—amid music, and radiance, and song, forever? Why have we emotions tuned to influences which though bursting, and breaking, and gushing from things around us, bear our thoughts upward and onward through infinity? Why does the ocean chime up its anthems?—why do the winds go forth like melodies?—why do the streamlets sing, and the tall trees shout, and all nature send up a chorus?

We repeat it, there are mysteries in our existence—there are longings for the perfect and the pure—and music is one of the invisible mediums, by which our souls learn, as it were, that there is another and an immortal life.

E. H. C.

MARRIAGE.

A recent case of informal marriage in this city involved the parties in many troubles and sorrows, which were, however happily terminated. This has led me to the knowledge of other cases, and, in my opinion, renders it expedient to notice the subject in its various phases—not only informal, but even *sham* marriages.

It is frequently the case that young people will propose to go through the marriage ceremony with each other, and will actually go through it for sport. Let them understand a few things.

1st. The law of marriage does not require that the person officiating shall be either a magistrate or a clergyman—though the law for *recording* the marriage does. The parties may marry themselves before witnesses, all else being legal.

2nd. The parties married can not be witnesses in their own case, whether they were in jest or in earnest, i. e. *after* the marriage contract has been pronounced. Whether the marriage is or is not legal, depends wholly on the opinion of the person officating, and of the other persons present. If these witnesses will testify that it is

their opinion that the intention of the parties *met* in the contract—i. e. that the parties did really agree to be husband and wife—the ceremony is binding, whatever the parties may afterwards declare. For the witnesses know the intention of the parties, only by their looks, words and actions at the time of making the contract.

3d. When a *sham* marriage is pronounced legal, or only *possibly* legal, there is no way of annulling it but by an act of the legislature—a tedious process, and one, withal, too public and humiliating to subject a modest female to, all for the sake of a joke, which, after all, has no very great share of fun in it—for it is only the *shadow* of the *reality*.

Such are the facts of the case, from which I would beg our young friends, and all interested, to draw the conclusion, that marriage is too honorable and sacred an institution to be used as a joke—a joke, too, that may be so very important in its consequences. Nor should any clergyman or magistrate, or any friend to the parties ever engage in performing either informal or *sham* marriages. Let all who want their assistance understand at once, that if they want the ceremony pronounced, it will be solemnly, seriously done—and let it be done, or left undone, accordingly. If they are only in jest, this *earnest* offer of aid will be enough—if in earnest, so be it—marry them in proper form, all else being legal.

One word more. Let no one presume on any legal disabilities on the side of either of the parties. Those disabilities will, it is true, prevent the marriage from being binding; but the parties, as well as the person officiating, are liable to a criminal prosecution. In short, the best way is to leave being married alone, until you are prepared to set about it in earnest. The knowledge here given was obtained at the expense of much suffering by sympathy, in the sufferings of others—it is given in the hope of preventing any recurrence of such sufferings, even if I should never know them so as to sympathise with them. Don't trifle with serious things.

A. B. G.

THE HAMILTONIAN SYSTEM.

As Mr. Hamilton, the son of the Founder of this system, is about leaving here for New-York, to employ himself in teaching languages in that vicinity, I have thought that a few remarks upon his system might be a benefit not only to him, but to any of our readers who might wish to avail themselves of his instructions.

The system consists in first teaching the scholar, by the voice, to *read* the French, German, Italian or Spanish languages, translating each word by its most literal, simple equivalent in the English. Then follows the Grammatical knowledge, after the pupil has learned to read and translate easily. And lastly, but still in connexion with Grammatical science, comes translating from the English into the foreign language, and conversations in the foreign language. The whole course consists of about fifty lessons of one hour and a half each—to which should be added by the pupil *at least* double that time in reviews and repetitions of each lesson. By taking, (on an average) but three lessons per week, this time can be given by almost any one in regular employment. And if given, every learner will be astonished at the rapidity of his progress in the first ten or twenty lessons of the course. Further than that, the class that I was in, can not speak with certainty; for about that time our business increased so much as to prevent proper attention to the subject, and consequently our progress was but slow, and the knowledge obtained, imperfectly impressed on the memory. This was our misfortune—not the fault of either teacher, system or pupils. Every one that I have spoken with, however, is certain that our progress would have continued as steadily as at first, could we have continued the same attention to our lessons. Mr. Hamilton did his duty, and generously added to what was our due beyond what we could have asked of him. Indeed, in all that belongs to the teacher—in his care, his manner, his ready and correct knowledge of every minute particular so far as we could judge, he is unequalled by any teacher I ever saw.

In conclusion—I would advise any one who undertakes to learn on the Hamiltonian system, not to despise any seeming trifles, nor to magnify any apparent difficulties. They will find the first to be frequently the most important of the two—and the latter will soon become trifles to the persevering and industrious. Only follow the teacher implicitly—obey his directions strictly—and when you come to the verbs, throw your whole soul into them as for a death grapple—repeat, write, rewrite, do any thing to master them completely, and in six months you may speak fluently the language you undertake to learn. In the *fifty* lessons you will have learned the language, and will need *practice* only to use it with *facility*. I think that a fair trial will satisfy any one not convinced by reasoning on the subject, that the Hamiltonian system is the most natural and practical, and will, therefore, the soonest lead into an easy, everyday use of any foreign language. A. B. G.

THE TWO OPINIONS, OR SALVATION AND DAMNATION.

Br. L. F. W. Andrews, of Macon, Georgia, has had a prospectus before the public, for some time, for (and has progressed considerably in) publishing the above work in monthly numbers. The work will contain "a comparative view of the Methodist, Baptist, Presbyterian, Episcopalian and Catholic Creeds, showing the points of agreement and disagreement between them, and their *united* disagreement with Universalism. Proofs from Scripture, reason, and the Attributes of Deity, in favor of the final holiness and happiness of ALL MEN.—Objections to this doctrine from Scripture, carefully examined, in brief comments on every passage of Holy Writ usually brought forward in support of "endless misery." Popular objections against universal salvation, considered and refuted. Objections to the dogma of endless wrath, definitively set forth. Brief view of Universalists, touching other topics of Theology, such as original sin, total depravity, new birth, repentance, faith, good works, free agency, devil or satan, resurrection, etc., etc. Ordinances, "water baptism," and the "Lord's Supper." Church government—with a form of Constitution for societies of Universalists. Select hymns and prayers, with a form of funeral service. A comparative view of the effect of a *belief* of *Partialism* and *Universalism* on society at large.

CONDITIONS.—The work will be issued in twelve numbers, consisting of sixteen octavo pages each, with a printed cover of four pages to every number, and will be forwarded by mail to subscribers at $1,25 each volume. The matter of the cover will not be connected with that of the work itself, but will be of interest to every Southern Universalist.

☞ The publisher reserves to himself the right of issuing one number of the work every month, and oftener if convenient, and will so arrange it that the twelve numbers can be bound together, and will make a neat volume of about 200 pages, with a title page and index.

☞ Payment will be required on the reception of the first number, which will be issued probably on or before the first day of October next.

Nine copies will be forwarded to any one who will send, (free of charge,) *ten dollars* to

L. F. W. ANDREWS."

The ability of Br. Andrews to render the work useful and interesting, can not be doubted; and we feel great confidence in recommending the Two Opinions to general patronage. A. B. G.

GRADUAL DEVELOPMENT OF CHRISTIANITY.

We commend to our readers the article upon our last page, extracted from the Christian Examiner. It is, we presume, from the pen of Rev. A. P. Peabody.

The comparison of the doctrines of Christianity to the seed that falls in the ground and dies, is well sustained and carried out, and beautifully illustrates what we deem to be a great and important truth. E. H. C.

AN EXAMINATION OF TAYLOR'S DIEGESIS.

I am glad to learn, as I do by the Universalist Watchman, that Br. Loveland's able examination of Taylor's Diegesis is to be published in book form. It was our intention to have published it in numbers in this volume of the Magazine and Advocate, but the union of the Herald of Truth with this paper, and the fact that it had been republished in the Herald in its first form, prevented us from carrying our design into effect. If subscribers sufficient to defray the expense, can be procured, it will be published in duodecimo form, neatly bound and lettered. The work will contain about 275 pages, and will be afforded at 75 cents per copy. We will endeavor to give the prospectus in our next. In the meantime we can only say, that is a work well deserving patronage on account of its own merits, and especially because the arguments, if not the work of Taylor, are very generally circulated by skeptics—it should, therefore, be widely circulated. The language is mild and courteous, though firm and decided, and the arguments irrefutable.

Subscriptions received at this office. A. B. G.

A sermon from Br. O. Roberts is thankfully received—one by Br. McAdam is on hand, also. At present we are crowded with a few temporary matters, which, as they "will not keep," we must crowd in as fast as we can find room; after that, we have good things in store. We should like to hear again and again from Miss S. C. E., Mrs. Scott and Mrs. Broughton, as our poetry drawer is running low—however, *prose* articles will be welcome, also.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. BRITTON at Brownville—Br. DELONG at Erieville.

There will be preaching on the fifth Sunday inst., by Br. M. B. SMITH, in Litchfield (Spencer's school-house,) and Br. MCADAM, in Clinton—Br. WOOLLEY at Madison—Br. SIAS at Perch River and at Pamelia Four Corners in the evening—Br. DELONG at Marshall.

There will be preaching on the first Sunday in May, by Br. T. J. SMITH at Cedarville—Br. E. H. CHAPIN at Richfield Springs, and at Hallsville, at 5 P. M.—Br. MCADAM at Munnsville.

Br. MCADAM will lecture at Pratt's Hollow, as Br. Chamberlain may appoint, on Saturday evening, May 5th.

Br. T. J. SMITH will lecture at Pratt's Saturday, May 12th, at 5 P. M.

Br. WAGGONER, will preach a funeral sermon at Salisbury Corners, Saturday 21st inst., at 2 P. M., on the death of six of Mr. Cross's friends.

THE NEW-YORK CONVENTION meets in Oxford, Chenango county, on the last Wednesday in May next.—Brethren from the East will be able to get there by stage either from Catskill, Albany, Fort Plain, or Utica, as best pleases them. The shortest stage ride is probably from Fort Plain. A. B. G.

The Central Association in Michigan will hold its annual session in Ann Arbor, Washtenaw county, on the first Wednesday and following Thursday in June, next. It is hoped that every preacher in the State will punctually attend, and an affectionate invitation is given to all others to "come over and help us." Churches and societies will be careful to send delegates properly accredited, and carefully instructed in relation to business to be transacted. N. STACY, Standing Clerk.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

Rev O R, Lakeville, for I B, J H, C M C and T D—G R, Rochester, for J F, J W and A S—H C, Kingston, (U C) for self, E R M, R H, J E, J McK and J B—P M, Chardon, (O) for L G and R F—J McC, Hague, for self and W C—A B M, North Scituate (R I)—S M, Lowville, for W B—P M, Portageville, for W V and R P—M B Homer, for E S, D B, R C, D B, L H, J C, H H, E B, A S, S K and W W—J B W, Franklin Square, (O) for self and J C F—J F W, Genesco, for self, I E P and J N—G V B, Moriah, for self, L O, J H D, O B, J H G and G S—Rev L L S, Perrysberg, (O) for J E H, D N, J G, D L and D C W—J D. Parkman (O) for self and S S—T H, Lodi, (Ills)—H W D, Geneva—P M, Concord Centre, for H H, D S, L B, J F C, A L, C F and J B—Rev E R C, Elizabethtown, (Va) for E T, J E H and T P—E P Mansville—P T Yorkshire, for self, L M and A C—J W, Franklin Grove, (Ills) for H C—E S, Hopkinton, for self, J P, E R, S B and J G—P M, East Bloomfield, for B W W, W P, D P, A C, A B and S P—O T, Churchville, for A A, D W T, S R, B H, S S, E P D, S S Jr, and N F—P M, South Onondaga, for J H and J P H—J P, Maysville, for self, S P, S A, W S, C R N, A I B, I P and E B P—Rev J F, Denmark, for self, W P, S S, P V, J V and A P—N H L, Rome, for M T and S W—Rev D T Carlisle (O) for J W, H W, I E M and E P—D B, Harpersville, for J H, W M H, F S, B W, P M W, and D D—H H, Etna, for J H—R A Livonia, for E S O, L O, G S, A F, R P and J C C—A C, Fayettville, for D W and O S—P M, Countsville, (S C) for H S—Rev M L W, Bath, for I P B, A L and E B—N A D, Newfield—P M, South Bristol, for self and H P—P M, Clear Creek, for S G H and J W Jr—R B, Alden, for self, E P, J P and R J—Rev A W, Poolville, for self, A F and A R,

POETRY.

For the Magazine and Advocate.

THE TESTAMENT.

This little book—this "Book of Books,"
Is dearer far to me,
Than all the diamonds in the earth,
Or pearls beneath the sea.

Its precepts more adorn the heart,
Than tiaras the head—
They shed a radiance 'round the name
And memory of the dead.

And in the "*spirit land*" they crown
The *soul* with lustre bright,
Compared to which, all earthly gems
Reflect but feeble light.

Then precious book, thee I admire,
And prize thee, more than all
The wealth, and wisdom, and renown
Of this terrestrial ball.

FIDELIS.

GRADUAL DEVELOPMENT OF CHRISTIANITY.

We might take, for the exponent of the past and a key to the future fortunes of the Christian church, Christ's own words, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." We can trace a series of successive seed-times and harvest-seasons, with intervening periods of apparent desolation and death, while the seed is germinating and fructifying.

Christ himself was the first seed of his Gospel; his death the seed-time. His religion was embodied in him. It consisted of those maxims of holy conduct, that sublime faith, that perfect love, which were exemplified in his character. He thus held in his own hands the seed of the word; and there human wisdom would probably have left it. But what were the results while he retained it? Few and small. Twelve apostles and seventy other disciples were nearly all the converts made by his personal efforts; (for the five hundred brethren once mentioned were probably converted to his faith after his resurrection.) He "fell into the ground and died," and, in thus doing, he sowed the seed of the kingdom. When he was lost to sight, his sayings and doings became the subject of rehearsal and history. His death sealed up the volume of his Gospel, put a finished testimony in the mouths of his apostles, and enabled them to clothe his religion in a form more complete and definite. And then, instead of coming to him as the sole fountain head of his doctrine, men could have access to scores of faithful witnesses, who stood in Christ's stead, but who could not have thus stood, had he still lived. He thus, in dying, multiplied himself by sending abroad to every city and land, men, who should fully represent in preaching, and in living too, so far as human infirmity would permit, his own spotless character, and who should thus be his instruments in renewing human souls after his own image. The first fruits of the harvest thus prepared for, were reaped on the day of Pentecost, when, by the preaching of the cross, more souls were regenerated in one day, than had been during the whole of Christ's ministry. And from that time the Gospel had free course, and was glorified, numbering daily among its proselytes multitudes of such as should be saved.

But with this rich harvest of pure and pious souls commenced a second seed-time. The seed of the Gospel was now sown broad cast, and by sowers of every class and kind; "some," as St. Paul says, "preaching Christ of contention and strife, others, of good will."—"Yet, in every way Christ was preached;" into every form of words some little of his spirit was infused; in every professedly Christian discourse some knowledge of him was conveyed. But the truth embodied and diffused by the propagation of the faith was soon too vague and too much alloyed with error, to serve the purpose of individual regeneration. We must regard our religion therefore as then sown, not in Christian principles, but in Christian institutions. The latter were diligently founded; the former were almost universally forgotten. The pure seed of spiritual doctrine fell into the rough ground of formalism and sensualism, and died. To human appearance it was utterly extinct, Christians being hardly more spiritual in their habits of mind and life than the surrounding heathen. Yet, because it died, it brought forth much fruit. Pure Christianity, as it distilled from the Saviour's lips and breathed in his life, could not have been generally diffused in that unrefined and corrupt age; but Christian institutions could be. It was practicable and easy to spread far and wide the outward forms and symbols of the new faith; and by means of these was the name of Christ transmitted, and the bounds of his empire enlarged. It would have been impossible to have made pure Christianity the religion of the Roman empire, or to have communicated it to the ferocious hordes that overran the empire, or to have imbued with it the sensual and profligate nations of Asia. But Christian institutions, decked as they were with the spoils of paganism, were universally popular, inviting and fascinating; and they soon became the property of every nation in Europe and its confines.—These institutions were indeed embraced as inane and dead forms; yet proved themselves far otherwise. The spirit of their founder overshadowed them; his accents of love breathed through them; they wrought gradually, imperceptibly, yet surely, upon the genius of the people who embraced them, softening their manners, refining their feelings, purging their civil and international codes from much that was oppressive and sanguinary, elevating the social rank of woman, and little by little developing the germs of pure and sound morality and piety. The age, while this process was going on, is commonly termed dark; but it is dark only to a superficial reader of its history;—to one, who looks beneath the surface, it is the bright and hopeful interval between a propitious seed-time and a joyful harvest. The fields were all the while ripening. There was throughout Christendom a growing spirituality—a gradual transition of Christianity from a mere outward form to a life-giving principle. Of this harvest Wiclif, Huss, Jerome, and the rest of the van-guard of the Reformation may be regarded as the first fruits; Luther and his compeers as its ripened sheaves; the faithful of later times as its rich gleanings.

But the harvest of the Reformation was one of faith and truth, not of liberty and love. Its chief result was the fixing of a personal, vital, operative faith as the great essential of the Christian character. It left the throne of bigotry unshaken. It undermined the seat of one pope; but in synods and presbyteries it erected hundreds of hydra-headed popes, each no less arrogant, potent, and intolerant than he, whom they all anathematized.

With this harvest of faith, however, commenced the seed-time of religious liberty. There were some few, like Melancthon, who, at the very outset of the reformation, cherished and diffused just views of man's fallibility and his accountableness to God alone. And the number of the friends of freedom, though till recently small, has been continually increasing. They have diligently sowed the seed of independence and toleration; and some of them have been indiscreet and over-zealous sowers, letting their liberty degenerate into licentiousness. But the seed has, through their industry, fallen into the bosom of every church in Christendom, not excepting even the venerable mother church of Rome, which numbers among the assertors of the right of free inquiry and private judgment, not only many individuals of eminence and worth, but the whole body ecclesiastical of France. The seed has fallen into the ground and died; and this is the reason why the present age seems dark, and portents of ill omen cloud the firmament. The present is indeed a troubled epoch, because of the fermentation of the elements destined to cherish the germination of this precious seed, and to bring it to an abundant harvest. There is abroad in our land, and in every land, a wild self will, an impatience of restraint, a spurning at the bonds of antiquity and prescription, which often leads to deplorable results and sad forebodings, but which may yet be hailed as a token, that the individual mind is just beginning to recognise and seize its birth right of mental freedom. The first moment of possession is too frequently a moment of delirium; it too often drives the phrensied soul into lawlessness, skepticism or infidelity; the gift must needs be abused, before men can learn to use it. May we not rejoice that they have it to abuse, and are thus in a sure way of attaining to its just use? May we not rejoice that the earth is violently upheaving, since it teems with so glorious a harvest? This, we are well convinced is the case. Old ecclesiastical foundations are breaking up. Antiquated opinions are set aside. The sway of man over faith and conscience is subverted. Existing religious institutions, which have been used as prisons for the free-born mind, have their walls thrown down by the very war-cry of liberty. But we trust that old things are passing away, only to prepare for the descent of the "new Jerusalem from God out of heaven." The power of a titular priesthood is undermined; but it is to hasten the day, when every man shall be a king and a priest unto God The thrones are cast down; but it is only that "the Ancient of days may sit, and the kingdom, and dominion, and the greatness of the kingdom may be given into his hands." Then will the harvest of liberty be fully reaped.

But the work will not then be done. Men will not at first move in their several orbits without clashing.—They will not understand the divine chemistry, whereby liberty and love are to be combined. Though no one will dare to interfere with his neighbor's faith, or to fulminate wrathful anathemas against dissenters, the unity of the spirit will not be complete, nor the bond of peace perfect. But love will then have its seed-time, and its benign and self-sacrificing sowers. Its seed will fall into the ground, and die. It may lie for ages, extinct except to faith's keen vision, beneath the cold, rough soil of an unsympathetic church. But it will germinate under the sun of God's love and the still small rain of his spirit.—It will work its way little by little into the institutions, lives, and hearts of Christians, until at length a golden harvest waves over a regenerated world. And that will be the last great harvest of nations, when the remnant both of Jews and Gentiles shall be gathered into the fold; for it is the lack of love alone that retards the conversion of the world. When this principle pervades and triumphs, nations will be born in a day. Nay, that "mighty angel flying in the midst of heaven, having the everlasting Gospel to preach to every nation, and kindred, and tongue, and people," is no other than the spirit of love.

Thus in the whole history of the church, we have four successive seed-times and corresponding harvest-seasons. First, the Saviour sowed his own body in the grave, and the harvest was a visible and rapidly increasing church. Then the seed of spiritual faith was sown all the world over, in the outward forms and institutions of Christianity; the harvest ripened not till the Reformation. Then the seed of religious liberty was sown; and "the fields are white already to harvest." Lastly, in the general seed-time of love, our near posterity will be the weeping sowers; their descendants of little faith will mourn over the teeming soil as desolate and barren; distant generations will shout the glad harvest home.—*Christian Examiner.*

MARRIAGES.

In Rome, on the 8th inst. by Rev. A. B. Giosh, Mr. W. B. Smith. of this city, to Miss Mary Ann Tefft, daughter of William Tefft, of the former place.

In this city, by the same, on the 11th inst., Mr. Llewellyn Zublin, to Miss Amelia B. Tallman, both of the Editor's family.

In Seneca, March 18th, by Rev. O. Ackley, Mr. Harvey Billington, to Miss Abagail Thomas, both of Gorham.

In the same place, by the same, on the 1st inst., Mr. Peter Fiero, to Miss Jane Halladay, both of Seneca.

In Middleville, February 22d, by Rev. W. H. Waggoner, Mr. Mason Morey, to Miss Alvira Fuller.

In Dickinson, February 17th, by Rev. John Simonds, Mr. David Parks, to Miss Lucy Ann Cook, all of Dickinson.

In Lebanon, January 15, by Rev. W. M. Delong, Mr. Merville C. Shapley, to Miss Janet Simmons, all of Lebanon.

DEATHS.

At Central Square, Oswego county, on March 23d, of measles, Henry H., youngest son of Huntington and Abigail Fitch, aged 18 months. Sermon on the 25th, by C. B. B.

In Ashford, March 6th, Orlando E. Marvin, in the 27th year of his age. He had feeble health from infancy, but the immediate cause of his death was inflammation of the lungs. He formerly belonged to the Methodists, but obeying the command to "search the Scriptures," he "grew in grace and in the knowledge of our Lord," until at his departure he rejoiced in the hope of universal salvation. A number of professing Christians differing from him in sentiment, being present, requested him to renounce Universalism, but he answered—"my mind is fixed, and can not be shaken." They said, of a truth he has the spirit of Christ. Funeral discourse by Rev. Mr. Halley, a Presbyterian. E. M.

In Caroline, February 18th, Sylvester Rounseville, in the 66th year of his age. About 35 years since, he removed from his native place (Freetown, Bristol county, Mass.,) to the place of his late residence. He always sustained the character of "an honest man, the noblest work of God." Possessing an independent mind, he refused his assent to human creeds, and acknowledged no rule of faith but the unvarnished language of Holy Writ. The pains of a protracted illness were endured without a murmur, and he resigned his spirit into the hand of the Being who gave it, in the full assurance of a happy immortality. Sermon by Rev. Mr. Morse, (Presbyterian.) from Eccl. vii: 2. W. R.

In Wilna, of consumption, January 24th, Mrs. Sarah Adams, widow of Asahel Adams, in the 77th year of her age. In life she was respected and beloved, and in her death she demonstrated the power of Universalism to banish the fear of death. Her funeral was attended by the writer. J. H. Whelpley.

In Richford, Tioga county, January 29th, Joseph Smith, aged about eighty years. Sermon from 2 Sam. xiv: 14, by W. R.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, APRIL 27, 1838. NUMBER 17.

For the Magazine and Advocate.

A VOICE TO YOUNG LADIES.

CHAPTER IX.

BY REV. J. M. AUSTIN.

THE DISPOSITION.

Situated as we are, in the midst of our fellow-beings, constantly mingling and holding intercourse with them, we are made dependent upon them, to no small extent, for the enjoyments of existence. But human nature, as developed in this life, is a strange medley of contradictions. Those faculties and propensities which the benevolent Author of our being conferred upon us for our benefit, frequently, from a neglect on our part of properly cultivating and controling them, become the sources of unhappiness. Thus the social propensity—the desire to mingle with our race, which all human kind possess to a high degree—becomes the source of enjoyment or of wretchedness, as we duly understand and properly cultivate its incentives, or neglect it, and allow it to be controlled solely by the unrestrained passions. This social principle is possessed, in a peculiar manner, by females. They are, therefore, deeply interested in its operations and influences; and it becomes a subject of no small importance to them, to know in what manner its highest enjoyments can be obtained.

In your intercourse with your fellow-beings, the pleasure to be derived depends entirely upon the *disposition* which you cherish towards them. If you respect, esteem, and love them, your satisfaction in their society will be of a high degree. But if you envy, hate, or in any way dislike them, their presence becomes the source of unhappiness; and even the thought of them, whenever it occurs, gives you disagreeable sensations. It is thus evident, that certain dispositions or feelings cherished towards others, are, in their influences, disagreeable and painful, while others of a different character, impart satisfaction and enjoyment. It is my object in this chapter, to notice briefly a few of the most prominent of these dispositions, of both classes.

Envy is a disposition that frequently usurps a place in the mind. Its influences are of a degrading and painful character. Envy never imparted a pleasurable emotion to the human bosom, and never can—it is as contrary to its nature, as for ice to give out heat. It is not only a sinful disposition, but one of the most foolish that the young can well entertain. Will envying the appearance, condition, or possessions of any individual, give you the desired object?—will it confer upon you wealth, or influence, or splendid dresses, or any qualification, either moral, mental, or bodily? Will it effect any change for the better in your circumstances, even the most trifling? Why, then, permit this painful and malignant disposition to enter your bosom? Why make your heart the den of a scorpion, whose every sting is inflicted upon your own happiness? Why voluntarily permit an enemy to enter your mind, and drive out those true friends, peace and contentment?

Do you inquire how to deter this feeling from taking possession of your heart, or how to cast it out when once therein? I answer, by *reflection*. Reflection is a light that will reveal the true nature of this hydra, and convince you of the inconsistency of cherishing it. Reflection will satisfy you that there is not so much to be envied in the world, as many would seem to believe. To ascertain the real influences upon their possessors, of those circumstances or possessions that are the most common cause of envy, we must apply to those who have experienced them. Ask those who have participated in all the enjoyments that power, wealth, and splendor can bestow, if they should be envied by those in more ordinary circumstances. Abdoulrahman III, was one of the most powerful and prosperous of the Spanish kings of the Arabian race. Victorious and wealthy—surrounded by splendor and magnificence—every one imagined that he must be the happiest of mortals. But listen to his own account of his enjoyments, after reigning fifty years: "From the time I ascended the throne, I marked every day that afforded me true pleasure, and those days amounted to *fourteen!*" To which he adds—"Mortals! consider what this world is, and how little we ought to rely upon its pleasures." Pope Adrian VI, who arose from a poor barge-builder, to the Papal throne, desired the following inscription to be placed upon his tomb:—"Here lies Adrian VI, who deemed no misfortune which happened to him in life, so great, as his being called to govern." From these and many additional instances that might be cited, you perceive how entirely inadequate is power, or popularity, or wealth, or splendor, to confer happiness. Why, then, should you envy those who possess them? Remember that gay dresses and splendid equipages, are but glittering coverings which conceal, in general, even more wretchedness than tattered garments. Be content, then, with your condition. An honest, virtuous, and benevolent heart, will confer upon you a greater amount of pure happiness, than all the wealth of the world! If your associates possess enlightened minds and agreeable manners—if they are respected and loved by community—envy them not, but do that which is much better: endeavor to *equal* them in their good qualifications, and you will soon share with them in the general respect.

Jealousy, is another disposition which you should be careful to avoid. Jealousy is justly termed "the green-eyed monster." It is a bitter foe to human happiness—it coils in the bosom like the serpent, and chokes the fountain of true enjoyment. If you would be blessed with peace, never permit jealousy to enter your mind. It will not only make you unhappy, but will cause you to do and say many things improper and ridiculous. Never be jealous that others are receiving more attention and respect than yourself. If they are deserving of it, you should be willing that they should receive what they are justly entitled to; but if they are not worthy such attentions, you may be assured they can not long command them. And in the meantime, study to make yourself agreeable, by an exhibition of the genuine excellences of the female mind and disposition, and you will have no cause of jealousy towards others. If your affections are placed upon an individual worthy of them, he will be careful to give you no cause for jealousy. But if his conduct is of that improper character as to afford reasonable cause for jealousy, it is a certain indication that he is not worthy your confidence or love, and you can not too soon break off all intercourse with him. There is, hence, no justification for harboring emotions of jealousy. They are painful, unbecoming, derogatory to your character, and should be spurned from every female heart.

Young ladies should also avoid indulging hatred, anger, revenge, and all emotions of a like character. These are the baser passions of the human heart—exceedingly reprehensible in man, but in woman disgusting and horrible. What will more entirely eclipse the loveliness of the countenance, than a scowl of hatred, or a storm of anger! And not only so, but how completely wretched do they cause those to become who indulge them! Every improper disposition cherished towards another, infuses a poison into your peace and happiness—so that by indulging them, you but injure yourself.

The most effectual method of destroying evil dispositions, is by cultivating good ones. Would you be respected, and esteemed, and loved?—would you render yourself agreeable and pleasing?—would you be received into the circle of your associates, with the approving smile of friendship and approbation? There is but one way to accomplish this, and that is, by adding to a virtuous character, a kind, friendly, and benevolent disposition. How much these add to the attractions of a beautiful form and features! and how engaging do they cause the most plain and ordinary to appear, who exhibit them in their conduct! If you desire to be unesteemed, disliked, avoided—if you desire to be filled with anxiety and wretchedness—then you should be ill-tempered, morose, unkind, and uncharitable. But if you would secure the friendship and good will of others—if you would open in your own bosom a fountain of unfailing satisfaction—exhibit towards those with whom you associate, kindness, condescension, gentleness, forbearance, and evenness of temper, and you can not fail of accomplishing your object. What can be more captivating in a young lady, than a constant exhibition of kind emotions towards all around her—than a disposition to oblige, to make herself useful to her friends and all connected with her, and to display a placid sweetness of demeanor, that no circumstance can ruffle or disturb! And how enchantingly lovely is a young woman overflowing with pity and benevolence for the poor and unfortunate! A lady who has a cold, unfeeling heart—who can look unmoved upon sorrow, and want, and distress, while she is surrounded by comfort and plenty—is an anomaly! With such a disposition, of what avail are her fair complexion, and faultless features, and symmetrical form? Every lovely attribute, when covering a heart of stone, becomes repulsive and abhorrent to the generous and noble mind. She is a "scentless flower, which shall blossom without esteem, and fall without regret!" But the female whose heart is susceptible of emotions of pity and generosity—who is eager to assuage misfortunes and relieve distress—adds a crowning excellency to her attractions, that can not fail to win admiration and esteem. If young ladies would promote their own prosperity and happiness, they must look well to the dispositions they cherish. Let them eradicate all that is evil, and cultivate whatever is virtuous and good—let them exhibit "affability of manners, gentleness of demeanor, attention to the courtesies of life, compassion towards all who suffer, whether high or low, a kind construction of all the words and actions of their fellow-creatures, and patient forbearance, or generous forgiveness towards those who have grieved or injured them," and they will thus lay a safe and sure foundation for peace and happiness.

CHAPTER X.

CONVERSATION.

It is a prevalent supposition that ladies possess the faculty of "ready utterance," in a higher degree, as a general rule, than the other sex. This position is strengthened, when we consider the

fluency and ease with which females, when unembarrassed, communicate their thoughts. But this fluency of speech, when unguarded and unrestrained, becomes, not unfrequently, the fruitful source of evil. The character and prospects of ladies, depend much upon the *matter* and the *manner* of their conversation. To be enabled to select proper and useful subjects for conversation, and to express themselves in an appropriate and pleasant manner, are accomplishments which every young female should strive to acquire, and the possession of which, will tend greatly to her advantage in society.

It is true, nature is diversified in her gifts in this respect, as well as in others. To some she gives a greater aptitude or capability of expressing their ideas in a fluent and graceful manner—while others find it difficult to speak in a mode satisfactory to themselves, or pleasing to others. But as appropriateness in conversation, depends not more upon the *manner* of speaking, than upon the character of the thoughts expressed, nature frequently equalizes her endowments, by giving unto those who are "slow and lame of speech," clear, strong, and expanded minds—so that the deficiency in their utterance, is more than counterbalanced by the value of the sentiments they express. However, the faculty of conversation is capable of great improvement. By proper application and attention, the most deficient in this respect, can learn, not only the proper subjects of conversation, but also to speak in an appropriate and agreeable manner.

That there are evils growing out of an ignorance upon this subject, admits of not a doubt. How much unhappiness has been caused by improper language. Who has not experienced the evils flowing from even one "unruly tongue" in the neighborhood? How many misunderstandings, difficulties, feuds, animosities—how much contention, and discord, and warring—have been caused by "the little member," when it is "full of deadly poison!" Not only has society experienced these evils, but they have extended themselves to kingdoms. Nations have been involved in long and bloody wars, originating solely in the utterance of a harsh expression, or an unguarded sentence.

My suggestions upon this subject must necessarily be of a general character, relating more particularly to public intercourse, than to conversation with intimate friends and relatives in the private family circle. Although in the latter case, the spirit, and in most instances the letter, of the remarks that follow, should be strictly observed.

In conversation, guard against raising your voice to a high key. Young ladies frequently overlook this precaution. In the hilarity of their spirits, they are liable to indulge in a volume of voice, which, were they alone, would startle them. The improprieties of this practice, must be evident. It is highly indelicate. There is a certain modesty and reserve which young ladies can no more overstep with propriety, in their language and voice, than in their personal manners. The practice of loud speaking, is not only indelicate, but it disturbs others. What can be more disagreeable than for a *female* voice to be raised to the *alto* key, and stun the rest of the company into silence. All eyes are rivetted upon its owner, and in many a discreet mind, she becomes an object of censure and dislike. Neither should loud conversation in the public street, be indulged in—a habit which some young ladies think quite allowable and appropriate. But it is an offence against delicacy and propriety. Young women of commendable modesty, will be cautious how they attract the gaze of the throng in the public streets, by their loud speech, or rude behavior. You can not be too circumspect in your demeanor in public. An indiscretion, either in word or action exhibited there, is noticed by many, who will set it down much to your disadvantage.

Equally to be avoided is an affected, lisping, or drawling manner of speaking. By some, this is considered exceedingly polished and lady-like. But in this they greatly err. The real lady studies to speak *naturally*, and that is ever *gracefully*. An affected tone or pronunciation, evinces a weak mind—so weak, indeed, as to resort to this outward mincing, to establish pretensions to gentility, instead of exhibiting those emotions of kindness and urbanity, which are the unfailing indications of genuine politeness. You greatly mistake, if you imagine your claims to the character of a lady, can be established by affectation. This, so far from gaining you the esteem and respect of the listeners, will make you appear insipid and simple—devoid of taste and good sense. Many young ladies, by vain affectation in their language and manners, have often created disgust, where they might otherwise have gained respect. I repeat, in your conversation, speak in your natural tone of voice, and with a pronunciation clear, distinct, and correct. Lexicographers, as well as people of different countries and communities, vary in regard to the rules of pronunciation. Johnson and Walker, are both deficient in many respects. Webster is more chaste and natural, and in this country, is rapidly becoming the general standard of pronunciation.

Be upon your guard against engrossing too much of the conversation in company. When you reflect how often the most guarded speak in a manner which they afterwards regret—how often they converse on subjects, and relate circumstances, and circulate reports that are improper—you will perceive the dangers which surround the unguarded and talkative; and you will also perceive the necessity of allowing the judgment to hold with firm grasp, the reigns of the tongue, that nothing of an injudicious character may be uttered. In company, if you can not speak to the purpose—if your tongue is liable to run away with your sense—the less you say, the better. But if you can converse in a judicious and sensible manner, you still should avoid speaking too much, because others may have a desire to express their sentiments, as well as yourself. Few people have an inclination to remain silent by the hour, to listen to your words, however proper they may be; but all desire to bear a part in the general flow of social conversation. I would not recommend an entire reserve, a total silence—this would be as much an extreme as volubility—though not so dangerous. Every young woman should exercise her judgment in this respect, and take such part in the general conversation, as circumstances and propriety dictate. However, "it were far better to leave a circle wishing, from what you have actually said, that you had said more, than out of patience with you for having talked so much."

Young ladies should avoid conversing even in whispers, in assemblies convened for the worship of God, or for any public lecture. This practice is highly reprehensible. It disturbs both the speaker and the audience—especially those in your immediate vicinity. There is no greater manifestation of a lack of politeness, than this. When I behold young people, on such occasions, inattentive to the subjects that should engross their entire attention, and engaged in frequent whisperings, I instantly set them down as youth extremely ill bred, and entirely destitute of the most ordinary rules of decorum!

Never allow yourself to speak evil of another, without the most ample evidence of their guilt. Mankind, in their best estate, are liable to err. There is enough, therefore, to be said of the *real* defects of ourselves as well as others, without attributing evil conduct to people, of which they are not guilty. You should be slow to believe reports detrimental to the good name of your neighbor, and still slower in spreading them abroad to the world. I urge you not to countenance or cover up vice—this would be very improper. But I would have you very cautious about believing or circulating statements detrimental to the reputation of another, until you are fully and perfectly satisfied that they are guilty of the misdemeanor alleged against them.—Neither withhold praise wherever it is due. It is a mark of a selfish and vain spirit, never to allow that any but yourself or your particular friends, possess any talent, acquirement, or worth. But it is an indication of a generous and noble mind, to give credit wherever it is due—to acknowledge the valuable qualities displayed even by an enemy.

Do not allow yourself to indulge in ridiculing any, in regard to their dress or appearance—especially the poor and the aged. This would evince an emptiness of mind, and a coldness of heart, deserving of deep reproof. The young lady who indulges in this practice, is unworthy of affection or respect. Having no heart to feel—no sense of propriety to direct—whoever becomes connected with her, will most certainly and keenly feel the evils flowing from these deficiencies. In company, you should avoid making any one the subject of much raillery, or the butt of witticisms, or endeavoring to turn the laugh upon them. Those who indulge in these practices, often unthinkingly gain enemies, when their only object was to cause merriment. And although it can hardly be necessary, yet I would caution young ladies against expressing themselves in coarse language, or interlarding their conversation with degrading epithets, or illustrating their views with low comparisons. I need not say that all these practices are opposed to female delicacy and propriety.

In conversation, always endeavor to be agreeable, pleasant, and sensible. These are no small additions to the attractions of a young lady. In company it is not inappropriate to engage occasionally in grave and serious conversation, yet, generally, the topics should be of a cheerful character, as the object of assembling in company, is to confer mutual enjoyment and satisfaction. But in allowing the conversation to be cheerful, care should be taken not to permit it to degenerate into the frivolous or ridiculous. The amusing and instructive should both be blended together, so as equally to interest and improve those who converse and those who listen. It is time wasted to engage in conversation that has not a tendency to enlighten and improve.

To have your conversation interesting to others, it is necessary that you possess a well cultivated and well stored mind. Without this pre-requisite, there is danger that it will be insipid and irksome to the discriminating. In despite of all precaution, the true qualities of the mind will develope themselves in a free interchange of thought. While the weakness and imbecility, the selfishness and vanity, of the ignorant and untrained mind, will become clearly visible—on the other hand, the discipline and cultivation, the intrinsic excellences and valuable acquirements of the enlightened understanding, will, without effort, brightly shine forth, and add beauty and interest to the possessor. This should be an additional inducement to influence young women to turn much of their attention to mental cultivation.

You will beware of egotism, as much as possible. Let *self*, with its importance, its accomplishments, and all its wonderful achievements, be forgotten in the desire either to please, interest, or instruct those with whom you converse, or in a disposition to learn from their superior wisdom or experience, wherein you was before deficient.

Avoid the appearance of pedantry. Your talents and acquirements should not be devoted to display alone, but to the instruction and edification of those with whom you associate. Whenever, therefore, you converse with those whose attainments are limited, instead of making a pompous display of your knowledge, and speaking in a strain above their comprehension, interspersed with hackneyed expressions, or quotations from a foreign language, or with scraps of poetry, you should accommodate yourself to their capacities, and speak in a plain, simple, instructive manner, which they can understand and appreciate. It is one of the characteristics of a discriminating and enlightened mind, to know how to accommodate itself to the condition, employment, and capacities of those with whom it converses, so that it can

impart and receive information, by an exchange of thought with the most ignorant.

Always give the strictest adherence to truth. How dark is the stain cast upon the character of the young lady, who is known to deviate from the straight line of truth. Veracity is one of the brightest jewels of the female character. Never allow it to be sullied under any pretence whatever. But by a strict adherence to truth in all cases, erect a strong pillar for the upholding of a spotless reputation.

Some young ladies, who reside in our cities and villages, when visiting their friends in the country, often exhibit a great lack of discretion and propriety. While speaking lightly, and perhaps contemptuously, of the plain appearance, dress, or habits of the people of the country, the constant themes of their conversation, are the fashions, amusements, and the superior refinement of a city life. Every thing in city or village is extolled, while all in the country is cried out against, as outlandish and vulgar. At social parties, and often at church, their whole time is spent in pointing out, and making remarks upon, the alleged boorish appearance and manners of the people. It is truly surprising that young ladies who indulge in these practices, do not perceive their impropriety—do not perceive that this conduct shows an entire lack of good breeding, of genuine politeness and gentility—do not perceive how evident they make it appear, that those very country people whom they ridicule as so far removed from fashion, are immensely above them in every valuable and useful qualification, in every trait of real urbanity and politeness.* Such young ladies should be aware that in this manner they make themselves perfectly ridiculous, and that in the eyes of the discriminating, *they* are the ones who are deficient in the most valuable qualifications of ladies. In visiting the country, you should go as *learners*, and not as instructors—for there are many valuable lessons, not only in industry, economy and taste, but also in the rules of propriety and good manners, that you can learn in the country, and profitably put into practice when you return. And you should avoid pressing upon your country friends, your peculiar views of fashion and manners, which too often originate in the degrading corruptions of the town—and, in general, allude to them no farther than to answer inquiries relating to them. Fashions deeply bordering on indelicacy, are sometimes tolerated by the vitiated taste of the city; but those who should adopt them where the purer and more modest taste of the country prevails, would be justly subjected to ridicule and scorn.

*See definition of politeness, in "A Voice to Youth," chapter viii.

For the Magazine and Advocate.

THE CONFESSION OF FAITH.

BY REV. G. W. MONTGOMERY.

There are some facts in reference to the Presbyterian Confession of Faith, which appear to be at variance with consistency and candor. It is well known that our Presbyterian friends hold protracted meetings; and it is equally well known, that they proclaim a *free salvation* to the people, declaring *that all may be saved if they will*. And yet their Confession of Faith says, "By the decree of God, for the manifestation of his glory, *some men* and angels are *predestinated* unto everlasting life, and others foreordained to everlasting death. These angels and men, thus *predestinated* and *foreordained*, are *particularly and unchangeably designed*; and *their number is so certain and definite that it can not be either increased or diminished*." Con. Faith, pp. 16, 17. And the salvation of the elect is "without any foresight of faith or good works." Now, where is the fairness in affirming that all men may be saved, if they will, when God has decreed that only a certain number, definite and unchangeable, shall be saved; a number neither to be increased nor diminished? Can a man not belonging to that number, if he so wills, add himself to it, and thus make the number to be saved *greater* than God decreed? Impossible! It then follows that one of two things must be true; either, first, the leaders of Presbyterian protracted meetings must *believe one thing* and *tell the people another*; or else, second, they are *ignorant* of the Confession of Faith; which is inexcusable.

They may perhaps deny *believing* the Confession of Faith; but the dilemma, even on this denial, is as great as ever. For, first, this Confession of Faith is the standard-creed of the General Assembly.—Second, it is the creed by which they try all their heretics, and by which they suspended Rev. A. Barnes, of Philadelphia.—Third, one of the greatest secret reasons why the Synods of Utica, Geneva and Genesee were cut off from the mother-church, was, that in many particulars they had departed from this very creed. Fourth, the Convention formed by the exscinded Synods, at its session in Auburn last August, did pass a resolution to adhere to this very Confession of Faith, and to denounce a departure from it, heresy. Now let them deny this Confession of Faith.—They then stand in the unenviable light of sustaining and supporting a creed *as true*, which *they believe to be false*.

In reference to these things, there are but two honorable courses to pursue.—First, if they *believe* this creed, say so, and cease telling the people that all may be saved if they will.—Second, if they do *not* believe this creed, say so, and cease upholding that which they deem unscriptural.

It is well known that a portion of the Presbyterians are very much opposed to the Catholics; that they look with abhorrence upon the notion that the Pope has the keys of the kingdom of heaven, and that the priest should attempt to forgive sins. Are they aware that their creed essentially inculcates these very opinions? Let us see. "The Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of *church*-officers, distinct from the civil magistrate. To these officers the *keys of the kingdom of heaven are committed*, by virtue whereof they have *power respectively to retain and remit sins, to shut the kingdom against the impenitent*, both by the word and censures; and *to open it unto penitent sinners, by the ministry of the Gospel*, and *by absolution from censures, as occasion shall require*." Con. Faith, pp. 129, 130. Now, did the Pope or his priests ever claim more than the Presbyterians here claim? They claim power to *open* heaven to the *saint* and *shut* it to the *sinner*; and also of *retaining* and *remitting sins*. Moreover, in some cases, they remit sins for *money*. Let an Universalist become so recreant to his cause, as to keep his faith silent and join a Presbyterian church, and *pay his money to her institutions*, and they find no difficulty in setting his sins aside, and letting him into heaven with the saints. What is this but remitting sins for money? If then, Catholicism is so bad, how comes it that so much of it is incorporated into this creed? And how comes it, that some of the most *violent opposers* of the Roman Catholics are among the *warmest supporters* of the Confession of Faith?

With such manifest errors and absurdities existing in it, can Presbyterian Protestantism wonder that dissention is creeping into its ranks, like the cholera, and that upon all its institutions is written, "thou art weighed and found wanting—therefore thy glory is departing, and thy end is nigh"?

Auburn, February, 1838.

For the Magazine and Advocate.

THE SLANDERER.

BY MISS U. M. FELTON.

If there is a being in the wide universe who justly deserves our contempt and disapprobation, it is the slanderer. A person whose low and debased mind can find pleasure in undermining the character of another, without any cause whatever, and frequently on the most casual or accidental acquaintance, is unworthy of the name of man. His bosom is void of all sensibility, and he is dead to every finer and better feeling of mankind. He sees no good or amiable quality in the person he wishes to injure, but is ready to impute every action to the worst possible motive. His heart is the seat of envy, jealousy, distrust and apprehension. He is ready to believe every report however unfounded, and if sufficient proof can be given of its falsity, will give it no credit, but still lavishes his invidious remarks against the object of his hatred. If the person on whom his vile sarcasms are continually falling, happens to possess qualities which he does not possess—if he is endowed by his Creator with intelligence—if his mind soars above the trifling things of earth, and rests for a while on the beauties of that celestial kingdom whose glories are imperishable, and where no deceit or malice can ever enter, he is ridiculed for his piety, and branded with every name ignominious and contemptible.

But if this disposition is degrading in man, how much more so in woman! She who can stoop to the low and vulgar practice of slandering her own sex, possesses an unenviable disposition—a disposition which ought to be avoided as the bane of society—and which is far more to be dreaded than famine, pestilence, or the sword! Well hath the poet said,

"He that steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he, that filches from me my good name,
Robs me of that, which not enriches him,
And makes me poor indeed."

The slanderer is the most despicable object in the universe. His tongue is poison, his breath is destruction! Wherever his influence is felt, it causes a moral pestilence. It pays no attention to sex, rank or condition—and although the object may have nothing but his character to depend upon for his livelihood, of this it is regardless, for it buries without discrimination the fatal dagger in the hearts of all. What, let me ask, what can be the object of the slanderer? Is it to build his own character on the destruction of another, that he so industriously applies himself?—does he not know that the foundation is rotten, and therefore the superstructure must fail?—that the same gallows which Haman erected for Mordecai awaited himself?—and that the punishment will descend redoubled on his own guilty head? We were born frail and erring creatures—we all have our failings and imperfections, and it would be far more commendable in us, if we would endeavor to cast the beam out of our own eyes before we attempt to discover the mote in our brother's.

Hamilton, April, 1838.

For the Magazine and Advocate.

THE HUDSON RIVER CONFERENCE met at the Eastern Union meeting-house in Nassau, on Wednesday and Thursday, March 21st and 22d, and organized by making choice of Br. A. BAILEY, Moderator, and Br. W. WILCOX, Clerk. Eight sermons were preached by Brs. Manley, Hathaway, Cook and Wilcox. They were listened to with great attention, and we have reason to believe they will result in much good. Our friends in all the region around are awakening to a newness of life, and have concluded to avail themselves of the stated ministry of the Gospel.

The Universalist society in Stephentown, which has for some time slept in the dust of the earth, is coming forth to the resurrection of life.—The prospect now is, that one or more meeting-houses will be erected in this region as soon as business shall have regained its wonted activity. May the Lord prosper the work and hasten it in due time! W. WILCOX.

Feelings are stars, which are guides only when the sky is clear; but reason is the needle, which aids us even when the former are obscured.

An ancient writer, speaking of such as are enemies to innocent amusement, says "had the people the government of the world, the would deprive the year of spring, and life of youth."

For the Magazine and Advocate.

THE GLORY AND JOY OF THE PREACHER.

BY REV. J. CHASE.

St. Paul concludes the second chapter of his first instructive and affectionate Epistle to the Thessalonian brethren, with this very feeling declaration—"For ye are our glory and joy." In the preceding part of this epistle, the apostle apprizes them of the great degree of consolation which he derived while absent from them, from the remembrance of their works of faith and labors of love, and that patience of hope in the Lord Jesus Christ, which characterized their spiritual progress. He then reminds them of the fact, that the Gospel came not unto them in word only, but also in power, and in *much assurance*, and predicated their conviction of this truth, in some measure, upon the knowledge which they possessed of the character of the apostles, who had labored among them for their improvement and moral enjoyment. And after greatly commending their rational zeal, and the readiness with which they received and obeyed the truth, and informing them of the beneficial and happy effect which their faith and corresponding conduct had produced in Macedonia, Achaia, and in other places—he then appeals to their personal knowledge relative to the manner in which he and his coworkers had entered in among them, and the effect which it had produced—refers them to the gentle, mild and charitable course which they had pursued among them, and to the cruel and unreasonable opposition which had been excited to arrest the progress of truth and righteousness—speaks of being then separated from them for a season, in presence, not in heart, and of his indefatigable endeavors to enjoy their society again as soon as circumstances would permit. He then informs them that his absence from them was a matter of absolute necessity, and was prolonged only by the hindrances which the adversary threw in his way, and concludes with the language above cited—"*For ye are our glory and joy.*"

Every preacher of the restitution, is placed in a condition very similar to that in which the great apostle of the Gentiles found himself. He is engaged in promulgating an unpopular doctrine—one which comes in direct contact with the strongest prejudices of community generally. He is persecuted, despised, and set at nought—is slandered, misrepresented, and opposed in every possible manner. He can expect to gain but few friends in whose affection and fidelity he can safely confide; and therefore, when he succeeds in finding a society of faithful and tried believers, who can appreciate his labors of love, and who are prepared to breast the storm of sectarian opposition and unreasonable persecution, with a firm and abiding resolution, he may well say from the centre of his soul, "ye are my glory and joy." His affection for them will be as permanent as the divine principle of love, and as lasting as the faculties of the mind. He will delight to remember them in all his travels, toils, misfortunes and cares, and no earthly consideration can draw away his thoughts and feelings from them. And nothing will so augment his joy and consolation, as the well grounded conviction of their intelligence, virtue and faithfulness—except it be the happy assurance, that he shall henceforth meet them in a glorious immortality, where imperfection, temptation and persecution, will no more disturb the progress of love, peace and felicity. This being the case, what torturing emotions must prey upon his mind, if he perceives among them the indulgence of a spirit of indifference—of unfaithfulness—of carelessness—of infidelity—a disposition to neglect the appointed means of instruction and devotion—to dispense with the benefits of the public sanctuary, and to turn again to the weak and beggarly elements of the world? His very soul must be chilled and pained to its inmost core—he must endure vital agonies. And yet it is to be feared, that in too many instances, such tortures are endured, when I am confident they would not be, if the members of religious societies more generally were apprised of the interest which their pastors feel in their prosperity, and increasing faithfulness, and virtuous punctuality.

But it may be said, that every preacher of the restitution is not a PAUL. True, but they all possess a similar physical and moral constitution, and hence, are similarly affected by the appearances and conduct of their hearers, or those with whom they labor in word and doctrine; presuming always, that they are worthy the ministerial character, and none others should be employed in promulgating the Gospel of the grace of God. It is admitted that we are all imperfect beings, and therefore there is the greater necessity of our faithfulness in mutual endeavors to encourage, assist and benefit each other. Paul in this way, proved a great blessing to the Thessalonians; and we have seen that the Thessalonians in turn, proved a great blessing to the apostles. Neither party would have proved a blessing to the other, without attention and faithfulness in their respective endeavors to extend and exemplify the holy principles of the Gospel of peace, and to promote each other's spiritual interest and happiness.

It may be said again, that every believer is not a THESSALONIAN. True, but every believer is endowed with similar faculties and capacities to embrace and adorn the doctrine of God our Saviour, and to strengthen the hearts and hands of the Herald of divine grace and truth, and is morally bound to do so, by the same obligations that bound the Thessalonians. Hence, as the circumstances, nature and condition of the modern preacher are similar to those of the primitive apostle—the nature, capacities and obligations of modern believers, are similar to those of the ancient disciples—and the principles of Gospel truth the same in essence, and importance, and utility, that they were in the commencement of the Christian era, there can be no rational excuse for those delinquencies which sometimes prevail in religious societies, to the disgrace and injury of the truth of Heaven.

Let every society of Abrahamic believers, then, unitedly and heartily strive to encourage, incite and assist their preacher in the laborious and responsible duties of his office, that he may prove an ornament to his profession, a light in the world, and a useful instrument in the providence of God, of promoting and extending that truth and holiness without which there is no salvation—in a word, let them imitate in faithfulness, liberality, love and zeal, the primitive Thessalonians, who received the approbation and high commendation of the illustrious apostle. Let every preacher of the restitution, also, strive incessantly to increase the knowledge, virtue, union, peace and fraternal affection of the people of his charge, by a faithful, unvarnished, plain and fearless declaration, illustration and defence of the truth, and by a constant exemplification of the sentiments which he is engaged in proclaiming—in a word let him perpetually endeavor to imitate the worthy examples of the undaunted, persevering and indefatigable Paul the apostle; and then will believers love, believe and cherish their pastors as their best friends and dearest associates; and pastors will feel towards their flocks as Paul felt towards the Thessalonians, and will be prepared to say—"Being affectionately desirous of you, we are willing to impart unto you, not the Gospel of God only, but also our own souls, because ye are dear unto us." O for such a state of things in the favored ranks of Zion! Then would every faithful herald of glad tidings be prepared in heart and soul to say to the people of his charge—come, let us obey, and praise, and glorify our God together. "*For ye are my glory and joy.*"

For the Magazine and Advocate.

A QUERY.—NO. 2.

BY REV. SAMUEL GOFF.

Although I have been engaged but a short time in "the ministry of reconciliation," yet I have labored sufficiently long in the vineyard of my Master, to witness something of the spirit of opposition which is manifested towards the doctrine of the final salvation of all men. There are those in this enlightened republic, who sometimes attend meeting, where the cheering truth of the final emancipation of the world from the thraldom of sin and iniquity is promulgated, for the very express purpose of making disturbance, and interrupting the peaceable worship of the sanctuary. Yes, and among this class of persons will be found *not a few* who profess to be Christians—the followers of the meek and lowly Jesus.

Such is the self-righteous and Pharisaic spirit entertained by some, that they manifest as haughty, overbearing, persecuting, and revengeful a disposition, as did the popes and dignitaries of the Romish church, during the reign of the inquisition. All that is wanting is the *power* that the spirit of persecution formerly possessed, for them to rise en masse and publicly denounce as heretics, (if nothing worse) all such as believe in the one living and true God, "who is the Saviour of all men."

In a former number, I was somewhat more particular in describing the nature and operation of this spirit, and queried with those who exercised it, respecting their views of the future state—if they expected to be possessed of such a spirit in the other world—and if so, in what they supposed the joys of the future state to consist. In this article, I wish to inquire whence this spirit originates, and what is the course of its operation. For myself, I can not see what there is in the doctrine of universal happiness, that should expose those who believe and advocate it to the scorn, the contempt and abuse of those who believe in a different sentiment. Why should it excite a spirit of bitterness or persecution in the breast of any true Christian, for us to believe and preach that God has so ordered his designs, and so arranged the plan of his government in the moral world, as finally to subdue the carnal mind, crush the monster sin, destroy the devil and his works, and bring all his wandering children home to himself, to dwell in his house where there are many mansions—surround the table of his love, and feast upon the rich provisions of his bounty and kindness forever?—What is there in this sentiment so derogatory to the spirit of the *Gospel*, that we must be denied the Christian name, and be denounced as heretics and infidels? Are they afraid that we shall represent the character of God *better* than it really is? But can this be?—can we too highly extol and celebrate the perfections of the Fountain of all Goodness? Can the stream rise higher than the fountain? But suppose it were possible for finite and erring man, to paint too highly the beauties of divine goodness, and the glories of our Father's character, will he be displeased and punish us for telling his children that he is better than he is? If not, then why should my brother be displeased and exhibit a persecuting spirit, when I tell him that I believe our common Parent is more lovely, kind and benevolent than he supposes? Suppose I am wrong in my conceptions of the divine character and the plan of his moral government, ought he not to pity and forgive rather than censure and persecute me? Methinks I hear a "*still small voice* saying to my brother—'My Son, you should have compassion on the ignorant and those that are out of the way.'" Whence then is this spirit?—and what is the cause of its operation? Will my Partialist brother answer?

Van Buren, N. Y., 1837.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, APRIL 29, 1838.

LUKE X: 17-31.

There is nothing in this paragraph to occasion any difficulty to the *mere* interpreter, the circumstances, the occasion and the meaning of our Divine Teacher, are easily to be apprehended. But there is a difficulty connected with this passage, and one which it is at once more difficult and more important to surmount than any difficulty of exegesis or interpretation. There is a difficulty in getting the lesson of Heaven's Teacher—the sentiments of Jesus, incorporated with our daily habits

of thought and feeling; in gaining for these an empire and a sway, such as we feel they deserve, over our motives and principles of action. It is not, therefore, the inquirer after scriptural information that we have now to address, so much as him who is chiefly in earnest to conform himself to the dictates and the requisitions of Heavenly Wisdom. Such a *practical* disciple of Jesus, will at once perceive that the sentiments of his Master in regard to the objects most worthy of pursuit, differ very widely from those which are current in the world around him. From all his recorded conversations and discourses, as well as from his remarks now under consideration, it is evident that Jesus, in respect to the great pursuits and objects of life, entertained sentiments which are altogether of an *unworldly* nature. He who aspires after the character of a son of God—whose ambition it is to be like, in some degree, and aye more and more, to his well-beloved Son, will at once acknowledge, that he has to unlearn many of the world's opinions and habits—that he has to be transformed from the world, ere he can proceed in his desired process of conformity to the chief of the sons of God and of man. In this process of transformation—in the toils of this overcoming of the world—in the pains and throes of this new-birth—in the exertions necessary for putting on this new man, consists the difficulty to which we have referred.

It does not seem likely that we should take much interest in the case of this young ruler, as Luke calls him, unless, like him, we are very much in earnest about our welfare, present and future, and have been endeavoring to keep the commandments.—If we are sincerely in earnest about our salvation, and have been making corresponding sacrifices and exertions, we may presume that were Jesus now on earth, we would be distinguished with a favor like that wherewith the young ruler was received; "Jesus looking upon him, loved him." On this and other accounts, we presume that the question asked by this young ruler was not, like the most of those which the rulers put to Jesus, of an insidious, entrapping nature. No, it was the question of one who aimed at superior excellence, and wished to merit the favor of God.

There was one commendable quality exhibited by this young man—a quality which we trust exists in the bosoms of the majority of the readers of this paper—a desire to go on improving, to go on unto perfection. He was not satisfied with what he had done, he wished to do still more. The loveliness and the rewards of religion and virtue, had captivated his affections, and the reasonableness of a devotion of himself to the service of Him from whom he derived every thing which he possessed, had made him resolve to be satisfied with nothing less than the *utmost* which he could do in the service of such a Benefactor, such a Father. The good seed had been sown in his heart, and it had sprung up fair and promising, and put forth lovely and sweet blossoms betokening a luxuriant harvest. Alas! that in him, and so many since, thorns should grow up and choke these promising plants, should prevent these beautiful blossoms from ripening into fruit.

In the corresponding passage of Matthew's narrative, (xix: 16-30,) it is said, that when the young seeker of his way to Zion had stated that he had observed all the commandments from his youth up, he was not satisfied that this was enough, he felt willing to do more, and accordingly inquired of the good Teacher what he yet lacked. Jesus gave him credit for his good intentions, and said, "As thou wishest to be *perfect*, go sell thy substance, and give it to the poor, and thou wilt have a treasure in heaven." With all his amiability, all his compliances to the letter of the law, all his desires and resolutions after perfection, all his wishes to be a man after God's own heart, he could not bear this severe test, he could not make this seemingly monstrous sacrifice, he could not wholly banish the dominion of Mammon, and resign himself unreservedly to the love and service of God. How many among *us* would go to Jesus, were he resident among us, with the same earnestness and sincerity as did this young Jew? Upon how many of us would he look with fondness?—how many would he love? In how many of us would his penetrating eye discover desires and resolutions after progress, advancement, perfection? "Would he find such in *me?*"—were no unsuitable, no unprofitable question for all of us, reader and writer, to put to ourselves. If we have not even the wish and the firm resolve to amend, we are not even so far on the way to the kingdom of heaven as was the young ruler, and he, tried by an unerring test, was found not *altogether* but only *almost* a Christian. Do we not go so far as that, even?

To enter into life—to go into the kingdom of heaven, (by which forms of expression we understand enjoying to the full all the happiness of which our nature is capable,) we must, according to the wise, the unalterable law of Heaven, give our affections to God *supremely*. We can not enjoy all the happiness of which we are capable, while our affections are set on "things below," or while they are divided between two claimants. There is but one road to true happiness—but one source from which it can be obtained: and "no man can serve two masters." Divine love must reign supremely in the heart—must regulate the whole conversation and conduct, ere we arrive at "our being's end and aim"—happiness.—From our own experience, from the observations of the proceedings of our fellow-men, from the representations of Jesus and others in the sacred Scriptures, there appears to be no antagonist of equal power to contest with God the empire of the soul, with Mammon—covetousness—the cares of this life, and the deceitfulness of riches. We may overcome every other form of opposition to God, sooner than this. We may stand convicted of any vice, while covetousness reigns in the heart supremely. Indeed, as has been remarked by Mr. Harris, "the sin may be much more potent in him (the religious professor) than in many of the avowed ungodly around him. In them it has to divide the heart with other sinful propensities; but in him, perhaps, it reigns alone. They can range and wander at will over a larger field of sinful indulgences, but he is restricted to this single gratification. As a Christian professor, he must abstain from intemperance, licentiousness and profanity; but worldliness is a sphere in which he may indulge to a certain extent without suspicion, for the indulgence comes not within human jurisdiction." But while this worldliness is indulged, God is not loved with the whole heart, and not until the supreme goodness has engaged every affection of the heart, can it enjoy true felicity, can it be filled with satisfaction and peace—with a peace which the world can neither give nor take away. Brethren, if we sow sparingly, sparingly shall we reap; if bountifully, we shall reap also bountifully. Let us sow not to the flesh but to the spirit. In our hearts let God have an undivided sway. P. P.

For the Magazine and Advocate.

CAUSE OF UNIVERSALISM.

Br. Grosh—As I have a few spare moments at command, I hasten to give you some account of the Gospel of the final restitution, in some of the places through which I have travelled since you received my last communication.

In *Portageville*, Allegany county, our friends seem to be "wide awake" and prosperous, under the well accepted labors of Br. W. E. Manley, who labors with them one-fourth of the time.—Br. Manley also preaches at Gainesville, Genesee county, one-fourth of the time, and, I understand one-fourth of the time at Warsaw, the town where he resides. The cause of truth seems to be prosperous in these places also. Much of the impulse given to the cause of Universalism in Warsaw, resulted from the discussion which took place last Summer, between Br. Sanderson and Elder Whitcher. Much good certainly, was the result of this discussion.

The Society at *Abbott's Corners*, Erie county, enjoys the labors of our faithful Br. J. Lewis one-half of the time. The cause seems to be gradually gaining ground here. We trust the meeting recently held in this place, will give the cause of truth a new and a vigorous impulse. Br. Lewis labors in various sections of this part of the country. He has travelled and preached constantly the Winter past. He preaches in Boston one-half of the time, and occasionally lectures at Lodi, Waverly and Collins. His health is rather delicate, and has been for some years, and if it was not for his commendable zeal for the welfare of Zion, I presume he would not consider himself able to "hold out" long. May God bless and support him.

The society in *Buffalo*, is at present truly flourishing and prosperous, under the pastoral charge of Br. D. Pickering. A very general spirit of inquiry seems to be abroad here, in reference to the cause of truth as it is in Christ Jesus. Br. P. has been delivering a course of lectures here in support of divine revelation, which has elicited considerable interest among many who have not before given much attention to this important subject. May God bless and prosper both pastor and people!

The church and society at *Ellicottville*, Cattaraugus county, we should judge were prospering, under the charge of our zealous Br. Todd. A Universalist Conference was holden at this place on Saturday and Sunday, (March 24th and 25th.) The travelling was quite bad, yet the congregations were respectable. Brs. Morton, Todd, and Brown, present. The eucharist was administered on the occasion. On the whole, the meeting was a pleasant and a joyful one. Our friends here were unfortunate in losing their meeting-house by fire two years ago, just before its completion. It is expected, however, that another will be erected next season. Our friends in this region of county are faithful and true—their zeal is worthy of all acceptation, and of all imitation.

The cause in *Springville*, *Centreville* and *Hume*, seems to be on the gain, under the labors of our faithful *pioneering* Br. J. Babcock.

When I am more at leisure, you may perhaps hear from me again about the prosperity of Zion in other parts. Truly yours, N. Brown.

Nunda, March 29th, 1838.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, APRIL 27, 1838.

CORNELIUS HENRY FRANCISCO.

I fervently desire to bury forever all the errors of the dead, in the grave with them. But the reputation of others and the welfare of society, require me to expose freely and candidly, however compassionately, this man's evil deeds—and I will do it.

By referring to the Magazine and Advocate, vol. iii, page 133, column 3; and vol. iv, page 269, column 3; etc., it will be seen that the individual above named, has been a cause of much yet unretracted slander against Universalism and Universalists. A tract, even, has been published and widely circulated, calling in question Br. Skinner's honesty and sincerity as a preacher of universal grace, on this man's authority. As a tool to originate and support the stories, the second Presbyterian church in this city, gave him letters of commendation, and supported his character in various ways, long after they were repeatedly certified of his iniquities by respectable men—and though they must have been satisfied, long ago, by undeniable testimony, that he was guilty of bigamy, general lewdness, intemperance, etc., yet thsy never warned the public against him, or publicly withdrew from him their repeated testimony in favor of his moral and religious character! In thus aiding and abetting his numerous acts of bearing false wit-

ness, seduction of female innocence, adultery, bigamy, and finally murder, the Second Presbyterian church, in this city, have wilfully, and deliberately, and knowingly been guilty before God and man—and we shall hold all of them who have thus aided him in his villanies, by lending their tacit and direct testimony in his favor, as *sharers in his guilt!* To show the extent of that guilt, and thus to free the innocent, is my present object. I shall state *facts*, only—facts which can be proved, so far as witnessed by others than myself, and in all other cases, to which I can honestly and conscientiously affirm before a civil magistrate, whenever called on to do so.

By the politeness of some brethren, I have now before me a pamphlet of upwards of 90 pages, entitled—"Trial, with the Life and Confession of Cornelius Henry Francisco, convicted of the murder of his wife, Maria Francisco, at the Court of Oyer and Terminer, held at Erie [Penn'a.]: November Sessions, A. D. 1837. O. Spafford, Publisher—H. L. Harvey, Printer." Its correctness is certified to by Francisco himself, March 2d, 1838—and the newspapers state, that he again certified to its correctness on the gallows. It purports to have been "revised and corrected by Sylvester W. Randall"—his counsel at the trial.

The following brief abstract of his brief biography, is here given, that our friends in the several places named, may inform us truly of his religious sentiments previous to 1829—they will perceive *why*, as I proceed. He was born in Gorham, Ontario county, N. Y.—was the youngest but one of eleven children—lived with Mr. Washburn till his eighth year—ran off—stopped at West Avon Square, Livingston county, where he was indentured to a Mr. Beacher, cabinet maker—had a difficulty with him in 1836, [must mean 1826,] when he went to Rochester, and worked at boat building with Mr. Doolittle, for several months—then came to Utica, and after a time married Miss Matilda Ladd, in January, 1829. He declares that she was "a young woman of very respectable character and connexions"—a testimony the more valuable, as, not content with destroying her life in the most revolting and base manner, he also endeavored to destroy her reputation; and many of his Presbyterian friends circulated the most abominable calumnies respecting this excellent, amiable, and virtuous woman! Impelled by what he admits to be groundless jealousy, he soon after deserted his wife, went to Niagara Falls, (where he meditated suicide, but was dissuaded by his companion, a Mr. Crawford,) Buffalo, Cleveland, Pittsburg, Steubenville, Cincinnati, (where he worked some time on steamboats, and attempted suicide by laudanum, but was saved, and afterwards enlisted in the army.) Jefferson Barracks, Missouri, (where he was released from the army,) St. Louis, Cincinnati, Dayton, (where he worked several months.) and returned to Utica in December, 1830. His narrative is very loosely worded, and badly printed, which may account for so many events and so much time being crowded into a duration of less than two years; but it will be seen that his word is not to be relied on. Probably his habit of lying—telling stories in so many different ways—tended to confuse his mind, and to disable him from remembering any thing accurately. Such cases are numerous.

I now come to the most important portion of his biography. I have added my corrections of his statements [in brackets], to save room. Every one of my corrections is strictly correct, as far as my memory and knowledge serve me—where I was doubtful, I have prefixed the phrase "I think."

He says—"I had not remained in Utica many weeks before the terrible idea of suicide again got possession of my mind, and I once more yielded to its temptations. I had during all my former years, since I had been capable of reflecting upon religious subjects, been a flowing [probably a misprint for "flaming"], and dogmatical Universalist, [he assured me in the watch-house, before several witnesses, that he had been a Methodist—that "getting the power" led to frequent depressions of spirits, and induced him once to meditate and twice to attempt committing suicide—that though not a full believer, yet occasional attendance on our meetings, for a few months previous, had freed his mind from those depressing feelings]—and that doctrine now again came in to nerve me on to the second attempt on my life. [In the watch-house he stated that he had taken freely of bark and wine, or cider, (I forget which,) which had produced a sadness of spirits; and that he took, I think, a pint of brandy, which "nerved" him on to attempt suicide. Again he stated, that a brother was attempting to defraud him of his property, left by his father, and *that* led him to the attempt. In short, then, as now, his word could scarcely be relied on.] I settled up my affairs, gave my money to Matilda, and possessed myself with two loaded pistols, [he got the pistols the day before the attempt—of the rest I know nothing,] sent for Mr. Skinner, a Universalist minister, [he also desired Mr. Aikin, a Presbyterian minister, and Mr. Doolittle, his employer, to be sent for. The latter, fearing for his life, which Francisco attempted the day before, did not come—whether Mr. Aikin was sent for, I know not—] and disclosed to him my whole project of suicide. Mr. Ladd [his wife's father] went for another Universalist minister by the name of Grosh, a partner of Skinner's, and one or two other persons, and they all endeavored to dissuade me from the rash idea, but in vain. [This sentence is very untrue. Mr. Ladd called for Mr. Skinner, who went with *him and myself only*, and at the *same time. No other person* was called, or present, till *after the attempt was made*, to the best of my knowledge.] I now drew my pistols from my box coat pockets, [he had *no coat*, at all, on—the pistols were several times produced, and always from his pantaloons pockets,] cocked, [they were not cocked until some time after they had been drawn out the last time,] and placing each of the muzzles to the side of my head, [he placed one, only, to his head—the other to his breast,] snapped them, [he snapped only one,] but they missed fire. [The flint being new, crushed against the frizon, without opening the pan.] The men turned as pale as death when they saw me draw the pistols from my pockets, [not so—he drew them at our request, and we rejoiced at the hope of being able to obtain them from him, and had a long conversation with him for that purpose, but in vain,] but sat motionless, [we were standing near to him when he first drew them,] till I snapped [one of] them, [at that time we were standing at the fire, facing him, I half smiling to think how he was trying to scare us with a *pretence* of shooting himself—for I did not believe he would attempt it,] when they sprang and caught me, wrested the pistol from my hands, [it was a fearful struggle—the one pistol was yet cocked, and his finger pressing on the trigger, while we were every now and then looking into its muzzle during the struggle! Had it went off at either such time, one of us *must* have perished.] and conveyed me to the watch-house, [this was done by those who came rushing in just as we succeeded in wresting the pistols from him,] where I was kept till the next morning," etc.—and where I had the conversation with him before named.

Such is the whole memorable affair, as enstamped on my memory. He has had the grace *not* to repeat the falsehood of the Tract, viz., that Mr. Skinner informed him that "there *might* be an eternal hell, after all;" and that he (Mr. S.) did not preach it, because "it would not do to preach his doubts," etc. Neither does he even intimate that any thing which occurred during this attempt, led to his conversion, as the stories then circulated affirmed; for he affirms—"After this I worked very steadily in Utica for some time, and lived happily with my wife." Infidelity to the marriage vow, on his part, led to a family disagreement and a separation from his wife. *In order to give her a chance to get a divorce*, (how generous!) he publicly associated with prostitutes. "Thus, (says he,) some months passed away, when one evening I attended a Presbyterian protracted meeting. [Probably there should be no period here.] When I heard the errors of my principles of Universalism pointed out in a light I had never heard them before, I became concerned in mind, and was soon after, as I believed, converted to the principles of Christianity." This is *one* reason of his conversion. The stories circulated here by the Presbyterians, gave the *other*, already named, as the reason. To his wife, before the conversion, he said that he would become converted, *to get a good character*—that he could sing, pray, and exhort with the best of them, etc. To myself and others, he repeatedly declared, after his conversion, that he had never told the Presbyterians that he had been a Universalist, or that Mr. Skinner had made the declaration ascribed to him—that though Universalism had many good things in it, yet he never could see through it to believe it. In short, as I said before, his word could not always be relied on—he told a story so many different ways, that he probably was often given over to believe his own falsehoods. At least, this is the most charitable construction I can put upon much of his conduct.

He says of himself, again—"Having made a profession of religion, and united with the Presbyterian church, I earnestly endeavored that my daily walk and conversation should not disgrace the sacred profession I had made. For a year I believe my conduct was such as would have done no discredit to any professing Christian." The first sentence *may* be true—he may, possibly have *endeavored*—but the last sentence is false—he did *not* conduct worthily for any thing like a year. His attempt at suicide was in the Winter or Spring of 1831—his conversion to Dr. Lansing's church took place in the Winter of 1832. Francisco, in the Confession, page 82, says—"In the month of June, 1822, [a misprint for 1832,] I settled up all my affairs at Utica." After relating his parting with his wife, he says, p. 83, "Having bid my wife farewell, and got a letter and some very good advice from the Presbyterian church, I left Utica, proceeded to Ogdensburg, Kingston and Montreal.—At this time [from June till October] the cholera was raging in Montreal, and I got into the habit of using brandy as a preventative, until over the flowing bowl I bid farewell to my religious impressions, and launched forth upon the dangerous sea of dissipation. I yielded myself up to the influence of the bottle, and lewdness, and absence [probably another misprint] with women." This was all within *less* than a year after his conversion, if I am not mistaken. But he is not a good witness even against himself. By turning to the Magazine and Advocate, vol. 3, p. 399, cols. 1 and 2, it will be found that in December, 1832—in less than a year after his conversion—we published him as being guilty of many vices and crimes, and referred to several respectable witnesses by name, in this city—some of them not Universalists—for proof of our assertions. In this city, it needs not such references, or any offer of proof—it is undeniable and well known that he was guilty of repeated debaucheries and intemperance *before* he obtained his letter of commendation from the Second Presbyterian church—that he was a frequent visitor of a house of ill-fame—seeing its inmates home from meeting, and remaining with them till in the morning, under pretence of "praying with them in private."

After he left here, he came back on a visit, and it was well known that he was then guilty of having two wives, that he had been seen drunk in the streets of Buffalo, exhibiting Dr. Lansing's certificate of his standing in the church, etc., etc., and yet fellowship was not withdrawn from him. In fact, after this, some of the members of the Second church bolstered him up, by their certificates in the Albany Evening Journal, in reply to certificates from respectable citizens of this place, published by Br. Williamson in refutation of the story against Mr. Skinner, before alluded to. These certificates fully exposed the man—Dr. Meacham certifying that Francisco was diseased by his debauchery—that he

offered to bribe the Doctor to kill his wife, who then was in her death sickness of a broken heart—and several others certifying that he never had been a Universalist, and that he then was drunken and infamous—yet these members of the second church testified——what? that these stories were false?—that F. sustained a good character? No—they were not hardy enough for that; but they declared that Francisco told the story in question, and that they believed him. I am not certain, (for I give this from memory,) but believe they certified that he was a member of the Second Presbyterian church. Whether they so certified, or not, I believe he was then (in 1833 or '34) a member, and had their letter of recommendation yet in his possession! At all events, they never publicly recalled it, nor warned the public against him. To all appearance, under their full sanction he went on and married *one* if not *two* wives, while his first was yet living—made several attempts to commit suicide—seduced another female, and lived with her her as his wife, in Rochester—deserted her basely—and finally married a *fourth* wife in Erie, Pa., while some of his other wives were yet living—and all this, after he had renounced Universalism, (without ever having belonged to any Universalist church or society, or even having believed it!) and after he had become and *was a member in good standing* in the Second Presbyterian church in the city of Utica, and a staunch believer in the "salutary and restraining" doctrine of endless hell torments for——the victims of his lusts and wrath! Nor is this all. He repeatedly meditated and attempted suicide, and finally dragged his fourth wife (so called) into a united attempt, which failing on his part, left him guilty of her *murder*, according to the *laws* under which he was tried. After this he makes repeated attempts at suicide—prates about the pleasure and glory of dying for his "innocent and romantic Maria"—and exhorts his readers to embrace what *he* calls "the doctrines of the Gospel of our Lord Jesus Christ," on the same page in which he complacently tells how he was "determined to die"—and all this he could do, and yet Presbyterianism be free from all blame on his account; but his attempt at suicide in 1831, when (as he now pretends) he was a Universalist, must be taken as proof positive and clear, that Universalism leads to suicide and is false!!! Oh, shame, where is thy blush?

Are my remarks severe? Are they not, also, *merited?* Even now, this very pamphlet, full of crimes confessedly committed while Francisco was a Partialist, is used by our opposers to put down Universalism! Silly folks that they are, not to see that the *barbed* point is towards their own bosoms!

In conclusion, candor requires me to declare, that I consider the man as having been subject to paroxysms of insanity—brought on, probably, by his excesses and debauchery, or by the goadings of an evil conscience, or both—and that in these fits he attempted suicide, and committed the murder. Such is my firm conviction from the testimony on his trial, and from what I have seen and heard of the man. But as the Presbyterians in this city and elsewhere, who upheld and yet uphold him as a proper witness against Universalism and Universalists, certainly, are responsible for all the aid and influence they have given him, they may estimate their *share* of *guilt* in his *falsehoods, drunkenness, adulteries, bigamy, suicide* and *murder* for themselves. This is not the *only* case, though one of the *worst* cases, in which some Partialists in this city have winked at the wickedness of their members, and bolstered them up longer than honest men should uphold workers of iniquity—but this is enough—more than I wished to expose of their faults and follies—and I therefore gladly close my labors.

My comments may go for what they are worth, for they are hastily written; but if any respectable man in this city can be got to deny my statements, I am prepared to prove them true. If I am mistaken in any particular here stated, I stand ready, also, to correct it as fully and publicly as any friend to truth can desire me to do. A. B. G.

FRUITS OF THE REVIVAL.

The great protracted meeting, rapidly dying away, was commenced by the Baptists in the Bethel church, in West Utica, by Elder John Fishpool—"dear Brother Fishpool" as he was called—who afterwards was engaged as the regular pastor of that church, and who continued a very active agent in the protracted meeting, until his sun of glory set in a mist, and he was among the missing some time about the beginning of this month. The following, from the Baptist Register of the 20th inst., will throw a little light on the subject.

JOHN FISHPOOL.—We have the deep mortification to state that this individual, whose name appeared in the Register as a minister who participated in the late revival meetings in this city, has given occasion for great reproach, by base and licentious conduct, alleged against him by persons of unblemished character, and about the truth of which there is no doubt. We have felt called upon, by a sense of duty, as we have contributed to give a favorable publicity to his name, to correct, as far as possible, the mistake in which his rare imposition had involved us and a great portion of the Christian community. He left here for the city of New-York a fortnight ago or more."

The crimes of which plain "John Fishpool," ("dear Br. Fishpool" no longer!) is accused, are *fornication*, (if not *adultery*,) and attempts at, if not actual *sodomy!!!* These crimes of his were as well known some weeks ago, as they are now; and finding it impossible longer to conceal the iniquities of the pastor of the Baptist church in West Utica, and the beginner of their great revival, from the public, they now come out and very briefly, modestly and delicately notice him in a corner of their paper!

The same cloaking up of other fruits of their revivals, has heretofore been manifested by the Presbyterians and Baptists of this city—and even now, they say nothing of the cases of insanity, and deaths, and attempts at suicide they have caused, nor of the other iniquities and imprudences their converts and friends have been guilty of. To elicit some, which the public—especially parents and guardians—*should* know, the following queries are proposed to them for answers. It may be as well to state that I believe they must be answered in the affirmative, if answered truly—but am not certain.

1. Did not this "John Fishpool" board and *lodge* in the new Female Academy, at the corner of Pearl and Genesee-streets in this city, and for which a splendid new building is about to be erected this season?

2. Did he not have free access to the pupils, for "private prayer" with them in their rooms?

3. Was he not allowed to associate freely and privately with them, as a "spiritual guide and teacher?"

4. Were not the pupils generally dragged into the revival, until the Trustees or Managers of the institution were obliged to interfere, on account of the pupils being kept up very late at nights, in supposedly "religious exercises," conducted by this "John Fishpool?"

5. Did not many of the pupils continue, after this, their attendance on the protracted meeting, and on the "midnight devotions" of this "John Fishpool?"

6. When they found out that the character of "John Fishpool" was becoming rather more public than they wished it to be, did not some of the leading revivalists advise him to leave the place, instead of aiding to arrest and punish him for his beastly violations of the laws of God and man?

7. Is there not *at least one more* prominent actor in the late revival, against whom they have been warned repeatedly, and whom they still countenance and support?

8. Did not the leading Baptists allow "John Fishpool" to preach a farewell sermon, *after* they *knew* him to be guilty of some or of all the crimes alleged against him?

Lastly—Are they yet anxious to test the merits of Universalism and of their own faith, by an examination of the *moral* characters of their preachers and members, and of ours; especially as Mr. Fishpool himself declared that the Universalists of this city, of his acquaintance, were "*immoral to a proverb.*"

The questions relating to the Female Seminary should be plainly answered, as it is presumed that those who place their daughters there, are not favorable to *a revival of the ancient religion which prevailed at Sodom at the time of its destruction!!!* Answers to the other questions will show how far the late revival has tended to make its actors abhor and discountenance all iniquity, and to make them willing that the wicked shall be punished, and the innocent freed from unjust slander.—Perhaps more anon. A. B. G.

REMOVAL.

After the 1st of May, our Office and Bookstore will be kept at No. 41 Genesee-street, East side, between Broad-street and the Rail Road Depot—in one of the new four story buildings lately erected on the ruins of the Burnt District.

We are thus minute in directions, that friends who may desire to call on us may the more readily find us—not that our location is difficult to find. Will our friends remember No. 41 Genesee-street, East side, near the Rail Road? G. and H.

THE RECORD.

REMOVALS.—Br. J. Potter's engagement with the society in Lockport will close about the first of May, when he will remove to Cooperstown, and itinerate in Otsego county and the vicinity. Letters, etc., to be addressed to him at Cooperstown. Br. J. H. Willis, of Stafford, Conn., has removed to Petersham, Mass. Br. E. E. Guild has engaged to preach in Worcester, Otsego county, and wishes to be addressed at that place hereafter. Br. James W. Baily has removed from Phillipston, Mass., to Hinsdale, N. H.

NEW PAPERS.—The Southern Evangelist, lately printed in Charlestown, S. C., by Brs. Gregory and Hall, has been united with a new paper, published by Br. Andrews at Macon, Georgia. It is called the Evangelical Universalist—edited by Brs. Gregory, Andrews, and P. Bronson—weekly, small quarto, at three dollars per annum—well printed and edited.

The Gospel Witness and Old Colony Reporter, a new news and religious paper is the title of a newspaper changed partly into a Universalist paper published weekly, in Hingham, Mass., at two dollars per annum, in folio form—Edited by Br. A. A. Folsom. Chandler, of the United States Gazette, says it is an *Allgemeine Zeitung*—truly is it—*Allgemeine* (universal) in contents, and in *doctrine*.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in May, by Br. T. J. SMITH at Cedarville—Br. E. H. CHAPIN at Richfield Springs, and at Hallsville, at 5 P. M.—Br. MCADAM at Munnsville—Br. GROSH in New-Hartford—Br. C. B. BROWN at the Court House in Pulaski.

There will be preaching on the second Sunday in May, by Br. T. J. SMITH at Knoxville—Br. C. B. BROWN at Onondaga South Hollow.

Br. E. H. CHAPIN will lecture on the evenings of May 9th, in Cooperstown, 10th, at Burlington Flats or vicinity, at such place as Br. Parks may appoint, 11th, in Bridgewater.

THE NEW-YORK CONVENTION meets in Oxford, Chenango county, on the last Wednesday in May next.

The Central Association in Michigan will hold its annual session in Ann Arbor, Washtenaw county, on the first Wednesday and following Thursday in June, next. It is hoped that every preacher in the State will punctually attend, and an affectionate invitation is given to all others to "come over and help us." Churches and societies will be careful to send delegates properly accredited, and carefully instructed in relation to business to be transacted. N. STACY, Standing Clerk.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Perrinton, for J E C, J A and W T—O W P, Franklinville, for self T G, N R and A C—P M, Goff's Mills, for self, R H, G H and Z B—P M, Portageville, for G W—H A Chapinville, for self S G, W H and G C—Rev T C E, Dunkirk—P M, Salisbury, for S T and W C S—J S A, Throopsville, for H B D, P W, J A, and W F—H J P, Marshall, (Mich) for self, V S A, P C, J B C, A W B, A B and T R—H B, Bonton—P M, Sommerville, for A T and L M.—P M Natural Bridge, for J W and J I—W S. Lyons, for self, B C Jr, B D, J P and W J N—Rev O W, Fowler, for self, D F, C S, B H and G G—F R, North Penfield, for self, B C, J R, J Y, N K, A S and E P—J R R, White Hall—P M, West Burlington, for J R, C H and J W—P M, North Lansing—A W D, Brockville, (U C) for self and R W—J P, Michigan City, (Ia) for self and S W—I N, Northville, (Mich) J D, Harbor Creek, (Pa) for self, J N, S McC and A P—H B C, Batavia, for self and S A—P M, Fennu, for A B, L R V, P R and N P—S H, Boonville, for D H S and W J—J V F, Bloomfield, (Ills) for self, G G T, C F and E R.

POETRY.

From the Knickerbocker.

THE HUMMING-BIRD.

Insect bird of the glowing plume,
Fairy king of the world of bloom,
That drinkest honey and rich perfume
From thy vassals in bed and bower,—
Say, did the rim of the rainbow fling
Those regal hues on thy glowing wing,
That gleam as thou hangest quivering
O'er the cup of you dew-brimmed flower?

Rays from all gems of the rock and mine
Seem confused in that crest of thine,
As, a moment perched on yon trellised vine,
Thou stayest thy rapid flight;
Safe support as the proudest tree
Would to the foot of the eagle be,
Doth you slender tendril yield to thee,
Nor bends with its burden light.

Thou art gone!—thy form I do not see,
But I hear thy soothing minstrelsy,
Sweeter than ever the toiling bee
Out-poured from her "mellow horn."
Perchance thou piercest the jasmine's cell,
Or drawest, as from a golden well,
From the amber depths of the lily's bell,
Bright tears of the dewy morn.

While kissing the blossoms of gold and blue,
Dost thou not pilfer each glorious hue,
And deeply thy tiny plumes imbue
With the colors from nature won?
But no.—for Flora when gayest drest,
Hath not a tint in her varied vest
Like those which flash from thy jewelled breast,
In the blaze of the Summer sun.

Lo! thy scented feast is forever spread;
When Northern flowrets are pale and dead,
Thou to a sunnier clime art fled,
Where their beauty forgets to fade.
When roses sleep on the bending stem,
And the diamond dews all their leaves begem,
Thou veilest thy head, and dost dream of them
Till riseth night's curtain of shade.

Thou hast power from each blossoming thing,
Drops of the richest balm to wring,
And thy life, if brief, is a joyous spring,—
A bright lapse 'neath a shadeless sky.
Not so with man—when he thinks to dip
In the rose of pleasure his glowing lip,
A viper stings as he stoops to sip,
And he turns away to sigh!

EXTRACT.

Indulge me, my friends, with one supposition more on this subject, and I have done.

Here is a man, whose ruling passion is honor. If he were allowed to fashion his own reputation, he would be distinguished for an excessive sensibility which feels a stain as it would a wound. Influenced by the contemplation of imaginary characters, he endeavors to form himself after the model of heroes he has admired in history, or characters that he has contemplated in the lustre of romance. But as soon as this man enters into the world of actual existences, he finds that he has been preparing himself for a different sphere. He finds that the every day virtues of sober and industrious citizens meet with a better reception than all the refinements of superior spirits, with the light of which he hoped to encircle his character. He begins to suspect that he has fashioned his feelings for a state of society which it is the amusement of romancers only to portray, and of enthusiasts to imagine, and that he has lost much of the happiness which he might have found in this mixed world, merely by seeking for beings which do not yet exist, and cherishing expectations, which the ordinary race of his companions will delight to disappoint. He will wish in vain, that he had been cast from his youth among the roughnesses and disappointments of life, that he might have acquired a disposition adapted to the world in which he is to bustle; and if God should once more allow this child of refinement to choose the character he would sustain in life, you would find him seeking for happiness in the customary track of human virtues.

You will recollect, my friends, that in the beginning of this discourse we hoped to establish two conclusions. First, that God alone disposes of our lot in life; and secondly, that his arrangements are made with the kindest intentions towards every individual. These conclusions are most interesting and important, and most consolatory.

Let us bow at the feet of the Omniscient Being who orders our circumstances in life, and say, O God! I am ashamed of my pride, my discontent, and my vain expectations. I have been disappointed in life, but it was thou who didst disappoint me and I murmur not. I have been fortunate, but it was thy blessing which gave this unexpected success to my projects, and I am humble. If my plans had always succeeded, they would have interfered with the wise arrangements of thy providence, and merely for my partial good, disconcerted the profound and extensive operations of thy wisdom and beneficence. When I look back upon my life, I see that thou hast trained me up in the sure and progressive order of thy providence, to the character and the hopes, which I now possess. When I have thought myself abandoned, thou hast been watching me with paternal care; when I supposed myself most miserable, I have found myself nearer to the acquisition of the only permanent good. The very circumstances of my life, which I thought the most inauspicious, I find the most favorable, and the very trials, which I thought would terminate in my misery or death, I now find had the most benevolent tendency, the most cheerful conclusion. My expectations have been often defeated, and my views altered, but I still find myself crowned with loving kindness, and surrounded with opportunities for virtue and happiness. In all the events of life, then, I will bless thee. Though the fig-tree should not blossom, and there should be no fruit in the budding vine of my hopes, yet will I bless the Lord, and joy in the God of my salvation. I have trusted thee for this life, and with sentiments like these, in continual exercise, may I not trust thee, O God, for eternity?—*Buckminster.*

SCRAPS FROM THE GERMAN OF JEAN PAUL.

Self-knowledge is said to be the way to virtue; it would be more correct to say, that virtue is the way to self-knowledge. A pure mind, like a diamond, is clouded by the slightest defilement, and does not see till after its purification how many specks and stains still disfigure its holes and corners. And the purest are tormented by foul thoughts, which cling to them like spiders to the walls of a palace, and which must be crushed at once, or they would overrun the whole building. Alas! our completest victories over ourselves are all but defeats!

Nothing is so odious in an acquaintance, as the discovery of a new defect in him.

Passion is a keen observer, but a wretched reasoner. It is like the telescope, whose field is clearer the more contracted it is.

One of our most common and most hurtful mistakes is to suppose that we are the only person who sees this or that.

A man never feels exactly at his ease in the presence of a perfectly reasonable woman.

Poets are always best at depicting passions they do not feel; and the flowers of poetry, like those of nature, are most fully developed in an artificial atmosphere.

Excessive sensibility, like paralysis, produces at the same time great sensitiveness and great helplessness.

When man has nothing left to love, he falls in love with his very sorrow over the departed.

The spirit rises amid gloom, as does the barometer, which foretells the coming brightness, even while clouds are yet around it.

A speedy cure of the mind's ailment is, as with the body's, the sure forerunner of a relapse.

Why is it so much harder for us to submit to the future than to the past?

The sting of fate must be met as we meet a bee's; for unless we remain quiet, the sting remains behind and festers.

What a wretched world is this, which three or four good or great men can reform or shake to its foundation!

Man regards as an eternity—first the present hour—then his youth—then his life—then his century—then the duration of the earth—then that of heaven—and finally—time.

Society is improving as much as the stage. In the latter, we now insist on correct costumes and faithful imitations; and so in the world—we are no longer satisfied with coarse bigotry or hypocrisy, but must have the true outside of virtue, even where the inside is wanting.—*Mirror.*

MARRIAGES.

In Ellisburg, March 27th, by Rev. H. Kinsley, Mr. William T. Searls, of the firm of J. H. and W. T. Searls, to Miss Laurilla L. Williams, eldest daughter of Pardon Williams.

At Dixon's Ferry, Ills., February 9th, by Mr. P. Carr, Esq., Mr. Harvey Goddard, of Troy Grove, to Miss Reform Cooper, of Franklin Grove.

In Laurens, April 5th, by Rev. L. Hyatt, Mr. Alfred D. Brown, of Otego, to Miss Margaret Fowkton, of the former place.

In Geddes, March 15th, by Rev. S. Barnes, Mr. Daniel La Dow, of Niles, to Miss Frances West, of the former place.

In Buffalo, on the 5th inst., by Rev. Mr. Hosmer, Rev David Pickering, pastor of the Universalist church, to Mrs. Angeline Green, widow of the late Doct. Green, all of that city.

DEATHS.

In Wilna, on March 14th, of consumption, Mrs. Amelia Shattuck, consort of Abel Shattuck, aged 48 years. In her life she was an example of the domestic and social virtues. She bore a painful illness of nine years, with Christian fortitude, and died triumphing in the faith of a world's salvation. She has left a husband, two children, and a numerous circle of friends to mourn an irreparable loss. Her funeral was attended by the writer. J. H. Whelpley.

Same place, March 28th, of old age, Mr. Moses Pearson, in the 90th year of his age. He lived for many years, and died, a worthy member of the Presbyterian church. May his surviving children remember that though they have no father on earth, they have a father in heaven. His funeral was attended by the writer. J. H. Whelpley.

Same place, March 29th, very suddenly, of inflammation on the brain, Mrs. Laura Ingalls, consort of James Ingalls, in the 43d year of her age. She was a worthy member of the society of Universalists in this town, and has left a husband and ten children to mourn her departure. At her funeral an overwhelming congregation assembled to pay the last tribute of respect to departed worth. Sermon by the writer.
J. H. Whelpley.

In Berkshire, Tioga county, September 6th, 1837, Mr. Seth Akins, aged 75 years—a soldier of the Revolution, and a steadfast Universalist. But a short time previous to his departure, he said that his faith in universal grace grew "stronger and stronger." Sermon by the writer, from Job xiv: 10. W. R.

In Boston, on March 2d, Miss Elizabeth C. Sanderson, only daughter of Jacob Sanderson, and sister of Rev. G. Sanderson, of Rochester, N. Y., aged 23 years. The subject of this notice, although possessed of a remarkably strong constitution, was a victim of consumption. Ardent in her attachment to her friends, frank in her manners, generous almost to a fault, she had secured the affection of a numerous circle of acquaintances, and as she made up much of its life, and animation, so must her absence be severely felt. Her principal anxiety in health, was to have all around her happy, and never was she known to withhold what she could contribute towards it. It is melancholy to see so many who occupy so much room in the hearts of others, falling a prey to the unsparing ravages of consumption. Hard as it was for her to sever the many ties which bound her to society, and society to her, yet she did it, in a manner worthy the character of a most experienced Christian. The goodness, grace, and salvation of God, were more and more her theme till death. Expecting to meet not only her relatives and friends, but the whole human family, in a world where sorrow, suffering and death can not reach, she died as one asleep. Her fortitude and patience in sickness affords an eloquent and affecting lesson to her young friends. May they and the bereaved family be sustained by Him whose throne is goodness, and whose occupant is love.—*Trumpet.*

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, MAY 4, 1838. NUMBER 18.

For the Magazine and Advocate.

A VOICE TO YOUNG LADIES.

CHAPTER XI.

BY REV. J. M. AUSTIN.

SELF-GOVERNMENT.

The importance of self-government, to young ladies, is so perfectly evident, that it is unnecessary to enter upon a labored argument to prove a point so clear. Having endowed us with all the powers and faculties necessary for our enjoyment and usefulness, our Creator enjoins it upon us to bring these capabilities into a proper activity, and to allow the mental and moral powers to exercise that guidance and control, for which they are so peculiarly adapted. Self-government, therefore, is a necessary duty, devolving upon us from our constitution and condition. A faithful discharge of this duty, is one of the most effectual means of securing the highest earthly prosperity and enjoyment; but its neglect will as effectually involve you in the deepest wretchedness. *Know* thyself, and *control* thyself, are two injunctions fruitful in blessings. If self-government is necessary for young men, how much more important is its exercise to young women!—how absolutely essential to their character and general safety! Without its controlling influence, you may imagine yourself free, but you are in imminent danger of a miserable vassalage, a degrading bondage to every evil principle, every debasing passion. Without it, although you may, for a season, remain respectable, yet you have no assurance that ruin and wretchedness will not speedily overtake you. Indeed, without a firm and decided self-government, it is impossible for you long to retain a good character, and a common proportion of happiness.

The basis of strict self-government, rests upon a knowledge of your own nature, the character of your wants, and the proper manner of supplying them, and an enlightened understanding of the moral and religious instructions of the Gospel of Jesus Christ. A greater or less amount of ignorance upon these points, will, in a proportionate degree, involve you in a debasing thraldom to the animal propensities, and dim the lustre of your higher nature. But become enlightened upon these points, and to the same extent will you be enabled to restrain and control the various passions which pertain to your bodily constitution.

A perfect self-government is no trivial achievement. "He that is master of his own spirit, is a hero indeed." But it is much easier to obtain this victory in youth, than in more advanced life. If you commence young a habitual self-control, the passions are easily brought under proper restraint, and you can govern them through life without difficulty. But delay until they have obtained an ascendancy over your higher nature, and you can not succeed in reducing them to the control of the mental and moral faculties, without an arduous and afflicting struggle. There need be no ignorance respecting the manner of exercising and enforcing self-control; for nature has afforded you every needed requisite. The propensities prompt to a certain action, and urge its commission. The mental faculties enable you to discover the real nature of the act, and point to the consequences which will flow from it—and the moral powers will indicate its character, whether right or wrong, good or evil. Now, self-government consists in abiding by, and enforcing, the decisions of the mental and moral powers. But by giving way to the promptings of the propensities, in violation to the dictates of the higher faculties, you destroy self-control, and unfailingly become involved in wretchedness.

From these reflections, you perceive that self-government should first be exercised upon the thoughts. Indeed, I may safely say, this is its entire field of operations. Few, if any, actions, good or bad, are performed, that are not the subject of a mental process—so that the action partakes of the character of the thought. To have the actions right, then, the thoughts must be pure—and to obtain this purity, the thoughts must be under the guidance of the mental and moral powers, and above the swaying influence of the passions. Many seem to imagine it unnecessary to exercise any control over the thoughts, but allow them the entire range of the imagination. "Why restrain the thoughts?" says one—"thoughts are harmless." Virtuous thoughts are harmless; but all thoughts are not of this character. Those of a vicious nature, will sometimes obtrude upon the mind, and when allowed to remain there unchecked, they become the primary elements of sinful actions. But if you exercise a proper self-government, and with firmness expel immediately such thoughts, when they enter the mental abode, they will then have no opportunity to obtain a foot-hold, or to exert their poisoning and destructive influences.

In previous chapters, I have noticed several subjects that might legitimately come under the head of self-government. As it is unnecessary to repeat them, it only remains for me to call your attention, briefly, to a few additional points, in regard to which it is necessary to exercise self-control.

Petulance is a failing strictly to be guarded against. This is an unhappy state of mind, to which young ladies sometimes give way. To become irritated at every little circumstance which is not perfectly agreeable—to permit the flash of anger to overspread the countenance at every trifling offence—will destroy the influence of the loveliest personal attractions, and cause her who exhibits this irrascible temper, to become disagreeable to herself and offensive to others. These outbreakings of petulance, throw you entirely off your guard, and while the fit is on, render you almost as destitute of the guidance of reason, as the monomaniac. Yet you are as accountable for your conduct in these paroxysms, as in your calmest moments, because it is no excuse for a reprehensible action, that it was performed under the influence of anger. Many are the words and the actions of which you are guilty in moments of petulance, that you deeply regret when cool reflection ensues; and in this manner you subject yourself to ridicule and disrespect. A disposition of this character, clouds your prospects of a respectable and eligible connection. Who can desire to be united for life, to one who gives every indication of speedily becoming a scold and a vixen?

There is undoubtedly much difference in natural temperament, in regard to this disposition. Some are quickly excited by circumstances that would have but little influence upon others. But no one has been endowed with a disposition that is ungovernable. By a due cultivation of the intellectual and moral powers, and by a proper exercise of them in self-government, the most irritable disposition can be held in subjection. Whenever you discover your temper rising in such manner as to threaten an outbreaking, bring it at once under the control of the higher sentiments—exert reflection for one moment, on the disagreeable effect and result of such a disposition, and you will be greatly aided in self-control. If you feel that your irritation is like to exceed command, exercise sufficient presence of mind to leave immediately the presence of the offending party, if possible, and the effervescence of your anger will be the more harmless, and will the sooner subside. It has been recommended, that when persons are becoming angry, they should speak in a subdued and gentle tone of voice, which would be more likely to keep the passions in a calmer state. "A soft answer turneth away wrath," says the wise man—and not only so, but will cause your own anger to subside. Caius Gracchus, the Roman, was a man of strong passions, which often led him into a loud and boisterous manner of speaking. To remedy this evil, he caused his servant, Licinius, always to attend him with a pitch-pipe, or instrument to regulate the voice, with directions that whenever his master raised his voice above a certain pitch, he should sound a soft note on his pipe. This ingenious expedient had the desired effect of keeping Caius within the bounds of moderation. If the fair reader, when emotions of anger are kindling in her breast, would think of the pitch-pipe of Caius Gracchus, it might greatly assist her in allaying its outbreakings.

Self-government is necessary to avoid violating the confidence reposed in you. In your intercourse with your associates, many circumstances will be communicated to you with injunctions of secresy. There are some who, it would seem, are entirely incapable of keeping a secret any length of time. The moment they obtain it, although, perhaps, profuse in protestations of inviolability, they are as restless with their charge, as though they were pressing coals of fire. They give themselves no peace, day nor night, until the privacy is divulged in a delightful gossip with some other secret-hunter, who receives it with like promises of silence, only to be again broken in like manner. Others receive confidential communications, with an honest mental resolve that they will not divulge them. But in an unguarded moment, the secret is revealed to some intimate friend, from whom it flies to another, and another, until it finally becomes entirely public. This imbecility is wholly owing to a lack of self-government. There is much prudence to be observed in receiving communications of a confidential character. You should never pledge your word to keep a secret, until you ascertain something of its nature—or should never make such pledge, without a reservation against concealing any fact that duty would require you to divulge. If reports are repeated to you, calculated to injure the character or peace of an innocent individual, however strong may be the injunctions to secresy, you should unhesitatingly reveal them to the person to whom they relate, that wrong may be prevented or remedied. But when a friend reposes confidence in you, and communicates information which no clear duty calls upon you to divulge, you should lock the secret in your breast, and never, without permission, reveal it to the most intimate companion. Under these circumstances, you should strictly conform to the golden rule, and keep the secrets of another, as you would have another keep yours. And by exercising that self-control which all can command, you can succeed in this determination, to a most perfect degree. While upon this subject, permit me to remark, that it is exceedingly improper to importune or endeavor, in any way, to wring from others, secrets which they desire not to divulge. Politeness and propriety direct, whenever an evident

disinclination is manifested to reveal any thing of a confidential nature, that you should forbear further solicitations, and remain silent in respect to it.

Strive to be *contented with your condition.* "A contented mind is a continual feast," says the old maxim truly. Contentment is an unceasing fountain of enjoyment. Without it, all conditions, however elevated or prosperous, are alike barren of happiness. In this manner—under the influence of contentment—the peasant in his cottage, is often vastly more happy than the monarch in his gorgeous palace.

"Hail, blest estate of lowliness!
Happy enjoyments of such minds
As, rich in pure contentedness,
Can, like the reeds in roughest winds,
By yielding, make that blow but small,
By which proud oaks and cedars fall."

It is important that young ladies should strive to be contented with their condition. The influences of a disposition of an opposite character, will not only make them unhappy, but will be liable to lead them into efforts to change their circumstances, that may be indiscreet, yea, positively dangerous. Wisdom and prudence dictate that they should qualify themselves for a faithful and useful discharge of duties, which, from any change of circumstances, may devolve upon them; but, in the meantime, to remain contented with their present circumstances, until opportunity shall offer for a prudent change. A trifling exercise of self-government, in this respect, can not but be highly beneficial.

Never allow yourself to dislike those who would counsel you. Young people are liable to indulge in this feeling. Whenever parents or friends would dissuade them from those things that would exert a deleterious influence upon their prosperity and happiness, they sometimes look upon them as needlessly opposing their enjoyments, and hence allow a feeling of dislike to arise against them. But this is highly improper. "Love those who advise you, not those who praise you," says Boileau. Think not those unkind who would caution you respecting your conduct. They harbor no evil design against you—their only object in counselling you, is your benefit. Had they no regard for your welfare, had they no interest in your peace and prosperity, they would remain silent. But being alive to your happiness—cherishing a deep solicitude that you should be respected and honored—they watch over you with careful scrutiny, and would direct you in those paths which, while free from danger, will lead you into permanent peace and enjoyment. In this light should you look upon their admonitions. You should allow their exertions in your behalf, to awaken sentiments of esteem and gratitude, rather than dislike. And with a knowledge of their kind intentions, you should permit their advice to have a deep and abiding influence upon you.

Finally, study your own nature and disposition; learn your respective duties toward God, your fellow-beings, and yourself—cherish the resolution to discharge them faithfully—and the work of self-government will not be difficult or irksome.

For the Magazine and Advocate.

THE SUNDAY MAIL;
FOR SUNDAY, MAY 6, 1838.

JOHN XI: 1-57.

There are several considerations which conspire to render the study of this passage highly interesting. It contains a narrative of the greatest miracle which our Saviour ever performed—it is detailed most graphically and circumstantially—it presents some beautiful exhibitions of character; and above all, perhaps, it is interesting to dwell upon this miracle, because it sealed the fate of Jesus, inasmuch as it produced the assembling of that counsel or Sanhedrin at which it was determined—solemnly, resolutely determined—that he should and must die. On account of this connexion between the resurrection of Lazarus and the death of Jesus, we take a peculiarly deep and solemn interest in the contemplation of this narrative.

This miracle is unnoticed by the other evangelists, probably because Lazarus was yet alive while they wrote, and their mention of this transaction might only have directed against him an additional quantity of odium and persecution.

How delightful to observe the proofs of human sympathy and friendship between Jesus and the family of Lazarus! While we dwell upon the contemplation, we *feel* an augmentation of our hope, that, at some future day, we shall be blessed with his favor, intimacy and friendship.—Who does not envy the happy lot of that family in being the friends of Jesus! Bethany, the place of their residence, was about two miles out of Jerusalem, and it seems probable (Luke xxi: 37, 38,) that, when Jesus was attending the festivals at Jerusalem, he walked out of the city in the evenings, and took up his abode with this beloved family. Encompassed with enemies, and jealously watched in the city, he could, however, repose in security and peace in this little village and simple family. And how delightful must these evenings have been—especially, when from his eye and his tongue there flowed indubitable proofs that "Jesus loved Martha, and her sister, and Lazarus"!

Observe with what confidence this friendship was counted upon by the sisters in their message to Jesus. Not only did they manifest a belief of the ability of Jesus to heal their brother, but they also showed that they had no doubts of his willingness to leave his employments and his retreat, and come to him whom he loved. Jesus had retired from Judea most probably to secure himself against the malignant and ceaseless persecution of the Jews, properly so called—yet notwithstanding, the sisters think that he will risk his safety in the immediate neighborhood of Jerusalem, whenever he hears that his friend Lazarus is sick. There is a beautiful delicacy in the message:—"He whom thou lovest is sick." The sisters obtrude not their wishes—they leave Jesus to interpret them himself, or they are confident that when he hears of their brother's sickness, his friendship for him will make him as willing and urgent to come as they were to have him.

The conduct and bearing of the two sisters under their affliction, accords well with the sketches of their characters which we have by another evangelist. (Luke, chap. x.) Martha is more lively, more active; Mary more tender, more reflective. Mary is so overcome by her feelings of grief that she is unable to move, when a messenger, who had seen Jesus, comes to the house with the tidings of his being near. Martha's grief less disabled her from acting as she was wont; she immediately ventures forth to meet the much longed for friend of the deceased. It would be highly uncharitable in the case of Martha, or in the case of such of our neighbors as resemble her in character—more disposed to activity than to indulge their feelings—it would be uncharitable to such, to say that they do not feel the loss of their friends as they ought. Another's grief may be as real as mine, although he does not express it with so many demonstrations of an afflicted spirit. The heart alone knoweth its own bitterness. From the minuteness of detail given by John, we think he must have been an eye-witness of the emotions of these two sisters, and their grief must have made a deep impression on his tender feelings.

In the brief notices of the twelve disciples, in the commencement of this chapter, we see how very little they understood of the character, mission and duties of the Master under whom they had so long been receiving tuition and discipline. The primary consideration with Jesus, was to seize every opportunity of proving his divine mission, in the hope of thereby turning many to righteousness, (John ix: 4, 5,)—the first consideration with his disciples seems to the last to have been, not a participation in the spirit, views, labors and dangers of Jesus, but a preservation of themselves and their Master from the malice of their enemies until the time of their triumph and power should arrive. In the 8th verse, we see that the disciples endeavored to dissuade Jesus from again venturing within the precincts of Judea; and when they discover him determined to go thither, we find Thomas, in the 16th verse, speaking out the latent feelings of, probably, all of them—"Must we also, go, and expose ourselves to destruction with him?" According to the common version the sentiment of Thomas was a much more magnanimous one; but the above which is the version of Wakefield, is equally warranted by the original, and is, moreover, much more correspondent to the known narrow, temporal views of the disciples, and to their pusillanimous conduct when their Master was betrayed into the hands of the Jewish authorities. Then they debated the same question as now, and the result was base desertion—"they forsook him and fled." The generality of Expositors say, that the disciples did not understand our Saviour's tender and delicate mode of announcing Lazarus' death, recorded in verse 11; but we think they comprehended his meaning well enough, and by their childish answer betrayed their unwillingness to return to Judea. Any evasion to escape the danger!

After surveying the characters of the afflicted family, and of the disciples, let us contemplate the character of Jesus as developed in the circumstances of this story. And here we behold not only tender friendship, and self-sacrificing love, but also prudence, supreme devotion to duty, magnanimity, and dignity. After Jesus had received the message of Lazarus' sickness, he remained two days in the place where he then was. It appears that Lazarus died on the day on which the messenger came to Jesus, for being four days dead when he arrived, it is generally reckoned that one day was consumed by the messenger on the journey, two by Jesus in delay, and one on his journey to Bethany. The purpose of this delay in Jesus was, that the miracle which he was about to perform might be more undoubted, more impressive, more notorious. Had Lazarus been dead only one day, cavillers would have an abundant number to believe them, when they insinuated that there was a collusion between Jesus and his friend "to deceive the people." Not indifferent was Jesus to the sufferings of Lazarus, nor to the sorrow and grief of his sisters. Fain would he have hastened to their relief, for he "loved Martha, and her sister, and Lazarus." But he had a great work to perform, and in the prosecution of this work, he sacrificed his sympathy for the family and friends whom he loved. From this we may derive a lesson, which may be useful to us if we will only copy it in our conduct. It is always agreeable and pleasant to act in accordance with the promptings of kindness, compassion and benevolence; but it is not always prudent, nor always *right.* Higher obligations may have a previous claim upon us—the obligations of justice, fidelity to engagements, devotedness to some high and noble pursuit. Prudence also may impose restraints upon the ready hand of charity, suggesting to the tender-hearted, that the evil consequences of their well-meant interference, will far overbalance the relief which they feel inclined to confer. Any one of these considerations, may give to the conduct of the most kind and compassionate an appearance of coldness and severity. Let us wait for the development of palliative and explanatory circumstances. And, when we ourselves are restrained from charitable and compassionate actions, let us be fully satisfied in our own minds, that we are guided by views of which we need not be ashamed before an intelligent world—by considerations, for entertaining which we should feel no "compunctious visitings" of conscience when we place ourselves as in the immediate presence of our Father and Judge. The sympathy and friendship of Jesus were abundant-

ly attested by his struggles with his feelings, and by his weeping on the way to the tomb of Lazarus.

It was, and still is, customary for females in the East, to resort to the graves of deceased relatives, and weep there. If this, and having the house full of friends for seven days as was usual among the Jews, seem strange to us, we must recollect that grief, like all the passions, is more violent among Asiatics than among the inhabitants of more temperate climates. We must recollect, also, that all the furniture, utensils, etc., in a house where any one had died, were accounted unclean or unfit for use for seven days, so that the family of the deceased were almost condemned to inaction. Friends and neighbors, during these seven days, brought in all their victuals, (as there was nothing in the house which could be lawfully used,) and generally, also, bread and wine.—Jewish sepulchres were frequently formed by making an excavation in a rock, closed at the entrance with a stone. The bodies were placed in niches cut in the sides of these places.

Upon some of the multitude who beheld this miracle, it had the effect which Jesus desired.—(vs. 15 and 42.) Some believed that he was the Sent of God; while upon others, this miracle had only the effect of making them more hostile to one whom they feared, but would not have to reign over them. They longed for a king who should deliver them from the Romans, but such a *king* as Jesus, they thought would only render their condition worse. Hence, in a great measure, their antipathy and hostility. The supreme authorities now think it time to interfere; and the death of the most blameless, the most perfect on earth, is, with wickedness unexampled, resolved upon. P. P.

For the Magazine and Advocate.

LOVE OF APPROBATION.

Perhaps there is not an original element in the constitution of our mental nature, which is more powerful or more frequently called into action, than this appetite, sentiment, or feeling—the Desire of Applause—the Love of Approbation. It is the motive of an immense proportion of human actions; and many of our plans and actions, with which it does not seem to have much connection, may be found, by minute inspection, to owe much of their character to this, perhaps, unacknowledged but powerful element in our desires.

If it is by a right use of our several faculties that we can secure, our own happiness, or make our services truly useful to our brethren, that is, subservient to their best interests and true felicity, then it concerns every man much that a proper direction be given to this powerful sentiment and motive of action, and as man is so very apt to err, that he should be guarded against all improper and injurious directions which may be given to this impulse to action. As this propensity is in an activity which may almost be denominated ceaseless, it must be incessantly productive of weal or wo—ever bringing to the bosom of every man joy or sorrow, satisfaction or dissatisfaction, peace or perturbation. If this faculty of our nature be misdirected or perverted, it will be productive of vice and misery; if properly directed, it will ever be bringing forth the fruits of utility, pleasantness, and self-approbation.

The love of applause—the passion for glory has led men into so many ridiculous and mischievous excesses;—among the followers of fashion, the competitors for a praise which really was infamy, there have been so many fools, and among the followers of fame, the votaries of military and even civic renown, there have been so many savage oppressors and destroyers of mankind, that it is easy for a pulpit or moral declaimer, to denounce the passion for applause altogether, and without qualification. This course we have found to be a common one, but we think it one highly injudicious. "Every creature of God is good"—every part of the constitution of the universe is good, and may be made the means of improvement and felicity, while, at the same time, by perversion, the very same portions of the constitution of nature, may become the prolific sources of degradation and misery. We think it therefore an unwise, an unprofitable, and an indefensible mode of procedure, to paint in the liveliest colors those excesses to which any of our powers, propensities, or dispositions lead us, and then, in unmeasured terms, rail against these and human nature together. We should be cautious in thus judging and thus accusing, lest we be found to accuse even the Author of Nature. True philosophy doth not follow this course, as we see in the case of the best writers on Phrenology and the Moral Constitution of Man. Among these we find no denunciations of man's nature, no unqualified condemnation of any of his propensities to action. The *use* is demonstrated and recommended, while the *abuse only* is rebuked or deplored. A number of instances occur to the writer's mind, at this moment, in which the greatest Philosopher or Expounder of man's nature and duties, even the Teacher who came from God, adopted the same course. He pointed, in numerous instances, the way by which man could secure the true, unadulterated gratification of several of his passions and propensities, by only changing the objects to which they were directed, and from which gratification was sought. In the exordium or opening of the sermon on the Mount, and in the course of the same discourse, the reader will find examples of the manner of instruction which we admire in Jesus, in the Phrenologists, and in some few of the professed expounders of our mental and moral constitutions.

Endeavoring to avoid the error of the pious (?) villifiers of human nature—of wordy and reckless declaimers—and to follow the example of those whose method of dealing with human nature we have been eulogising, we admit the pernicious abuse of this desire of approbation in a large proportion of its manifestations, but at the same time rejoice that there is a lofty, ennobling, happifying *use* to which it may be turned, to the love and practice of which, we fervently wish that the hearts of ourselves and our brethren were devotedly applied. We do not say that *no* wish should exist for the approval of man; but we are well assured that it were well for every man, were his anxiety for the praise of men equally insignificant and unapparent, when compared with his solicitude to secure that praise of which God alone is the dispenser, as is the feeble ray of remote stars, whose fires are invisible in the radiance and the splendor of this world's luminary. It were well for man did he keep his eye uniformly and inflexibly upon the Supreme Judge and Rewarder, not permitting one plan, one action of his life, to be meditated or executed with a view to any approbation from inferior dispensers of praise. It were well for man did he "set God always before him"—did he feel as if ever in the presence of the Omnipresent—and, as if the approbation of *One* in heaven, were more worthy seeking after, than the applause of *all* upon the earth. Those whose experience enables them to testify upon this subject, unite in assuring us, that while they could and did realize the presence and the eye of Him who witnesseth our inmost thoughts, and while deeds were done, upon which no other eye than His could look, there was felt in their bosoms a loftiness or dignity of character, and a serenity and satisfaction of spirit, which no other course of conduct had ever produced.

O that the number of those were increased, who could speak to us upon the rewards which are given to those who seek the "light of God's countenance"—who could speak in the convincing tones and language which experience teacheth—who could speak from the heart to the heart. May there yet be found many such among the readers of this paper. In private, and in the domestic circle, many noble and beneficent deeds would be planned and done, which otherwise would be neglected; and as in the bosoms of those who look to the eye of God, would be the abode of a peacefulness, a dignity, a serenity unknown to those who seek the notice of the eye of man; so almost in their very countenances, could we read abundant testimony of the superiority of looking upwards rather than around. The persevering endeavor to secure the approbation of the Supreme Excellence, will eventually insure the approbation of all inferior excellences; for as Jesus said, upon another occasion, "All these shall be superadded unto you." Some one of the votaries of truth, is reported to have said, "I will follow truth, and let fame follow me if she chooses." A similar sentiment might appropriately and usefully be adopted by the disciple of Jesus: I will do whatever I think to be well-pleasing unto God, let men be pleased or praise if they choose. If not, it can detract little or nothing from the approving voice of conscience and of Heaven; if they do add their applause, it is valuable only as it confirms the voice within.

My brethren, we have all tried that course of action which is prompted by the desire of the notice and praise of men, and we have had but little happiness or satisfaction therefrom; let us now try a change of masters, a change of plan, being fully persuaded that a sincere and ardent desire to do as our Father in Heaven would have us, will make us live better, feel happier, and die with less discomposure. It may be somewhat difficult to do—thus to do habitually; but it is more than worth the trouble. A. N. S. S.

For the Magazine and Advocate.

THE NATIVE WOOD.

I love the shady grove, the deep forest, the entangled wild-wood! I love to hie away to sylvan scenes, and pour out my soul to the venerable woods! I love to roam over the enchanted forest, in the balmy hours of Spring—to regale my imagination with the charmed wild—to feast my soul upon their rich and holy influences. "There we may commune with the past, present and future. There we may be exempt from the gaze of men—the din of politics, and the noise of folly. There we may recall departed joys—and there we may live through the long, long past," and tranquillize the perturbed heart. Ay, there is a peculiar charm—a rapture irresisitible in the language of the trees; and there, to repose under the wide-spreading branches of some favorite one of this vegetable family, how sweet, how impressive! To listen to the sweet songsters of the grove—to drink in their melodious notes—to hear the rustling of the leaves, the whispers of the gentle zephyr, the murmuring of the rivulet, diffuses a benign calm over the isolated bosom—a tranquillity which no other scene can inspire. They breathe forth thoughts of intellectual purity and immortal blessedness. We dream of happiness and pleasure—immortality and eternal life. They fill the mind with ideas which no other situation can excite—no other place suggest. There is a magic influence in the quiet beauty and stillness of the wood. Beautifully meet for the pure prayer art thou, lovely haunt of meditation, of contemplation, of reflection!—who does not love thee, admire thee.

To him whose spirit is broken—whose prospects are blighted—whose hopes are blasted—whose friends are estranged—whose relatives alienated—whose soul is rent by calamity—shattered by misfortune—to him I would say, flee thou to the wood! There unbosom thy sorrows—and rest assured, there you will find relief! Then the events of the misty past will flit across the mind, like the scenes of a phantasmagoria—there you will behold much to adore—much to reverence—to love. And there, thou infidel, skeptic, partialist, evil, vicious, unholy, intemperate—retire. Go learn from the book of nature, in the uncultivated forest, the simple instructive lesson spread before thee. There you may converse with nature's God—there you will be inspired with delicious sensations of the goodness, justice, mercy, immutability and engaging loveliness of our heavenly Father, Protector, Benefactor and Friend! Try and see. Asa.

South Venice, N. Y., April, 1838.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 22.—Mr. Campbell to Mr. Skinner.

Bethany, Va., April 6th, 1833.

Sir—On my return from Pittsburg, I found today your epistle of the 21st ult. on my table, received here on the 5th inst. You begin with the cuttle-fish, the best type in nature of your present politics. When pursued by a fish of prey, this cunning little fellow hides himself in his own black ichor, and, by darkening the water, escapes the eye of his pursuer. You, however, can not so easily conceal yourself at this crisis, having solicited so much attention to your Greek erudition. The eyes of all our readers are now upon you to see how you will get out of the unenviable posture in which you were placed in my last review.

2. They saw you the mighty champion of Universalism, who had undertaken a discussion of all the Greek and Hebrew words that come within speaking distance of the future state—who had undertaken to show that neither *olem* nor *aei*, nor any word derived from them, could signify endless duration—who had undertaken to adduce some word that does necessarily import *endless*, which had it been employed by the Holy Spirit in reference to punishment, would certainly have made it absolutely endless: I say, they saw you by one fell swoop pull down your own edifice, the work of so many letters, affirming that *aidios* does mean absolute eternity; and then, to save yourself from the reprobation of all men, your own party included, when you were told that this word was another form of *aei*, you pretend that by some respectable critics it was derived from *hades*. This outrage upon language and etymology compelled me to adopt measures which I had hoped to have avoided. In order to fix the eyes of your friends more immovably upon you, I unequivocally put both your *veracity* and your *literary pretensions* on the same pillory that they might see your resources—that you might be roused to defend yourself from considerations that would stir up every man of sensibility to his best efforts. For one entire month you have stood there, an object of solicitude—all eyes gazing upon you to see how you would descend. Although I think you have as hard a face and as stout a heart as any person I have met with, still I must confess I felt some curiosity myself to see how you would escape from that proud eminence on which you were stationed. Your apparent carelessness and complaisant tameness now displayed, fully intimate your own convictions of the strength of the battlements that environ you, while your dexterity in manœuvring shows how deeply and successfully you have studied the arts of evasion.

3. Your friends now see how much confidence is due to your criticisms and assertions. You said that "there are some respectable critics who suppose it to be derived from *ades (hades)* which is derived from *a*, negative, and *idien*, to see; and hence among other definitions, they give *hidden, invisible, unseen, unknown*." These are your words, par. 2, letter xix. I asked you, letter xx, par. 12, "why you did not give the name of some lexicographer who had so derived and explained *aidios*." I called for chapter and verse. I also said, "I am sure, Sir, you can not name one." Thus did I put myself in your power, that every one might see what is the literary and moral worth of your arguments. Now what is your defence? Who are the lexicographers? Where are the "respectable critics"? Where the page, chapter, and verse on which they have thus derived and explained *aidios?* You have not given one. You have named an obscure Universalist and an atheist, and yet you have not quoted their words. Now, Sir, are these your respectable critics! I have their criticism lying before me, and I positively affirm it is not as you represent it. It is just as true as your assertion that Scarlett and Kneeland are of similar import—that neither of them derives *aidios* from *hades!!* They go no farther than to say, "it *may have* the same etymology as *ades*." They do not say it has!!! And if they did, they are no better authority than yourself. These are your respectable critics! There is not a *Dictionary* nor a *scholar* under the broad heavens that *does derive* AIDIOS *from* ADES, Mr. Skinner himself being deponent in the case! I do not wonder that you "have no disposition for a controversy about this word." And yet your veracity and literary pretensions are suspended upon it in the presence of the whole community!

4. But you now *concede!* (what a timous concession!) that *aidios* is derived in part from *aei*, and proceed to derive the *tail* of it from *dios*, divine!! This is a splendid demonstration of Solomon's proverb, that "the way of transgressors is hard." This is still more fatal to your literature than your asking me for a rule for quoting words in the nominative case. My rule is all the Dictionaries and Grammars in the wide world! But you have turned critic upon *dios*, and quote Jones' definition of *dios*. But, Sir, does Mr. Jones—does any critic—any Dictionary derive *aidios* from *aei* and *dios*, or from *dios*, divine? No, Sir! No learned man could do such a thing. *Dios*, Sir, is the root of no word in the Greek language. It is an adjective derived from *Zeus*, *dios*, Jupiter. As *Jove* comes from Jupiter, so *dios* itself comes from *Zeus*. A school-boy might derive *dios* from the obsolete DIO, which sometimes signifies *to run swiftly;* and hence *aidios* would be *forever running!!!* This might be in boyhood a pardonable blunder, infinitely more plausible than your derivation. Your pretending to find a root for the adjective termination of *aidios*, is like finding a root for *orum* in the word *puerorum*, the genitive plural of *puer;* or for finding a meaning for *ternus* in the word *sempiternus*, the mere adjective form of *semper*, always. So is *ios*, or *causa euphoniæ dios* in the word *aidios*. If you understand all this, you will learn that there is but one idea, one root in *aidios*, and that is the simple adjective form of it. But, Sir, your readers can not generally understand these and your other assertions about words. But there is one thing I intend they shall understand; and that is, that you can produce no authority for these assertions; and that they are unsound in philosophy, untaught in language, and untrue in fact: that you are positively coining at your own mint, without any license on earth, words to suit your own purpose. Have you, Sir, been so long practised in works of this kind as to cast off all fear of detection and exposure?

5. The new batch of words which you introduce to mend your position, are as *ex post facto* since your late intimation about going on to the fourth proposition, as they are irrelevant to the subject in debate. You might as well summon a thousand as ten such words from the Greek Dictionaries. Like the braggart who boasts of his thousands when he can not show a pistareen, you talk of ten words when you can not show one in proof of your third proposition that does not sustain the affirmative of the second. *Aei* indeed signifies endless whether in *aioon* or *aidios;* for whatever force it has in the one it has in the other: yet because of *oon, being*, in the former, (for it is a real compound,) *aioon* is positively more indicative of absolute eternity than *aidios*.

6. Your escape from the second fatal leap on "casting off forever," paragraph 14, is equally halt and blind. You prove that punishment can not be *endless* because God says he will not contend *endlessly*, or without end; showing that *aei, endlessly*, means *without end* when you please.—The wit of your 14th paragraph is disposed of by a single remark—that God is not said to cast off forever; and not to cast off forever the same persons. You assume that the objects are the same, and that the difference is in *forever;* but this, like all your assumptions, is one-sided; for some he will cast off forever, and others he will not cast off forever; as we shall abundantly show under your fourth proposition.

7. There are some things so exceedingly puerile in your present communication as to preclude the merit of exposition. Such are your remarks upon immortality, paragraph 5, and on implication, paragraph 6, on perpetuity, paragraph 7, and on *aperantos*, paragraph 8. This last word, derived from *a*, negative, and *peras*, boundary, signifies, in respect of place, without limit; and is therefore but figuratively used for duration.—*Pera, peras*, and *peran*, are used by the best Greek writers almost exclusively with regard to place. Let any one who doubts, examine Stokius on these words. Your assertions upon Greek words, you must now perceive, can have no credit with your friends or the community, and therefore you had better try *things* awhile, as you say you are now "desirous to rise from words to things." If you had taken my advice at the beginning, you would never have been in such a miserable plight as that in which you now stand. But the school of experience is the cheapest school that certain gentlemen can find.

8. Pardon me for omitting to notice some of the beauties of your interpretations: such as that on Jude 6, which represents the everlasting chains of darkness which confine the fallen angels, to be "the divine counsels," such as those which confine the elect angels, the choicest spirits in the universe. "Everlasting chains of darkness" and "everlasting love," are thus beautifully identified so far as the divine counsels are concerned.

9. I say, pardon me for passing by all these beauties, and for not answering such wise questions as that you ask on 2 Cor. iv: 17, about something that exceeds eternal—"a far more exceeding and eternal weight of glory"—as if this Hebrew superlative, "*a far more exceeding*," applied to "eternal" as an epithet of an epithet: for to expose these beauties, and to answer these questions, would only be a new exposure of the same errors and blunders already noted: for let me assure you that while *eternal* here applies to *weight*, the phrase "a far more exceeding" can not syntactically apply to *aionion*. No person that understands the structure of the sentence could possibly ask such a question.

10. I regret the pedantic appearance which you have compelled me to assume. Our readers are all witnesses that it has been forced upon me. They can not forget that from the beginning I alleged that there was no necessity for such a logomachy; that any English scholar could decide this matter as well as the most learned. Your party, Sir, like yourself, are constantly dabbling in Greek and Hebrew, as if they were adepts in those languages, or as if they could furnish better arguments from dead languages than from a living tongue, or from the common translation. This I have now shown to be unequivocal pedantry, and that it is the want, rather than the possession, of a thorough acquaintance with those languages that impels you to this foolish course.

11. Modern Universalism is quite quadrupedantic. Its four classic legs are philology, theology, philosophy, and prophecy. The philological leg has, to say the least, been broken, and the creature limps. The theological is already severely wounded. This limb is chiefly occupied with the perfections of Deity, called benevolence and mercy. The philosophical stands upon the position, that *all punishment is remedial, curative, and salutary for the subject—that it must cease from the very nature of the case*—for it is of right and of necessity designed for the reformation of the transgressor. The prophetic leg moves through all that is foretold of the future destinies of mankind in the declarations, promises, and threatenings of the Bible. It is remarkable that you have "*ten words*" for the toes of your philological foot, and that you have also ten arguments for the theological extremity.

12. Your ten logical arguments have been reviewed, and now it becomes our duty to examine how far my exposition of them has been disposed of. This will not be a very serious affair. After your elegant allusion to the mountain in labor, and my immense distance from your "hail-

ing" point, and my "false assumption," etc., etc., in paragraph 18 you proceed to rebuild what I then called your philosophy, or your philosophic theology.* Your defence now is—that temporal suffering, or limited punishment, differs from eternal as means differ from the end. To use your own figure, "the one is a painful journey to a happy and glorious termination—the other an interminable journey of pain and wo, never ceasing, ever increasing, without the least possible good to any being in the universe." This is all easily said, and this is your defence. The two points in this part of the debate are here unequivocally assumed. The first, that all limited punishments end in perfect holiness and happiness, because so designed; the second that eternal punishment must be without the least possible good to any being in the universe. Neither of these assumptions can be proved true by any living man, and therefore you wisely never attempt it; but after a reinforcement of five assertions, you hobble off on the *a priori* toes of your prophetic leg. What a shrewd and logical and sagacious opponent I have found in you, Sir, the Goliah of Universalianism! Your scheme is now fully developed. I understand it perfectly. You put the philological leg foremost, then the theological, then the philosophic and finally you stand upon the propketic. You prove your philology by your theology, and then you prove your theology by your philosophy, and then your philosophy is to be proved by your Scriptural declarations, and these are again to be proved by your philology. This is your everlasting circle. Like the fabled Sisyphus, grandfather of Ulyssus, you have to roll this immense stone up hill forever. The lad who said the heavens rested upon the earth, and the earth rested upon the back of a large tortoise, and the tortoise rested upon nothing, was certainly the *beau ideal* of your dialectics! Your plan being now fully developed, I can anticipate you to the end of the chapter.

13. My exposition of your ten arguments is met by the single assertion that all punishment is for the reformation of the subject of it, and that all temporal sufferings are means to the end holiness and happiness. The elements of this assumption shall be arranged and labelled in due season.—But I wish our readers to survey your defence of your ten speculative theological arguments. Your whole defence is from paragraph 18 to 22 inclusive.

14. The 18th contains your five naked assertions. Your 19th assumes that the angels rejoice in heaven on seeing God take vengeance on his enemies and those of his people, because these judgments end in their reformation; for which you have not one word to offer from Genesis to the final *Amen*. Your 20th justifies all the nameless and countless miseries of the unoffending brutal creation, on the ground that still they cling to life *as a choice of evils!* Glorious vindication of Eternal Providence! Yours is the theology of Mr. Compromise, who proposed settling his accounts with the Deity on striking a balance between his good and evil actions! Your 21st concedes that from your *a priori* reasonings on the divine perfections, you could not have anticipated the present mixed system, and affirms that still less could you have anticipated an eternally mixed system. You never seem to have read these words—"He that is unjust in the least is also unjust in the much," and so of every perfection of the Deity. He that causes one unnecessary pang, and he that causes a million differ not in kind, but in degrees; as he that steals a farthing, and he that steals ten thousand talents, are dishonest only in different ratios. Not having observed this principle, you think that it is all just, merciful, and benevolent to punish a defaulter for ten thousand moons or years, (for you believe in indefinite *post mortem* punishment)—but unjust, unmerciful, etc. to punish him forever! And to perfect your system of contradictions, you will have it, that, without any anticipation of sin, God planned a system of suffering in the brutal creation by furnishing lions, tigers, vultures, eagles, etc. etc. with instruments of torture. Read again, benevolent Sir, your paragraphs 20 and 21, and ponder upon the character which you have drawn for the Creator, as arranging a suffering creation without any justifiable cause.

15. Your last effort is an *a priori* preface to your lifting your fourth limb—your direct Scriptural proof. This *a priori* or *hypothetical* philosophy is generally consummate nonsense. It is peculiarly so in theological inquiries. A person would as soon make a cable of sand as prove even the being of God from *a priori* reasonings. From what cause could any one descend to the being, the nature, or the character of God! The very proposition, Sir, to approach the Scriptures by *a priori* reasonings, is begging the whole question. It is sending the Bible a begging to the school of Plato or Aristotle, or infinitely more humiliating, to the school of every sectarian scrap-Doctor.

16. Wise men, like Bacon, Newton, Locke, and all the authors of true science, reason *a posteriori*, not *a priori*, in eliciting truth, fact and law. I am a pupil in their school, and therefore look from and through nature up to its Author—you, a pupil in the school of Aristotle look from the Author down to nature. You start from hypothesis—I from fact. You begin with *what ought to be*—I with *what is*. I reason from the things *that are*, to those that shall be—you, from the things that ought to be (as you think,) to the things that must hereafter be. How different, then, must be our conclusions. You have put this label upon your own philosophy by your own fingers. Reconsider, Sir, your four last paragraphs.

17. Your *a priori* system of the universe, or your *beau ideal* of a godlike universe, is, that it must ultimately be without sin and sorrow. If I had drunk as deeply as you at the Castalian fount, I would have built an *a priori* system better than yours; for I would have had a universe in which sin and suffering had never been known. Not a leaf would have ever withered; no wasting breath would have ever blown; not a murmur nor a sigh would have ever been heard; but everlasting verdure, bloom, and beauty—unfading youth, undecaying vigor, eternal peace, serenity, and love; unspeakable joy and bliss would, without palling or satiety, have pervaded all. But you assume the best of all possible things to be a universe that after many thousand years will come to such a perfection as to reform itself and be ultimately and eternally (*aei*) happy.

18. I must omit your fine allusion to *Burns* and your pious strictures upon it, and request our readers to examine your reply to my paragraphs 19, 20 and 21, and see how handsomely you have dodged the whole matter, and evaded a discussion upon the very pith of your ten arguments. My 20th and 21st paragraphs you practically acknowledge to be unanswerable. Your failure there is complete, and shows the foundation on which you rest.

19. Your *philosophy* now rises full-orbed. It is that *punishment cures sin* - that punishment is the means and holiness the end. Christ has then died in vain; the devil is getting better; the Jews are more holy now than they were 2000 years ago; Penitentiaries, if they have punishment severe enough and long enough, can not fail to sanctify all the murderers and miscreants within their walls; for Nature's laws are universal. A few years in your *post mortem* purgatory will save more than the sacrifice of Christ. If the Creator then, would occasionally rain fire and brimstone on all the cities, as on Sodom and Gomorrah, instead of giving them rain from heaven and fruitful seasons—instead of filling their hearts with food and gladness, he would have acted more wisely than by showing forth his goodness and love; for, according to your reason, the wrath of God, rather than his love, leadeth men to reformation; for "all punishments are chastisements," and "all chastisements are punishments;" and *all* men and demons are partakers of these reforming institutions, etc. etc.

20. This single cluster from your vine I present as a pledge of what may be the vintage when your philosophy is ripe, and the time for gathering the grapes has fully arrived.

Sympathetically and controversially yours.

A. CAMPBELL.

* I now see you rely more upon a new leg purely philosophic and therefore for distinction I will henceforth regard your ten arguments before me as theological.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, MAY 4, 1838.

REMOVAL.

The Book Store and Office of the Magazine and Advocate is in No. 41 Genesee-street, (east side,) between the former stand and the Rail Road.

CHRIST OUR EXEMPLAR.

Christ is our great exemplar. The Christian must place his eye upon his Master, and endeavor to follow in his steps.

Now, although this may be an oft-repeated precept, yet, we fear it is one which is not sufficiently regarded—therefore, like all other great truths, it should be frequently presented and urged.

The worldling is not so feeble in his imitations, or at least in his endeavors to imitate, as the Christian.—There are many, probably, who set before themselves great individuals, as exemplars. They look upon and follow those who fill a large place in the survey of the past—whose names are honored, and whose deeds are recorded in the annals of nations—and who have left a long train of glory in the track which they pursued.

Here is one who would stand high in the ranks of the intellectual. He fixes upon some illustrious one, and makes him his exemplar. How closely he strives to follow him! No matter through what path he treads!—no matter what risks he runs! He imitates, perhaps, the bad as well as the good qualities of his self-chosen teacher—but still his aim is, renown and lofty honors, and these obtained, he exults, although he may be degraded and blackened by vice, and possibly by crime

Another would follow in the course of one whose name is mighty among heroes, and there is no scene of rapine from which he will shrink—no field of slaughter which will deter him in his progress. His is an unlaudable object of imitation, yet, once set up, mark how faithfully he follows it! Ay, even though blood and flame move on before him, and desolation and death follow!

And look at the slave of Mammon! He has placed before himself, an example of perseverance and success in the pursuit of wealth. Now with what zeal will he endeavor to imitate his exemplar! If it be necessary, and if he can, he will use all the methods which the other adopted. Let the orphan's tears fall in his path—let the widow's prayers echo on his ears—he will press on, regardless of all, for the shining prize lies beyond He will dig in the bowels of the earth, he will fathom the depths of the sea, for money. He will cringe and grovel, and defraud, to obtain it. His soul is enlisted in the object—his pattern used these means to gain wealth, and why should not he?—if he follows in the same track will not he be wealthy also?

These illustrations shew, that "the children of this world are wiser in their generation than the children of light." They set up their objects and their examples, and act consistently in reference to them. But the Christian, whose object is the attainment of moral excellence, whose exemplar is Christ, how far, oh! how far does he fall short! Turn him from his professed pursuit, set him upon one of the tracks pursued by the worldling, and would there, think you, be no alteration in his energy and perseverance? I know that Christians are not all alike—that some strive harder and pursue closer than others—yet does not the best feel that he falls short, ay, far short?

We see how faithfully exemplars may be followed, so that not only that which is good, but that which is evil is imitated. And shall not the Christian follow closely in the path of *his* exemplar? Why, we should proportion our industry and our energy to the worth of the object wished for. Who has the worthiest object, the best exemplar, the Christian or the worlding? Instead, then, of being the slackest in his course, the Christian should be the most eager, the most persevering, the most forward!

They are in the pursuit of objects, many of which, at least, are frail and fleeting—the Christian's aim is "the prize of the high calling of God in Christ Jesus"!—Their objects when attained, may yield them sorrow, and remorse, and care—his will be continually the source of happiness and peace. There is danger in every step they take, and in every effort they make, but Christ can not be followed too closely—there is no fear of deviating into wrong paths or of pursuing evil, if we tread in the way in which the meek one of Nazareth trod.—The closer we imitate him, the brighter and the brighter will be our path, "even unto the perfect day."

I do not, of course, intend to condemn intellectual pursuits or laudable endeavors after a competency.—The latter may be necessary for our temporal welfare, and certainly the former should occupy a portion of our attention. The improvement and expansion of the intellect is one of our labors in the Christian course. In my illustration of the aspirant in the mental arena, I intended to shew the closeness with which an example would be followed, when fame was the object. It was the end, or, at least, some of the means, which rendered such a course reprehensible—not the employment. The Christian may press on with ardor in the intellectual course, but the end in view will be loftier and purer than mere fame. He may press on in the intellectual course, but he may do so without ceasing to pursue the path of the Gospel.

Why will we not, then, follow our exemplar? The nearer we do so, the happier shall we be. Of all the mighty, and the good, and the laurel-crowned who have occupied stations in the world, there is none like him. "He is the chiefest among ten thousand and the one altogether lovely," and, in regard to him, we should both imitate the world and not imitate it. We should imitate it in unwavering perseverance, unremitted industry, and unshrinking zeal, in endeavoring to copy after our exemplar, and in following the path which he marked out—but we should not imitate it in doing evil that good may come, in sacrificing principle, or in swerving from duty. But the last remark is unnecessary, for if we follow Christ, we can not do that which is wrong at the same time that we obey him.

In following our Exemplar, we may have much to pass through that will try our souls. But let us follow on. At all times and in every circumstance we shall find that he has left us a lesson. In the wilderness and in the garden, in the judgment-hall and on the cross, he teaches us. He went about doing good. He healed the sick. He taught the ignorant. He wept at the grave of Lazarus. Wherever he moved, wherever he tarried, he was the same gentle, holy being.

There is our Exemplar, Christian, crowned with no bay of intellectual triumph—no conqueror's wreath—but bearing the power of an infinitely loftier victory than theirs—the evidences of a mission from God to men.

And thou who hast not taken Christ for thy Exemplar, will not these reasons move you, also? Hast thou no object of pursuit on which thine eye is fixed, and for which thy heart glows, in the journey of life? If thou hast, there is yet a higher object, and I would affectionately beseech thee to turn and follow after it. If thou hast not, thou canst have—an object, too, that is worthy of all thy thoughts, and all thy powers. Seek and pursue then, the pleasant path of the Gospel—walk in the way of life and possess happiness and peace!

Brother, whoever thou art that readest this, Christian or not, follow the example, consult the life and be guided by the precepts of Christ the Master! E. H. C.

DECLINE OF UNIVERSALISM.

A number of articles on this subject, appeared in the early part of this volume—as many as we could well find room for—and a number are yet on hand. In order that we may bid it farewell for the present as impartially as possible, I will notice a few of those yet on hand, so far as they differ in their details from those already published.

A nameless writer, who dates at Fredonia, after noticing the early remarks on the subject contained in this paper, says—

"There is certainly a coldness and indifference to the subject of religion, manifested by professing Universalists, which gives occasion to our opponents to accuse us of impiety, irreligion, infidelity, etc.; but I would leave it to any reflecting mind to say, whether hearing the faults of Partialists both in doctrine and practice, continually portrayed from the pulpit, in the most glowing colors, and frequently in such a way as to cause almost open laughter, is likely to produce that spirit which is necessary for the prosperity of the cause? Will they not rather go away satisfied with themselves, and, like the Pharisee of old, thank God that they are not like other men; that they do not believe in all the absurdities of Partialism; that they are not hypocrites; that they do not *profess* to be *better* than their neighbors? etc., etc. If, instead of encouraging such thoughts, the preacher should endeavor to excite his hearers to charity, humility, kindness, etc., and, instead of leading them to examine and pick out faults in their neighbors' characters, should persuade them with as much zeal to keep a strict guard on their own conduct, the effect would probably be to remove one of the greatest causes of "decline."

"I would not be thought censorious, but it must be acknowledged by our friends, that three-fourths of the sermons preached in Western New-York, (and probably in other parts,) are of the kind, and produce the result described above. That such preaching will never have the effect of exciting Universalists to assemble for social religious worship, to read sermons, or to become very engaged in support of the cause in any other way, must be evident to every reflecting mind. Besides, it entirely drives our opponents from our meetings, and thereby prevents them from becoming acquainted with our sentiments and belief. And they certainly can not be blamed for staying away, because no man can be expected to go very often where he hears nothing but what he calls abuse of himself.

"Br. Sanderson's suggestion of social meetings without preaching, when preaching can not be had, is certainly worthy of being acted on. But when our friends are sufficiently engaged to pursue such a course, the evil complained of, will have vanished entirely, and the "decline" will have given place to increase and prosperity, in every quarter where it is adopted.

"The time has been when Universalists were obliged to dispute, and argue, and compare doctrines, and, in many cases, use great severity to meet the overbearing, conceited, self-righteous conduct of our opposers; but we believe that time is mostly past. Our denomination has become a numerous body of Christians, not to be contemned. Let us, therefore, convince our opposers by the purity of our lives, as well as by the excellence of our faith, and the strength of our arguments, that we do not deserve the opprobrious epithets they sometimes heap upon us."

I supposed that nearly all our preachers had abandoned the regular use of the style and manner above reprobated, and were more engaged in building up than in pulling down—in applying their own principles to the various duties of life, than in picking flaws in the characters of their neighbors—in improving the cleared and cultivated soil, rather than leaving it waste to weeds and briars, by persisting in hewing a way into the forest yet before them. I still hope our brother is mistaken. But Br. Wisner, whose heart seems always alive to serious subjects and devotional feelings, writes as follows:—

"I feel that God has opened my eyes to see where the evil lies, and recollect that an old maxim says, "*like priest, like people.*" I therefore conclude, that *we ministers*, as a body, are to blame. I would not say we have not showed zeal enough—Heaven forbid!—but we have not faithfully *preached Christ Jesus, and him crucified*. We have been preaching *about* Christ Jesus. Unlike the angel who led the prophet *gradually* into the holy waters, from ancle deep to a mighty river that no man could pass, we have taken them to the deepest part of the river first, and plunged them in headlong.

"It is evident to my mind, that the Gospel plan of salvation, and the means to bring about that purpose, are beautifully represented in the 27th chapter of the Acts of the Apostles. The angel appeared to Paul, saying, "Fear not, Paul, thou must be brought before Cesar, and lo, God hath given thee all them that sail with thee."—Verse 24. The angel could not have communicated this as a fact, if it had not been immutably fixed in the counsels of Heaven, and the end held fast in that munificent hand which holds the destiny of all mankind. Yet notwithstanding *all this*, when the perilous moment arrived, and the shipmen were about to flee out of the ship, Paul cried out, "Except these abide in the ship, ye can not be saved."—Verse 31. Here we observe a temporal salvation made fast in the beginning, yet effected by their agency, and therefore presented to them as conditional. Now I feel, Br., as though God would never bless our denomination, until *we ministers* present salvation to a perishing world, on the conditions of faith in the Lord Jesus Christ, and repentance towards God. I am satisfied that we preach faith enough, and write enough about it, but we insist very little on its being made practical in the heart and life, by being connected with repentance. The world suffers in consequence of it—ministers suffer—Editors suffer—yes, it is *too true*, that men have taken the Magazine until they owe some ten or fifteen dollars for it—have read it attentively—and now, unless they are compelled by law, they will never pay for it! They can talk doctrine as fast as the serpent could talk with mother Eve; but do they practice it? No—they have never found repentance—they have heard enough *about* faith to save a world; but they have never *felt* it, or they would *repent* enough to save *themselves* from *sin*."

What follows, is mainly connected with a reference to the then approaching Conference at Pavilion, with an apology for inability to attend it. Br. Wisner is undoubtedly correct in enforcing the importance of connecting faith and repentance, or reformation. Every point of belief held by Universalists, generally, is eminently practical—can be reduced to practice—and when preached, should most faithfully be applied to the circumstances, events, and duties of the hearer, who should be earnestly urged not only to believe it, but to act it—to feel it—to feed on it in a spiritual sense—to *live* it. That even many of our preachers and editors have been remiss in this important duty, I can not admit—much less that, as a body, they have neglected it. That some may have neglected it—and that the rest have not been as earnest in it as they might have been, may be admitted—is probably true.

A correspondent in Chenango county, after admitting that in some places there is a decline of the good cause—and that in other places there is not near as much doing as should be done, remarks as follows:—

"What are the true reasons of this decline—this falling away? Is it in consequence of the preachers being slack in the discharge of their ministerial duties? I think this can not be charged to them. They have spared no pains on their part, in endeavoring to promote the cause of truth in the world. They have endured many privations—many of them have left their homes, and travelled thousands of miles, facing the pelting of the

storms, and many other inconveniences, for the purpose of diffusing the light of the Gospel over our dark and benighted land—and hundreds have rejoiced in being led from darkness to light, and from the power of satan unto God. Many of the Universalist preachers are in a state of poverty, in consequence of devoting their time to the ministry, and some of them have advanced hundreds of dollars from their own pockets, to defray travelling expences, besides devoting their time for the benefit of their fellow-beings, for which they have received no adequate compensation, and probably never will. Some of our preachers are so pressed by the want of wherewith to sustain themselves and families, that they feel under the necessity of leaving the ministry and turning their attention to some occupation whereby they can obtain the comforts of life for themselves and families. This is truly a deplorable state of things.

"Brethren and sisters, do we feel that we have been as faithful in the support of our cause, as our ministering brethren have? I fear that our consciences will say to us that we have not done our duty in sustaining and strengthening their hands, while they spread the glad tidings of a world's salvation. And while we are thus neglecting to put forth the helping hand, can we expect that Heaven will smile upon us—can we hope that our cause will prosper, and that our children will be blest with that divine and soul-cheering faith, if we remain inactive and idle? We have reason to fear, that they will not enjoy such a blessing; but that moral darkness, ignorance and superstition will be their portion in this life.

[Here follows a reference to protracted meetings every where in operation, and the lamentable effects resulting from them.]

"Brethren and sisters, can we sit still with all these facts before us, can we look on and feel at ease, and make no effort to sustain the cause of liberal Christianity; or shall we grasp the world with an iron fist, and make that our God! The light of the Gospel can not be spread abroad without the use of means. There must be preachers, and they must be sustained, and it is our indispensable duty to contribute liberally for their support, and to aid them in the great work of reformation, by the organizing of societies, and by regular attendance at our meetings; by encouraging our children to attend, and likewise our neighbors. And we should be particularly careful to walk according to the precepts of the Gospel; and if we find any amongst us, that do not walk agreeably to those precepts, who profess to be Universalists, we should go to them in the spirit of Christ, and labor with them, and endeavor to persuade them to become virtuous and walk like Christians; and if they refuse, say to them, we can not fellowship you as Universalists. In this way the waste places of our Zion would soon be built up—Heaven would smile upon us, the wilderness would rejoice and blossom as the rose, the Sun of Righteousness would rise upon us with healing in his beams, and joy, peace and consolation rest upon us and our children, and upon the rising generation, forever."

Lastly, I give the following from Br. Chase, whose opportunities for observation are superior to my own, in this section of the State, and who, it will be seen, expressly excludes the section in which he resides, from all censure. I would I could say that the region round about Utica, did not merit any censure for a decline of zeal in the good cause! But I can not say so, when there are so many dead, and languishing, and idle societies around us. Br. Chase says—

"Br. Grosh—Some statements have appeared in the Magazine and Advocate, relative to the decline of Universalism in Western New-York, which, though perhaps true in relation to *some portions* of the territory specified, are calculated to convey erroneous impressions in regard to the *whole*. I would, therefore, with due respect to my beloved brethren who have made the statements referred to, beg leave to state, that the cause of Universalism in that part of Western New-York east of the Genesee river, and west of Cayuga bridge, was *never* in a more *flourishing* condition. This is emphatically the case with the towns of Manchester, Newark, Victor, Bristol, East and North Bloomfield, Lakeville, Springwater, Conesus, Penfield, and several other towns and villages that I might mention.

"I make this statement partly to correct false impressions that have grown out of the statements referred to above, and partly to relieve the feelings of some of our good and zealous friends, who have manifested a wish to be exonerated from the charge of apathy and indifference in relation to so glorious a cause. It is presumable that our brethren who have made the statements to which I have alluded, intended that they should apply *only* to that portion of Western New-York *west* of the Genesee river. Indeed, one of these brethren has informed me that this was the case."

In conclusion, for probably more than enough has been said on this subject for the present, it appears that there is an apathy among our friends in some sections—a want of zeal and united energy—that the causes of this lack are various, in the opinions of our friends, some asserting that our preachers are not sufficiently practical and feeling in their discourses, and others, that the laity do not sufficiently appreciate the labors of their preachers and the importance of religious feeling and knowledge. Let each one see what and how much of fault or remissness exists in himself, and proceed to atone for it immediately, then aid his neighbor and preacher to do the same. Let frankness, friendship, union, and perseverance be the motto of us all—"a long pull, a strong pull, and a pull altogether," will be the effect, and every hindrance to our religious prosperity must be levelled to, and buried in the dust forever.

A. B. G.

MUTUAL INTELLIGENCE.

I am persuaded that, by the aid of a third person to whom information should be imparted, many societies who want preaching a part of the time, might have their wishes gratified; and many preachers who wish for new locations, or employment for a portion of their time, might also be accommodated. I have made several efforts to establish some plan or system, by which the wants of both parties might be supplied, but, from some cause or other, have not succeeded to any extent. I now know several preachers who wish occasional appointments in this vicinity, or employment for the whole or a part of the time, each, in various sections—and in a few cases I have received vague and indefinite information of societies that wish for more preaching than they now enjoy—or who desire to obtain a preacher.—If preachers will give me definite information of their wishes in every particular necessary for the information of any society that might wish to procure their services—or if any society will inform me of their situation, when they want preaching, for what portion of the time and the support they are prepared to give a preacher, I think it very probable that I can use the information thus given to the advantage of both parties. At least I will *try* to do it. But, as any one can readily perceive, I can do nothing to any purpose unless both parties give me such information, and unless each particular of that information is as full and explicit as circumstances will admit.

A. B. G.

CONVENTION AND ASSOCIATION MEETINGS.

In addition to the notices to be found in the place devoted to religious notices, I have thought that some of our readers in other States, might be benefited by the following list of notices of the times and places of meeting of Associations and Conventions not noticed there.

May.—The Pennsylvania Convention is to meet at Easton, Northampton county, May 15th and 16th. The Union Association, same State, not known. Southern Association of Connecticut, New-Haven, May 24th and 25th. Hartford county Association, same State, place unknown, May 9th and 10th. Union Association, Massachusetts, in Warren, May 30th. Merrimac River Association, N. H., in Hopkinton, May 30th and 31st.

June.—Massachusetts Convention meets in Salem, on the 6th. New-Hampshire Convention, place unknown, on the 20th and 21st. Maine Convention, Sangerville, 27th and 28th. The Windham Association, Vt, first Wednesday and Thursday. Northern Association, Vt., second Wednesday and Thursday. Champlain Association, Vt., fourth Wednesday and Thursday. Places unknown, when not named. A. B. G.

TRANSFER OF THE PRINTING OFFICE.

I have this day sold the printing materials with which this paper is printed, to my brother, C. C. P. Grosh, for several years the foreman in that department. Consequently, the work entrusted to his care will be done as well and as faithfully as heretofore—only that it will be confided directly to him, instead of to me. May I ask for him, from my brethren who desire to publish books or pamphlets, their patronage? I can say with confidence that every pains will be taken to print their labors on reasonable terms, and in a neat and correct manner.

A. B. Grosh.

Utica, May 1, 1838.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. T. J. Smith at Knoxville—Br. C. B. Brown at Onondaga South Hollow—Br. Sias at Tug Hill at half past 10, A. M., and near Br. Dingman's, on the West road at 5 P. M.—Br. Goodrich at Fayetteville, (Guilford,) at 5 P. M.—Br. W. H. Griswold at New-Ohio—Br. Britton at Denmark—Br. French at Brownville.

There will be preaching on the third Sunday inst., by Br. C. B. Brown at Mexico, and at the school-house near Br. A. J. Dauby's at 5 P. M.—Br. W. H. Griswold at Smithville Flats.

Br. Sias will preach on the evenings of May 14th, at Felt's Mills—15th, in Black River village—16th, at Great Bend—17th, on Martin St. as Br. Clark may appoint—18th, in Rodman, at Truman's Corners.

The New-York State Convention of Universalists will meet in Oxford village, Chenango county, on the last Wednesday and following Thursday (30th and 31st) of May, inst. Delegates who can not attend, are requested to be careful to select substitutes who *will*. The following is a list of lay and clerical delegates from the several Associations.

Associations.	Lay Delegates.	Clerical Delegates.
Allegany,	J. D. Shuart, L. Vinton,	J. Babcock, P. P. Fowler.
Black River,	Isaac Mendall, Bezaleel Thayer,	P. Morse, J. H. Whelpley.
Cayuga,	Hon. W. Berry, Warden Babcock,	G. W. Montgomery, H. Boughton.
Central,	Charles Smith, Billy Titus,	A. B. Grosh, T. J. Smith.
Chautauque,	L. Harrington, J. I. Eacker,	L. Paine, T. C. Eaton.
Chenango,	E. G. Per Lee, E. W. Corbin,	A. G. Clark, E. E. Guild.
Hudson River,	B. A. Tillinghast, Dr. J. Braman,	T. J. Whitcomb, L. C. Browne.
Mohawk River,	T. Biddlecom, Sanford Coe,	J. A. Aspinwall, W. H. Waggoner.
New-York,	H. H. Brown, P. Price,	T. J. Sawyer, S. J. Hillyer.
Niagara,	Charles Lee, Z. Murdock,	L. Knapp, W. Andrews.
Ontario,	Ebenezer Cook, H. W. Dobbin,	O. Ackley, K. Townsend.
Otsego,	Cyrenus Clark, D. S. Hull,	O. Whiston, M. B. Smith.
St. Lawrence,	L. Buck, J. H. Hazleton,	F. Langworthy, O. Wilcox.
Steuben,	Dr. A. Baker, James Alley.	M. L. Wisner, A. Upson.

Occasional Sermon by Br. G. W. Montgomery.

Associations.—The Central Association will meet in Lebanon, Madison county, on the first Wednesday and Thursday (6th and 7th) of June.

The Niagara Association will meet in Lewiston, on the same days.

The Mohawk Association will meet in Eatonville, Herkimer county, on the second Wednesday and Thursday (13 and 14th) of June.

The Black River Association will meet in Ellis village, (Ellisburg,) Jefferson county, on the third Wednesday and Thursday (20th and 21st) of June.

P. Morse, Standing Clerk.

The Genesee Association will meet in Morganville, Genesee county, on the same days.

The Otsego Association will meet in Cedarville, Herkimer county, on the fourth Wednesday and Thursday (27th and 28th) of June.

The St. Lawrence Association will meet in Malone, Franklin county, on the same days.

The Allegany Association will meet in Centreville, Allegany county, on the same days.

Each society belonging to any of the above Associations is earnestly requested to choose its delegates in proper season—to have their statistical letters made out—and to see that they are duly and properly represented in the Council to which each is attached.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

J W, Watertown, for C W—T B, Canastota, for J C, J W P, C S and S O—S E, Mt. Gilead, (O) for self, C R, J McL, W P and B McM—R P, Canajoharie, for A S, C S and S G—A T, Southville, for self and W D—P M, Johnson's Creek, for D W—P M, East Claridon, for M McI—W G E, Circleville, (O) for self, J C H, J S and J R H—S W, Lexington, (O) for N H and J C—P M, Sullivan, for C M A—P M, Madison, (O) for self, A T, A S and H C—J P, New Mexico, (W T).

POETRY.

For the Magazine and Advocate.

WHERE ARE THEY?

BY MRS. S. BROUGHTON.

"Where are they? where are they?" The charmer's sweet notes,
From the bowers of Parnassus in melody float,
While the diamonds of genius on her queenly brow set,
Outshine the bright gems in night's blue coronet.

"Where are they, whose touch woke the sweet sounding lyres,
That raised in our bosoms devotion's soft fires?"
With the light wing of zephyr those accents float on,
And murmuring echo repeats the sad moan.

Oh! many a heart in affliction's dark dell,
Hath leaped and rejoiced at the lyre's plaintive swell;
When the songs of salvation, and faith's cheering words,
Were skilfully, breath'd to the harp's thrilling chords.

Sweet songsters, awaken those rich sounds again,
Let the harp on the willow no longer remain;
Let the song of the seraph in triumph be heard,
And the lone heart of sorrow with rapture be stirred.

Come again to the wild-woven amaranth bowers
Wreathe a chaplet once more from those ne'er fading flowers,
That bloom on the banks of the river of love,
Whose waters make glad the bright city above.

HISTORY.

In reading histories, which is every body's subject, I use to consider what kind of men are the authors; which, if persons that profess nothing but mere learning, I in and from them principally observe and learn the style and language; if physicians, I upon that account the rather incline to credit what they report of the temperature of the air, of the health and complexion of princes, of wounds and diseases; if lawyers we are from them to take notice of the controversies of right and title, the establishment of laws and civil government, and the like; if divines, the affairs of the church, ecclesiastical censures, marriages, and dispensations; if courtiers, manners and ceremonies; if soldiers, the things that properly belong to their trade, and principally the accounts of such actions and enterprises, wherein they were personally engaged; and if ambassadors, care are to observe their negociations, intelligence and practices, and the manner how they are to be carried on.—*Montaigue.*

OLD AUTHORS.

I am not so infatuated an antiquarian, nor so poor a philanthropist, as to seek to retard the expansion of the human mind. But I lament the eternal oblivion into which our old authors, those giants of literature, are permitted to sink, while the world stands open-eyed and open-mouthed to catch every modern, tinselled abortion as it falls from the press. In the polite circles of America, for instance, perhaps there is no want of taste, and even zeal, for letters. I have seen several gentlemen who appear to have an accurate, a minute acquaintance with the whole range of literature, in its present state of improvement: yet, you will be surprised to hear, that I have not met with more than one or two persons in this country, who have ever read the works of Bacon or of Boyle. They delight to saunter in the upper story, sustained and adorned, as it is, with the delicate proportions, the foliage and flourishes of the Corinthian order; but they disdain to make any acquaintance, or hold communion at all, with the Tuscan and Doric plainness and strength which base and support the whole edifice.

As to lord Verulam, when he is considered as the father of experimental philosophy; as the champion, whose vigor battered down the idolized chimeras of Aristotle, together with all the appendant and immeasurable webs of the brain, woven and hung upon them, by the ingenious dreamers of the schools; as the hero who not only rescued and redeemed the world from all this darkness, jargon, perplexity and error; but, from the stores of his own great mind, poured a flood of light upon the earth, straightened the devious paths of science, and planned the whole paradise, which we now find so full of fragrance, beauty and grandeur; when he is considered, I say, in these points of view, I am astonished that literary gentlemen do not court his acquaintance, if not through reverence, at least through curiosity. The person who does so will find every period filled with pure and solid golden bullion: that bullion, which several much admired posterior writers have merely moulded into various forms, or beaten into leaf, and taught to spread its floating splendors to the sun.

This insatiate palate for novelty which I have mentioned, has had a very striking effect on the style of modern productions. The plain language of easy conversation will no longer do. The writer who contends for fame, or even for truth, is obliged to consult the reigning taste of the day. Hence too often, in opposition to his own judgment, he is led to encumber his ideas with a gorgeous load of ornaments; and when he would present to the public a body of pure, substantial and useful thought, he finds himself constrained to encrust and bury its utility within a dazzling case; to convert a feast of reason into a concert of sounds: a rich intellectual boon into a mere bouquet of variegated pinks and blushing roses. In his turn he contributes to establish and spread wider the perversion of the public taste; and thus, on a principle resembling that of action and reaction, the author and the public reciprocate the injury; just as, in the licentious reign of our Charles the 2d, the dramatist and his audience were wont to poison each other.—*Wirt.*

MARRIAGES.

In Lysander, Onondaga county, April 15th, by Rev. A. Peck, Mr. DARIUS MILES, of Greenfield, Mass., to Miss ELIZA M. CHASE, daughter of Stephen Chase, of the former place.

DEATHS.

At Orville, on the 16th of March, of an inflammation on the lungs, Mrs. ANNA, consort of G. Miller. Mrs. M. was a firm believer in the final salvation of all intelligences, as a doctrine that not only brings peace in prosperity; but being an incentive to virtue it would give support in the hour of death. Her funeral was attended on the 18th, and the consolations of the Gospel were tendered to the family and friends who had convened to pay the last tribute of respect to departed worth, by Rev. Mr. Atwood, Methodist. D. B.

In Sheridan, March 11th, RUFUS ELDRED, aged 65 years. In the death of this good man, community has been deprived of a most valuable citizen, the Universalist society of one of its best members, and his aged companion and dutiful children, of a most affectionate husband and father. In short, all who knew Br. Eldred, esteemed him.

In 1805 or 6, Br. Eldred renounced the doctrine of endless misery, and embraced that of a world's salvation through Jesus Christ, under the ministerial labors of Br. Stacy in Hamilton and vicinity. Five or six years ago, he removed to this county, and, as before, devoted his talents and a consistent portion of his means to the support of the truth. For the last four months he was able to speak only in a whisper, and the disease terminated in a quick consumption. He bore all with calmness, and was perfectly resigned to the providence of God which called him from the fond embrace of his family. Oh, may we live the life, as well as die the death of the righteous!

The funeral on the 13th, at the Methodist meeting-house, was attended by a large concourse of people, including four Partialist clergymen, who mingled their sympathies with the afflicted, and paid the last tribute of respect to the deceased. Sermon by Br. S. Adams, of Carroll. T. C. E.

In Hanover, Chautauque county, March 13th, Mr. STEPHEN WILLIAMS, aged 57 years, leaving a wife and numerous children to mourn his departure. He was a worthy and exemplary member of society, and loved the doctrine of life and immortality, but sometimes doubted the truth of revelation. Several weeks before his death, the subject of religion occupied his thoughts more than usual, and about three weeks before his departure, a great change came over his mind and feelings. His doubts and fears were all removed—a holy confidence filled their place—he declared his full and firm conviction in the resurrection of all mankind, and the reconciliation of the whole world to God, through the Redeemer. Funeral on the 14th—sermon by Br. Adams. T. C. E.

In Salina, April 9th, Mr. JAMES J. RICE, aged 46 years. Society has experienced a great loss in his death—he was beloved by all who knew him. His faith in the Restitution cheered him in health, and enabled him to bear the pains of sickness with Christian fortitude. As his death drew near, he conversed on the subject with composure, and died consoled by his faith in the salvation of the world.

He has left a wife and seven children who feel the loss of a kind husband and father, but who mourn not as those without hope. May their outward loss be made up by inward good; and may his relatives and numerous friends be consoled by the hope of the Gospel. S. B.

In Central Square, April 16th, Mr. EZRA BAKER, in the 72d year of his age. He was a resident of Verona, and for many years a faithful mail carrier between Utica and Fulton, Oswego county. He died in the firm belief of a world's salvation, leaving a large circle of friends to rejoice in the integrity of his character while they deplore their loss. Funeral on the 18th, sermon by Br. C. B. Brown. N. W.

In New-Hartford, April 18th, Mrs. RACHEL STONE, widow of Col. William Stone, deceased, aged 80 years. This aged mother in Israel was formerly of Litchfield, Conn, but for about half her life time has resided in New-Hartford. She died in the house of an adopted daughter, at peace with God and all mankind, and rejoicing in the hope of a blessed immortality for herself and all our race, through the grace of God. The funeral was attended on the following Friday—sermon by A. B. G.

In Hastings, April 16th, MARY ELIZABETH, eldest daughter of Peter and Rhoda Ann Devendorf, aged five years and one day. To the parents we would say,

"Weep not, though thus she hath fled,
In the blossom of beauty and prime;
The flower's transplanted—not dead—
The sunshine of heaven is her clime."

Funeral on the 17th, sermon by C. B. BROWN.

PROSPECTUS,

FOR PUBLISHING

An Examination of Taylor's Diegesis,

BY SAMUEL C. LOVELAND, A. M.

In offering proposals to the public for publishing this Examination of Taylor's Diegesis, it may be proper to state, that the object of this work is to defend Christianity from the attacks that are made against it, from the most accredited sources of infidelity. The Diegesis of Robert Taylor is the modern oracle of the unbeliever. It is his last and best fortification, if his own boastings may be received as a criterion, by which we may judge of its importance. It is therefore on account of the estimation in which this book is held by its friends, that we are disposed to hold it forth to the public, as we believe, in its true light. This is faithfully done in the Examination, we now propose to publish. Christians ought not to be ignorant of the proper grounds of their faith; nor have they reason to believe that they have anything to fear from infidelity, except from the advantages which it takes of their want of information, and by the flattery it offers to the unwary, of making them philosophers. This Examination adheres strictly to its assigned object. It exposes the sophistry of Robert Taylor in a plain and lucid manner, in a way calculated to enlighten the reader on a subject in which, he should, most certainly, be informed. It may be read by believers of one denomination as well as another, with equal pleasure and profit. Its object being to support the authenticity of divine revelation against the attacks of the infidel writer, the author has made a common cause of the Christian faith, without any design of turning his arguments to the advantage of one believer to the detriment of another. From this consideration, as likewise from the interest of the subject, we trust and humbly hope, we shall receive the patronage of the Christian public in general. Our feelings may be sanguine; yet, we can not but think that no one who renders us support will find occasion to regret it.

The Examination will be published as soon as sufficient patronage is extended to warrant the expense.—It will contain no less than 275 pages, 12mo., neatly bound and lettered. It will be afforded to subscribers at 75 cents.

J. B. MORSE, Publisher.

Montpelier, March 28, 1838.

Subscription received at this office, and those who wish to become patrons of the above work will send in their names as soon as convenient. G. and H.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, MAY 11, 1838. NUMBER 19.

For the Magazine and Advocate.

A VOICE TO YOUNG LADIES.

CHAPTER XII.

BY REV. J. M. AUSTIN.

MARRIAGE.

While it may not, perhaps, be necessary to urge young ladies to reflect upon the subject of marriage, yet it is all-important that they should be counselled to reflect *aright* in regard to it.—Marriage is one of the most important events in the life of woman. It effects a total revolution in her circumstances. It introduces her into a new field of existence—to new scenes, duties, trials and responsibilities. Her peace, happiness, and prosperity, throughout the remaining portion of her earthly existence, depend mainly upon the circumstances under which she enters into this union. To young ladies, then, marriage should be a subject of deep, solemn, mature deliberation. It should be divested of all romantic imaginations, and be viewed as an event of a character so momentous, as to give shape to their destiny—a change which is to decide whether theirs is to be happiness or sorrow, peace or wretchedness, through life.

With these self-evident remarks in view, it would seem quite unnecessary to caution young ladies against entering rashly and without sufficient premeditation into the married state. And yet how many rush blindfolded, as it were, into this connexion for life! How many, under the influence of some romantic, evanescent attachment, arising from frivolous circumstances, or the most empty and fleeting attractions, confide their happiness to the keeping of those every way unworthy of a trust so important, and who are utterly incapable of sincere love, or generous sentiment! A long life of contention, of bitterness, may be, of poverty and want, and degradation, too late convinces them of their early folly. I repeat, therefore, that an event of so much importance, and upon which depend so many serious and long continued consequences, should be a matter of the most serious and prayerful reflection to young ladies. And the necessity of precautionary meditation is strengthened in the reflection, that a mis-step in this event, is irreparable. When once the union has been formed, no awakening from a dreaming delusion, no discovery of mistaken views, or unconfirmed anticipations, or unrequited affection, no regret, or sorrow, or despondency, can dissolve its ties and restore the deceived one to her former condition. A life deeply clouded with wretchedness, is the unavoidable forfeiture of her rashness.

My first precaution to young ladies, in regard to matrimony, is not to enter upon it too young. Thousands of females are brought to a premature grave by neglect upon this point. Marriage should never be consummated until the body has obtained full growth and maturity—which in females, is seldom before the age of twenty or twenty-two. A violation of this rule, induces a long train of evils,* as all can perceive who will make the slightest observation in community. Another objection, in addition to destruction of health, is, that females must arrive at years of reflection and discretion, before they can possess that maturity of judgment, so essential to the efficient discharge of the responsible duties, which devolve upon the head of a family. I have endeavored to show in a previous chapter, the evils which flow from this lack of knowledge and judgment, to the lady herself, and those connected with her.

* See Combe's Moral Philosophy, Lecture V.

Beware of early and hasty entanglements. Many young ladies entertain the opinion that it is very romantic to fall in love at first sight. However appropriate and delightful this may be in a *lackadaisical* novel, believe me, it is an unwise and very silly practice in real life, and calls in question very decidedly, the good sense of her who is guilty of it. The affections have little or no power of penetration and research of their own. They view things upon the surface, and when uncontrolled, are captivated by what *appears* pleasing, without any regard to intrinsic worth, or real merit. Hence, as appearances are exceedingly deceitful, if the affections are without guide, they are as liable to be centered upon a worthless object, if it has but a fair exterior, as upon one of value. Consequently, this falling in love at first sight, is extremely dangerous, and should be especially guarded against by young ladies. Our Creator has placed the affections under the control of the intellectual powers—the reason—the judgment—and they should be permitted to decide as to the worth and excellency of every object, before the affections are allowed to settle upon it. In pursuing this course the result seldom fails of being auspicious. Young ladies should be exceedingly cautious to keep their affections under their own control, and never allow them to concentrate upon an individual, until they are perfectly satisfied that he is worthy of the riches of their love.

In connection with this precaution, is another of equal importance. Never engage in a *hasty marriage*. Many instances have transpired within my own observation, and undoubtedly, within the observation of the reader, where parties have married after an acquaintance of but a few days or weeks! It is needless to dwell upon the *extreme danger* of this practice—especially to the lady. What a consummation of imprudence and folly, to connect yourself for life, with one who is virtually a stranger—of whose character, principles and habits you have no safe ground to judge correctly! This is, indeed, making marriage "a lottery." If you imitate this example, the chances are a thousand to one, that you will draw a *blank!*—yea, much worse than a blank, an unworthy and unprincipled companion! Beware, then, of a hasty marriage, as you value your happiness. For, although, in this manner, you may possibly secure an eligible connexion, yet the chances of a contrary result are so numerous, that prudence and safety will not warrant the hazard.

Equal caution is necessary against entering into premature and rash engagements. They often lead to great evils. Before you pledge your "troth," you should know perfectly, the character of your suitor, and his prospects in life. And it is, also, highly necessary, before you make any engagement, to consult your parents or guardian, and even some intimate friend, in relation to its propriety. Conceal from them nothing on this point. If even after you are engaged, you discover in him who pays his addresses to you, any new trait of character, hitherto unseen, which you have good reason to believe would be a bar to your happiness were you united with him, break off the engagement immediately, and at all hazards. Your future peace and prosperity demand it—and justice, honor and religion will sanction your decision!

"Abhor the very idea of clandestine connexions as a violation of every duty you owe to God and man. There is nothing heroic in a secret correspondence. The silliest girls and weakest men can maintain it, and have been most frequently engaged in it. Spurn the individual who would come between you and your natural guardians. Hearken to the opinions of your parents, with all that deference which is due to them. Rare are the cases in which you should act in opposition to their wishes."

Never marry a *fop*. By a fop, I mean a man whose whole attention and mind are entirely engrossed by dress and exterior embellishments—he who views the hue or set of a garment as of greater importance than industry and economy, than honesty of intentions, purity of heart, and the cultivation of the mind! Such an individual may possess comely features, may make a fine appearance, and display gentility in manners, yet he is swayed by no truly valuable characteristic—by none of that worthiness which is so essential to matrimonial happiness. He can not appreciate the real excellences of the female heart, and is incapable of cherishing pure and genuine affection. To unite your destiny with such a man, would be placing your happiness upon a sandy foundation.

Do not marry an *indolent* man. To become the wife of an individual of this character, would be to subject yourself, in all human probability, to poverty and all its accompanying evils. If he possesses no property at the commencement of matrimonial life, you may be assured there is little probability of his thriving afterwards. The young man who, under ordinary circumstances, has not sufficient industry and energy to acquire some property before marriage, will not be likely to do so with the cares and expences of a family upon him. Even if he has some possessions, there is no certainty that he will long retain them. He who is too indolent to acquire property, will be too negligent to retain, for any great length of time, that which he may already possess.

Be equally cautious not to marry a *spendthrift*. The same, or worse consequences will follow this indiscretion, as in the instance last referred to. The spendthrift may be industrious—people of this character often are—but of what avail is his industry, if he squanders the fruit of his exertions in some frivolous and useless manner, as fast as it accumulates? He may be wealthy; but the riches of such a man are as the early dew before the rays of the sun—they will speedily vanish away, and leave poverty and wretchedness behind—the more keenly felt, because of former prosperity. And, besides, the spendthrift, in his extravagance, is liable to, and usually does, acquire vicious habits, which accelerate the ruin and seal the misery of himself and his family. You can ascertain without difficulty, the character of a young man, in this respect. If he expends all his income in vain amusements, while he is single, you may be quite certain he will continue a course as bad, or even worse, after entering the marriage state. "I have in my eye at this moment, an accomplished female, (and it were easy to adduce a thousand similar cases,) who married a man of vast wealth, but of prodigal habits; and years have passed away since that immense fortune has gone to the winds; and the last remains of it were squandered amidst the tears, and in spite of the tender and earnest expostulations of a suffering family. And now, if I should look for that once rejoicing and apparently fortunate bride, I should go to an obscure cabin of wretchedness, and should find her laboring with her own hands, to provide bread for her more than orphan children, and she would tell me a tale of wo, which, however familiar to me, would

make me sit down and weep. This same man, who has plunged her and her little ones into so much wretchedness, possesses many naturally amiable qualities, and is gifted with enviable powers of mind, but, unhappily, in early life, he became a *spendthrift*; and on this rock the fortunes of himself and of his family were wrecked. If you should ever give yourself to a man of similar character, you need not be disappointed if you should experience a similar destiny."*

Never marry an *intemperate* man. This is a precaution that young ladies can not be too careful to observe. How many, by neglecting this admonition, have been plunged into the deepest misery! Of all the evils that afflict the marriage state, intemperance stands in the front rank. It transforms the kind and loving husband into a savage brute—the tender and affectionate father into an unfeeling tyrant. Oh! how much evil, how much dark, cruel wretchedness, has been carried into the happiest family circles, by intemperance! It has cast the mildew of despair upon the fairest, brightest hopes of life! It has caused shivering poverty to creep in, with its rags, its hunger, and want, where formerly all was plenty, comfort, and peace. What must be the wretchedness of that family where the cheek of the wife pales with dread, and the children flee from the house, or cling tremblingly to the mother for protection, when the inebriated husband and father reels toward his miserable home! In the phrenzy of intoxication, he beats his defenceless and heart-broken wife, tramples upon his innocent offspring, and demolishes whatever is valuable within his reach, unmindful alike of tears, and entreaties, and supplications. If there is any thing that can approach the character of the fabled demon, it is man in the wild paroxysms of drunkenness!

Young woman, I beg you, listen to me! As you value your peace and happiness—as you value respectability and good standing in community—form a firm, uneffaceable determination, in the deep recesses of your soul, *never*, NEVER to become the companion of a man given to *intemperance!* Yea, I beseech you to go still farther, and firmly resolve not to marry a man who is accustomed, habitually, to drink intoxicating liquors as a beverage, of whatever character, or however temperately or discreetly! The great danger is, you have no assurance, and can have none, that he who drinks moderately now, will not hereafter become involved in the deepest abyss of intemperance. He is travelling the very way, and the only way, that leads to it—the way which all intemperate men pursued in their downward career. In what possible manner (except by total abstinence) can you become satisfied that he will not, ere long, be one among their wretched number! You should not accept, nor give any countenance to the addresses of a "*drinking*" young man. Even after you have become "engaged," if you ascertain that your intended companion is given to habits of *intemperance*, you would be justified by every equitable law, human and divine, in immediately dissolving the engagement. But I can not enlarge upon this important topic. Young ladies of good sense, must perceive that their safety and happiness demand that they should avoid all connexion with men of intemperate habits. Better, infinitely better, remain in "single blessedness" all your days, than to place yourself in a condition to be made wretched by a drunken husband!

I think it not improper or unnecessary, that young ladies should take into consideration the *health* of those who would become united to them. I know of no good reason why a young woman should be connected with a man who, from constitutional causes, is, or probably soon will be, incapacitated to superintend a family. You should endeavor to exercise proper precaution upon this point. It is true, all are liable to disease, and its unhappy consequences; and all I would caution you respecting this subject, is to act prudently in regard to placing your affections upon an individual who is laboring under a constitutional and incurable disease, which would probably be transmitted to his offspring.*

In selecting a husband, you should not be too fastidious in regard to his personal beauty, his occupation, or the amount of his property. These are unimportant circumstances, provided all other qualifications abound. He may be plain in person, yet beautiful in moral and mental accomplishments. He may be poor in property, yet rich in affection, kindness, and all those social qualifications that minister so highly to domestic happiness—and as to the want of property, it is an evil that can, in general, soon be removed by industry and economy. His occupation may be of a common order, but if it is proper and useful, it will not lessen your respect in the eyes of the enlightened and discreet.

While there are many qualifications that would be pleasing in a husband, there are some indispensably requisite. He should be engaged in some laudable occupation or profession—he should be industrious, economical, honest—of good habits, of a kind and benevolent disposition, strictly moral and temperate, and should possess an unwavering belief in the doctrines and precepts of the Gospel of Jesus Christ. He who is destitute of any of these qualifications, you should avoid. But with a young man who possesses these characteristics, you may rationally anticipate a happy union, and a life of as much enjoyment as is usually allotted to mortals in this mutable world.

This "Voice" to the young, now ceases. If its tones have, in any degree, enlightened the minds of my readers, infused a virtuous influence into their hearts, or opened their eyes to dangers that surround them, the object for which it has been sounded, is accomplished.

*Daughter's Own Book.

*See Combe's Constitution of Man.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, MAY 13, 1838.

MATTHEW XXII: 15-22.

In some of the parables recorded in what immediately precedes this paragraph, the Pharisees felt, we doubt not, that their conduct was the object of blame. They felt self-condemned. This lashed into fury that hostility of feeling which animated the bosom of this sect against the meek and lowly Jesus. Throughout his whole life was Jesus subjected to espionage, to cavilling, to insult, to plots, by this arrogant and hypocritical sect. Their hostility knew no limits. Whenever he was in Jerusalem or in the neighborhood of any of them in Judea, he was surrounded with them, chiefly or solely for the purpose of watching him. They were, perhaps, his most attentive auditors, anxious to seize upon some of his words with which to make out an accusation against him.—With this hope they followed him into the remotest parts of Judea, and even into Galilee. Such was the bitter persecution to which Jesus was subjected by hostility of the leading Pharisees.—And upon the present occasion as they were more than usually incensed against him, so they were the more determined upon revenge. The plot they devised, the pit they dug, they doubtless, meant and thought to be so well disguised that he must betray himself into their power.

Let us dwell, for a moment, upon the circumstances of the snare which the Pharisees in their ire had devised against Jesus. The Jews, it is generally known, were at this time, and had been for many years under the dominion of the Romans. Like other nations conquered by these victors of the world, the Jews were compelled to pay an annual tribute in money to their masters. To the payment of this tribute the Pharisees were highly adverse, as to every other mark of being a subjugated nation. They considered themselves the peculiar people of God, that he alone was their rightful sovereign, and that, therefore, they owed no allegiance to any other potentate, and that it was wrong to pay tribute to any other power. It is not certain, but it is probable that the Herodians were a party who held opposite views on this subject. Herod was friendly to the Roman government, and it is likely that those who took their name from him were advocates for the propriety of paying the tribute. It is thought that this party were for entire subjection to the Romans, and to Herod the deputy of the Roman government, and that they made it their business to reconcile the people to that government.

Against this sect or party, the Pharisees indulged a hatred almost as virulent as that which they entertained against Jesus. Yet for the sake of ensnaring Jesus, for the sake of obtaining signal revenge, these proud Pharisees demean themselves to an association with this despised party. To what mean shifts will not the passion for revenge, for power, or for gold reduce its votaries!

The better known among the Pharisees did not go personally to Jesus, thinking probably that some of their disciples whom Jesus had never seen might be more likely to impose themselves upon him as righteous men, who came to him with a conscientious scruple, which, according to Mark, they attempted to do. We have thought too that the leading Pharisees did not wish to be seen in company with the despised Herodians.

Behold this coalition of opposing parties on their way to Jesus, prepared under the tuition of the more cunning and crafty of the Pharisees, with a snare from which they thought, he could in no wise extricate himself! If he allowed that it was lawful and right to pay tribute to Cæsar, they were ready to employ this answer as an instrument in rendering him odious to the people as one who was opposed to the popular notions and wished for independence and liberty,—as one who wished to pay court to the emperor and advance his own ambitious projects by that means; and, on the other hand if he should give it as his opinion that the paying of tribute was wrong, they were ready to accuse him before the Roman governor of sedition and disaffection to the government. On one of the horns of this dilemma, they thought, they would certainly have Jesus caught. They thought this was a snare from which he could by no means extricate himself.

Like almost all other men engaged in treacherous designs, they approach their intended victim with fulsome flattery upon their lips. They compliment him for his love of truth, his fearlessness and fortitude, his impartiality and disregard of power and greatness, evidently with the intention of emboldening him to a free, unqualified expression of his opinion.

> "O what authority and show of truth
> Can cunning sin cover itself withal!"

Mr. Ware, in his "Life of the Saviour," has beautifully remarked in reference to the opposition and hostility of the Pharisees to Jesus, that "we are reconciled to the petty persecution and unprincipled calumny with which they harassed him, only by observing, that they thus furnished opportunities for some of his most delightful instructions, and served to display in constantly new forms, the wisdom and loveliness of his character." On the present occasion we have an instance of presence of mind and ready perception of consequences which are proofs of superior wisdom, and which we do not think we could have expected from any other man. His enemies themselves were astonished at his sagacity in discovering and avoiding the snare they had laid so craftily. Although foiled in their attempt to entangle him whom they hated, although ashamed of being detected in such a nefarious and malicious plot, yet they could not help admiring that wisdom which thousands have admired since.

"My dear children" says Mr. S—— to his family, in a note upon this paragraph, "think of this passage whenever you are addressed by flatterers. *Generally*, you may depend upon it, the flatterer has some hidden, selfish, unworthy object in view. He means to use you for his own purposes. He means to make of you a stepping-stone to ulterior objects. And even where no evil

is designed, the consequences of flattery are frequently ruinous. True, indeed, is the Italian proverb which I find quoted by Dr. A. Clarke—"He who caresses thee more than he was wont to do, has either deceived thee, or is about to do it."

Think often, too, of the answer which Jesus gave to the malecontented Jews. In substance he said to them;—"Whatever claims any one may have upon your time or your possessions, remember that God has a claim upon you paramount to all. Fail not in the discharge of any of your obligations, but above all, fail not in the proper discharge of your obligations to Him who has the highest claims upon you." This is what your father would say to you: Be sure that you carefully consider what you owe to your Father in heaven, or in other words, to your own best interests, and after attending to these fully and conscientiously, then let the claims of your government, and the claims of your neighborhood be attended to. "Seek first to have God reign in your souls." There will be time enough for all things else.

"Having devoted yourselves to God, let it not hold true of you, that the children of this world are wiser in their pursuits than the children of light. Be in earnest, be considerate, be sagacious, be persevering, and you will be successful in every good work." P. P.

For the Magazine and Advocate.

RELIGION NECESSARY FOR MAN'S TRUE ENJOYMENT.

BY REV. WM. M. DELONG.

Man is evidently a compound being, possessing both an animal nature and intellectual faculties. His animal wants are more easily satisfied than his intellectual. Food, clothing, drink, and repose, are all these require—a sufficiency will satisfy them, and check our desires for more. But with our mental desires, it is not so. They aspire after something higher, more exalted, substantial, and lasting. They are anxiously toiling and desiring, when hunger and thirst are allayed, and when the body is clothed, and refreshed by repose.

For what, then, are our intellectual faculties aspiring, and what will satisfy their wants?

Go to the honest and industrious man and ask this question, and he will tell you, "religion." Go to the deluded votary of iniquity, whose bosom's peace is destroyed, and whose enjoyment is blasted by vicious pursuits, and ask him what will cause his peace to return and render him a happy man, and he will answer, "religion." Go to yonder dwelling, an inmate of which has been seized by the palsying hand of sickness, and ask him what will satisfy his mental wants—what will render him calm and composed—what will enable him to endure the pain, and even the dissolution of his animal or physical nature—and he will answer, "the benign and happy influence of religion."

Religion is necessary for our enjoyment in health. When prosperity with its numerous blessings, surrounds us—when friendship's endearing ties are enjoyed by us, and when pleasure renders joyful our existence—she is necessary, in order to caution us not to abuse the blessings by which we are encompassed, and to restrain us from indulging ourselves in vicious pursuits. She points out the way in which we should walk, and inspires us with joy when following her directions. When adversity, with its gloomy train, sickens the heart, destroys our prospects, and blasts our fairest hopes, she comes to us like an angel of light, to dispel the gloom, comfort the heart, cheer the drooping spirits, and to shed her heavenly influence over our benighted path.

The wants and fatigue of the weary laborer are forgotten, when he enjoys the smiles of religion. The domestic fireside is a source of comfort and contentment, of joy and gladness, when her balmy influence is shed around it. The mourning and disconsolate are comforted and consoled, the poor become rich, and the mental slave is set at liberty, when they enjoy this heavenly boon. But, divested of her enjoyment, the afflicted may mourn on, and find no balm to cure the deep wounds of sorrow—no physician that can heal the moral maladies—nothing that can satisfy the mental desires—no ray of hope to inspire them with confidence that this mortal shall be clothed upon with immortality, and a time arrive when the company of the loved and the lost will be enjoyed by them—but darkness, thick as night's sable curtain, hovers over the mind, and deprives it of that consolation which religion inspires.

God, in unerring wisdom, has so made man, that if he neglects to cultivate his religious feelings, the source of substantial enjoyment is closed against him. The man who neglects his duty to his Maker, or remains heedless of the responsibility that is resting upon him, is doing little or nothing to store his mind with useful knowledge, and drinks not of that fountain from which flows all pure and unsullied enjoyment.

Religion consists in a high exercise of all the ennobling faculties of the soul—of love and gratitude to our God—and good-will and charity towards our fellow-men. Without an exercise of these, how miserable and degraded should we be!—how deaf to the cries of the suffering, and how dead to happiness and peace! I know of nothing better adapted to the wants of man, and more happifying in its effects, than religion. The skeptic may deride, the infidel may scoff and call it a dream, a conjecture of the vain imagination, but I am satisfied of its truth—I am willing to embrace it, and bind it to my heart—and I would that every mind was illuminated, and every bosom made joyful with its life-giving power!

Happy indeed would the world be, if mankind were to cultivate their religious feelings, and improve their moral and social natures, more than they now do—if they would take as much pains in improving their mental and religious faculties, as is taken in vain and useless pursuits! The wants of our earthly nature, can be satisfied with earthly things—but the desires of the mind—its longings for substantial bliss—can not rest contented when not under the influence of "pure religion." Troubles and disappointments may and will come upon us—the chilling winds of adversity will sweep around us sooner or later—and oh! if we have neglected to acquaint ourselves with our duty and our God, the bitterness of regret and sorrow will rest upon us. There will be nothing that will sustain us amid trouble—no beacon-light to cheer our drooping spirits when darkness is on our path! But, with the person who has embraced the religion of Jesus, it is not so. Its heavenly influence comforts him, equally amid storms as in the sunshine—in adversity as prosperity. It teaches him to be meek and humble when plenty greets him, and calm and composed in the time of poverty. It lights up the countenance of the sad with a ray of hope, and points to a better and a purer world, where sorrow and disappointment will cease—sin's blighting curse no more be felt, and where a purified world will be clothed in robes of salvation!

Oh! then, how completely adapted to the wants of man is religion! Happy is the man who takes her for his guide—whose mouth is not defiled with cursing, and whose heart is benevolent and kind! She comes to man like an angel commissioned from Heaven, to bring the balm of peace and consolation! She offers to all lasting enjoyment, in her ways. She comes to relieve the oppressed, and to set the captive free! She inspires us with an inward joy, a calmness and tranquillity of soul—and imparts to the troubled mind a draught from the eternal fountain of enjoyment!

Oh! "embrace her, and she will promote thee to honor," and satisfy the longing desires of thy mind!

For the Magazine and Advocate.

PARENTS AND CHILDREN BEWARE.

On Sunday morning last, a daughter of Mr. Huyck, aged about four years, fell into a cistern, and came very near losing her life. One of her older sisters accidentally left the mouth of the cistern uncovered, which was about two feet from the ceiling. A chair was placed between the mouth of the cistern and the ceiling, on which the little girl stood, with her face turned towards the wall. While the elder sister was absent, the younger not being aware that the mouth of the cistern was open, stepped directly backwards into the cistern, in which there was about twenty inches of water. How long she remained in this, is uncertain. She was not discovered until the return of her older sister. After having been taken out, life appeared to be extinct for about twenty minutes. The aid of skilful persons was soon obtained, and after applying warm fluids and flannel cloths, life began to return, much to the gratification of all present. The child is now on the gain, and will, in all probability, entirely recover from this accident. May this serve as a warning to both parents and children; and let them beware of cisterns. F.

Clockville, Madison county, April 24.

A similar accident occurred in this city, about the same time. The cistern was left open but a few minutes, when, the child being missed, was immediately sought and found in the cistern, almost drowned. It was resuscitated, and is now doing well. No blame is attachable to any one—and the only benefit resulting from it, is to induce greater watchfulness on the part of the elder members of a family. A. B. G.

For the Magazine and Advocate.

LETTER.

Br. Wilcox.

DEAR SIR—In answer to your inquiry, found in the Magazine and Advocate, just received, I would state, that the Rev. Mr. Swackhammer resided and preached in this county for some length of time. He is known in many parts of it as a revivalist, and is particularly noted on account of his being tried, a few years since, near Esquire Snell's, in Manheim, on a charge of having been over anxious for the salvation of a young lady, by "tickling the inside of her hand."

I have been well acquainted with Mr. S. for about eight years, and I am satisfied he did not think of speaking the truth when he stated, in your region, "that for two years he was a preacher of the doctrine, [Universalism,] and only ceased in his mad career, from the solemn reflection that he was leading numbers down to hell." Indeed, I *know* it to be a base falsehood, and every intelligent and impartial believer, by conversing with him, will soon discover that he is ignorant of the first principles of the "restitution," and knows not the value of the blessings he rejects.

Sincerely and truly yours,
W. H. WAGGONER.

Eatonville, April 20*th*, 1838.

For the Magazine and Advocate.

A CARD.

On account of the pressure of the times, and the peculiar state of our Society and affairs, independent of any circumstances connected with Br. ALFRED PECK, our beloved pastor, we shall probably discontinue our meetings for the present season. We therefore deem it our duty to commend our Br. Peck to the confidence, affection, and liberality of the Universalist public.

R. C. KENYON,
ANSON FAY,
JONATHAN CASE,
JOHN WORLOCK,
ROBERT E. ALLEN,
} Trustees of the First Universalist Society, in Fulton, Oswego county, N. Y.

Fulton, April 18*th*, 1838.

Br. GROSH—The above is designed by our brethren of this place, to guard the public mind against any unfavorable suspicions which may affect either myself or the Society. We part in mutual friendship, and with reciprocal good wishes. May Heaven smile upon the Society, and bless them individually and collectively, that they may, in due season, resume their efforts with united zeal and devotion, and sustain that cause among them which is the cause of social peace and spiritual joy. ALFRED PECK.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 23.—Mr. Skinner to Mr. Campbell.

Richmond, Va., April 21, 1838.

Dear Sir—Yours of the 6th inst. has just reached me. If pedantry, contumely, bombast and ridicule constitute argument, then is your letter very argumentative; if not, it is decidedly the weakest production I have yet seen from your pen. You are quite mistaken if you suppose that by such a course you will be able to drive me from the equilibrium of my temper and the sober argumentative course I have marked out for myself in this discussion. I began it, and I pray God to enable me to finish it, under a deep sense of its solemn and thrilling importance. Embracing as it does, the eternal destinies of a world, I am at a loss to conceive how a man, like you, professing to believe in the awful doctrine of infinite and endless wo, can adopt the style and exhibit the spirit of your last letter.

2. You say you are "a pupil in the school of Bacon, Newton, Locke," etc. What a pity you had not imbibed a little of the true dignity, charity, mildness and meekness of those illustrious men! You have a right, however, to chose your own course. And perhaps, as arguments failed you, you could think of no better substitute than that you have adopted. From this consideration I freely forgive, and pray God to forgive, all the hard and bitter things you have said against me. But you must excuse me for not following your example in this, and even for not replying at all to much of your fanfaronade. A few paragraphs will dispose of all that is entitled to serious notice in your last.

3. In the first place, I never derived *aidios* from *hades;* nor did I ever give it as *my opinion* it was so derived; nor did I ever state that any *lexicographer* so derived it. I merely stated that "some respectable critics supposed it to be so derived." (It is not necessary that a man should be a lexicographer in order to be a respectable critic.)—You gave me the lie direct, and said I could not name *one*. I gave the names of *two*, who while they say most Lexicon writers derive *ades* (hades) from *a*, negative, and *idein*, *to see*, and therefore it signifies *invisible*, *unseen*, etc., also say *aidios* "may have the same etymology as *ades:*" and of course they suppose it may be derived from the same: for etymology signifies, derivation of words. To discredit them, you call one an obscure Universalist, and the other an Atheist. It matters not what the present sentiments of one of those individuals may be. If, when their works were given to the public, they maintained a respectable standing in the literary world, and their works were received with commendations from high sources in the republic of letters, they certainly deserved the appellation I gave them, of respectable critics. The public must therefore judge whose *veracity* suffers from your wanton assault.

4. In the next place, I showed that *aidios* was derived from, or made up of, *aei*, *ever*, and *dios*, *divine*. This you deny and attempt to turn into ridicule, by assuming that *dios* is merely the adjective termination of *aei*, and has no significancy whatever in the word, more than *orum* has in the genitive plural of *puer!* What a clear-sighted critic my learned opponent is! Will he be so good as to inform me of what use the letters *d i* are in *aidios?*—whether there is any meaning in the letters *on* in *aionios*—if so, whether *d i* are not equally significant in *aidios*—and whether *aios* would not be as complete, and have as perfect an adjective termination as *aidios*, if *aei*, were the only significant part of the word? Recollect, also, that while *aei* is abbreviated and the *e* left out in the composition, *dios*, *divine*, is left entire and unabridged. It was not necessary therefore, that lexicographers should particularly name it *as a root*, because the whole word stands unaltered and speaks for itself.

5. You were quite unfortunate too, in the Latin word *sempiternus* which you introduce for illustration. That is evidently a compound word, from *semper*, always, and *aeternus*, everlasting, and when united in one word there is more intensity and strength of meaning than either word expresses alone. But lexicographers did not deem it necessary to say *aeternus* was a *root* or *component part* of *sempiternus* for the obvious reason that a mere tyro in language would know it, there being no alteration in it except the change of the diphthong *æ* into *i*, while *semper* the first part of the word, suffers the elision of its two last letters. So likewise it appears to me as clearly, that *aidios* is compounded of *aei*, always, and *dios*, divine, as that the English words *head-dress*, and *sack-cloth* are compounds of the monosyllables with which they are made up: and here I am perfectly willing both the learned and unlearned world should examine and decide.

6. You say the last four words I introduced are *ex post facto*, viz. *athanatos*, (which Hedericus defines *immortalis sempiternus*, *aeternus*, *perpetuus*,) *akeratos akerasios*, and *akerios*, (pure, imperishable, undecaying.) They are not *ex post facto;* for I have not yet written five letters on the third proposition, as I have a right to do. I had indeed supposed enough had been written previous to my last, to establish the affirmative incontrovertibly; and I think you have not invalidated my arguments in the least, and can not; but as you returned to the charge with shouts and redoubled fury after you supposed the enemy had quit the field, I deemed it proper to give you a little more business to do. Will you be so good as to attend to it?

7. Your 6th paragraph evades rather than meets my argument on God's casting off, and not casting off, *forever*. For my argument is that God will not cast off *any* of his creatures *for ever*, (*eis ton aiona,*) meaning thereby to all eternity: and the Bible sustains me. Isa. lvii: 16. "For I will not contend forever, neither will I be always wroth: for the spirit should fail before me and the souls I have made." Thus all "*spirits*" that come from God and all "*souls that he has made*" are included in the *reason* God assigns for not casting off eternally. Again, Lam. iii: 31–33.—"The Lord will not cast off *forever*—for he doth not afflict willingly nor grieve the children of men." Here too, the promise is equally applicable to all "the children of men." Hence if any individuals or communities are to be cast off *forever*, it must be for a period short of eternity, or else the Bible contradicts itself. Which will you relinquish, your Bible, or your opposition to Universalism?

8. On your 7th paragraph I will only remark, that, although Robinson derives *aperantos* from *a* negative, and *peras*, *limit*, yet Jones, whom I consider far better authority, says it is from "*a* and *perains*, to carry to an end, finish, terminate," etc., and hence the word *aperantos* is quite as applicable, and even more so, to *duration* than to *space*. Jones gives *endless* as its first definition. But, Sir, even *limitless* would apply as well to duration as to space. You ask me to pardon you for not answering my 15th paragraph, on 2 Cor. iv: 17, and the three texts from the Septuagint where a weight of glory, and a continuance of duration, *far exceeding and beyond aionios*, are spoken of.—I do, Sir, freely pardon you on the ground that you could not answer that paragraph. No man ought to be required to perform impossibilities.—You ought, however, to have confessed the truth and owned it unanswerable.

9. Where, my dear Sir, have I advanced the ideas you charge upon me in your 14th paragraph, that either the human or brute creation cling to life as *a choice of evils*—or that God is "unjust in little"—that I would compromise with the Deity by striking a balance between the good and evil, etc., etc.? You well knew I had never advanced any thing resembling such ideas; that I had, on the contrary, advanced the idea that life was a *positive good*, both to man and brute—that God is just and good in *all* things—and that the very evils of life would all be overruled for, and result in final good. And yet you demand to know how God's character can be justified on my system. In view of your own system, this demand is as consistent as it would be for Nero, Caligula or Robespierre to ask John Howard to justify himself for incidentally stepping on and crushing a few *ants* on the threshold of one of the numerous prisons he visited for the purpose of carrying the balm of health, the light of liberty, and joys of salvation to the dying sons of wretchedness and wo, notwithstanding the ants were getting old, had had their day, a happy day, and must soon have died of old age if they had not been crushed!!

10. You seem to writhe and agonise under the bare prospect of my *a priori* reasoning. But, Sir, if it is so very weak and wicked as you pretend, you will have the less trouble in exposing and refuting it. You seem alarmed and say I "start from hypothesis,"—"begin with what ought to be instead of with what is"—and "send the Bible a-begging to the school of Plato or Aristotle," etc., etc. Is it possible, dear Sir, that you are so ignorant of the laws of argument and rules of logic as not to know what *a priori* reasoning is? The best Logicians say, "In reasoning *a priori*, we begin" [not with "hypothesis," nor with "what ought to be," but] with the cause, and infer from it the reality, or the species of the effect."—"Argument *a priori* proves or disproves the fact from the law, or the effect from the cause." Now, Sir, God is the cause from which I argue to the effect. I go to no doubtful "hypothesis," but to the law as it is—to cause as it *confessedly exists. I take the* Bible *as the basis and foundation of all I advance.* I take God and his attributes exactly as laid down *in the Bible;* and obey that Divine authority which says, "*Come now, and let us reason together*," and "*why even of ourselves judge ye not what is right?*" I trust to show both you and our readers that Bible authority will not be wanting for all I advance.

11. The rest of your letter now before me, is either made up of the grossest misrepresentations, or else partakes of the characteristics mentioned in my first two paragraphs of this communication; and for reasons there stated, can not receive any further notice. To satisfy the reader upon this subject, I beg that he will, after perusing yours, again refer back to my last previous letter, especially paragraphs 18-22, and such other parts as you refer to. I shall now proceed to prove the doctrine of universal salvation from the attributes of God.

12. God is omniscient.—"His understanding is infinite;" "declaring the end from the beginning, and from ancient times the things that are not yet done." "Known unto God are all his works from the beginning of the world." Psa. cxlvii: 5. Isa. xlvi: 10. Acts xv: 18.

> "Did he overlook the least of his concerns,
> (Since from the least the greatest oft originate,)
> Then, unforeseen contingence might alarm him,
> And disturb the smooth and equal course of his affairs."

All events, past, present and to come, must be ever present to the mind of God. With him there can be nothing new, nothing old. His knowledge being absolutely perfect and intuitive, his plan of creating, governing and disposing of the universe must have been from the beginning, perfect and infallible. All causes, primary and secondary, together with all possible results, must have been clearly seen and fully understood. With him there could not possibly be any contingency or uncertainty as to the final result.

13. Every shade and every grade of moral character through which each and all of his creatures would ever pass, were as perfectly known to him before he created them, as they are now or ever can be. Are any of his creatures sinful and disobedient? He knew it before he gave them being. And if their wickedness be, or ever shall be, cause of his wrath and hatred towards them, it must have been equally so, in his own mind, before he created them. But knowing what they would be, he loved them, (Eph. ii: 4, 5. 2 Tim. i: 9,) and he can never cease to love them. His

wisdom is abundantly competent to devise, and has devised, a plan for the salvation of all.—When he had finished the creation, surveyed the whole, seen all its bearings and results, with the glorious end in view, he pronounced all that he had made *very good*. Had the all-seeing and intuitive wisdom of God looked through the vast chain of events flowing from the creation, and seen that endless and immortal evil would have flowed therefrom, and that he could not devise any scheme to prevent it, could he have been infinitely wise in contrivance? Or could he have pronounced all *very good?* Certainly not.

14. God is infinitely good.—David says, "God is good unto all and his tender mercies are over all his works." Psa. cxlv: 9. Solomon says, "Thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldst thou have made any thing to have hated it." Christ says, "there is none good but one: that is God." Mark x: 18. John says, "God is love." John iv: 8, 16. Thus the very essence, the whole nature of God, is benevolence, goodness, or love. Dr. A. Clarke has well remarked, "God is never said in the Scriptures to be Justice, or Patience, or Holiness: but he is frequently, in one form or another, said to be *Love*." When, therefore, we say God is infinitely wise, powerful, just, merciful, etc., we do but say *Love* is infinitely wise, powerful, just, merciful, etc., these being but the modifications and attributes of infinite *Love*. When we say all are created, controlled, governed, and disposed of by God, we do but say *Love* creates, controls, governs and disposes of all. The goodness or love of God being coeval and coextensive with his wisdom, and even with his existence, must extend to every being he has ever created, and attend that being through every period of his existence. If there be, in the universe of intelligences, a solitary being to whom God is not good, then his benevolence, being limited to less than the whole, is not *infinite*. But as all allow that his goodness *is* infinite, no other legitimate conclusion can follow but that his love extends to every being he has ever created.

15. This being indisputable, his infinite benevolence must prompt him to seek, not only the collective good of the whole, but the individual good of each; and that not for time merely, but for eternity. The greatest amount of good for the whole must consist in the consummation of the perfect and eternal beatitude of each individual intelligence. To illustrate; suppose a thousand persons to be susceptible of enjoyment, each of one thousand degrees of happiness and no more. A million degrees of happiness is then the maximum of good of which they are susceptible. Suppose then the author of their being makes *one* of the number perfectly and endlessly miserable, and the other nine hundred and ninety-nine perfectly happy. In this case he would not produce the greatest possible amount of good to the whole; for there would be a loss of one thousand degrees of happiness to the whole, and the introduction of an infinite and endless evil into the bargain; so that he could not have been infinitely good to them all.

16. Had the Deity foreseen that any individual of the human family would be an endless sufferer by his existence, or would fail of enjoying more good than he suffered of evil—more happiness than he endured of misery—his benevolence never would have created, nay, it must have withholden existence from such being. No principle but that of infinite *hatred* could have produced a single being, knowing that being would be endlessly miserable. If God were infinitely benevolent in the creation of each individual of the human family, he can never do otherwise than seek to promote the ultimate good, the final happiness of each. He can no more cease to love or be good to each being than he can cease to be God: for *God is love*. The moment he ceases to be *love* to any being, that moment he ceases to be *God* to that being: for God *is* love, and he can not exist aside from his *nature*. Will you say that God was good to all in their creation, designed the happiness of all, and continued to love all, till they rebelled against him, and then he ceased to love, or to be good to them, and forever after hates them? If so, one of two things must be true, either he did not know beforehand what they would be or how they would act, or he experiences an entire and infinite change both in his affections and designs. The admission of his infinite wisdom forbids the former, and of his immutability the latter idea.—Therefore, he can not but love all mankind to all eternity. And, Sir, can infinite love torment the objects of its affections to all eternity? What could infinite malevolence do worse?

17. God is omnipotent.—"The Lord God omnipotent reigneth." Rev. xix: 5. The title "God Almighty," so frequently applied to him in Scripture, fully expresses his omnipotence.—All enlightened theists admit it in the premises, though too many deny it in their conclusions relative to the destiny of man. They will admit God is physically omnipotent; but they say "man is a *moral* being—as such he has rebelled, become a hardened, stubborn, impenitent sinner—God can not violate man's moral freedom, and therefore can not bring man into conformity to his will and the terms of salvation." Thus they virtually deny his *moral omnipotence*. But I ask, whatever view may be taken of the extent of man's moral powers and freedom of volition—from whence is this moral power—this freedom of volition, derived? Is it not from God? Is there, or can there be any moral power but that which comes from him? And has he imparted a moral power to his creatures which he can not control? Has he given to man a will beyond the power of his own moral omnipotence? Has there a power *emanated and passed from himself which is above himself?*

18. It is an axiom that no stream can rise higher than its fountain—that no effect can exceed its cause; and it is utterly impossible for God to impart to others what he does not himself possess, or even a power which is beyond his control. He is not merely the physical governor of the world, but likewise the moral. He reigns not only *in heaven*, but over the *armies* of heaven; not only on *earth*, but among the *inhabitants* of the earth, doing all his pleasure, and none can stay his hand; and he "worketh all things after the counsel of his own will." Dan. iv: 35. Eph. x: 11. Hence, as his wisdom is adequate to contrive the plan, and his unbounded goodness prompts him to desire and seek the ultimate, universal, and eternal happiness of man, his moral omnipotence will ultimately secure the object desired. In his own time and way he will "turn the hearts of the children of men as the rivers of water are turned." *In the day of his power his people shall surely be made willing*—(as the persecuting Saul of Tarsus was when God's truth, and power, and grace were exhibited before him—he espoused and promulgated with all his zeal and power what he had once sought to destroy—) their wills shall all become subject to his will; and "God shall be all in all."

19. Now one of the three following propositions I think must be true—either first. God *could* save all mankind, but *would not*; or second. He *would* save all, but *could not*; or third. He *can* save all mankind and *will* save all. If you adopt the first, you grant him omnipotence, but deny his benevolence. If you adopt the second, you grant his benevolence, but deny either his wisdom or power, or both. But if you adopt the third, (Universalism,) it, and *it alone*, allows all these attributes to belong to God in infinite fulness and perfection. Which will you choose?

20. God is omnipresent.—(See Psa. cxxxix: 1–12.) Throughout all space, all worlds, all beings, all time, God exists, and his wisdom sees, and his power and goodness operate. God being *love*, and *omnipresent*, we "can not go where universal love not smiles around." No being can get beyond or out of the reach of almighty love—nothing can separate us from it: neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall ever be able to separate us from the love of God. Rom. viii: 35, 38, 39. All mankind, not excepting sinners, are forever surrounded, encircled, upheld, below, above, around, in life, in death, in this or any other world, by omnipresent, all-pervading love. Though sinners find it a "fearful thing to fall into the hands of the living God," yet they shall ultimtely find them to be the hands of love, and not of hatred; as sinful David did, when he said (1 Chron. xxi: 13,) "Let me fall now into the hand of the Lord; for very great are his mercies; but let me not fall into the hand of man." And again, Psa. cxix: 67. "Before I was afflicted I went astray; but now have I kept thy word."

Yours, with all due respect, D. Skinner.

Br. Grosh—Will you correct a typographical error in the word *akerios* in my last letter to Campbell, as you left out the *r* in printing it?

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, MAY 4, 1838.

REMOVAL.

The Book Store and Office of the Magazine and Advocate is in No. 41 Genesee-street, (east side,) between the former stand and the Rail Road.

DUELLING.

Duelling is incompatible with the present social and moral state of society, and should, therefore, be reprobated and punished for the same reasons and in a similar manner, as other high offences against the peace, good order and safety of the community. And there can be no doubt, that it is strictly within the province, and certainly in the power of the legislative and judicial authorities of the United States, or of any one State in the Union, to make it as odious and as criminal as mail robbery, arson, or murder. Why, then, is it not done? It is difficult to conceive of any other reason, than that those who have the power, want the disposition—lest in the operation of events, it might involve those whom they would wish to exonerate from such infamy.

In the present state of things, the *gentleman*, as he is termed, who gives or accepts a challenge in hot-blood, and who kills his fellow-man at any future time in cold-blood—is considereded and treated as a gentleman still. At the same time, however, the common villain who kills another in an affray excited by brandy and gambling, is brought to an ignominious death after months of unpitied suffering in the cell of a prison. Is this the boasted impartiality of our institutions? Is this invidious distinction between acts of the same general character and tendency—to say nothing of the parties engaged—consistent with the principles of eternal equity? And will these things be tolerated by an enlightened people? It seems impossible.

In the name of Heaven, if murder in the first degree consists in matured premeditation, or malice prepence, what is duelling? Is there no malice—no premeditation in this case? None, in the whole system of correspondence, arrangement and last deadly encounter?—None, will, or can pretend this. Nor does the fact, that the perpetrater of the fatal deed jeopardises his own life, mitigate the enormity of his offence. The common highwayman often does the same, but is he, therefore, held guiltless? Does the fact, that he is liable to have his life taken by the man whose property he seeks, exonerate him from public abhorrence, or the penalty of law? Neither—nor should the circumstance that the duellist exposes his person exonerate his crime. It is custom—custom sanctified by long continuance, and honored by great names, that has thrown a veil over the

nakedness and deformity of the practice; and the majority, perhaps, are deluded into the admission of a distinction between murder and duelling, when there is no real difference.

M. R. M.

CHURCH MUSIC.

In our last paper but two, we spoke of music. We will now make a few remarks on that part of it called sacred, or church music.

We think, then, that sacred music should be cultivated in every society. Let all those who can sing, or who have powers to sing, associate together for practice and improvement, and join in the worship of the sanctuary. You are not required to be first rate, scientific vocalists, to occupy a place in the choir—there are many whose voices are sweetly toned and whose musical taste is good, that with a very little practice will greatly aid in this delightful exercise. Now, will they suffer a little diffidence, or over modesty to keep them from doing good in this sphere?

A choir can not be too large. Let the whole congregation join in the song of devotion if they can. So much the more lofty and fervent will be the worship. We think it a mistaken idea, that the choir is a kind of orchestra, whose business it is to do the singing part, and that the rest must sit or stand and listen. It does devolve upon them, it is true, to lead in this service, but it is no more confined to them, than the act of prayer to the preacher in the desk. Singing is a part of the worship, and should be joined in by all. Will not the heart feel more devotional, when in itself it is making melody and pouring forth praises, and when the lips are uttering its deep impulses, than when we merely lend our ears to the songs of others? Let all who can sing, we say, join in this exercise, and let those who can not, breathe forth harmony to the uttered words, in their souls. And let those whom circumstances will permit, join the choir, and in this manner aid in the service of the house of God.

We do not like a theatrical, or as some, perhaps, would call it, a "fashionable" manner of singing, in church music. A trilling or gurgling of the voice—a screeching upon the high notes, and a clipping or confusing of the words. There may be a beautiful and exquisite, yet simple style of singing, and such is much better adapted to the subject. The other style may sound well enough to those who like it, over the keys of a piano, but it certainly, ill comports with the solemn exercises of public worship.

We like to hear the words plainly uttered in singing. We do not like to hear from a choir, a mere rush of melody, with swells, and falls, and rests, and stops, and articulate sounds, but no continued distinct words. He who has not a hymn book in such a case, may as well be listening, and perhaps better, to hymns in Greek and Latin, for all the associations which he will gather from the subject of the hymn, by means of the choir. Plainness of utterance adds a great pleasure to this part of divine worship.

In the selection of tunes, *expression* should be regarded. The air chosen, should be adapted to the subject of the hymn. To sing a gentle and plaintive hymn, to a bold major mode, is a violation of the laws of musical propriety—equally so would it be to set a tune like "Windham" for instance, or (if this is thought an extreme case) any other slow or plaintive air, to some triumphant psalm or hymn of exultation. The expression of different verses of the same hymn should be regarded, also. Where the theme is joyful, joyful be the strain—where it is plaintive, let the strain be likewise, and so let them correspond to all the various modes of feeling.

We have thus given a few hints upon an important subject. We are acquainted with but very little of the science of music. But we believe we have thrown out suggestions which have occurred to others, and in which they will coincide with us. It is necessary that this sweet and solemn part of our worship, should be cultivated and attended to. We think it may have a great influence upon the devotional feelings. We know how much it is missed, when services are performed without it. We should suppose a preacher would make a better effort who rose to speak after the full and effective singing of a hymn, than he would, to preach where there had been no music at all, or where the performance of the choir was poor and feeble.

And we think that every society has within itself the elements of a good choir. There needs but confidence, and energy, and application to form one. Let each young person, gentleman or lady, possessing musical taste and a voice, and these are by no means scarce, let them volunteer their services, and use their exertions in collecting, and improving, and aiding a choir.

Regular meetings should be holden, by members of choirs, say once every week, and there should be a punctual and full attendance thereat.

My remarks are somewhat desultory, but I hope that they will be productive of benefit, and the means of exciting some who may read them, to action and diligence in the matter. It is hoped that it will be effectually urged upon societies, by the precepts and the influences of those who are more capable than myself of representing the importance of sacred music.

The manner of employing music, is its combination with the pure and the holy of which we spake in our prior article. Speaking to the soul with lofty and heavenly meaning, it is adapted to excite an impulse and to find an answer there. It is fitting that men in "the great congregation" and the assemblies of the people should praise the Lord with the sound of music, for it is a portion of nature's worship. It is heard from her thousands of choristers in wood and bower, and peals up from things of grandeur and of beauty among inanimate existences around us.

And then, what themes for song we have! The attributes of God—the blessings he hourly bestows upon us—the faith and hopes of the Gospel—the great redemption from sin! How they leap from the heart and burst from the lips, and peal from the organ, and thrill through the multitude, lifting up souls and voices in adoration of the Holy One! Oh! it is a glorious employment of the power of melody, to blend it with our worship, thanksgiving and praise!

Let pæans of salvation, and anthems to Jehovah, fill every lone desert and all the islands of the sea! Let them rise from every mountain-top and every deep valley. And over the whole earth, and in every temple, and by every shrine, let the hearts and the lips of the children of men, be filled with the song of God and the Lamb!

E. H. C.

ELDER JOHN FISHPOOL.

The name of this Baptist Revivalist was connected with the new Female Academy, in a series of questions published two weeks ago in this paper. The business of removing the office has prevented me from obtaining further information on the subject, either to add to, confirm, or correct that already given. I am not, therefore, yet prepared to speak fully on the subject. But at the request of the *only* person who has stepped forward to answer any of the questions—a man every way estimable, and one of the Trustees of the Academy—I give the following statement, handed to him by one who was a prominent partaker of the excitement produced by Fishpool, and said to have been procured from Miss Sheldon, herself, the Principal of the Academy.

This statement is—that Miss Sheldon's father, a member of the Baptist church, invited Mr. Fishpool to stay there two or three nights, when the French teacher left, and Mr. S. invited F. to occupy his room, which he did until during the first week after the meeting was removed to the Blocker-street church—that F. never spoke to a single pupil except in the presence of a teacher, nor took part in any religious exercises except one evening when he was invited by Mr. S. to do so at the usual family hours. He made a prayer, and afterwards took three pupils who were "anxious" to one side, and addressed them in the same room with the rest. The whole exercises then lasted about forty-five minutes.—Miss S. objected to his proceedings, and he begged pardon, saying it was but his usual custom on such occasions. Miss S. further states, if this account may be relied on, that no alteration was made in school arrangements—that no pupils attended evening meetings except when called for by a friend or relative—that no proceedings were had in the house in relation to the protracted meeting—and that no pupils were up, at any time, after ten o'clock at night.

Such is the whole statement as received. Miss Sheldon, if she has made it, may be deceived in it herself, or others may; but it is a fact that a gentleman who called on Mr. Fishpool, found him surrounded by the pupils, who clung around him as daughters around a father or venerable and good old man. It is a fact also, that hundreds have somehow or other been impressed with the belief, that nearly all the pupils attended the meetings for days and evenings together, often with F. marching at their head to the meeting-house. These, and other reports had been circulating very generally for three weeks before I noticed them—the Trustees, at least some of them, knowing that they were in circulation and that they were generally believed, and yet, to this day, no one has publicly contradicted any of them! Is it any wonder that they are yet, and more firmly believed by the public, in this city and elsewhere? I still think that it is the duty of the Trustees to make a full investigation of the matter, and if in their power, to publicly contradict the hundred reports in circulation. Until that is done, and *well* done, many will believe there is room for believing them true.

One word more. My motives have been called in question—I expected it—but I solemnly declare that I had no malice to gratify—that I deeply regretted the pain I knew that article would give to many amiable and esteemed persons connected with that Academy; but I had, as I devoutly believe, a higher duty to perform—one that might save parents abroad from greater pain, and their daughters from ruin, if the Academy was permitted to be, at any time, a revival machine in the hands of such men as Fishpool, his coadjutors and dupes in the excitement just passed—and I performed that duty. Besides, if those reports, so generally circulated and believed, were untrue, I believed that by embodying them in those questions, I was giving the Trustees the best chance possible to reply to them, and correct the public mind—and that, too as extensively as the circulation of this paper; for I ask no questions that I am not willing to have answered in our columns.

The other questions, affecting the character of Fishpool's coadjutors, for concealing his crimes as long as they could, and for allowing him to preach a farewell sermon *after they knew what he was*, are yet uncontradicted, and, it is believed, are undeniable. Threats, anger, talk of prosecution, etc., are unavailing—I am not to be deterred by them from doing what I believe to be my duty. If I am in an error, let that error be pointed out, and no man among them all will be more anxious than myself to render full and ample atonement for the injury my publication of it may have done. I trust that I never will make promises to retract anything that was said amiss, and afterwards refuse fulfilling my promises, as some of our opposers have done. Still I say, "perhaps more anon."

A. B. G.

TO OUR FRIENDS.

During the past year our pecuniary embarrassments and losses have been very great, and the number of discontinuances considerable, while our exertions to render the paper what we would have it, have been considerably checked and paralyzed. But even now, if a reasonable portion of what is due to us, were paid in, we could do much for ourselves and others, during the remainder of the volume. Without such aid we must continue to suffer as we have done. May we not ask, then, for an immediate payment of what is due, from *all*

—from each and every individual who is able to make it? No one but a publisher can realize the sickening of heart caused by hopes deferred, when he has large sums constantly to meet, and no resources sufficient to meet them—and this continued from week to week, for months together. Each subscriber may ask and think, "What is my poor two dollars, or four dollars and a half, towards paying $120 dollars a week? It can only be paid *one* week by the publishers, and is then gone from them, never to aid them again—and even in that one payment, it is but a trifle compared to the amount they have to pay." All this would be very true if we had but *one* subscriber who owed us that sum. But we have several thousands, on each of whom we are waiting for sums of from two dollars up to seven dollars—and if but the one-half of them would pay up what they owe us, we would be able to refurnish our office and store, improve the appearance and publication of the paper, pay our debts, and feel as men engaged in public service *should* feel, besides helping onward those whom we owe, by paying them, and doing other things beneficial to the cause at large, and, at the same time, profitable to ourselves. Let any man indebted to us, reflect duly on these things—make our case his own, and remember that it is for the want of the two, five or seven dollars that *he* is owing us, that we are compelled to write this article, and to suffer the embarrassments here complained of.

Brother—will you hold back any longer? Can you not pay us or one of our agents, very soon? Will you not do it, without complaining of the enhanced price, caused wholly by *your own* delay—a delay that *we* would not have endured *for* the additional fifty cents or dollar, had *ours* been the choice?

We may seem improperly importunate, but situated as we are, constantly reminded of the wants of to-morrow by the deficiencies of to-day, we can not refrain from trying any thing that affords the shadow of a hope. We fear, sometimes, that if we do not complain, our friends and excellent agents *may* think we are not in special need of their aid and exertions; when, *every day*, almost, we do deeply need *all* they can do for us.

One word more—Relying on being ultimately relieved from our present cramped situation, we have taken a new, commodious stand on a lease of years, with a view to render ourselves more useful to the good cause, as soon as we can get the *means*. We believe that if we continue prudent and faithful, we *will* be sustained in our exertions, and under the determination to *merit* the support of our friends, so far as we can do it, we have made our calculations for years ahead, relying on divine Goodness to render our provisions effectual in spreading abroad the knowledge of his truth. G. and H.

THE NEW PAPER IN MICHIGAN.

I should have stated to the public before this, that such are my obligations to Brs. Grosh and Hutchinson, that I can not publish in Michigan, or any where else in this country, a paper that will be confined in size, and in every respect to the same objects, with the Magazine and Advocate. This notice is given, that our worthy brethren of this establishment, may not suffer by a misunderstanding which this is intended in part to correct.

The new paper in Michigan, if published, must be proportionally higher in price than the Magazine and Advocate, and will be what the prospectus alleges, a religious and secular paper. GEO: SANDERSON.

Utica, May 4, 1838.

UNIVERSALIST REGISTER AND ALMANAC.

The subscribers have sold all their right and title to this annual publication, to Grosh and Hutchinson, whose facilities and ability to render it correct and useful, to publish it in a neat and creditable manner, and to circulate it extensively, are such as to enable us to recommend them with all confidence to the patrons of the work and to the Universalist public generally. The work in their hands can not fail to be worthy of an extensive support—and we solicit for them all the aid and patronage that has hitherto been so generously extended to us.

O. WHISTON.
Utica, May 4th, 1838. G. SANDERSON.

It will be seen by the above, that the Universalist Register and Almanac will henceforth be published by us; and it may be proper for us, therefore, to state, that immediate arrangements will be made to issue the number for the year 1839, in the course of *August next*, with such corrections, additions and alterations as we in our judgment deem necessary, and by our means are able to make. Among other things we may name the addition of tables suited to Boston, New-York, and Cincinnati, and other places for the rising and setting of the sun, etc., if they can be procured in time—the correction of the list of preachers, meetings of our ecclesiastical bodies, etc., so far as information relating to the past and present can be procured—and the printing of the whole work, on fair, strong paper, with new type of the size at present used in the work. This, with the articles intended to prove, explain, defend and illustrate the doctrine of universal salvation, and to exhibit its practical utility, (which will be carefully labored to render them as chaste, clear and convincing as possible,) will, we believe, render the work all that our friends can reasonably expect it to be. And all we ask now, is, that the denomination will wait its appearance, not expecting too much in the brief time allowed for getting out the next number, but prepared to approve all in our labors that is worthy of approbation, and to patronize the work in the hope that we will continue our endeavors to improve it.

A. B. GROSH,
Utica, May 4, 1838. O. HUTCHINSON.

LETTER TO BR. N. BROWN.

Br. Nelson Brown itinerates so steadily, that our friends do not know where a letter will find him. This is their apology for addressing him through our columns. The letter itself was filed, with a number of others, for a leisurely examination, which did not take place until after moving time. This is my apology for not giving it an earlier insertion. Will the friends who first see Br. Brown, tell him there is a letter for him, not in the post office, but in the Magazine? They may call it "a widely spread," but they can not term it a "*loud* call."

A. B. G.

TO REV. N. BROWN.

DEAR SIR—In behalf of the friends of Universalism, in the towns of Friendship and Cuba, Allegany county, I inform you that I have closed my labors in those places, and you are hereby respectfully solicited to settle with them as their Pastor, for a year at least. They have resolved to support a preacher the whole time in those two places.

Should you conclude to comply with their request, please signify it immediately by letter to Rufus Scott, Friendship, and Stephen Smith, Cuba, and let them know when you will commence your labors.

If you can not accept this invitation, give as early notice as possible, and in their behalf invite some other one; for they do not wish to be left in the wilderness without a shepherd. There is a good work well begun there, and if duly attended, a good society may be formed in each of the above mentioned towns, this season.

Yours, with respect, J. H. SANFORD.
Centreville, April 6th, 1838.

The Quarterly Conference of the Chautauque Association met in Ellery Centre, February 21st and 22d.—Br. S. Adams, Moderator, and Br. T. C. Eaton Clerk. Sermons were preached by Brs. L. Harris, J. Todd, J. Bulcock, L. Paine, T. C. Eaton and S. Adams, to large and attentive congregations. Adjourned to meet in Panama village, Chautauque county, on the first Wednesday and following Thursday in June next.

PERIODICALS.

I would call the attention of our readers to an abridged prospectus on our last page, for the Seventh Volume of the Universalist and Ladies' Repository, which will commence soon. Now is a good time for our friends whose wives, daughters, sisters, or other female friends, want a periodical to read every month, to send on their names, and begin with the new volume. Subscriptions received at this office.

"The Star in the West," is the abridged title of our faithful old friend, the Sentinel and Star, published in Cincinnati, Ohio. It appears gallantly arrayed in whitest of paper, blackest of ink, and beautifully printed with new type, and discourses eloquently by the aid of articles furnished for it by correspondents and Editor. Br. Gurley has much improved the appearance of our old friend, for which I *thank* him, and hope the Universalist public will reward him with something more *substantial*. A. B. G.

CLINTON LIBERAL INSTITUTE.

The Summer term of this Institution will commence on Wednesday, the 23d inst., under the superintendence of Simon Clowes, L. L. D., as the Principal, assisted by the former Professor of Mathematics and Assistant teacher.

The Female department will open at the same time, under the charge of Miss Barker, aided by other competent teachers.

NEW AGENTS.

Martin Thatcher, Antwerp—Ziba N. Ellis, Canton, Mich.—E. Marsh, P. M., Pleasant Valley, Mich.—J. Whitehead, Lockport, Mich.—Ira Harding, Martinsville, Ills.—W. M. Holcom, Christial Lake, Ills.—Seneca Ball, Valparaiso, Ind.

Br. Tompkins—Send current volume Repository, back numbers, to S. Moore, Geneva, Cayuga county, N. Y. Also credit Misses Case and Robinson, Howlet Hill, Onondaga county, and Mrs. S. Camp, Moravia, Cayuga county, for current vol. $2 each, and charge all to H. Boughton.

RELIGIOUS NOTICES.

Br. DOOLITTLE will preach in Lebanon, and Br. DELONG in North Norwich next Sunday.

There will be preaching on the third Sunday inst., by Br. C. B. BROWN at Mexico, and at the school-house near Br. A. J. Danby's at 5 P. M.—Br. W. H. GRISWOLD at Smithville Flats—Br. M. B. SMITH at the school-house near Mason's Factory, in New-Hartford, at 6 P. M.—Br. GUILD, in Jacksonboro' at 10 A. M., and in Worcester Academy at 3 P. M.

There will be preaching on the fourth Sunday inst., by Br. T. J. SMITH, in Columbus—Br. BRITTON at the Union meeting-house, Plessis—Br. GUILD, at the school-house near Peter Hanson's, at 10 A. M., and in Colliersville at 3 P. M.

There will be preaching on the first Sunday in June by Br. GUILD, in Richmondville at 11 A. M.

☞Union, please copy Br. Guild's notices.

Br. S. J. HILLYER will preach in Amenia, N. Y. Monday evening, May 21st—at Cario, Tuesday 22d—at Prattsville, Wednesday 23d—at Harpersfield, Thursday 24th—Davenport Centre, Friday 25th—at Otsdawa, Saturday 26th—at Mount Upton, Sunday 27th—at South New-Berlin, Monday 28th—at Unadilla, Friday June 1st—at Walton, Sunday 3d, morning and afternoon, and at Colchester the same evening—at Liberty, Monday 4th—at Monticello, Tuesday 5th. Sunday meetings commence at the usual hour—evening lectures at early candle light.

ASSOCIATIONS.—The Central Association will meet in Lebanon, Madison county, on the first Wednesday and Thursday (6th and 7th) of June.

The Niagara Association will meet in Lewiston, on the same days.

The Central Association in Michigan will hold its annual session in Ann Arbor, Washtenaw county, on the first Wednesday and following Thursday in June, next. It is hoped that every preacher in the State will punctually attend, and an affectionate invitation is given to all others to "come over and help us." Churches and societies will be careful to send delegates properly accredited, and carefully instructed in relation to business to be transacted. N. STACY, Standing Clerk.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

Rev J B, Carthage, for self, L J and G S—J M, Venice, for self, W F, T F, W B and J W—Rev P M, Watertown, for E M, St Josephs (Mich)—P M, Fredericktown, (O) for J B, S W, W O, J F D, A A, S McP, R G, Z J and W D—P M, Galway for L W and D S—J H, Liberty, (Ills) for self and A and J—E W, Orleans, for self, J W, T J H, S B, U W, M R, H L and W L F—R B, New Preston, (Ct)—R W R, Canterbury, (Ct) for self and R F R—R R Lapeer, (Mich) for self, S W and J S—P M, Sylvania, (Pa) for R S—J S, Byron, for J G D—E H, Persis, for self, D A, J P, S B, E F, H P, J B W and D B—P M, Lebanon, for W and R—P M, Middleport, for J S W and J R—Rev H B, Scipio, for S W, R N, P S and E B—H R, Turin, for self, N H and E J—P M, E Hamilton, for U N R—M P, Hannibal, for L P, H C, A W, T B, W H, A L, E C, J E, J McC, A B 2d, I H R, W G H, J W J, J C and L C—M H, Spring Water, for Z A Jr, W P, D H G, N P H, E G, J S and J F—S C E, Shirley village, for M B—S C, Pamelia Four Corners, for H B and E J B—N N, Alabama, for self, C P, P R, A H, H R and A C.

POETRY.

From Mary Howitt's Christmas Library.

BUTTERCUPS AND DAISIES.

Buttercups and daisies—
Oh, the pretty flowers!
Coming ere the Spring-time,
To tell of sunny hours.
While the trees are leafless,
While the fields are bare,
Buttercups and daisies
Spring up here and there.

Ere the snow-drop peepeth,
Ere the crocus bold,
Ere the early primrose
Opens its paly gold,
Somewhere on a sunny bank
Buttercups are bright;
Somewhere among the frozen grass
Peeps the daisy white.

Little hardy flowers,
Like to children poor
Playing in their sturdy health
By their mother's door:
Purple with the North wind,
Yet alert and bold;
Fearing not and caring not,
Though they be a-cold.

What to them is weather!
What are stormy showers!
Buttercups and daisies
Are these human flowers!
He who gave them hardship
And a life of care,
Gave them likewise hardy strength,
And patient hearts to bear.

Welcome, yellow buttercups,
Welcome daisies white,
Ye are in my spirit
Visioned, a delight!
Coming ere the Spring-time,
Of sunny hours to tell—
Speaking to our hearts of Him
Who doeth *all things well.*

CHRISTIANITY AND FEMALE CHARACTER.

There is one topic, intimately connected with the introduction and decline of Christianity, and subsequently with its revival in Europe, which the occasion strongly suggests, and which I can not forbear briefly to touch upon. I allude to the new and more interesting character assumed by woman since those events. In the heathen world, and under the Jewish dispensation, she was the slave of man. Christianity constituted her his companion. But, as our religion gradually lost its power in the dark ages, she sunk down again to her deep moral degradation. She was the first to fall in the garden of Eden, and perhaps it was a judgment upon her, that, when the whole human race was now low, she sunk the lowest, and was the last to rise again to her original consequence in the scale of being. The age of chivalry, indeed, exalted her to be an object of adoration. But it was a profane adoration, not founded upon the respect due to a being of immortal hopes and destinies as well as man. This high character has been conceded to her at a later period, as she has slowly attained the rank ordained for her by Heaven. Although this change in the relation of woman to man and to society is both an evidence and a consequence of an improvement in the human condition, yet now her character is a cause operating to produce a still greater improvement. And if there be any one cause, to which we may look with more confidence than to others, for hastening the approach of a more perfect state of society, that cause is the elevated character of woman as displayed in the full developement of all her moral and intellectual powers. The conjugal confession of Eve to Adam,

> "God is thy law, thou mine; to know no more
> Is woman's happiest knowledge and her praise,"

has grown to be obsolete. The influence of the female character is now felt and acknowledged in all the relations of her life. I speak not now of those distinguished women, who instruct their age through the public press; nor of those whose devout strains we take upon our lips when we worship; but of a much larger class; of those whose influence is felt in the relations of neighbor, friend, daughter, wife, mother. Who waits at the couch of the sick to administer tender charities while life lingers, or to perform the last acts of kindness when death comes? Where shall we look for those examples of friendship, that most adorn our nature; those abiding friendships, which trust even when betrayed, and survive all changes of fortune? Where shall we find the brightest illustrations of filial piety? Have you ever seen a daughter, herself, perhaps, timid and helpless, watching the decline of an aged parent, and holding out with heroic fortitude to anticipate his wishes, to administer to his wants, and to sustain his tottering steps to the very border of the grave?

But in no relation does woman exercise so deep an influence, both immediately and prospectively, as in that of mother. To her is committed the immortal treasure of the infant mind. Upon her devolves the care of the first stages of that course of discipline, which is to form, of a being perhaps the most frail and helpless in the world, the fearless ruler of animated creation, and the devout adorer of its great Creator. Her smiles call into exercise the first affections that spring up in our hearts. She cherishes and expands the earliest germs of our intellects. She breathes over us her deepest devotions.—She lifts our little hands, and teaches our little tongues to lisp in prayer. She watches over us like a guardian angel, and protects us through all our helpless years, when we know not of her cares and her anxieties on our account. She follows us into the world of men, and lives in us, and blesses us, when she lives not otherwise upon the earth. What constitutes the centre of every home? Whither do our thoughts turn, when our feet are weary with wandering, and our hearts sick with disappointment? Where shall the truant and forgetful husband go for sympathy, unalloyed and without design, but to the bosom of her, who is ever ready and waiting to share in his adversity or his prosperity? And if there be a tribunal, where the sins and the follies of a froward child may hope for pardon and forgiveness this side heaven, that tribunal is the heart of a fond and devoted mother.

MARRIAGES.

In Barre, Orleans county, April 25th, by Rev. T. D. Cook, Mr. Ransom Turmicliffe, to Miss Frances Caswell, both of Barre.

In Elba, Genesee county, April 11th, by Rev. R. Tomlinson, Mr. Franklin Patterson, to Miss Caroline Humphrey, both of Elba.

In Skaneateles, February 25th, by Rev. E. M. Woolley, Mr. John H. Crawford, to Miss Emeline Hall.

In Nelson, March 1st, by the same, Mr. Edward Richardson, to Miss Amanda Medbury.

Same place and date, by the same, Mr. B. W. Richardson, to Miss Maryett Jones.

In Madison, March 14th, by the same, Mr. John Gilbert to Miss Lucy Way.

In Nelson, April 16th, by the same, Mr. Lonson Clarke, to Miss Lovica Burk.

DEATHS.

In Champion, April 2d, Almira, daughter of Loton Earl, aged 11 months and 20 days.

In Carthage, April 15th, William Henry, infant son of Theodore S. and Mary Ann Hammond.

Same place, April 24th, Josephine, only child of Samuel and Harriet Hopkins, aged 13 months.

Funeral services on each of the above three instances of early death, by the writer.

> "There is a world above,
> Where parting is unknown,—
> A whole eternity of love
> And blessedness alone;
> And faith beholds the dying here,
> Translated to that happier sphere." J Pritton, Jr.

In Hartland, on the — inst., George, only child of Wm. G. and Caroline Morse, (and grandson of Col. James Nelson, of Alexander, Genesee county,) aged nearly 21 months. Sermon by Br. Potter, from I Sam. iii: 18.

In Green, on the 16th inst., Mrs. Emma Alvira Gilman, wife of Mr. Jeremiah Gilman, and youngest daughter of Mr. William Stowel, aged 24 years.

She was a dutiful child, an affectionate wife, a kind parent, and a truly estimable woman. She was known but to be loved. She lived and died a firm and unwavering believer in the final holiness and happiness of the whole human family. For nearly a year had her health been declining, and she viewed and spoke of her approaching and expected exit with a mind calm as the unruffled waters when not a wave flits over their surface. She desired to live but for her friends and she resignedly fell asleep in Jesus. She has left two small children to feel the loss of one of the best of parents.—May God bless them, and all that are afflicted by this dispensation of his providence. Her funeral was attended on the 18th, in the Presbyterian meeting-house, by a large circle of mourners, friends and neighbors.—Sermon by J. T. G.

At Painted Post, Pa., April 29th, Mrs, Wiatt, wife of William Wiatt, Esq., and daughter of John Dodge of Harbor Creek, in the 26th year of her age. She lived and died in the faith of Universalism, which she adorned with a consistent practice. May God temper this dispensation of her husband, four helpless children, and other mourning relatives and friends.

PROSPECTUS OF

The Universalist and Ladies' Repository.

Volume VII.—Commencing June 15, 1838.

REV. HENRY BACON, EDITOR.

The Universalist and Ladies' Repository is now well known. Its character is established. The same management will continue to devote its pages to the great object ever held in view—the exhibition of the beauty of the Christian doctrine, the loveliness of the Christian character, and the worth and importance of the Christian hope. And these objects will be aimed at with the desire to draw out towards God and his truth the best of human affections, and animate the believer in pressing on in the path of Christian progress. It has been our endeavor to preserve a mild and affectionate tone throughout our work, remembering that it is especially designed for the perusal of females, and for their improvement and enjoyment. The past must speak for the future, and as the last volume was an improvement on the one that preceded it, we may hope that the next will excel the last. To this we pledge all our mental energies; and hope with the valuable assistance of a large list of contributors to satisfy the most sanguine expectations of our patrons.

☞ We look with anxiety to the exertions of our agents and ministering brethren for aid. We are grateful for their favors thus far; to many we are under great obligations, and earnestly hope for their continued effort.

☞ To the *sisters of faith*—our female friends, we anxiously look for aid in enlarging our list of real patrons. Some have kindly exerted themselves in our behalf and rendered us essential aid. We ask of each female subscriber to make the attempt to obtain one or more new subscribers, and do all they can to *make the work known* among their friends. We hope on the issuing of the first number of the new volume to find cause to express heartfelt gratitude for generous exertions on the part of our female friends. To all who have aided our success thus far we tender our grateful acknowledgments, and solicit a further continuance of their labor of love.

CONDITIONS.

The Universalist and Ladies' Repository will be published in Boston regularly on the 15th of every month, in a royal octavo form, forty pages, printed on fine paper, with clear handsome type, stitched and neatly covered, at the low price of *two dollars* per annum in *advance—twenty-five cents* added for every three months delay in payment.

*** No subscription received for less than one volume. Eleven copies for *twenty dollars.*

Subscribers are expected to be punctual in their payments, and inform us of any change in place of residence without expense to us. If there are any who intend to relinquish their subscription at the end of the present volume, they are requested to inform us before the first of June, otherwise they will be considered subscribers for the seventh volume.

We shall send this prospectus to all our patrons in hope that each will use his or her influence to obtain *at least* one new subscriber. We offer to give a complete set of volume 4, to any one that will obtain four new subscribers. The volume will be sent by mail, or private conveyance, as may be desired.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. B. Grosh and O. Hutchinson.

Terms.—To Mail and Office subscribers, at $1.50 per annum, *in advance,* or within *three months;* $2.00 if not paid within *three months;* or $2.50, if not paid *within the year.* No subscription received for less than one year, unless the money is paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the Publishers. Agents or Companies, paying for *eight* copies, will be allowed the *ninth* copy *gratis,* and so in proportion for a larger number. All communications by mail, must be *post paid* or *free.* ☞ to City subscribers who receive their paper by a carrier, $2.00 per annum, payable *in advance,* or $3.00, if not paid *within the year.*

C. C. P. Grosh, Printer, No. 41 Genesee-street.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, MAY 18, 1838. NUMBER 20.

For the Magazine and Advocate.

LOOK UNTO JESUS.

BY THE AUTHOR OF "NOTES ON SACRED SUBJECTS."

Are there not many hundreds, perhaps some thousands of the readers, whose eyes will wander over these pages, who, on taking a retrospect of their lives, must acknowledge to themselves that their lives have been very unprofitable—that they are little advanced in likeness to God, in self-command, in power to overcome temptation, in ability to love God supremely, and to do on all occasions, and in the most trying circumstances, exactly as they would that men should do unto them? Are there not many thousands in our land, to whom a review of the time past of their lives, brings little source of satisfaction, but abundant causes of painful regret? Time misspent, opportunities of usefulness neglected, indolence indulged, temptations ingloriously yielded to, conscience unheeded and disobeyed, happiness personal, domestic, and social, unaugmented—are not such painfully frequent in the retrospect?

Let the time past, my brethren, have been sufficient, and more than sufficient, to have yielded ourselves as the slaves of such masters, and to have spent in sowing seeds that produce such bitter fruits. Let us consider, each one for himself, according to his peculiar circumstances, what our Father above doth require at our hands. Let us suppose ourselves on our death-beds, and let us clearly, dispassionately determine what will then yield us pleasing, consolatory reflections—what we will wish we had done at that hour of scrutiny and dismay, at that hour when most we need consolation. Let every reader determine this matter for himself—the objects desired, the resolutions for the conduct of life, will, though agreeing in the main, differ in each particular case. Let not many days pass—let not the next week find one of us, writer or reader, without distinct and worthy objects of exertion—without a sublime, exalted, and judicious *plan for life*. Then will not the scraps, the odds and ends of time, run to waste—then will we be happier in life as well as at death—then will we not feel, in the prospect of departure, such poignancy of regret, as caused Elizabeth, of England, at such a time, to exclaim, that she would give her kingdom for five minutes of time. Feeling the immense importance of having a high standard of excellence and attainments continually before us in life, I would implore every reader, as in the presence of "Our Father," to give no rest to his eyes, nor slumber to his eyelids, until he had well considered what he would wish he had done when he comes to die, and has resolved to do it. Is this worth doing? "I pause for a reply."

Meanwhile I would submit a few thoughts upon one most egregious error, which is apt to mingle its baneful consequences with our plans and our exertions. But for this hurtful sentiment, many a man would be actively, and usefully, and felicitously employed, who now languishes in idleness and discontent. But for this, there would not be so generally felt a disagreement between our powers and capacities, and the condition in which Providence hath placed us. But for this bane of life, the face of society and the world would be changed; instead of listlessness and stupidity, there would be intelligence and spirit; instead of lethargy and inaction, there would be ceaseless activity in well-doing; instead of hours of idleness and dissatisfaction in the bosom of families, there would be, around every hearth, and in every homestead of our land, a congregation of joyful faces, active intellects, peaceful spirits, and an abundance of useful and interesting conversation.* But for this curse of society, we would not witness so often the noble mind of man, from heaven and God descended, occupied only with the common engagements of life—with labor and business—with eating to please the palate, not healthily to sustain the body—with prating of news, and weather, and neighbors' faults—with bustle, and seeing of sights, and wonders, and new faces—with anxious endeavors after gain, restless huntings after place, or feverish enterprises to secure fortune or fame. But for this, many would not assume the place in our hearts which God should have undivided. I mean the universal straining after effect—the universal thirst for applause and renown—the ever unsatisfied craving after the notice and the praise of man. This, my brethren, I believe to be one of the worst, if not the very worst, of evils which afflict humanity. If you will suffer this subject to occupy your attention, I anticipate that the majority of you will come to the same conclusion. Oh! it is, indeed, a "sore evil," and of innumerable enjoyments doth it deprive the children of one who hath liberally provided for the happiness of His family.

Much might be said upon this topic, and I feel as if I could never be done talking about it, could I only banish this baneful error from the bosoms of myself, my friends, and brethren. But at present, I must restrict myself to one consideration, and that is, the example of Jesus. Yes, let one and all of us look unto Jesus. For we can not look with a sincere desire to learn of him, and to be conformed to him in our sentiments and our lives, without feeling this grossly erroneous sentiment condemned, and for a time at least, less powerful in its influence.

Let us look unto Jesus, first, in his temptation. He was tempted like as we are, and he felt the influence of this passion for display. Yes, he felt the temptation to exchange his humble and obscure condition, for one of royalty, empire, and dominion, wide as the Roman eagle then overshadowed. His weeds of poverty he was tempted to exchange for robes of royalty; his mechanic condition and calling, for the power and the honor of place and office; his being hampered and land-locked on every side, for freedom to work his will, unrestrained by the malice and the power of Pharisee or Roman. But when over against these were weighed the will of his Father, who had given him a work to accomplish, not of renown, but of superlative utility—when, by divine intuition, he beheld the peaceful and joyful fruits which for ages should spring up in the bosoms of his faithful followers—when he looked forward to the goal of his exertions, and beheld himself at the head of the human family redeemed from the power of sin and wrong-doing, and presenting these to his Father with joy, and delivering up the kingdom—when he saw this fruit of the travail of his soul, he was satisfied, and could bid the temptation away from him. Filling a large place in the eye of the world, sunk into insignificance, when compared with doing his Father's will, and receiving His approbation. From men he could expect no honor and no applause in his humble lot; but in the fulfilment of his vocation, he could enjoy the dignity of co-operation with God, of being One with the Wisest, Best, and most Blessed. Royalty lost its charms, and he felt it more than meat and drink to do his Father's will, and work out the work which He had given him to do. Could we but realise the presence of our Father, and feel the importance of the work of self-improvement and beneficence, which He has given us to do, we could, in a measure, prevail over like temptations. We could feel that our devotion and our service was due, not to procure the praise of men but the praise that cometh from God. Then would we feel less disinclination and less difficulty in complying with what is written—"Thou shalt worship the Lord thy God, and him only shalt thou serve."

Again: let us look unto Jesus, as a Teacher come from God. In what light is the conduct or the principle to which we have had reference, viewed above? We will see by consulting the 6th chapter of Matthew. We there find ostentation and vanity strictly prohibited; and the principle of acting, in any case, from a desire to be seen of men, we there observe, receives a most sharp rebuke. We can almost persuade ourselves that Jesus would assume an aspect of scorn or keen irony, as he told his auditors concerning those who fasted, did alms, or prayed to be seen of men—"Verily I say unto you, they receive (not shall, but do receive) their reward." From on high doth God look down with anger and with sorrow on this love of ostentation and parade in our actions, for it mars our happiness which He desireth. But with favor doth our heavenly Parent behold every act of obedience to conscience, every sincere desire and endeavor to make our neighbors happier, every temptation resisted and overcome, when no regard is had to an admiring world, when no eye is thought of but His own. Be it remembered, then, that Jesus, our best and wisest Teacher, tells us that if we would be happy, we must not frame our conduct so as to receive the favorable notice of men, but the approbation of Him who judgeth righteous judgment, and who hath more valuable rewards to bestow than empty, unsatisfying applause.

Lastly: let us look unto Jesus in his life. We there behold no efforts after effect, no endeavors to parade or display his mighty powers, no hunting after applause. All his deeds of devotion, benevolence, and miraculous power, are performed in the spirit of modesty and reserve, with quietness and unobtrusiveness. To the reader I leave the carrying out into particulars of the two last views of Jesus. He may, from the records of the life of Jesus, collect several instances in which he condemned the love of applause, and commended virtuous deeds (as the widow's mite) done without the wish to be seen of men. In the actions of Jesus on record, may be found several instances where he shunned popularity, and courted that secresy which he recommended. To the reader's meditations I recommend this subject.

May we all derive from the considerations suggested, together with such as may arise in our own minds, lessons of wisdom and profit. When thinking of what we would wish we had done at seasons of reflection and review, and especially in the prospect of death, let us banish from our thoughts all desire of merely human notice and applause. In the humblest and most obscure conditions in life, we may find work enough to employ our utmost activity. While there remains a fault or a bad habit in ourselves—while there is not happiness, peace, and concord around us—while we love not God with all our soul, and strength, and might, and our neighbors' interests and enjoyments even as our own—we need never lack employment. Let us not, for a moment, in-

*Let the reader refer to the 22d number, or the 172d page of the last volume, and reflect upon the causes of the insipid manner in which the time is spent in many families, when alone. In society, with the eye of man upon us, it is very different, as Mrs. Parkes has there well depicted this lamentable exhibition of humanity.

dulge the fond dream that if we had a little more wealth, or were a little higher in station, we would then have a sphere of usefulness. A true disciple of Jesus will find verge and room enough in his own bosom, his home, and his circle of immediate neighbors. There, there is always work enough, and the best of work.

For the Magazine and Advocate.

IMMORTALITY.

BY MRS. A. F. STEPHENS.

There is no theme which the human mind can contemplate, in heaven above, or on the earth beneath, so momentous, so highly interesting, as the glorious theme of immortality. "If a man die, shall he live again?" Is the brief moment of our life on earth, the dawn of an eternal day? Or does this taper of existence go out forever, at the touch of death? These are questions of infinite import, and thanks to the unbounded goodness of our God, they are not unanswerable.

Look at the vast and beautiful temple of nature, and behold on every side the impress of the infinite perfections of its divine Author, and the evidence and emblems of an hereafter state of existence. Yon brilliant orb of day, now departing from our hemisphere, sets, that it may rise again on the morrow, in resplendent and unfading glory—and the bright luminary of the night wanes, that it may wax again, and revisit our earth in full-orbed splendor and unrivalled beauty. The stars, those glittering jewels that bespangle the midnight heavens, have declined and disappeared from our view, but we know they are not lost; we shall see them all again; they will return, and beam upon us with undiminished radiance, and again shed over our souls their own calm and holy serenity. Do not the apparent declension and renovation of those bright luminaries of the sky, shadow forth man's resurrection from the gloomy night of the grave, to the light of an unclouded and perfect day?

> "What though no real voice nor sound
> Amid those radiant orbs be found"—

in reason's ear they whisper the joyous assurance that those bright and beautiful forms, which have arisen in our horizon, awhile illuminated our pathway, and gone down to the valley of the shadow of death, will rise again on a fairer morning, in more than pristine glory. The spirit, made in the image of its Creator, after having finished its short sojourn here below, will ascend to God who gave it, and breathe its native air in the far depths of yon bright heavens.

Hark! is that the sound of a minstrel's harp we hear, which comes so mournfully upon the evening breeze? No—it is the sad and chilling blast of stern and ruthless Winter. He comes "to hold his unrejoicing court," to reign triumphant. His destroying hand has dashed from its brow, and mingled with the dust, the beautiful chaplet with which Summer so lately crowned this fair earth. "Dead now the vegetable kingdom lies, and dumb the tuneful." Every thing around speaks of decay and death. But see—see! this dread monarch of the year, must now resign his sceptre. Spring returns in all her glory—nature is restored to life and beauty, and earth again puts on her loveliest array. And "shall man, alone, for whom all else revives, no resurrection know?" Is he, who alone can appreciate the bliss of being, doomed to float a brief moment upon its troubled wave, and then to sink forever into dark, unconscious nothingness? That Being whose almighty power spread out the heavens and called this fair earth out of chaos—whose infinite wisdom and unbounded goodness directed and influenced him in all the works of his hands—never gave his moral offspring hopes and desires vast and boundless as eternity—never capacitated them for endless progression in knowledge, holiness, and happiness, for assimilating, nearer and nearer, his own blessed perfections, and at the same time bestowed upon them merely an ephemeral existence! Impossible. "He hath done all things well," and these high and holy aspirations, these ardent longings of the soul after wisdom and happiness, which the world with all its boasted treasures, can never give, will certainly be satisfied.

But it is in the glorious Gospel of the Son of God, we see the bright, indubitable evidence that we shall exist beyond the grave. "Heaven and earth may pass away, but His word shall *never* pass away."

> "And in his blessed life I see the path,
> And in his great ascent, the proof supreme of immortality."

Jesus, the bright image of his Father's love, has opened wide the portals of the tomb, and presented to our enraptured view, a world of unfading bloom and immortal glory beyond. There is no need of the light of the sun, for the glory of God and of the Lamb, is the light thereof. The great and the good, the loved and lost of earth, kings and patriarchs, and seers and sages, all are there, accompanying the music of their golden harps, with the divine strains, "Worthy is the Lamb that was slain, to receive power, and glory, and blessing, for he has redeemed us to God, out of every kindred, and tongue, and people, and nation." And there, too, (transporting thought!) are our own familiar friends, whose very existence was blended with our own, and whose departure from earth has left a lonely and an aching void in our hearts, which all the joys of time can never fill. Yes, there they are, unassailable by sorrow, pain, or death, blooming in immortal youth, chanting in angel strains, the anthem of redeeming love, and anticipating, with gratitude and joy unspeakable, the glorious consummation, when our heavenly Father, in the plenitude of his boundless love, will bring us and all his wandering children home to join their blessed communion, and unite in their everlasting songs.

> "Eternal life! O how refined
> The joys—the triumphs how divine—
> When all, in body and in mind,
> Shall in the Saviour's image shine.
> Tranquil and happy is the soul,
> Where dwells a hope so bright as this;
> We wish and long to reach the goal,
> And seize the prize of endless bliss

For the Magazine and Advocate.

A REASON OF OUR HOPE.

BY REV. S. P. LANDERS.

"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter iii: 15.

In compliance with the above requisition of the apostle, we design making a few brief remarks in favor of the great restitution, derived from the nature, attributes, and character of the Deity, the foundation of all true piety and religion.

God is acknowledged by all denominations, to be perfect and infinite in every attribute, that he is almighty in power, infinite in wisdom, and perfect in love and goodness. Now suppose a Being with these attributes, about to create a world, and people that world with myriads of intelligent creatures, and what is the plain and unavoidable conclusion to which all must come, with regard to the final destiny of that creation? The answer is, that it *must be happiness*. If we say that he wills this end, but can not effect it, then we impeach his power, and say that he is not almighty. If we say that he has power and wisdom sufficient to accomplish this end, but will not, then we deny his goodness, and God is not infinite in love. If we say that his power and goodness would dictate this end, but that he knows not the requisite means to accomplish it, then we deny the omniscience of the Deity. Admitting that God is infinite in these attributes, the unavoidable conclusion is, that universal holiness and happiness is true.

But for the sake of the argument, we will grant that all will not finally enjoy everlasting happiness. Now, it is generally admitted that God is omniscient, and consequently foreknew every thing from all eternity. I say this is generally admitted, but Dr. Adam Clarke and Mr. Bird have put forth arguments, (if so they may be called,) that would subject a child of fourteen to censure and ridicule. They contend that God *can* foreknow every thing *if he pleases*, but that he is not so disposed.

The Brahmins of the East have utterly abandoned the doctrine of divine *prescience*, because they can not reconcile it with the *liberty of the will*. Mr. Good, in his Book of Nature, says in relation to this subject, that "it is a shallow and impotent conclusion! Absurd admission of an hostility that has no existence; as though He who sees through infinite space is incapable of seeing through the brief duration of time; or as though, like Theseus in the Cretan labyrinth, the great Author of nature stands in need of a thread to guide him through the maze of his own creation, and depends upon every preceding event as a directing post to that which follows.....All nature is equally before him, in every point of space and every moment of eternity, and he who denies God to be every where, must deny him to be any where; unless he sees and knows every thing, he must see and know nothing." To the omniscient mind of the Deity, all past, all present, and all future are the same, he sees through every thing, and knows every event that ever has transpired, or ever will transpire. If any man be irretrievably lost, God must have foreknown that fact from all eternity. If God foreknew that a part would be lost before he created them, did he not create them for the very purpose and end which he foreknew? If such is to be the final condition of any, that end must have existed in his mind before creation, or else he could not have foreknown it; and if he foresaw this end or condition then it is impossible for any other termination to be brought about, consequently the damnation of a part was decreed before creation; for if we foresee that a certain act will transpire in a given time and place, that act must transpire in that given time and place, or else it is a certain evidence that we did not foresee that it would. In like manner, if God foreknew that certain individuals, to a certain number would be lost, those very individuals, and that very number which he foreknew would, must unavoidably be lost, or else he could not have foreseen that they would, and hence there is no salvation for them. So it is with those who are saved, their number is definite and their salvation certain, and hence we perceive that if it was from endless suffering that Jesus came to save mankind, his labors are useless and ineffectual, for the salvation of a part, and the condemnation of the remainder must then be the immutable decree of Jehovah.

But some attempt to make a distinction between the *foreknowledge* and *decree* of God, but I think that it has been shown that whatever is foreknown must come to pass, let the decree be what it may. But it never has been and it never can be shown that God foreknows one thing and decrees another exactly the reverse. What he foreknows, he decrees, and what he permits or decrees, that he also foreknows.

Then admitting that a part must be lost, the matter stands thus; God who is perfect in every attribute, infinite in love and goodness, decreed from the foundation of the world, that a part should live for the purpose of suffering the displeasure of an offended Deity, which displeasure was excited, because they answered the purpose and came to the end which he foreknew they would, and intended should. This is the awful conclusion to which we unavoidably come, if we admit that a part must be lost. The conclusion is true if the premises are true, but if they are false, the conclusion is, of course.

But I am met here with an objection from the Arminian, who says that man is a *free agent*, life and death are set before him, and he is at liberty to choose or refuse the offers of mercy, so that his future condition depends entirely upon the use he makes of his *liberty* or *agency*. This doctrine has a fair outside, but it is like the hypocrite, its appearances are deceptive.

I think that it has been shown that no event can happen contrary to the foreknowledge of God, conse-

quently free agency, nor any thing else can bring about a different end from what God foresaw.—But we will, for the argument, grant that man is a *free agent*, at perfect liberty to choose or refuse. Now can we conceive it possible for him to choose or refuse contrary from what the Deity foresaw he would? Every intelligent mind must see that the omniscience of God would enable him to know what use man would make of his agency before he gave it to him, and he foreseeing this, man can not make any other use of his liberty than what was foreknown, and consequently if he is lost by having this liberty of the will, it must have been given him for that very purpose. If man can not choose contrary to what is foreknown, which is evident; and the Creator put life and death before man with a perfect knowledge that he would choose death, I would inquire, did he not give him this supposed liberty, for that very purpose?

To make this still more plain, if possible, let us suppose that a parent places a quantity of poison into the hand of a child, with a perfect knowledge that the child would destroy itself by it. Now can we make ourselves believe any thing else, than that the parent put the poison into the possession of the child, for the very purpose of destroying the child? The parent was as well satisfied that the child would terminate its existence by the ingredient, before he gave it to the child, as he was when he saw the fatal deed committed, and in such a case, I say that the parent gave the poison to accomplish the end which was accomplished. In like manner, if the Deity knew that man would destroy himself by his *free agency*, he must have given him that agency for that very purpose. The conclusion is unavoidable, and therefore Arminianism is nothing more or less than Calvinism under a new form.

Kind reader, we believing that the nature of the Deity is love, the above contains one reason why we believe that the doctrine of immortal suffering can not be true, and it also contains a reason of "*the hope that is in us.*"

Prompton, Pa.

For the Magazine and Advocate.

VALUE OF WORKS TO GOD.

BY REV. W. ROUNSEVILLE.

"Can a man be profitable unto God!"—Job xxii: 2.

If there is one error greater than another, which has obtained among men, it surely must be that which supposes that the works of the creature can benefit the Creator.—That this idea is held by some professing the Christian religion, no one will be disposed to deny, when they take into consideration the fact, that the prevalent belief supposes that God will visit the children of men with the hottest wrath and indignation when they transgress the divine law. Now if this be the case, that the sins of mankind give rise to wrath and revenge, in the bosom of the Creator, it certainly follows, that the Creator can be rendered miserable by the conduct of the creature; for we can conceive of these passions in no possible manner separate from want and consequent unhappiness. The individual who cherishes these passions, is an unhappy man, and in the same ratio that they influence his mind, they detract from his enjoyment. And so, also, when we apply it to the Creator—in the same degree that he harbors in his mind wrath and revenge towards his earthly children, in the same degree his own happiness is lessened, and misery endured.

And if man can injure God by his evil deeds, it certainly is true that he can benefit him by his good conduct. If God is angry with him for his transgressions, he must be pleased with his obedience; and by walking in the commandments of God, he can confer a very essential favor upon him, inasmuch as by so doing, he removes the cause of wrath and revenge from the mind of the Creator, and sows therein the seed of contentment and peace. And in this manner, allowing the premises correct, man can confer a great favor upon God—"can be profitable to the Creator," and, indeed, has the sole control of the happiness of his God! If this position be correct, the Creator is wholly at the mercy of the creature he has made, and dependent upon him for all he enjoys.

But can we swallow such a mass of absurdity and nonsense? Should we not rather conclude with Elihu, "that our wickedness may hurt a man, and our righteousness may profit the sons of men," but "after we have done all, we are unprofitable servants" to God?

For the Magazine and Advocate.

SAYING AND DOING—TWO THINGS.

How frequently do we hear our neighbors exclaim, "how foolish these fellows have acted—how widely they have erred, how absurd their conduct on some of the every day transactions of life—how palpable, how plain the case—any man of common sense might have known better, I wonder how they happened to behave so improperly!" etc., etc.—Such strains salute our ears every hour of the day, among our neighbors and friends. I have long and deeply regretted this uncharitable, this unchristian spirit among brethren. Were this censuring, fault-finding disposition eradicated from the human bosom, how much discord and dissension would cease—and who can fathom the peace and happiness that would ensue! This temper is not only manifested by professed Christians, but by the self styled higher class.—Those upon whom Providence has lavished his bounties with an unsparing hand—those very persons, who have been highly favored of Heaven in the manifold blessings they enjoy;—instead of being grateful for these benefactions, are directly the reverse. They look down upon those in humble callings with contempt—they can not reconcile themselves to that incontestable truth, "that all men are created free and equal."—The very idea of being upon a state of equality with other men, creates unhappiness—the very thought is mildew to their souls. They divide heaven into apartments, which are numbered according to the rank, wealth, and grandeur of men here upon earth, and at death meted out respectively. This pharisaical character is infused into every grade of life—the merchant, mechanic, lawyer, and physician, all, all, are more or less tinctured with this disposition. This state of things is really lamentable—deplorable indeed. It would be well for those who are wise in their own conceit—who aspire to be that which they are not, to read the parable of the Pharisee and Publican, in Luke xviii: 10–14—not only read it, but to remember, and to understand it rightly. The truth is, men are prone to envy—prone to discover other men's faults, and condemn them, when they themselves are guilty of the same. They are righteous in their own eyes, and wise in their own imaginations. They turn not their bedimmed eyes within, to examine their hearts, to see if they are purged from all uncleanliness. Men's professions avail nothing; by their fruits, says our Saviour, shall ye know them. If men say they love Christ and all men as brethren, believe them not, unless in their daily walk they bring forth fruit accordingly—unless their actions correspond to their professions. Individuals may say they are honest, and at the same time endeavor to cheat their neighbor, or defraud their servant. They may profess to love all men—their neighbors as themselves—and immediately say all manner of evil against them—load them with contumely and reproach, and seek to aggrandize themselves upon the ruins of others, of which they are the promoters. So a man may say he is a Christian, that he (like the Pharisee) pays tythes, attends regularly at church, fasts, makes long prayers; yet what matters all this, if his conduct with men, is not in conformity therewith? 'Tis but as sounding brass. Those who are proud—who in their own estimation are above others—who assume a rank in society, to which their virtues do not entitle them, must be abused. Pure and undefiled religion, is benevolence and humility of heart, and uprightness of conduct. Those who possess this, though they may neglect what the world miscalls religion, will be justified in the sight of God. God is not deceived—He judges not professions, but the HEART. ASA.

South Venice, N. Y., April 9, 1838.

For the Magazine and Advocate.

ANECDOTE.

"*By their fruits ye shall know them.*"

A few years since, I called at the post-office for the Magazine and Advocate, when I was thus accosted by an old gentleman who had previously called for the same purpose, and was seated in the same room, in company with several other gentlemen, reading to them some very interesting article in the same valuable paper. "Johnny," (the appellation with which he always addressed me from my childhood,) "sit down here, if you have time, for I want to talk with you."

"With all pleasure, uncle J.; it is a long time since I saw you: and I shall be glad of a moment's conversation with you."

"Well," said he, "Johnny, it gives me great pleasure to see you engaged in this good cause, and I hope you will be able to devote more time to it, and you will be not only useful to others, but you'll be useful to yourself. You are young now, and have just come upon the stage of action, and if you persevere in this good cause, you will glide along smoothly through life; and when your head is blossoming for the grave, and its fruits are almost ripe, as mine are, you will look back on a life of usefulness with pleasure, and not have to regret, as I do, that your days have been spent in useless sports, or trifled away in unreal pleasure. Oh! if I had been acquainted with this glorious faith in my youth, I never should have led such a life as I have; and when I think of it, it grieves me to the heart. But I mean to attend to it better hereafter, for I don't wish to dishonor so glorious a cause." And the old man *did* reform, although he is not yet *exactly* what he *ought* to be.

But to return to the subject. At this crisis, in came an elderly gentleman, (if I may be allowed the expression,) who had just left the bar-room with as much alcohol in his head as he could conveniently carry, and that not without reeling, and who, by the by, had but a few weeks previously been converted, alias, *perverted*, by the revival machines which were then in use and successful operation in this country; and I believe he had joined the Methodist society. Being as zealous as he was drunk, he soon observed the subject of our conversation to be religious principles. He staggered along, and abruptly seated himself by me, giving me a push in the side with his elbow, and obtruding his face into mine, said, in an insignificant tone, "Mr. S., if I believed as you do, I would thank any man to take a handspike and knock my (using an oath) brains out." Knowing him full well, I strove to evade him by leaving my seat; but he followed me up, pushing me in the side as before, and repeating the above profane expression, and others of the same kind, saying, "Mr. S., if I knew all men would be saved, I would kill every one I could, and then kill myself." Finding it no easy task to get rid of him, I asked him if he thought *he* would be saved? "O yes," said he, "I believe I shall, if I hold out faithful to the end." Well, then, you think *you* will be saved, and I think *all* men will be. Now suppose you go out into the street and let me meet you, and "with a handspike knock your brains out?" "Oh, no," said he, "I am not fit to die now."

Query—If, after having been "converted" by Partialism, he was "not fit to die," how much preaching of the doctrine of endless misery would it take to make a sober man of him? He is unreclaimed as yet. JOHN.

Whatever we owe, it is our part to find where to pay it, and to do it without asking, too: for whether the creditor be good or bad, the debt is still the same.—*Seneca.*

For the Magazine and Advocate.

ORDINANCES, ETC.

BY REV. J. WHITNEY.

[The following should, perhaps, have accompanied the article on the decline of Universalism, a few weeks ago; but it seemed to me to relate more to the proposed cures than supposed causes, that I here give it a separate place, under a different title. I need not say that I differ some from the writer in particular portions of his views of ordinances, though I agree with him in his toleration of all who differ from us in opinion. The more I hear our brethren contend for forms and ceremonies, the more I become satisfied that they are sacrificing *the spirit* in a struggle for *the appearance*, and are losing the substance in debating about a shadow. However, they who desire or need them, are welcome to them, only let us who care not for them, do without them, without regard to *expediency*, or *others' views of duty*. A. B. G.]

A number of articles have lately appeared in the Magazine and Advocate representing our cause in a deplorable state, especially in the western part of New-York; and a number of things are suggested for the purpose, doubtless, of removing the evil and promoting the truth. I entertain no feelings for my brethren who have written, but those of fraternal friendship and affection; but still, I am inclined to think that some of them are differing in part from the spirit and temper of the Gospel.

The kingdom of God is unlike all other kingdoms that have ever been established, since it regards particularly spiritual things, and is governed by a law of mind and motive. The subject of society or church organization, should always be contemplated and acted on with special reference to the nature and design of this kingdom. It should be our aim to make the concerns of our denomination accord with the internal signification of the Gospel, since it is not now an external kingdom, but a dispensation of truth and benevolence which is established in the human breast for the government and happiness of the world. It is not of as much importance to regard the outward appearance, as the enjoyment of spiritual life and the principles of practical goodness.

It was necessary, under the former dispensation, that an external economy should be established; but this was for the grand purpose of introducing mankind into the spirituality of a better dispensation. Now, since we are brought to enjoy the substance, it is but a matter of expediency for us to use the shadow. It may be absolutely essential in many cases to continue the ordinances of the church, as a means of induction into that perfect freedom and comfort which the glorious Gospel is calculated to afford. But even in these cases, they are tending to consummate that inward economy which is "righteousness, peace and joy in the holy Ghost." It is perhaps the case, that I go still further in this matter than the rest of my brethren. I consider baptism not only a duty with some, but also a *saving* ordinance. It is a means of saving them from that condemnation and unhappiness which results from an omission of duty; for I doubt not that some believe it a sacred duty. With such a view of the subject, I can heartily unite with my brethren and sisters in the observance of outward rites. It would be a difficult matter for us to adopt an arbitrary plan of operation which would be suitable for the whole mass of mankind. The truth is, we are differently constituted and accustomed. I once knew a ministering brother who became an acceptable preacher, in consequence of observing the following great secret:—First, meekness and humility. Second, a short and studied introduction.—Third, a perfect knowledge of the stopping place. I believe this plan of operation was detected by himself, and certain I am, that he was never successful when he departed from it. It was his opinion, at first, that *all* might, without difficulty, be governed by the same rules; but in this he was much mistaken, for I have since known an excellent brother, who was, and is, a very successful preacher without *either*, apparently.

The spirit of God by which the Bible was dictated, seems to have designed that we shall receive the advantages of truth by the exercise of our reasoning powers; but it strikes me that this can not be done effectually by the use of outward rites continuously. Externals, in the commencement, were indispensable to the permanent establishment of Christianity, but a living faith can by no means depend upon their continuance, for this "is the substance of things hoped for, and the evidence of *things not seen*." The mind must have something to labor upon, in order to have spiritual health and strength; but it is generally admitted that a routine of externals tends, in some measure, to paralyze our moral strength. It is wisely observed by Combe, that, "Active faculties are fountains of pleasure."

I have found it difficult to resist the conviction, that ordinances and other externals, as a test of fellowship, must operate as a barrier to the real enjoyment of practical piety. Very many of those who observe them consider this requisite to become a true disciple of Christ, and consequently those who may feel it a duty to depart from their particular views, are looked upon as having no faith which can be tested on the ground of obedience. The consequence is, "it freezes the genial current of the soul," and tends to disconnect society. We can not possess the temper of our divine Master, while we are disposed to neglect or abuse a brother for an honest difference of opinion; and though he may give the Bible a different construction from what we are willing to receive, we have no right to denounce him as an infidel while he professes to receive it as a communication from God. For a number of years I have considered it highly important that no test of fellowship should be established among us, but that of moral character and a belief of the Bible. And I am strongly inclined to the opinion, that our respectability and strength as a denomination, may be referred to the tolerant spirit of our ministry and organization. We can not drive men to embrace, even "the glorious Gospel of the blessed God;" but it is an easy matter to draw them by the power of truth and the cords of love.

It may be that Universalism is on the decline; but it will not answer to judge in this affair from the outward appearance, since it is an established principle, that mankind may appear beautiful without when they are very impure within. We should endeavor to judge from that disposition of benevolence which flows out from a knowledge of the truth, and not from that garb of morality which is used by many to conceal their true character. There is verily, an over ruling Providence, and if we do our duty faithfully, the Lord of the harvest will bless us with abundant success. If we fail not to manifest the virtues and graces of Jesus Christ, the divine principle of the Gospel will continue to exercise a powerful influence upon the mind, till at length we shall all be stripped of that exclusive spirit which has grown from a misapprehension of outward forms.

There is much depending on the preaching and practice of our ministering brethren. The people will do their duty, if the preachers will feed them with knowledge and understanding. Before there can be much unity of sentiment and feeling among the laity, it must be cultivated among the clergy. It is quite "too much like the orthodox" for our ministers to fall out with each other and follow "after the rudiments of the world and not after Christ." The reformation of the world is an object of vast magnitude, and it must, like every thing else in the economy of God, be accomplished in a gradual manner. It will not answer for us to get discouraged because there is still a trifling difference of opinion among us with respect to present and future operations, for we have hardly settled the mighty question with our opposing brethren, whether the building will ever be finished.

One thing more I must not forget to mention In all the communications I have seen on the subject of ordinances, more emphasis has been placed on the observance of the eucharist than on the rite of baptism; but why should this be the case, since baptism—of some kind—is the only mode of induction into the kingdom of God? I do think that baptism is more essential than the ordinance of the Lord's supper; and the same may be said of that "circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." In order to enjoy or experience salvation from sin, we must be buried with Christ in baptism, and "rise with him through the faith of the operation of God who has raised him from the dead." Then will all our trespasses be forgiven, and the hand writing of ordinances be blotted out and nailed to the cross.—If we dwell upon the eucharist more than baptism, will it not look some like an appearance kept up for the purpose of catching the "orthodox"? I am convinced, however, that our denomination would double in one year if such a course was adopted; or even if we were willing to throw *a shade of uncertainty* over the destiny of our race.

Ohio City, March, 1838.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, MAY 20, 1838.

JOHN XIV: 15-31.

Those readers of these expository and practica remarks, who make a study of the passages selected, before the day which brings to them these weekly remarks, will already have discovered that in this chapter is commenced the narration of that consolatory and farewell address which Jesus delivered to his eleven disciples, after having partaken with them, for the last time, of the paschal supper. These inquiring and diligent students of the New Testament will have discovered, from the tenor of his conversation at supper, that the disciples of Jesus must have felt fearful forebodings, as if some great, yet indistinct evil were about to befall them. Jesus spoke to them plainly enough concerning his death, yet they were so prepossessed with the idea of his yet becoming the king of the Jews, that they would not understand his meaning. Jesus in this valedictory discourse will be found endeavoring to infuse into their minds more exact ideas of their real situation, of the reality and causes of this separation from them, of their duties, labors, and sufferings in his cause after his removal to the Father, and, finally, to impart to them such consolation and support as their destitute and orphanized case required. "Let not your hearts be troubled" he says, but "let it comfort you to reflect that I have only gone before you to my Father's house, and shall return to receive you thither, that we may at last be always together. Still, however, their minds were not perfectly clear. Thomas, and Philip, and Judas, the brother of James, put questions to him which showed that they were yet groping in the dark. He explained himself to them; reminded them how dear he was to the Father, and that therefore they should rather rejoice that he was going to Him; assured them that they should be objects of the Father's love and favor, and be blessed by the gift of the Holy Spirit."

Having discovered such to be the purport of the discourse contained in this and the two subsequent chapters of John's memoirs, the intelligent student is prepared to read it consecutively, or dwell upon any detached portions of it. With such a reader, let us pause, for a little, upon a few of the sentiments contained in that part of this chapter which we have selected for this week's meditation.

The attentive reader of this paragraph will find the sentiment expressed in the 15th verse repeated twice more, before the conclusion of the chapter. Hence he will, very logically, infer that our Saviour was desirous of impressing this sentiment very deeply upon the minds of his disciples.—

Very probably the disciples, although they did not understand clearly the discourse of their Master, could, notwithstanding perceive that he was about to leave them; and, the prospect of thus being left alone amidst enemies and seekers after their life, it is likely that they were dissolved in tears, or were otherwise giving vent to their sorrow and affection for him. This Jesus seizes upon as a suitable opportunity of teaching and inculcating upon them what are the best, the highest, the only proofs of affection and love to him. All other symptoms of attachment to Jesus and his cause are deceitful, are equivocal; *living* according to his precepts and example, is the only decisive proof of being his disciples. Men, it has been said with much truth and in correspondence with this doctrine of Jesus—men will talk for religion, will write for it, fight for it, die for it, do any thing but *live* for it. Ay, this is the hardest task; this the severest, most searching trial of a man's love for Jesus and his religion. It is even easier to be a martyr, and triumphantly bear oneself against the severest tortures, than to conform one's conduct to the requisitions of the Divine will, or to those of the monitor within. To assist us in maintaining this truth—this all-important truth—in recollection and in operation upon *our* lives, let us frequently meditate upon the 15th, 21st, 23d, and 24th verses of this chapter, together with such passages as convey the same lesson, to which we may be directed by a Bible with well-selected parallel passages.

It is probable that many of our readers will have remarked for themselves, before this article meets their view, that Jesus adds a consolatory promise to every statement of the above important sentiment, that is, three times in the course of this paragraph. He makes the retention of his doctrine and commandments, and a conscientious regulation of the conversation and life thereby, a condition, yea, the infallible fountain of a benefit, a greater than which the bereaved disciples for support in their present circumstances, could not have conceived or requested. To perceive this, it is only necessary for the diligent student of the New Testament to make an effort of imagination, and represent to himself the condition of mind which was certainly the most prevailing with the disciples at the prospect of being separated from their Leader, Guide, and Support. The disciples were, generally, simple, unlettered men, little versed, probably, in the arts, of deceits, policy and manœuvering of the leading men of their times. In every point of view they must have regarded Jesus as a very superior being, but probably nothing gave them a stronger idea of his wisdom and superiority, than his frequently outwitting and baffling his opposers in their attempts to ensnare him. Probably one of the first anxieties which beset their bosoms when they came to understand *plainly* that their Guide and Master was about to leave them, was this—what shall we do, what can we do against the opposers and the enemies of the very name of Jesus? Accustomed to be led and assisted by him with marvellous sagacity, the disciples must have felt that they would be without him, wholly incompetent to assert his claims against such a current of malice, stratagem, and deceit as they had seen him stem and turn aside. They felt, probably, that they were about to be left as sheep without a shepherd—poor, defenceless victims.

To banish such depressing fears, Jesus assures them that not one of them who truly loved him and kept his commandments, would be left alone and defenceless. As they had been accustomed to receive from him assistance and help, there would be sent to them from on high, help and assistance* in another form which should dwell within them and be at hand in every exigency.—One of our young friends, in a letter to his father, states some circumstances which incline him to think that this *Paraclete*—this assistant—usually styled the Holy Ghost or Spirit, and very generally supposed to be a third person in the mysterious Godhead—is none other than Jesus himself. As the idea is probably new to most of our readers, they will, perhaps, be excited to inquire into its truth for themselves. We shall, therefore, merely state that what is said, in verse 16, to be "another Comforter," or assistant as we would render it, is mentioned in the same connexion, in verse 21, as a manifestation of Jesus himself, to them, and, in verse 23, as the Father and Jesus having come and taken up their abode with the true disciples. *When we have given our supreme love to God and to that cause for which he raised up Jesus, are not our hearts as a renewed and prolific soil in which all Christ-like virtues spring up vigorously, bringing to our bosoms a consciousness of communion, of harmony, of oneness* (if not too bold an expression) *with Christ and with God?*† Those who have so felt, will have a reason for coinciding in opinion with our young friend which the world to whom Jesus does not manifest himself, can not have.—So interesting, so endearing a topic as communion with Christ and with God, would tempt us to dwell "forever" upon it; but we must forbear to expatiate. We can not close, however, without this fervent prayer—May hundreds of our readers partake more and more of this invigorating and peace-bestowing consciousness of *harmony and communion* with the Father of their spirits, and the Captain of their salvation! P. P.

* The original word *paracletos* has been variously rendered—Comforter, Advocate, Monitor, Teacher, Intercessor; but the most judicious and learned interpreters prefer the sense of Assistant, Helper, to every other. This rendering they observe, is appropriate to all the passages of the New Testament in which it occurs, which can not be said of any of the other interpretations; and it is readily perceivable that this gives the most consistent sense in the present passage. P. P.

† As further proof that Jesus, himself, (or in other words, the presence of Jesus in his instructions and example,) is the *Paraclete*, Comforter, or Assistant, I would add, that it is said in 1 John ii: 1, that "if any man sin, we have an Advocate *(Paracleton)* with the Father, even Jesus Christ the righteous"—hence that the beloved disciple expressly recognizes Jesus as this *Paraclete*, Comforter, or Assistant. A. B. G.

For the Magazine and Advocate.

THE CANARY BIRD.

With a heart light and free as the bound of the antelope over the green carpeted hills, did I wend my way to a friend's abode, to meet a party of social intimates. Oft had we met and supped the sweetest draught from the cup of social intercourse, without finding one bitter dreg at the bottom. It was not the boisterous laugh, or the maniacal shout of conviviality, that gave zest to our intercourse. O no! it was something purer, holier, than the "Io Bacchi! Io Bacchi!" of the drunken reveller—it was the free communion of kindred hearts, that knew not of malice toward fellow-men, or of jealousy toward prosperous neighbors. Each at peace with his own bosom, smiled to see others smile—nor sought to divert, nor entertain, by arraying his neighbor's faults or tarnishing his neighbor's fair name. We were wont to gossip as buoyant hearts love to gossip, on the passing and the past, and wander with our erratic imaginations into the untrod future; but O! we never gossipped over other's faults. If a rebuke was ever heard, it was the soothing chide of love, not harsh and disconsonant censure.

I wound my way on to meet once more this social band—happy, because I was going to the abode of happiness. The stars smiled, too, and as I neared the house of entertainment, the evening zephyr whispered over the strings of the wind harp—"how beautiful!" It was a happy eve. Every heart seemed a centre from which emanated beams of social converse—every countenance glowed with intelligence, and every eye was eloquent! "It is good for us to be here," thought I.

Never shall I forget one little girl, whose prattle told she was too young to be else than innocence. I looked upon her, and I could not but think of our beloved Saviour, as he said, "suffer little children to come unto me.....for of such is the kingdom of heaven." The social group looked on the little fondling, and what heart so cold as not then to beat with pleasure?—for on the finger of this gentle prototype of heaven, sang a Canary bird! The joy was too exquisite for utterance, and the zephyr played again on the strings of the harp—"how beautiful!"

The warm blaze was glowing in the ample, old fashioned fire place—how social such a fire place!—the bird sang again, then, glancing around on the circlet of happy faces, its tiny wings beat the ambient air—when lo! it was lost in the scorching flames!—One wild shriek, and sadness shrouded those faces of late so smiling! From the hot embers was drawn the smouldering corse of the Canary bird—its plumage was gone—one gentle gasp, and—it died! I marked the crystal tear drops as they fell from the eyes late so eloquent. Ah! now they were more eloquent still—they were eloquent with grief!—it was the eloquence of sympathy pleading for a poor Canary bird!—That little girl—O, how she did grieve! And on stern man, too, was left the impress of sympathy!

We are sympathetic here—shall we be less so in heaven? Shall we there cease "to feel for others' woe?" Can the fond mother, there smile to see her offspring writhing in never, never ending anguish? O no, that creed can not be of Heaven which teaches thus! Rather let my spirit be like the breath of the poor Canary bird—fading, vanishing with the plumage of the corse!

Union College, February, 1838. KAPPA.

MAGAZINE AND ADVOCATE

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, MAY 18, 1838.

PUNISHMENT.—NO. 1

There are some arguments in favor of making all punishments emendatory, mild and humane, yet certain, which though well known and often urged by philanthropists, have not yet made that general and deep impression on the public mind, which is necessary in a popular government, to ensure their adoption in public practice. The criminal is still our brother or sister—still a human being, possessing all the faculties of our common nature, but deadened, paralyzed, or perverted by some error in early education, or by being placed in circumstances unfavorable for their full development or proper exercise. This should never be forgotten. The humanity in man can never be restored to its full and proper action, by treating the criminal as less than a man—by withdrawing *all* confidence and respect from him—by appeals solely to his animal nature—by considering him as a wholly brutified being. All such treatment, formerly sedulously followed and yet continued in to many cases, can only brutify the man still more. It may restrain him by fear of physical suffering, as a *dog* is restrained from indulging in theft by fear of the rod, but it never can and never will infuse self-respect into the criminal's bosom—it will never create in him a respect for the rights and feelings of others—it never will work by *love* to the *purification* of the heart.

Nor is this all. The relatives and friends of the criminal will never be willing to have him punished, unless they can see some good arising from it, greater than merely the good of some unknown individual in community. We naturally feel more for those nearly allied to us, and the well known, than for the aliens in blood—the stranger. And to consign the nearest and dearest over to a punishment considered wholly revengeful and retaliatory—one that degrades instead of elevating them, and regards them as aliens to humanity, instead of treating them so as to render them more worthy our love and care, must ever be, and is extremely repugnant to every pure and holy feeling of the heart. In this way the philanthropic, the relative and the friend are arrayed against the law, instead of in its favor. Compromises for crimes take place—the criminal is suffered to escape and his iniquities are winked at, until growing bold by impunity, he waxes worse and worse, and an outraged community rising in wrath demands his severe punishment. And this general demand, made in a spirit of wrath rather than of goodwill to the criminal—

out of a desire for revenge rather than of reformation, again finds to confirm the improper and injurious error entertained by community at large, and especially by the unhappy criminal himself. This is a sad, but a correct picture. Can not some lights be introduced into it? Is there no way of so ameliorating punishment—of so directing its infliction—as to enlighten the public mind on the subject, and bring not only the friends of the criminal to consent to his being punished, but also, the criminal, himself, to acquiesce in it? I think there is—experience on a small but correct scale, *proves* that there is.

I will not insist that the whole error arises out of false views drawn from a corrupt and erroneous theology—though I do sincerely believe that Partialism is the corrupt fountain where all these erroneous views have their birth. But be that as it may, nearly all Christians unite with us, in desiring that punishments should have as their principal object, the reformation of the punished. All would rather that the criminal were made a good man—a benefit to himself and to society at large, than to have him continued a bad man—a curse to society, a pest to himself. In this, every Chrstian heart is agreed; and this agreement is as much as we can expect, at present—as much, perhaps, as is necessary for all practical purposes. Let us all, then, unite in endeavoring to spread light on this important subject. The old systems of severity and cruelty—of distrust and cunning, have been tried long enough, and their inefficacy has long been apparent to every careful observer. Let another plan be tried—a plan as nearly opposite the former as circumstances will admit. Let the criminal be looked upon as a *brother*, who, *for his own good*, as well as public safety, requires correction and instruction. He has believed that by wrong doing he might advance his own interests, and in so believing he has grievously erred, not only in practice, but in theory, also. He needs instruction on this point—let him have it, from the Word of God, from nature, from reason, enforced by illustrations drawn from numerous examples around him, and by the bitter though scarcely observed lessons of his own experience. He believed that the chances for escape from punishment in this world, were far greater than the chances of incurring it—and, as for the punishments of another state, he believes they can easily be escaped by timely repentance and conversion, all of which he intends to go through before he dies. Of this latter I choose now to say nothing—but in the former he is grievously deceived. Let him be taught so. Let every teacher of religion and morality—every instructor of the rising generation, unite with revelation, sound reason and philosophy in demonstrating that there is *no chance* about it. Punishment for sin is *inevitable* in the very nature of man—in the very constitution of the material and spiritual universe. When man can put his naked flesh into the fire without being burned, he may sin without being a sufferer by it. When the musical ear can delight in horrid and discordant sounds, or the other senses and faculties can receive pleasure from what is most abhorrent to them, then may man experience lasting pleasure, and avoid every evil feeling arising from acts opposed to his moral nature, and contrary to the moral government which God has established in the universe wherein we live. In hundreds of ways, and by arguments and proofs the most incontrovertible of any in the world of mind, may these facts be taught to all, and become a principle as well established in their minds, as, that fire yields warmth, and food, nourishment, to their frames. But this may suffice for one article, I will resume the subject in another number. A. B. G.

THEOLOGY

Is an important and interesting study. It embraces vast themes, intimately associated with our moral nature, and our welfare. It is a delightful field, containing productions of varied beauty and flowers of every hue, and it is pleasant to the eye and purifying to the heart, to roam and expatiate among them. All other studies are connected with it, are indeed branches of it, and acquire bloom and verdure when viewed in reference to it.—The whole circle of the sciences is tributary to it, and to it they bring their divers and wonderful treasures.

It speaks to us on every page of nature, and is the subject of revelation. It acquaints us with the greatest and best of beings—God. It teaches us our relation to him—our dependance upon him—the requirements of his government and the motives why we should obey them. It teaches us our duties to our fellow-men, our kindred with them, our portion and our destiny. It enlightens the erring—comforts the sorrowful and despairing—directs the penitent, warns the sinful and rolls away the clouds which darken and trouble our mental vision.

We fear that the study of natural and revealed theology is too much neglected. It is supposed to be, by some, a dull, abstruse study, to be pursued only by the minister or the man of letters and that it is a thing with which others have no concern. This is a mistake. It is not a dull and abstruse study—it should not be confined to a few. It is a pleasing, a glorious study, and will be found interesting and important to all.

We are not opposed to the occasional reading of works of fiction. Some of the best writers of this generation, have employed their talents in writing books of this kind. They contain faithful and powerful delineations of character, and many valuable morals may be derived from their pages. But they are calculated for our times of relaxation, and should not be allowed to occupy those moments which should be devoted to superior and more important affairs. We require loftier powers of action than these give us. The nerves of our intellectual and moral nature need to be moved by stronger energies and to be braced by sterner exercise, than these afford. We do not object, then, to the reading of these works, occasionally. It is with them as with many other things, the *abuse*, not the *use*, which we reprobate. But we fear that too many engage their attention with these and other of the lighter productions of literature to the neglect of the solid, the useful and the important! This is wrong—this is absolutely perverting our intellectual and moral advantages.

There are many who have to toil day after day, and who have but a little time to devote to the cultivation of their minds. These should seldom if ever devote that moiety to novel reading. There are things of deeper, and weighter interest, which call for their attention, and they should be regarded. And those who have more leisure, should not abuse their privileges. Their mental and moral advancement should be in proportion to their circumstances.

To all, then, we would say, neglect not the study of theology. We do not mean that we wish you to pore over the pages of the Fathers, the subtleties of the schoolmen, and the metaphysical and abstruse productions of later divines. But we mean by the study of theology, the study of God, his attributes and laws—our relations to him and our fellow-men—our destiny and our duty. This we may do easily and conveniently. The two great volumes of nature and revelation are spread open to our eyes. To peruse these correctly we have many and valuable helps. There are works which can be cheaply obtained, which will aid us in our researches.—Among them, we would mention Paley's Natural Theology, Godwin against Atheism, Combe on the Constutution of Man, and Wilkamson's Argument for Christianity. The attentive and reflective perusal of works like these is what we mean by the study of theology.

In reading the Scriptures also, we may avail ourselves of the aids of good commentators and translators, like Campbell, Wakefield, Clarke and Macknight. There are other works which supply a valuable place in the study of theology—such as Calmet's Dictionary of the Bible, Jahn's Biblical Archæology, Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. Now there are long Winter evenings and leisure hours of other seasons, which might be profitably devoted to the reading and the study of books like these. If one individual does not feel himself able to obtain al these books, several may be, and let them unite together and hold them in common, a library to which each may have access.

If we wish to be able to give to every man a reason for the hope that is within us—if we wish to become close and independant thinkers—if we wish to be guided by our own reason and by the spirit of God—if we wish to defend ourselves against, and to combat the errorist, the infidel and the skeptic, we should be well acquainted with theology. And then there is an enjoyment, in having some great end in view, to which we apply and bend all our energies and our acquirements.

That end should be the noblest in the grasp of our comprehension, and that is, improvement in divine science. Upon this object, all our affections and all our knowledge should have a bearing. When we read the records of history, the annals of nations, and conquerors, and kings, and great men, the voice that comes to us from the ashes of the mighty, should teach us a moral lesson. In perusing the works of the poet, the statesman and the philosopher, we should glean and preserve the moral. In culling a flower from the field or an herb from the mountain, we should read a moral. In the incidents of every day life—the tear of the mourner, the smile of the glad hearted, and in all the operations of human passion, and emotion, and circumstances, we should learn the deep moral which they teach. True theology is the combination of morals, and hence every new moral will be adding to our improvement in theological knowledge.

One who pursues this course, will be the Lord's freeman, walking abroad in the majesty of intellect in the heritage which God hath given him. To him every thing has a lesson and an improving efficacy. To him, the gush of the golden sunlight is no trivial occurrence, and "the rich melody of birds" awakens answering music on the deep harp chords of his soul. E. H. C.

THE RECORD.

New Preachers.—Br. George G. Strickland, formerly of Greenfield, Mass., now of Sandy Bay, has commenced preaching, says Br. C. Spear, to good acceptance. Br. W. F. Teudon, a local preacher among the Wesleyan Methodists of New-Brunswick and Newfoundland, has lately commenced preaching the Gospel of universal grace in Halifax, Nova Scotia. Br. B. H. Davis, formerly of Kentucky, and who has been pursuing his studies with Br. W. S. Balch, of Providence, R. I., has lately commenced preaching in that city, to good acceptance. Br. William Cabbe, who pursued his preparatory studies under the direction of Br. Whittaker, of Hudson, has also commenced well his labors in the ministry of reconciliation. Br. A. A. Mixer, Principal of the Scientific and Military Academy in Unity, N. H., commenced his labors as a minister of the Prince of Peace universal, in Chester, Vt., on the 15th ult. Brs. W. H. Griswold and H. B. Soule, late students in the Clinton Liberal Institute, have commenced laboring as ministers of the Saviour of the world, in Oxford, Chenango county. They are both young men of excellent moral characters, and sound minds, and already preach to good acceptance. Here are *seven* new laborers since our last—God be praised for the increase!

Installations.—Br. H. Bacon, late of East Cambridge, was installed as pastor of the society in Haverhill, Mass., on the 18th ult. Sermon by Br. O. A. Skinner. The next day, Br. E. N. Harris, late pastor of the Baptist society in Malden, was installed as pastor of the Universalist society in Methuen, Mass. Sermon by Br. T. Whittemore. The ordaining council after a full examination of all the charges circulated against this Brother (since his conversion,) pronounced them false. Br. H. Jewell was installed pastor of the society in South Reading, Mass., (an interesting village 9 miles North of Boston,) on the 2d inst. Sermon by Br. H. Ballou. Br. Jewell's labors have been greatly blessed in that place during the past year.

REMOVALS.—Br. R. Tomlinson, of Rochester, has received and accepted an invitation to settle with the society in Ridgeway, Orleans county, at which place he should be addressed in future. Br. Alanson Kelsey, late of Stafford, has removed to Pavilion, Genesee county, where he wishes to be addressed in future. Br. E. Gage has removed from Northfield, Wayne county, to Lima, Washtenaw county, Mich., and desires to be addressed accordingly. Br. G. K. Shaw has removed from Hiram to Dixfield, Me. Br. H. Ballou, 2d, from Roxbury (where he has resided since 1821,) to Medford, Mass. Br. J. C. Waldo, from Lynn to Woburn, Mass. Br. C. Woodhouse from West Brattleborough, Vt., to Westmoreland, N. H. Br. B. B. Hallock from New-Haven, Conn., to Lisle, Broome county, N. Y. Br. Alfred Peck has left Fulton, but has not yet settled down in a permanent residence. Br. H. Chaffee has taken charge of the society in Stafford, Conn., vacated by the removal of Br. J. H. Willis to Petersham, Mass. Br. L. Maynard has taken the pastoral charge of the society at Great Plains, Hingham, Mass., so that there are now two Universalist societies in that town. Br. S. Miles has removed to Perrinton, Monroe county, where he will labor half the time the ensuing year, and wishes to be addressed accordingly.

NEW SOCIETIES.—A new society was organized in Sturbridge, Mass., on the 4th inst., of about thirty members. Another was legally organized in Salina, in this State, on the 13th of December last, under the pastoral labors of Br. S. Barnes. It consisted of twenty-five members; and we hope it will go onward increasing in numbers and moral power. The Star in the West says that new societies have lately been formed in Chardon, Dayton, Batavia, and Franklin, Ohio. Another was formed in Barre, Mass., April 10th, and resolved to have preaching half the time—and another has just been formed in Southbridge, Mass.

NEW CHURCHES.—A church was lately formed in Weston, Vt. Br. W. Skinner officiated. Another was formed, not long since, in Chardon, Ohio. Br. Hoag labors there one-fourth of the time.

NEW MEETING-HOUSES.—One will be erected this Summer in Elizabethtown, Va.—another, to hold a congregation of 2000 persons, is being erected by the second society in Lowell, Mass., under the pastoral labors of Br. James Thompson. The first society in that place, under the pastoral care of Br. T. B. Thayer, is also prospering. Eight years ago Universalism had hardly a name to live in Lowell.

EDITORIAL CHANGES

Before another paper goes to press, Br. E. H. Chapin will probably be on his way to the South, where he will remain, in company with Br. T. P. Abell, late of Perry, Genesee county, preaching in Richmond, Va., and vicinity, during Br. Skinner's sojourn in this region. Br. Chapin will continue to write for the paper as heretofore, and his place as *Assistant* Editor will be supplied by Br. A. R. Bartlett, whom we cordially commend to our readers, and to the Universalist public in this vicinity, as a new laborer in the ministry, of excellent character both moral and mental. Br. Skinner, also, we trust, will be able to write more frequently for the Editorial department of the paper than he has done for some time past.

One word more. Brs. Chapin and Abell go to the South at the request of Br. Skinner. We commend them with especial earnestness to our Southern brethren, as worthy of all confidence in their moral characters, and as abundantly able to sustain the cause of God's impartial grace in the sacred desk. The first has given frequent testimony of his abilities in our columns—but the modesty and other circumstances of the latter, have not made him as well known in this way as he deserves to be. May they prove good "yoke-fellows" in the glorious cause in which they are engaged, and long see the pleasure of the Lord prospering in their hands.

A. B. G.

UNIVERSALIST EXPOSITOR.

We have not particularly examined the May number of this work, and so can not give a critical opinion of its articles. It contains papers from the pen of H. Ballou, L. C. Browne, J. G. Adams, I. D. Williamson and the Editor. These names being a guarantee of its merit, we cordially recommend it to our readers, as worthy its valuable predecessors. We again call upon our friends, to patronize a work so important and useful to the Universalist public. E. H. C.

TO INQUIRERS.

I have a number of requests on hand for the explanation of various passages of Scripture, which I hope soon to find leisure to answer. Some have been on hand for months, but the press of other matters has caused me to delay them till I could find more leisure and room.

Correspondents generally must not be offended or discouraged if I make them wait—I have to wait, also, at certain seasons before I can publish what I wish.

A. B. G.

NOTICE.

The subscribers having disposed of the Universalist Register and Almanac, request all persons indebted to them for said work to make immediate payment to Brs. Grosh and Hutchinson, Utica; O. Whiston, Cooperstown; or to Geo. Sanderson, Rochester.

Utica, May 4, 1838. WHISTON and SANDERSON.

TO BR. P. MORSE.

Br. J. Van Fleet, our agent, in Bloomfield, Edgar county, Ills., says it is hoped by many of our friends in that section, that you will visit that county in your contemplated tour. And Br. Joseph Whipple, of Franklin Grove, Ogle county, (near Dixon's Ferry P. O.,) Ills., says the friends there hope you will not fail to visit them in your tour. Affectionately yours. A. B. G.

N. Y. STATE CONVENTION.

The ministers and lay delegates attending this Convention in Oxford, on the last days of this month, are requested to call, on their arrival, on Tuesday evening, the 29th inst., at the "FORT HILL HOUSE" in that village, where a Committee will be waiting to receive them, and direct them to places provided for them.

J. T. GOODRICH.

Br. Bazin—Send Expositor to L. E. Harrington Akron, Erie county, Rev. T. C. Eaton, Dunkirk, Chautauque county, M. Pierce, Hannibal, Oswego county, N. Y., G. H. Patrick, Kanawha C. H., Va., Warren Hawley, Milan, Huron county, O. Credit each $2. and charge G. and H.

Also send Expositor to W. G. Emmet, Columbus, O.

Br. Bazin, Please transfer the Expositor directed to me at Utica, to Richmond, Va.

Will Br. Price please do likewise with the Union.

E. H. C.

RELIGIOUS NOTICES.

Br. MCADAM will lecture in the school-house near Br. Dick's, in Brothertown, next Sunday evening at 5 o'clock.

There will be preaching next Sunday by Br. C. S. BROWN, at Upper Lisle—Br. BRITTON at Denmark—Br. FRENCH, at Brownville.

There will be preaching on the fourth Sunday inst., by Br. T. J. SMITH, in Columbus—Br. BRITTON at the Union meeting-house, Plessis—Br. GUILD, at the school-house near Peter Hanson's, at 10 A. M., and in Collersville at 3 P. M.—Br. ASPINWALL, at Middleville—Br. C. S. BROWN, at Binghamton—Br. SIAS, at Perch River, half past ten A. M., at Pamelia Four Corners at 2 P. M., and at 5 P. M. at the school-house near Br. Keyser's.

There will be preaching on the first Sunday in June by Br. GUILD, in Richmondville at 11 A. M.—Br. DELONG, at Oran—Br. WOOLLEY, at Lebanon—Br. S. BARNES, at South Bainbridge—Br. C. S. BROWN, at Salina—Br. FRENCH, at Black River at 10 A. M. and at Carthage at 5 P. M.—Br. DOOLITTLE at the Great Brook meeting-house in South New-Berlin.

There will be preaching on the second Sunday in June, by Br. ASPINWALL, at Eatonville—Br. BARNES in Springwater—Br. QUEAL, in Salina.

THE NEW-YORK STATE CONVENTION OF UNIVERSALISTS will meet in Oxford village, Chenango county, on the last Wednesday and following Thursday (30th and 31st) of May, inst. Delegates who can not attend, are requested to be careful to select substitutes who *will*. The following is a list of lay and clerical delegates from the several Associations.

Associations.	Lay Delegates.	Clerical Delegates.
Allegany,	J. D. Shuart, L. Vinton,	J. Babcock, P. P. Fowler.
Black River,	Isaac Mendall, Bezalcel Thayer,	P. Morse, J. H. Whelpley.
Cayuga,	Hon. W. Berry, Warden Babcock,	G. W. Montgomery, H. Boughton.
Central,	Charles Smith, Billy Titus,	A. B. Grosh, T. J. Smith.
Chautauque,	L. Harrington, J. I. Eacker,	L. Paine, T. C. Eaton.
Chenango,	E. G. Per Lee, E. W. Corbin,	A. G. Clark, E. E. Guild.
Hudson River,	B. A. Tillinghast, Dr. J. Braman,	T. J. Whitcomb, L. C. Browne.
Mohawk River,	T. Biddlecom, Sanford Coe,	J. A. Aspinwall, W. H. Waggoner.
New-York,	H. H. Brown, P. Price,	T. J. Sawyer, S. J. Hillyer.
Niagara,	Charles Lee, Z. Murdock,	L. Knapp, W. Andrews.
Ontario,	Ebenezer Cook, H. W. Dobbin,	O. Ackley, K. Townsend.
Otsego,	Cyrenus Clark, D. S. Hull,	O. Whiston, M. B. Smith.
St. Lawrence,	L. Buck. J. H. Hazleton,	F. Langworthy, O. Wilcox.
Steuben,	Dr. A. Baker, James Alley.	M. L. Wisner, A. Upson.

Occasional Sermon by Br. G. W. Montgomery.

ASSOCIATIONS.—The Central Association will meet in Lebanon, Madison county, on the first Wednesday and Thursday (6th and 7th) of June.

The Niagara Association will meet in Lewiston, on the same days.

The Mohawk Association will meet in Eatonville, Herkimer county, on the second Wednesday and Thursday (13 and 14th) of June.

The Black River Association will meet in Ellis village, (Ellisburg,) Jefferson county, on the third Wednesday and Thursday (20th and 21st) of June.

P. MORSE, Standing Clerk.

The Genesee Association will meet in Morganville, Genesee county, on the same days.

The Otsego Association will meet in Cedarville, Herkimer county, on the fourth Wednesday and Thursday (27th and 28th) of June.

The St. Lawrence Association will meet in Malone, Franklin county, on the same days.

The Allegany Association will meet in Centreville, Allegany county, on the same days.

Each society belonging to any of the above Associations is earnestly requested to choose its delegates in proper season—to have their statistical letters made out—and to see that they are duly and properly represented in the Council to which each is attached.

The Central Association in Michigan will hold its annual session in Ann Arbor, Washtenaw county, on the first Wednesday and following Thursday in June, next. It is hoped that every preacher in the State will punctually attend, and an affectionate invitation is given to all others to "come over and help us." Churches and societies will be careful to send delegates properly accredited, and carefully insructed in relation to business to be transacted. N. STACY, Standing Clerk.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

W L W, Fort Plain, for J G S, D C, J H, W M S, J B, C S, H S, B G, D G, A C N, S T, J M, A A N, Mrs A, S S Jr, E L, J I L, A S, O W L, P F, R A and G H—Rev L P, Panama, for R D, M O, E W and L D—Rev H R, Rochester, for J H, J S B, N R, E A N, J R, D D D, A E D, J B, W H, J C, S W, W F C, C G C, C G, S M, A B, J W and C C—L S, Moreland, for self and J B—J H S, Poughkeepsie, for H D M, I N W and T N P—P M, Halfmoon, for W C and J B A—J R, Warren, (O) for self, J P, J H A and E R—J J, Northeast, (Pa) for self and R T—P M, Cuscowga, (Pa) for self and R T—P M, Patterson, (N J) for M A W—S M, McDonough, (Ga)—I B, Carlton's Store, (Va) for R W and S S—W K C, Otsdawa, for self, J H, A D B, C S H, N H and L H—A S, Brownville, for W K, N P, J B, L T, R B, W L, H L, H B, L C P and G W B—S G Mendon, for self, J H M C, J M, A P D, W L, R L, T L, H L and C C—J H Warsaw, for self, S H Jr, F F and C I B—Rev C S B, Coventry, for H D, H D, A B, M W, J L B, D C Jr, A D and G H—P M, Cooperstown, for B P, A W, E T 2d and H T—P M, Sheshequin, (Pa) for A M—P M, Oregon, for H S, W H P, J W and W G M—P I V, Cold Spring Mills, for self and Z W—P M, West Almond, for I B to D E, J B, E B, H L, J K and P F.

POETRY.

For the Magazine and Advocate.

FOREST DEVOTIONS.

BY MISS S. C. EDGARTON.

The beautiful idolatry is dead,
Which made the poetry of classic times.
Earth's deities have fled. The fountains tell
No tales of sporting naiads, and the flowers,
By the redundant fragrence in their bells
Weighed down, like lowly vestals at their prayers,
Pour forth their incense at an empty shrine.
No virgin archer, with her silver bow,
Molests the fawn that lingers by the stream
To taste the sweet refreshment of its waves,
The rustic swain may wander through the wild,
Nor wake a dryad from the velvet sward,
Though with his reckless tramp he crush the flowers
That make the pillow of her fabled couch.
The Druid, too—the venerable priest,
Who made the grove the temple of his rites,
Ev'n he no longer lights the fatal flame,
And binds his brother to the wicker pyre.
The ancient oak yields to the soft embrace
Of reverend misletoe, and yet receives
No homage for the union. Earth's deities
Have flown—divinity is dead.

My God!
Thou who art dwelling in the humblest flower,
Existent in the mightiest and the least
Of all created loveliness, whose home
Has no locality—Thou a'rt the lone
The ever present Deity! There are,
Oh spirit of the universe! there are
No empty shrines, no wasted offerings!
All shrines are filled, all gifts received by Thee!
And fountains have a voice to speak of Thee—
A theme eternal as thy nature, God,
And wasteless as thy goodness!

Earth may praise
With all her magic tongues, and human lips
And human hearts may swell their eloquence;
The kneeling choir of seraphim may join
With cherubim and angels round thy throne;
But never, oh, Jehovah King of Hosts!
Shall mortal or celestial voices show
One visible fraction of thy goodness!
Here on this sod, made beautiful by Thee,
And fragrant with thine all-pervading love,
I bend my knee and bow my contrite heart,
Assured that never Druid lit a flame
So sweet to Thee, as the pure glow of love
Which thy own breath has kindled. But I kneel
Not lonely at thy footstool; by my side,
Bend, in their chastened beauty, a sweet group
Of vestal forest flowers; their tearful eyes
Upturned to Heaven; their fragile, sylphlike forms,
Bowed like young Magdalens; and on their lips,
Rich with an eloquence approved by Thee,
Their only auditor, rest radiant smiles
Of pure, confiding, all-beseeching love.
Beloved Father, while I pray with them,
To be a child of grace, and seek the crown
That their meek foreheads wear—the radiant crown
Of hope and peace—give me to wear with them
That small white pearl, more rare than Ceylon yields,
Known as *humility*. Aid me to be
Humble and lowly hearted as the flowers;
That I may turn away from earth, right glad
To seek their sisterhood; weary with pomp
And gaudy pageantry; with strife for rank
And worldly precedence; content to pass
My blessed hours of worship here, where pride,
The evil tempter of our innocence,
Has no admittance. Father, hear my plea!

Shirley village, Mass.

WORSHIP OF GOD.

Worship was performed by sacrifices in the early ages of the world. This was a wise adaptation to human weakness and wants. From the low state of his intellect man was not capable of that spiritual worship which we are able to render. We ourselves absolutely need outward forms in a greater or less degree. Much more man in the infancy of his nature. Of all things in creation, the most striking to the eye, and the most powerful in its effects, is the element of fire. Of all the things possessed by man, the most indispensable and dear, is the food that keeps us from perishing. What then would be more likely to make man think of God and his commands, than requiring him regularly to consume a portion of his fruits and flocks in that flame which ascended toward the heaven where God was supposed principally to have habitation? The same Being commanded the sacrifice, who instituted those laws the violation of which he would terribly punish. The sacrifice then was the best possible mode of impressing the mind with the remembrance of duty, and the danger of disobedience. Let it not be understood however, that fear and awe were the only emotions excited and kept alive by this service. Gratitude, especially in the purer patriarchal times, must have gone up with the offering. I think however that the sentiment of fear and awe must have been far stronger than any other. The worship was paid as to an authority that must be obeyed, rather than as to a goodness which should inspire gratitude and love. It could hardly have been otherwise from the circumstances that existed. Man was hardly enough of a philosopher to understand the true reason of the Divine appointment. It was best for him at that stage of human progress to be ignorant of the true reason. He felt pleased himself with the respect and the homage of his fellow-men, and he inferred that God was like him, and required homage for his pleasure. This same idea prevails at the present time among the heathen in respect to their many deities; and I believe also among the majority of Christians, in respect to the One living and true. They regard worship as demanded by God as his right, rather than as instituted by him merely for the benefit of themselves. And to this day religious service throughout the world is more generally performed from the compulsion of fear, than the excitements of gratitude.

And taking the majority as they have been and are perhaps now, the constraint of fear is the only motive powerful enough to induce that regular attention to religious services which has been shewn so important. Most of God's moral laws are simply the laws of nature expressed in language; and infringement of them is known by all to be accompanied by pain, bodily or mental, or to lead to it at length. Now if the fear of a supernatural power is absolutely necessary to make men obey the laws of their well-being felt to be established in their own constitutions, much more is it necessary to those other laws independent of nature, and established as mementos of the former. There are multitudes however among Christians who worship from the delightful impulses of love. The numbers are increasing as the parental character of the Deity is *felt* as well as believed. As knowledge accumulates, as reason is disciplined, and as education forms the man to proper habits from infancy upward, there will not be that need of fear as a motive to rectitude. Perfect understanding, perfect habits, and perfect love, cast out fear; and man is slowly but surely advancing towards this desirable consummation.

Worship, which has been occasional, periodical and abject, will become more continual, filial and joyful.—The idea of God will not come to mind merely from the solemn gloom and memorial forms of temples made and consecrated by human hands, or rush fearfully upon the heart from the intermissions of duty. It will be reflected from every object in creation with a various and exquisite charm, like the many-hued light which reveals those objects to view. It will be connected with all the sensations and thoughts and feelings which have been Divinely ordained to be the elements of human enjoyment. I do not say that the all-diffusive idea will be an uninterrnitted consciousness to the soul. It is not necessary, it is scarcely in the nature of mind to have it so. But it will always be present to particular reflection.—It will be duly felt to be the pervading essence, the unseen soul of the universe of happiness.

And will mankind forsake the assembling of themselves together for especial worship, and social communion with the common Father of their spirits? I trust not. Is it natural for children to come one by one only, with thankfulness and affection before the face of a loving and a loved parent? There is a gladness, there is a sublime felicity in a perfectly spiritual and filial worship which the offspring of Divinity can not but naturally seek at stated intervals. They will seek it as they desire the great end of all being, happiness. If it be not so, I know not others, and I know not myself.—The globes of heaven are fabled to make music in their sphere, and there is indeed an unuttered harmony passing all imagination. But there is a unison more imposing and delightful than this. It is in a fraternal, consentaneous congregation of worshippers; each one of the multitude having a separate consciousness, and an independent will, with power to send his thoughts on wanderings through immensity; but each one self-determined, collecting himself from his unlimited range, to one thought, one feeling, and one act—that of grateful adoration to the all-pervading, all-paternal God. It is a faint similitude of that melody of hearts, of that beauty of holiness which bursts from and adorns the congregation without number in that temple not made with hands, but spiritual and eternal in the heavens.

Such a worship, permanent and universal, may be, centuries in the future, unmeasured heights above the present; but however high in the tops of the mountains the Lord's house of blessed devotion may be established, the innate filial principle must be eradicated by miracle, if all nations, like rising waters, do not at length flow up into it. Isa. ii: 20.

COVETOUSNESS.

Rich people who are covetous, are like the cypress tree, they may appear well, but are fruitless; so rich persons have the means to be generous, yet some are not so, but they should consider they are only trustees for what they possess, and should show their wealth to be more in doing good, than merely in having it. They should not reserve their benevolence for purposes after they are dead, for those who give not till they die, show that they would not then, if they could keep it any longer.—*Bishop Hall.*

There is nothing wanting to make all rational and disinterested people in the world of one religion, but that they should talk together every day.—*Pope.*

MARRIAGES.

In Rochester, February 28th, by Rev. H. Roberts, Mr. JOHN L. CARY, to Miss MARY STILWELL.

Same city, March 11th, by the same, Mr. WARREN PIERCE, to Miss ANGELINE ROWLEY, all of Rochester.

In Butternuts, April 22d, by Rev. L. Hyatt, Mr. JAMES H. J. BARRETT, to Miss LUCINDA FANCHER, both of the former place.

DEATHS.

In Penfield, Monroe county, February 15th, Mrs. SOPHIA COOK, aged 28 years, wife of John Cook, and daughter of Joseph Dancy, seven years from England. She retired to rest in the evening in good health, and was found dead the next morning. She was an affectionate daughter and wife, a kind mother, a good neighbor, and a friend to the poor and distressed around her—in short, a practical, as well as a professed Universalist. The funeral was attended on the following Sunday, in the Universalist meeting-house in Fairport, by a large concourse of sympathising friends and neighbors. Sermon by the writer. May God comfort and bless the mourners. H. ROBERTS.

In Byron, Genesee county, May 1st, Mr. TALLCOTT FOSTER, aged 66 years. Mr. Foster was one of the first settlers in Byron, and was uniformly one of the most industrious and prudent citizens, and a believer in God's impartial grace, until a few weeks before his death, when, in consequence of pecuniary losses by the treachery of a neighbor, he became melancholy, and, as is believed, deranged, in which state of mind he committed suicide by hanging. Few men will be more missed in the circle of society in which he moved, than Br. Foster.

The funeral was held in the Free Will Baptist meeting-house, on the 3d inst., by a large congregation who sympathized with the deeply afflicted mourners and friends. Br. N. Sawyer, who delivered the funeral discourse from Rom. viii: 18–23, was kindly assisted in the services by Rev. Mr. Danforth (Methodist), and Rev. Mr. Holt (Baptist); and also united in prayers at the grave, for a blessing on the deeply mourning friends of the deceased. May God abundantly comfort them in their afflictions!

In Medina, May 1st, DANFORD ABBOTT, son of Roswell and Mary Storr, aged 17 months. Singular sermon on the 2d inst., by Rev. Mr. Allenson (Episcopalian), of Medina, from the singular text, Prov. i: 24–29. May God bless the mourners, and enable them to realize that "Jesus took young children in his arms, blessed them, and said, of such is the kingdom of heaven."

N. S.

THE MAGAZINE AND ADVOCATE
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C. C. P. GROSH, Printer, No. 41 Genesee-street.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, MAY 25, 1838. NUMBER 21.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.

NUMBER THIRTEEN.

BY S. R. SMITH.

ASTRONOMY.

It is, perhaps, one of the most extraordinary facts which have any bearing upon theology, that the very field which is most abundant in the overpowering evidences of the wisdom, power and goodness of the Deity, should yet be supposed to comprise a mass of testimony against the validity of a divine revelation. Such however is the case; and there are not wanting those who perceive the handy-work of a God in every orb that wheels through the regions of space, and who read lessons of the divine character and perfections in the solar system, who still seem to think it incredible that a direct revelation should be made to man: As if it were less marvellous that God should create unnumbered worlds—balance them in space, fix their motions, distances and orbits, and probably people them with races adapted to their respective climes, than that he should impart needed moral instruction and the evidence of the resurrection to the inhabitants of earth. And all this, merely because to reveal the truths of the Bible to mankind, supposes the intervention of what we term a miracle! But is any thing more miraculous than the existence, position and revolutions of the planets—the light and influences of the sun—the form, functions and faculties of man! To produce these, or any of these, was as palpable a violation of some pre-existing law, as the instantaneous healing of the sick, or the resurrection of the dead. For it should be remembered, that what we term the laws of nature were not in existence, until the system itself to which those laws are supposed to attach, was introduced into being.

1. The objection to the Mosaic history of the creation, derived from astronomy, is, that the sun, moon and earth are made the grand objects of creative energy, while the whole train of celestial constellations which deck the heavens, is for no other visible purpose than to amuse the fancy or please the eye of the beholder: Whereas, in truth, the solar system with all its parts and appendages constitutes but a mere point—an atom in the field of immensity; and all which astronomy has ascertained, might be struck out of existence, and scarcely, or not at all be missed by an inhabitant of another sphere. And that, however produced, there is no good reason to suppose that this earth was formed prior to the more important and ponderous parts of the system; and consequently, that the Scripture account of the creation is vague and absurd—especially that part of it which makes several days and nights without the sun, the only true cause of their existence.

It should be remembered that the Bible accounts for none of the phenomena of nature—it merely in this instance, informs us of the process by which nature itself was organized. And this is done, in the terms of a language as brief as can well be imagined. It enters not into the details, nor stoops to the minutiæ which may well be supposed to have been accumulated for the production of the grand result. Nor was it necessary, that in every instance the phraseology should be strictly philosophical and technical. It was enough, that it was intelligible—and it was precisely that form of description, which so universally obtains among mankind, and which the most scientific find it convenient to use in all their ordinary intercourse with other men. Whatever, then, may have been developed by the improvements of science—whatever may have been added to the stock of astronomical knowledge, especially by the assistance of the telescope, has very little, if any thing to do with the Scripture account of the creation. A proud and imperious hierarchy—jealous of its power and apprehensive of every advance of the human mind, may have been consistent *with itself*, and with its own maxims of policy in adjudging astronomy to be inconsistent with the doctrine of the church. And we shall probably find reasons of a far different nature from those connected with the account of the creation, for the extreme fastidiousness which the ruling ecclesiastics have betrayed respecting the subject. But it is very far from following, that the most enlarged and liberal views of astronomy, are incompatible with the Bible. Whether we shall succeed in convincing others of this fact, may be problematical; but we are fully satisfied with the consistency and propriety of the reasons which are offered for consideration.

Let any one take the trouble—for it is a trouble that few skeptics or unbelievers do take—to examine the first chapter of Genesis, and he must be extremely sharp-sighted to discover any thing especially exceptionable even to astronomical science, in the narration. The astronomer will no more deny than the geologist, that there was—indeed, that there *must* have been a time, when the process of organizing and modelling this earth, took place. And to all the purposes of the argument, it is perfectly immaterial whether it were an actual creation from nothing, or from pre-existing materials. The process is just what might be supposed would naturally occur under the fiat of Omnipotence. "In the beginning God created the heavens and the earth." This is far, very far from saying that the organization of the whole physical universe then took place. And the evidence that so much was not intended, accumulates with every step we take in the procedure. In this stage of the process, we are not told that the several parts which are subsequently and immediately named, were reduced to perfect order. The contrary is asserted in the most express and comprehensive terms. So that there is room for the operation of the elementary laws, which were finally to regulate the vast machinery of the system, before the impression of a new mandate was felt by the new-born earth. For in the next place, we are assured that the "earth was without form and void"—destitute of its harmony of parts, empty, and unprovided with its furniture of animal and vegetable existences. The sun itself, possessed not the distinctive and remarkable properties, which subsequently constituted the all-important perfection of its character. "For darkness was upon the face of the deep."

The next step of the process was as obvious as it was necessary*—it was to light up the mass of confused elements; to diffuse over the chaos one of the fundamental principles of order. "And God said, let *light* be, and light was." There is no intimation in all this, that this light was concentrated in, or poured off in exhaustless radiation from the sun. There is no known principle of reason or philosophy which obliges us to suppose that this immense centre of our system was necessarily luminous. It could, and for any reason that man can give, would have been as opaque as any one of its planets, had not a benevolent Deity been actuated by higher objects in its creation, than merely to make it the centre of our system. The connection between gross matter, and light, is not so manifest as to force the conviction upon any mind that they must unavoidably co-exist—much less, is it obvious, that light must emanate from the sun, and from nothing else in our world. That it does so, is plain—but it must not be forgotten that it is the combined operation of a complete system which meets our view. And there may be as much propriety in the inference of an uninformed spectator of the operations of a steam engine, that the *heat* which generates the propelling power was always where he finds it, as in the supposition of astronomy that light was always and necessarily in the sun. That the mass which constitutes the body of that luminary, was in being, is more than intimated in the previous assertion that God "created the heavens and the earth." But it was quite another thing to render it luminous—and another still, to set the whole system in motion, so as to make day and night depend upon the revolution of the earth as well as on the light of the sun.

What is there then, so very unreasonable and unphilosophical in the Mosaic history, which asserts that "the evening and the morning," successively alternated, so long as light already existed, though the sun as a *sun*, was yet to be constituted the medium of illumination to the system? The only apparent difficulty is in the supposition, that there was no progression in the work of creation, and that the solar system was just what it now is. But we have no right to such a supposition. And if claimed in this instance, it subjects the claimant to the necessity of supposing, that every perfect machine, was always a machine, and always operated by the same principles which now govern its movements. It is to overlook the fact, that its respective parts were duly and separately arranged—designed to bear upon and influence each other, and by being put together—and put together just as it is, produces the results which were originally designed.

Thus, throughout this whole process, there is the constant appearance of order and progression—a gradual approximation to the completion of an immense plan. And there is no more good sense, or sound philosophy in denying the successive advances of the physical world to that state of perfection in which man finds it, than there would be, in denying that the human mind had made any progress in science. The astronomer may as well assert that man, six thousand years since, understood his favorite science as well as Newton—as to maintain that the moment the matter of the solar system was aggregated, its whole machinery was perfect and in "the full tide of successful experiment." The whole process of creation as stated in the first chapter of Genesis, is precisely such as might naturally and reasonably be supposed—and is probably as consistent in all its parts and results, as the great men who complain so much about it would be likely to adopt, were the important business of fabricating a new world, entrusted to their own hands. Certainly, the conjectures respecting this matter, with which they have yet favored the world, prove that they can yet imagine difficulties in the existing system, much easier than furnish remedies by which it may be improved. And we would respectfully suggest the propriety of their finding less fault with the history of creation given in the Bible, until they are able to show, with some degree of certainty, that they can account more rationally for the origin of our world. This, they

* Whewell on Astron. and Gen. Phys.—Bridgewater Treatises.

have not yet done—nor are they at all likely to do it, unless the genius of infidelity should work greater miracles with human intellect, than any which the Bible has recorded. And even were this done, it would nullify the present skepticism of the world, by converting its subjects to a belief in miracles.

2. Another objection founded on astronomy, lies principally against the Christian system as maintained by the majority of its professors: it is, that among so many worlds, and systems of worlds, all probably peopled with rational and moral beings as well as this earth, and who may of course stand in equal need of the grace of redemption, it is scarcely probable that the Deity could condescend to visit our planet with so distinguished a favor as the sacrifice of his own and equal Son, to the exclusion of all other places of his creation. That were such a service required by the condition of the inhabitants of every orb, it would be strange partiality to pass them all by for the redemption of man, and still more strange, if he should visit them all with a sacrifice so vast as that which rescued the human race from the deepest perdition. And that if other worlds are peopled with intelligent beings, it is probable that they needed such service of mercy, as much as erring man.

There is manifestly something more than mere plausibility in this objection. And it has tasked the talents of some of the most distinguished theologians of the popular school, to furnish an adequate and satisfactory answer. Indeed, it is more than they have done. And it was the difficulty which this involved, that manifestly suggested the former antipathy to astronomy, and the consequent persecution of some of the most distinguished cultivators of that science. Few things ever have been more detrimental to the interests of Christianity, than the apprehension betrayed by the church, that "religion was in danger" from the discoveries and labors of scientific men. It has excited suspicions that all was not right—that there must be prevarication and imposture somewhere—or that there was a consciousness of weakness altogether incompatible with the pretensions so long made, and so vehemently urged. And these impressions were not confined to philosophers alone—they spread with the progress of astronomy, and have undoubtedly induced a silent skepticism in thousands of minds, which imbibed their doubts with their views of the system of the universe.

But the difficulty is neither in the strength of the objection, nor in the talents of those who have attempted its removal. It is wholly in the *system* which they have endeavored to defend, and against which, alone, the objection possesses any force. And it is not a little surprising, that such men as Chalmers, should never appear to discover the weakness of their own arguments in defence of the common hypothesis. They teach us a lesson of humility, by displaying such great talents rather in leading us from, than to the subject; and show their success in exhibiting the glory of God in the magnitude, number, and variety of his works, instead of confounding the adversaries of Christianity with the power of their arguments.

And how could it be otherwise, while they supposed the system of redemption consisted in the sacrifice of no less a being than one of the persons of the Godhead! Surely if other worlds have, like ours, sinning intelligences to atone for, the same sacrifice must be repeated, to all appearance, an infinite number of times! Or, all worlds except ours, must be passed by with neglect—or their inhabitants never sinned. But to deny that they have inhabitants, is contrary to analogy, and to the rational deductions of philosophy—to deny that they have sinned, will not satisfy the objector who has a right to infer so much, because man has transgressed—to suppose that God has made no provision for their redemption, is to stigmatize his character with partiality—and to suppose that his equal Son shall visit, in endless succession, every separate orb in creation, to make an infinite atonement for the sins of each, is more than any mind can presume. And it is not easy to conjecture a reason, why these things do not press upon the received system of a vicarious atonement.

Let it be admitted, then, that there are as many worlds as astronomy has ever yet imagined—that they are all peopled with moral and accountable races of beings—that these, their inhabitants, are so far like mankind, that they have all become transgressors, and need salvation, or redemption, as much as the inhabitants of this earth—and what then? It will not be denied that He who created all these, knows how to provide for all their wants, both physical and moral. It can not be doubted, that he is as certain to make suitable provision for all others, as for our little world and its inhabitants. And as we have abundant reason to believe, that he has instituted a process for the redemption of mankind, we need feel no solicitude for the fate of those with whose condition we seem to have no common sympathy. The astronomer may, with perfect propriety, give himself no trouble about the probable destiny of any or all of the inhabitants of other worlds. Nor do his objections actually amount to any thing more than the merest probabilities. And as such, the Christian is scarcely obliged to answer them. But since he will not be satisfied without an answer—since that answer must be consistent with itself, and with the Christian system, and with sound science—it must be given, for the sake of the objector, for the well-being of those within the sphere of his influence, and for the honor and vindication of the Scriptures of truth.

It has been stated, that the objection to the redemption of man, founded in astronomical science, lay not against the Bible doctrine of grace, but against the prevailing hypothesis. This will appear from the article on the nature of the atonement. From that, it will be seen that the condition of man, bad as it is, and was, did not require the immense sacrifice of the Godhead, nor of any supposed divine person participating of underived divinity. That an infinite sacrifice was neither called for, nor made; and that if it had been, it must be at the expense of justice, mercy, and truth. That the imputation of our crimes, and guilt, and punishment, to the Mediator, could not alter the temper of our minds, nor so improve our moral condition and character, as to render us worthy of our high destiny, or fit for the communion and fellowship of good spirits in the mansions of the blessed. In fine, that the Scriptures, instead of teaching such a system for our faith, taught a very different one, and one more consistent with the acknowledged attributes of God, and much more congenial with the condition and moral wants of the human race.

According to the Scriptures, the Saviour promised, was to be the offspring of one of the Hebrew patriarchs; and every prediction antecedent to his actual appearance, supposes him to be a divinely inspired man. From the New Testament, we learn, that while he claimed to be the Son of God as the Messenger of truth and grace, he called himself the "Son of man." His chosen apostles—the companions of his public ministry, and the witnesses of his miracles—denominate him "a man approved of God," "the man Christ Jesus," "the seed of Abraham," and who could be "tempted in all points like as we are, and yet without sin." He is familiarly styled "the high priest of our profession," "who could be touched with the feeling of our infirmities," and is uniformly represented as feeling our common wants, partaking the common sympathies of our nature, and suffering and dying like the rest of mankind. All this is utterly inconsistent with the notion that he was a self-existent God. The Deity partakes of none of the constitutional infirmities of man—can neither bear our form, feel our kindred sympathies, nor suffer any of our sorrows, or pains—nor die.

Hence it appears, that the Messiah, the Redeemer of lost man, was raised up from among men—a dutiful, and obedient, and affectionate son, sent with his Father's message of love to the rest of his family of erring children, not for the purpose of bearing their punishment—not to win for man the favor of his God—not to satisfy an offended and violated law for others—but to teach men truth, illustrate every virtue, and excite and confirm the hope of the resurrection. And what God has thus done for man, he can, and obviously will do for all other conceivable moral beings. He secured the redemption of this world, by means of resources which were at his disposal among its inhabitants. And for the people of every orb in the universe, he can perform a similar service, if necessary, and by similar means.

Where now is this mighty objection of astronomy, to the doctrine of redemption? Is it inconsistent with that science to suppose, what Christianity assumes and teaches, that men were transgressors—that Jesus came divinely inspired and empowered to call them back to the practice of virtue? Is not such a system of religious truth consistent with itself? Is it not also in perfect accordance with the testimony of the Bible? And if all this is done for the inhabitants of this world, what is there in it that is incompatible with the belief, that a similar work may be wrought for the inhabitants of every world in the field of astronomy? And if it was a part of the plan of divine goodness to soothe us under our afflictions, to mitigate our sorrows by giving the proof of the resurrection of the dead, what is there in the belief that the Deity may confer a similar blessing, by similar means, on all supposable intelligent mortals, so inconsistent with the deductions of astronomy? The Christian thanks God that such a revelation has been made, and enters by prelibation upon the blessings and glories of immortality. The greatest astronomer who ever honored that science or human nature by his discoveries, and by the improvements which he made in the system, was a Christian. And his views of the character of Jesus, and in consequence, of the nature, and duties, and objects of his mission, made him both the first of astronomers, and a consistent Christian. Such was Newton,* and such will those yet be, who, like him, read the lessons of divine wisdom and goodness in the heavens, and in the earth. He never blamed the Bible, because it gave him no information respecting the laws of attraction and gravitation, nor called in question its authenticity because it did not inform him whether the most active agent in the elementary constitution of the earth, was fire or water. And let a similar humility direct his followers, and astronomy will become the handmaid of revelation.

It should not be overlooked, nor forgotten, that the Bible makes no pretensions to any science—save that of religion. That, in all its modifications and bearings, as a revelation from God, is its only theme—exclusive of the history of the extraordinary people by whom, and through whom it was made. And when compared with the systems of religion which all other works have ever proposed, which have prevailed in any age or country, it alone appears worthy of its divine Original—worthy of the adoption of the beings for whom it was intended. The God whom it presents to our devotions, the purity which it requires in his worshippers, the hopes which it inspires in the breast of the believer—all tend to improve the character of man, and render him more and more worthy of the high place which he holds in the system of being. And the more the heavens and the earth are scanned—the more

*Newton was constrained to reject the doctrine of the trinity and a vicarious atonement: and believed in, and wrote largely on the subject of, the Divine Unity, as well as in favor of the Christian system. How much he was influenced in his opinions respecting the character of Christ, by his discoveries in astronomy, does not, that we recollect, distinctly appear; but it might be well for others to consider his views of theology with more attention, before they reject Christianity as incompatible with astronomy.

the harmony and adjustment of the system of the universe are studied—the better the constituent elements of physical nature are understood—the more obvious and convincing will become the great and fundamental truth of the Bible, that "in the beginning, GOD created the heavens and the earth."

For the Magazine and Advocate.

THE SUNDAY MAIL;
FOR SUNDAY, MAY 27, 1838.

JOHN XV: 1-11.

It is probable that Jesus delivered the address contained in the 14th chapter of this Gospel, while himself and the eleven were yet reclining, in the usual manner with Asiatics, at the supper table. From the latter part of that chapter, and especially from the last verse, we would be inclined to suppose that he had brought his farewell address to a close, and that he now thought it was time to go forth to that retirement where, he knew, his betrayer would seek and find him. He seems to have thought that it was now time to bestir himself in carrying the will of his Father into execution, and not to appear at all backward or unwilling to move, even when that will was to carry him to insult, torture, and death. He rose from the table with the intention to go out of the city, but love to the cause, love to his disciples who were to be left behind him to prosecute that work which he had begun, and probably the sight of a vine climbing up by the window of the room in which they were, detained him in their company, and for their further comfort, and suggested the discourse to which we are about to proceed.—Some think that this discourse was suggested by the presence of a vineyard, as Jesus and his disciples were passing out of the city on his way to Gethsemane. We agree with these in supposing it altogether very probable that the discourse took the turn or form which it did, from some vine or vineyard being in sight. In preceding "Mails," we have had many opportunities of remarking how common it was with our wise Teacher, to take occasion from some passing event, or some remarkable object under notice, to enforce some useful lesson. Agreeably to this customary mode of instruction, we think a vine or vineyard was under notice at the time; but we think it more likely that the address suggested by it, was delivered in a room, than upon a road. Let this, however, be as it may; and let us now seek to understand, and to be benefited by the discourse itself.

In the first verse, Christ compares himself to a vine, and again in the fifth verse, where is further added the comparison of his disciples to the branches. We have frequently asked ourselves this question—In what consists the analogy or resemblance between our Saviour and a vine, and his disciples and the branches? We have looked into many commentaries for a satisfactory answer to this query, but in none of those examined, have we found entire satisfaction. We have, in the mean while, rested in the following mode of reply to our query, as the most satisfactory of any which has occurred to us. A vine is planted in the earth by the owner or vine-dresser, in order that the branches may shoot out abundantly, and bear clusters of fruit luxuriantly. So, Jesus was raised up in this world for a certain purpose, even the amelioration of the physical, mental, and moral condition of his brethren. The spirit which animated, supported, characterized him, was to be transfused into the heart and the conduct of his followers. Without a participation in this spirit, none are truly his disciples. Those in whom this spirit dwells, not only advance themselves by repeated efforts and gradual steps to the likeness and perfection of Jesus, but they become centres or *foci*, whence issue beams of the same celestial fire, enkindling the latent materials in the bosoms of those who may be within the circle of their influence. Thus the work of Christianizing men—of ameliorating the human condition—of transforming men into the Divine likeness—proceeds in our world. For this purpose did God raise up Jesus, and made him head over all things unto the church, which is his body. Self-dedication to this object, and conscious co-operation with Jesus, constitute that union with the Prime Mover in the cause which is represented by the connexion between a branch and the parent stem.

In the first and every subsequent age of Christianity, there were and have been some who professed themselves disciples of Jesus—who admitted, or rather, *could not deny*, that Jesus was a Teacher come from God, who yet did not act conformably to this admission, and in whom his words brought forth no fruit. With such God dealeth as the vine-dresser does with a barren branch. And do we not sometimes see that those who make a profession of Christianity, without cultivating the virtues enjoined and practised by its Founder, become hardened and more insensible to heavenly influences, and the monitions of conscience, than such as have newly become acquainted with the claims of our Heaven-sent Master? On the other hand, the true, the *practical* disciple of Jesus, receives from the God of our salvation, such aids in his upward efforts, as a fruitful branch receives at the hands of a judicious dresser. And have we not experienced it to be a law of our moral constitution, that every effort in promoting the amendment of ourselves or others, is followed by an increased attachment to the work, and by an increase of vigor for its prosecution? Such is the will, the appointment of the Father.

The third verse we read somewhat differently from the common version, thus: "Now be ye like pruned branches, through means of the words which I have spoken unto you." A comparison of this with Christ's prayer in the 17th chapter, "Sanctify them through thy truth, thy *word* is truth," will make the sense readily apparent. In the revelations which Jesus has made of the Father, and of our relation to Him, are we to seek for those assistances in our Christian race and labors with which it has pleased Him to furnish the genuine disciple.

The 4th, 5th, and 6th verses, convey very nearly the same sentiment. The disciple, in order to be an efficient "worker together with God," must partake with Jesus in his devotedness to the cause for which he was raised up, in the spirit of self-sacrifice and self-dedication to the Divine will. This appears to be the meaning of these three verses.

In the 10th verse, Jesus tells his disciples how they may retain his love and affection to them.—They had witnessed his earnest prosecution of the work which the Father had given him to do; and in order to maintain his attachment to them unabated, they had only to give themselves with a like promptitude and energy, to whatever they knew or supposed to be according to his wishes. Acting by the same rule, will secure to us the welcome, "Well done, good and faithful servant," and in the present life, a peace which passeth understanding. May Jesus have many such devoted followers in this generation: their reward—a rich one—is certain. P. P.

For the Magazine and Advocate.

BENEFICENCE IN SPIRIT.

BY REV. W. ROUNSEVILLE.

"Do unto others as ye would that they should do unto you."

Reader, are you of the number that heeds the instruction contained in this best of rules? Your neighbor is in affliction, and do you do unto him as you would that he should do to you? Do you pour into his wounded mind the oil and wine of consolation? Do you show by all those little kindnesses which should have a place in your heart, that you sympathise with him in his distresses? Do you dry the mourner's tear, and soothe the sorrow of the lone widow, and supply the wants of the desolate orphan? When the half famished mendicant craves your charity, do you satisfy his desires, and supply his necessary wants? or do you first "inquire the cause that made him poor, or why he help demands?" Do you, when you behold the wants and necessities of your fellow-creatures, do you relieve them without subjecting them to the humiliation of asking your assistance? Do you do it cheerfully, and with a free will, or does *popularity* constrain you to be generous? Place yourself, then, in the same situation: could you receive the gift of a haughty lordling who must know your whole history before he satisfied your wants? Would you not be ashamed to beg? and yet you must live. Do ye, then, to others as ye would that they should do to you. Wait not until the child of misfortune *begs* your assistance, for so ye would *not* that they should do unto you. But in *all things* obey the command of the text, and thou shalt be happy.

For the Magazine and Advocate.

SUSPICIONS REMOVED.

Mr. EDITOR—In your paper of March 16th, (volume ix, number 11,) there is a communication from Ashley Clark, of Elbridge, N. Y., containing some aspersions on my character, to which I hope, through the columns of the "Magazine and Advocate," you will give me an opportunity of replying. I will endeavor to be brief.

A little more than two years ago, Mr. Clark subscribed to me for "Chambers' Edinburgh Journal," and paid one year's subscription ($1,50) in advance. It appears the publication has not been sent, and Mr. C. has published the circumstances, accompanied with his suspicions that I was not a responsible agent.

The fault was not mine. The office, and almost every thing connected with it, were burnt down by the great fire in New-York, and the publication has not, to the best of my knowledge, ever been resumed. On finding that the Journal was not forwarded, I suspended operations, and immediately wrote to the publisher to ascertain the cause—although I wrote repeatedly, I received no reply. At a considerable expense to myself, and for the sole benefit of the subscribers, I went to New-York twice—the first time, the publisher assured me the Journal would soon be recommenced, and regularly continued. On finding that it did not come, however, I went down a second time, and seeing but little probability of its being early resumed, I brought all the complete sets of the preceding volume, which had escaped the fire, (amounting to nearly seventy volumes,) and distributed them among the subscribers so long as they held out: there were only five individuals who were not supplied, and among that number was Mr. C. I did not obtain a single subscriber after I knew or suspected that the publication would not be sent; and I afterwards used every endeavor to obtain what I could as an equivalent for those who had subscribed.

If Mr. C. has any doubts as to my being a duly appointed agent, I would refer him to the latest numbers of the Journal, where my name is published as agent. I have also a communication in my possession from the publisher.

Mr. C. also writes, that I have been an agent for the Knickerbocker, Blackwood's Magazine, etc. This is correct. Until within the last nine months, I have been an agent for all the foreign Reviews, Blackwood's Magazine, etc., as Mr. C. can easily see by looking at the list of agents—my name is published as agent for New-York State. I would also refer Mr. C. to John S. Furman, Skeneateles, or Dr. J. K. Brown, Seneca Falls, both of which gentlemen I appointed agents for the above works. I would confidently refer Mr. C., or any one interested, to the publishers of Blackwood's Magazine, Knickerbocker, New-Yorker, or Christian Library.

Above, Mr. Clark has a statement of the circumstances—as he has the means of satisfying himself as to my responsibility as an agent, I hope he will regard it but an act of justice publicly to allay any suspicions his communication may have excited. I would also add, that if Mr. C., with a knowledge of the circumstances, is still dissatisfied, by writing me here, I will refund the money out of my own pocket. WM. ELDER.

Minaville, Montgomery county, May 19th, 1838.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 24.—Mr. Campbell to Mr. Skinner.

Bethany, Va., April 30th, 1838.

Sir—The ninth day has brought me your last defence of Universalism. If an array of gratuitous epithets and abusive sentences can sustain your cause, it is in safe keeping. Any one with Johnson, Walker, or Webster in his hands, can find reproachful epithets enough to cover the brightest name and to bedaub the fairest reputation in Christendom. To all which, were I able to reply, I need not. Our readers will doubtless understand it. As your cause becomes desperate, we expect desperation on your part; and the first paragraph of your epistle assures us we shall not be disappointed.

2. Your Greek and your Greek authorities, it must now be obvious to all, have assumed the garb of sackcloth and ashes and gone into mourning. You now say you did not derive *aidios* from *ades*. Why did you then throw dust in the eyes of your readers? Why introduce that hypothesis when you say you did not believe it! You now place your respectable critics in the past tense, and vow that they were respectable critics *when* they were Universalists; and only allege that Kneeland's turning Atheist can not nullify his Universalian erudition! You talk of ridicule—and yet you ridicule yourself! Call the devil a saint when you call Kneeland a scholar or a critic. I said you could not name a respectable critic or a lexicographer that sustained your assertion. You have now twice proved that you can not.

3. I called for your authority for deriving *aidios* from *aei* and *dios*, and you now give me yourself for authority! And yet you talk of my ridiculing you! Why, Sir, you ridicule yourself. It was not necessary, you say, that lexicographers should so derive it, because it is so plain!! And you talk of pedantry!! And to cap your splendid climax, you proceed to find in *aeternus* a root and reason for *ternus* in *sempiternus*. This is as fatal to your reputation as your other *learned* criticisms; for *ae* in *aeternus* is the Latinized *aei*, with the termination *ternus*. So that *ternus* is no more a root of *sempiternus* than *simus* is of *grandissimus*, or *rimus* of *pulcherrimus*.

4. And, as if you had not sufficiently exposed yourself, you call in M. Jones as authority against Robinson, to derive *aperantos* from *aperaino*.—The hardest task that I could have assigned me, next to striking fire out of lead, would be to discuss any question in language with a person who is wholly uneducated in its construction. Positively, Sir, Messrs. Jones and Robinson derive *aperantos* from the same root, for *peraino*, is itself only a form of *peras*, the genuine root of *aperantos* and *aperaino*. You talk of pedantry! You compelled the discussion of Greek and Hebrew words, and yet you talk of pedantry!! And when I refuse to expose all your folly, as on 2 Cor. iv: 7, "a far more exceeding and eternal," you intimate that it is because I could not do it. What a magnanimous opponent I have found in you, Sir! If I expose your ignorance, I am pedantic; if I do not, I am a coward!

5. After you had commenced your last proposition, you return to the third, and offer a new batch of words as absolutely declarative of duration without end, which might have been applied to punishment had it been endless. This is your design in introducing them, if other design than to blindfold your readers you had. Now, Sir, these *ex-post facto* words—(for when you go on to a new proposition, it is *ex-post facto* to go back and offer *new arguments* on the preceding, as indicated in our rules)—I say these *ex-post facto* words are wholly out of the record: for in the whole New Testament they are not applied to heaven or happiness, to God, angels, or men—indeed they are not to be found in the whole Testament even once!! And when found in profane authors, they are ten times applied to things that have an end for once they are found applied to any thing endless in duration—just as their representatives are in our language: for example, how often have we the words *deathless* and *immortal* applied to fame and infamy—to glory, honor, and disgrace. So in Latin, Greek, and every other language dead or alive.

6. I take no advantage of your having misspelled the words you quote; for *akeratos* means without horns: but I presumed you intended *akeeratos*, pure, etc., etc. So dies the reinforcement, and so end your three propositions, and the edifying defence of Universalism in its Latin, Greek and Hebrew arguments for an English community!! As you beg to be excused for not answering the major part of my last letter, for reasons which all our readers can easily understand, I beg leave now to address the candid and inquisitive part of our readers, while I leave you for a few moments to reflect upon the posture of your affairs as the campaign now stands.

7. Courteous and inquisitive readers, I think an apology and an explanation are justly due to you for both the matter of this controversy and the manner in which it has been hitherto conducted. I am not censurable for introducing such a logomachy as we have just now finished: for, from the beginning to the last letter, I have objected to it as inexpedient, unnecessary, and unedifying to the nine-tenths of our readers. But I am censurable, you will say, for having consented to it.—Well, perhaps, I am. Strike, then, but hear my explanation.

8. 1st. Universalists are incessantly preaching and writing about those words, and by their bold assertions and supercilious denunciations of certain translators and lexicographers, have succeeded in forming a considerable party of refugees, with barely as much moral cement as serves to keep a particular mass together for two or three years in any one place. Baptized into this faith, Deists, Skeptics, Atheists, Mammonites, and all, suddenly become liberal Christians, under the pleasing hope that heaven is capacious enough for them all, without any holiness on this side of the grave: for the system provides for all by making death itself a purgatory for some, or by appending to it a few thousand years punishment in Mr. Skinner's *post mortem* purgatorial fires.

9. 2d. Now to have peremptorily and absolutely refused to discuss these words, would have been trumpetted by some dozen of Universalian Telegraphs through all the length and breadth of this land, as an irrefragable proof that we were unable to sustain our cause but through the unfaithfulness of the common translation, or popular ignorance of the true and proper force and meaning of the ancient languages. Learning also that some honorable though uneducated persons, chiefly young men, were inveigled by such representations, we consented to the dry and prosing drudgery of a verbal controversy, especially as we had the guarantee that what we should write upon this subject would be laid before the Universalian community; and I had so much confidence in the liberality of my regular and constant readers, that, however useless such a disquisition might be to them, they would cheerfully allow me a few pages for the benefit of those whom they can not but regard as wholly deceived on this awfully important subject.

10. 3d. And as to *the manner* in which I have prosecuted this investigation, I frankly acknowledge that it has been most repugnant to my feelings.—Regarding all religious controversy, however expedient and necessary, as in some degree detrimental to the sanctifying and consolatory power of the Gospel on those engaged in it, I never enter upon it with the same feelings and delight, nor do I prosecute and terminate it with those pleasurable emotions and results which accompany any other method of inculcating, illustrating, or propagating truth. On this occasion, too, I undertook it with more reluctance than ever before, because I did not think the question an interesting one to my readers in general; because the subject itself, on the authority of revelation, is so plain and intelligible as, not without unusual violence on one side, to admit of debate at all; and because in all my readings I had never had the good fortune to meet with an able and candid debater in all the ranks of Universalianism. In coming into the arena under such circumstances and with such opponents, one feels as if he trod on forbidden ground; and therefore if I have a right conception of how Michael felt when he contended with satan about the dead body of Moses, I feel a good deal out of sorts, as I imagine he must have felt on such an encounter!

11. 4th. Besides, the perversity and obliquity of every errorist must always be in the ratio of the plainness and magnitude of the truth which he opposes; and to manage such spirits without exposing their follies and rebuking their hardihood, is as unavoidable as it is necessary to save the uncorrupted from the snare which intentionally or unintentionally they have laid for their feet.

12. 5th. Now as Mr. Skinner is perfectly accomplished in all that species of garniture requisite to his being one of the most popular, artful, and specious of the defenders of that system; and as he had long flourished by dint of his Hebrew, Greek, and Latin lore, so as to be regarded as the Magnus Apollo, of his party, and withal reckless, bold, and dogmatical to a proverb, it threw upon my hands the painful task of exposing the nakedness of the land and of denuding the man of his gratuitous and unfounded pretensions to a knowledge of the language of Scripture and well-established rules of interpretation.

13. 6th. If, then, I have gone into details—into plain, blunt, and unvarnished expositions of mere pretence, and of false assumption; if I have taken off my gloves and at any times sharpened my pen, I did so because in my judgment no other means were adequate to the occasion. It has indeed been a great trial of my feelings to have to descend to such expositions; but when I think how prophets and apostles, and the great Teacher himself had to stand in the arena with all sorts of spirits, and to answer fools and madmen sometimes according to their folly, and sometimes not according to it, I feel myself, however impinged in my feelings, justified in my conscience in the course which I have just now finished.

14. 7th. Mr. Skinner's Hebrew, Greek, and Latin arguments are certainly transfixed to the core if they ever had any. He has fully shown, by all his blunders, first and last, that *aei*, whether by itself or in composition with any other word, does signify absolute eternity; and that there is no other word in any language more indicative, indeed none except its own representatives, so indicative of endless duration. He has shown us *aei* by itself, in *aioon*, in *aidios*, in *æternus*, and in every form, as the word which himself argues would have imported the endless wo of the wicked had it been so used. This he has positively and repeatedly, though ignorantly done.

15. 8th. His assertions about authorities have been fully shown to be of no credit. When his reputation has been suspended upon his redeeming his pledges, I need not repeat how it has been left to totter, to its entire prostration. This may have been the consequence of ignorance rather than of perversity; but this is a matter of which every one will think for himself despite of all that he or I may write about it. Should he now introduce the subject of verbal controversy after the ecclaircissement now before the community, I should feel myself acting out of character to spend another paragraph in reply to him. His assertions about the meaning of foreign words must now pass with us as matters of course, which will excite no more attention than the constant and monotonous lashing of the waves against the shore.

16. 9th. It is indeed a subject of awful moment, if, apart from the canting style and insulting diction of the letter before me, we could be permitted to examine and discuss it. I shall endeavor that the sequel be more intelligible and interesting to all my readers: for I think there is much more

useful matter of reflection which may come in our way in the common sense and scriptural view of the whole subject, which remains to be taken. We shall again, after this apology and explanation, return to Mr. Skinner.

17. In your courteous style, Mr. Skinner, you ask me, paragraph 9, for my authority for certain conclusions; and politely add, "that I well knew that you had never said any thing resembling such ideas." I well know that in Letter xxi, paragraph 20, you say that notwithstanding all their pains, the brutal creation "still love life and cling to it, and doubtless on the whole enjoy much more than they suffer." "We, too," you add, "esteem life a blessing, and cling to it maugre all its troubles." And what is this but to say with the poet, "It is better to bear the ills we have, than fly to others that we know not of"?—virtually making the love of life the choice of evils. "To be, or not to be," that is still the question which reason without the Bible can not decide. We also argued on your allegata, that God is either just or unjust in inflicting present pain for trasgression. If he can not justly inflict eternal pain for eternal reasons, we argue that he can not inflict temporal pain for temporal reasons: but he does the latter: therefore he is either unjust in the little or unjust in the much. Your system makes him unjust in little that he may be just in much—mine represents him just in little and in much.

18. But you justify this injustice by assuming that temporal sufferings are means to a certain end. Well, be it so, if you please, and I assume, with more reason, that eternal punishment is a means to eternal ends, and that these ends are perfectly compatible with perfect justice and benevolence. If you, Sir, will explain the justice of the pains and sufferings of our stage and waggon horses in any way that will not justify the eternal pains of him that wickedly and wantonly causes them to suffer, I will answer the hardest question in your Catechism. But you can escape from all difficulties on your present plan of disposing of the three-fourths of my last letter, by reproaching it and begging to be excused for not replying. Our readers, however, know how to interpret this.—"They are *sour* grapes," said the *fox*, when he saw he could not reach them.

19. Your parade about *a priori* reasonings is wholly gratuitous and unworthy of any respect. Still, lest you or any one should imagine that it has any sense in it, I observe—that to prove a fact from an established first cause or law of nature, is *a priori* reasoning good and valid. But to *suppose* a law of nature or of the divine perfections—and then farther to *suppose* that law to be an adequate cause for an effect, is *a priori* reasoning false and deceitful in the superlative degree. And this is precisely your case, as I will abundantly prove. You imagine the laws and the causes of your effects by *a priori* reasonings, and, without detecting the sophistry, substitute your hypotheses for facts. Now-a-days we find out the laws of nature and of the divine government, so far as reason is employed, by reasoning *a posteriori* from the facts, effects, and events, up to their causes. You place your interpretation of the divine perfections for the perfections themselves. This is your first hypothesis. Then you imagine what will be consistent with these divine perfections. This is your second hypothesis. And finally you disprove eternal punishment because it is incompatible with both your first and second hypotheses. With half this expense of hypothesis you might fully prove the utter impossibility of the origination or existence of any moral or physical evil in God's creation. Had I supposed you could not have understood this, I should doubtless have fully explained it.

20. That you reason from hypothesis to facts is a truth which must not only be obvious to the uncommitted reader; but this alone fully explains your disquisitions upon the divine perfections. When I read over your preceding speculations upon the divine perfections, believe me I was forcibly reminded of the reasonings of one who first whispered to mankind, "No danger! Eat:" "you shall be as gods, knowing both good and evil." "God is too good to punish you:" "You shall not surely die." "God is love, infinite and immutable love: he can not punish sin!" How much truth in these hypothetical reasonings? Just as much as there is in yours. You have said many things about the divine perfections which I cordially approve. In the one hand you present a glass of pure water, but before it reaches our lips you infuse into it a few drops of adulterated wine, which discolor and vitiate the whole of it.

21. To illustrate: You say some correct things on four propositions:—God is omniscient; God is infinitely good; God is omnipotent; God is omnipresent. Three of these propositions are scripturally expressed; one of them is not. You introduce mathematical or metaphysical infinity in one proposition, and from your application of that term, you poison all the good things you have said. "His understanding is infinite," says the Bible; but no where does it say he is *infinitely* good. This is as apocryphal as your quotation from the book of Wisdom to prove it. It was homogeneous enough for you to quote the Apocrypha, as you have done, to prove this apocryphal interpolation. If two lines incline to each other at either end they are not parallel, and will when projected form an angle. So your interpolated proposition when extended contradicts the Bible: for God has not been infinitely good to the devil, nor infinitely good to Adam, nor to you, nor ever can be on your own mathematical reasonings: for Sir, if your head only ache once in a million of years, God never can be infinitely good to you!! your theory being that omnipotence can prevent whatever infinite goodness dictates. He that practically admits your reasonings to be correct, takes a viper into his bosom, poisons his own bliss, and drinks to himself eternal death.

22. Your reasonings on God's perfection are false and most pernicious. Your trilemma is a mere trick in logic. I can make a child see through its folly. 1. "God," you say, "could save all mankind, but would not; or, 2, he would save all, but could not; or, 3d, he can save all mankind, and will save all." This is your trilemma. Here is another constructed after its model: "God could save all men from all temporal evils, but would not; or, 2, he would save all men from all temporal evils, but could not; or, 3, he can save all men and will save all men from temporal evils." Now, Mr. Skinner, choose the first, and you impugn God's benevolence and infinite goodness; choose the second, and you impugn his omnipotence; choose the third, and you declare a falsehood. Repair, then, your trilemma, if you can. In the same easy mode we can explode all your reasonings upon mathematical omnipotence, goodness, omnipresence, etc.

23. You reason most sophistically upon the word *possible*. You think of one perfection only when you use this word, namely, the power of God. I think of all his perfections. The word "possible" in my mouth has respect to all the perfections of God viewed together—in yours it has respect to simple power. Many things are impossible to the whole person called Mr. Skinner, which are quite possible to a part of him. It is impossible for the whole Mr. Skinner to be a matricide, patricide, a fratricide, a filiicide, a suicide; and yet if Mr. Skinner have such relatives it is possible for a part of him to commit any one of these deeds. Singular logic in your ears, Sir; but it is true logic. The whole Mr. Skinner can not do what a part of him can do! Neither can the whole Creator do what a part of him could most easily perform. God can only do what is consistent with all his perfections.

24. He is supremely good to the whole universe; but he can not be infinitely good to any member of it that ever suffered a single pain! Thus we dispose of your little universe of 1000 persons, each one capable of 1000 degrees of bliss, a million of bliss in all; but should only one of them fail of this state, whether annihilated or cursed with eternal wo, then your universe is minus 1000 degrees of possible bliss. Hence you add, "He would not produce the greatest possible amount of good to the whole." We shall now see how much logic is in your mathematically happy universe. Suppose that each one of your 1000 genii has suffered during the first part of his being a thousand earthly agonies, designed you say for his ultimate bliss; but which your Deity of omnipotent power and infinite goodness might have prevented by making and keeping him from the necessity of suffering these 1000 agonies—then your universe fails by a million of agonies of all possible bliss, through the *infinite* goodness and *almighty* power of its author! On your premises and conclusion God can not be infinitely good to any man who has suffered on earth only a single agony; for he has been that agony minus infinite bliss. So ends your mathematical universe of mathematical bliss. Our theory is, *that God's government will secure to his own universe the greatest possible good at the least possible expense of evil.* But evil, moral and physical, is an unavoidable attendant on rational agency; and if God had not permitted, controlled, or punished it in some instances, and pardoned it in others according to its meaning and desert, his justice, holiness, wrath, condescension, mercy, never could have been known at all, and none of his other perfections could have been so fully developed and glorified; consequently God could never have been enjoyed by any creature.

25. You eulogize the proposition *God is love.* A glorious proposition it is. I rejoice with joy unspeakable in the belief of it. But you pervert it the moment you change the subject into the predicate, and say, "Love is God." In this you err, as much as should you change the proposition, "*God is Light*" into *Light is God*, or *God is Spirit* and *Spirit is God*. You say love is almighty, omniscient, omnipresent, etc., and why not say that love is jealous, just, true, indignant, not acquitting the guilty, but visiting the iniquities of fathers upon their children to the third and fourth generation of them that hate God? But this would not suit your purpose.

26. Your theological limb is not yet fully anatomized. As you have in a good measure ceased to reply to my objections, I shall have more time to descant upon the common sense and scriptural view of the question!

27. You believe in after death repentance, conversion, and sanctification in purgatory. Of what use is the proposition *God is love*, when you teach that the proposition "*God is continually angry with the wicked*," will in the demonstration of his wrath in the fires of purgatory sanctify and save all that die in their sins, which has yet been a majority of mankind. A few texts of Scripture and a little light upon your purgatorial punishment and its localities, with the length of its continuance, will be thankfully received at this office.

Benevolently and controversially yours,

A. CAMPBELL.

For the Magazine and Advocate.

OPPOSITION TO UNIVERSALISM—A FACT.

In one of the Penitentiaries not fifty miles from Auburn, there is an aged man who has spent the most of his life in different imprisonments. This aged man has read his Bible through some sixty or seventy times in order, during the different times he has been in this one Penitentiary—how many times he has read it in other Penitentiaries, is uncertain. Among other things he has discovered a *violent opposition to Universalism*, and has so expressed himself in conversation. He was asked if he ever heard a Universalist *preach*, or if he had ever *read* a Universalist book?—the answer was prompt; "no, he never had." And in his answer, he manifested such satisfaction in being able to give the reply he did, that it plainly discovered his feelings to be, "*in the midst of all my crimes, I never disgraced myself by hearing or reading Universalism.*" What a comment on the frequent declaration, "Universalism pleases the carnal mind"!

G. W. M.

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PUNISHMENT—NO. II.

I have said that if the public generally, and criminals especially, were enlightened on the subject of punishment—its certainty, and its object—much good would be thereby effected. Miss Martineau, in her late work, "Retrospect of Western Travel," furnishes us, indirectly perhaps, but therefore the more removed from suspicion of designedness, with a few anecdotes in illustration of this position, as well as in proof. She visited the Philadelphia prison, and was admitted to converse freely with the prisoners on their condition, the nature of punishment, etc. After relating some of the labors, she says—

Several incidents of this nature which occurred persuade me that almost any thing may be done with these sufferers by occasional intercourse and free sympathy. Each time that I went I was amazed at the effect of words that had passed, lightly enough, days or weeks before. I found them all expecting a pardon; and the most painful part of my duty to them was undeceiving them about this. It was dreadful to see the emotion of some; but I knew they would have no repose of mind, so necessary in their case, while racked with this hope; I therefore took pains to explain what punishment was for, and how rarely pardon could be justified. On my subsequent visits it was cheering to see how completely they had understood me, and how they had followed out the subject to their own entire conviction.

"Well, J.," said I to a young man who had been rather languid about his work, making only three shoes a week while expecting a pardon, "how have you been since I saw you?"

"Very fairly indeed, madam. I make seven shoes a week now."

"Ah! then you have left off fretting yourself about a pardon. You have made up your mind to your term, like a man."

"Yes, I have been thinking about that, and something more. I have been thinking that perhaps it is well that I am here now; for, madam, I got that that I took so easily, that I believe, if I had not been caught, I should have gone back to the same place and taken more, and so have come in for ten years instead of five."

Twenty months afterwards I heard of this man from the warden. He was in health, cheerful, and industrious. I have no doubt of his doing well when he comes out.

The hope of pardon—the hope of escaping punishment—the latter, the cause of nearly all crime—the first, the great cause why punishment fails to reform—why it seems vindictive.

The holding out my hand to them at parting brought every one of them to tears; yet there was nothing unmanly in their bearing; there was no lack of health, no feebleness of spirits, though a quietness of manner such as might be anticipated in men under punishment and subject to remorse. There was a degree of contentment (when the expectation of pardon was removed) which I did not look for. They spoke (such as were qualified) of other prisons with horror, and with approbation approaching to thankfulness of the treatment they met with in this, where they were not degraded as if they had done nothing but crime, as if they were not still men.

I believe that now there is little or no instruction on moral subjects presented to the prisoners in most of our State Penitentiaries, save through the medium of sermons by clergymen of Partialist denominations. It may seem uncharitable to say so, but I am solemnly impressed with the belief, that they are unfitted by their very education, mode of life, and devotion to a creed, for the task of instructing the criminals. Give the task of instruction to some one qualified by his knowledge of *man*, if not of God, for the task. For the present we will lay aside all religious predilections, and say, admit a man who, whatever may be his religious faith, will inculcate enlarged and cheering views of human nature and human ability to do good—correct views of the certainty, and beneficial tendency of punishment—and who will regard and treat the punished as a brother, afflicted for period with a moral insanity—and whose religious instructions, whatever they may be, will be given in a tone and spirit in accordance with these views—employ such a one with the funds of the State—pay him well and let him be faithful in his vocation, and it will be one of the most profitable investments ever made by the State. But I do now regard the money paid to "young sprigs of divinity" at Auburn, or expended on many of the Chaplains of our public prisons, as worse than thrown away, in many cases. Instead of inculcating those cheering truths of Christianity (developed and enforced in Combe's Constitution of Man, and in similar works) which particularly relate to the nature of man, and his connection with the worlds of matter and of thought—their themes are man's total depravity and worthlessness, God's infinite wrath, and the mysteries infinite accountability, and the placation of Deity by his creatures—the pleasures of sin, and the speediest mode of escaping its just punishment, etc. Independent of the pernicious tendency of the doctrines preached—for all must admit that *such* subjects are illy fitted to lead the sinner to respect himself, to love God, and to desire to lead a life of virtue and shun the path of vice—the persons who preach them, do so too often in a Pharisaical spirit, a contempt of the criminal and an assumption of superiority over him, which would mar the beneficial tendency of the best instructions ever given to man.

I can not enforce these views better, than by giving some anecdotes from the before named work of Miss Martineau's, together with the remarks by which she has preceded them. She is comparing the Auburn prison, with the new State prison at Philadelphia—or, rather, their several modes of treating the criminals.

The first principle in the management of the guilty seems to me to be to treat them as men and women; which they were before they were guilty, and will be when they are no longer so; and which they are in the midst of it all. Their humanity is the principal thing about them; their guilt is a temporary state. The insane are first men, and secondarily diseased men; and in a due consideration of this order of things lies the main secret of the successful treatment of such. The drunkard is first a man, and secondarily a man with a peculiar weakness. The convict is, in like manner, first a man, and then a sinner.—Now, there is something in the isolation of the convict which tends to keep this order of considerations right in the mind of his guardian. The warden and his prisoner converse like two men when they are face to face; but when the keeper watches a hundred men herded together in virtue of the one common characteristic of their being criminals, the guilt becomes the prominent circumstance, and there is an end of the brotherly faith in each, to which each must mainly owe his cure.

The wonderfully successful friend of criminals, Captain Pillsbury, of the Weathersfield prison, has worked on this principle, and owes his success to it. His moral power over the guilty is so remarkable, that prison-breakers who can be confined nowhere else are sent to him to be charmed into staying their term out. I was told of his treatment of two such. One was a gigantic personage, the terror of the country, who had plunged deeper and deeper in crime for seventeen years. Captain Pillsbury told him when he came, that he hoped he would not repeat the attempts to escape which he had made elsewhere. "It will be best," said he, "that you and I should treat each other as well as we can. I will make you as comfortable as I possibly can, and shall be anxious to be your friend; and I hope you will not get me into any difficulty on your account. There is a cell intended for solitary confinement, but we have never used it, and I should be sorry ever to have to turn the key upon anybody in it. You may range the place as freely as I do if you will trust me as I shall trust you." The man was sulky, and for weeks showed only very gradual symptoms of softening under the operation of Captain Pillsbury's cheerful confidence. At length information was given to the Captain of this man's intention to break prison. The Captain called him, and taxed him with it; the man preserved a gloomy silence. He was told that it was now necessary for him to be locked up in the solitary cell, and desired to follow the Captain, who went first, carrying a lamp in one hand and the key in the other. In the narrowest part of the passage the Captain (who is a small, slight man) turned round and looked in the face of the stout criminal. "Now," said he, "I ask you whether you have treated me as I deserve? I have done everything I could think of to make you comfortable; I have trusted you, and you have never given me the least confidence in return, and have even planned to get me into difficulty. Is this kind? And yet I can not bear to lock you up. If I had the least sign that you cared for me....." The man burst into tears. "Sir," said he, "I have been a very devil these seventeen years; but you treat me like a man." "Come, let us go back," said the Captain. The convict had the free range of the prison as before. From this hour he began to open his heart to the Captain, and cheerfully fulfilled his whole term of imprisonment, confiding to his friend, as they arose, all impulses to violate his trust, and all facilities for doing so which he imagined he saw.

The other case was of a criminal of the same character, who went so far as to make the actual attempt to escape. He fell, and hurt his ankle very much. The Captain had him brought in and laid on his bed, and the ankle attended to, every one being forbidden to speak a word of reproach to the sufferer. The man was sullen, and would not say whether the bandaging of his ankle gave him pain or not. This was in the night, and every one returned to bed when this was done. But the Captain could not sleep. He was distressed at the attempt, and thought he could not have fully done his duty by any man who would make it. He was afraid the man was in great pain. He rose, threw on his gown, and went with a lamp to the cell. The prisoner's face was turned to the wall, and his eyes were closed, but the traces of suffering were not to be mistaken. The Captain loosened and replaced the bandage, and went for his own pillow to rest the limb upon, the man neither speaking nor moving all the time. Just when he was shutting the door the prisoner started up and called him back. "Stop, Sir. Was it all to see after my ankle that you have got up?"

"Yes, it was. I could not sleep for thinking of you."

"And you have never said a word of the way I have used you."

"I do feel hurt with you, but I don't want to call you unkind while you are suffering as you are now."

The man was in an agony of shame and grief. All he asked was to be trusted again when he should have recovered. He was freely trusted and gave his generous friend no more anxiety on his behalf.

Captain Pillsbury is the gentleman who, on being told that a desperate prisoner had sworn to murder him speedily, sent for him to shave him, allowing no one to be present. He eyed the man, pointed to the razor, and desired him to shave him. The prisoner's hand trembled, but he went through it very well. When he had done the Captain said, "I have been told you meant to murder me, but I thought I might trust you." "God bless

you, Sir! you may," replied the regenerated man. Such is the power of faith in man!

Surely Universalists can not dwell too much on the love of God, if even the love of man is so powerful in subduing the desperate and stubborn heart—nor need others after this, fear the licentious tendency of Universalism!

But I have been so copious in my extracts, that I must close for this week where we now are.

A. B. G.

THE CONSOLATIONS OF THE GOSPEL.

Were I a believer in that sentiment which dooms a part of the human family to ceaseless wo, I could hardly persuade myself to attempt an article upon this subject. The awful fate to which many of my fellow-beings must be inevitably doomed, would forever preclude the possibility of rejoicing in view of the record which presents to me, as a part of the Christian's faith, the dreadful idea of endless misery! Methinks I could not endure the thought, that I must become so callous to the welfare of those whom I am commanded to love as myself, as to look with indifference upon the prospect of their unending wo. It would be too great an assimilation to the character of the fabled arch-enemy of man, to meet with the approbation of reason, much less with the sanction of Supreme Perfection. But the assurance, that the Gospel is "good news," is, of itself, sufficient to give joy to the mind that duly appreciates the nature of its message. This, alone, should dispel the gloom and despondency which enshroud the heart of the bigot—enlist his whole soul in the cause of philanthropy and love, and impart to his mind the pure and exalted principles of Christian devotion.

There can not be a Christian in the wide world, who has not drawn rich streams of joy from the perusal of that sacred Charter of faith, and felt his heart drawn up to God in silent gratitude, for the invaluable promises which it contains. It is his delight to ponder upon its holy injunctions, to learn the will of his Father and Friend, to treasure up in his heart the instructions of a Saviour, and to learn resignation from the example of Him who "was in all points tempted like as we are, yet without sin."

When the heart is weighed down with sorrow, and the soul becomes sick with the follies and allurements of the world, it may be pleasant to meet with a friend who can smile away the lonely hours, and impart new vigor to the shrinking resolutions and exhausted energies of humanity: but even then, the hopes and consolations of the Gospel are of infinitely more value, than all the well meant sympathies of an earthly friend.

The message of our Saviour and his apostles, reveals to us a friend who is not only able, but also willing to save all who trust in his name. Do enemies array themselves against us, and bitterly slander us for our faith in the efficacy and universality of the atonement which Jesus has wrought out for the human family? We are assured in the Gospel, that "if ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you."

Brethren, we have much occasion for the exercise of moderation and charity towards our enemies; for we are unjustly stigmatized with every thing that is low and unworthy the Christian. But it is nothing new, nothing singular, in the history of events, that men should seek to put down the doctrine of God's impartial goodness, by slander and misrepresentation. It has been practised in all ages of the world, and will continue to be, as long as mankind adhere to sentiments which can not be supported by truth. The enemies of our Saviour were in the same predicament in which too many of the opposers of Universalism are now. They knew that they could not successfully oppose the progress of Christianity by reason and fair argument, and hence, they employed the only weapons they had the power of wielding—revilings and persecutions. Our Saviour knew that this would be the course which bigots would take in future ages, and therefore he has declared for our encouragement, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

But we are not to stop here. The Gospel is of incalculable value in the promotion of our happiness, by making known to us our duty to each other, and to God. It is an unerring law of right. Under whatever circumstances we may be placed, we are certain of finding there, advice and instruction, perfectly adapted to those circumstances, and calculated to lead us into the peaceful ways of wisdom. And then, the thought that God is the author of those instructions—that His unerring wisdom has planned, and His unchanging goodness revealed to us, the scheme of salvation therein contained—this is enough to give us the most unreserved confidence in its adaptation to our circumstances. We might observe the conduct of the most perfect man in the world, and unless it agreed with the rules laid down in the Gospel, we could not have that confidence as to the propriety of his course, which is necessary to prompt and energetic action. It might not apply to our circumstances—it might not answer the purpose we wish to promote—or, if it did, we might not be able to carry it into practice. But the duties of the Christian, are sure of producing the result for which they were intended—the happiness of the subject. So wisely is the law of God adapted to the wants of men, that whatsoever can not be performed in strict compliance with that law, had better be left undone.

Man is a frail and perishable creature; and as he passes on through the journey of life, friend after friend drops from the stage of mortal existence, and is consigned to the dark abode of death! Experience teaches us that it is the way of all the living, and that we all must soon follow them. Whither, oh, whither have they gone! Can it be that the eye which beamed with intelligence, is closed forever? Is it possible that the mind, which could regale itself upon the wonders of the universe, and almost grapple with impossibilities, now sleeps in eternal torpor? Were the hopes and joys which agitated that bosom, only given to tantalize the fleeting existence of a moment, and then to vanish forever? Shall we never meet those friends again? Yes—blessed be God, they shall live again in immortal felicity. Jesus Christ, the Mediator, "hath abolished death, and brought life and immortality to light through the Gospel;" and God, his and our Father, hath declared, "that in the dispensation of the fulness of times, he would gather together in one, all things *in Christ*, both which are in heaven and which are on earth, even in him."

A. R. B.

UNIVERSALIST REGISTER AND ALMANAC, FOR 1839.

All information intended for the correction of this work, should be furnished to the subscribers, *before the first of July next*—or to either of the brethren named below, in time sufficient for them to prepare and forward it to us before that date.

In addition to the information now contained in the work, we wish a list of schools, Young Men's Institutes, etc., particularly connected with the denomination, and a list of Universalist books now in the market—their publishers, date, size, and general retail price. *Publishers*, in particular, will please give us information of any works to be published before August next.

When most convenient, information of every kind, and orders for quantities of the work, may be sent to Brs. W. A. Drew, Gospel Banner office, Augusta, Me.; Abel Tompkins, Ladies' Repository office, 40 Cornhill, Boston; P. Price, Universalist Union office, 130 Fulton-st., New-York; A. C. Thomas, 130 Walnut-st., Philadelphia; S. A. Davis, Glad Tidings office, Pittsburg, Pa.; J. A. Gurley, Star in the West office, Cincinnati; J. Whitney, Ohio City, Ohio. But in all other cases send it directly to us—especially if forwarded late in the season. It is hoped, also, that all persons, (except the above named agents, and those other brethren who have been specially written to for corrections,) will furnish their corrections free of cost and postage; as the expenses incurred in the purchase and correction of the work, as well as the reduction in its prices, forbid us to incur *many small or any large* expenses.

Early orders are respectfully solicited, as the work will be ready early in August, if possible, and we wish to know what number of copies to print. Our prices are—$30.00 per thousand—3.50 per hundred—50 cents per dozen, and 6 cents single. GROSH and HUTCHINSON.

CLINTON LIBERAL INSTITUTE.

In announcing the commencement of the Summer term of this institution, (which commenced on the 23d inst.,) I inadvertantly committed an error in the name of the worthy and excellent new Principal—it should have been Timothy Clowes, L. L. D., instead of *Simon* Clowes, etc. There is a gentleman of the latter name, I believe, somewhere at the East, and I innocently got them confounded in my mind.

Permit me further to remark, while correcting this error, that the friends of the Clinton Liberal Institute may reasonably look forward to a course of prosperity, based on its past excellent reputation, and aided onward by the diligence and abilities of its worthy and capable teachers. Messrs. Perkins and Ellis are well known to the friends of the institution, by past services; and the reputation obtained by Dr. Clowes in a similar employment for about twenty years past, gives us good grounds for believing that his accession will add materially to the reputation of the Institute and the number of its pupils. May it flourish a thousand years, and its shadow never be less.

A. B. G.

THE RECORD.

REMOVALS.—Br. E. H. Chapin, from Utica, N. Y., to Richmond, Va. Br. T. P. Abell, from Perry, N. Y., to Richmond, Va. Br. J. H. Sanford, from Centreville, Allegany county, N. Y., to Deerfield, Livingston county, Michigan—Address him at Howell P. O., same county and State. Br. Isaac Hayward from Columbus to Burlington Flats, Otsego county, where he wishes to be addressed in future. Br. J. Gregory, (one of the proprietors and publishers of the Southern Evangelist.) from Charleston, S. C., to Macon, Geo.—that paper having been removed to the latter place, and united with another paper published there, under the new title of Evangelical Universalist.

The Universalist church in Charleston, S. C., was saved by great exertions from the devouring ravages of the great fire that lately burnt from 1000 to 1500 buildings in that city. Five houses of public worship are among the buildings destroyed. Providentially the wind changed just when the fire reached the quarter where the Universalist house stood.

Br. Drew—Br. E. H. Chapin wishes the Banner, commencing No. 44. Address Richmond, Va.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in June by Br. GUILD, in Richmondville at 11 A. M.—Br. DELONG, at Oran—Br. WOOLLEY, at Lebanon—Br. S. BARNES, at South Bainbridge—Br. C. S. BROWN, at Salina—Br. FRENCH, at Black River at 10 A. M. and at Carthage at 5 P. M.—Br. DOOLITTLE at the Great Brook meeting-house in South New-Berlin—Br. NEWELL in New-Berlin—Br. BULLARD in Binghamton—Br. C. S. BROWN, in Marathon—Br. O. ROBERTS, in Dunkirk, and will remain in the county during the month.

There will be preaching on the second Sunday in June, by Br. ASPINWALL, at Eatonville—Br. BARNES in Springwater—Br. QUEAL, in Salina—Br. BULLARD, in Truxton.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

L B B, North Kent (Ct)—P M, Taberg, for H B—E C C, Athens, (O) for C C and T G B—H L H, Hermon, for self, and W A—Rev W B, Cortlandville, for self, C P P, S H C, M C, C G, A S and L B—Rev J C, W. Bloomfield, for R H, A M, W H—J W H, Cape Vincent, for self and R H—J H S, Deerfield, (Mich) for self, J F B, E P R, J G and A D—P M, Johnson's Creek, for D K.

POETRY.

For the Magazine and Advocate.

LINES TO—— ——.

"Oh! think not of me in the lighted hall,
Where beauty and music lend grace to all"—
When light feet are treading the mazy dance,
And bright eyes are meeting thine, perchance—
Then think not of me.

When proud dreams of glory throng to thy view,
More radiant than moonlight that glitters on dew—
When the rosebuds of hope are all opening fast,
And thy heart fondly thinks joy forever will last,
Then think not of me.

But when the rude winds of adversity blow,
And earth's blossoms of hope are forever laid low—
When thou art surrounded with darkness and storm,
And thou lookest in vain for the coming of morn,
Then think thou of me.

When thy visions of glory are fainter by far,
Than the last fading ray of the morning's dim star,
And thy soul turns away from the meteor light
To the love of that "Being divinely bright,"
Then think thou of me.

When thou bowest before the eternal throne
Of the purely spotless and Holy One—
When thy incense of prayer ascendeth on high
And the angel of mercy is hovering nigh,
Wilt thou then think of me?

Gainesville, N. Y. L. H. W.

WRONG IDEAS OF SALVATION.

Men's ignorance of the great truth stated in this discourse, is seen in the low ideas attached by multitudes to the word, salvation. Ask multitudes, what is the chief evil from which Christ came to save them, and they will tell you, "from hell, from penal fires, from future punishment." Accordingly they think, that salvation is something which another may achieve for them, very much as a neighbor may quench a conflagration that menaces their dwellings and lives. That word hell, which is used so seldom in the sacred pages, which, in a faithful translation, would not once occur in the writings of Paul, and Peter, and John, which we meet only in four or five discourses of Jesus, and which all persons, acquainted with Jewish geography, know to be a metaphor, a figure of speech, and not a literal expression, this word, by a perverse and exaggerated use, has done unspeakable injury to Christianity. It has possessed and diseased men's imaginations with outward tortures, shrieks, and flames; given them the idea of an outward ruin as what they have chiefly to dread; turned their thoughts to Jesus, as an outward deliverer; and thus blinded them to his true glory, which consists in his setting free and exalting the soul. Men are flying from an outward hell, when in truth they carry within them the hell which they should chiefly dread. The salvation which man chiefly needs, and that which brings with it all other deliverance, is salvation from the evil of his own mind. There is something far worse than outward punishment. It is sin; it is the state of a soul, which has revolted from God, and cast off its allegiance to conscience and the divine word; which renounces its Father, and hardens itself against Infinite Love; which, endued with divine powers, enthrals itself to animal lusts; which makes gain its god; which has capacities of boundless and ever growing love, and shuts itself up in the dungeon of private interests; which, gifted with a self-directing power, consents to be a slave, and is passively formed by custom, opinion, and changing events; which, living under God's eye, dreads man's frown or scorn, and prefers human praise to its own calm consciousness of virtue; which tamely yields to temptation, shrinks with a coward's baseness from the perils of duty, and sacrifices its glory and peace in parting with self-control. No ruin can be compared to this. This we can not too strongly fear. To save, in the highest sense of that word, is to lift the fallen spirit from this depth, to heal the diseased mind, to restore it to energy and freedom of thought, conscience and love. This was chiefly the salvation for which Christ shed his blood. For this the holy spirit is given; and to this all the truths of Christianity conspire.

Another illustration of the error which I am laboring to expose, and which places the glory and importance of Christianity in something besides its quickening influence on the soul, is afforded in the common apprehensions formed of heaven, and of the methods by which it may be obtained. Not a few, I suspect, conceive of heaven as a foreign good. It is a distant country, to which we are to be conveyed by an outward agency.—How slowly do men learn, that heaven is the perfection of the mind, and that Christ gives it now just as far as he raises the mind to celestial truth and virtue. It is true that this word is often used to express a future felicity; but the blessedness of the future world is only a continuance of what is begun here. There is but one true happiness, that of a mind unfolding its best powers, and attaching itself to great objects; and Christ gives heaven only in proportion as he gives this elevation of character. The disinterestedness, and moral strength, and filial piety of the Christian, are not mere means of heaven, but heaven, itself, and heaven now.

The most exalted idea we can form of the future state, is, that it brings and joins us to God. But is not approach to this great being begun on earth? Another delightful view of heaven, is, that it unites us with the good and great of our own race, and even with higher orders of beings. But this union is one of spirit, not of mere place; it is accordance of thought and feeling, not an outward relation; and does not this harmony begin even now? and is not virtuous friendship on earth essentially the pleasure which we hope hereafter? What place would be drearier than the future mansions of Christ, to one who should want sympathy with their inhabitants, who could not understand their language, who would feel himself a foreigner there, who would be taught, by the joys which he could not partake, his own loneliness and desolation? These views, I know, are often given with greater or less distinctness; but they seem to me not to have brought home to men the truth, that the fountain of happiness must be in our own souls. Gross ideas of futurity still prevail. I should not be surprised if to some among us the chief idea of heaven were that of a splendor, a radiance, like that which Christ wore on the Mount of Transfiguration. Let us all consider, and it is a great truth, that heaven has no lustre surpassing that of intellectual and moral worth; and that, were the effulgence of the sun and stars concentrated in the Christian, even this would be darkness, compared with the pure beamings of wisdom, love and power from his mind. Think not then that Christ has come to give heaven as something distinct from virtue. Heaven is the freed and sanctified mind, enjoying God through accordance with his attributes, multiplying its bonds and sympathies with excellent beings, putting forth noble powers, and ministering, in union with the enlightened and holy, to the happiness and virtue of the universe.—*Channing.*

MARRIAGES.

In this city, on the 10th inst., by Rev. A. B. Grosh, Mr. John Armstrong, to Miss Sarah Tyler, both of New-Hartford.

In Winfield, Herkimer county, April 22d, by Rev. Lucius Rogers, Henry Cole, Esq., to Miss Lucy Young, both of Winfield.

In Columbia, same county, April 25th, by Rev. B. Wightman, Mr. Allegence Cole, to Miss Dorothy Eaton, all of Columbia.

DEATHS.

In Central Square, April 27th, Caroline Sarah, youngest child of John and Caroline Harden, aged 20 months. Funeral on the 29th—sermon by S. B.

In Salina, April 28th, of consumption, Miss Juliet Rice, aged 17 years on the day of her death. This is the *third* member of the family removed by death within one year—two sisters in the spring time of life, and their Father, J. J. Rice. Miss Rice was fully sensible of her situation, and constantly expressed her willingness to depart when God called her home. Kind, affectionate and amiable, she was respected by all who knew her. She lived and died in the belief of a world's salvation. May her bereaved relatives and friends find needed consolation in the same Gospel. Sermon on the following Sunday by S. B.

In Ellisburg, May 3d, Mr. Daniel Fobs, in the 90th year of his age—a soldier of our Revolutionary war.—He performed well the duties of life, and has gone where "the wicked cease from troubling and the weary are at rest." Sermon by Br. Sias.

In Munnsville, Madison county, May 7th, Mrs. Lucy Barber, consort of B. F. Barber, in the 33d year of her her age. She sustained her lingering illness with the calm and holy dignity of the Christian, and fell asleep in the full assurance of a blissful immortality. Sermon on the 9th by Br. J. G. McAdam.

In Boonville, May 5th, of consumption, Mrs. Sarah A. Traffarn, wife of Thomas Traffarn, aged 28 years. Amiable in life, she was respected by all, and her death is deeply lamented by those who best knew her. Funeral on the 6th—sermon by J. A. A.

In Plymouth, Chenango county, April 29th, Col. William Monroe, a soldier of the Revolution, aged 77 years. Col. Monroe emigrated from Connecticut, in the earliest settlement of Chenango county, and for a number of years filled some of the most important offices in the county, and in the town in which he resided, with honor to himself and benefit to the community.—In the relations of husband, father, friend and neighbor, he was equally faithful and excellent. And as a consistent and active believer in "the restitution of all things," he was extensively known, useful, and respected. His faith was an anchor to his soul, sure and stedfast to the close of life—his last words were, "*All will be reconciled in due season.*"

He declined rapidly for a year past, latterly in much pain, which he endured with Christian resignation. Thus after a life of usefulness and honor, prolonged beyond the usual period allotted to man's mortal existence, the Christian breathed his last in pious confidence, and has gone to his everlasting rest.

A large concourse of friends and acquaintances assembled on the 31st ult., to evince their respect for his memory, and pay the last honors to his remains, to whom a discourse was delivered, from Rom. xiv: 8, by Br. Doolittle. May the consolation of the Gospel support his widow and children in this bereavement, and enable them truly to realize the goodness of God even in our afflictions.

In Webster, Washtenaw county, Mich., November 1st, 1837, Mrs. Eliza A. Scaddin, in the 28th year of her age. Mrs. S. had been for some years, a member of the Presbyterian church, from which she had never been expelled. But within a short season past she had been, like Peter, divinely taught to call nothing unclean which God had cleansed, and died rejoicing in the full assurance of faith in the final "restitution of all things," selecting a text for her own funeral occasion (Rev. xiv: 13,) and a preacher to attend the solemnities.

In Ann Arbor, March 6th, Mrs. Asenath Thomas, consort of Mr. John Thomas, formerly from West Rutland, Vermont. She lived a devoted Christian, and died rejoicing in the full assurance of a happy and glorious immortality. "Let me die the death of the righteous; and let my last end be like his."

In Adrian, Lenawee county, Mich., April 6th, Mrs. Eliza Bond, consort of Rev. Ammi Bond, aged 39 years.

Mrs. B. received her early education in the bosom of the Roman Catholic church; but for some eight years past, she has been enabled to rejoice with a full heart, in the liberty of the Gospel of universal grace. She bore a protracted sickness, (pulmonary consumption) with Christian fortitude, patience and resignation. She had repeatedly expressed her confidence and her hope while the power of utterance remained; and her reasoning powers continuing bright, while the taper of life glimmered in its socket, thrice was the question put to her after the power of speech failed—(all within a very few minutes,) once by her husband, and twice by a kind friend, but an orthodox professor, whether her confidence and her hope remained unshaken, to all which she answered in the affirmative by a very low inclination of the head; and immediately fell asleep in the arms of Jesus.

By this dispensation, her husband is deprived of a most affectionate companion and faithful help-meet,—three helpless children of the tenderest earthly friend, a conscientious guide and provident mother, and society of a most brilliant ornament. The language of Prov. xxxi: 11, 12, 28–29, might safely have been said of her.

Our excellent Br., though bereaved and afflicted, bears the heavy stroke with Christian resignation and fortitude; for mercy has mingled with his cup of sorrow, the "oil and wine" of holy consolation.

The above noticed funerals were attended by the writer. N. Stacy.

THE MAGAZINE AND ADVOCATE

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JUNE 1, 1838. NUMBER 22.

ORIGINAL SERMON,

Delivered in the Universalist meeting-house, in Lakeville, N. Y., on the 17th of December, 1837, on opening the house for the regular observance of Christian worship, and the inculcation of truth.

BY REV. O. ROBERTS.

"I was glad when they said unto me, Let us go into the house of the Lord."—PSALM CXXII: 1.

The blessed and pious Psalmist had drunk copiously from the river of God's goodness, and tasted the broad streams of salvation, as they issued from the throne of the Most High. He experienced the all-subduing and redeeming influence of Heaven's impartial love, and above all, the exquisite joys of an unwavering trust in, and worship of, the only true God. Devotion's humiliating power, was felt in all its charms. It sweetened the toils of life, and poured a healing balm into adversity's bitter cup. With it, while in the house of God, where is the worshipping soul's richest feast, he could hold sweet communion with his Maker. Therefore, when there came up a voice in earnestness and humility from those who were once his bitter enemies, saying, "Let us go into the house of the Lord," well might David respond at this saying, in the holy triumph of soul, "I WAS GLAD." He was not only glad, because their enmity had ceased to rage, and they had given evidence of a sincere desire to worship the Lord, but because, by living pious and devotional lives, and serving God in his sanctuary, they would experience joys far transcending even the highest hopes and joys, to which the habitual transgressor is a stranger. These considerations are enough to make the heart of the righteous glad. And these will now fill us with gladness, if our moral character bears an assimilation to that of David. What produced gladness in him, will also produce gladness in us. Therefore we state,

1. That it will produce gladness in us to see enmity subdued, and Christian love prevail. When we look around among our fellow-beings, and see what enmity exists, what cries, and wretchedness, and carnage, and cruelty have thereby been caused, what gladness will swell our bosoms on seeing this enmity subdued, and hearing those who had cherished it saying, in penitential tears, "Come, let us go into the house of the Lord," and there "we will pay our vows to the Most High." Such a change we most devoutly wish for.

> Contending sectarists, who differ in their creed,
> Are here, in this broad wish, most happily agreed.

It is an end which benevolence, or the law of love, sanctions, and which gives every well-wisher gladness of heart. And if so, what must be the degree of gladness resulting from this prospective view of a universal change from this state of enmity to ceaseless love—a change in all the rebellious children of humanity, from rebellion to obedience! Gladness unspeakable—gladness which can not otherwise than be felt by those who view, with steadfast confidence, this happy, this desirable end. So, by parity of reasoning, one might say how unspeakably wretched and forlorn must those be who do not view this end believing, but view enmity as existing immortally, or as long as God exists, and increasing in malignity while eternity's undying ages roll on. This latter view must cause as much *dissatisfaction* and *sadness*, as the former does satisfaction and gladness. Therefore,

2. We state that those who hear the truth taught in the house of the Lord, may go therein with gladness. Hence, on opening this house for the regular ministration of the word of life and salvation, and the worship of God, we might, while viewing people coming up hither, adopt the language and sentiment of the text, "I was glad when they said unto me, we will go into the house of the Lord." But evidently we could not be glad to see them coming up hither, unless they were to hear the truth of God spoken to them. For the truth of God is valuable; it is weighty, powerful, comforting, and liberating to the enslaved mind. Therefore we say it gives us gladness to see our friends and neighbors coming into the house of the Lord, to hear what we conscientiously teach as truth. But as people differ in sentiment, and are not all agreed as to what is the truth, it may be necessary for us to state those things which we consider true, and which are the best calculated to give those who hear, gladness of heart.

Correct views of God, and of man's duty and destiny, alone can give the heart peace. A congregation of worshippers will be glad to hear that Being whom they are invited to serve and adore, represented as a kind and loving father, who is ever ready to do the utmost good to his children. For then they will be powerfully constrained to serve him, believing that he imposes upon them no duties but such as are pleasing, and requires no work at their hands, but that which is reasonable and just. To them, the name of FATHER is the most endearing of all. Around it clusters every thing lovely and attractive. With it is associated every thing in character, kind; every thing in purpose, wise; every thing in action, good; every thing in promise, faithful and true. So that while assembled in the house of the Lord, to worship God, if the conviction that God is their father, sinks deep into their hearts, they have every thing to completely satisfy their inquiring minds concerning him, and to render their worship of him unspeakably pleasing. But let the same be taught, yea, let them be *really convinced*, that the object of their worship is *not their father*, and that there is not that tender regard, that readiness to provide, that kindness and parental affection for his children, that attachment to them and relationship which are implied and included in the word FATHER, and with what apathy, coldness, indifference, or reluctance, will they attempt to perform the religious service of worshipping him! There could be no filial or heartfelt love to warm and cheer their spirits, or draw out their devotions, and cause them constantly to ascend to God, pure and acceptable. Where this love is wanting, true service is wanting. In view of these facts, can it be said we are glad to hear them say, "Let us go into the house of the Lord," while in possession of such views and feelings? We can not be glad, because we believe *they* can not be, with such views against God's sustaining the relationship of father, and with such feelings towards him consequent upon those views. But it will give us a thrill of joy to hear them pronounce "Let us go into the house of the Lord," if they go to mingle their devotion with the spirit of God as their father, believing that he cherishes towards them a parental affection which no circumstance can avert, or consideration weaken. With what delight may we view the moving towards the earthly temple of our Father and our God. For methinks I can hear them saying, with emphasis, while possessed of such views, "We will enter into his gates with thanksgiving, and into his courts with praise; we will be thankful unto him, and bless his name." For with such views of his character, and such alone, they will feel the spirit of thanksgiving and praise rising and filling their hearts, and be constrained to bless his holy name. Therefore we may individually say, in the language of the text, "I was glad when they said unto me, let us go into the house of the Lord." Again: if they were to be taught in the house of the Lord, and believe, that notwithstanding God is their father, yet he is sometimes indescribably malignant, and sometimes affectionately kind towards them, how, I ask, can we be glad to hear them say, "Let us go into the house of the Lord?" Will gladness arise from an expectation that such teaching and belief will make them better and happier—more devoted to the service of God, and more benevolent towards their fellow-men? No—gladness can never arise from such a source as this. As well might a fountain send forth both sweet water and bitter.

Look to the case of the miserable and filthy prodigal; and ask yourselves whether he would have said, "I will arise and go to my father," if he believed his father was an inexorable tyrant, foaming and raving with madness because he had been vicious and prodigal? No—he would have contemned the idea of returning to such a father, if father he might be called. He would have chosen rather to have died in the deepest degradation, in filth and in rags—and so would I, especially if I believed he had determined, in his own malignity, to place me in an infinitely worse state than that which I already occupied. I could have no inducement to return to him, or call upon him as my father. I could feel no *encouragement* to do so, only from the consideration that his affection for me as his child, remains unchanged, and that he possesses a disposition, a power, and a full determination to make better, instead of worse, my condition. From the well known character of his father, the prodigal knew that he should be received with affection. He had nourished and protected him in his infantile weakness; he had fed and clothed him; he had sheltered him under his paternal roof, and watched over him with a father's care; in fine, he had been invariably kind to him, and done every thing in his power for him, according to the strict promptings of a father's tenderest affection; and now, the unhappy prodigal recalls these things fresh to mind, and as a natural and necessary consequence, feels the solemn resolve agitating his anxious breast, "I will arise, and *go* to my father." What powerful motive was here held up to mind! What persuasive influence was here felt! What communion of spirit with the facts in view! Had this son, during his absence from home, been earnestly told by certain messengers, whose veracity and sincerity he had no reason to dispute, that his father had, since his absence, become dreadfully incensed against him, on account of his prodigality and disobedience; that he was constantly pouting in rigid sullenness, uttering the most astounding imprecations, and horrid denunciations against him, threatening to make him as much more wretched than his poverty and disobedience had made him, as lay in his power—I ask, in all earnestness of soul, whether the son would have said to the messengers, "I will arise and go to my father"? All hearts would respond, emphatically, "*No!*" The message delivered to him, would have alienated his affection from his father, and hardened him in his rebellion. These facts are self-evident, and will be admitted by all.

Now we wish to make an application of these facts. Let the prodigal be the representative of this congregation, and me the representative of the messengers, teaching the same things to you concerning our heavenly Father, that we have supposed were taught the prodigal about *his* father;

and will such instruction give gladness?—will it cause you to go into our Father's house with willingness and joyfulness, or enter into his presence with thankfulness? And would you be glad to hear your neighbor's say, "Let us go into the house of the Lord," if such instruction is therein given? Would it not rather cause sadness? We believe it would. Therefore, if I would persuade you, as wanderers from God and aliens from the path of virtue, to return to your heavenly Father, and come into his house with gladness, let me not publish from this desk, that he has, on account of your disobedience and vicious practices, become angry with you, and in his own spirit of revenge, threatens to pour upon you the vials of his wrath in an eternal storm of wo. God forbid that I should thus freeze up the current of your affection towards him, and drive you further, and further still, from the enjoyment of his presence—forbid that I thus rob him of every attractive and lovely feature that attaches itself to the character of a father.

I would fain represent the character of God to you, his children, in such a light that you can not help loving it—and in such a light, too, that while viewing it, and hearing me entreating you by his loving kindness to return to your Father, you will feel to say, affectionately, "I will arise and go"—yea, I will go into his courts and inquire early after him;—and this expression of your heart-felt resolution, will make others glad, as the like did David. Nothing, therefore, but the true and lovely character of God as our Father, can make the house of God the house of feasting, and cause gladness to spring up before all the people. Would to God that I could make all that hear me this day, feel this fact in all its strength—that I could imbue their minds deeply with a sense of its absolute importance, to the securing of the highest happiness and well-being of all. It was with a proper sense of this fact, that the sweet Psalmist of Israel exclaimed, "O taste, and see that the Lord is good." And furthermore, it was in view of this fact that he said, "I was glad when they said unto me, let us go into the house of the Lord," because therein his goodness, in all its broadness, height, depth, and length, was set forth and enjoyed. It was there that the paternal, boundless, and unchangeable love of God was acknowledged, and where the worshipping children might find peace, and hold sweet communion with "the Father of spirits." It was where might be enjoyed the pure and peace-giving spirit of devotion and gratitude, arising from a realizing sense of the indissoluble relationship existing between God as the universal Father, and men universally as his children. Oh, how truly, then, might David say, "I was glad when they said unto me, let us go into the house of the Lord." Would that these things might be felt, and these views of God might be set forth, in every house dedicated to the Lord. Then, indeed, we might delight to see people repairing there in multitudes, and delight to hear them express their desire to enter the house of the Lord, where God has said his glory shall rest. With these views, and in possession of these feelings, with what peculiar emotions and sensations of joy may we enter into this neat and commodious temple of the Lord! What streams of inexpressible joy flow in upon the soul while we, for the first time, enter for the regular observance of religious worship, where God, the Father of the spirits of all flesh, may be worshipped in spirit and in truth, and *in the love of the truth*—where God's impartial and unbounded grace is taught to the worshipping assembly—where Heaven's undying, immutable, and immortal love is taught with all the pathos and earnestness that becometh the exaltedness of the throne—where the tear of repentance, of joy, and of gratitude, shall moisten the eye, and trickle down the cheek of those who hear—where the spirit may hold sweet communion with God, and by faith taste of the joys of the upper world—where the parent mourning for the loss of kindred may be comforted, and the rich balm of hope may be poured into the wounded heart—where the despairing and distrustful may find confidence in God, and rest to their souls—where the vicious may be reclaimed; evil habits corrected; the wo-worn comforted; the bereaved consoled; the benighted enlightened; the ignorant instructed—where the Gospel in its purity may be taught; correct views of God's character inculcated; pure and undefiled religion described and encouraged; the kingdom of the Redeemer advanced; and where the streams of salvation and spiritual knowledge may flow freely and uninterruptedly to refresh many a thirsty heart, and cause joy and righteousness to spring up before the Lord.

With what gladness, then, will we hear our friends devoutly say, Come, let us enter into the house of our God! And with what gladness, also, will we hear our *enemies* say the same, because they may hear such instruction given, and given in such a manner that their prejudice will be weakened or entirely removed, and they retire with better views, better feelings, and with a more enlarged charity. The securing of this object is fraught with importance enough to encourage us in every laudable undertaking to improve the state of society, and make contending parties more charitable toward each other. Believing, as we do, that the services of the sanctuary are calculated to give us gladness, and also to encourage acts of moral goodness, why should we not be glad to hear even a general expression of willingness to go into the house of the Lord? We, of all people in the world, have the greatest reason to be glad, not only because our faith is best calculated to give gladness, but also because it is adapted to the moral wants of men, and calculated, when understandingly received, to work some change for good. We are glad to have those who differ with us in sentiment, come and hear instruction publicly given; for, thereby, they may become acquainted with our doctrine. For they can not become properly acquainted with it, only from those who teach it. Therefore we are glad to have them make use of some means to become acquainted with it in its true character, believing that the barriers to its progress will thereby be removed. When public opinion shall have so changed, and attachment to creeds, because they are popular, shall be so broken, that the majority shall not fear nor hesitate to go into the house of the Lord, where this doctrine is taught, then prosperity shall be within our borders, and victory ours. Then shall they unitedly say, in the language of Isaiah, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

Will it not give us gladness to hear all those use this language, who are now our bitter enemies, heaping persecution upon us, and pointing the finger of scorn and derision at us? And if we would have this most desirable end accomplished, we must be active and diligent in the work of the Lord, faint not, nor be weary in well-doing. For simply the erection of this house, without any further efforts to promote the cause that lies near our hearts, will not accomplish the object. People may utter the desire of their hearts by saying, "Let us go into the house of the Lord," but if in the house of the Lord there be no service performed, and no instruction given, this saying would give us no gladness under such circumstances.

This saying in our text, recognizes the fact, that in the house of the Lord, some religious improvement and impressions would be made by the devotional exercises and instruction there given. And this was the reason why this saying made David glad. And this is the only reason why the saying can make us glad. If I believed that no improvement or good impressions would be made by the devotional exercises and instruction here given, I would sanction and encourage the efforts of our opponents to prevent people from attending here. But *we* know, whether others do or not, that some good *has* been done, and therefore believe that more good *may* be done. And this is the reason why we are glad to have people adopt the language of our text, and see them flocking to the house of the Lord, where the ignorant, bigoted, and prejudiced may learn for themselves, that we are not utterly void of religious feelings, and that our doctrine is not without some truth. They may also learn, that if any people on earth have reason to be glad, and reason to erect houses of public worship, in which to pay their thanks to the Most High, it is the Universalists, who have no angry and implacable Deity before whom to bow in servile fear; no revengeful and cruel judge to adore; no changeable and partial king to serve, and no cruelty of him to fear; no service to perform required by him, which is unpleasant; but we have a God to worship, in whose character there is every thing to inspire us with confidence, every thing lovely and praiseworthy. No countenance need be sad in the house of the Lord, where his praise is wont to be given. Hence we may be glad to go into the house of the Lord, and be glad to hear others express their willingness to go, believing that they shall at last, when purified from all their sins, worship in a house not made with hands, where "all nations whom the Lord has made, shall come and worship before him, and glorify his name," as David testifies. Then shall our hearts be made unceasingly glad, with the praises of our God, and the universe own the triumphs of his kingdom and the glory of his name. Amen.

For the Magazine and Advocate.

CHRIST "DESPISED AND REJECTED OF MEN."

BY REV. T. D. COOK.

We might assign many reasons why this is the case—why our Lord is practically "despised and rejected of men"—but we shall here give only one: *they do not know the value of his religion.* They have never felt its soothing power in affliction. They are strangers to that spiritual life which it imparts to the soul. The exalted pleasures of devotion, have never found way to their hearts. Its happifying influence has never been properly exerted upon their minds.

In describing the Laodiceans, the Revelator thus speaks: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And we think he has, in these few words, written the biography of many people of the present day. The language of their actions, seems to be, "If we can only get rich—if we can accumulate a great amount of property—we shall then 'have need of nothing.'" Thus they make "*a golden image,*" in whose service they seek for peace and joy. But they seek in vain. Those who unwisely worship the idol god, mammon, and never suffer their minds to soar so high as to dwell in contemplation, upon the perfections of God, and the Gospel of his Son, are justly chargeable with the most consummate folly.

Wealth may be conducive to happiness, if properly employed, and if its possessor thinks less of it than he does of its Giver. But when he allows it to become the object of his supreme affections—when he falls down to, and worships it—he is "wretched, and miserable, and poor, and blind, and naked."

He is "wretched," because there is no substantial comfort to be derived from his possessions. Let the palsying hand of disease touch the foundation of his physical constitution, and stretch him on a bed of languishing, and how vain are all his possessions! A competency is all that is required now! His mind, unused to contemplate the glorious and ever adorable perfections of God, is weighed down with sorrow and distress. He is miserable. His riches may have charmed him in health, but now that health is gone; disease is creeping over his vitals, and the dismal shades of death are approaching; in the very moment when, of all other times, he most needs comfort, his wealth, for which he has so long toiled, loses its charms, and instead of affording him consolation, it becomes, in many instances, a source of misery to him.

He is "poor!" His earthly possessions, for him, have lost their value, and he has no treasure laid up in heaven—no interest in the Redeemer whom he has "despised and rejected."

He is "blind!" Death draws a dark curtain over his mental vision. No brilliant star of immortality does he, by faith, see beaming on "the night of the grave!" All before him is one dark and starless night! He descends the gloomy vale, with no rays of light from the "Sun of Righteousness," to illuminate his benighted pathway. Fearfulness and doubt plant a thorn in his dying pillow; while the thought of having despised and rejected the Saviour, goads his anguished bosom with ten thousand daggers.

He is "naked!" The love of mammon has robbed him of the garments of righteousness and peace, and now, a comfortless and cheerless wanderer, he gropes his way through the lonely valley, subject to the chill blasts of death.

Then, O man! whoever thou art, that makest a "god of this world," and dost despise and reject the *sinner's friend*, be entreated to stay thy sinful course, and with full purpose of heart, turn unto him who alone can save—save from the thraldom of sin—save from doubt, darkness, error, and superstition, and who can enable you to exclaim in the last moments of expiring nature, "O death, where is thy sting! O grave, where is thy victory!"

For the Magazine and Advocate.

ANECDOTE.

At the last celebration of Christmas Eve, in Perry, the following circumstance took place:—Our friends had inscribed over the desk in large characters, the following passage of Scripture—"Fear not, for behold I bring you good tidings of great joy, which shall be to all people."—Luke ii: 10. The house, at an early hour, was filled to overflowing. There was not a place to stand or sit, in the body of the house, above or below. A large number were also in the porch; and many went away without attempting to gain admittance.

A few individuals, however, who came after the house was filled, were seen attempting to gain admittance by pressing through the crowd that thronged the door. This they did, not with violence, by any means, but by gradually displacing those that stood before them. Among these was one who, by his energy and perseverance, attracted particular attention. He was a tall and well proportioned man, and evidently possessed strong muscular powers. By placing his elbows, first one and then the other, forward of those who stood in advance of him, he seemed to find no difficulty in making a passage. At length he reached the interior of the house, so as to have a distinct view of the congregation, and after taking a general survey of the audience, he directed his eye to the passage of Scripture over the desk, and began to read slowly, and distinctly, and audibly to those who were near him, "Fear—not—for—behold," etc., till the whole was completed. And then turning himself about in the crowd, "Ah!" said he, "I don't believe that doctrine"—and made his way out of the house. The conclusion was, that he believed in endless misery!

For the Magazine and Advocate.

CAUSES OF MISERY.

BY J. M. ELWOOD.

A glance at the various conditions of human life, is sufficient to show that misery and unhappiness prevail. Although many are the causes which have conspired to mingle sorrow in the cup of human existence, yet two, ignorance and immorality, more than all others, have engendered the evils that beset mankind. To establish the position that ignorance is one of the most prolific sources of misery, only a reference to those nations where the genial rays of science and civilization have never shed their renovating and vivifying influence, is necessary. Go, mark the infatuated Hindoo, who prostrates himself beneath Juggernaut's idolatrous car, confident in the belief that this, and this only, can placate the wrath of his tutelary deity, and avert impending curses from his sacrilegious head. Witness the heathen mother, who in violation of every parental tie, devotes her child to glut the crocodile's voracity.—Behold the pyre whose destructive flames are fed with human victims—the altar that reeks with the blood of beauty and innocence. Observe the thousand nameless rites that ignorance imposes, the performance of which involves in deep and undistinguished misery the nations that observe them. Superstition (the offspring of ignorance) throws its spell around these barbarous rites, and dignifies the most unparalleled enormities with the appellation of duty. Every man's observation, however superficial, must furnish ample testimony to the position that immorality is the cause of wretchedness. The case of the intemperate man, upon whose haggard features is portrayed the index of his career, bears evidence indubitable to its truth. Not only does his guilty soul vibrate with anguish at the touch of conscience—but, the disgrace of friends—the alien from morality—he sinks the rankling shaft of sorrow deep in the bosom of conscious innocence. Yes, his immorality extends its influence to the plighted partner of his bosom—to his ragged, suffering children—to the whole circle of relatives and friends.

It is so with every species of immorality. Mark well the votaries of vice wherever they may be found, and you will discover that in the most secluded recesses of their infamy, misery with its indigenous train, imbitters the joys of humanity and casts its sombre veil over those unfading, quenchless enjoyments, which virtue only can originate.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, JUNE 3, 1838.

JOHN XVII: 1-26.

We are now approaching the termination of Christ's labors in the communication of heavenly wisdom, as well as the termination of his life on earth. He is now done comforting and supporting his disciples, and it now only remains that he should pray to his Father for himself, his disciples, his followers, and his cause, before he goes forth to that spot where he had oft retired, and where a false friend is, before morning, to betray him into the hands of those that hated him. The circumstances, then, alone, in which this prayer was addressed to Heaven, were enough to give it the most intense and absorbing interest. But there is more to give it interest, as an attentive student will readily discover.

"O Heavenly Father," thus spake in an hour of profound emotion, our much to be loved Master, "the hour is at length arrived—the hour which is to finish my work on earth—the hour in which I am to suffer and to die. In this trying hour let me not fail; support and strengthen me, so that I may make even this severe trial contribute to the great object for which Thou hast raised me up, and given me dominion over all flesh, even the giving unto them an inward, divine, and ever-during life. And in order that men may attain to this highest good which Thou hast prepared for them, and appointed me to dispense, they must have proof that Thou art the only and the true Supreme, and that Jesus thy messenger is indeed commissioned by Thee. Thou hast supported me for the accomplishment of this object hitherto; I have, so far, failed not in the accomplishment of the work thou gavest me to do. And, now, O Father, fail me not, forsake me not now, when my work is so nearly accomplished, but let my career be so gloriously consummated, as it was thy determination it should be, ere the world was. Father, thus let it be, for this is thy will.

"I have now revealed thy character, purposes and will to those whom Thou selected for my disciples out of the mass of the world; and, now, to a considerable extent, they are in possession of what Thou gavest me to deliver unto them. And now are they well persuaded that whatever I have revealed to them as from Thee, did really come from Thee, for faithfully have I delivered the message which I received. They are persuaded, also, that Thou hast appointed me thy messenger to this world. For these I make my request—for these whom I am now about to leave in the world—for these who are to carry forward the work I have begun, when I am no more in the world, but with Thee. Preserve them, Holy Father, in and through the knowledge of thy character, that they may still continue united in affection and in sentiment with us, and with one another, and that they may prosecute thy work as cordially as I have done. Whilst I was in the world with them, I preserved them through the knowledge of thy character, and not one is gone astray save the son of mischief: whereby the Scripture is fulfilled. But now am I coming to Thee; and these things do I say while I am yet in the world, that my disciples may have their joy in me completed. Thy message to them, I have faithfully and fully delivered unto them; and towards them does the world bear the same malice that it has done to me: This I have taught them to expect. I do not ask Thee, therefore, O Father, to take them out of the world, but to preserve and deliver from the dominion of the evil spirit that is prevalent in the world. They are not slaves of that evil spirit of the world, even as I have not been under its influence. Complete the work of deliverance from this spirit in them, O Father, and prepare them, more and more, for the propagation of thy truth. Thy doctrine which I have taught them, is truth. As Thou sentest me into the world, so send I them, and for the same object, into the world; and for their sakes, that they may be fortified for their work, do I devote myself a sacrifice and a martyr to the truth, that they may be prepared to bear all things for the sake of propagating thy cause.

"Hear me also, O Father, while I plead not only for these my disciples but also for those who may, in time coming, believe on me through their testimony. May one spirit characterize them all as Thou art in me and I in Thee, so that they may be all one in us. May no trivial difference separate them: but may they continue united by a supreme devotion of themselves, to the cause for which thou hast raised me up, and for which I have labored, and am now about to suffer. May a common cause unite them all. I in them, and Thou in me.

"Father, as to them whom Thou hast given me, my desire is that they also may be with me, where I am to be, that they may behold the distinguished favor with which Thou regardest me, having loved me before the foundation of the world. Righteous Father, grant me this petition, for they have appreciated my character as the world has not done; they have acknowledged my divine mission. O Father, grant them, in one word, a consciousness of their being the objects of Thy love, and of their communion in spirit with me. For this object have I declared to them Thy character; and will continue, by the power and authority thou hast committed to me, still farther to manifest it, even when I am removed from them. This is my last, my best wish for these my brethren, deny me not, O! Gracious Father."

Thus prayed Jesus. "He poured out," says Professor Ware, "his earnest and affectionate desires, in a strain of supplication unspeakably pathetic and sublime. His beloved disciple has put his prayer on record. In reading it we gain admittance into the soul of his Master: we feel how powerful and elevating is his truth. We are overcome with admiration, that one about to perish by a violent and ignominious death, should exhibit this consciousness of an intimate union with the supreme Father; should display this calm assurance, that the grandest purposes of the divine government were connected with his own fate; should thus lift himself above the present time and present scenes, and speak of the invisible and eternal, as if familiar with their glories. We know that no one before him had thus spoken; and as we listen to his words, we exclaim, 'Truly this was the Son of God.'"

P. P.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 25.—Mr. Skinner to Mr. Campbell.

Richmond, Va., May 9, 1838.

DEAR SIR—I write this letter without waiting for your reply to my last, and shall probably write yet one or two more before I return, to notice what you may say on the negative. I shall, however, in due time, attend to whatever arguments your replies may contain. In numbering, I shall take the odd, leaving to you the intermediate even numbers, whatever their date may be. I proceed with the argument founded on the attributes of God.

2. GOD IS HOLY.—"Ye shall be holy, for I the Lord your God, am holy." "Holy, holy, holy is the Lord of hosts." Lev. xix: 2, xxi: 8; Isa. vi: 3. Because God is holy and happy, he requires mankind to be holy that they also may be happy. He will therefore employ all necessary means to make them holy. He will never place them in a condition where holiness must necessarily and forever be excluded from them; or where they will eternally be debarred the privilege of becoming holy. Sin is the opposite of holiness. It is not a property or attribute of God. It can never, as such, be approved by him. It could never have been admitted into the universe for its own sake, nor for any other reason than that it might be overruled for the bringing about of a greater good than would otherwise have been attained. Hence "the wrath of man shall praise God, and the remainder of wrath he will restrain." Numerous are the instances in which we see this accomplished; as, for example, in the case of Joseph's being sold into Egypt, and that of Christ's being betrayed and crucified by the Jews. And when all God's benevolent purposes are accomplished through the instrumentality of sin, or whatever other means he may see fit to employ, sin itself, which is opposed to his nature and government, shall be destroyed, and all men of course will then be happy. Sin and holiness being opposites, the one must destroy the other. Which is the strongest? Which shall get the victory? Let the Bible decide. See Dan. ix: 24; John i: 29; Heb. ii: 14, 15; 1 John iii: 8. Thus sin shall yield to holiness, and misery to happiness, and "God shall be all in all." All flesh shall see the salvation of God; and as without holiness no man can see God, holiness shall at length abound wherever his dominion extends.

3. GOD IS MERCIFUL.—"His tender mercies are over all his works." He is "a God full of compassion and gracious; long suffering and plenteous in mercy and truth." "He will have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men." Ps. cxlv: 9, lxxxvi: 15; Lam. iii: 32, 33. The mercy of God being infinite, universal and changeless, extends now, and eternally will extend, to every creature he has made. It is often made the burden of the songs and praises of the inspired writers. The royal singer of Israel ends every verse in one of his psalms with the declaration, "For his mercy endureth forever." His anger, (or what seems like it,) on the contrary, is said to endure "but a moment." Ps. xxx: 5; Jer. iii: 12. There is no assignable or imaginable reason for limiting his mercy, either in extent or duration. As it exists now towards all, both the just and the unjust, both the evil and the good, no cause aside from himself—and HE is immutable—can ever operate to cut off any from the exercise of its benignity. The reader need not be informed that there is no mercy in endless misery. He well knows that such a destiny forever precludes the possibility of mercy to the wretched sufferer thereof. To allow that doctrine, therefore, is either to deny the infinity of the divine mercy, or to allow that God will hereafter change from a merciful to an unmerciful being to a part of his offspring: and either of them would be a denial of the Bible.

4. God has given to all mankind the love of happiness, a strong and irrepressible desire for the immortal joys of his heavenly kingdom. And the question occurs, could he have imparted to all our race this strong and ardent desire, with the determination or intention never to gratify, but eternally to thwart it? And when he has it in his power to bestow the much desired boon, will he forever mock his children in their wants, and withhold what all desire? When they ask bread, will he give them a stone? When they ask a fish, will he give them a serpent? When they ask an egg, will he give them a scorpion? Impossible. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Yea, the Son of God "came to seek and to save that which was lost." "After that the kindness and love of God our Saviour toward man, appeared, not by works of righteousness which we have done, but according to his MERCY he saved us by the washing of regeneration and renewing of the holy spirit, which he shed on us abundantly through Jesus Christ our Saviour." As he is "a God full of compassion and gracious, long suffering and plenteous in mercy and truth;" "he will fulfil the desire of them that fear him; he also will hear their cry and will save them." The desires of all righteous and good people, are, that God would have mercy upon a sinful world, and save it from darkness, sin, and death: and the desire of the righteous shall be given them: God will not be *less* merciful to any, than they are to each other. Therefore, the infinite and changeless mercy of God furnishes a strong and incontrovertible argument in favor of universal salvation.

5. GOD IS JUST. "A God without iniquity, just and right is he"—"a just God and a Saviour."—Deut. xxxii: 4; Isa. xlv: 21. Man had no agency or volition in the production of his own existence. It was the act of God alone, performed without consulting man as to the conditions on which he would receive it. Was it, or could it be just in God to bestow existence on a being, or race of beings, without their consent, or the possibility of their avoiding it, on such terms as would render them liable to be infinite losers and endless sufferers by that existence? Suppose a king bestows a large patrimony on one of his subjects. The subject comes into the royal presence to thank him for the gift, and is then, for the first time, informed that the condition on which the patrimony is bestowed, is, that he shall, like William Tell, the noble Swiss, shoot an apple from the head of an only son, with his bow and arrow, at a great distance, on pain of death if he refuses. The subject at once says he can not receive the patrimony on such terms. The king replies that he has already received it—that there is no alternative—no backing out—he must run the risk and shoot off the apple, or die! Who is there that would not exclaim against such an *ex post facto* condition—against the injustice of the king, and the cruelty of the terms?

6. Well, Sir, does not the doctrine of endless misery ascribe similar conduct and injustice to God in imposing existence on man, without his consent, under conditions rendering him *liable* to endless torment? Is there a human being that would voluntarily receive it on such terms, or that, having received it, and being informed of the terms, would not throw it back to the giver, saying he could not thus accept it? Well, Sir, what was the life of Tell's boy, or the life of the subject of this king, compared to the stake of endless weal or wo, with an immortal soul? Nothing, and less than nothing, in the comparison. Infinite consequences are made to depend on the cast of a die. We must run the risk, whether we will or no, of not only suffering endless damnation ourselves, but, if we become parents, of bringing into the world our tender offspring as candidates for that immortal wo!

7. If the doctrine of endless damnation be true, and the views of its advocates generally be correct, that this short life affords the only chance of avoiding that awful doom, or of securing endless bliss, then the chances of damnation to mankind generally, compared to the chances of salvation, are certainly as great as ten to one against the latter; especially when we consider the millions on millions of heathen that live and die without ever hearing mentioned that only name given under heaven among men, whereby we may be saved; the millions on millions that live and die in Mahommedan superstition or Jewish unbelief, and the millions on millions that live in nominally Christian countries and communities, under any and all influences except those favorable to truth and virtue; and when we think, too, of the thousand different roads that different religious teachers point out as right, and the impossibility of knowing with certainty whether either of them is right! Can it be possible that God has created a world of intelligences, and suspended their endless weal or wo on such contingences—nay, on such very unfavorable terms to human salvation? Surely not, if he be a *just* being.

8. I am aware that the advocates of your doctrine profess to believe the attribute of justice favors endless punishment; but I know of no attribute in the Divine character farther from giving countenance to so dreadful a theory. The ground commonly assumed by them, is, that sin, being committed against an infinite and holy God, is an infinite evil, and therefore justly deserves an infinite and endless penalty. But this ground is entirely false and untenable, for the following reasons: 1. Man is a *finite* being, limited both in knowledge and power, whether for good or evil, and can therefore never commit an infinite act—a finite cause can not produce an infinite effect—a stream can not rise higher than its fountain. 2. If sin be infinite, it is equal to God, (he being no more than infinite,) and would be as likely to destroy him as he would be to destroy sin. 3. If sin be infinite for the reason assigned, then all sins are infinite, and there are, instead of being but one strict infinity in the universe, an infinite number of infinites, *each* of which is equal to God. 4. Then all distinction between crimes is destroyed; all are of equal magnitude—a child, for stealing an apple, is equally guilty with the blasphemers against the Holy Ghost, and murderous Jews who crucified the Lord of life and glory; whereas the Scriptures clearly point out different degrees of guilt and punishment for those that *knew* and disobeyed, and those that *knew not* and disobeyed their Lord's will.—Luke xii: 47, 48. 5. If sin be infinite and justly deserve endless punishment, then justice requires what it can never receive—or it can be *satisfied* with nothing short of *endless dissatisfaction*, (which is a solecism,) for what is *always doing*, is *never done;* and the time can never come when it can be said *justice is satisfied*, (or if it should, it would prove that justice did *not* require endless punishment.) Moreover, if every sin justly deserve endless punishment, then every sinner deserves to suffer as many eternities of wo as he has ever committed sins; and as he can never suffer but one eternity of misery, (and that he never will *have fully* suffered,) all his other sins must forever remain unpunished, and justice, of course, can never be satisfied.

9. These arguments against the infinity of sin being incontrovertible, and the Bible declaring repeatedly that God *is* just, and that he will render to every man according to his works, at the same time declaring, that all have sinned and come short of the glory of God—that he is both a just God and a Saviour—it follows, necessarily, that endless punishment can not be just. No number of finite sins can ever make an infinite sin; nor can any number of finite penalties ever amount to an infinite one. No number of limited or finite periods of duration can ever amount to eternity. Allow punishment, if you please, to endure an age, or ages of ages, or as many ages as there are sands on the sea shore, and drops of water in the ocean, and that number multiplied thrice ten thousand times into itself, still it is not eternity, nor any *part* or *portion* thereof. But, as is already proved, all sins are finite, so all just punishment must be finite or limited also.

10. Justice, it is true, requires the infliction of

a righteous retribution on the transgressor; but not the infliction of an injury or infinite evil. It never did nor can require the infliction of an unmerciful punishment, nor does mercy ever forbid the infliction of a just punishment. These are not opposing but harmonious attributes—God is not divided against himself. The very rod that justice raises, is guided by the hand of mercy. "Justice and judgment are the habitation of God's throne; mercy and truth go before his face." The foregoing arguments, founded on the justice of God, all go directly against the doctrine of endless punishment, and indirectly in favor of universal salvation; nay, so far as you and I are concerned, I may say, directly. For with us there are but two alternatives, viz., endless misery on the one hand, and universal salvation on the other, both of us rejecting annihilation. But there is another argument still more direct and conclusive in favor of the doctrine of universal salvation, founded on the justice of God.

11. The argument is this—not that man can justly claim, on the score of *merit*, or as the reward of good works, endless beatitude—for salvation is of grace, not of works, and after we have done all we are commanded to do, we are still unprofitable servants, having done no more than mere duty—but for the same reason that God requires all men to be holy because *he* is holy, he also requires all to be just because he is just: and as he requires all to be just, he will most assuredly seek and employ means of rendering them so. His *justice* can never be satisfied with the endless *injustice* of man: nor will any thing short of the entire conformation of man—of man universally—to its righteous principles, ever fully satisfy the claims of divine justice, or the demands of the righteous law of the Most High. His law is the law of eternal justice: and that demands of all, the exercise of love supreme to God and universal to man. And respecting the accomplishment of the grand design of this righteous law of God, we are expressly assured by the Saviour, that one jot or tittle of the law shall in no wise fail, but *all* shall be fulfilled. Now love, and love only, is the fulfilling of the law; and when we consider what the requirement of the divine law is, and that every jot and tittle of it shall be fulfilled, it is evident that all mankind will be just and righteous, yielding strict obedience thereto, and thereby fulfilling the law; than which it is evident nothing else can fully satisfy the divine justice.

12. God is true.—"A God of truth, without iniquity"—"just and true are thy ways, thou King of saints." His "truth and mercy meet together."—Deut. xxxii: 4; Ps. lxxxv: 10; Rev. xv: 3. God "hath spoken of the restitution of all things, by the mouth of all his holy prophets since the world began."—Acts iii: 21. For the accomplishment of this testimony, he hath also pledged his irrevocable oath.—Isa. xlv: 23, 24. Nor will he "alter the thing that is gone out of his mouth."—Ps. lxxxix: 28–35. "That by two immutable things in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast, [no *uncertainty* about it,] and which entereth into that within the vail."—See and compare Gen. xii: 3; xxii: 16–18; Acts iii: 20–26; Heb. vi: 13–20. Now "God is not a man that he should lie, nor the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Numb. xxiii: 19. So far from this, he says, "My word that goeth forth out of my mouth, shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Compare Isa. xlv: 22–25, with Isa. lv: 11. God "hath given us eternal life, [whether we believe it or not,] and this life is in his Son." The burden of his Gospel is "eternal life, which God, that can not lie, promised before the world began." 1 John v: 10, 11; Tit. i: 2. And his promises are "not yea and nay; for all the promises of God in him are yea, and in him Amen, unto the the glory of God by us."—2 Cor. i: 19, 20. "For what if some did not believe? shall their unbelief make the faith [or faithfulness] of God without effect? God forbid; yea, let God be true, but every man a liar."—Rom. iii: 3, 4. "If we believe not, yet he abideth faithful; he can not deny himself."—2 Tim. ii: 13. Faith can never *make* truth, nor unbelief *destroy* it. Truth is truth, whether we believe it or not. Our unbelief deprives us, for the time being, of the enjoyment of the truth; but can never change truth into falsehood, nor disannul the irrevocable oath of the immutable Jehovah, who is declared to be "the Saviour of all men."—1 Tim. iv: 10. Thus the *truth* of God clearly sustains the doctrine of universal salvation. But this will be exhibited more at length hereafter.

13. God is the universal Parent or Father of all mankind. "Have we not all one Father? Hath not one God created us?" "God created man in his own image." "Know ye that the Lord, he is God; it is he that hath made us, and not we ourselves." "God.....hath made of one blood all nations of men." He is, therefore, "the Father of spirits"—yea, "the God of the spirits of all flesh." "All ye are brethren." "One is your Father which is in heaven."—Gen. i: 27; Numb. xxvii: 16; Ps. c: 3; Mal. ii: 10; Acts xvii: 24–26; Heb. xii: 9; Matt. xxiii: 8, 9. Though all mankind are the offspring of God, and he stands in the relation of Father to them, yet all do not know the fact, all are not yet characteristically his children—some of them "having the understanding darkened, being alienated from the life of God through the ignorance that is in them," Eph. iv: 18, and others are "alienated and enemies in their minds by wicked works."—Col. i: 21. Yet this does not destroy the relationship between the parent and the child. God requires every sinner on earth to pray, saying, "Our Father which art in heaven.....forgive us our sins." Christ calls him the "Father" of those whose characters were "evil."—Matt. vii: 11. Though many of the children, heirs of promise, may, during their minority—their ignorance and unbelief—be "under tutors and governors until the time appointed of the Father"—may differ nothing from servants, being "in bondage under the elements of the world," yet when the fulness of time is come, *because they are sons, God will send forth the spirit of his Son into their hearts, crying, Abba, Father. Wherefore they are no more servants, but sons; and if sons, then heirs of God through Christ, who hath tasted death for every man.*—See Gal. iv: 1–8; Heb. ii: 9.

14. How cheering the thought, that God is our Father—the Father of all mankind—and will eternally stand in this endearing relationship, and love us as a father! If there were one soul in the universe to whom God's parental affection did not extend, that soul would be forever absolved from all obligations of love, gratitude, and obedience to him. But as God had no coadjutor in becoming the parent of mankind—as no cause operated on him but his own eternal nature, will, and purpose—being self-moved, alone, and knowing exactly what all men would be—he voluntarily became the parent of our race—no cause, aside from himself, can ever destroy this relationship, or divert his parental regard from the children he has created.—See Isa. xlix: 15; Matt. vii: 11; Rom. viii: 38, 39. These positions being incontrovertibly established, both by revelation and reason, no other legitimate conclusion can follow than this, that God will eternally seek the final and best good of his children universally, and of course, will render all men ultimately holy and happy.

15. God is immutable.—"He is in one mind and who can turn him?" "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." He is "the Father of lights, with whom is no variableness, neither shadow of turning."—Job xxiii: 13; Mal. iii: 6; James i: 17. God is necessarily immutable, because of his self-existence and absolute perfections. No cause can ever operate to produce a change in him who is uncaused, independent, and infinite in all his attributes. Is God now *omniscient?* he will eternally remain omniscient? Is he now infinite in *benevolence?* he will endlessly remain the same to every being he has ever created. Is he now *omnipotent, omnipresent, infinitely holy, merciful, just, true,* and *paternal?* he will endlessly and immutably continue the same. Did we suppose God were liable to change, however lovely, amiable, and perfect his character might now appear, we could have no ground of rational and lasting confidence in him. Did we think him capable of loving to-day and hating to-morrow, or turning to be the enemy hereafter of those he is now friendly to, we should sink in despair, and tremble at the very thought of God. But now we know that, whatever changes man may experience, either in feelings or condition, God can never experience the slightest change either in affections, will, or purpose. No vicissitudes, no events of time or eternity, can ever affect him. As all his perfections are now in favor of the ultimate holiness and happiness of all mankind, so they eternally and unalterably will remain in favor of it. As he now wills the salvation of all, and is in one mind, and none can turn him, his will can never be changed. "Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken—for the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us."—Isa. xxxiii: 20, 22.

Yours in faithfulness,

D. Skinner.

For the Magazine and Advocate.

A REQUEST,

IN A LETTER TO ONE OF THE EDITORS.

You are doubtless aware, that one of the forms in which the "enmity of the world" against the religion of Jesus, is shown, is that which consists in what may be called pride of intellect. So many puny exhibitions of intellect and of passion, may be observed in those who call themselves the followers of Jesus, and it is so easy to shut one's eyes to any exhibition of masculine intellect and pure devotion, that with many there is cherished an impression that the subject of Christianity is beneath the notice of cultivated and energetic minds. When to those who are thus minded, are quoted such instances of intellectual giants as Newton, Milton, Locke—all of whom found in the revelations of God to man, enough to interest, occupy, and I may add, improve and ennoble their super-eminent powers—they are ingenious to find a mode of retreat, no matter how unphilosopher-like the loop-hole by which they escape. For example, Newton, they say, was superannuated and partially insane when he devoted his time to religious studies; and to substantiate this, they misstate facts and dates. Sir D. Brewster, in his Life of Sir Isaac Newton, has triumphantly repelled this insinuation of the French philosophers, and very ably advocated the claims of Christianity to a paramount rank above all secular studies. I think, if you would quote the 16th chapter of that work, or such portions of it as more directly tend to nullify this not uncommon prejudice against the system of the greatest Philosopher, you would contribute to the cause of Christianity, and beside your own comments, there will be others, I doubt not, elicited among your many readers. To many, at least, the subject will be interesting.

We will endeavor to comply with the request of our correspondent, on the last page of some future number of our paper. E. H. C.

For the Magazine and Advocate.

QUERIES.

If "death shall be destroyed, and him that had the power of death, that is the devil," (Heb. ii: 14,) who will reign king of the fiery pit to all eternity? And if the time ever arrives when "there shall be no more pain," (Rev. xxi: 4,) who will be his subjects? John.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, JUNE 1, 1838.

PUNISHMENT.—NO. III.

I did intend, when I first wrote the heading of the first number, to furnish a few brief, well arranged numbers on this important subject. But such has been the hurry and confusion of mind induced by a variety of cares and employments, that I have been barely able to go on in a very careless and desultory manner—writing each article under the necessity of furnishing it immediately for the compositor, and unable to stop to refer to an author, or even to consider whether what I was writing would chime in with what went before, or was to follow after. However, I have filled a budget, and emptied it before the reader—he can select what best pleases him, and arrange it to suit himself. And as I desire to conclude the articles in hand as soon as possible, with the intention of resuming the subject before many years, I may as well conclude with an extract from one of my own sermons—which, if any have heard it, they will not remember. And though it presents no new ideas, yet they are such as, in my humble opinion, can not be too deeply impressed upon the public mind. The day, I hope is not far distant when they will be acted upon in this land of Christianity and humanity; and when it comes, it will usher in a glorious period for man—for saint and sinner.

One great error of mental philosophy and false theology, which has been incorporated into our penal codes, is that which considers every criminal to be governed by the same motives, and influenced by the same principles and temptations. This error, which teaches the sameness of all minds, has done much mischief in our codes of education as well as logislation. Instead of considering the human mind as a blank sheet of paper, on which you can write what you please—or, according to Partialism, as a lump of total depravity, wholly inclined to evil, and needing the same degree of miraculous regeneration—we must learn to regard it as composed of a great number of faculties, and as infinitely varied as the different degrees of power and capacity of each, and developed, not only by internal impulses, but by external favorable or unfavorable circumstances. Then, instead of finding the miser and the spendthrift—the rich man and the poor one, with the same pecuniary tax, for the same crime, we will endeavor to apportion the punishment that it may be equally felt by all. Instead of prescribing the same remedy for all criminals, we will endeavor to vary them according to their respective characters and dispositions, so as most speedily to reform each one.

The man who naturally loves solitude, will not suffer as severely in solitary confinement, as he who lives only in the social circle—nor will he who loves bodily labor, suffer as much in undergoing his daily drudgery, as he who loves most of all a sedentary employment and study—and so of the rest. It follows, that if we would punish merely to reform, and render our prisons and penitentiaries GREAT MORAL HOSPITALS—as Christianity and humanity, nature and self-interest require us to do—we will observe differences of character and disposition, and place each in the proper condition, and surround each with the proper motives and circumstances, and give to each the proper instruction suited thereto, and best calculated speedily and permanently to reform the criminal and benefit mankind. This is now done in insane asylums with great success, and surely it can be done with similar success in our moral asylums, or prisons and penitentiaries.

But, it is said there are some who can not be reformed. They are so wholly animal, that nothing but severity and pain will restrain them—what shall be done with these? When punishment can not awaken the intellect to perceive the nature of vice, and the moral powers to govern the propensities, I would say, they are *incurables*, and the preservation of community demands their perpetual restraint and confinement, as in the case of the incurably insane. But such cases are fewer than we now suppose, if a right treatment is but pursued in regard to them. And when they do occur, we may say, in the words of the prophet—"Why should they be stricken any more? they will but revolt more and more." They are men, whose minds, by some causes, have degenerated into a species of moral idiocy, and lost their freedom of action—but they still are men for whom Christ died—whom God loves, and whom we are bound to compassionate the more, because they are unable to help themselves.—Confine them for life—treat them humanely and kindly—make them as happy and useful as their condition and your safety will permit, and thus do *your* duty, though they are unable to do *theirs*.

Capital punishment—or killing a man because he can not be reformed, (or to save community from his evil practices,) can not be allowed until every other means fail to secure him. Unless God will ultimately cast off his criminals forever, we can not be justified in cutting ours off from existence.

But it may be said that to consider vice as a disease of the soul, and to turn our penitentiaries into moral hospitals, is to take away the accountability of the criminal. Not so—no more than he whose illness has been caused by a reckless violation of the laws of health, is absolved from accountability by being treated as a patient. The Bible speaks of sin as a moral malady, and of the Saviour of sinners as a great Physician of souls, and I would go no further than the record of God's word authorizes and requires. God's views of sin and sinners can not be wrong—and we are not departing from duty in acting on them.

Some may fear that it will lead the sinner into crime, if he is treated with compassion and kindness, and only punished for his good. The insane and the sick are treated thus; yet who ever knew a man neglect the laws of his physical nature, or brood over an evil until he became insane, merely that bitter medicines might be crammed down his throat to cure him—that he might be confined in an asylum or a hospital, and treated as an insane or a sick man? Of all absurdities, this objection to emendatory punishments is the most ridiculous—yet how frequently is it gravely urged?

Let us, of all sects, unite to try the experiment of treating the sinner as Jesus treated him—as a man and a brother—and endeavor to reclaim him by the laws of love and kindness. It will be time enough to fear evil, when our efforts fail of success. A. B. G.

"BE NOT OVERCOME OF EVIL."

Evil exists every where in this world, and all of us are more or less subject to its influences. There are physical, mental and moral evils—there are social and political evils—evils external and internal—all of which, to a greater or lesser extent, lie in every pathway, beset every avenue, and surround every station in life.—Happy is the man or woman who can so confidently rely on the support of divine Providence, and repose in the calm of a satisfied and approving conscience, as not to be overcome of any of the evils that fall to their lot in life.

Evils are most frequently of our own creation—that is, all that are truly annoying and grievous evils—for all others are easily endured, or can be avoided or overcome, by the calm and satisfied mind. But when the soul turns traitor to itself—when the evils of the inner man war in union with the propensities of the carnal mind, oh, how fatal the strife—how terrific the combat—how great the desolation of their victory! Nothing but a steady, patient, careful cultivation of the moral, religious and intellectual faculties of man, can secure us from being overcome by our own evils.

Let the poor, tempest beaten and sin wearied soul, flee to the Gospel of him who was tempted in all points as we are and yet without sin, and who, having suffered temptation, is able to succor those that are tempted, and he will there find a port of rest and peace—a haven of joy and purity. There are motives presented in the Christian religion, great as earth can contain or heaven yield, perfectly adapted to every nature and suited to every want of the soul, which, if carefully sought out and diligently practiced, will cultivate all that is good and holy in man's nature—all that can yield to purity and virtue—and will thus give to his spiritual nature the government and absolute control of his animal powers, and bring his entire body in subjection to the law of Christ.

Are you a mourner? The evils you suffer can not overcome a soldier of the cross—the hope that lights the tomb turns all its gloom to glory, and shows you

> What you "now deplore
> Raised to full immortal prime,"
> Blooming to fade no more.

Do you rejoice amid your friends, and the bounties of Providence? Be not overcome of the hidden dangers and lurking evils that lie under the strewed roses that cover your path; but using this world as not abusing it, and your possessions as a gift committed to your stewardship, employ them as you think their Giver would have you employ them, that day by day your conscience may freely whisper the applauding commendation—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Are you in the vale of lowly life, and possessed of but few of this world's goods? See that you contrast what you want with the incomparable riches of the Gospel of Christ, and your longings for more will be weakened. There you have your share of the great, immortal, endless legacy which God has bequeathed to each of his children—there you have the assurance that you are as rich as the richest of earth's children—and that assurance will, even now, atone for all the petty wants and cares of your lowly and destitute station. Be not overcome of evil, then, but endeavor really to enjoy what you have, and humbly hope, while you honestly endeavor to increase your store. Give not way to fears and distrust—let not envy of the rich corrode your soul—suffer not repining to cloud the light of your faith and gratitude—"be not overcome of evil, but overcome evil with" a thankful heart, a trusting spirit, a hope of better things, and a feeling of benevolence towards your richer, and more exalted neighbors, who, lacking your means of happiness, are poor indeed.

Does the sun of prosperity rise on your darkened fortunes, and gild your pathway with the lustre of wealth? Be not overcome of its evils—be not lifted up with the pride it is apt to inspire—be not led astray by its glitter, from your true foundation on the Rock of Ages, and your only real joys, the happiness of a heart filled with love to God and man. But your meekness and humility increasing with your elevation in life, and your benevolence and sympathy for human suffering becoming deeper and more extended as you find the means of doing good, you will be able to make your increase of wealth an increase of purest happiness, and to cause others to rejoice in, and wish for your increased and increasing prosperity.

Have you found acceptance, favor and peace with God and man?—"Watch and pray, lest you be led into temptation." "Be not overcome of evil"—for these happy gifts are too apt to render careless the soul of man—to induce the feeling that all is gained that is worth admiring, and that it is so *securely gained*, that nothing of it can be lost. The favor of God long enjoyed, is sometimes—ah, indeed, too often!—apt to beget a lurking feeling that it is *our merit* that induced God to bestow it—or, *our merit* that we retain it—and then, alas, the Saint becomes a Pharisee—a despiser of publicans and sinners, instead of a lover of the whole human family. Oh, when you find these feelings beginning to pervade your souls—go to your retirements—pray humbly to God to be merciful to you, a sinner—falling—*falling*—if not already fallen from heavenly places in Christ

Jesus, into an abyss of spiritual pride and hypocrisy—into sin greater than any sin you can despise in those who never knew, never possessed the glorious privileges you enjoyed.

Well said an acient pious writer—"God, be kind to sinners—for the saints I ask nothing, God has done every thing for them, in causing them to love Him."—But when the love of God becomes mere love of self, the saint becomes the great sinner, and most truly needs this prayer. "Keep me from still waters," says the old proverb; "from that which is rough I will keep myself." The calm is often more dangerous than the storm—the hour of unsuspected enjoyment, than that of watchful privation and want. "Be not overcome of evil, but overcome" every "evil with good."

"Be not overcome of the evils" of your fellow-beings—and not only so, "but overcome their evil with good—this is the positive, concluding and complete injunction of the text. The first part obeyed, leaves man only *innocent of guilt;* but the whole text obeyed makes him *godlike in character—holy in action.* I say *godlike;* for the whole force, obligation and merit of the injunction consists in the fact that God overcomes evil—that by manifesting his love to those who hate him, he causes them to love him in return—that by forgiving iniquity, transgression and sin, he leads us to forgive those who trespass against us. Oh, then let us not be overcome of evil, but overcome evil with good! A. B. G.

CORRECTIONS.

So long as the wisest of our race are acknowledged liable to make mistakes, no one need be surprised to find himself wrong once in a while, nor ashamed to be under the necessity of recalling what he has stated amiss. It is with pleasure that I correct the following, though I regret that they ever occurred.

1. I supposed I had fully explained to Br. T. P. Abell all important circumstances connected with his visit to Virginia, in a letter I wrote him at the request of Br. Skinner. But when we met, it appeared that a particular which appeared unimportant to me, but was really important to him, had escaped my notice in writing. This, together with a reasonable belief that the climate might be injurious to his health in the latter part of the Summer, and a prospect of locating himself more permanently in his native State, induced him to decline going, after he reached this city. And though his not going may be regretted, and may be a disappointment to some, yet no blame can be attached to any one, least of all to him.—His announced *removal* is therefore only a removal *from* Perry, but *not to* Richmond, Va. Br. Chapin went on alone.

2. In our religious notices last week, we sent Br. *O.* Roberts to Dunkirk, and to remain in Chautauque county in June, instead of Br. *H.* Roberts. As it may not be as easy for them to exchange purposes as it was for us, (or the writer of the notice,) to put an *O* instead of an *H*, we hereby correct our error. There is a great deal of trouble in having so many Smiths, Browns, Ballous, and Roberts in the field, unless care be taken to give each one his proper initials.

3. As we changed a gentleman's name, and with it his wife's, without their consent, or due form of law, we hereby restore it, by saying, that in the hymenial notice of Br. Cook, in No. 19, the name of Ransom Turmicliffe, should have been Ransom Tunnicliffe.

A. B. G.

WESTERN ASSOCIATIONS.

I purpose being present at the Association in Lewiston, next Wednesday and Thursday—spending the next Sunday somewhere in that vicinity, the third Sunday in June in Fredonia, and lecturing in the evening in Dunkirk, and attending the Genesee Association in Morganville on the third Wednesday and Thursday in June.—It is doubtful whether I will be able to be at Centreville, Allegany county on the last week in June. I will be ready to transact business concerning the paper, and hope our agents will be able to make our prospects a little brighter than they have been for some time past. When it is considered how many are directly or indirectly interested in this notice, I trust to be excused for thus giving it in a separate article—and when it is considered how sadly we have been situated for a year past, I trust this allusion to my hopes and business in this long intended but often delayed visit to the western part of this State, may be forgiven. We will see.

A. B. G.

THE RECORD.

It is possible—yea, even probable, that some omissions may occur in this department of the paper, during the time of extra duty imposed upon me, in the necessity of attending the Convention and Associations during the present month, as Br. Bartlett is not yet fully initiated into all the "art and mystery" of Editorship.—Indeed, trifling as the Record may seem to most readers, I find in it a difficulty greater than in any other department of the paper—obituary, hymenial, and religious notices excepted. To some, the record appears unimportant, and some there are who have advised its discontinuance. But it is important to all who wish correct statistical information, or whose correspondence in the order may be extensive; and the mode I have adopted, gives, certainly, the greatest amount of information, in the least room.

The Hartford county (Conn.) Association met at Broad Brook, May 9th, Br. B. Kinsley, Moderator; Br. A. Moore, Clerk. Br. James B. Carpenter was appointed Standing Clerk, *vice* Br. R. O. Williams, resigned—Br. Moore to preach the next occasional sermon—delegates were appointed to the State Convention in August next.

Sermons were delivered by Brs. Williams and Moore, assisted by Br. Chaffee. Adjourned to meet on the second Wednesday and Thursday in May, 1839, at place to be designated by the Standing Clerk.

Removals.—Ill health has induced Br. A. Case to request his dismission from the society in Plymouth, Mass. Br. A. C. Barray has removed from Victor. Br. T. J. Whitcomb has removed from Schenectady to Victor.

New Meetinghouses.—The Universalists in Danby, Vt., are erecting a house 38 by 54 feet, with a basement story. Another is being erected in Albion, Me.

A VOICE TO YOUTH.

This excellent work, so well known to our readers of the last and present volumes, is now in the hands of the binder, and will be in this and the Eastern market in a few weeks. This, in reply to some questions on the subject. A. B. G.

THE REGISTER FOR 1839.

Thanks to Br. Whittemore for his notice of the transfer of the Universalist Register and Almanac, and his friendly hint for the improvement thereof in point of correctness. It was followed before received, by sending letters to brethren in various sections, requesting their early attention to corrections, additions, etc. But we were unable to furnish them with copies for 1837 in time—they will please do the best they can, without, and we will rectify on receiving their returns.

May I urge on each one whom I addressed, the *necessity* of our having their returns as early before July 1st, as they can furnish them. A. B. G.

THE KNICKERBOCKER.

For a few months past, I have not paid that notice and tribute of praise to this Prince of Monthlies, which are its due. I therefore the more readily call the attention of our able and literary readers to it, as its twelfth volume is soon to commence a career of increasing merit and excellence. Very seldom, indeed, have I been able to find any fault in the work—every number is one of excellence—and although my taste might not relish equally each number, or even the articles in any one number, I always feel satisfied after a perusal of its pages, that there are those of good taste and judgment, who will highly relish what to me seems but common-place. Though in justice I must say, that there are few that I would deem common-place articles in the work, and for volumes past, the merit of the work has been on the increase.

The past year has been one of great difficulty for all publishers, (as we of the Magazine and Advocate verily believe from our own experience,) and it would be a wonder if they of the Knickerbocker had not felt it, among the rest. But from the following notice, it will be seen that they are refitting after the storm, and will soon do away all the injury sustained. Success to them.

A. B. G.

"The New Volume.—Our stores for the 12th volume, which will commence on the first of July, are accumulating. We have a *secret* pride in the belief that we shall not a little SURPRISE our readers by the extent and character of the literary resources which will be exhibited in that volume. We indulge the more confidently in this belief, because we are even now enabled to contrast what has been done, of which the reader can judge, with what may be done, of which *we* can judge. We may mention here, by way of explanation—having before alluded, in a 'promissory note,' to the subject—that 'The Atlantines, a Romance of America,' by John Galt, Esq., author of 'Annals of the Parish,' 'Laurie Todd,' etc., dedicated to Philip Hone, Esq., will be reserved for continuous publication in the numbers of the new series."

RURAL REPOSITORY.

The publisher of this paper has issued his prospectus for the fifteenth volume. Remarkably neat in its typographical appearance, interesting and instructive in its matter, and coming to us from an *old friend*, we sincerely recommend it to the public. Those who wish to take a literary journal and who do not feel able to subscribe for one of our larger periodicals, and even those who do, we think will be pleased with this agreeable and cheap little semi-monthly.

The first number of the next volume, will be issued on the 23d of June. Terms—one dollar per annum in advance, or one dollar and fifty cents at the expiration of three months from the time of subscribing. William B. Stoddard, publisher, Hudson, N. Y. E. H. C.

Br. Hayward is informed that the remittance for A. Bates and J. Packard was received.

Br. Price—Transfer H. L. Hayward's paper from Hermon to Russell, St. Lawrence county. Credit him $2, and charge G. and H.

Br. Rogers—Send Pro and Con to Daniel M. Green. and Wm. Shipman, Middlefield, Otsego county, N. Y Credit each $1, and charge G. and H.

BACK NUMBERS.

Those who order the paper for new subscribers will please inform us whether they wish for the back numbers. We can supply back numbers, but shall not after this, unless so directed. G. and H.

A CARD.

Br. T. P. Abell takes this opportunity of expressing his sincere gratitude to James H. Bolton, of Leicester, and Sanford Armstrong, of Perry, for the substantial tokens of friendship which he has received at their hands.

Br. S. R. Smith has removed to No. 89 Herkimer street, corner of Franklin street, Albany.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday in June, by Br. Aspinwall, at Eatonville—Br. Barnes in Springwater—Br. Queal, in Salina—Br. Bullard, in Truxton.

There will be preaching on the third Sunday inst., by Br. Barnes, in Bristol—Br. Queal, in Salina—Br. Waggoner, in Collinsville—Br. Aspinwall, in Watertown—Br. W. Martin, in Fulton.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

E B, Pittsford, for W P, S A N A, T H, J S and J W—P M, Grass Lake, (Mich) for S C and J B P—P M, Naples, for L A—Ev J L, Boston, for self, J W, O L, B T, G A, H S, J T, E V, E S, S J Jr, L C, F K, A H and G W T—J C, Guilford.

POETRY.

For the Magazine and Advocate.

CHILD OF THE MIST.

BY MISS S. C. ELGARTON.

Child of the mist, come with me to the sun!
Thy brow is dark and heavy with despair;
Come where the rays of hope, the Holy One
Sheds on the creatures of his sleepless care.
How sad thine eyes, poor child of gloomy doubt!
How downcast on the clouded earth they rest!
Come from the vale of misty shadows out,
And dwell within the vineyard of the blest.

Thou art but finite—why then ask to know
The hidden wanderings of the God of Heaven?
Thy ways are thine, and his are his to go—
But *where*, is knowledge not to mortals given!
Then why, because upon thy tender eye,
He pours not all his dazzling floods of light,
Wilt thou reject his radiant love, and lie
Buried in shadows of a starless night?

What though He wraps himself in clouds of wrath,
And makes the everlasting mountains bow?
Lo! in the sky, along his vaulted path
Glows the bright signet of his ancient vow!
What though he scatters the perpetual hills,
And drives asunder nations with his sword?
One gentle look the raging tempest stills,
And the whole earth reposes at his word!

Child of the mist, come with me to the sun!
Cast off the veil that dumps thy cheek with tears,
Come where the eye of the Eternal One,
With beams of love the stricken spirit cheers.
This is the New Jerusalem on earth!
A city radiant with balmy light;
Where smiling children of the second birth
Walk with their God in robes of stainless white.

Shirley village, Mass.

RITES OF BURIAL IN TURKEY.

The interment of a corpse according to the ritual of the English church had always, to my mind, a striking solemnity in Turkey. On passing through the streets to the place of burial, innumerable eyes of strangers, of a diversity of nations, gaze fixedly upon the scene. All is still. The pursuits of business are suspended; a lucid interval appears to be imparted to the delirium of folly and sin: and, when the muffled drum, and martial step, which accompany to the dust the body of an English sailor, add their interest to the procession, the feelings of spectators are wrought up to no common pitch of excitement. During the reading of the burial service, more especially at Constantinople, where the English burial ground is in a place exceedingly public, a solemn attention arrests all present, even though to few the language is intelligible. Turks, Greeks, Armenians, Jews, and Christians, appear to have forgotten their animosities, and, at the grave of death, to have recollected that a common fate awaits them all. However distinct they may be from each other in the enjoyments and attainments of life, and, however they may differ in what is much more momentous—the prospect of immortality—still is there an awful uniformity, which unites in one inseparable communion the men of all ranks, of all ages, and of all religions:—*dust thou art, and unto dust shalt thou return.*

Very frequently, whilst you are silently engaged in your apartment, the stillness of a Turkish town, where no rumbling of wheels is ever heard, is interrupted by the distant sound of the funeral chant of the Greek priests. As the voices grow more loud, you hasten to the window to behold the procession. The priests move first, bearing their burning tapers, and, by their dark and flowing robes, give an idea of mourning in harmony with the occasion. The corpse is always exhibited to full view. It is placed upon a bier, which is borne aloft upon the shoulders, and is dressed in the best and gayest garments possessed by the deceased. I have sometimes seen a young female, who had departed in the bloom of life and beauty, adorned rather *as a bride to meet the bridegroom*, than as one who was to be the tenant of the chamber of corruption. The young man at Nain, who was restored to life by the command of our Saviour, was doubtless carried on a bier of this kind.—When our Lord intimated the design of interposing in his favor, *they that bare him stood still.* And when the miraculous energy was exerted, *he that was dead sat up, and began to speak.* I believe it is unusual for any of the Orientals to be buried in coffins.

The closing part of the Greek burial service, commencing with the words, "Come and impart the last embrace," is very affecting. The friends of the departed press forward from every part of the church, and kiss his cold and pallid lips, and weep over him. It is considered a very peculiar mark of disrespect to neglect this last office of affection.—*Hartley.*

A GOOD RULE IN READING THE BIBLE.

It would be a good rule to observe in reading the Bible, to disregard as much as possible the division into chapters and verses. This division is entirely arbitrary and often injurious, separating what should remain in close connexion, and rendering obscure what if left in its original state would have been plain. This remark is true of the chapters, but is still more important in its application to the verses, as these not only occur more frequently, but seem to have been introduced in most cases without any regard to the sense or connexion of the passage. In the Epistles this evil is felt more than in any other part of the Bible, because, from the nature of the composition and particularly from the character of the apostolic letters, any division not founded on an understanding of the writer's purpose and plan, must only disfigure and darken his work. The Epistles contain elaborate argument, the force of which is lost by a distribution into independent propositions; they abound in the language of strong feeling, which should not be weakened by an artificial arrangement.

Our sacred books were originally written even without a division into sentences or words, but in a continuous succession of letters. This was one inconvenience. We have gone to the opposite extreme. In reading we should if possible overlook these interruptions of the sense, and should make those divisions both into larger and into smaller paragraphs which appear to us to be demanded by the sense.

A copy of the Bible, in which the chapters and verses were noted in the margin but not separated from one another in the text, would be preferable to those in common use. Two editions of the New Testament printed in this manner, have been lately published in Boston.—One is the common version reprinted exactly according to the usual text, but not broken up into these hurtful divisions. It was first printed in octavo, but a cheaper edition that cost little more than a common Testament, was published the last Summer. The other edition is "the common version, conformed to Griesbach's standard Greek text;" i. e. the common translation is altered only in those places in which Griesbach, who published a more accurate Greek Testament than any one before him, amended the errors of the copies from which the version which we use was made. This book has, therefore, a double claim for preference over the common editions of the English New Testament—that it was prepared from a more correct Greek text, and that it is not injured by a servile regard to the chapters and verses. It has been printed both in octavo and in a smaller and less expensive form.

In using our common Bibles we may by a little effort, learn to disregard a division, which is useful only for the purposes of reference. We can read "right on" or pause in the midst of one of these sections, as shall seem to us most accordant with the meaning of the writer; and when we have learned thus to read the Bible, we shall find it a yet more pleasant and instructive book than it is now.—*Scriptural Interpreter for September*—1831.

There is a most admirable lesson contained in the following extract from Miss Hannah Moore's "Strictures on the Modern System of Female Education."

"Since then, there is a season when the youthful must cease to be young, and the beautiful to excite admiration; to learn to grow old gracefully is, perhaps, one of the rarest and most valuable acts that can be taught to woman. And it must be confessed, it is a most severe trial for those women to lay down their beauty, who have nothing else to take up. It is for this sober season of life, that education should lay up its rich resources. However disregarded they may have been, they will be wanted now. When admirers fall away, and flatterers become irksome, the mind will be driven to retire within itself, and if it finds no entertainment at home, it will be driven back again upon the world with increased force. Yet forgetting this, do we not seem to educate our daughters exclusively for the transient period of youth, when it is to maturer life we ought to advert? Do we not educate for a crowd, forgetting that they are to live at home?—for a crowd, and not for themselves?—for show, and not for use?—for time, and not for eternity?"

ADVERSITY.

Adversity resembles the black mountain of Bember, on the confines of the burning kingdom of Lahor; while you are ascending, you perceive nothing before you but barren rocks, but when you have gained the summit, you see the heavens over your head, and at your feet the delicious plains of Cashmere.—*St. Pierre.*

CHILDREN.

How easy, and artless, and beautiful, are all the motions of a child. Every thing that he does is graceful. All his little ways are endearing; and they are the arms which nature has given him for his protection, because they make every body feel an attachment for him.

INTEMPERANCE.—Take heed, therefore, that such a cureless canker does pass not thy youth, nor such a beastly infection thy old age; for then shall all thy life be but as the life of a beast, and after thy death thou shalt only leave a shameful infamy to thy posterity, who shall study to forget that such an one was their father.—*Sir Walter Releigh.*

When your reason and judgment gain an ascendancy over one evil propensity, consider the victory as worthy of perpetual commemoration.

MARRIAGES.

In this city, on the 21st ult, by Rev. P. A. Proal, Mr. NICHOLAS POST, to Miss ANN MARIA STANSILL, both of this city.

In this city, on the 3d ult., by Rev. Mr. Savage, Mr. SIMON BUEL, of the firm of Williams and Buel, to Miss JULIA ANN ROGERS, all of this city.

DEATHS.

In Perry, Genesee county, May 3d, Mrs. ELIZA KINGSLEY, wife of Josiah Kingsley, aged 45 years.—She died of consumption, after a few months illness, which she bore with resignation and composure. She was an amiable and excellent woman, faithful in the discharge of the duties devolving upon her, and testified by her life and her death, that Universalism will do to live by and to die by. A large concourse of relatives and friends attended her funeral, to whom the consolations of the Gospel were tendered by Br. Abell. May Heaven's blessing rest upon the survivors, and lead them to say with resigned and believing hearts, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

In Batavia, May 9th, Mrs. HOYT, aged 61 years.—She lingered long with consumption, which she bore with Christian fortitude and resignation. In her life and in her death were exemplified the graces and virtues inspired, and the consolations afforded, by a firm belief in God's universal benevolence. She was beloved as extensively as she was known, and will be most deeply mourned by those who knew her best. Funeral on the 11th—sermon by Br. Potter.

In the same place, on the 15th of May, JEFFERSON HOYT, son of the above named, aged 25 years. During the Winter he had resided at the South for his health, but to little effect, and had returned home just in season to behold his mother once more in time. She survived his return but a few days, and ere one week had elapsed, he was laid beside her in the tomb!—Thus has this worthy family been deprived of a beloved mother and brother—a wife mourns an affectionate and indulgent husband and society has lost two of its brightest ornaments.

He died reconciled to the will of God, firmly believing that he would be ransomed from the power of the grave, and redeemed from death, and join with the society of the blessed above in the song of salvation.

His funeral was attended on the following Thursday, by a numerous congregation, to whom the consolations of the Gospel were presented by the writer. May the richest of Heaven's blessings rest upon the afflicted, and reconcile them to these mournful events, in the assurance that he who afflicts, does so only for wise and benevolent purposes. R. T.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JUNE 8, 1838. NUMBER 23.

PRIZE ARTICLE

Written for the Evangelical Magazine and Gospel Advocate.

UNIVERSALISM THE ONLY PERFECT SYSTEM OF MORALITY:

OR, FATHER B—— AND THE ORPHANS.

BY REV. T. J. SMITH.

In the Autumn of 183–, I was called from home in the State of C., to settle the estate of a deceased brother, in one of the western counties of the Empire State. In early boyhood I had heard much of that section of country, and the tales of the western wilds, together with the business I wished to accomplish, conspired to my leaving the scenes of early life with less reluctance. The preliminary arrangements for a journey being completed; the time of my departure at length arrived. A faithful horse alone, was to be my companion on the tedious journey of nearly four hundred miles.

There is a peculiar sensation in leaving a long loved home. Every endearing circumstance of days long gone by, seems to start anew into life, and plead with eloquence for our longer stay. We anticipate the vacant seat at the cheerful fireside—the joys of the social circle in which we often have participated—these we must forego for a season; and then there arises a fear that those scenes of enjoyment may not witness our return, or we again behold them in the same state in which we bid them "good bye." We trow there is not one heart filled with kindred love, but what has felt a touch of similar sensations,

> When duty called, and seemed to say,
> "Start on thy course—away, away."

The hour had arrived, and with a heavy heart I left, for the first time, the place of my nativity. While I journeyed on, my thoughts were still behind. But as I proceeded, these thoughts of loneliness gradually gave way to the various objects on every hand, that claimed at least a passing notice. Thus gazing on the ever varying scenes along the way, my mind sometimes feasted on the novelty of their appearance, then scorning, as it were, its humble habitation, would steal unconsciously away in retrospection, or stretch forward and hover around the place of my destination and the object of my toil. Thus busied, the three first days glided away, and I found myself nearly one hundred and fifty miles from home. With the dawning light of the next day, I began again my course toward the blue ridge of the western hills. The hoar frost was scattered in profusion over the lap of nature, so lately green with a luxuriant vegetation, and now adorned in a robe of snowy whiteness the grass of the fields and the leafy slumbering trees. The sun soon rolled up his golden face, and dispelled the icy appearance of midnight's labor. The wind seemed retired to its caves of rest, and loth to venture forth to disturb the pensive silence of the forests, now mourning their early fate in the dark habiliments of wo. In short, it was one of those still autumnal days, so congenial to the musings of the poet, or the sympathising temperament when grief has made deep inroads upon the feeling heart. The scenes it presented, were capable of touching the bosom of all who ponder on the works and revelations of nature; and from the visible things of creation, the mind is led to contemplate the being and essence of great nature's God. Suffice it to say, my thoughts were alternately employed between the two, and reflection on reflection filled my bosom.

Passing one of those high ridges of land so common to the interior of the State of New-York, and winding down its western side, I espied at some distance, the glittering spires of two churches, rising from the little village on the limited valley below. Some eighty or one hundred rods ahead, a mass of people were collected, and appeared to be erecting the frame of some building. I was obliged to pass a frail bridge, erected over a gulf, where apparently a mountain stream occasionally found a channel in its way to the ocean. At best, it was but a feeble thing, without a proper width, and having no side railings whatever. It was with a timorous spirit and trembling step, that my beast was induced, by much urging, to advance upon the tottering mass of wood stretched across a channel of some fifteen or twenty feet in depth. I did not take the precaution to alight, (as prudence dictated,) but pressed my horse along, and had nearly passed over, when some half dozen sheep that loved the shade, suddenly darted from beneath; my beast whirled with a bound, and stumbled—and here my senses forsook me!

When I came to myself, I was lost to all the circumstances that had brought me thus insensibly to a strange couch, in a strange place. Like one awakened from a mysterious dream, I cast my eyes around the room and attempted to rise, but found myself unequal to the task, or even to turn over upon the couch whereon I lay. Thus situated, I surveyed with more attention the place of my confinement, and found the room simply but tastefully furnished. On one side of the apartment stood a large casement of books, and near by hung two portraits, as large as life, while several smaller ones appeared on each side, as if to show in contrast man himself and his miniature, at the same view. Amusing myself in viewing the room and its furniture, I heard, indistinctly at first, from another apartment, the soft breathing of some musical air. The sound became more audible, as the feelings of the singer were more strongly imbued in the spirit of the theme. There was a peculiar sweetness in the sound, which reached the ear with such soothing melody, that every feeling of my bosom strove to utter a willing response to the enrapturing strain. It was a female's voice, and the words were now distinctly heard.

> "Oh, when will man his duty know,
> And kindness to his brethren show—
> Do unto all, as he would fain
> Receive of them in turn again—
> Wipe off the tear from sorrow's eye,
> Nor pass the bruised and wounded by—
> Bid every ill foreboding cease,
> And give the troubled bosom peace?
> The orphan's wants and woes relieve,
> Nor let the lonely widows grieve—
> Pass not the poor, the strangers, by,
> But ever all their wants supply?
> Religion pure this shall impress,
> That all are blest, who seek to bless;
> Let each alike our bounty share—
> None are beneath their Maker's care,
> Then learn this truth, and think and feel
> Of others' wo, of others' weal,
> And wisely act on Nature's plan,
> Man's duty to his fellow man."

The sound died away in echo. The sweetness of the voice seemed well adapted to the sentiment expressed, and awakened new emotions in my bosom. The strain ceased—but memory, still playful with the notes of harmony, combining the sound and sense, still lingered near, to delight my soul. My feelings were raised so high, that I involuntarily gave myself a turn on my couch, and to my astonishment, I beheld, in the farther part of the room a human form bending over a table, with one hand upon his forehead, while his elbow rested on the table. Evident signs of his long pilgrimage on earth, were visible in his snowy locks, and showed that the frosts of many a winter had been there. His forehead, deeply marked with the furrows of time rather than care, evidenced the tranquil peace of the soul within. His form was above the ordinary size, and though the muscular power seemed somewhat diminished, still there remained the visible marks of a once strong and vigorous man. Near him lay a large volume, which he did not attempt to peruse, but appeared to be pondering on its contents. Thus leaning over the sacred book, the words of which were unnoticed, yet all the powers of his soul were fixed on its truth, as well agreeing with his feelings, and amply able to gratify the ardent desires of every benevolent heart.

While I was thus contemplating the venerable form before me, he closed the book, and suddenly rising, cast his eyes toward me, then turned and left the room. Though he spake not, yet his countenance beamed with kindness at his departure. Being left again to myself, my reflective powers did not lack a subject to dwell upon.

A short period only elapsed before the door again opened, and a female made her appearance. She looked toward me a moment, then turned away without uttering a word. My eyes followed her around the apartment, as she adjusted the furniture, and busied herself in putting the room in order. By the mildness of her appearance, I fancied she was the same one who had charmed me so with her music. Her form was beautiful—apparently in the morning of life. No ornaments of art were necessary to set forth her charms, for nature's plastic hand had done it to perfection. My ears were soon saluted by the footsteps of some one advancing toward the place of my confinement; and presently a middle-aged man entered, bearing the almost constant "*accompanies*" of the men of "faculty," and having deposited his hat and nostrums on the table, approached and took my hand Having stood a moment, he turned from me and spoke to the fair attendant: "His fever has nearly left, and he appears like another man." After preparing a wash, he returned, when in a whisper, I asked the cause of my confinement and prospects of recovery. He replied, that the prospects were fair of my regaining speedily my health, and that I was confined in consequence of a severe bruise on the head.

"The two first nights," he continued, "the greater part of which I remained with you, the symptoms were very bad, and I had little or no faith of your being able again to speak. You are reduced very low, for I have taken a large quantity of blood, to prevent fatal effects from the wound on your head."

Having dressed the wound, he said, "Now, Sir, content yourself; you are in good hands, and doubtless, in a few days, will be able to attend to your business." Then telling the maiden that a little nourishment would be beneficial, and giving sundry directions, he took his leave,

The aliment was soon brought, when I asked the time I had been there. She told me it was then the fifth day since my arrival, and that I had not been left alone till that morning, in that time. I inquired the name of my benefactor, and where he was. She answered, "His name is B——; he is called in the neighborhood, 'father B.' He is now from home on a short journey, which he was ready to undertake when you were discovered in a senseless condition near the bridge from which both you and your horse had fallen. Your horse was fatally injured by the fall. Several

persons had gathered round, but knew not what to do, until Father B—— arrived, and had you removed to his own house. Since that time he has been your constant attendant till this morning, when he left, and will not return short of several days."

"You are his daughter, I conclude, madam?"

"I am an *adopted* daughter, Sir. But I am fearful you may injure yourself by too much exertion. Wait until you have more strength, and you shall hear more about Father B—— and myself."

Being thus admonished to keep silence, I contented myself in the best manner possible, the two succeeding days, in which nothing occurred save the regular calls of the doctor, and the best of attention from the inmates. My strength increased rapidly, so much so, that toward night on the third day after a return of sensation, I was able to sit up in bed. Till this period, not feeling at liberty to be very loquacious, I had only ventured to speak of what related to myself; but now, being so much recovered, and my nurse, with the mistress of the house, being seated in my room, I ventured to ask a fulfilment of her promise in relating a brief history of Father B—— and herself. The reader may well suppose that I had a strong desire to become acquainted with those who, by their kind attention, had succeeded in warmly prepossessing me in their favor. After premising that she wished me to pardon the frequent mention of herself, since much in her life was closely interwoven with the character of Father B——, and hinting at the prerogative of the fair sex, (viz., of talking of what they please, and that in their own way, too,) she proceeded:

"My name is Harriet M——. An adjoining town is the place of my nativity. My parents were poor but respectable, and both members of a Calvinistic Baptist church. In my sixteenth year, there was an awakening, or *revival* of *religion*, in the neighborhood, and many were joined to the congregation worshipping in the Baptist church. I was one of the number, supposing, as I did, that I had experienced a radical change—being born again—and resting in the assurance that my calling and election were sure, and that my feet were placed in the path of Christian duty. In short, I entered the church with the best of intentions, with the warmest feelings and expectations of happiness. But, alas, how seldom are the hopes of mortals realized! The object is grasped, but it soon loses its novelty and its charms!

"A few months only rolled away, before the excitement had fully subsided, and the peculiar sensations attending my conversion, no longer yielded satisfaction. But such things are so common, and have been so frequently told, that it is needless for me to describe them.

"My father, who had ever been of a feeble constitution, was now confined to his room. For two or three years previous, he had been able to labor only a small share of the time, and having something of a family, (three children beside myself,) we were of course reduced to the very shadow of a living. Although I was able to earn a livelihood, as I had done for some time before, by the use of the needle, yet, as after his confinement my mother was unable to take proper care of him and the rest of the family alone, it was necessary for me to return home. The last of November I returned, and by my return, all hopes of obtaining any thing for myself or those connected with me by the tenderest ties, were cut off. It was with reluctance that I gave over my business, which brought me a comfortable living, and enabled me to spare an occasional trifle to relieve and comfort my parents. Yet how could I remain away, while a mother needed my assistance, and a father's suffering called aloud for my attendance? His disease was consumption, and on my arrival had nearly completed its work.

"Winter 'with his cold and chilling breath,' was approaching with hasty steps, and something more than thin shredded garments were requisite to shield our family from the inclemencies of the season. But necessary clothing was past our power to obtain. My father continued to linger on, the sands of his life being already nearly numbered. Imagine to yourself, three helpless children, destitute of necessary food and clothing, actually pining daily away on their scanty pittance, and that every day diminishing, without the most distant hope of being replenished; and then a sick father on the very verge of existence, not only weighed down with constant physical pain, but the sufferings of a dependent family before his eyes, to harass his mind with gloomy forebodings; and when you have pondered on all the features of this scene, you may have some idea of my situation. As yet, however, I had seen but a little part of the misery that I was doomed to witness; these were but a few drops toward filling my cup with wo.

"As the hours of mortality allotted to my father, approximated to a close, our anxiety, if possible, increased to render his last moments calm and tranquil, by every attention and kindness in our power to bestow. As I have hinted before, we possessed no means to replenish, or rather, furnish our needed daily bread. When the last morsel had been sacrificed to the cravings of nature, and stern necessity, pale and haggard, stood before us, with a fainting spirit I started forth to ask of charity what fortune had denied us. Toward those in easy circumstances, and members of the same church, I bent my course—lowly, depressed in feelings at the idea of divulging our extreme poverty—with only a feeble ray of hope occasionally beaming on my mind, as I thought of their willingness to follow their Master, 'by doing good.' Partially encouraged by such momentary reflections, I pressed forward, and called upon two or three persons of the same faith, and received a few trifles, with the advice of each, to call on Deacon F., whose means were abundant, and they were sure that with a liberal hand he would relieve our wants. This news strengthened my hopes, as I hastened on toward the splendid mansion of Deacon F., one of the most wealthy and prominent members of the Baptist church.

"The Deacon stood next to the Elder in the estimation of the brethren, frequently officiating in his stead, (when Elder C. was called away,) and breaking to them the 'bread of life.' On such occasions, he manifested the purest devotion and warmest zeal. The precepts of his Master seemed to have found an abiding place within his bosom, and he manifested in all his public actions, a love of the practice as well as the theory. Although but little acquainted with him in the walks of private life, yet in public his feelings were warm and affectionate toward all who worshipped at the same altar—so much so, that there appeared not much reason to fear, but, on the contrary, every reasonable ground to hope.

"When I entered, the Deacon was comfortably seated in his easy arm-chair, with the last religious journal before him. He arose with a smile, and bade me a hearty welcome, and kindly inquired if I had heard of the great *awakening* in the north part of the town. I replied that I had not. He then informed me, that there was a powerful revival in that neighborhood—scores were seeking the Lord, and striving to flee the wrath to come. 'They have continued the meeting, several days,' said he, 'and yesterday I had the pleasure of being present and witnessing the mighty work of the Lord. His spirit seemed to pervade the whole assembly; the preacher depicted, in glowing colors, the horrid doom of the unregenerate, at the judgment day, when the Lord shall be revealed from heaven in flaming fire, taking vengeance on all that know him not. His eyes flashed—every muscle was in motion—his hands extended—his voice to the highest note—and the spirit upon him—reached with power to many a heart—tears, and groans, and convulsive sobs, filled the house. Oh, the awful work of the *spirit!*—many a stout and wicked heart fell before its sway, and sunk in deep despair. Oh, it was a glorious, *glorious* scene! Long may the work continue, until the whole neighborhood is converted and have their sins washed away in the blood of the Lamb.'

"'The times,' added he, 'are indeed ominous of a reformation throughout the world; the reign of Prince Immanuel hastruly begun; his enemies are bowing to his sceptre, obeying his voice, and shouting the name of their Deliverer. Oh, roll on the happy period when all shall know the Lord—be moulded in his likeness—follow him in word and deed—and find refuge from impending wo, under the wide spread banner of the Gospel of Peace.'

"Having come to a final pause, I ventured to speak of the cause nearest my heart. I frankly told him my business—where I had been—the ill success of my journey, and that I now made bold to state our necessities to him, (gently hinting at his wealth,) and crave his assistance. As I finished the relation, a heavy sigh escaped him, and he broke silence by saying, 'How numerous and complicated are the miseries that flesh is heir to—yet, I believe, the greater and more trials of affliction we are called to pass through on earth, the greater will be our enjoyment, and the brighter our crowns of glory in the world to come. Your father is a worthy man, and had he thought as much of himself as others have of him, he never would have been in this situation. It is necessary that we all should think at least as much of ourselves as we do of others, if we wish to avoid suffering in poverty. It is very true that I have a large property in my possession, but then it may all be lost without proper attention, and who should I look to then for assistance? No longer ago than yesterday, I received the sad intelligence that one of my tenants had failed, indebted to me one thousand dollars. A few more such losses will reduce me to beggary. Besides, we ought to help those who help us.

"'I am sorry, exceedingly sorry for your father, but he has owed me a small amount for several years, and I think he should look to those he has assisted, for relief.' Then stepping to the bookcase, he returned and presented me with some 'tracts,' requesting at the same time, that I would peruse them, and trust to Heaven for every needed blessing.

"You may imagine my feelings as I left the house, but language would fail me to describe them. Ah! willing indeed, thought I, to help those who need no help—to give by fifties and hundreds, to the numberless institutions of the day, that the donor's name in 'capitals may be blazoned round the world'—while the poor and needy are passed by, and left to die.

"With the most gloomy reflections, I bent my course toward our wretched habitation. Exhausted somewhat by the length of my walk, but overcome much more by the pain of hope deferred, I called, on the way, at the house of one who had the name of being an infidel; believing, as I did, that I could not be treated worse than I had been by a member of the church, and a deacon, too. I knew they were in moderate circumstances, and did not stop to solicit their aid, but rather to rest myself after a day of toil. My bosom was too full to keep silence. I told my tale—where I had been, and what success I had met with. I knew that common report gave my auditor no very good name; yet, when I had finished my story, I saw she had a heart still alive to the sufferings of humanity. She was not sparing in her rebukes of nominal Christians, but uttered many a sober truth in rather a harsh, unceremonious manner. Having been made welcome to some refreshment, I took my leave, and soon found myself once more at home.

"The evening had scarcely closed in, before this same lady, accompanied by her husband, made her appearance at our miserable abode. They had not only come to see, but had brought some articles of food—feeling, no doubt, that something more is requisite than saying, 'Be ye warmed, and be ye fed.' These were the first visitors who had thought that more is requisite than bare attendance, to cheer the habitation of poverty and distress. And these were such as had the name of despising the Christian religion, in the

popular profession of the same—broke the Sabbath by not attending the places of public worship—and, withal, were charged as openly denying the Saviour, and disbelieving in a God. This was a mystery which I could not then explain—how people with such principles, should be induced to deeds of charity and good will to their fellowmen. For we verily were ready to ask, like the ancient Jews, 'Can any good thing come out of Nazareth?' Nor was this the only instance of kind and benevolent actions; for during the remainder of my father's stay in this vale of tears, nearly all our necessary food was received from those out of the pale of the church, and therefore considered as infidels.

"While the lamp of life waned and waxed dim that lighted the path of a once doating father, the cares and troubles of a fond mother, were evidently making inroads upon her health. With all this wretchedness before me, the time rolled on, and the hour at last arrived for the silver cord to be loosened. The frail materials of this earthly tabernacle, were to be dissolved, and the dust to return to the dust, as it was, but the spirit unto God who gave it. We were all summoned around the bed, to gaze, for the last time, on a much loved father, and receive his parting benediction. Oh, who that has not been there, can tell the feelings of such an hour! What imagination can paint the scene true to reality! We look, we know not why, on the feeble remains of mortality, and see the sun of earthly existence about to set, to rise here no more forever. Every endearing circumstance of time gone by, augments our desires for their tarrying yet a little longer, that we may repay their cares and toils, and be able to watch over them as they have watched over us. We mingled our tears in profusion, while in a faultering voice the kindest admonitions fell from the lips of a dying father. By the little he had said, he was so much exhausted, that the closing 'God bless you,' was scarcely audible. For a few moments, it seemed as if his spirit had already winged its flight, but again reviving, as it were, to gather new strength, and keep us still in hope and fear. It was but a momentary glow—his breath grew short—the pulse only fluttered—a moment more, and the heavenly tenant left its clay-made tabernacle, and sought the source from whence it sprung.

"The scene had now closed; and however much I grieved the loss of one ever tenderly loved, yet there was joy mingled with grief in the reflection, that he was past the trials, cares, and troubles of life—beyond the neglect of friends, and the bitter revilings of enemies—'where the wicked cease from troubling, and the weary are at rest.' The funeral rites were performed in due solemnity, and the body deposited in the cold and silent grave.

"My mother's health continued very poor, and we knew not when or where light again would dawn, and the cloud of accumulated sorrow be dispelled. The scene of our pilgrimage was truly dark in prospective—no star of hope beamed from afar, to scatter abroad the gloomy shades that gathered thick around us.

"A few days only elapsed, before Deacon F. paid us a visit. He informed us, that he brought good news—that the church had taken into consideration our wretched condition, and by his influence, had united to assist us. And speaking to my mother, said, 'Sister, I have had many hours of anxiety and sorrow on your account, and for your dear, departed husband. Many are the prayers I have made—the tears I have shed for you. I have ever been a friend to your husband—assisted him time and again, when no other man would do it, out of pure love, and now hold his note for quite an amount. I do not mention this to trouble you, for I feel for you, and pray for your happiness.' Then kneeling beside her bed, he addressed the throne of Grace, long, loud, and ardently, and bid us 'good morning.' This was what we did not expect; despondency now gave way to hope; the prospect brightened around, and we no longer felt as though we were unworthy the good wishes and kind attention of our fellows. Yet it was but a delusive hope, to raise our spirits up that they might sink to deeper despair. Four days only were allowed us to enjoy the anticipation of being assisted to the 'staff of life,' before a carriage drove up to the door, accompanied by two men; expectation told us they brought the promised aid. But judge our surprise, when they inquired if Widow M. resided there, and informed us they had come to remove us to the County Poor House—said that Deacon F. had made a complaint, and requested them to remove us thither immediately. It was a trying time—mother scarcely able to sit up—to be carried some twenty miles, and there supported at the expense of the public—humiliating thought! It seemed too much—too much to bear. Our bosoms, already deeply furrowed with grief, and bleeding at the wound that death had made, were stung anew, and made to bleed afresh. But what could we do? To remain was to perish, and to go could be no more. We therefore soon made ready, and were on our way. I thought my mother unable to ride even two miles without resting; but excitement gave her strength, and we rode one-half the distance before stopping for that purpose. My feelings had no solace. I felt for my mother—yea, felt that soon, very soon, she too would sleep the sleep of death, and I and my brothers be left to wander on the 'world's wide stage,' friendless and alone. There was no balm for my mind—my cup of wo seemed filled to the brim. But how little do we know of what awaits us. The sparkling brightness of a vernal morning may be followed by gathering clouds of gloom; and the dense vapors that span the sky at early dawn, give way to the golden splendors of the king of day. With us, even so it was.

"We came to a public house and alighted. My mother was overcome—yes, exhausted. A room and bed were resorted to, and she was soon in a fair way to obtain repose. Thus situated, two gentlemen entered our apartment. The one was Mr. K., a brother in the church, and an acquaintance of mine. The other was a stranger, past the meridian of life, and venerable with years. Mr. K., we were aware, called in friendship—but we thought idle curiosity induced the stranger to visit the momentary abode of a few miserable paupers. He eyed us closely, but spoke not. I entered into conversation with Mr. K. on our situation, and freely told the history of our sufferings for a few months past, and concluded by saying, that were it not for my mother and brothers, I could wish my eyes were closed on all terrestrial things. 'But for them,' said I—'for them I wish to live. To be near and dear to the sainted mother that bore me—to console her in all her afflictions—pouring the oil and the wine into her troubled bosom, and kindly close her eyes in death—to counsel, assist, and guide my brothers to usefulness, virtue, and happiness—for these things I wish to live—for these alone my bosom beats; while for myself, there is no charm in life—no tie that binds me to this cold and cruel world—the past is full of pain and wo—the future, I know not what 'twill bring.'

"'Young lady,' interrupted the stranger, 'your mind appears to be bordering on despair. I am moved by your words, and feel disposed (with your mother's consent) to change the place of your destination. I propose, then, to take your family to my house, about four miles distant.' My mother readily gave her consent, and in a short time we arrived at his dwelling, and *his* dwelling we now occupy—that stranger was Father B——.

"The remainder of my tale is brief. A change of circumstances and proper attention, soon restored my mother to comfortable health; the cloud of melancholy gradually dispersed, and her mind recovered its native serenity and peace. My brothers were placed in honorable occupations, under the guardian care of Father B——. His advice and instruction placed their feet in the paths of rectitude and duty, and early in life were they found in the way of pure religion, walking in the paths of wisdom, which are full of peace. Two of them are engaged in tilling the soil, and my youngest brother is in a store with the son of Father B——. Our condition and prospects are truly pleasing. Our troubles and sorrows of the past, are only seen in the dimness of distance, for the unchanging kindness of our benefactor, has caused us to forget the past, enjoy the present, and hope for happiness in years to come. Nor are we alone the subjects of his care, the partakers of his benevolence, and the recipients of his kindness and love. Throughout the neighborhood, the marks of his goodness are left, and live to speak his praise. Where want made his approach, there he placed the needed aid. Where sickness laid a heavy hand, there he bore the healing balm. Where misery, destroying and to destroy, took up her abode, there, there he hasted with the oil of consolation, and filled the wounded bosom, and in the spirit of love bound up the broken heart. He has lived to do good, and acted but to bless. His deeds are embalmed in the hearts of his neighbors, and all who know him speak his praise.

"To conclude—we have resided several years with this same man—shared his hospitality and love, and there has been no cause, on our part, of regret. We gradually imbibed his peculiar views of the Christian religion—found the same faith—and 'rejoiced with joy unspeakable and full of glory,' in the same hope. And we still, as ever, pray that length of days, full of joy and peace, may be added unto him, and that hope, triumphant and immortal hope, may sustain his spirits in the hour of death, and we, like him, be enabled to follow the Saviour in word and deed—rejoice with such as rejoice, and weep with those who weep—and at last be gathered home to our Father, into that house not made with hands, eternal in the heavens.

"Such is a brief and imperfect sketch—a broken history of myself and Father B——. To such as it is, you are heartily welcome."

Here my fair speaker came to a close, and after saying, "You will now please excuse me," she arose and left the apartment.

[To be concluded next week.]

For the Magazine and Advocate.

AION.

BY REV. W. E. MANLEY.

Why is it that believers in endless misery will so constantly and confidently urge the literal meaning (as they suppose) of the above word, to prove their favorite doctrine, when the duration expressed by it, is so often mentioned as having an end? Can it be that they are blind? or are they dishonest? What if the word *does* literally mean endless existence!—are we to be guided by its literal meaning, or by its usage? By its usage, undoubtedly. Its literal meaning hath nothing to do with determining its duration. Its *usage*, and that alone, is to be our guide. Now, this word is positively used in a limited sense. It is not only placed in such constructions as absolutely require this sense, but in the following passages the duration contained in it, is expressly said to have an end: Matt. xiii: 39, 40, 49; xxiv: 3; xxviii: 20.

But the term does not *literally* signify endless existence. *Aie* means *always*, and is used with reference to the present as well as the future, and principally the former. *On* merely denotes *being* or *simple existence*, without reference to duration. Hence, when these two words are put together, they express *continuous being*, or in other words, they denote *duration*, without reference to the time or length of its continuance. How long the thing is to continue, to which it is applied, must be determined by other circumstances aside from the term *aion*. Why can not, I ask again professedly learned Limitarians see these facts?

The foundation of domestic happiness is a faith in the virtue of woman; the foundation of all political happiness, a confidence in the integrity of man; the foundation of all happiness, temporal and eternal, reliance on the goodness of God."

For the Magazine and Advocate.

THE SUNDAY MAIL;
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LUKE XXII: 54-62.

Last week, we had under consideration the prayer which Jesus offered up at his last interview with his disciples, just before setting out from the guest-chamber to that garden where he had frequently retired before, and where he was to be sought and found by his perfidious betrayer.—Between the time of presenting that prayer, and the moment at which Peter for the third time denied any connexion with, or knowledge of his Master, there probably intervened only a few hours. The prayer was offered in the evening; the trial of Jesus (if trial it could be called) was hurried through in the course of the same night. As a trial of what real, available information a young friend was receiving at Sunday school, we once requested him, after the last chapter of Luke had been under review at his school, to give an outline of what happened from the time of Christ's leaving the house where he had eaten the paschal supper, to the time when he was condemned by the Sanhedrin. Although an intelligent youth, and able probably, to answer all the questions in the "Union Questions," or such as his teacher might put to him in addition, I found that he had a very confused idea of the series and connexion of the events of that ever memorable night. Astonished at this want of a distinct and vivid impression in one who had the events quite recently under consideration, we made similar experiments upon others, and found, that even in those who might be presumed the most intimately acquainted with the evangelical narratives, the events of that night, of which we now speak, were far more indistinctly and vaguely remembered, and conceived of, than we had supposed at all possible in any intelligent and interested reader. We have, on account of this pretty prevalent indistinctness of impression, thought it no improper employment, to connect the passage last week considered with that now before us, by making a brief recapitulation of the intervening events. If our readers will require of themselves the same task that we required of the Sunday school scholar, before they proceed to read this summary, perhaps they will be astonished to find *in themselves* a greater degree of the same confusion in their memory of these events than they were, without this trial, prepared to suppose possible. Make the trial; you may derive some useful lesson from it.

When Jesus attended the festivals at Jerusalem he usually left the city at night—probably for security—and reposed in safety at the hospitable mansion of Lazarus, or some other friendly person. On the present, as on previous occasions, Jesus repaired to a garden, which probably belonged to a friend, at the foot of the Mount of Olives, about half a mile from the brook Kedron, which runs in the valley between Jerusalem and that mountain. In this garden, he took Peter, James and John to a more retired spot aside from the rest, asking them to keep him company as his soul was "exceeding sorrowful." But even in the agony of feeling which then possessed him, and made the sweat pour from him "like drops of blood," his three favorite disciples gave way to their own wearied feelings, and indulged themselves in sleep; shutting up their sympathies for him who, in the previous part of the evening, had forgotten his own distress in his anxiety to comfort his disciples and enable them to bear their bereavement. (Jesus! compared with thine what are human sympathies!) His Father, however, sympathised with him and sent an angel to strengthen him. Jesus reproached the three for their want of sympathy; yet notwithstanding, they fell asleep again and again when he retired to pray. When he had roused them the third time, lights were seen approaching and Judas with his band entered the garden. The disciples seem to have been unable or unwilling to offer any resistance, except Peter, who drew a sword and struck one of the band, cutting off his ear. This violence Jesus rebuked. Jesus was now bound and led away to the city, while his disciples, who only a few hours before had promised to abide by him to the last, left him to his fate, and fled. Peter and John followed at a distance, and obtained admittance into the house of the high-priest through John's acquaintance there. At this house—the house of Caiaphas—it would appear, the members of the Council of Seventy were waiting the result of the expedition under Judas; for in the middle of the night there they were, ready to proceed to the trial and condemnation of Jesus. Here amid insult, derision and outrage—being buffeted and spit upon—he had the mockery of a trial, and on false and insufficient testimony was declared guilty of blasphemy. After pronouncing the sentence of death, the high-priest dissolved the Council, and they appear to have spent the rest of the night, until day-break, in consulting what it were best to do with Jesus: whether to stone him to death according to the law of Moses, or bring him up before the Roman governor on a charge of sedition and treason, and thus, have the odium of his death removed from themselves, and the chance of the people's interfering in his behalf effectually prevented. During this recess of the Council, it is probable that the events, recorded in our paragraph of this week, took place.

The details of what is usually called Peter's fall, are familiar to all readers of the New Testament. The details of Luke may be advantageously compared with those of Matthew xxvi: 69–75; of Mark xiv: 66–72; and of John xviii: 24–27. After reading these somewhat diverse accounts, the reader will, doubtless, make his own reflections, and endeavor to turn the incident to some good account. We would suggest the following. 1. When we see in others, and find in ourselves, that we are weak when we thought ourselves strong—that temptations prevail which we thought we could resist; it should be our earnest endeavor to be better prepared in future, and we should also have *more ready compassion* for those who have gone out of the way. 2. Would it not deepen our sorrow for past offences, and strengthen us for future trials, to "look unto Jesus" and picture to ourselves his looks towards us—encouraging in tempation, pitying and forgiving when our falls are sincerely repented of? 3. The Rev. Thomas Adam in his Exposition of Matthew, makes the following remark: "Let us think how soon Peter's repentance followed his sin, and how long ours has been deferred—how bitterly he wept, and what cause we have for so doing—how graciously he was received to favor again, and what a Saviour we have to wipe away our tears."

P. P.

For the Magazine and Advocate.

SCRAPS.

BY REV. A. C. BARRAY.

HOPE.—This word has been defined *anticipation*, or, "*simply a presentiment.*" This definition may be correct if it be confined to mere human hope—a hope which wings not its flight beyond the region of mortality. But it can not apply to the hope of the Gospel of Christ. This leads us not only to *desire* "an inheritance incorruptible and undefiled," but, by reason of exceeding great and precious promises, to *expect*, when death shall have dissolved these corruptible bodies, to enter in upon such inheritance, and taste of those joys which flow from God's right hand. Our earthly hopes or desires may be disappointed, but the hope that the Christian religion imparts to man, is founded upon the Rock of eternal Truth and can never fail—like the infinite Source from whence it sprang, it can never mock or disappoint us. 'Tis an angel of peace, sent by the great Fountain of benevolence, to point the wayworn and sorrowing pilgrim of time, away beyond the mists and clouds of mortality, to those regions of light and glory,

"Where discord, wrath, and strife are lost,
And seas of bliss ecstatic roll."

BEAUTY.—When viewed with the eye of wisdom and sound sense, it is not outward appearance that renders a person truly beautiful. True beauty does not consist alone in "a cherry lip and laughing eye" not in raven locks, or auburn tresses—not in eloquent contour of figure and outward embellishment—there is something still wanting to render a person truly beautiful. True beauty consists in having a mind well stored with useful knowledge—filled with exalted religious motives, inciting the outward man to deeds of generosity and benevolence, and swaying the baser passions and inclinations of the soul. The graces of the mind are those which constitute a person truly beautiful and comely—especially do they render the female so—giving her a beauty that can never fade, but will last when the bloom and freshness of youth has faded—when care has furrowed the cheek, and wrinkled the brow, and "age has silvered o'er the head."

SIN.—I have wondered a thousand times, that the nature and effects of sin were not more generally understood, seeing there is so much light in the world. We have those among us, who will discourse long and eloquently upon the *pleasures of sin!* just as though there was happiness to be found in the halting places of iniquity, and joy on highway of crime and blood! Can not men see? When they behold the vicious groaning under the death-dealing consequences of sin, do they yet need to be told, that "*The wages of sin is death?*" We must expect to see transgression abound, so long as mankind are told there is no bitter in the cup of sin. We can not reform the sinner in this way. He must be told that if he wishes for the happiness of a mind at ease, he must shun the way of the transgressor, as he would the very jaws of destruction. He must be told, that if he would have the "testimony of a good conscience"—if he would escape that hell which the sinner carries in his bosom, he must beware of a sinful and vicious course of conduct, for the punishment of sin is sure, and with what an awful weight does it fall upon the heads of the guilty!

For the Magazine and Advocate.

MUSIC.

The power of tone over the feelings and affections, is indeed wonderful. That the vibrations of thin, elastic air, should enkindle that spark of the Deity, which distinguishes man from animals, expand and elevate it to lofty sublimity, or depress it to gloomy melancholy, seems at first but a vagary of idle fancy. So mysterious and delicate is the connection between that invisible something which feels and thinks, and its perishable tenement, that the slightest external causes, operate upon and influence it, and give it an ever varying temperament. No effort of reason can always ward off the influences of airy vibrations over the sympathies of the soul. The orator arises before a cold, phlegmatic multitude. His voice at first falls passive on the heavy ear—the tones begin to swell with volume and meaning, and the ear gives marks of attention; they still swell, and the speaker's soul is poured forth in rich progressive harmony, and countenances around glow with admiration—a step farther and ecstacy fills every bosom—the attention is rivited, and the multitude are chained to their seats. The voice mellows down to a whisper—every lisp is heard—the electric spark of sympathy has gone its circuit—feelings assimilate and emotions enkindle with the speaker—the crystal drops simultaneously glisten—their bosoms beat together in raptures, or fierce indignation burns alike on their brow. When the voice would fascinate, 'tis vain for the judgment to resist. The rough and cragged fields of error look smooth and flowery, and the most glaring absurdities seem as plausible and real as the inverted skies in the bosom of a glassy lake, where the skilful rhetorician stretches forth his wand. Reason is dethroned; judgment lost in enthusiasm, and turbulent passions nerve the arm to avenge a fancied insult, by this play of sounds on the passive sensorium. This power may be as danger-

ous as useful, and the fate of a nation has oft hung on so slender a thread as the orator's breath. The power of the human voice can be felt but not described. The touch of the torpedo may palsy the fibrous muscles, but the human voice, even though it be but a whisper, may conquer the stubborn heart and lead the lords of creation as passive lambs.—The sacred choir—O, what devotion the swelling notes enkindle! A congregated host joining in vocal praise! Adamantine must be that heart and seared those affections, that move not as the full swelling chorus ascends in grateful anthems of praise, to the throne of him whose very attributes are Love!

But not the voice alone is thus potent. The harp lulled the angry monarch of old, and restored reason to its mediating throne. Even animals oft show the most remarkable attachment or aversion to different kinds of music. When sad melancholy weigh down the soul and cold despair would freeze every kind affection, the gentle notes of a flute or harpsichord, like messengers of peace, chase away those gloomy forebodings and sickening sighs, and light the countenance with cheerfulness and content. Then cares and sorrows are forgotten, and sweet repose or sweeter reflections restore the feelings to their wonted buoyancy, and every department of the mind moves in unison. When hilarity and glee intoxicate and "the boisterous laugh speaks loud the vacant mind," some plaintive note, borne on the listless breeze, will soothe the rude feelings, and mellow down to sadness the joyous scene. Music renders the pangs of grief less poignant, the gloom of solitude less dreary—assimilates the feelings and affections of associates, and refines those delicate sensibilities that ever beautify life.—Callous indeed must be that heart, which neither the voice of love, the pathos of eloquence, the chant of the song or the melodies of music can move!—With an eye insensible to nature's beauty, an ear untuned to nature's melody, and a heart unmoved by natural affections, man may well be excused from seducing himself from society and the world, and, pent up in the narrow, nameless region of *self*, pour out his misanthropic dirge, chill as the air he breathes, within the damp walls of a Hermit's cell. No! we are made for society, not society for us, and nature is vocal with music and teeming with beauty and radolant with fragrance, to lessen the asperities of our journey and smooth our pathway to the grave. Then, the threshold of our existence is past—the infirmities of earth are left behind, and redeemed and regenerated, we ascend to join the angelic choir, ever according their beatific strains to the praise and the love of their Creator!

ELLA.

For the Magazine and Advocate.

PROSPECTS AT THE WEST.

FRIEND GROSH—The advance and prosperity of the United States as a republic, can not but be a subject of pleasing reflection to all good citizens. A republican government, originated and supported by the voluntary suffrage of a free people, constitutes one of the greatest anamolies in the history of nations. Here *Religion* (one of the noblest gifts of God to man) prevails, unaided by the strong arm of government. So far, it has not been blended with the subjects, proper, for legislation; and as yet, there exists no fixed connexion of Church and State, to sway or regulate the consciences of the people. No—a spirit of religious toleration and concession obtains, and all worshippers are permitted to enjoy the rights of conscience, under the benign and healthful influence of our federal constitution. So long, therefore as the councils of this republic refuse to acknowledge clerical authority, the people may and will rejoice. Yea! they may enjoy the admonitions of conscience, and "worship God under their own vines and fig trees, with none to molest or make afraid." Is it not fair and rational to conclude, that our happiness as a nation, is as much owing to the *dis*-union of Church and State, as to any other individual cause? With us the question admits of no doubt.

Aside, however, from the business of religious legislation, powerful measures are being employed throughout the Union, to determine the moral capabilities of the people. A spirit of inquiry is abroad in the land, and investigation succeeds investigation, with astonishing rapidity. The *search* seems to be made, not only in relation to the physical energies of mankind, but extends still farther, and embraces a higher grade of powers—it appertains to the religious feelings and sentiments of the human heart. Cause and effect, in all countries, observe their usual relation. In the western country, the same measures are employed by religious parties, to gain the ascendancy, as in the eastern. The *Catholics*, from priority of exploration and settlement, appear to occupy the advance ground. The earliest adventurers to the "Far West," were French priests, adherents to the principles and usages of the Church of Rome. Among the number of such pioneers, the name of *Hennipin* may be mentioned. That celebrated Catholic "Father" located himself in the interior of Illinois, on the border of a beautiful lake, now bearing his name, where he spent the balance of his days in propagating his religious sentiments.

It was, indeed, perfectly natural for the *pioneer* to the West, on leaving his early home, the cradle of his infancy, to seek a country similar to the one he had left. The cultivation of religious impressions, was, with him, a business of paramount importance. His mind was undoubtedly influenced by his holy religion, in determining the character of his future residence: abiding the precepts of his fathers, he sought abroad the same privileges and immunities enjoyed at home; and here, in the West, between the great chain of lakes on the East, and the "father of waters" on the West, he selected his home—and here, too, he early erected the *Cross*, in commemoration of his "holy religion."

To the Catholics belongs the honor of having erected the first spires pointing heaven-ward, in the western country. They have apparently anticipated a severe struggle for opinion's sake, and have taken precautionary measures, to wit, the accumulation of funds, and the erection of churches. In most or all important places, they have erected, or have in progress of erection, buildings for public worship. At Galena, a border town, in this State, the Catholics have nearly completed a house of very respectable dimensions, for public worship. At Du Buque, also, only fifteen miles from Galena, they have a church nearly completed. Indeed, in all parts of this State, Catholic enterprise is apparent.

CHICAGO.—In this city, though they have not, as yet, any very splendid house for worship, they are taking measures for the speedy erection of one. Their numbers are large, and funds are not wanting.

In all this country—a country beautiful in appearance, interspersed by prairies, groves, and gentle rivers—no kind voice is heard proclaiming the final "restitution of all things"—the salvation of mankind, based upon the immutable principles of benevolence and love. It is indeed true, that where *Catholicism* prevails, there may be found advocates of a doctrine which, though perhaps shorn of some of the obnoxious features of the Romish Church, possesses of itself, principles equally odious and derogatory to the character of God, and the subversion of the best interests of mankind—the doctrine of John Calvin. From the shores of Lake Michigan to the "father of rivers," no ministering angel is heard sounding the trumpet of universal reconciliation. That cheering proclamation to the *shepherds*, "Behold, I bring you glad tidings," etc., is not the sound that crosses these prairies—no; a sound alarming in its character—one little better in its influence than the "lone whoop" of the enraged savage, is heard, occasionally, to respond to the priests or vicegerents of Rome. The labor and care of the ministers of the Bible, have been almost exclusively confined to the middle and eastern States. Let a glance at the condition of things in this country, be taken by the friends of liberal sentiment; let the advocates of universal grace and happiness, look abroad and remark the magnitude of the work before them. From a residence in this country for some three years, I am persuaded that great good might be done here by ministers of the New Testament. The struggle between Catholics and Presbyterians, now pending in this country, may possibly work a salutary result—the destruction or subjugation of both parties. It would seem to be the imperative duty of all who admire the plan of universal reconciliation, in conformity to the laws of God, to unite their influence in arrest of error; to guard the citadel of true religion from all unhallowed encroachments. Let liberal men, good and faithful, be sent to this country, and while the spirit of enterprise is engaged in improving the soil, let the moral vineyard be cultivated.

Yours, with respect, D——.

Chicago, March, 1838.

For the Magazine and Advocate.

LOVE OF PRAISE.

Few things give greater impetus to the energies of man, than the *love of praise*. It operates powerfully upon the whole amplitude of society—is inseparably connected with the existence of man; and whether it is a more prolific cause of evil or of good, is a matter of skepticism. It is this that has nerved the aspiring conqueror's soul, who, in his bloody career, wantonly sported with human life—subverted empires of earthly felicity, and reared the impregnable barriers of animosity between nations,

—"Who had else
Like kindred drops, been mingled into one."

It was this that gave impulse to the gladiator's arm, and drenched the arena with the blood of humanity.

But, on the other hand, it has infused its vitality into the patriot's bosom, and directed his efforts to emancipate, elevate, or adorn his country. The philanthropist who has roamed in foreign lands, and sought to alleviate the distresses of the suffering, has not been a stranger to its influence; and even Philosophy, with all its boasted benefits, is indissolubly associated with the love of renown.

It is obvious, then, that its influence will preponderate in favor of evil, so long as the sanguinary field twines the laurel for ambition's brow—so long as the glory of man is to be won by means that involve the misery of his kindred race—so long as the chivalrous spirit of the eighteenth century shall pervade the world.

J. M. E.

MAGAZINE AND ADVOCATE

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, JUNE 8, 1838.

MORAL OMNIPOTENCE.

Many of our Partialist brethren, especially Arminians, have not been able to conceive how all men can possibly be saved—made holy and happy—be reconciled to God, and united into one family in heaven, except by the exercise of a physical power on the part of God.—All their ideas of omnipotence are derived from external, physical force—the lightning's rending, crushing velocity—the power of cohesion and gravitation—the cell, the fetter and the rod—these are to them the emblems and images of all the power God possesses—or if they conceive of his having any other power, it is a power inoperative on the sin-hardened will of man, and falls so far short of infinity or omnipotence, as to be finally ineffectual in "subduing all things unto himself by the *Word of his power*."

These low and unworthy ideas of God's omnipotence are the greatest barriers of the Partialist's mind, that Universalism meets in its march to universal, spiritual empire. They are invincible, save by an influx of knowledge and spirituality, which shall break them in fragments, and make them goodly parts of a better temple.

They not only debase the image of God in man, but dishonor the Original in human estimation. Such an omnipotence as they ascribe to God, he truly possesses, and by it governs the material world—but to ascribe it to him as his *only* power that is omnipotent, is as degrading as to assert that the *only* courage man possesses, is an animal courage—the courage of the bull or the bull-dog!

John Murray, when he stood up calmly waving the huge stone that had been aimed at his life, did he manifest no courage but that of the beast of the field or the yard, or of the fowl of the barn yard? George Washington, when retreating before his country's invaders with a handful of troops, and avowing his purpose to flee from State to State until he should cross the mountains into the "back woods"—was his, only an animal courage? The sages of the Congress that staked property, and life, and sacred honor on our declaration of independence—risked a traitor's death on the ignominious gallows—was their's merely an animal courage?—The man who boldly dares to refuse a challenge, knowing that he shall be branded as a coward by all duellists—perhaps by all the community—is his merely an animal courage? The glorious army of martyrs, headed by the Son of God and his apostles, who endured every indignity without resistance, that they might benefit mankind and do the will of God—was their's an animal courage?

So, turn we to exhibitions of God's omnipotence—was it a physical power that sustained the great and good men above named, in the path of duty and of right? Was it merely a physical power that constrained a persecuting Saul of Tarsus to ask, "Lord, what wilt thou have me to do?"—or Agrippa to cry out "Almost persuadest thou me to be a Christian!"—or Felix to tremble on his seat before his prisoner? Was it merely a physical power that enabled a despised Nazarene and his twelve poor and persecuted disciples to overcome two hierarchies and subdue the "Mistress of the world" to the foot of the Cross? Is it merely a physical power that has converted thee, my brother, and thee, my sister, from the error of your ways—from enmity to the name of Christ—from deep rooted and long standing prejudices—from love of popularity and worldly favor, to sit down humbly on the lowest seat in the Christian church, among a sect every where despised and spoken against, and calmly to welcome "reproach, because you trust in the living God, who is the Savior of all men"? Oh, believe it not! All outward force in the world had not effected half these wondrous changes! Physical power may raze mountains, build temples, slay thousands, desolate kingdoms, found empires; but it is *moral* power, only, that can overcome mind, and change the deep, firm purpose of the human soul. This moral power God possesses in an infinite degree—equally with his physical omnipotence; and however slowly it may operate, or mysterious may be its modes of working, by it he is able to do all that he desires for the good of his moral creation.

What he *has* done, is but as small a portion of the exhibitions of his moral power, as the exhibitions of his physical power are but deficient exhibitions of his physical omnipotence. It is as nothing—or less than nothing, compared to the vast whole, and has mostly been exhibited to us in visible action, by *human agency*. How much more efficient must they be, when moral Omnipotence operates directly on the moral powers of the human soul, released from flesh and blood, and set free from sin and ignorance! Who can comprehend its vastness and its irresistible power!

Human agency, however free, must be but limited in its powers or even in its will of resistance. Should it, however, *will* to resist, it would be annihilated in a moment. The soap bubble of the school boy might as well hope to bear on its convex expanse the lofty mountain, or the pondrous globe, as the human will to bear up against the weight of God's moral power—supposing (that is to say) that God *had* given man an agency capable of willing to resist it in its full operation. But the truth is, man's understanding, will, agency—all are finite—all unable to resist the constraining influences of God's moral omnipotence. God will not always be wroth, for the spirits would fail before him, and the souls that he has made, would perish at his rebuke. He will send forth his moral power gently to incline the hearts of his children to him, and render them willing in the day of his power. He will not force their inclinations—he will not compel by might—but by the sweet influences of his spirit of grace, he will melt the stubborn will so that it will cheerfully and willingly flow confluent with his own, and constrain every soul to be gladly subject to his moral power and rule.

It is in vain that the opposer points us to a few hardened wretches whom no means have yet been able to subdue. Unless it can be proved that *all means* have been *fully* tried, but in vain, we shall believe that God has yet means in store fully sufficient to effect his will. Or unless it can be shown that these wretches are of a nature different from all other moral beings, (not excepting even the devils, *if they are moral beings,*) God's goodness and love must be admitted to operate ultimately on them as it does and will on all others. To prove that this must be admitted, a few remarks may be necessary. We argue thus.

All moral principles are the same to all moral beings—they are as universal as our moral nature extends—hence the same principle that, in the hands of God, will be successful in overcoming evil, will be successful so far as properly employed by man. And the same principle that subdues what is evil in our moral being, will subdue what is evil in another moral being, under similar circumstances. For all men have the same faculties and powers of mind—the same moral feelings—as well as the same physical organization, however varied. The sable son of Africa—the tawny Asiatic—the red man of America—and the paler-faced European, are alike men in their bodily conformation—and alike gifted with the powers of the human mind—God hath made of one blood all the nations of men—and the spirits of each are of the same spirit, for he is the God and Father of them all. Varieties there are in their degrees of power, and combination of faculties; but no differences in kind—no contrarieties in their several natures. Hence the love and kindness of God that saves one man from sin, can be made to save all men—the goodness of God that leads one to repentance, when exercised in adaptation to and accordance with the several peculiarities of all, is sufficient to grant unto all men repentance unto life. And as the goodness of the universal moral Parent overcomes the evils of his moral children, so can each child overcome the evils of his brother by a similar goodness. I care not how depraved—how base—how hardened in crime, or full of hatred and malice he is—there is still a chord left to vibrate to the tones of confidence and affection while sense and reason last—only let those tones be properly modulated, and be set on the right key.

Thus, then, it appears that God's moral power is as fully able to effect his will in the moral world, as his physical power is able to do his will in the material universe—and that moral power is *goodness* and *love*.

A. B. G.

THE ANCHOR OF THE SOUL.

"Which [hope] we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail"

A consideration of the peculiar imagery used by the apostle, in the passage that heads this article, may be pleasing and interesting to many readers. In his many travels by sea, his observing mind had noticed the utility of an anchor to a ship—the security which it afforded to the vessel when properly let down and fastened—and the certainty it afforded against the chances of being driven out into the wild and trackless waste of waters. He applies his observations to the hope of the Christian in God's promises.

In the temple before the Holy of Holies, hung a splendid and beautiful curtain called the vail. It served to divide the inner and most holy place from the outer one, and to screen from common observation, the sacred *shekina*, or cloud of glory which was the divine presence on the ark of the covenant or testimony. Behind this vail none but the High Priest of the Jews was permitted to enter—and he but once a year, and then, only, after particular cere monies carefully performed. Behind this vail, but in the real temple, that is, in "Heaven itself," the apostle represents Jesus as entering in behalf, not of the Jews only, but of the whole world. He went before us—as our forerunner—as the person who carried the anchor of the vessel forward to a good and secure place, and there fixed it in such a manner that it might afford strong and certain aid to the vessel.

There is more in this figure than is noticed by the common or unreflecting reader. You have noticed the flukes, or backward bent points at each end of the bow forming the lower part of an anchor. By their holding to the craggy rocks, or sinking into the earth, at the bottom of the sea, the ship is held doubly steadfast. The anchor can not drag, and if the cable that connects it with the ship, be but strong enough, the vessel is moored "sure and steadfast," indeed. The Christian's anchor is his hope in the fulfilment of the Gospel which God preached to Abraham, that, in Jesus, every one of all the nations of the earth will ultimately be blessed. Our hope is in God—in the divine testimony of Heaven—in the ark of the new and better covenant established on better promises. There Jesus has entered before us—as our forerunner. There he has carried forward our anchor, and fixed it securely, so that we are moored in safety—so that we are held in the haven of Gospel rest, sure and steadfast.

Paul says, "We which have believed, do enter into *rest*." We have believed, and we know we are at *rest*—for we have joy and peace *in* believing. Moored thus in the harbor of the Gospel, anchored on the Rock of Ages—our hope placed securely in the divine testimony where all is "sure and steadfast"—unchanging and unchangeable—what can we fear? "Perfect love casteth out fear." And as the anchor of the ship is placed out of the reach of the storm—where winds and waves are unknown—so is our *hope*, which is as an anchor of the soul, placed by our forerunner where the troubles of this world never come—where the storms of affliction never beat, and where the waves of sorrow never roll their troubling surge.

I once travelled in a stage, unknowing and unknown. Two of the passengers were speaking of some amiable and excellent girl of their acquaintance. She had early embraced religion, obtained what every one supposed was a well founded hope, and joined the church. Here her piety and devotion were most conspicuous. She was foremost in every good word and work. Especially in laboring for the conversion of sinners, and in leading youthful impenitents in the Sunday school to embrace the Saviour, she was most successful. Many a brand—said the passengers—many a brand had she plucked from the burning—many a victim from the grasp of the spoiler had she rescued. She was looked up to, as a being of almost a superior nature—a saint in the house of God, and an example to all young females in the society. Thus reverenced as a saintly sister—she at last was courted and wedded by a clergyman of the same denomination, and transplanted by him into his own fold.

The cold and lukewarm state of her husband's flock awakened her Christian sympathy, and, at her entreaties, measures were taken to get up a revival for the benefit of the sinners, and the almost sinful church of her husband's congregation. Long, and faithfully, and earnestly did this couple labor in the church for the salvation of sinners. At last a call was made for those willing to be saved, to come to the anxious seats—and, wonder of wonders! the pastor's wife—this devout and godly female, was one of the first to come forward—declare her hope to be false and delusive—take the anxious seat as an impenitent, hell-deserving sinner, and to call aloud

for mercy and salvation! An extensive revival followed, *of course*, and this lady obtained another hope—whether *certainly* better than the first, deponent said not—but it could not, if my fellow-passengers said true, it could not *appear* to be a better one—for the first was believed by every one to be genuine. In this anecdote we see the importance of hope, based on the immutable, all-embracing and unalterable promises of God—connected with the Rock of Ages beyond the vail, by the strong cable—a Gospel faith. But her hope was not as an anchor of the soul, both sure and steadfast—neither did it enter into that within the vail—consequently it did not keep her at rest, in joy and peace, and was easily affected by every storm of time and earth, on which it rested, instead of being firmly fixed on the Rock of Ages. And if her second hope depends on aught else than the immutable counsel of God—and reaches not into that within the vail, beyond the shores of time—it will prove just as false and delusive as did the first one.

Reader—Examine your hope of salvation—if it is based on God alone, it is steadfast; but if based on man, or earth, look to it! A. B. G.

NEW AGENTS.

John Gage, Canandaigua; E. Warner, Orleans; H. L. Hayward, Russell; James Paris, Wheeler, N. Y.; Daniel Richards, Cassville, W. T.; E. A. Hall, Van Buren, W. T.; L. W. Baker, Wolf Creek, Michigan; Isaac L. (instead of M. L.) Cary, Richmond, Va.

NEW BOOKS.

Just received, a new supply of the Young Ladies' Friend, American Frugal Housewife, Parley's Common School History. Also, a good supply of Universalist, Unitarian, Phrenological, and Miscellaneous works not generally found in the market. For sale at this office.

REMOVALS.

Br. John Simons, of Hopkinton, has removed to Nicholsville, St. Lawrence county, N. Y.

Br. Hosea Ballou, 2d, of Roxbury, Mass., has asked and received a dismission from the Society at that place, and is about to settle with the Universalist Society in Medford, Mass.

Br. J. A Henry has removed to Norridgewock, Me., and requests all letters and papers directed to that place.

For the Magazine and Advocate.

MINUTES

Of the New-York State Convention of Universalists, for 1838.

Met according to adjournment, at Oxford Chenango county, on the last Wednesday in May, 1838, and in the absence of the Moderator and Clerk of the last session, and of the Standing Clerk, the Convention was called to order by Br. T. J. Sawyer, when the Hon. W. Berry, was appointed Moderator, and Brs. T. J. Sawyer, and T. P. Abell, Clerks.

2. United in prayer with Br. O. Ackley.

3. Called the roll; whereupon the following delegates appeared and took their seats: Ministerial—G. W. Montgomery, H. Boughton, A. B. Grosh, T. J. Smith, T. C. Eaton, E. E. Guild, A. G. Clark, T. J. Sawyer, S. J. Hillyer, T. D. Cook, R. Tomlinson, O. Ackley, O. Whiston, M. B. Smith, J. Babcock, and Z. Cook.

Laymen—W. Berry, Charles Smith, E. Lorton, E. W. Corbin, Lewis Seymour, P. Price, H. W. Dobbine, Cyrenus Clark, Billy Titus, Ebenezer Cook.

4. Read and approved the proceedings of the last session of this body.

5. Appointed Brs. O. Ackley, A. B. Grosh, and S. J. Hillyer, committee on ordination.

6. Appointed Brs. P. Price, T. J. Smith, and G. W. Montgomery, a committee to nominate delegates to represent this body in the next United States Convention to be held in Boston, Mass., in September, 1838.

7. Resolved, That at the future session of this body, we will take no part in arranging the public services, further than those connected with the annual sermon; and that we recommend to the societies where we shall hereafter meet, to arrange the services to suit themselves.

8. On motion, the committee appointed at the session of this body in 1836 "to prepare a model or models for society, or church and society constitutions; also rules and regulations for the government of this Convention in its deliberations," and which committee was continued at the session of 1837—be discharged.

9. Whereupon—Resolved, that a committee of three be appointed to report as soon as may be during this session, rules and regulations for the government of this body; and that it be continued with instructions to report at the next session of this Convention any improvements it may be able to suggest.

10. Appointed Brs. Grosh, M. B. Smith, and O. Whiston said committee.

11. Attended the public annual service of this Convention.

12. Adjourned to meet immediately after the close of the afternoon service.

13. Met according to adjournment.

14. The committee appointed to nominate delegates to represent this body in the U. S. Convention, reported the names of the following persons as said delegation, who were appointed with power individually to appoint substitutes and collectively to fill all vacancies. *Ministerial*—R. Tomlinson, Ridgeway; T. J. Sawyer, New-York; S. R. Smith, Albany; and O. Whiston, Cooperstown. *Laymen*—Hon. W. Berry, Homer; S. Van Schaack, Albany; Seymour P. Murdock, Ridgeway; Charles Eldred, Auburn; Lewis Seymour, New-York; and P. P. Hayes, Poughkeepsie.

15. The committee appointed to report rules, etc., reported a code which was adopted.

16. Br. J. Babcock, of the Allegany Association, presented a request of said Association for the fellowship of this body. Granted.

17. Appointed Brs. Grosh, Montgomery, and Tomlinson, a committee to recommend a place suitable for holding the next session of this body, and also to take into consideration the propriety of changing the time of its annual meeting, and to report in the morning.

18. Met on Thursday morning according to adjournment.

19. United in prayer with Br. M. B. Smith.

20. Read the proceedings of yesterday.

21. The committee to designate "a place for holding the next annual meeting of this Convention," recommended that said session be held in Rochester, Monroe county. Report accepted.

22. Said committee also reported the annexed resolution:

Resolved, That the Constitution of this Convention be so amended that the annual meeting shall commence on the second Wednesday in June, instead of the last Wednesday in May. Accepted for the action of the next session.

23. Appointed a committee consisting of Brs. O. Ackley and R. Tomlinson to recommend a person to preach the next annual sermon before this Convention.

24. Whereas in some cases letters of fellowship have been granted to persons whose moral characters were not sufficiently known, or who could not preach to the acceptance of any of our societies, therefore

Resolved, That we recommend to each Association in our fellowship to consider the propriety of so altering its rules for granting fellowship as to require candidates to signify their intention to preach, which intention shall be entered on the minutes, or otherwise published, if thought proper—and that the committee on fellowship be required to ascertain that the candidate has preached and conducted to the acceptance of the people among whom he has labored, and possesses a good moral character, before they report in favor of granting him a letter of fellowship at a subsequent session of the Association.

25. In accordance with the recommendation of the committee for the selection of a preacher to deliver the next occasional sermon, Br. M. B. Smith, was appointed, with power to select a substitute.

26. Resolved, That the occasional sermons be considered as the property of the Convention, in common with the Minutes thereof, but that the Convention as a body, shall not be responsible for the peculiar views advanced in such communications.

27. Resolved, That we repeat the recommendation of 1837 to the several Associations composing this body, in reference to raising funds for defraying the expenses of delegates.

28. Appointed Br. Sawyer to prepare and publish the Minutes, and accompany them with a Circular.

29. Adjourned to meet in Rochester, on the last Wednesday in May, 1839.

W. Berry, Moderator.

T. J. Sawyer, T. P. Abell, } Clerks.

ORDER OF PUBLIC SERVICES.

Tuesday evening.—Prayer, Br. Sawyer. Sermon, Br. Hillyer, Eph. v: 1.

Wednesday morning.—Prayer, Br. T. D. Cook. Occasional sermon, Br. Montgomery, Matt. xiii: 23. Afternoon.—Prayer, Br. Messinger. First sermon, Br. Abell, Isa. lv: 10, 11. Second sermon, Br. Ackley, Heb. xii: 1, 2.—Evening—Prayer, Br. Williams. Sermon, Br. Tomlinson, Prov. xxiv: 5.

Thursday morning.—Prayer, Br. Eaton. Sermon, Br. Sawyer, Ps. xcvii: 1.—Afternoon.—Prayer, Br. Z. Cook. Sermon, Br. Grosh, 1 Peter iv: 15.

MINISTERS PRESENT.

J. Boden, Cooperstown; A. Williams, East Hamilton; W. Rounseville, Harford; Z. Cook, Lansingburg; H. B. Soule, W. H. Griswold, and J. T. Goodrich, Oxford; B. B. Hallock, Union village; A. B. Grosh, Utica; N. Doolittle, North Norwich; L. Hyatt, Otsdawa; L. Clark, Onondaga; S. J. Hillyer, North Salem; S. P. Landers; Prompton, Pa.; G. Messinger, Jr., Springfield, Ohio; I. Hayward; Burlington Flats; T. P. Abell, Rochester; T. S. Bartholomew, J. S. Palmer, Brooklyn, Pa.; W. Bullard, Cortlandville; J. Babcock, Hume; N. Brown, Henrietta; R. Tomlinson, Ridgeway; T. D. Cook, Gaines; A. C. Barray, Victor; O. Ackley, Geneva; S Barnes, Salina; C. S. Brown, Upper Lisle; T. C. Eaton, Dunkirk; H. Green, Virgil; E. E. Guild, Worcester; G. W. Montgomery, Auburn; M. B. Smith, Clinton; A. G. Clark, Upper Lisle; H. Boughton, Scipio; J. C. Eddy, T. J. Smith, W. Winfield; O. Whiston, Cooperstown; M. B. Newell, Amsterdam; J. B. Sharpe, Pharsalia; T. J. Sawyer, New-York; J. S. Sherburne, South Oxford.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. C. S. Brown, at Marshall, and at Br. Dick's, at 5 P. M.

There will be preaching on the third Sunday inst., by Br. Williams, in Ellisburg—Br. Barnes, in Bristol—Br. Queal, in Salina—Br. Waggoner, in Collinsville—Br. Aspinwall, in Watertown—Br. W. Martin, in Fulton—Br. D. Biddlecom, in Sullivan, and in Canestota, at 5 P. M.

Br. D. Biddlecom will preach in Cazenovia, Thursday evening, 7th inst.—Nelson Flats, 8th—Pratt's Hollow, 9th—and Siloam, Sunday evening, 10th.

The Western New-York Quarterly Conference, will meet in Gaines, on the second Wednesday and Thursday inst. It is expected that Br. T. B. Cook will then be ordained. Ministering brethren and others are invited to attend.

The Mohawk Association will meet in Eatonville, Herkimer county, on the second Wednesday and Thursday (13 and 14th) of June.

The Black River Association will meet in Ellis village, (Ellisburg,) Jefferson county, on the third Wednesday and Thursday (20th and 21st) of June.

The Genesee Association will meet in Morganville, Genesee county, on the same days.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

P M, Smithville, (U C) for self and G O—S C, Buffalo—Rev. W E M, Warsaw, for W B, E H, N R, M H, P T and M D H—C H R, Troy—Rev. L L S, Perrysburg, (O) for self and A S—Rev S M, Perrinton, for J S and N V

POETRY.

For the Magazine and Advocate.

TO MY DEPARTED BROTHER.

They tell me consumption's pale hand's on my brow,
That his cold icy breath passes over my cheek!
That, like my lov'd flowers, so sweetly bright now,
My eyes will soon close in their last dreamless sleep!

Oh, brother, I'm coming!—your bright blissful home,
Is better than mine, with its gloom and its tears!
Oh, who would choose always in darkness to roam,
Surrounded with sorrow, with death, and with fear.

My Henry, my brother! the sweet moon is smiling;
And shedding her mild beams on dew drop and flower;
The star that thou loved best, how bright it is shining—
Oh! I would go to thee in just such an hour! L. H. W.

Gainesville, 1837.

From the New-York Mirror.

MY HOME IS NOT IN EARTHLY JOYS.

BY CHARLES CONSTANTINE PISE, D. D.

My home is not in earthly joys,
Where bliss is never given:
Allure me not, ye fleeting toys—
My country is in heaven!

Oh! what may charm my heart below,
Whence every hope is driven?
This waste of sorrow and of wo,
Proclaims my home is heaven.

That form, with cheeks of rosy hue,
And eyes as meek as even,
Is not the form of pleasure true—
True pleasure is in heaven.

Her charms are shadows of a day,
To cheat the fancy given—
Her fairy hues shall soon decay:
For all must fade but heaven.

BROTHERLY LOVE.

Oh! how amiable—how blessed in its effects—is brotherly love. The exercise of this virtue, is expressly required throughout the word of God, and in the New Testament is made even the test of the new birth. David said—"How good, and how pleasant it is, for brethren to dwell together in unity." Jesus said—"a new commandment give I unto you, that ye love one another." Paul exhorts—"Let brotherly love continue," and St. John has declared that "by this shall all men know that ye have passed from death unto life, *because ye love the brethren*." Again—"He that hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

In the commands of our religion to "love one another with pure hearts fervently," there is something which comes in conflict with a particular passion of human nature, and is designed to overcome it. From the selfishness of men—which we take to be something very different from a true self-love—arises that spirit of envy and strife, which would make enemies of brethren, and introduce all the sad works of mutual injury and destruction. Alas! how wide is the disposition, for men to "bite and devour" each other. In some respects they are worse than other animals, but few of which prey upon their kind—for *men* sometimes live on the blighted hopes and ruined fortunes of their neighbors! This makes earth a hell, rather than an Eden. It was to overcome this strange and criminal disposition, and to make human society the abode of peace, by obliging each to help the amount of other's happiness, that we are required to exercise *brotherly love*. This virtue is not a *narrow* principle, as explained by some professing Christians, which requires us to love those only who belong to our church. Too many, it is to be feared, when they hear the exhortation, "Let brotherly love continue," derive from it a sense of their duty to love their brethren in the church only. This is too restricted, and a pernicious view of the requirement; for it would leave Christians at liberty—as too many have done—to hate and maltreat all who do not belong to their communion. The Gospel not only requires us to love our friends, as did the Pharisees, but to *love our enemies*, even as Christ loved his, and prayed and died for them. It may be hard for some minds to cultivate this love, but it is a duty and may be done. We are all brethren. "one God has created us—have we not all one Father?" Hence it is our duty to exercise brotherly love towards all men.—Were this done, what a heaven there would be on earth! Then would we no longer see neighbor circumventing neighbor, and seeking his injury; no longer would men feast, cannibal like, upon the crushed prospects and ruined fortunes of others. But "each esteeming others better than himself," and regarding the happiness of his neighbor, the whole machinery of human society would move on with perfect harmony and effect, producing, what the Gospel was designed to produce, "peace on earth and good will towards men." May God of his infinite goodness and power hasten the day!—*Gospel Banner.*

EXPERIENCE.

Experience—word so lightly used, so little understood! Experience—mysterious spirit! whose result is felt by all, whose nature is described by none. The father warns the son of your approach, and sometimes looks to you as his offspring's cure, and his own consolation. We hear of you in the nursery; we hear of you in the world—we hear of you in books; but who has recognized you until he was your subject, and who has discovered the object of so much fame, until he has kissed your chain? To gain you is the work of all, and the curse of all; you are at the same time necessary to our happiness, and destructive of our felicity; you are the saviour of all things and the destroyer of all things; our best friend and our bitterest enemy; for you teach us truth and that truth is—despair. To wake from your bright hopes, and feel that all is vanity—to be roused from your crafty plans, and know that all is worthless, is a bitter, but sure destiny. Escape is impossible, for despair is the price of conviction. How many centuries have fled, since Solomon, in his cedar palaces, sung the vanity of man! Though his harp was golden, and his throne of ivory, his feelings were not less keen, and his conviction not less complete. How many sages of all nations have, since the monarch of Jerusalem, echoed this sad philosophy! yet the vain bubble still glitters, and still allures, and must forever. The genealogy of experience is brief; for experience is the child of thought, and thought is the child of action. We can not learn men from books, nor can we form, from written descriptions, a more accurate idea of the movements of the human heart, than we can of the movements of nature. A man may read all his life, and form no conception of the rush of a mountain torrent, or the waving of a forest of pines in a storm; and a man may study in his closet the heart of his fellow-creature forever, and have no idea of the power of ambition, or the strength of revenge. It is when we have acted ourselves, and have seen others acting; it is when we have labored ourselves under the influence of our passions, and have seen others laboring; it is when our great hopes have been attained, or have been balked; it is when, after having the human heart revealed to us, we have the first opportunity to think; it is then, if we can think, that the whole truth lights upon us; it is then that we ask of ourselves, whether it be wise to endure such anxiety of mind, such agitation of spirit, such harrowing of the soul, to gain what may cease to interest to-morrow, or for which, at the best, a few years of enjoyment can alone be afforded; it is then that we waken to the hollowness of all human things; it is then that the sayings of sages, and the warnings of prophets are explained and understood; it is then that we gain *experience*.

A SISTER.

He who has never known a sister's kind ministrations, nor felt his heart warming beneath her endearing smile and love beaming eye, has been unfortunate indeed.—It is not to be wondered if the fountains of pure feeling flow in his bosom but sluggishly, or if the gentler emotions of his nature be lost in the sterner attributes of manhood.

"That man has grown up among kind and affectionate sisters." I once heard a lady of much observation and experience remark.

"And why do you think so?" said I.

"Because of the rich development of all the tender feelings of the heart."

A sister's influence is felt, even in manhood's riper years; and the heart of him who has grown cold in its chilly contact with the world, will warm and thrill with pure enjoyment, as some incident awakens within him the soft tones and glad melodies of his sister's voice; and he will turn from purposes which a warped and false philosophy had reasoned into expediency, and even weep for the gentler influence which moved him in his earlier years.

HEALTHFUL EXERCISE.

A lady possessed of a fine figure who dresses with taste, and rides gracefully, never appears to more advantage, than when seated on an elegant and well gaited horse. Nor can she indulge in a more salutary mode of exercise. For younger females it is equally beneficial. As riding on horseback, moreover requires some boldness of spirit, the practice tends to lessen that female timidity, which is often inconvenient and injurious to its possessors, as well as to others. However desirable sensibility may be, in a reasonable degree, like all other qualities, it may become excessive, turn to evil and impair health. Experience teaches us that it often does so, especially in feeble persons, in whom it is most prone to become inordinate, on *account* of their feebleness. To restrain it, therefore, so as to hold it within due bounds, by invigorating exercise, and judicious exposure to something bordering on danger, or at least resembling it, is an end that should be constanly aimed at, in the physical education of females—and also of males, who have any thing of a feminine susceptibility of temperaments. .....As an in-door exercise, for both males and females, nothing is superior to dancing. Besides the grace of movement, which it teaches, it gives action and excitement to the whole frame, the music and social intercourse contributing their part to the general effect. If it sometimes does mischief, by being carried to excess, that is an abuse of it, and does not justly bring reproach on its proper use, or furnish evidence that it ought to be discarded. As well might the use of food be discarded because too many persons abuse it by eating too much. Ten thousand people injure themselves by the abuse of eating, for one who does so by dancing. The exercise of swinging by the arms, if judiciously practiced, is beneficial, especially to those who have weak chests. So is that of dumb-bells, with various others, to which time does not allow me to refer.—*Caldwell on Physical Education.*

DEATHS.

In Upper Lisle, January 20th, of consumption, Miss LAURA HINMAN, aged 27 years. In her life and death was manifested the power of that faith which brings salvation to a lost world. A few days before her death, she chose a text for her funeral sermon, Isa. xl: 6–8, and requested me to offer the words of consolation from the same. C. S. B.

In Upper Lisle, April 16th, BILLINGS LULL, aged 19 years, an adopted child of Jehiel Clark. While they mourn, may they rejoice that their loss is his gain, and be enabled to say, Father, thy will be done. Sermon by C. S. B.

At Smithville Flats, JOHN W. TARBEL, aged 11 years, second son of widow Tarbel. Sermon by C. S. B.

In Moriah, Franklin county, N. Y., April 25th, Mrs. SARAH MEADS, in the 85th year of her age. Of most excellent character, she was universally beloved. From the age of fourteen, before the venerated Murray commenced his labors in Boston, or the name of Universalist was known in this country, she embraced the doctrine of God's universal grace—in this faith she lived, by it she was guided in her works of goodness, and in it she died rejoicing. Her husband, Thomas Meads, a wealthy farmer in Massachusetts, was a soldier of the revolution, and she devoted all her time in manufacturing clothing for the army, free of expense.

Agreeably to her dying request, a Universalist preacher (Rev. John Simonds,) delivered her funeral sermon on the 26th, from Rev. xiv: 13—"Blessed are the dead which die in the Lord," etc. J. F. S.

*** Universalist papers in New England please copy.

In Verona, suddenly, of scarlet fever, HENRY C. SHEPARD, youngest son of Aaron and Sylvia Shepard, aged nine years and five months. How quickly are the ties of fond affection severed by death, and our anticipations based on youthful promise, dissipated!

In Vernon, Oneida county, May 11th, Mr. JOHN VAUGHN, aged 38 years, leaving a wife and five children deeply afflicted. His death was from consumption—his faith in the universal goodness and impartial grace of God, enabled him to bear with uncommon patience and resignation his protracted dissolution. The funeral was attended on the following Sunday in the Methodist meeting-house, in Augusta, by a large concourse of sympathising friends. M. B. SMITH.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JUNE 15, 1838. NUMBER 24.

PRIZE ARTICLE,

Written for the Evangelical Magazine and Gospel Advocate.

UNIVERSALISM THE ONLY PERFECT SYSTEM OF MORALITY:

OR, FATHER B—— AND THE ORPHANS.

BY REV. T. J. SMITH.

[Concluded.]

The sable curtains of night were again drawn round the world, as I was left to my own reflections, and the stillness around. I now had an ardent desire to see this venerable father, and hear from his own lips the principles of his actions. I soon fell asleep, and the sweet visions of repose mingled joy in the scenes of the night. I awoke with the first ray of the morning, refreshed in spirits, and thankful to the Giver of every good and perfect gift, for the kind care and keeping through the silent watches of the night. My thoughts soon recurred to the day that had gone, and the facts that I then had heard. I was left to wonder how, and why, a religious creed should affect the daily walk and conversation of the believer, as indirectly advanced in the case of Deacon F. and those called infidels. The one with many pretensions, still lacked in good practice; the others, without any pretensions to piety, were forward in the practice of virtue. How belief should have any power over our conduct, I could not understand. And if so, what must be the belief of Father B——? he was called a Christian, and so was Deacon F., and yet the conduct of the one was as different from the other, as light is from darkness. The deacon was a Calvinist, and what could be the doctrine of Father B——? This I desired to know. The doctrine of Calvin I understood. The creeds of Calvinists and Arminians I was familiar with; but I knew of none essentially different from these. And these were too nearly alike in the main particulars, to lead to such difference in conduct. What Father B—— believed, I was overanxious to learn, and ardently desired his return. This desire was soon to be gratified, for he then, unknown to me, had returned late the preceding night, and presently made his appearance in the room I occupied, seemingly much pleased with my rapid recovery. After much agreeable conversation, in which I was instructed as well as amused, we were summoned to our morning meal.

Our repast being finished, and we again comfortably seated, Father B—— recommenced bringing forth "things both new and old," for my entertainment. The conversation soon turned upon religion—its origin, nature, and adaptation to the wants of mankind—and, withal, its purifying, ennobling, and heavenly influence on individuals and communities. This was a subject with which Father B—— appeared not only acquainted, but even familiar—giving an outline of the same in words fitly chosen and full of meaning. His views were strange, and somewhat startled me by their novelty. I proposed objections, which he readily answered with much good humor, and in such a masterly manner, that, to say the least, I was silenced if not convinced. I soon learned that he was familiar with the whole volume of revelation, while my knowledge (which often had appeared extensive in my own eyes) was confined, as it were, to one page thereof. As a matter of prudence, I resolved to waive all farther objections, and try to profit by what I could not successfully argue down.

His remarks appeared reasonable and just, but it seemed to me they were opposed to Scripture. This objection availed me nothing, for Scripture testimony soon drove me from this retreat, and I frankly confessed my inability to maintain opinions counter to his, and begged him to favor me with a history of his religious experience. I asked in sincerity, for I wished to learn what religious principles induced him to such kind and praiseworthy actions toward his fellow-men, as ascribed to him by Harriet M. He readily consented, and commenced in the following words:—

"Young man, as I believe you ask with a good motive, I cheerfully comply with your request, and will try, in my broken manner, to give you a brief account of my past life in matters of religion. I was brought up and educated after the straightest sect, a Calvinist—instructed in that doctrine, and taught to believe with my forefathers, that the Calvinistic creed was the only way 'given under heaven, whereby men could be saved.' Early in life I was awakened to this subject, and why I did not immediately unite with the church, I know not; I did not doubt its doctrine, nor want for warm and pressing invitations to join, but when my mind was consenting, the words of my Master seemed to stand before me—'Search the Scriptures; for in them ye think ye have eternal life, and they testify of me.' For several years my attention was given to the volume of inspiration, and I yet remember well how I then thought the Bible contained strange and contradictory sentiments. I found much therein that seemed to favor and support my creed, and much was against it. Baffled in the attempt to make what I had been taught, agree with the tenor of Scripture, or the Scripture agree with my creed, and being advised by the apostle to 'try the spirits,' I determined to test the doctrine in another way.

"I now proposed to myself to bring the tenets of the church down to practice, and see their effects on the conduct and happiness of the believer. I was taught by this creed, 'That God from all eternity elected a part of mankind to everlasting life, and for them made provision for a Redeemer, but was pleased to pass by the rest—provide them no Saviour, but ordained them to wrath and indignation—and all without any foresight or regard to any works whatever, on the part of the creature.' On this fundamental article of my faith, long and critically I studied. By it, the destiny of both classes was fixed and sure, in the counsels and decrees of Jehovah. Those elected to life and bliss unending, could live as they listed—the vilest and best of conduct, alike, was sanctioned and blessed by Him who made them his peculiar favorites. And those ordained to wrath, could do nothing to alter their destiny—vice and virtue, alike, must receive the same reward. With neither class could I see any motive whatever, to 'cease to do evil, and learn to do well.' I looked again, and viewed the subject in another light. By this doctrine, the Parent of the universe was represented as partial, cruel, and unjust, taken in connection with the Saviour's command to his followers, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' If men were required to be like Him in perfection, and he was partial, cruel, and unjust, then men to be perfect as he is perfect, they too would be partial, cruel, and unjust, and would treat with merited contempt the unregenerate, and bless those, and those alone, of the same faith.

"But as you are acquainted with this doctrine, I need not enlarge, for you will readily perceive by these hints the course I pursued, and the natural results of my investigation. The more I searched and reasoned, the more unreasonable and inconsistent appeared my creed. One point after another was cast aside, for I could not cling to a doctrine which virtually forbid my doing unto others as I wished them to do unto me. This was not the work of a week or a month, but rather of many. When the whole system, its nature and bearings, had been examined and rejected, I turned my attention to find the truth of revelation.

"About this time I removed some distance from the place of my nativity, and located in a neighborhood where the Arminian principles were the most popular. I attended their meetings—learned their peculiar views—and at first was well pleased with the new doctrine. It gave the Deity a more agreeable character—removed all partiality, cruelty, and injustice, and made him the kind Parent of all his children. But when I considered the subject in its length and breadth, it then was clear, that what this system made up in goodness, it took away in power—made nothing positive and sure—but left all to the sport of chance; and in going through the same process I had pursued with the faith I first imbibed, I found it nothing more nor less than a doctrine of continued sinning and repentance, and, consequently, that it did not and could not inspire its believer with the spirit of love, to 'bless and curse not.'

"You may not be aware of the natural consequence of a rejection of these doctrines. When these two systems had been discarded, my mind, racked by many discordant views, was reft of hope, that anchor of the soul, and 'swung from its moorings' into the broad and dreary wastes of infidelity. I then was truly 'without hope and without God in the world.' There was an aching void—a longing desire; nature could not fill the one, or reason gratify the other. I fain would have given credit to the testimony of Holy Writ, but it appeared opposed to reason, and reason was a part of myself, and how could I reject it? I determined to follow the light within me, lead where it might, and cast revelation aside as the fabled tales of other times. Man seemed a lone orphan in the 'vale of tears'—the tender ties of consanguinity were severed—the great connecting link was sundered—all was dark and cheerless in the pilgrimage of life—my soul was wrapped in doubt and darkness—while beyond the dark valley of the shadow of death, nought but the horrors of annihilation were there! No genial ray of light divine could reach the dreary vault—but night, appalling and unending night of darkest shade and deepest gloom, would brood in sable horror over all that once was man. Sickening, life-taking thought!—and yet it was brighter and sweeter, far, than endless ages of pain and wo!

"Time rolled away, and the 'blackness of darkness' was my bitter portion. Such was the state of my mind, that I gladly would have sunk in Lethe's cold and dreary wave, to rise no more forever; for I was dead while yet I lived.

"But this misery was not always to last. The same reason that led me to doubt and deny an overruling Power, seemed now to whisper that I had forsaken her domain, and pointed me to the works of nature and providence, where the marks of His forming hand were clearly seen, and as I had followed her in her disordered state, she called me to follow and believe her in her native sphere. I obeyed her dictates, and from the abundant and manifest proofs of a Deity in all I saw, in all I felt, and in all I was, the conviction was sure—I could not resist it—'there was a God, all nature spoke,' and told me, too, that he was *good*. This was the first dawning of light upon my benighted soul, like the faint glimmering of gray twilight, the precursor of approaching day. The Book of Revelation was still viewed with suspicion, but I resolved to look again into the long neglected and

almost despised volume. I took it up, and the first words that met my eye were, 'GOD IS LOVE.' Could this be so? Did it mean as it said? Was there no limitation? Was there another passage in the Bible of the same import? I searched—yes, there was: the Psalmist says, 'the Lord is good unto all, and his tender mercies over all his works.' The Saviour declares, that 'He maketh his sun to rise on the evil and the good, and sendeth his rain on the just and the unjust.' The Bible seemed full of testimony. I had seen the same before, but not in the same light—a veil was over my eyes—prejudice warped its meaning, and hid its truth. Nature, Providence, and Revelation now agreed, and to my mind the prospect opened bright and fair. On the declaration of the apostle, that '*God is Love*,' I founded my theory, and you may well suppose the superstructure corresponded with the corner-stone.

"My faith was the result of much toil and research, and I now believe (as I have done for many years) in the 'restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began'—'that in the dispensation of the fulness of times, he will gather together in one, all things, in Christ, both which are in heaven and which are on earth, even in him.' In short, I believe 'in one God, the Father of the spirits of all flesh,' and 'one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.' And the prophet assures me, that 'the ransomed of the Lord shall remember and return unto Zion, with songs and everlasting joy upon their heads.' My bosom now expanded with hope—the hope of immortal life beyond the grave—and the ample promises of revelation, furnished an anchor to the soul, both sure and steadfast, entering into that within the vail, whither our forerunner for us hath entered. The refulgent beams from Bethlehem's star, dawned on the pathway of my feet, and life, and light, and love divine, filled me with the joy and peace of believing. Life-giving, happifying faith! It fills the soul with love supreme to God the Father, and love and good will to our fellowmen. By it the chain of friendship is brightened: the cord that binds to life and all intelligence, is the cord of love. It is the doctrine of impartial grace, and leads its believer to 'cease to do evil and learn to do well'—'to walk in the ways of wisdom, which are pleasant, and all her paths are peace.' It works by love, and purifies the heart to every good word and work. Different, far different from all other doctrines ever believed, the nearer it is lived unto, the purer and better it will appear. It contains the spirit of life within itself, and he who drinks this spirit in, will feel that the bread of heaven and the water of eternal life has reached his heart, and he will strive to become perfect, even as his Father in heaven is perfect; and as God is good unto all, he will be the same to the evil and unthankful, and will learn 'to bless and curse not.' Then is it not pre-eminently what the angelic host declared to the shepherds: 'Glory to God in the highest, peace on earth, and good will toward men'!

"Young man, I have tried this doctrine for years, and it never has been found wanting. I have endeavored to walk by its light, to live by its spirit, and adorn the same in a well ordered life. Of all the blessings that ever fall to the share of earth's wayward children, give me my religion, and I then have a treasure laid up in heaven, where moth and rust doth not corrupt, nor thieves purloin from my possession. Infidels may mock—skeptics scorn and deride—but scoffs and derision move me not. I pity, but can not condemn them. Their doubts are based upon its abuse. They have heard unreasonable, inconsistent, and horrid sentiments advanced in its support, and disgust has been the consequence. They have seen many bearing the Christian name, using their religion like a cloak, for a covering, professing a great love to God and their fellow-men, and yet, with all their pretensions, their brethren might float down the stream of poverty to ruin, and their purse-strings would be tied with the 'Gordian knot,' which compassion for some missionary cause alone could untie. The widow and orphan might pine away and starve, and no tears bedew their cheeks—no aid be given; but copious effusions of briny drops would fall for the miserable condition of the poor Hindoo, in Indostan's torrid clime. No marvel that many scorn and deride, while profession and practice are such strangers to each other. But rather a marvel that from the horrid dogmas preached, and the natural fruit of a corrupt tree, many more are not robbed of hope and God in the world. Pure religion alone can stay the onward tide of moral death, and the apostle informs us, that 'pure religion and undefiled before God and the Father, is this: to visit the widows and fatherless in their afflictions, and keep himself unspotted from the world.' To do like this, is to follow the angel commissioned from high Heaven to bless the children of men. In one hand she holds all terrestrial blessings, and with the other points her votaries to heaven. All who see her in her primeval loveliness, must and will love her. With arms of snowy whiteness around her children, she bears them through earth's winding paths, and peace and joy rest under the shadow of her wings. Those who have been with her most, will ever love her best.

"Young man, the sands of my life are nearly run. The frosts of many winters are on my brow, yet the chill of age reaches not my heart. That still beats as warm as in the morning of life. I have seen, felt, and enjoyed much, and soon, very soon, the 'silver cord will be loosened, the golden bowl be broken, the pitcher at the fountain be broken, and the wheel at the cistern cease to revolve;' the current of life must cease its course, my bosom fail to heave, my heart forget to beat, and I be 'brought down to the grave in a full age, like as a shock of corn cometh in, in his season.' Yet the charnel-house has no terrors for me. My Lord and Saviour burst the bars of the tomb, and bore away the keys of death and hell, and sung his triumph when he rose! Then why should I fear? Beyond the dreary vault that soon must hold this feeble clay, this mortal must put on immortality, and death be swallowed up of life. There, there shall meet the wide-spread family of man, and unending life of joy and love bless a congregated world. With such hopes I go, and had I the gold of Ophir, the diamonds of Golconda, and all the wealth of worlds at my command, I would rather give the heavenly faith of a world's salvation than all on earth beside, as a lasting legacy to my fellowmen. It would bless them through the journey of life, and at the closing scene, fan their hopes of a brighter and better world to come. May this faith be yours as it is mine, and then will you know the joy and peace of believing."

Thus closed the narrative of Father B——. I need not inform the reader of the various feelings awakened in my bosom, while listening to the rapid sketch of Christian experience by this "father in Israel."

The Christian religion was presented in a new light to my mind. I was interested in the subject, and fervently prayed for its light to reach my heart, and guide my feet. Skepticism, that chaos of the mind, had brooded over my being, and my experience in regard to the popular doctrines of the day, agreed with that of Father B——, and I determined to pursue the same course which had led him safely through the mazes of doubt and darkness. In short, all I had heard in the house of this venerable man, was full of interest and instruction.

In a few days after Father B——'s return, my strength was so far regained, that I made preparations to complete my journey. When I expressed a willingness to compensate my host for the trouble I had made him, he replied, "he had done no more than his duty," and hinted that my obligation to him would be discharged, if opportunity and disposition enabled me to imitate the "good Samaritan."

A horse was readily obtained, and with a heart filled with gratitude, I bade a lasting adieu to the inmates of the mansion of Father B——. I soon reached the place of my destination, accomplished my business, and returned again to my long left home. Though detained by misfortune several weeks longer than I anticipated, yet this time was of more real value to me, than many years that had previously rolled away. My mind recurred back in sweet satisfaction, to the place where the germ of a living faith and hope was first planted in my bosom. There the first glimmerings of the truth of the Christian religion burst upon my mind. And the spark of devotion there imbibed, I have fanned by a sedulous attention to the Scriptures, and now rejoice in the faith of a world's salvation.

Reader, with the fond hope that the truth, the love and spirit of the Gospel, may reach your heart, and induce you "to do unto others as you wish them to do to you," I bid you farewell.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, JUNE 17, 1838.

JOHN XIX: 1-16.

Last week we traced the history of Jesus down to the period when the Sanhedrin had, in their mighty council, condemned him to death for blasphemy, as they called it, and had retired for the purpose of contriving how best to carry their malicious and unjust judgment into execution.—Some thought they had not the power of life and death; others, that they were afraid the people would interfere and rescue their intended victim; others, that they wished to expose Jesus to a still more cruel and ignominious death than stoning; at all events the result of their consultation, was a determination to carry him before the Roman governor, then in the city on account of the festival, and accuse him of crimes against the Roman government. Between the retiring of the members of the Council and their re-assembling to carry their plot into execution, Peter's fears overcame his attachment to his Master, and the natural forwardness of his disposition, and caused him to deny him whom he had promised to follow unto death.

We will now briefly essay to connect the events last week, considered with the paragraph selected for this week, by an outline of the intervening transactions. If the attempt be made by our readers to fill this *hiatus* from their memories before proceeding to peruse the following sketch, they may again derive from this attempt such benefits as were last week indicated.

Early in the morning the Council re-assembled, and with their prisoner, proceeded to the palace of the Roman governor, known among them by its Latin name Prætorium. The attentive readers of the evangelical narrative will have already noticed that Jesus was led into the palace, but that his accusers did not go in with him. They may wish to know why. The reason was this—they might have contracted such ceremonial defilement as would have required a week's separation from the congregation, and thus have prevented them from participating in the services of the festival which had commenced the evening before. "They could do a great injustice, but they would not endure a small defilement so much stronger was their superstition than their principle." When Pilate came forth and took his seat on the tribunal erected for the administration of justice in the open air, upon an enclosed space called the pavement, because paved with marble and stones, in the style called Mosaic, the members of the Council presented their indictment against Jesus—"We found this man perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king." This charge they must have known to be false: they must have known in their hearts that not one of themselves but was more disaffected to the Roman government than was Jesus, so far as they could discover. But malice, like scandal, is not scrupulous in the choice of means: Both are blind to the beam in their own eye, but marvellously acute in the perception of specks in the eyes of others. Pilate, after examining Jesus relative to

this charge, and finding in him no symptom of a seditious spirit, came forth and so spake to his accusers. Upon men, however, determined upon the death of Jesus, this only exasperated their malign feelings instead of silencing them. The narrative is now occupied with details of the Jewish rulers and populace renewing their charges of sedition and treason, and of Pilate's repeated attempts to release Jesus, as one entirely guiltless of what was laid to his charge. We have been asked by a youthful student of Christ's history, why Pilate did not persist in his determination to act as justice demanded—why he ever consented to condemn one whom he thought innocent. To enable our young querist to conceive of Pilate's motives aright, we stated to him that he was appointed to the government of Judea by the Roman emperor Tiberius, who, being of a jealous temper, might have recalled Pilate had the Jews made out a plausible complaint against him. This he doubtless thought they were likely to do if he refused them what they seemed so resolutely set upon. Therefore after having made five, some reckon seven, unsuccessful attempts to discharge Jesus, and after being pretty plainly threatened with a complaint against him to the emperor, we find Pilate making a compromise with his conscience or sense of right, washing his hands in token of his having no share in the shedding of innocent blood, and then reluctantly delivering up Jesus to the usual punishment of traitors and revolters.—Certainly here, the fear of man brought a snare, and happy is he who is so superior to this fear as to have no parallel to it in his own history.

At the commencement of this week's paragraph we find Pilate giving his consent to the crucifixion of Jesus, seemingly at least, and leaving him to be scourged. This was always inflicted upon seditious persons before they were crucified. After being scourged Jesus was led back to the court of the Prætorium, and there was subjected to the rude and unfeeling mockery of the Roman soldiery. The details of their treatment are harrowing to the feelings. Pilate thought that the sight of his scourging, and his indignities, might have abated the rage of his enemies, and somewhat subdue their malice, and accordingly, presenting Jesus in this miserable plight, he again pleads for his release. But his expostulations now, as before, are vain. Finding from the Jews that Jesus claimed to be the Son of God—some heathen deity as Pilate would understand it—his reluctance to condemn him is increased. But all his efforts are unavailing; and against all his honest convictions, the Jewish insinuation prevails—"If thou let this man go, thou art not Cæsar's friend." The fear of a removal from office prevails against his honest convictions; and willing to "content the people, Pilate gave sentence that it should be as they required." Immediately after Pilate had pronounced the sentence, the persecutors of Jesus hurried him away to execution.

Here the paragraph of this week leaves us. In our next week's "Mail" we shall resume the narrative. Meanwhile to gratify the sense of justice in some of our readers, we may mention that the Jews, heretofore dissatisfied with Pilate's government, were not less so after this transaction; but persisted in their complaints to the emperor, who, about five years afterwards, recalled Pilate and banished him to a remote province—Vienne in Dauphiny—where, after enduring great misery for two years, he committed suicide. P. P.

CIRCULAR LETTER,

Of the Pennsylvania Convention of Universalists.

Dearly Beloved—Our recent session was holden in a town in which the brethren are few in number, and where consequently we could not reasonably expect to enjoy so much general communion as might have been experienced elsewhere. Nevertheless our meetings for public worship, especially those holden in the evenings, were numerously attended by remarkably attentive hearers; and we have good reason to believe that our labors of love were productive of satisfactory results. And the joys arising herefrom, were heightened by the unity of feeling and free social intercourse and communion of the council of brethren. The Lord evermore preserve us in this heavenly state of mind, and continue to us the blessedness of unity and love. Amen.

In this our annual epistle, we design introducing and recommending several measures, the adoption of which would, in our judgment, greatly conduce to the welfare of the brethren, and the prosperity of our common cause. We affectionately invite your attention thereto, in the hope that you will be so satisfied of the utility of the measures proposed, as practically to regard them, and to make of such practical regard a point of religious duty. We are sensible that our recommendations are, to a commendable extent, already observed by the brotherhood; but we feel assured that greater fidelity than has heretofore been generally manifested, is required by the spirit of the doctrine we profess, and the state of our denomination at large. We therefore beseech you to hear us patiently.

I. Without intending any preference in the arrangement of items, we begin by recommending a more extended patronage of our periodical publications. Having none other than a common interest in the prosperity of those who are engaged in these means of promoting a knowledge of divine truth, we feel much freedom in urging this topic for consideration. We know that several of our papers have numerous patrons—but we have reason to believe that thousands of persons who are abundantly able to defray the expense of subscription, do nothing to sustain our periodicals. They thus deny themselves a source of special gratification and improvement, and withhold their mite from the means essential to the prosperity of the brethren connected with the press. This ought not so to be. We would have every man consult his pecuniary resources and necessary expenditures—but we would also have him remember that a weekly messenger of good tidings is a minister of comfort with which he can not so readily dispense as with many an article of luxury of ten fold the cost. Less than one cent per day, will furnish any individual in the United States with any paper published weekly by our denomination, including the expenses of postage.

We also recommend the strictest punctuality in remitting to publishers the amount of subscription. This seems a small matter to engage the attention of a State Convention—but we are not permitted to "despise the day of small things." Great ends are frequently accomplished by apparently insignificant means. The coral is forming a continent in the Pacific Ocean. That which to each of the patrons of a paper is of very small importance, is *all-important* to the publisher. The farmer who should sell a bushel of grain to each of 2000 persons, scattered over the Union, would scarcely admit the plea of any one of his debtors, that $2 can be of little consequence to him who has faithfully tilled the soil and gathered the harvest. We are of opinion that our publishers would do well to require advance payment *in all cases*—but since they consider this course inexpedient, we strongly and specially recommend our brethren punctually to remit to our publishers the just recompense of their labors.

II. Social meetings for prayer, mutual instruction, and praise, contribute greatly to the growth of the mind in all the graces of the Christian life. They tend to unity, peace and joy among the disciples, and are instrumental in arming them against the power of the adversary. He who is a well-instructed scribe in the kingdom of heaven, will not only be always ready to give a reason of the hope within him, but will be always prepared to minister consolation to the afflicted, and comfort to the mourner. And he will also be at no loss should the evil day visit himself. We know of no means so conducive to all the ends of the Christian institution, as the description of meetings here referred to, provided all things be done decently and in order. We recommend *zeal* while we reprobate sectarian *cant*—and encourage the brethren to culture the generous feeling of *enthusiasm*, while we admonish them against the evils of *fanaticism*. Pray with the spirit and the understanding—sing, instruct, exhort, in like manner; and though no public minister of the truth is in your midst to lead in your devotional exercises, the spirit of the Highest will be present with all its quickening and regenerating power. Though but two or three be assembled in the name of the Lord's Anointed, you may claim the promised blessing, if you are "strong in faith, giving glory to God, being *fully persuaded* that what he has promised he is able to perform."

III. Punctuality in attendance on the public ministry of the Word, is a privilege and duty which no disciple can neglect without detriment to his spiritual interests. Profession of faith without possession of a desire to abide in the courts of the Lord, appertains to the letter that killeth. He who has been purified from the dross of error by the refining fire, and afterwards becomes lukewarm, is in danger of the coldness and torpor of the second death. We would have the brethren regard their Christian *privileges* as their *duty* to themselves, to the cause in which they profess to be engaged, and especially to the rising generation. No man of illuminated mind, desires his children to contemn the counsel of the Most High, and tread under foot the blood of the everlasting covenant—yet neglect of public worship by parents, has a tendency to alienate the affections of their offspring from the Hope of Israel, and shut them out from the blessed joys of the New Jerusalem. We beseech the disciples duly to ponder the paths of their feet, lest a snare come upon them, and they be caught in the toils which themselves have laid. Bring up your children in the nurture and admonition of the Lord—else they will not, they can not pronounce the hearty filial benediction.

IV. We feel at liberty to admonish our brethren against the evil of neglecting the annual sessions of our Associations, and of the annual meeting of this Convention. Our preachers in Pennsylvania are as yet few in number—and it is very desirable that they give heed to the yearly convocations of the brethren. Concert of action is essential to the welfare of Zion. It is true, distance and limited pecuniary resources are pleas, the plausibility of which we have personal cause to allow—but when we take into account the advantages accruing from personal intercourse of the disciples, (especially the preachers,) and mutual advice and encouragement—and when we also consider that our societies could, without great inconvenience, defray the expenses of attendance, we affectionately and particularly recommend the punctuality of attendance above signified, and express a hope that our brethren who are united in society relation, will make suitable provision for the expenses of their delegates.

V. We have no reason to believe that there is at present any looseness in the discipline of our churches in this State, yet to guard against the evils of that liberty which soon resolves itself into licentiousness, we recommend our Associations and Societies to countenance no person as a Universalist who sets at nought the moral principles of the Gospel. We must guard against rigor on the one hand, and laxity on the other. Charity is greater than faith or hope—but a drunkard, a profane swearer, a dishonest man, or other vile person, has no claim to the dignified and honorable appellation of a *Universalist*. This brief word of caution we earnestly commend to the practical regard of all who pray for the peace and prosperity of Jerusalem. In concluding this annual epistle, we beseech the Master of Assemblies to pour out his spirit upon all flesh, to the end that the knowledge and love of his name may have free course, run, and be glorified; and especially do we devoutly pray that our denomination may continue to increase in numbers and in grace by the energies of the word of truth. In behalf of the Convention.

ABEL C. THOMAS,
THOMAS S. BARTHOLOMEW.
S. PRESSON LANDERS,
CHARLES S. HUSSEY.

CIRCULAR LETTER

Of the New-York State Convention of Universalists.

Beloved brethren—Another year has passed, and in the good providence of God, this body has been permitted to hold another annual session.

We have to regret that owing to the busy season of the year, and the bad travelling, the different Associations composing this body were not so fully represented, as duty seems to require, and we sincerely hope that in future, greater attention will be paid to this subject.—Let Associations appoint individuals as delegates whose attendance may be relied on, and let them be authorized to find substitutes in case any circumstances should prevent their fulfilling, in person, the duties assigned them. Let the delegation when assembled in council be authorized to fill all vacancies that may exist, so far as it may be done from within the limits of their respective Associations.

To secure a more general attendance, the Convention at its session in 1837, passed a resolution designed to relieve delegates from the burden of expenses to which they have hitherto been subjected. That resolution was repeated at this session, and it is hoped will commend itself to the attention of our Associations and societies at large.

The business of the Council, we hardly need say, was conducted with the usual kind and conciliatory spirit. We have no bickerings, and no unfriendly contention here

The public religious services were fully attended, and were accompanied with the most obvious tokens of heart-felt and thrilling interest on the part of the numerous auditors.

So far as we could learn, the prospects of our cause throughout the State were never more truly flattering than at present. In common with other denominations, we have suffered to some extent, from the late severe pressure of the times, but it is believed that little permanent injury has been sustained to the interests of our Zion.

Altogether, this session of our Convention has been eminently gratifying, and, we doubt not, useful. The interest of our beloved cause, we hope, have been consulted and our prayer is, that many such meetings may be enjoyed

Brethren in the faith, let your light so shine before men, that others seeing your good works may glorify your Father in heaven. By order, T. J. SAWYER.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 27.—Mr. Skinner to Mr. Campbell.

Utica, June 9, 1838.

My Dear Sir—Having shown that every attribute of the divine Being, as taught in the Scriptures and allowed by all Christians, stands directly opposed to the doctrine of endless misery, and clearly in favor of the final holiness and happiness of all mankind, I shall next proceed to show that the character, advent, labors and doctrine of Christ, as predicted in the Old Testament, and more fully laid down in the New, can not be consistently explained on any other ground but that of universal salvation.

2. In what light does the Old Testament exhibit the promised Messiah? Does it ever ascribe to him the character of a partial Saviour, or that of a weak, capricious, or revengeful being? Does it ever represent him as undertaking *less* than the salvation of the whole world? or as engaging in a work, for the accomplishment of which he was incompetent? or in the pursuit of which he should encounter obstacles insurmountable, or difficulties that should discourage him? No, neither. He is uniformly represented as an all-sufficient, entirely competent, completely successful, and gloriously triumphant Redeemer and Saviour.

3. He is there set forth as the Seed of the woman that should bruise the serpent's head—the Shiloh, to whom the gathering of the people should be—the Rock smitten and the Well of water, as a fountain of life—the Fountain to wash in from sin and uncleanness—the Sun of Righteousness—the bright and morning Star—the Stone cut from the mountain without hands, that was destined to fill the whole earth—a Shepherd to lead and feed his flock—a Refuge for the weary—an Ensign for the people—a Prophet, King, and Governor to instruct and rule them, from sea to sea, and from the rivers to the ends of the earth—the Righteous Branch and Tree of life, both to heal and nourish the nations—the Messenger and Testator of the Covenant—the Refiner and Purifier—a Feast of fat things for all people—in short, as the Salvation of God to the ends of the earth.

4. If these representations exhibit the true character of Messiah, I ask, shall the serpent's kingdom eternally stand? Shall the people never be gathered to Shiloh? Shall souls forever thirst and never taste of the water of life? Shall sin and uncleanness never be washed away? Are there millions of souls on whom the Sun of Righteousness, with healing wings, shall never rise nor shine? Shall not the whole earth be filled with the knowledge of God, as the waters cover the sea? Will the Shepherd never feed his flock, nor the weary ever find rest? Will the people never flock to their Ensign, nor the Prophet instruct, nor the King rule over them? Will the nations never be healed? Will the Messenger of the Covenant never come to his temple, nor refine his silver, nor purify the sons of Levi? Shall not all people partake of the feast of fat things? And shall not the salvation of God extend to the ends of the earth? How will you answer these and similar questions?

5. In like manner the New Testament exhibits Christ as a universal and complete Saviour. He is there represented as the true Light, that lighteth every man that cometh into the world—the Bread of God, that cometh down from heaven to give life unto the world—the Physician to heal the morally diseased—the Author and Finisher of faith, and the Captain of Salvation—the Jesus, or Saviour, who should save his people from their sins—the Deliverer who should turn away ungodliness from Jacob—the Lamb of God that taketh away the sin of the world—the Head of every man—the Head of the Church, which is his body, and the fulness of him that filleth all in all—the Heir of all things—the faithful and true Witness—the prevailing Lion of the tribe of Judah—the Door and Shepherd of the sheep, who gave his life for the sheep—the Mediator and Testator of the better covenant—in short, as the complete Saviour of the world.

6. Now if Christ be the true light that lighteth every man that cometh into the world, shall not every man be enlightened? If the Bread of God giveth life to the world, shall not the world have life? If the morally sick are healed, shall they eternally remain diseased? Shall not faith, in the now unbelieving, be perfected under such an author and finisher as Christ, and salvation be completed under such a Captain, of whom it is said, "he shall not fail nor be discouraged"? If he saves his people from their sins, shall they eternally remain unsaved? If he turns away ungodliness from Jacob, and takes away the sin of the world, shall ungodliness and sin forever remain and hold mankind in endless bondage? Shall the body of Christ eternally remain incomplete, or diseased, or in bondage? Shall the Heir of all things never possess his inheritance? Did the Faithful and True Witness testify falsely when he declared, "and I, if I be lifted up from the earth, will draw all men unto me"? Shall the Lion of the tribe of Judah be defeated and never prevail? Shall the sheep never enter the Door opened for them, nor the Shepherd that died for them, lead them into the green pastures and by the side of the still waters of God's love? Shall the Mediator never accomplish the object of his mission, nor see the better covenant fulfilled, nor witness the conferring of the inheritance on those to whom it was bequeathed and attested by his death? In short, if he be the Saviour of the world, shall not the world be saved? Can he be *in truth styled the Saviour of the world*, if a large portion of the world be eternally *lost?*

7. From all these and numerous other descriptions of his advent, character, and the object of his mission, what else can be inferred but that he came for the purpose of effecting the salvation of all men, and was purposely represented as a universal Saviour, both in the Old and New Testaments? Can all these representations possibly accord with the idea of his being only a partial Saviour or Deliverer of mankind? Surely not. Moreover, the character of Christ, as exhibited in his life, labors, and teachings, while on earth, can never accord with the doctrine of endless misery, nor with any other than that of the salvation of all men.

8. In what character did Jesus appear on earth—in that of a Destroyer, or that of a Saviour? in that of a friend, or foe of mankind? in that of an impartial and kind benefactor of all, or in that of a capricious and petulent avenger of pretended or real wrongs? When persecuted, did he retaliate? When reviled, did he revile again? When reproached and scoffed at, did he curse his foes? Nay—his whole life was one continued exhibition of love, benevolence, and compassion. It is emphatically and truly said of him, "he went about doing good." To the poor and needy he was condescending and humane. He gave health to the sick, feet to the lame, eyes to the blind, ears to the deaf, speech to the dumb, sanity to the lunatic, bread to the hungry, forgiveness to the sinful, salvation to the lost, and life to the dead. Ever merciful and mild, he compassionated the sufferings of every condition, wept at the grave of Lazarus, his friend, and also over the approaching woes of Jerusalem, where resided his bitterest foes; and even for his bloody and cruel murderers, he prayed on the cross, and in the agonies of death at their unfeeling hands, besought his Father for their forgiveness!

9. As his life was one of ever-enduring benevolence and compassion, so was it one of spotless purity and holiness, of filial obedience, and of humble resignation to every dispensation of divine Providence. The same resignation which he practised, he inculcated upon the minds of his followers—teaching them that God was good and worthy of all confidence and trust. Sometimes he reproved his followers for their want of faith or confidence in God, but never for putting too much in him. "O ye of little faith, wherefore do ye doubt?" He teaches them, the very hairs of their heads are all numbered—that even a sparrow falls not to the ground without their Father's notice, and that God even clothes the grass of the field and the lilies of the vale, and will by no means neglect the interest and happiness of his nobler creature, man.

10. He also taught his followers to practice the same benevolence and kindness to their fellowmen, that they experienced at the hand of God—to love their enemies, bless those that cursed them, do good to those that hated them, and pray for those that despitefully used and persecuted them, in order that they might thus *imitate, and become practically and characteristically the children of their Father in heaven.* Now, had Jesus inculcated the idea of the implacability and hatred of God towards his enemies—that he caused his sun to shine and his rain to fall only on the just and good, and withheld them from the wicked and unjust, the evil and unthankful; had he taught them to hate and curse their enemies, that they might be like God; in short, had he set them the example by cursing *his* enemies, and dooming them to endless wo, instead of praying for them on the cross; then indeed we might well doubt his impartiality, and question whether he either believed or taught the doctrine of universal salvation. But when we consider the life, the labors, the spirit, the temper, the example, the doctrine, the precepts and moral instructions of Jesus, we seriously and earnestly ask, is there aught in any of them, incompatible with this benevolent doctrine, or aught that favors in the least, the unmerciful doctrine of never-ending wo? Let the candid and reflecting reader judge.

11. Again, if Christ is to be regarded as the image and representative of God, and his spirit and his temper to his enemies, as the spirit and temper of God, as the Scriptures teach us, how can we come to any other conclusion than that God is good to all, not excepting his enemies, and designs the salvation of the whole world? Did Jesus pray in faith, and did a double portion of the spirit of his Father rest upon him, when he prayed for his betrayers and murderers on the cross? If so, will they not be saved? And if *their* sins are to be blotted out, and they are to obtain salvation, (as Peter teaches, Acts iii: 14-26,) who is there in the world that will not? In short, if God be for us, who can be against us?

12. How can the great object of Christ's mission and labors, be mistaken by an attentive reader of the Bible? The inspired apostle declares, "we have seen and do testify, that the Father sent the Son to be the Saviour of the world."—1 John iv: 14. Those that saw and heard the sublime instructions of Jesus, said, "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."—John iv: 42. It is worthy of remark, that Christ is no where called, in Scripture, the Saviour of a *part* of the world, nor a *part* of a Saviour of the world, but emphatically and repeatedly *the Saviour of the world.* That the *object* of his mission was the salvation of the whole world, few in the present day dare deny. The question then occurs, Will that object be accomplished, or will Christ fail or be defeated? Now we maintain, and think the Bible abundantly warrants the conclusion, that he will *not* fail nor be defeated; (Isa. xlii: 4 and liii: 10, 11;) but that in the dispensation of the fulness of times, all his gracious designs will be consummated, his labors of love accomplished, his object completely attained, his doctrine and predictions fulfilled, the whole world redeemed from sin, purified in the blood of the Lamb, rendered holy and happy, and glorious forevermore, and the reconciled kingdom delivered up to God the Father, that God may be all in all. Not one word of all he predicted shall fail; not one for whom he died shall eternally perish; but all, reclaimed and restored, shall shout, "Salvation to God and the Lamb forever."

13. As a Prophet, Christ predicted both the fact and manner of his own death, his resurrection

from the dead, the destruction of Jerusalem, the woes coming on that generation, and many other events that have been literally and fully accomplished, and thus gave us evidence both of his prophetic character and veracity, insomuch that we have every reason to believe every other prediction and declaration which he made relative to the object of his mission and the salvation of the world, shall, in God's own good time, be fully verified. His resurrection and exaltation to glory, is the sure pledge of the resurrection and salvation of the world—the earnest that, because he lives, we shall live also—that as the head of every man, the first born of every creature, the first begotten from the dead, hath arisen, so his body, (every individual of the human family constituting a part thereof,) the fulness of him that filleth all in all, shall eventually arise to glory, incorruption, and endless bliss.

14. I shall now proceed to consider the more direct and positive testimony of Scripture in favor of the final salvation of all mankind. I take the Bible as the only correct, safe and all-sufficient rule of faith and practice. "To the law and the testimony; if we speak not according to these it is because there is no light in us." I profess to receive no doctrine but what can be proved by a "Thus saith the Lord." But if reason, common sense, philosophy, correct logic from allowed premises, benevolence, the prayers of all good beings in the universe, and last and best, the general voice of revelation, all unite and harmonize in attesting the doctrine of universal salvation, then must this doctrine indeed be worthy of all acceptation. This is my firm belief. The following are some of my reasons for regarding this doctrine as eminently scriptural.

15. Because the Scriptures not only represent God as the universal Creator and Parent of all mankind, who created, not to curse and torment, but to bless and make them happy. (Isa. xliii: 6, 7; Mal. ii: 10; Acts xvii: 25–28; Wisdom of Solomon xi: 24–26,) but they also describe him as the only rightful Lord, owner and proprietor of all men: and if he be so, he can never suffer his property to be irrecoverably lost, and fall into the hands of an enemy. "Behold all souls are mine," saith God, "as the soul of the father, so also the soul of the son is mine." "For of him, and through him, and to him, are all things, to whom be glory forever." Ezek. xviii: 4. Rom. xi: 36. This last text is thus beautifully paraphrased by Dr. A. Clarke: "*Of him*, as the original Designer and Author; and *by him*, as the prime and efficient Cause; and *to him*, as the ultimate end for the manifestation of his eternal glory and goodness, *are all things* in *universal nature*, through the whole compass of *time* and *eternity—to whom be glory*. And let him have the praise of all his works from the hearts and mouths of all his intelligent creatures *forever*, throughout all the generations of men. *Amen*, so be it: let this be established forever." *Com. in loco.*

16. Because God, in the covenant of grace, hath given all mankind, and power, dominion and authority over them, into the hands of his Son for the express purpose of effecting their salvation.—"Thou art my Son: this day have I begotten thee. Ask of me and I shall give thee the heathen thine inheritance and the uttermost parts of the earth thy possession." "All power is given unto me in heaven and in earth." "The Father loveth the Son and hath given all things into his hand." "Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." Psa. ii: 7, 8; Matt. xxviii: 18; John iii: 35; and xvii: 2. Moreover the Faithful and True Witness declares, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—"And I, if I be lifted up from the earth will draw all men unto me." If then, all mankind, without exception, are given to Christ for the express purpose that he should give them eternal life, and all shall so come to him as not to be cast out, shall any be doomed to endless misery? And shall not all be saved?

17. Because God *wills* the salvation of all men, and inspires the hearts of all good men to desire and pray for the same glorious end. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and come unto the knowledge of the truth." "Thy will be done." 1 Tim. ii: 1–4; Matt. vi: 10; xxvi: 39. Would the apostle exhort, or would God inspire mankind to pray for that which is in opposition to his will? or for that which he determined never to grant? or does man possess more benevolent feelings towards his fellow-beings than God does?

18. Because Jesus came to fulfil or accomplish the will of God. "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." "My meat is to do the will of him that sent me, and to finish his work." John iv: 34; vi: 38, 39; Heb. x: 7.

19. Because none can defeat the will of God—it shall certainly be accomplished. "He doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him what doest thou?" "He worketh all things after the counsel of his own will." "I have finished the work which thou gavest me to do." Dan. iv: 35; Eph. i: 11; John xvii: 4.

20. Because God has no other will than that above expressed and clearly revealed; and he will never have a different will. "He is in one mind, and who can turn him? and what his soul desireth that he doeth." "He is without variableness or the shadow of turning." Job xxiii: James i: 17. Seeing therefore what God's will is, considering also its immutability, and the means employed for its accomplishment, why should we doubt the salvation of all men?

21. Because it is God's *pleasure*, as well as his *will*, that all should be saved and come unto the knowledge of the truth. "For thou hast created all things, and for thy pleasure they are and were created." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." "For the Lord taketh pleasure in his people; he will beautify the meek with salvation." Rev. iv: 11; Ezek. xxxiii: Ps. cxlix: 4.

22. Because God's pleasure shall be accomplished. "My counsel shall stand, and I will do all my pleasure." Christ came to accomplish the pleasure of the Most High, and the prophet declares, "the pleasure of the Lord shall prosper in his hand." "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it *shall accomplish that which I please*, and it shall prosper in the thing whereto I sent it." Isa. xlvi: 10; liii: 10, and lv: 10, 11.

23. Because God's fixed and unalterable *purpose* accords with his *will* and his *pleasure*; and that purpose shall certainly be accomplished.—"Having made known unto us the mystery of his *will* according to his good *pleasure*, which he hath *purposed in himself*, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have PURPOSED, so shall it stand—for the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it—I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory."—Eph. i: 9, 10; Isa. xiv: 24, 27. and xlvi: 11–13.

24. Because God "hath spoken of the *restitution of all things* by the mouth of all his his holy prophets since the world began." Acts iii: 21. Now God would never have foretold this event by the mouth of all his holy prophets if it were never to be accomplished. And it is certain that the fulfilment of the predictions can only be accomplished by the salvation of all men. The learned Dr. Adam Clarke, forgetting his creed when he comes to this text, writes thus on it: "As the *grace of the Gospel* was intended to destroy the *reign of sin*, its energetic influence is represented as *restoring all things*, destroying the *bad state* and restoring the *good*; taking the kingdom out of the hands of sin and satan, and putting it into those of righteousness and truth. This is done in every believing soul: all things are *restored* to their primitive order, and *the peace of God, which passes all understanding, keeps the heart and mind in the knowledge and love of God*. The man loves God with all his heart, soul, mind and strength, and his neighbor as himself; and when such a work becomes *universal*, as the Scriptures seem to intimate that it will, then all things will be restored in the *fullest sense* of the term." If all theologians could lose sight of their creeds when they read this and similar passages, it appears to me they would come to the same conclusion with this eminent Commentator.

Yours in all faithfulness, D. SKINNER.

For the Magazine and Advocate.

THE UNSATISFYING NATURE OF ALL EARTHLY THINGS.

BY REV. S. GOFF.

Happiness is the object, end, and aim of every individual of the human family. We are all searching for it in some form or other, as for a "hid treasure." The mind of man is so constituted that it is forever looking onward, beyond its present sphere, for something higher, more noble, and more satisfying than aught it already possesses. And hence it is ever active, ever on the alert, seeking for something to add to its sum of present enjoyment, and to aid in satisfying its unbounded desires. But it is never satisfied, never full, but always seeking fresh supplies. In a word, it ever wants "something new." One source of enjoyment only prepares the way for another. One advance in wisdom and knowledge prompts us to further exertions and further researches. And one ray of hope darting its animating influence across our mental vision, impels us onward in the pursuit. And thus we may go on, adding joy to joy, pleasure to pleasure, and one degree of happiness to another, in endless progression, and yet never be satisfied. We shall still aspire after something higher, holier, more enduring. And we may search the lore of antiquity, and ravage all the monuments of art throughout the civilized world, for this something, but we shall not be able to find it there. There is still left an aching void. And all the pleasures, and all the enjoyments derived from the vain pageantry and the gaudy splendors of this fleeting and transitory existence, will ever be insufficient to satisfy the increasing desires of the immortal mind.

Hence, we find that, in all ages of the world, men of all ranks and conditions have sought for some object or being superior to themselves, in whom they could repose confidence, and trust for support in times of distress and danger. On these objects they have placed their affections, and grounded their hopes of felicity and joy. This is the prevailing, the universal inclination of the human mind. All, from the rude inhabitant of the western forest, to the enlightened American and the polished European, have had their objects of adoration and forms of religious worship. It is

indeed true, that the ideas entertained of the power and dignity, as well as the objects of worship themselves, were very different. Thus, some have worshipped the sun, moon, and the hosts of the planetary world; some, rivers, trees, and mountains; others, beasts, birds, fishes, and insects; and others still, images of iron, wood, and stone.

But notwithstanding this diligent and ardent search for happiness, still the object was not attained—it was still beyond their grasp. The worship of objects like these, was far from producing a good and happy effect upon those who were the subjects of it. These imaginary deities were frequently supposed to be angry with their votaries, and to require the sacrifice of human victims—of even helpless and unoffending infants—to appease their wrath and conciliate their favor. And even to the present time, Paganism causes the widow to be burned alive on the funeral pile of her husband.

Now, can it be supposed that the worship of deities that required such sacrifices, or a religion that imposed such heavy burthens, was calculated to give peace, joy, consolation, and happiness? Will it give peace to the fond mother, to throw her loved offspring into the "sacred river," and see them swept away by its raging waters, to be devoured by the monsters of the deep? Will it impart joy to the affectionate wife, as she watches over the couch of her dying husband, to know assuredly that when "the pale king of terrors" has finished his work, she too must bid a final farewell to all the scenes of time, and in the full vigor of health, perhaps the bloom of youth, become a a prey to the kindling fagot? Will it give consolation and happiness to the friends and relatives of the aged pilgrim, to see him prostrate himself before the car of Juggernaut, and thus become a victim to the madness of heathen superstition? Oh, tell it not—it can not be! And we may search all the systems of Paganism throughout the heathen world, and shall find nothing that will satisfy us; nothing that will give solid comfort and substantial happiness.

Where, then, shall we go? Where shall we find that for which we hunger and thirst? Where shall we find that which will satisfy the ardent and longing desires of the mind? We must go to the Gospel—"the Gospel of peace"—"the Gospel of our salvation"—"the glorious Gospel of the blessed God!" There the soul may feast itself upon the rich provisions of immortal and unchanging love, and drink its fill of the pure waters of salvation, and thirst no more forever. There the mind may expatiate upon the perfections of "the Father of the spirits of all flesh," the Creator of all worlds, the Former of bodies, the Supporter of our lives, and the bountiful Benefactor of the whole intelligent creation. There we shall find a fulness for each, a fulness for all, and a fulness for evermore. In the Gospel we may have peace without alloy, and joy unmixed with sorrow. We have here no cruel sacrifices to offer; no immolating human beings to obtain the favor of wrathful deities; no funeral pile; no car of Juggernaut, and no raging Ganges with monsters waiting to devour our little ones. No—none of these. But all is peace, and life, and heavenly joy.

Van Buren, N. Y. May, 1838.

NOTICE.

I hereby inform the Universalist society at Lakeville, that their disappointment on the first Sunday inst., was occasioned by a notice being inserted that I would preach in Dunkirk that day. Br. Andrews of Wolcott, who had agreed to exchange with me on that day, having seen this notice while on his way to Lakeville, supposed I had changed my mind and instead of going to Wolcott had gone to Dunkirk. Therefore he returned to Wolcott, as any man, under such circumstances, would have done, that his congregation might not be disappointed in being without a preacher.

This notice is given that no blame may be charged to either myself or Br. Andrews. No one can more seriously regret the disappointment than myself. They may expect to be faithfully supplied the remaing two Sundays during my absence; the third Sunday inst., and the first in July. O. ROBERTS.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, JUNE 15, 1838.

HOPE.

Who is there that loves a state of uncertainty and suspense? No one. All had rather know almost the worst coming event that can be imagined, than to be kept on the tenter hooks of suspense respecting it—tossed about of contending hopes and fears, and racked by every thorn of thought which the restless imagination can strike, at every turn, into the inmost recesses of the soul. What is hope? It is a *desire* and an *expectation* of the fulfilment of that desire. It is not simply a desire—for many of us desire things which we never expect to receive. The aged may desire to be young, but not expecting to become young again, they do not *hope* for it. A man with an incurable disease may desire to be well again—but not expecting ever to be cured, he does not hope for it. Dreading death, we may desire to live on in our present state forever—but not expecting to be exempt from the common lot of mortality, we do not hope for an endless earthly existence.

Hence hope is not simply a desire. Neither is it expectation alone—for a man may expect things to take place, which he does not hope, neither desire to come to pass. For instance—a man desiring to live on, may expect shortly to die—he surely does not therefore hope he will die. A dreadful calamity is impending over me—I expect it to come with destruction every moment—yet I do not hope for it, for I do not also desire its coming. An expected, an undesirable event is feared, not hoped for—but a desirable event expected, is not feared, it is hoped for.

Thus we see the nature of hope—it is the sunshine of the heart—composed of two ingredients, which separate are neither very happifying, it becomes, in their union, one of the happiest ingredients of human felicity. Desire without expectation, racks the soul with a most keen and sensible deprivation of happiness. Expectation without desire, whelms it in cold clouds of dread and terror. But unite the two, and, like colorless liquids in Chemistry, their union gives them radiance and beauty, and lights up the rainbow in the soul where but lately the clear rays of unexpecting desire, and the pellucid drops of undesirable expectation mingled in one storm of depressing doubt, anxiety, and terror. Such is *hope*—but such is not *all* pertaining to the *Christian's* hope. I have spoken but of the general nature of hope—of temporal hope inclusive.

But let us now lay aside the grovelling desires and expectations which cling, as by the power of gravitation, to earth and sensual things; and let us examine more particularly into the nature of that hope spoken of in the Gospel. The thing hoped for is what God promised to all the nations, families and kindreds of the earth, through Abraham and his seed. It is called the Gospel—for it is glad tidings, good news, and a joy-giving message. Thus Paul says, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed." The same apostle also says, "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, surely, blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us."

The hope spoken of, then, is the hope that we being included in the all nations, families, and kindreds of the earth, will be blessed in Abraham and his seed. The *heirs* of this promise, it is evident, are *all those embraced in the promise*. By a belief in the truth of the promise, these become the children of Abraham *by faith*—the Israel of God—and enter into "*the rest*"—the Canaan of believing.—And in this manner Abraham becomes the father, not of one nation, or of the Jews, only—but of a multitude of nations. This hope of the great and common salvation—this expectation and desire of universal blessedness in Jesus, the seed of Abraham—is, then, the hope, "which is as an anchor of the soul." It is often, very often spoken of and alluded to in the Scriptures of the Old and New Testament. The apostles of our Lord, in particular, dwelt upon it with affectionate earnestness, whenever they preached to the Jews, who were the lineal descendants of the great Patriarch. In the recorded Acts of the Apostles we find Peter declaring to them, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Our Calvinistic brethren who consistently contend that God's will and purpose will be done—that Jesus will do all he came to do, and all that God sent him to do—attempt to evade the universality of God's promises and Christ's mission, by saying that all families, all kindreds, and all nations of the earth, only mean some out of all families, nations and kindreds.—But the Bible does not so explain it. The Jewish was one of these nations—in it was found some of these families and kindreds. Now, does Peter say that Jesus came to save some of their nation—some out of their families—some out of each of their kindreds? No; far from such limitation. Hear him. "God, having raised up his son Jesus, *sent him to bless you*, in turning away EVERY ONE OF YOU from his iniquities." Not *some*—not a few, or a part—but "*every one of you* from his iniquities." Can you frame a more positively universal declaration than this? Well—and will God save *all* the wicked, hard-hearted and stiff-necked Jews, and then deny his *impartiality* by dealing less kindly with any of the other nations embraced in his covenant—his oath-confirmed promise?

Our Arminian brethren who suppose, very justly, that *all* of all nations, families and kindreds of the earth are included in God's purposes and promises of salvation, and in Christ's mission, strive to evade the necessary inference of universal salvation by placing the veracity of God in the keeping of frail and fallible man.—God will only save man on certain conditions, which man alone must perform, or be lost forever. Man can not be saved *in* his sins—yet all men will not, of themselves, turn from sin—therefore all men will not be saved. Now look again at the last quoted passage. Does Peter name any conditions as having been laid down by our God when he promised on oath to Abraham? Does he mention any salvation *in* sin? Or does he intimate that if people will not turn from sin of themselves, they will never be turned from it and saved? No—far from it. He says, "Unto you first, God, having raised up his son Jesus, sent him to *bless you*, by turning away every one of you *from* his iniquities." Not to bless them in their iniquities. Surely there is nothing doubtful, or uncertain, or any probability of failure in what God hath sworn he *will* do, and according to that oath hath sent Jesus *to* do. And why should we doubt the end when we have seen the beginning. Jesus has come—to the Gentiles the Gospel has been preached, and many have already become the children of faithful Abraham, and we are certified that when the *fulness* (not a part only, but the *fulness*) of the Gentiles be come in, then shall all Israel (not a part, but *all* Israel) be saved.

Abraham believed *before* he obtained the beginning of the fulfilment of the promise—and shall we doubt after—*long* after God has begun to fulfil that part relating to us? And if we *do* doubt, can our faith be counted to

us for righteousness—will it justify us, or make us just, as the word justify denotes? Believe it not. A doubting faith is not a purifying one. He that feareth can not be made perfect in love. And the word can not profit those in whom it is not mixed with faith. Such a faith is a *fearful* one, but not a *hopeful* one. Such believers can not have "strong consolation."

Oh how different is the "refuge"—"the hope" of the apostles of Jesus—"Which hope we have as an anchor of the soul both sure and steadfast." Our life being hid in Christ with God—depending on the predeterminate counsel and purpose of the immutable Eternal, and not on the changing and fleeting will of man—and the Gospel of our salvation being true, independent of our belief or unbelief, we securely rest upon it, and remain steadfast in its hopes. Such was the faith of the early Christians. They neither created it by their belief, nor destroyed its truth by their unbelief. Its truth was in the counsel of Jehovah, and he had declared it immutable, and promised its fulfilment, long, *long* before they came into being, or ere he called on them to believe in it. Thus the apostle Paul, writing to the Ephesians, says, "According as God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his favor, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom, also, after that ye believed, ye were sealed with that holy spirit of promise which is the earnest (or surety) of our inheritence, until the redemption of the purchased possession, unto the praise of his glory." Here five things are evident. 1. God had determined that all things, both which are in heaven and on earth, should be gathered together in one, in Christ—determined it, I say, before the foundation of the world. 2. That the early Christians, who first trusted in Christ, should, as a part of the all things, be thus gathered as the first fruits—as the beginning of the fulfilment of this good pleasure and purpose of God. 3. That to the Ephesians, while unbelievers, this word of truth was preached—it was truth to them before they believed, though they trusted not in this glad news of their salvation, until after they had heard it preached as truth.—4. That after the Ephesians believed this word of truth—this glad tidings of their salvation—as a part of the whole human family which God purposed to save in like manner, they were sealed—confirmed—rendered sure with that only spirit of promise which is a surety of the fulfilment of that in which they believed. And 5. That this holy spirit of promise—this hope which is "as an anchor of the soul, both sure and steadfast"—is a prelibation—an earnest—a surety that we shall enter on that inheritance embraced in it, when the purchased possession is redeemed for us. Just, for instance, as the sensation of hunger, the longing for food, is an earnest that there is such a thing as food, or *why should* we long for it? or *how could* we desire it. Or, in like manner as the money given to close a bargain is a surety that the bargain made will be fulfilled. With this difference, however, that in the bargain the earnest is given by man, who being fallible, may have erred—or frail, may pass away—or changeable, may alter his mind—or weak, may be unable to do what he promises. But in the Covenant which God has made with the world, through the medium of his Son, the earnest given us comes from one who is all wise, and can not err—ever living, and can not pass away—immutable, and can never change in his purposes—and omnipotent to execute his promise. Well, then, hath the apostle declared that "God, willing more abundantly to show unto the heirs of promise," (and all the kindreds of the earth are the heirs of that promise,) "the immutability of his counsel, confirmed it by an oath; that by two immutable things," (his promise and his oath,) "in which it was impossible for God to deceive, we might have a *strong* consolation who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered," even Jesus, "made an high priest forever after the order of Melchisedic," and "after the power of an indissoluble life." A. B. G.

RETURN FROM THE SOUTH.

After an absence of between seven and eight months, we again find ourselves, together with our family, within our own quiet domicil in Utica, and by the blessing of Divine Providence, in the enjoyment of *general* health. The same benignant Parent of all, who is over all and with all, who watches over all for good, in their out-goings and in-comings, their up-risings and down-sittings, in their travels by land and by water, their sojourn at a distance or their abiding at home, has been with us and the many friends we left behind. The same eye has looked upon, the same potent arm has protected, and the same munificent hand has supplied the wants of all; and to him be all the praise.

We find that several of our friends and acquaintances have been called, during our absence, to pay the debt of nature, and bid adieu to earth with all its joys and all its sorrows. The loss of the living we mourn, and sincerely sympathise with them in their bereavements, but trust that what is their loss is the unspeakable gain of the departed, and that though they mourn the loss of kindred on earth, they rejoice in the assurance that their friends have gained immortal bliss in heaven

We had two principal motives for our sojourn at the South, during the Winter: the one was, to supply with the preaching of the word of life, the First Independent Christian Church in Richmond, Va., which had long been destitute and in somewhat of a languishing condition, for the want of a pastor. The citizens of Richmond, generally, appeared to have learned comparatively little of our distinguishing sentiments, though we found a few very warm-hearted and devoted friends, who cordially took us by the hand, and co-operated with us in efforts to diffuse more generally our glorious views of the Divine character and government, and the ultimate destiny of our race. Though Superstition frowned upon, and Bigotry denounced us and the doctrine of a world's salvation, yet our meetings were usually well attended, by a very respectable class of citizens, and continued to increase steadily as long as we stayed. And we sincerely hope they will continue to increase under the labors of our young and highly esteemed Br. Chapin, who succeeds us for a season in that place. Richmond, as the capital of the State and the largest city in the Old Dominion, is an important place, and should not be neglected—the truth should there especially be preached faithfully, fully, and constantly: and if so preached, we doubt not its fruits will be an hundred fold. We shall always remember with gratitude and affection the many expressions of kindness and true Christian benevolence, we received from our friends in Virginia, and pray for the richest of Heaven's mercies to rest on them continually.

Another object in spending the Winter at the South, was to avoid the extreme severity of climate which the inhabitants of this Northern region have for several years past experienced. By a location in a milder region, we hoped to recover from a severe affection and chronic soreness of the throat, or passages leading to the lungs, usually denominated by physicians, *bronchetis*. We were not as successful in obtaining the last object as we had hoped to be; for although our *general* health has been, for the most of the time, very good, and we were able to preach regularly every Sabbath, (though some of the time only one sermon per Sabbath,) the difficulty is not removed, nor are we certain that it is in the least mitigated. Had we listened to medical advisers, we should have suspended our public labors in the ministry a year ago. But dearly as we loved the ministry, and the cause of a world's emancipation from darkness and error, we could not consent to cease from speaking in public in the name of the holy child Jesus, till fully convinced that this was indispensably necessary to restore health and preserve life. We now feel that conviction, and believing that although public speaking might not of itself produce the difficulty complained of, it nevertheless prevents recovery from it, when it does exist. Accordingly, we have made up our mind, however reluctantly, to cease from public speaking altogether, from this time, for a few months to come, in hopes thereby to recover so as to resume that delightful duty again, and prosecute it more effectually than we have been able to for the last fifteen months. The ministry of reconciliation, is the profession of our choice, and in it we have labored unremittingly for about sixteen years, with how much success it becomes not us to say, but with what sincerity our Father in heaven knows. If we have been instrumental, in the hand of God, in doing any good, however little it may be, to him be all the thanks, and to him all the praise.

We expect to make Utica our residence during the present Summer at least, and the readers of this paper will probably see occasionally in its columns, some traces of our feeble pen. It is probable, also, that during the Summer we may visit several different parts of this, if not of other States, for the double purpose of the healthful exercise of travelling, and to attend to some yet unsettled business connected with the former publication of this paper. In conclusion, we congratulate and again greet with friendship and good will our brethren, friends and readers in this part of our Master's vineyard.

D. S.

We very much regretted to learn, on our return from the South, that Br. T. P. Abell, who was expected to accompany Br. Chapin to Virginia, had abandoned the idea of going, and entered into engagements with the society at Rochester, N. Y. We regret his not going to Virginia, first, because his labors are much needed and would, no doubt, be eminently useful there. Indeed, the labors of three or four or more preachers, are much needed in different parts of the State, and we have no doubt would be, if the right men were there, eminently useful, and liberally encouraged in planting and upholding the standard of truth, where hitherto it has been little known, for want of preachers to tell the good news of salvation to the people. 2d. We regret that he did not go on another account—the people of Virginia had been given to understand he would come among them, and were therefore anxiously expecting him, particularly our good friends in Gloucester, in Tappahannoc, and in the vicinity of Richmond. We still hope some one or more of our good ministers of reconciliation will be induced to go to Virginia, and deal the bread of life to the hungry souls there that are longing to receive it.

D. S.

Br. Bazin—Credit Richard W. Gorton, Sherburne, Chenango county, $2. Milton D. Holly, Warsaw, Genesee county, $2, and George Allen, Vernon, Oneida county, N. Y. $1, and charge G. and H.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst.—by Br. BRITTON, at Brownville—Br. E. E. GUILD, in Jacksonborough, at 10 o'clock, and at the Academy in Worcester, at 3 o'clock, P. M. [Union please copy.]—Br. C. S. BROWN, in Upper Lisle.

There will be preaching on the fourth Sunday inst.—by Br. E. E. GUILD, in the School-house near Peter Hanson's, at 10 o'clock, and at Colliersville, at 3 o'clock, P. M. [Union please copy.]—Br. SIAS, as the friends in Potsdam may appoint—Br. O. ROBERTS, in Cedarville—Br. Z. COOK, in Geneva—Br. D. BIDDLECOM, at Hamilton—Br. WILLIAMS, at Madison, instead of Br. Wooliey.

Br. SIAS will preach in Somerville, on the evening of June 22, commencing at early candlelight.

The Universalist meeting-house in Springfield, Clark county, O., will be dedicated to the service of the Most High, on the 25th of July next. The installation of the Rev. George Messinger, will take place on the succeeding day. Ministering brethren, and friends generally, who can make it convenient to attend, will meet with a cordial reception.

The meeting-house in Sharon, will be dedicated to religious worship on the 28th inst. Ministers and laymen are respectfully invited to at end.

POETRY.

From the Knickerbocker.

THE SOUL'S TRUST.

"Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.—Psalms.

Though trouble assail me, and dangers surround,
Though thorns in my pathway may ever be found,
Still let me not fear, for thou ever wilt be
My God and my guide, while I lean upon thee.

The sweet buds of promise may fade ere they bloom,
The hopes which are earth-born, lie low in the tomb;
And though my life's pathway seem weary to me,
I shall gather new strength, as I lean upon thee.

Though bound to the world by the heart's dearest ties,
Though earth's fairest scenes are outspread to my eyes,
Oh never, my Father! permit me to be
Found trusting to reeds—let me lean upon thee.

And in that dread hour, when my aw'd soul may stay,
No longer on earth, but is summoned away—
Amid those great scenes which no mortal may see,
Let me know nought of fear, as I lean upon thee!

TRUE AND FALSE KINDNESS.

"Sister Catharine," said Alice W., as she entered her sister's chamber, "I remember you said the other day, you should not wear your stout calf-skin shoes again. Will you let me give them to a poor little girl at the door. She looks thin and pale, and must be cold this morning without shoes." "Do not speak to me now, Alice, I do not know where the shoes are and can not look for them." "Can you not find the shoes now and read the book another time," said Alice, as she stood beside her sister's chair;—but as she looked up in her face, she saw her thoughts and feelings were far from the child of want, and that it would be in vain to say more to her. "I don't love to tell her so," thought Alice, as she closed the door, "yet what can I do?"—At this moment she thought of a little treasure she had been collecting. A pile of bright shining silver pieces, amounting in all to a dollar and a half. Her resolution was soon formed, and tying on her bonnet, she took the little girl by the hand, and led her to a shoe store at the corner of the street, and selecting a strong well made pair, she placed them in the hands of the little girl. A smile lit the pale countenance of the child, and her heartfelt, "thank you Miss W." resounded again and again in Alice's ears as she retraced her steps to her home.

The "beautiful tale" was finished before Catharine rose from her chair, and she then seated herself at her writing table and placed a fair gilt-edged sheet before her. Upon this she wrote, in a fine graceful hand, a few lines, enclosing within the paper a costly ring, and directed it to a wealthy young friend, whose acquaintance she was desirous of cultivating.

The afflicted mother of the little girl was yet engaged in her daily toils, although the sun had almost set, as her child entered the room. "O mother, mother!" she exclaimed, "see what Miss W. has given me; now I shall not be sick so often, and can go out when it rains. Are they not beautiful shoes?" A tear fell upon the cheek of the mother as she saw the gift; raising her eyes, as she thanked her heavenly Father, and prayed for blessings to descend on her who had been so kind to them. The next morning as Alice, from her window saw the little girl pass proud and happy, she felt a deep thrill of joy in her heart.

Catharine's gift was received by her young friend from the hands of a servant. She read the note with cold indifference and then looked for a moment upon the ring, "It is rather a pretty one," said she, and placing it upon an already profusely jeweled finger, the giver and the gift were alike forgotten.—*Reg. Magazine.*

DISSIPATION.

The clock struck eleven. The anxious, terrified, lonely mother shuddered at the sound, and with an unconscious energy pressed her poor little babe to her heart, while the large tears, not without cause, fell, unbidden from her swollen sunken eye, and rested on the cheek of the slumbering innocent. Where then was he who had sworn to protect them, and by a vow registered in heaven, had promised unalterable affection for her. He was an instance I could wish without a parallel; for *dissipation* had bound him in her chains, and in the thraldom of vice he could forget that he had a bosom companion sighing in his absence for his return, and in his presence overpowered by the conflicting emotions occasioned by the recollection of former times, when *he* was virtue's friend, and *she* the darling partner of his happiness.

The unfortunate man returned something inebriated at a late hour, and found her senseless on the floor.—The shock restored him to himself, though some half lost, half recollected images flitted through his bewildered imagination. She was declared to be in a raging fever; medical assistance was in vain, for the disease was one which baffles all skill, and in the short space of a fortnight, she died *broken-hearted*. No murmur escaped her lips against the author of her misery, the destroyer of her happiness, the cause of her untimely death.—Then it was that he fully awoke from his dream; then it was that every unkind word, every ungrateful look, thronged back upon him, and harrowed up his soul;—then it was that he uttered the unheard groan, and poured the bitter tear; more deep, more bitter because unheard and unavailing.

Is there any one now who is just beginning the career of vice and folly, unaware of the misery he is bringing upon himself, and all connected with him, let him read this and pause; for it is only on the immutable basis of virtue that we can found our actions, if we wish them to be pleasing in the sight of our fellow-men, and acceptable to our Creator.

VALUE OF TIME.

It is said that a man who had accustomed himself to seize a pen whenever his wife was putting on her shawl and bonnet to walk, found, before he expected such a result, that he had written a tolerable book. Wonders may thus be accomplished by all in their stray moments, would they but improve them. I would not prevent people from reflecting, from resting, or enjoying themselves; but the worst of it is, many waste large portions of their lives without doing any of these.

Circumstances favor persons thus bent on rational employment. Instead of idling away a half hour before dinner, or some appointment, if they take up a book or pen, or undertake to do any little duty which demands their attention, they find often the time they might have frittered away, much longer than they anticipated. Many a friend might be secured or obliged by a letter written at these intervals, by those who profess to have "no time." We all have "time," more or less, which might be devoted to the performance of neglected duties.

INVENTIONS.

"There are many devices in a man's heart."—Prov. xix: 21.

How surprisingly true is the language, "there are many devices in a man's heart." How true it is that God hath made men upright, but "they have sought out many inventions."

The minds of men are so constructed, they are ever on the wing in search of something new. They soar in flights through unknown, and almost unimagined regions of thought, in search of novelty. Device succeeds device, and invention succeeds invention, almost in endless succession. Years of labor and toil are spent, with all the patience mortals can possess, or draw from the imaginative mind, and womb of unknown matter, something that shall astonish still more, the already astonished world. At one time the lightnings by man's invention are overcome, and you see the thunders of heaven at his control. At his will they may speak out in pealing accents, "long and loud," telling of the wonders of creation and of its Creator! It may tear up the mountain oaks, and scatter far and wide its torn fragments—and even seek to rend the mountains base. * * * * *—*Universalist Watchman.*

MARRIAGES.

In Salisbury, Vt., May 13th, by Hon. E. N. Briggs, Mr. Edward Meads, of Lawrenceville, N. Y., to Miss Mary E. Richards, of the former place.

In Mottsville, March 22d, by Rev. G. W. Montgomery, Mr. Martin M. Reynolds, to Miss Jerucia Huff, both of Mottsville.

In Auburn, April 5th, by the same, Mr. Silas E. Adams, to Miss Mary E. Adams, both of Scipio.

In Scipio, April 12th, by the same, Mr. Harrison Masten, of Auburn, to Miss Amanda M. Hill, of the former place.

In Fleming, May 9th, by the same, Mr. Calvin Leach, to Miss Jane H. Adams, both of Fleming.

In Scipio, May 27th, by the same, Mr. William Alison, of North East, Pa., to Miss Phebe Dunning, of Fleming.

In Hopkinton, March 7th, by Rev. F. J. Briggs, Mr. W. C. Howard, to Miss Hannah J. Roberts.

In Stockholm, May 15th, by the same, Mr. Horace Ayres, to Miss Lovina Morrell.

In Pierpont, May 16th, by the same, Mr. Lemuel Lewis, of Parishville, to Miss Sarah Bencraft, of Pierpont.

In Potsdam, May 16th, by the same, Mr. Stillman Howard, to Miss Mary Holden.

In Upper Lisle, May 21st, by Rev. C. S. Brown, Mr John Covey, to Mrs. Elizabeth Terry.

In Perrysburg, on the 21st ult., by Rev. L. Knapp, Mr. John Sprague, to Mrs. Betsey Balcom, all of the above place.

In Hanover, on the 25th ult., by the same, Mr. Bradley P. Balcom, of Perrysburg, to Mrs. Patience Price, of the former place.

DEATHS.

In Butternuts, May 6th, Mr. Jonathan Star, aged 75 years. Br. Star was sustained in sickness and in death by his faith in a world's salvation. Sermon on the 8th, by L. Hyatt.

In Nassau, May 14th, Mr. George W. Daboll, aged 45 years. A beloved husband and father and a valuable member of society—an honest man and a Christian. He retained his standing in the Baptist church but his faith extended beyond his creed, and when unable to speek, he still testified by unequivocal signs that he believed in Universalism. Since his death a contrary report has been circulated—may God bring the propagator to repentance, and make him a friend to the truth. W. Wilcox.

In Pottsdam, April 27th, Mrs. Electa Blood, consort of Mr. Amos Blood, aged 26 years. She was a firm believer in the impartial grace of God, and an estimable example of the social and domestic virtues. Sermon from Psa. xlvi: first clause of 10th verse, by the writer. F. J. Briggs.

In Potsdam, May 18th, Mr. Benjamin Bailey, Jr., aged 44 years, lacking six days. He endured a painful and distressing illness for nearly seven years with almost unparalleled fortitude and patience The funeral was attended on the 20th, when the writer agreeably to request, tendered the consolations of the Gospel to a numerous circle of mourning friends, from Isa. xl: 8. F. J. Briggs.

In Sennet, April 4th, of consumption, Miss Mary L. Green, aged 14 years.

In Clarkesville, April 13th, of inflammation in the head, the son of Mr. Ross, aged 5 years.

In Aurelius, April 29th, Mr. Samuel Goold, aged 67 years. To the relatives of these deceased persons, may the consolations of the truth be given and the blessed words of Christ enjoyed in all their comforts. G. W. M.

In Westmoreland, on the 27th of April last, Mr. Salmon Cushman, aged 48 years. He was an affectionate husband and father, a kind neighbor, and a good citizen—and has left an extensive circle of relatives and friends to lament his death. M. M. J.

In Warsaw, March 20th, Br. Paul Raymond, aged 33 years. During his sickness, which was lingering and painful, he manifested patience and fortitude becoming a Christian. Though he had been a believer in the final restitution but a short time, yet his faith was firm and unshaken. During the many interviews he had with his friends, (both Universalists and Limitarians,) he testified his unwavering confidence in the ultimate purity and happiness of all mankind; and only regretted that he could not talk to them more of the great salvation. But notwithstanding this, reports were in circulation during his sickness, that he had renounced his faith. They were wholly unfounded; and by his request, were corrected at his funeral. Br. R. was a truly good man, a kind husband and father, and a worthy citizen.

His funeral was attended on the 22d, and the consolations of truth tendered to the mourning relatives and sympathising friends, by the writer. W. E. M.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JUNE 22, 1838. NUMBER 25.

From the Universalist Union.

CONVENTIONAL SERMON,

Delivered before the New-York State Convention of Universalists, at its session for 1838, in Oxford, Chenango county.

BY REV. G. W. MONTGOMERY, OF AUBURN.

When the Jews assembled for the worship of Jehovah, the blood of sacrifice flowed from the streaming altar; and when, turning away from the God of their fathers, they stood before Moloch, in the valley of the Son of Hinnom, their sons and their daughters were compelled to pass through the fire. When the pagans of ancient days met in their temples for praise, it was offered in the discharge of obscene ceremonies and the voice of the most degrading superstition. When the vast car of the monstrous Juggernaut is drawn abroad in the midst of its multitudinous worshippers, its track is crimsoned with the blood of its victims, whose bones whiten on the plains of error. And when the vows of an heathen heart are discharged, perchance some widow burns upon the funeral pile of her departed husband, some child is smothered in the grave or cast into the Ganges, or some aged parent is left to die from want.

But at our hands, no such rites are required. No victim smokes on our altar, no child is made to burn or drown by our worship, no intelligent being is crushed by our God, nor is the widow made to perish as a pleasing sacrifice to Deity. Praising that sublime Father of all mind, whose name and whose nature is love, whose smiles of beneficence are thrown over all creation; believing in that Saviour, whose life was the most spotless integrity, and whose blood flowed for the redemption of man; all that is demanded of us, is, to offer unto God the devotion of a pure mind and a virtuous life.—For in his sight, one deed of charity, one resistance of temptation, one act of integrity, one trait of virtue, though manifested by the humblest person on earth, is far more precious than all sacrifices and ceremonies.

In addition to this worship of a pure mind and a virtuous life, God calls upon us to show our gratitude for the plenitude of grace which has ever been showered upon us, by using our efforts for the advancement of truth. That truth which was sealed as the voice of heaven by the Saviour's blood, and consecrated by him, in all the persecutions he bore for the salvation of a lost world.—That truth, which, if adorned by us as it ought to be, would many times re-enact the Pentecostal scene, by the conversion of multitudes from the fear of error and the chains of sin to the freedom of truth and the majesty of virtue. This gratitude, we, nominally at least, profess to exhibit. For, living in a land shadowed by the broad wings of liberty, whose irrepressible energies are tearing off every chain from intellect—surrounded by the benefits which have arisen from the reformation, whose waters are still bearing the world onward to untried glories in religion and philosophy—we have met in annual convocation, for the express purpose of consulting the interests of Zion, and of devising means for its more rapid advancement. For the furtherance of this object, your speaker, though he sees around him many persons at whose feet he should sit for instruction, instead of attempting to instruct them, deems it his duty to boldly and fearlessly discuss a point, which, if properly acted upon by us, will give an impetus to the cause of truth, perfectly irresistible. That point is, what is religion? and is founded on the following text.

> But he that received seed into the good ground, is he that heareth the *word*, and understandeth it; which also beareth fruit, and bringeth forth, some an *hundred fold*, some *sixty*, and some *thirty*. Matt xiii: 23.

This question has deeply agitated the Christian world. It has been answered in various manners, and has been so identified with absurdities, so mingled with dogmas, and so mystified in the speculations of the schools, as to be robbed of its beauty and crippled in its energies. Sometimes it has been virtually made to consist in the observance of forms—sometimes, in the belief of certain creeds—sometimes, in following a particular sect—sometimes, in mere excitement—and sometimes, in a strict adherence to ceremonies, and a determinate zeal in defence of a favorite faith.—While the fact is on all hands much neglected, that a virtuous life is a very important part in the composition of religion; a fact, however, of which many scarcely ever dream, or if they do dream of it, they cast it aside as a troublesome item.—Though, on examination, it must be very evident that there can no more be true religion without virtue, than there can be thought without mind.

An opinion has obtained in community, that religion can be procured in a few days of excitement, and that mind can at once assume the plenteous energies and the glorious influences of piety. An individual who may have lived in comparative looseness of life, suddenly becomes excited, and in a few days, with scarcely any perusal of the Bible, joins the church, and is supposed to wear the Christian character. Now, a miracle of heaven might instantaneously change an individual from a life of vice to one of virtue; but, as no miracles are at present wrought, it is not possible that religion can be obtained in a few days, unless it can be shown that the murderer, the thief, and the frozen miser can immediately jump from their wicked conduct into the purity of virtue. The soul that has been steeped in vice, can become religious only by repeated exertions, by a constant watch over the passions, and by a steady perseverance in the paths of holy action.

In most of the considerations in relation to this subject, religion has been separated from virtue, and a broad distinction made between *good works* and *piety*; as though Christianity had any other object on earth, than, through faith in the mind, to inspire goodness in the actions. How often in times past it has been affirmed, that the merely moral man is in more danger of destruction than the wretch who crawls in the gutters of vice.—Hence it is in the parlance of this world, that a person may be fished up from the waters of profanity and impure action, may become excited, shed some tears, and join a church, and then be viewed as a religious person and an heir of salvation. While he whose benevolence is warm, whose integrity is unimpeachable, and whose conduct is irreproachable, not having experienced a mysterious nondescript feeling in his heart, is said to be without religion, and consequently a victim of destruction. And how true it is, that all believers in the restitution, howsoever excellent their lives, are represented as devoid of religion entirely, and must be lost—while that person, whose hand is red with the blood of a fellow-being, if he affirms that he is sorry and says that he repents of his deeds, is supposed to be saved. So that the wicked individual is transformed into a *religious* man, with prospect of heaven, while the virtuous man is made to be *irreligious* with the doom of gehenna. But thus to dissever religion and virtue, is like dissevering life from the body, or expecting the sun to be useful in nature without the light and heat which flow from it.

People are too prone to substitute *profession* for *religion*—to serve God in the exhibition of ceremonies rather than in a pure and humble life.—It is this which has reared the altar streaming with the blood of sacrifice, built the gloom of the monastery, and established a religion of form, without soul or vigor. And it is this which has marred true religion, cramped its energies, impaired its strength, and bound up all its blessed influences with the chains of superstitious error. Instead of going abroad among mankind as a universal, all-pervading principle, which entwines itself around every good principle of human nature, it has been limited to this sect or that sect, as though religion was designed for the *few* and not for the *many*. Under such circumstances, religion is like a child so enfolded with bandages, that the modellings of nature are lost and tortured into deformity—it is despoiled of its beauty by error, and the free and the fresh influences with which Deity endowed it, are repressed by the spirit of sectarism.

In reference to religion, however, there are certain facts which serve to show from what hearts it is absent. An individual may *believe*, but this belief does not alone make him religious, for the truth can be held in unrighteousness. A Judas believed, though a traitor to the cause of his Master. Nor will *excitement* constitute religion; for an individual may become excited for the time being, and then commit foul crime. If excitement constituted religion, then the pagan who flings himself beneath the wheels of Juggernaut, has the advantage of us. Nor will *form* constitute religion; for the most splendid forms and ceremonies were practiced during the dark ages, when the gloom of ignorance hung over the world, blighting its hopes and fettering mind with the chains of superstition. Nor will *zeal* constitute religion; for no person can be more zealous than was Saul of Tarsus, while persecuting the followers of Christ, or were our pilgrim fathers while whipping Baptists and hanging Quakers. These things alone, separate from religion, in the presence of God, are but an idle tale, and are far from receiving the commendation, "Well done, good and faithful servant."

What then is religion? In answering this question there is one consideration to be carefully observed. When Christianity is spoken of, it is frequently called religion. This, in my judgment, is incorrect. Religion is *one part* of Christianity, but not all of it. Christianity is made up of doctrine and religion; and these two together compose the Gospel of Christ. The doctrine or principles of Christ form a *cause; religion* or practice is the *effect* of that cause. For illustration: the sun is a *cause*, and it produces light and heat, but the sun is not the light or heat, nor is the light and heat the sun—yet they are inseparably connected; one is the inevitable result of the existence of the other. There may be, it is true, stars which afford a *feeble light*, but still, the sun is the grand reservoir of light and heat, whose volumes are continually pouring out to send the smiles of the love of God from the rivers to the ends of the earth. So, Christianity is the sun of truth in the moral world, and the result of its doctrine is *religion*. There are feeble moral stars among the heathen; but Christianity is the only great source, the inexhaustible fountain of truth and righteousness.—In answering the question, then, what is religion? you will readily perceive that my duty is not altogether to dwell on the doctrinal principles of the Gospel, but the rather to find out what is the effect of those doctrinal principles. The views advanced

concerning cause and effect, are sustained by the text. "But he that receiveth the seed into good ground, is he that heareth the word and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, and some thirty." Seed is put into the earth—and as it germinates and grows, *fruit* is the effect. Now Christ compares his word to a seed, and the effect of that word to the fruit which the seed produces. The word then, I call *the doctrine or the cause;* the fruit I call *religion, or the effect*—and both combined, form *Christianity*.

What is the word? It is the teaching of Christ; and is perfectly simple and easy to be understood by unbigoted minds. When Paul was inquired of by the jailor, what he should do to be saved, he was answered, "believe on the Lord Jesus Christ." When Philip was conversing with the eunuch, he considered his declaration sufficient, so far as belief was concerned; "I believe that Jesus Christ is the Son of God." Acts viii: 37. In this point all sects agree. They also agree in another which flows from it—the *resurrection* of Christ. They also agree in still another—that every person will be punished according to their deeds. True, many believe that heaven is the reward for obedience, and hell the punishment for disobedience. But for myself, while I am taught that God "recompenses the righteous in the earth," that some will receive *many* stripes and others *few* stripes, I am also taught that *immortal felicity is the gift of God*. "For, by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." Eph. ii: 8, 9. The principles then, which form the word, are; 1. that Jesus is the Son of God; 2. that there is a resurrection from the dead; 3. that "God was in Christ reconciling the world unto himself;" 4. that virtue will be rewarded and vice punished.

We must now meet an objection which flows from this view of the subject. All sects can not be *right;* some must be *wrong* or in *error*. Now, as religion is the result of truth, does it not follow that those sects who are in error, and devoid of religion; and hence, are we not driven to the illiberal course of affirming that some sects have no religionists among them? Certainly not. That there are virtuous people in all sects is very evident—it would be worse than bigotry to deny it. How shall we meet this fact? Can not a blind man enjoy the heat of the sun? Can not an individual be blessed by the light and heat of the sun, even though in an error concerning their origin and the mode of their production? Now, the moral precepts of the Gospel are clear to all; and an individual may be influenced by them, even though he may not understand the principles from which they flow—he may be good, even though he may not have that "perfect love which casteth out all fear." In fact, that the spirit of Christ can penetrate even a heart invested with error, and there manifest its heaven-born powers, is one of the noblest seals that the Gospel of Christ claims divinity for its origin, and that the broad benevolence of the Deity is in it. For it is an inveterate foe to that narrow feeling, which can discover no truth or find any good people but in one sect, exclusive of all others.

It will be remembered, that the good seed of truth, when received by an individual, produces fruit; greater or less in amount, according to the talents of the individual. What kind of fruit?—It is not the fruit of *persecution*—there is no religion in persecution. When our Saviour was journeying to Jerusalem, and a Samaritan village refused to receive him for the night, and his disciples, in their indignation, wished him to call down fire from heaven to burn up that village, what was his answer? Did he encourage them to attempt advancing the glory of God at the point of the bayonet and the mouth of the cannon?—No! "Ye know not what manner of spirit ye are." Religion encourages no reviling sectarism. Nor is it the fruit which embraces a creed, condemns all other opinions unheard, and refuses to examine a principle before it is stigmatized as licentious in its tendency. This fruit is pointedly condemned in the Scriptures. When Christ said to the Jews, "and why even of yourselves judge ye not what is right"—when Paul said to the Thessalonians, "prove all things; hold fast that which is good"—they branded with infamy the practice of denouncing other persons as heretics without looking into the proof of their opinions. Nor is it the fruit of *vice*. In all the Scriptures, and by all its writers, vice of every description is most pungently rebuked. In the glorious sermon on the mount; on other occasions; in all the teachings of the apostles; the sinner is told of the consequences which he must inevitably experience; of the pain he must endure; of the thorns which beset his path, and of the distress which must follow him so long as he continues in transgression. And besides this, the Redeemer most clearly illustrates the fact, that a person can not be his follower who dwells in sin. How powerfully he rebuked the Pharisees for their hypocricy—and how often he told the disciples that they must love one another—and how frequently he dwelt upon the necessity of virtue and benevolence. Though the world may not consider the fact; though there are those whose claims to follow Christ, are mere profession and a hypocritical show; yet there is no truth made more clear in the New Testament, than that there is no such thing as true fellowship with Christianity without a pure life and a determination to avoid iniquity.

The question then, still recurs to us, what is the fruit which truth produces? An important question, because when solved, we shall at once behold what religion is. On this point a number of very clear and definite passages will be adduced, which can not be mistaken; to be closed by the quotation of a passage, which can not be mystified by the most daring sophisms, or rendered intricate by creeds. After the repeated instructions which Solomon had received; after all his trying experience; in his most sober conviction, he said, "let us hear the conclusion of the whole matter; fear God, and keep his commandments; for this is the whole duty of man." Eccl. xii: 13. To which the language of the prophet is a most beautiful addition; "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" Micah vi: 8. God imposes no onerous requirements upon his children.—The sum and substance of all his laws; the very essence of what he commands us, is, that we stand firm in the energies of virtue; "fear God, and keep his commandments."

If we visit the great teacher himself, and hear his hallowed words, we shall be convinced that Christ marks a good life as one of the noblest ornaments of his glory. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. vi: 12. Trace out this language in all its ramifications and bearings upon human life, and no person can avoid the conclusion, that if it is made the star of our actions, it will guide us to the practice of integrity, and make us holy in all the pathways of duty. On a certain occasion a Jewish scribe inquired of the Saviour, "Master what shall I do to inherit eternal life?"—or in other words, what course shall I pursue, in order to secure the enjoyment of the Messiah's kingdom. "He said unto him, what is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." Luke x: 26, 27, 28. The scribe queried concerning who was his neighbor. In order to make this point clear, our Saviour referred to an incident which occurred on the road from Jerusalem to Jericho. A Jew was there robbed and left half dead. A priest and a Levite passing that way, with a glared eye and a hard heart, which can give only in a crowd for acclamation and pomp, left him without notice. But a Samaritan, between whom and the Jews there was no dealing, when he saw the forlorn stranger, cast off the enmity of his people and his fear of robbery, bound up the wounds of his foe, took him to an inn and provided for his maintenance. These facts most vividly exhibited the truth to the scribe, that in order to love his neighbor he must do good even to his foe.

These two commandments of loving God and our neighbors in their several bearings upon various points, are luminously spoken of by the apostle Paul. "Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him and said, O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?" Rom. xiii: 9, 10. And to show how important he deemed this divine love, he said, "now abideth faith, hope, charity (or love;) but the greatest of these is charity." 1 Cor. xiii: 13; or love towards God and men. Faith in the doctrine of Christ is noble—it consoles us in the seasons of adversity, and robs death of its sting. Hope is beautiful—it lifts us over the stormy billows of despair, and enables us to anticipate that home beyond the waters of dissolution, where order and harmony shall prevail in the whole human family. But greater than hope or faith, is charity, love divine. It is the soul of the Christian system—it is the energy of its moral influence—the very atmosphere of the Gospel kingdom, the breathing of which sends health into the mind and affections. It is this which disposes man to all good, robs him of his sins, fills him with Samaritan spirit, and teaches him to love God supremely and man universally. And how we shall love God the poet has beautifully shown.

> Abou Ben Adhem (may his tribe increase!)
> Awoke one night from a deep dream of peace,
> And saw, within the moonlight in his room,
> Making it rich, and like a lilly in bloom,
> An angel, writing in a book of gold;
> Exceeding peace had made Ben Adhem bold,
> And to the presence in the room he said,
> "What writest thou?" The vision rais'd its head,
> And, with a look made of all sweet accord,
> Answer'd, "the names of those who love the Lord."
> "And is mine one?" said Abou. "Nay, not so,"
> Replied the angel. Abou spoke more low,
> But cheerly still, and said, "I pray thee, then,
> Write me as one that loves his fellow-men."
> The angel wrote and vanish'd. The next night
> It came again, with a great wakening light
> And show'd the names whom love of God had bless'
> And, lo! Ben Adhem's name led all the rest.

To these passages one will be added, which though very distinct in its communication, has quietly slumbered in the corner of an apostolic letter, for all that multitudes have regarded it.—"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." With what sophism can this language be met?—Religion is benevolence and virtue—it is the religion which the truth of Christ breathes into the soul, and warms in all the actions. And why is it that the Christian world has so long searched among creeds, mysticisms and ceremonies for religion, when it is here so plainly set forth in its noble simplicity and its adaptation to the world? Why have they so long contended to decide the question, What is religion? when it is thus settled by an inspired apostle? Opportunities for applying this religion have not ceased—man is not so perfect that he needs it not. How broad and ample is the field for its application—how varied the scenes in which the holiness of its powers can be tested. When man is so sinful as he is, so much the slave to his passions, so oftentimes the foe of his fellows, so frequently the despiser of moral right, he can not do without this religion. It is the broad shield which secures community from destruction—the fountain of pure and living wa-

ters, which re-invigorates the moral faculties and strengthens man with virtue. And if men would let alone their quarelling in regard to difference of opinion—if they would put away their prejudices on the shelf of oblivion—if they would throw away their creed-books, and depend more on the Bible—if they would earnestly and prayerfully take up the religion of Christianity—how different would be the condition of our communities.—Why, if all the believers in Christ carried out in their lives the noble religion of love to God and all men, vice would cease, profanity would be no more, slavery would vanish, and the influence of their example would do more in one year towards banishing paganism from the earth, than all the missions have effected since their establishment. The wondrous tale would fly on the wings of the wind to the uttermost parts of the world, that Christians came up to the standard of moral perfection which their divine Lord established for them. Sinners would wake from their dormancy, and admire—heathen would leave their temples of idolatry, and believe—the skeptic would away with his doubts and follow Jesus—and the countless throngs of the human family would join in the song that the system of Christ was indeed good news of glad tidings to all people. But, alas! with a moral power which shows their divine origin, and with a religion which is grand in the purity of its requirements; men neglect it, and still grope along in sin. This religion is so clear that it is forgotten. But place it in the clouds of mysticism, so that it can be seen without being understood, and men will become so zealous about it as to fight with one another concerning its meaning. But simplify it—make it plain—thunder in the ears of men, that it requires them to be virtuous in one department of life, kind in another, benevolent in another, and good in all; and it seems to be neglected because every body can understand it, and so simple that every person can find it in a light suited to their capacities

It seems scarcely to have entered the minds of men, that religion is a thing which enters the duties of common life, and is indeed a friend in counselling us under any and every circumstance; and that when an individual discharged a duty incumbent on him to fulfil, he has discharged one duty of religion. They do not dream that it gives courtesy in company, purity in speech, freedom in thought, integrity in business, benevolence and judgment in charity, patriotism in council, obedience to parents, wisdom in the parental circle, piety and worship in the church, kindness to the sick and afflicted, liberality towards religious opponents, forgiveness to enemies, and gratitude to God for all his unnumbered mercies. This is not seen; and yet, the highest aim of religion is to expand our moral natures and to build us up until we become firm temples of virtue, from which an example shall go forth to wither the influence of vice, and draw the sons and daughters of sin home to God and righteousness. The noblest trophy which religion can boast, is a soul won from transgression, and led to the beautiful plains of integrity. It asks no more than to rob man of his follies, and to give him strength to resist temptation, and to enable him to walk onward in the free-born influences of truth. It chains no mind, it fetters no reason, it lessens no happiness, it creates no contention, it originates no illiberality, it causes no profanity, it brings forth no fear; but like an organ in a choir of voices, it diffuses itself into every portion and circumstance in life, and adds to every enjoyment. The religious man is one who respects the opinions of others, who reverences truth from whatever source it may come, who admires virtue by whomsoever practiced, who adorns his life with virtue, and whoever cherishes that noble spirit which expands his desire for the whole human family. The religious woman is one who loves amiable feelings, whose example is pure and holy, who adorns the cause of her Saviour, who frowns on vice and builds up virtue, and wherever she moves, is reverenced for the purity of her character, the sweetness of her manners and the kindness of her conversation.

How sublimely pure and good must a system be, which advocates such a religion as this; and ever enforces upon men the fact, that, in order to truly worship Deity they must become assimilated to his character. Christianity! It is the name of the best gift from heaven to man. It opens before us the character of God; the power, the wisdom, the justice, the mercy, the goodness, which forms his name and nature—*Love*. It unfolds all the virtue of a Saviour's life, all the undying strength of his benevolence for a wicked world. It tells us of the plenitude and extent of his mission, and of the glorious kingdom which God has given him to accomplish that mission.—It reveals to us how Deity, in the richness of his affection for us, has placed a torch of hope even on the coffin of the dead, and secured our resurrection from the grave. It exhibits to us the rejoicing theme of the reconciliation of the world, and how the great Fountain of love would purify all mind, and expand it with joys ever new and knowledge ever increasing. It opens to us that subduing affection with which the sins of the humble repentant are forgiven, and his life filled with those pure actions which ever grace the true Christian. It is wisdom in prosperity—it is strength in adversity—it is light and joy when hours of doubt and darkness come down upon the soul—it is consolation to the mourning—it is an angel of mercy in the house of death—it is the staff upon which the weary pilgrim leans as he journies in the valley of the grave—it is the youth of old age—it is the guiding light of manhood's strength—it is the warning voice and the instructing teacher of youth—it is the power which makes good parents, kind brothers and sisters, amiable and obedient children, faithful citizens, firm patriots, diligent and virtuous rulers, and ever the humble and forgiving followers of the Redeemer. And it is that truth, whose benevolence will not rest, whose voiceless eloquence will not be silent, until it shall leave a redeemed world in the presence of God and the Lamb, fitted to grow in the infinite knowledge of heaven and the ever-during joys of the dwelling place of Deity.

Such is Christianity. And that the religion of Christianity is beautiful, has already been shown. In the mistaken parlance of the world, it is often affirmed that the path of religion is a thorny path, full of pains and sorrows. But it may as well be said, that good health is painful, or that pleasure is a bitter. The fact is, it is a *luxury* to do good—there is a satisfaction in practicing virtue to be found in no other source—it is heaven on earth.—And let others represent it as gloomy, as blunting the happiness of life; for ourselves, we can cheerfully respond to the sentiment of the poet:—

This world's not "all a fleeting show,
For man's illusion given;"
He that hath soothed a widow's wo,
Or wiped an orphan's tear, doth know
There's something here of heaven.

And he that walks life's thorny way,
With feelings calm and even;
Whose path is lit from day to day
By virtue's bright and steady ray,
Hath something felt of heaven.

He, that the Christian's course has run,
And all his foes forgiven;
Who measures out life's little span,
In love to God, and love to man,
On earth has tasted heaven.

For the Magazine and Advocate.

MINUTES

Of the proceedings of the Central Association of Universalists, for 1838.

Met in Lebanon, Madison county, on Wednesday, June 6th. Appointed Br. Woolley, Moderator; Br. Williams, Clerk, and Brs. J. Ballard, S. Henman, and Delong a committee on public services.

Heard the report of the committee of discipline for the last year. No complaint. The committee on fellowship and ordination, reported the ordination of Br. W. M. Delong, and a letter of fellowship to Br. W Martin. Report accepted.

Appointed Brs. Biddlecom, Delong, and M. B. Smith, a committee on fellowship and ordination; and Brs. Biddlecom, Delong, and J. A. Norton, a committee on discipline for the ensuing year.

The following preamble and resolution was unanimously adopted.

Whereas, since the last session of this body, our worthy Br. S. R. Smith, its Standing Clerk, has removed from its boundaries—therefore

Resolved, That the thanks of this body be tendered to Br. Smith, for his long, faithful, and valuable services; and that Br. A. B. Grosh, is hereby appointed to fill his place as Standing Clerk of this Association.

Voted, That the committee on discipline be authorized to appoint Conferences, when and where they shall think proper, within the limits of this Association, by giving timely notice thereof.

Appointed Brs. M. B. Smith and Williams, ministers, and E. Stebbins and M. Hubbard, laymen, delegates to represent this Association in the State Convention in May, 1839; with power to appoint substitutes.

Appointed Br. Woolley to preach the occasional sermon for next session, with power to appoint a substitute; and Br. Williams, to prepare the minutes for publication.

Adjourned Thursday, 7th, after the conclusion of public services, to meet in Marshall, Oneida county, on the first Wednesday in June, 1839.

E. M. Woolley, Moderator.

A. Williams, Clerk.

Sermons were preached by Brs. T. J. Smith, Clark, Babcock, Rounseville, C. S. Brown, M. B. Smith, and Brs. Goodrich, Doolittle, Williams, and Biddlecom, took parts in the services.

LAY DELEGATES PRESENT.

C. Isham, R. D. Fuller, Hamilton; J. Ballard, S. Henman, Lebanon; E. Foote, S. Richards, Bridgewater; J. Dunbar, O. B. Gridley, Marshall; Wm. Hutchens, P. Halleck, Clinton; J. Stetson, J. H. Peck, Sangerfield and Brookfield.

MINISTERING BRETHREN PRESENT.

W. M. Delong, Lebanon; E. M. Woolley, Cazenovia; M. B. Smith, D. Biddlecom, Clinton; C. S. Brown, A. G. Clark, Upper Lisle; N. Doolittle, North Norwich; T. J. Smith, J. Eddy, Winfield; J. Babcock, Hume; J. Boden, Cooperstown; J. T. Goodrich, Oxford; J. S. Sharp, Pharsalia; W. Rounseville, South Virgil; J. Hayward, Burlington; A. Williams, Hamilton.

REMARKS.

At the close of the morning services, the Eucharist was administered, by Br. M. B. Smith. Although the weather was somewhat rainy, still there was a respectable number, who joined with devotion, in the worship of the one God; and took sweet counsel together in the sanctuary. The ministry of the word was with power, and calculated to do good by giving instruction. The excellent singing, also contributed to the pleasure of the worshipping assembly, and the harmony that prevailed, and the union of sentiment that found a mutual reciprocation, from heart to heart, told of feelings softened and influenced by benevolence and good will.

Union please copy.

THE RECORD.

Rev. A. G. Clark has engaged to preach one-fourth of the time in Caroline, Tompkins county.

Br. J. Chase has engaged to labor with the Universalist Society in North Bloomfield, every Sabbath for the year to come. He has labored with them half the time for nearly two years past, and they have increased in numbers and liberality, so as to sustain preaching all the time. They have a convenient brick church, a good organ, (played by Br. Chase's daughter,) and are in prosperous circumstances. Those who communicate with Br. C., are requested to direct, North Bloomfield, Ontario county, N. Y.

A church was formed in Peru, O., a short time since, and now numbers 30 members.

From the Trumpet and Magazine we learn, that the friends of impartial grace in Rhode Island, have organized themselves into a State Convention, called "The Rhode Island Convention of Universalists." Br. B. H. Davis was chosen Standing Clerk, and Brs. Wm. S. Balch, Christopher Robinson, and Henry Carrique, Committee on Fellowship and Ordination, for the ensuing year.

Installation.—Br. R. O. Williams was installed as pastor of the Universalist Society in Dover, N. H. on the 23d ult. Sermon by Br. H. Ballou, 2d.

Ordination.—Br. Francis W. Baxter, was ordained to the duties of the ministry of reconciliation, in Frankfort, Me., on the 24th ult. Sermon by Br. D. D. Smith.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 26.—Mr. Campbell to Mr. Skinner.

Bethany, Va., June 1st, 1838.

Mr. Skinner:

Sir—Not willing that even an unsupported assertion of yours, if it have only the merit of appearing plausible to one in a hundred of my readers, should pass without courteous attention, I will introduce my present epistle with a summary notice of your unsupported and unsupportable assumption—viz., that *all punishments are disciplinary chastisements for the good of the subject*, and that therefore they must all terminate in reformation; consequently can not be *eternal*, in the proper and unfigurative use of that word. Such is the third leg or philosophic limb of your system.

2. Your philosophy assumes, 1st. That punishment and chastisement are but two names for one idea. 2d. That all punishment necessarily terminates in the reformation of its subjects. 3d. That punishment is never properly exemplary, or for the good of other beings not the subjects of it. And 4th. That punishment is not necessary for the honor of the Governor of the Universe—or, that God or his law can not be insulted; or if insulted, that he can not resent it in any other way than by forever wearing the indignity and by forgiving the author of it. What a field for abstract wanderings does your philosophic limb open to our view! Four grand assumptions are the four elements of your philosophy of punishment. They are all false; and very prudently you are content simply to assert them.

3. With regard to the first it may be conceded that no one word is always so strictly used, even by good speakers, as to preclude all ambiguity. Hence as punishment sometimes ends in correction or chastisement, we find the one term sometimes used for the other. But they are not thence convertible terms; and the sophism in your reasoning is, that because *punishment* sometimes is *correction*, you make it convertible with that term: just as if I should say the term *tree* sometimes means *an oak*, and you should snatch the concession and affirm hence all trees are oaks. All oaks are indeed trees; but, Sir, all trees are not oaks. So all chastisements or corrections are indeed punishments; but all punishments are not chastisements. Punishment is penalty or pain for transgression, without any regard to what the issue of that pain or penalty may be. It sometimes has, and it may always have, three objects—1st. The glory and honor of the Lawgiver. 2d. The good of the offending subject. And 3d. The guardianship and defence of the unoffending. Something, in other words, is due to the King, to the subject, and to his fellows on every transgression: punishment is that unavoidable something.

4. Your second assumption is but a new modification of your definition of punishment. To chasten is to reform; therefore chastisement is reformation. Now it is essential to your argument that *all* punishments, not a few, but that ALL punishments do end in reformation. But multitudes are often punished for drunkenness, licentiousness, and a thousand other vices, and afterwards die in the act of transgressing. Therefore you can not demonstrate from facts (for it is contrary to innumerable facts) that ALL punishments do in this life terminate in correction or amendment, or chastening of men's morals. You have then to *beg the question* as usual, and assume that what fails in this life will be successfully prosecuted in the next, and that punishment will be increased and perpetuated in another world till the incorrigible in this life shall become holy. This you can not prove from any fact; but then your hypothesis of what is compatible with God's perfections here kindly supplies the place of fact; and thus you can easily prove, as aforesaid, your philosophy by your divinity, and then again prove your theology by your philosophy.

5. But I have some Bible facts to the contrary of your hypothesis: for in the other world satan and the rebel hosts are not reformed by six thousand years' banishment from the presence of God; and there is no reason to conclude that satan and all other imprisoned spirits are any nigher holiness and happiness now than they were thousands of years since. We have facts against your hypothesis. But you can ease your hands of all this trouble by denying that there is any satan, or rebel host, or wicked spirit in the other world, and ask with the infidel Paine, "Who ever saw the devil?"

6. The Apostle John says that after the final assemblage of God's elect into the eternal city, the wicked shall still be found in their sins: for affirms he (Rev. xxii: 15) "WITHOUT are dogs, and sorcerors, and whoremongers, and murderers, and idolators, and whosoever loveth and inventeth a lie." This is the fixed and indelible *character* of those without the city of the living God, the heavenly Jerusalem. Solomon also said, "In hades [or the world of spirits] there is no work, nor device, nor knowledge, nor wisdom: therefore, whatsoever thy hand findeth to do, do it with thy might." But a greater than Solomon has discovered that in *hades*, or in the world of spirits, (for so it reads in Hebrew and Greek,) there is a great work, device, knowledge, and wisdom; namely, that of repentance unto holiness and eternal life!! Mr. Skinner's doctrine is, "No need of such mighty effort to flee from wrath to come; for there is device, work, and wisdom in hades." Solomon's doctrine is, "Work here with all your might, for there is no work there:" "for to him that is joined to all the living there is hope." But says the Universalist, "To him that is joined to all the *dead* there is hope." Therefore they may repent in hades and escape to heaven. You think it no doubt creditable for you to differ from John and Solomon. Your second assumption then is not only contrary to such declarations as the above, but without one fact to sustain it, and with many facts against it. Will Mr. Skinner name some case—some man or angel that escaped out of purgatory and who was brought to repentance in hades by virtue of *post mortem* punishment? We only ask for one case!

7. Your third assumption is also factless, baseless, and contradictory to Scripture: for all punishment is not for the good of the subject, but for example to others. Was the destruction of the old world by a deluge, or of the cities of Sodom and Gomorrah, etc., for the good of the inhabitants, or for a punishment on them and an example to others? Not for their sanctification, but for an example, says the Holy Spirit by Peter and Jude. Jesus quotes from the last words of Isaiah, from a passage which, while it shows the perpetuity of punishment, declares that it shall be exemplary in the highest degree: "Men shall look upon the carcases of transgressors, for their worm shall never die, neither shall their fire be quenched, and they shall be *an abhorring to all flesh*."

8. I suppose, Sir, it was the absurdity of your brethren of the school of genuine Universalism, from whom it would seem you are on the road to apostacy, that has cast you down into a sort of papistical purgatory. You could not digest their strong meat of sending Judas into heaven before Him whom he betrayed, and of making suicide the shortest and most direct way unto Abraham's bosom. This indigestible mess compelled you to visit the springs of Restorationism and to refresh your soul with the poetry of the fabled Nine on the subject of a new passage through Avernus into perfect holiness and happiness. Do you say that "the *wages* of sin is death," and then say that death is a chastisement for the moral good of him who suffers it! Is death a moral means of holiness!

9. The last element of your philosophy, or your fourth assumption, is, that God's throne, law, and character may be insulted with perfect impunity as far as respects vengeance; for consistently with your hypothetical benevolence, God may chastise but can not punish the sinner. He may afflict him for the sinner's good, but not for the honor of his own throne, nor for the good of his other subjects. For what intent, then, did Jesus suffer such poignant sorrows as never pierced a human soul? Why did he taste the bitterness of death as mortal never did, exclaiming that God had forsaken him! Was it for his own good! Was it for his own reformation! Was it for an example to others to sustain sufferings when they were themselves holy, harmless, undefiled, and separate from sin! For what did he suffer through life, and for what did he die! Did he die to expiate the sins of men, or for his own sins, to magnify God's law and make it honorable; or merely to prove his own sincerity! On your hypothesis I ask, for what did he die?

10. Indeed I see no use you have for any Christ or Holy Spirit, or Bible, or preacher, or faith, hope and love, in order to future happiness. Restorationism, of all the systems of Universalism, to me appears the most unchristian, baseless, and imaginative. Some make a more plausible half-way system of Universalism by tacking together one point of Calvinism with one point of Arminianism. "Christ's death," says the Calvinist, "expiates the sins of all for whom he died; so that he suffered all the punishment due to the elect."—"Christ's death," says the Arminian, "is for all mankind in the same sense." Then comes the old-fashioned semi-demi orthodox Universalism; and, thanking both the Calvinist and the Arminian, says to the first, "Sir, you are right in the *meaning*;" and to the second, "Sir, you are right in the *extent* of Christ's death, and I am right in *both*: for I believe that he expiated all the sins of all for whom he died, and also that he died for all; therefore, all men immediately after death enter into eternal happiness." But, Sir, less plausible than he, you profess to have a Christ in your system, but no use for him: for you teach that men will suffer for their sins until they become holy. You deify Orcus: you give to punishment the power of Christ's death in the work of expiation; and the power of the Holy Spirit in the work of sanctification. You ought to have a temple reared to this new divinity that atones for all sin—that expiates all crime, and sanctifies even the devil and his angels. I do not wonder, Sir, at your sympathies with deists, skeptics, atheists, and all that unholy brotherhood, who, with you, are to be saved from sin by the fires of purgatory, or the temporal evils of a present world.

11. "The Universalists" with whom I have been informed you were once identified, "believe that a full and perfect retribution takes place in this world; that our conduct here can not affect our future condition, and that the moment man exists after death he will be as pure and as happy as the angels." This system makes *death* the *saviour* and the *sanctifier*, and gives to *physical* means the power of working a *moral* change!! It sends the duellist and the murderer expiring in the act of treason against God and implacable hatred against man, crimsoned with the blood of his fellow, and his heart burning with demoniacal passion, into the immediate presence of God, pure and holy as an angel of light! It weakens every motive to virtue, and gives an impetus to every temptation to vice. It commends to parents the immolation of their own offspring, and to the unfortunate self-murder as a sure preventive and a safe remedy of all evils. This is the renovating moralizing system over which the genuine Universalist places his Christ as a minister of sin, or as a sort of indemnificator of transgressors,

12. I could most unfeignedly wish, Sir, that you might see the beam in your own more absurd Restorationism with the clearness you seem to eye the mote in your brother ultra Universalian system. Is it not on the Apocrypha that you have constructed your notions of a man's expiating his own sins and gradually weakening his own corruptions by lingering in Orcus a few centuries! Or is it on the fables of the Greeks and Romans that you found your *limbus purgatorius!* At all events you must admit that it is a *terra incognita*—a land unknown to mortals—a floating island in an ideal ocean, from whose dark and dreary bourne no

traveller has yet returned. May we not here inscribe HIC JACET upon your philosophy, and consign it to the land of forgetfulness!

13. But this is not all your philosophy. In your letter of May 9th, received here the 22d, you give us a new chapter on the *finite* evil of sin. This, indeed, appears in the midst of a disquisition upon the divine perfections. The holiness, mercy, justice, truth, and paternity of your God, you argue make the eternal punishment of sin impossible. Your God can neither punish nor pardon sin. He can only chasten the sinner, and his own sufferings make him holy, so that he needs no forgiveness. Your Christ expiates not sin, God pardons it not, nor can he punish it. The sinner's pains are his expiation—his sorrows the means of pardon; and the chastisement he endures in his sanctification: so that he needs no expiation, no Saviour, no Holy Spirit, no forgiveness.

14. Your philosophy of sin is unique and in good keeping with this part of your system. Sin with you is a peccadillo—a mere speck—a cutaneous and curable distemper, unworthy of the interposition of a divine physician! The tears of repentance flowing from the rod of correction are its sovereign remedy. You are expert on the mathematical doctrine of infinites, and eloquent in your refutation of the orthodox doctrines of "the infinite evil of sin." But, Sir, let me tell you that it is not only illogical, but a formal proof of your lack of matter to introduce the doctrines of other days and of other men, or the technicalities of the ancients in your arguments with me. I have used no such language about sin as you put into my mouth. Yet your philosophy of the *finite* evil of sin has almost converted me into the opinion that the old Protestant Divines were right in calling "sin an *infinite* evil." Your school-boy arithmetical puns and speculations about infinites, show there is some sense in the phrase which you oppose. No speaker or writer of sense indeed uses the word as you define it.

15. But, Sir, I speak for myself and affirm my conviction that every unexpiated sin as respects its consequences is infinite in duration, and that is all that our discussion requires. I do not, however, use this term in your vague and unphilosophic style: for with you if a thing be infinite in length, it is infinite in breadth, in height and depth, and in every other respect. You have never studied either the grammatical or the mathematical use of words, and therefore the ridiculous disquisitions you give us upon language. Let me then plainly illustrate my views of the infinitude of sin. If man could not die but by the hand of violence, would not every one that killed his brother, although he did it in a second of time, commit an infinite evil as respects the consequences of his act? Does he not deprive his brother of life *forever!*

16. There is not, Sir, a single violation of law that is not infinite in its consequences—i. e. in the defined sense of that word. If A rob B of a thousand pounds, has not B lost it forever! And is not the law of God violated forever! And would not the disgrace of an insulted lawgiver be eternal if the sin be not fully expiated? That is not a sinful act whose consequences are not infinite in duration. Did not the Congressional murderers of your Universalian brother Cilley, though the rifle executed their passion in a moment, deprive his wife of her husband forever, and his children of their father forever! I say again, Sir, every sin is infinite in its consequences; and let me add, that if God's law were only once violated, and that outrage not fully expiated, his government would be disgraced forever! If God be holy and just, if he be benevolent and true, he must make the punishment of sin commensurate with its consequences and demerits.

17. Will you not admit, Sir, that the term *goodness*, or the perfection we call *the goodness of God*, is generic, and that benevolence, mercy, compassion, condescension, justice, truth and holiness, are but different species or modifications of goodness? This being admitted, (and who dares to deny it?) follows it not that the goodness of God requires him to punish sin justly—that is, in the ratio of its evil consequences! If, then, sin be an outrage against God's character, government, and subjects, of infinite consequences and bearings, every divine perfection that enters into the moral character of God demands a commensurate expiation or punishment.

18. Or have you duly reflected that the person who represents sin to be a finite trifle, tempts to the commission of it? This being conceded, it follows that every effort to derogate from its heinousness—from its unspeakable malignity, or from the certainty of its adequate punishment, tends to the spread and continuance of it. The *certainty* of punishment has incomparably more power to prevent sin than the magnitude of punishment. The possibility, much more the probability of escaping punishment in whole or in part, therefore greatly nullifies the threatening of it. Hence Universalism, skepticism, atheism, never did, never can reform society. The highest compliment that in strict justice and truth was ever paid the system of momentary, doubtful, or uncertain punishment in any individual case, was, that the convert became no worse than he was before. This indeed is rather an extraordinary occurrence, and savors something of a miracle!

19. The soundest philosophy of civil government ever taught enforces the necessity of making punishment *certain* rather than *severe*. But, effectually to prevent crime, punishment must be both *certain* and *severe*. This human power can not effect, but Omnipotence and Omniscience can; and therefore *without the sanctions of religion human society can not exist at all*. Universalism, skepticism, atheism, are therefore not in accordance with human nature and human circumstances, but directly and positively subversive of society; because each of them divests the universe of a moral Governor that can punish sin or pardon it as Almighty Omniscience counsels and directs.

20. Sin a finite evil!!! Who can believe it? And yet for one offence of one person in reference to a single prohibition, the countless (almost infinite) millions of human kind have died and are daily dying! Sin a finite evil, a frailty, an infirmity, a cutaneous sore! And yet for one offence of one person sin has already reigned unto death for almost six thousand years! Sin a finite evil! And yet for one offence satan and his untold legions of angelic peers were hurled from the battlements of heaven, whence they have been sinking in the fathomless gulf during all the flight of time, and have not yet reached the place prepared for the devil and his angels! Sin a finite evil! And Jesus, God's only begotten and well beloved Son, holy, harmless, undefiled, and separate from sin, having it only imputed to him, is nailed to the cursed tree, and dies in such agonies as mortal never felt! Why, Sir, it is an insult to reason and to the God of reason. That he should have instituted such an expiatory remedial system, demanding the ignominious and painful death of the pure and spotless Lamb of God, adumbrated by seas of blood and sacrificial scenes of four thousand years' continuance, to obviate a speck, a blemish, a momentary evil, which, notwithstanding all that he has said and done, remains still farther to be expiated by the purgatorial pains and penitential tears of sinners—is a libel on the wisdom, power, goodness, justice, truth, holiness, mercy, condescension, and love of God. So far from being compatible with all the divine perfections, it is incompatible with any one of them. Because he is good, and just, and true, he will not so govern the world as to allow the possibility of the recurrence of sin, much less to hold out a temptation to it. Please again read my yet unanswered expositions of your theology of the divine perfections.

21. Your quotations of Scripture are without regard to any of the rules of interpretation. You seem not to inquire *who speaks*, or *who is spoken to*, nor even *what is said*. You can always prove any thing you please by thus disjointing, distorting, and violating the context. Time, place, person, circumstances, with you pass for nothing. The sound of the words with you decides their sense, irrespective of the interpretation of the context. What Jesus said to his *disciples*, you apply to all mankind; what the apostles said to the *Christians*, you apply to Turk, Jew, and Gentile. I do not find one in a score of your quotations that has any thing to do with the point before us. You might as rationally make the whole Jewish ritual imperative upon us, as compel the texts you have quoted in the preceding letter to bear upon the question at issue. But of this I have previously spoken. The Lord's prayer was taught to none but to the disciples of Christ; but you extend it to the human race—all religious classes—Turks, Jews, Infidels, etc., etc., etc.

22. But in disposing of your philosophy I will not resume the subject of interpretation. To conclude then your theory of punishment annihilating itself, I will state three of the absurd ideas, which, like unwieldy wens, hang upon this limb of your system:—

1st. You make punishment annihilate itself. It ceases by its own operations upon itself. In working reformation it kills itself. What else in nature annihilates itself? Nothing, Sir, but your notion of the intimacy between punishment and reformation!

2d. You make the effect destroy its cause.—This is second only to self-annihilation. Suffering is not the cause, but the effect, of sin; yet you make suffering, the effect, destroy sin, its cause!!

3d. You represent the sinner as saved by obeying a broken law, inasmuch as you make his *post mortem* salvation the fruit of his obedience to the divine requisitions which on earth he contemned; for you teach that the sinner passes out of purgatory upon his repentance, and obedience to that law, which, on earth, in his first state, he disobeyed. Thus you give to your law of justification a new power—the power of both condemning and justifying the same person!!

23. Presuming that you have already on hand as much as you can well dispose of in one epistle, I will not, for the present, overwhelm you with all the difficulties of your system.

Very benevolently, A. CAMPBELL.

For the Magazine and Advocate

THE SUNDAY MAIL:

FOR SUNDAY, JUNE 24, 1838.

MATTHEW XXVIII: 1-15.

Last week we surveyed the scenes through which Jesus had to pass at the palace and judgment-hall of the Roman governor. It is painful to contemplate such scenes of gross injustice; to witness a mob, with passions inflamed through the influence and representations of leading, artful men, prevailing in their unjust demands against a grave dispenser of justice; to see a judge flinch from the discharge of his duty, and from the fear of injurious reports to his superiors, consent to the death of an innocent prisoner; to think of the abusive and insulting conduct in which the officers of a court of justice were indulged. It is owing *much* to the spread of the spirit of Pilate's prisoner that Christian society does not present similar scenes of outrage and injustice now.

"The tender mercies of the wicked are cruelty." No sooner did the priest and the mob procure from Pilate the sentence of death, than they hurried their victim away to the place of execution. In twelve hours from the time when Jesus was discoursing and praying with his disciples, he is nailed to the cross. Early in the morning he was brought before Pilate, and at nine he was crucified. As was usual with those who were condemned to this punishment, Jesus was obliged to carry the beam to which he was to be nailed. But as he proceeds under this burden, we see his bodily powers fail; we see him totter and falter under the load. The want of sleep, the agitation of his feelings, probably the want of food have robbed him of his strength, and he sinks under the oppressive load. Yet notwithstanding these eviden-

ces of "tired nature," the unfeeling soldiers, and the brutal mob show him no compassion; in the midst of exhaustion, and the acute sufferings of crucifixion they are unceasing in their mockery, insults and injuriousness. When we faintly conceive of the sufferings of a crucified person, we wonder that any *human* beings could behave with such barbarity, as characterised the soldiers and the mob who attended the execution of Jesus. It is a surpassingly pitiful and revolting exhibition of human nature.

We can not find any language better calculated to convey to the reader an idea of the sufferings and ignominy of the cross than that of Prof. Ware in his "Life of the Saviour"—a work of which we would recommend all Christian parents, youth, and instructors of youth, to possess themselves. "It is not easy for us, at the present day, to conceive the terrible suffering of a death by crucifixion, or to understand the disgrace which was attached to it. It was the most shameful as well as cruel of all modes of execution. It was reserved for the most abandoned malefactors, and for slaves. When we speak of the disgrace of being condemned to the gallows, we present no picture of ignominy to be compared with that which pertained to crucifixion.

"The form of the cross is familiar to us. But it is commonly represented as of a far greater altitude, than really belonged to it. It was rarely more than ten feet in height. The upright beam, which was planted in the ground, was called *the tree;* and hence the apostle Paul uses that name for the cross. Near the top, it was crossed by a bar at right angles, on which was written the crime for which the person suffered. To the extremities of this his hands were fastened by nails driven through the palms. Thus the whole weight of his body was suspended by his hands, excepting as he partially sat on a small projecting piece of wood. His feet were nailed to the beam, but without any thing to support them. In this torturing situation, the poor sufferer hung for many hours, and died at last in indescribable agony.—So terrible was the torment, that it became customary to give the victim an intoxicating drink for the purpose of deadening his feelings; and the executioners often hastened the time of death by suffocation or otherwise, especially if the struggle continued longer than a day."

Such was the agonising—the ignominious death to which our Saviour was condemned. It is no unusual practice with some pulpit declaimers to dwell upon these physical sufferings, along with some other suppositious woes, as proofs of Christ's love to sinners, and especially, as arguments for men's loving him. We view these sufferings, along with his superiority to temptation, as proofs of his filial love, and of his supreme devotion to the will of his Father, and to the grand purpose for which he was raised up. In common with ourselves, Jesus revolted from sufferings and from death; yet knowing that these were before him, his devotion to God's purposes of mercy was superior to these natural antipathies. When we look to Jesus on the cross, we are ashamed of our own deficiency in proofs of love to his cause; and sometimes, we feel fired with a desire and a resolution to sacrifice more in the cause of virtue, self-improvment, duty, and Christianity. Whose zeal for God would now carry them through trials of half the severity of the Beloved Son? Let our self-control, our self-denial, our capability of endurance in a good cause gain strength when we contemplate the cross of Jesus!

About nine in the morning of a Friday, Jesus was suspended, and about three in the afternoon he expired. We have reason to suppose that his sufferings were intense just before he died, from his exclamation, "My God, my God, why hast thou forsaken me?"—an expression of seeming despondence, but really nothing more than the natural, and as Bishop Porteus says, the "almost unavoidable effusion of a mind tortured with the acutest pain, and hardly conscious of the complaints it uttered."

Christ's prayer for his persecutors, and his few affectionate words to his mother and John, while in agony on the cross, show his forgetfulness of self, and anxiety for others, and are, doubtless, indelibly imprinted upon the memory of all readers of his history.

The Jewish Sabbath, doubly sacred on account of the festival, commenced at sun-down of that day, and before that, the bodies must be removed from the crosses. Jesus was therefore, hurriedly carried to an adjoining tomb, without the usual rites of burial. It was to complete these that the women came with their spices and ointments early on the morning after the Sabbath.

The super-natural darkness of three hours, the earthquakes, the rending of rocks, the opening of graves, and other circumstances attending on the death of Jesus, forced upon the Roman centurion who presided at the scene, the conviction, "Truly this was the Son of God." Not such was the impression of the priests and leading men. They persisted in treating Jesus as an impostor. On Saturday, their Sabbath, they come to Pilate, stating circumstances which made them afraid the disciples would come and steal away the body of their Master. They were allowed to and did seal the stone at the mouth of the cave, and set a guard of soldiers to watch the tomb. Thus did the enemies of the cause aid most materially in making the evidence of a real resurrection irrefragable. This was far remote from their intention, but Jehovah "makes even the wrath of man to praise him."

The women come at the very first dawn of day on Sunday morning, to complete the usual rites of interment, and find the tomb open, and the body gone. This news soon reaches his enemies as well as his friends. Behold! in the movements of the leading Jews, how far prejudice and wilful blindness will carry their deluded victims. Themselves will not yield to the force of facts which they can not deny; and the best framed story which they can forge is incredible, because self-contradictory. The soldiers on watch were heavily bribed, and instructed to report that while they slept the disciples came and stole away the body of Jesus. Wise sleepers! to know what was going an around them, and *who* passed before their closed lids! *Sixty* sentinels, (who ever heard of such before?) go to sleep *at once*, and in their sleep *see* the very men they are on guard against, and yet not one of the sixty wakes to intercept them." *Credit Judæus non ego.*

P. P.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, JUNE 22, 1838.

FRIENDLY LETTER,

To Rev. Messrs. Fowler and Savage, Pastors of the First and Second Presbyterian Churches in Utica, and their coadjutors in the late religious excitement in this city.

Rev. Sirs—You will, I trust, pardon the liberty I take in thus publicly addressing you, when informed of the circumstances and causes which impel me to the measure. Your professional and public characters, and the stations you occupy, when considered in reference to the subject on which I write, do not permit me to remain silent on a subject involving not only your public character as Christian ministers, but also your private character as gentlemen, as men of veracity, and as citizens of Utica.

I have just returned from the State of Virgina, after an absence from this city of between seven and eight months. I am fully informed, by the public press and by undoubted information from the most respectable individuals in this community, that during my absence, a remarkable excitement, a great stir and commotion on the subject of religion, has taken place in this city—that it was got up and mainly conducted by two individuals styling themselves Baptist preachers; the one of whom, if not fully known when he came, was long before he left notorious for his filthy conversation, his polluted life, and his putrescent character, as a "hissing and a by-word" through the city; the other, for years notorious for his low and vulgar breeding, his indecent cant, and sarcasms, his miserable buffoonery, and his numerous ungentlemanly, false, and slanderous stories against individuals and denominations differing in religious opinion from himself—that you received these men, especially the latter, with open arms and the most cordial fellowship, and for the purpose of getting up greater excitements in your respective churches, and making proselytes to your creed, foisted them into your churches and pulpits, openly and publicly gave countenance to them and their measures, sat under them and listened, day after day, night after night, and week after week, to the vulgar and slanderous tales of the latter, (that you may not misunderstand, and the public, especially distant readers, may know, so as to be on their guard against him, his name, KNAPP, is here for once, and once only, given,) and that you often smiled, and sometimes shook your sides with laughter, at the ludicrous falsehoods he told concerning myself, the church of which I have for years been pastor, and other individuals, and indeed the whole Christian denomination to which I belong. These tales, told for the purpose of exciting ridicule against Universalism and its abettors, many in your congregations knew, at the time, to be absolutely false, length and breadth; and you were, immediately after, fully certified that such was the case, in a respectful manner, and from the most credible sources of information. Moreover, some of you solemnly promised on your word and honor, that if the stories were false, they should be as publicly retracted as they had been stated—that as you had no desire to give currency to falsehood and slander, the retailer thereof, or some one for him, should apologise for, and retract the falsehoods prejudicial to mine and others' public and private characters. But *weeks* have passed away, and *months* have gone by, and yet no retraction is made, no apology is offered, your pledge is unredeemed, and your congregation uninformed from the pulpit that those stories were untrue, and those tales absolutely false and slanderous! Gentlemen, what am I?—what is a Christian public to think of these matters? What is the only inference that candid minds can draw from the course you have pursued? * * *

Gentlemen, I have been for eleven years a resident and preacher of the Gospel in Utica, and I have lived in all good conscience before God and men unto this day. My family has been here, and my out-goings and incomings have been observed and watched by friends and enemies of the doctrine I teach. My manner of life know or may know, all the citizens of Utica. I claim no exemption from the imperfections common to human nature; but I do claim that, if you have aught against me in my private or public character, now I am here to answer for myself, you shall make known your complaints to me, show me in what my guilt or misdemeanor consists, and not make your pulpits the vehicles of slandering me in my absence—nor my public or private character the foot-ball of religious mountebanks, and the laughing-stock of their idle and monomaniac dupes.

Had the slanderous tales referred to, been uttered by the same individual in the bar-room of a tavern, or in a grocery, or in the streets, I should never have written one word nor spoken one syllable concerning them, for the very good reason that the tongue that gave them utterance, (correctly described James iii: 6,) is utterly incapable, of itself, of slandering the character of any man who is known in community. For nobody acquainted with your instrument, would believe him in such a case. But it is not his tongue alone that has given currency to these tales. They were uttered in your churches, in your pulpits, in your hearing, with your countenance, with your assent and smile of approbation; and I appeal to you as Christian ministers, to your consciences, as accountable beings to that God before whose tribunal you and I must alike stand and be judged according to our works and motives, and ask, are you not both mo-

rally and religiously accountable for what has thus gone forth from your pulpits without contradiction from you, and with the sanction of your approbation? Do you not *feel* responsible? And does not conscience whisper in your hearts, "we be verily guilty concerning this matter"? Do you feel conscious that you are following the example and walking in the footsteps of the benevolent Jesus?—that ye are doing by others as ye would that others should do unto you, while these slanders from your pulpits remain unretracted?

Gentlemen, do you believe that "all liars shall have their part in the lake that burns with fire and brimstone"? And do you believe at the same time, that that lake represents the burning lava of an endless hell, where souls will welter in immortal and ceaseless woe? Moreover, do you believe not only that all liars, but whosoever "*loveth*" as well as "*maketh* a *lie*," shall experience such a doom? You may perhaps say you did not make nor tell the lies yourselves. But, Gentlemen, did you not *love* them, and smile at and approve them, and thus give them currency with your congregations? Let truth, let conscience answer.

Will you say (as I heard one of your members remark the other day) that you did not approve of all he said and did, especially of all his hard sayings against Universalists, but yet you believe he did good, and therefore you are bound to approve of him in general, and to regard him as a good man? Time perhaps will determine how much good he did, and whether, if any good shall ever result from his labors, it will be the *kind* of good that you anticipated. But supposing it should, are you prepared to adopt the principle that "the end justifies the means"—that it is right to "do evil that good may come"—that a man is justified in lying, or promulgating *known falsehoods* for the *truth's* sake, or rather for his *opinion's* sake? Will you say that because good resulted from the treacherous and wicked conduct of Joseph's brethren, in selling him into Egypt, that therefore they were justified in the act, and you are bound to regard them as good men? Will you say that because satan was allowed to afflict righteous Job, and to slander the character of that good man, and God overruled his afflictions for good, that therefore satan was justifiable, and is to be regarded as a *good being?* Then may you, on the same principle, justify the lies and slanders uttered against Universalists from your pulpits, and deem the instrument by whom they were uttered, a good man. And it is not impossible but what God, as in the case of patient Job, may overrule the slanders against Universalists for their good.

Gentlemen, if you deem Universalists in as great and fatal an error as your pulpit declarations would imply, why do you not seek to convince and reclaim us by candid, fair, and generous treatment? Do you suppose abuse, and slanders, and falsehoods will convince us? We are open to conviction, if in error. We have no desire to believe in falsehood. We are willing and anxious to give you a candid and patient hearing. But if you wish to win us to your faith, you must treat us kindly and speak truth about us. Tell us the truth in love, and we will listen. If this be your aim, why not accept the polite invitation extended to you by Rev. Mr. Grosh, in his letter addressed to you on the 23d of March last, to preach against our sentiments in our own church, and to a Universalist congregation? What have you to fear (if truth be on your side) from meeting us on fair and equal grounds?

In conclusion, Rev. Sirs, let me say, do not deem me your enemy because I tell you the truth, nor because I speak plainly and freely on the principal subject of this communication. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." I can assure you I have no unkind feelings towards you—no wish concerning you, but for your prosperity and peace. But you may rest assured, that peace and prosperity can never be yours but in the ways of well-doing. "The way of the transgressor is hard," while "wisdom's ways are ways of pleasantness, and all her paths are peace." Let me also ask you to consider whether you have not had an enemy in your midst with his "kisses," while his heart was "deceitful above all things, and desperately wicked."

Brethren, to God and to conscience let us all faithfully submit the decision of this subject; and whatever the latter points out as duty, let no one of us ever shrink from the performance of it.

In all faithfulness, I am, Gentlemen,
your brother in the Gospel of Christ,
D. Skinner.

REVIVAL MEASURES IN SCHENECTADY.

We have received a letter from Br. E. B. Vedder, of Schenectady, containing an account of the proselyting schemes which have been in progress in that city for a short time past; wherein we are informed that the notorious individual who was the coadjutor of John Fishpool in this city, had visited that place with his wild ravings and stereotyped slanders. It is with reluctance, that I notice a man who seems to pride himself upon his lawlessness. But in the absence of the Editor, I must comply with the request of our correspondent, though I will endeavor to be as brief as possible. The *dream*, and the stories of converted Universalists in this city and elsewhere, and about *signal* judgments, were related here: it is unnecessary to copy them, as they, or similar stories, appear to be repeated in nearly every place where that walking pestilence appears. They are like pocket medalions, carried only to fill up an otherwise empty purse.

It is sufficient to say that we believe them to be utterly false and unfounded. So far as this city is concerned, we do not know of a single case of a Universalist renouncing his faith, but we do know that the Universalist preaching has been better attended, since his visit here, than it had been for a considerable time previous. For the benefit of our friends, we present a small extract from the letter before us.

"In a conversation with Mr. Knapp, some days since, in which he was very bitter in his invectives against Universalism, he denied to me, *pointedly*, that Mr. Fishpool had any connexion with the revival at Utica. How is this? Must both your and the Baptist paper be made records of falsehood, to build up the character of Mr. Knapp?"

Answer. I, myself, heard Mr. Knapp state, while preaching in the Bethel church in this city, that Mr. Fishpool had labored in that house almost incessantly for two weeks before he (K.) commenced. How admirably do his stories hang together! But this is not all. It is a fact, that during the course of the meeting here, Mr. F. took a conspicuous part. And, with the exception of preaching, I should think, he took a *more* prominent part in its proceedings, such as praying, exhorting, persuading the credulous and fickle minded to go to the anxious seats, visiting from house to house, and committing other deeds well known to the public, than his principal associate did.

Our friends then, in Schenectady and elsewhere, may rest assured that the conductor of their revival meeting, will never be able to improve his name, by attempting to slander either ourselves or the Baptist Register. He is too well known. A. R. B.

THE UNIVERSALIST AND LADIES' REPOSITORY.

We would remind the public, that the first number for volume seven of this valuable monthly, has made its appearance, in a manner highly creditable to its talented and enterprising conductors. We had thought that the previous volume was so well conducted, that it would leave but little room for improvement, but we have been agreeably surprised—our hearts have been warmed by the spirit-stirring elegance of its articles, and our eyes gratified with its improved mechanical execution. It is truly a rich spiritual treat for the devotional mind. We are hardly willing to notice one article, to the exclusion of the others; but to give the merits of each respective article, would be impracticable, in the present crowded state of our columns. We are, however, tempted to notice one article, which we think should be read by all classes, viz., "Fashionable Idolatry," by Miss S. C. Edgarton. It is beautifully written, and is intended to expose the too "prevalent passion for popularity" among females. We think that the gentlemen will be equally as well *hit* as the ladies. Let every one peruse and profit by it. A. R. B.

"VOICE TO YOUTH."

We are now prepared to furnish any quantity of this excellent work, in various kinds of binding, to suit the taste of purchasers. We presume all who have perused the last and present volumes of the Magazine and Advocate, agree with us that the "Voice to Youth" ought to be in the hands of every young lady and gentleman. If so, will they please recommend the work to their friends who have not perused it? Even those who have perused it in the paper, will find it very convenient for their libraries in a volume by itself.

We have put some up in handsome morocco, with gilt edges, for the accommodation of those who may wish to make a present to a young friend, of something that will please the eye as well as improve the mind.

For sale also by P. Price, 130 Fulton street, New-York, and A. Tompkins, 32 Cornhill, Boston.

G. and H.

WESTERN MONEY.

We are informed that some of our Western subscribers are troubled to procure this State or Eastern money for us. We regret it, as Western money, although good at home, is not current here. Such, therefore, as can, we hope will procure this State or Eastern money for us, and those who can not, will send such as is current where they reside.

Br. Rogers—Send Pro and Con to Rev. G. W. Montgomery and Daniel Shurtliff, Auburn, N. Y. Br. M. will remit.

This may certify, that the Central Association of Universalists, of the State of New-York, do fellowship Br. William Martin as a Preacher of the Everlasting Gospel, and reposing confidence in his moral worth, cordially commend him to the support and confidence of all Christians wherever God in his Providence may send him.

Done by the Committee on Letters of Fellowship and Ordination, July 4th, 1837.

E. M. Woolley,
A. B. Grosh,
D. Skinner,
Committee.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. O. Roberts, in Cedarville—Br. H. Belding, in Newville, A. M. and in Fordsbush, P. M.—Br. J. D. Hicks, in Fort Plain.

There will be preaching on the first Sunday in July by Br. Barnes, in Bristol—Br. Queal, in Salina—Br. E. E. Guild, in Lawyersville, Schoharie county, at 10 A. M and in Richmondville at 3 P. M. [Union please copy.]—Br. Britton, in Black River at 10 A. M., and in Carthage at 5 P. M.—Br. Sias, in Columbia village—Br. Aspinwall, in East Martinsburg—Br. C. S Brown, in South Bainbridge—Br. M. B. Smith, in the school-house near Mason's Factory, New-Hartford, at 6 o'clock, P. M.—subject Heb. ii: 3.

The dedication at Sharon, given in our last, is postponed until the 11th of July.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper

E P C, Bainbridge, for E W C, W C, J S, S P, J H and R K—P M, Le Roy, for C M—A C L, Cabottville, (Mass) for self, and L P—P M, Stow, (O)—Rev G W M, Auburn, for C H, A R, R R, J R, J G, J C, B B, J D C, A L, D S, G W H, and S H—M P, Peru, (O) for self, E P C, N N, D A B, W B, A H, T T, L R S, J W, P W, C K, D U, J C, E J, G H T, O W S, N H, D C, B F H, N S and B B—Z N E, Canton, for L M, C C P, S B, and D M—P M, Perryville, for S B—P M, Moscow Mills, (O) for self and A E—P M, Portageville, for J H—P M, Clarendon, for B W, I B K, J L, O C, S E and M B S—Rev J H G, Hightstown, (N J) for self, J L G, R M and E P—A il D, Rutland, for C D S—A B, Boardman, (O)—P M, Montgomery, (O) for T D—P M, New-Berlin, (W T) for self and N O—Rev J W, Ohio City, for S H, D H W, D M, J R, A D F and A M G—R E R, Detroit, (Mich) for self, J P, H A L and R B G—P M, Grass Lake, (Mich) for S C and J B P—S P, Little Falls—J F, Middleville—P M, Union Corners for V W—N L, Madison, (Ia) $20.

POETRY.

From the Trumpet and Magazine.

DEATH OF REV. WILLIAM C. HANSCOM.

Gone is that buoyant spirit
From its frail temple here;
Gone upward to inherit
A purer, happier sphere;
All sorrow it exchanges
For joy and peace above;
Passed from the earth, it ranges
The fields of endless love.

Friend of my soul, I mourn thee,
For dear wert thou to me;
Yet love this heart hath borne thee
Shall flow still fresh and free,
As when in days of brightness
Our Gospel joys were one—
And thou in spirit's lightness
Came forth thy race to run.

My memory loves to linger
Among those halcyon days,
When touched by God's own finger,
Thy lips gave forth his praise;—
When as on eagle's pinions
Thy soul in joy could fly,
And speak of powers, dominions,
And thrones for man on high.

But never more in gladness
Thy message can I hear;
Yet shall not hopeless sadness
To this frail heart come near;
I will exult in heaven
That thou indeed art free,
That God in grace hath given
Immortal life to thee.

Mount upward, spirit glorious!
Who would not follow on,
Where, over death victorious,
Our Saviour Christ hath gone?
Where praise to God the giver
Of Gospel light, shall flow—
And all our race forever,
The GREAT SALVATION know

J. G. A.

Malden, Mass.

INSANITY.

We mentioned yesterday the annual report of the Friends Asylum near Frankford, for the relief of insane persons; and we ask attention to the subjoined remarks from that report—they are worthy of attention.—*U. S. Gazette.*

"In the first place, we would remark upon the false light in which insanity in all its forms has long been regarded, and the unjust and most injurious feelings entertained respecting it, by too many in the present day. That it is one of the gravest afflictions with which Providence has visited mankind, all those who have witnessed its appalling effects must be prepared to acknowledge; but that its intrinsic miseries are greatly aggravated by adventitious circumstances, growing out of the popular ignorance and superstition respecting it, is equally undeniable.

"Instead of regarding it, as it really is, the result of physical disease—than which, none of equal complication and severity can be treated with greater proportional success, provided the proper course is pursued at its commencement—the unhappy sufferer from its inroads is too often looked upon, even by his friends, with evident suspicion and distrust, while his malady is concealed, or spoken of as a visitation calculated to inflict a stigma, not only upon himself, but his family. From the prevalence of this latter idea, how many who under judicious care at the first dawn of the disease, might have been rescued in a few days from its grasp, are secluded and cut off from proper medical and moral treatment; while the disorder which is deranging the functions of the brain, goes on from stage to stage, until some irremedial change takes place in that organ itself, and the whole fabric of rational intelligence is overthrown, without one well directed effort being made to arrest the progress of the direful invader. We must expect to see these mournful results frequently realized, so long as the opinion is prevalent, that the imputation of insanity involves degradation and contempt, and justly subjects its unhappy victim to the loss of the common sympathies and privileges of humanity.

"Another circumstance which deepens the gloom, in which those diseases deranging the manifestations of mind are necessarily shrouded, is the erroneous opinion which is still entertained respecting the places provided for the reception of the insane, and the course of treatment therein pursued toward them. This is not to be so much wondered at, when we reflect that it is within comparatively but a few years, that any other object than security has been deemed of much importance in institutions of this kind; the comfort and restoration of their pitiable inmates, having for ages, been almost entirely overlooked or disregarded. While insanity was considered as a mysterious affection of the immortal mind itself, resulting from some undefinable or supernatural cause—and its unhappy subjects were remorselessly consigned, hopeless of cure, to chains and a loathsome cell—there to exhaust their remaining energies in unheeded ravings; or, cut off from all the sympathies and kindness which render life desirable, to drag out a wretched existence sunk in deplorable idiocy—it is no wonder that with the thought of a mad house, were associated the feelings of horror and dismay. But now, that the origin of mental derangement has been identified with disease, similar in character with the other morbid affections of the physical structure, governed by like laws, and subject to the same curative treatment, the asylums for the insane, under the influence of an enlightened philanthropy, have been radically, and totally changed; and within the walls of every such institution, if properly conducted, are congregated not only the various resources of medical science and art, and every thing calculated to divert the mind from its erroneous associations, and give new vigor to its powers, but also all that needful care, decided control, and well directed kindness, which, owing to the perverted feelings, the sufferer rejects or can not appreciate while within the sphere of his own domestic circle; but which are generally accepted with thankfulness from the hands of a stranger, and contribute powerfully to ameliorate his distress and restore his health.

"With a belief of the correctness of these views, the duty becomes incumbent upon all to endeavor, whenever opportunity offers, to change the tone of popular feeling respecting the insane, and the places provided for their relief, and thus subserve the cause of suffering humanity, by removing a portion of the accumulated load of suffering which rests upon that afflicted portion of our fellow creatures."—

DEATHS.

It is with great sorrow, we are called on to announce the death of our estimable and affectionate friend and brother WILLIAM CUTTER HANSCOM. He died at Cambridgeport, on Wednesday, the 23d ult., aged 22 years and 10 months. His disease was a pulmonary consumption, with which he had been threatened for several years, and which causes him to suspend his ministerial labors six months ago. It will be recollected by many of our readers, that he removed from Newmarket, N. H., to the town of Waltham, Mass., in the month of August last, which he did in the hope that a relief from the labor of preparing sermons for the pulpit, might mitigate the alarming symptoms of consumption which he manifested. The removal, however, was in vain. He was able to preach only about ten Sundays, when he found his ministerial labors so difficult to perform, on account of disease, and so wasting to his little remaining strength, that he was obliged to abandon them, although he hoped it would be only for a season. He removed to Cambridgeport, for the purpose of making his residence in the family of Br. Ebenezer Whitmarsh, with whom he formerly boarded in Newmarket, and who had removed to Cambridgeport about the time that Br. Hanscom removed to Waltham.

It has been a severe trial to our feelings, to see this young man, this estimable brother, this eloquent preacher, this faithful pastor, wasting for the last six months under the fearful disease of which he at last died.—Very few can realize the anguish with which we saw from time to time this disease developing itself, and furnishing daily the most painful evidences that our friend must fall beneath its power. But the struggle is now past—his troubles are over—his body is committed to the earth—and his spirit has gone to God who gave it.

During the whole course of his sickness, Br. H. evinced the spirit of the Christian. He submitted to the will of God with resignation. He had a desire to live for the sake of a widowed mother, and that he might preach the unsearchable riches of Christ; but if God had determined that his work was finished, he said, in pleasing confidence, "thy will, O God, be done." We saw, in his case, a remarkable instance of the power of the doctrine of universal grace to sustain the soul when all earthly comforts fail. He trusted in his God; he had a strong confidence in the paternity of the divine character; a strong hope in the resurrection of the dead, that comforted him in the deepest of his tribulations.—His faith remained bright and vigorous unto the end.

When he found himself drawing near the close of life, he made the arrangements for his funeral with much composure. He designated the place where he desired his dust might be laid; he named the brethren whom he wished might perform the parts of his funeral service; selected the text to be preached from and the hymns to be sung. In faithful acquiescence to his wishes, the funeral services were performed on Friday, the 25th ult.

In Schreopel, Oswego county, May 27th, JANE, youngest daughter of Abraham and Christina Vanderpoel—aged six months. S. B.

In Perry, May 23d, of inflammation on the lungs, Mr. WM. SLAYTON, aged 23 years. He had just come from Springfield, on a visit to his friends. Funeral services by the writer. W. E. M.

In Groveland, Scott's Corners, May 11th, Mr. WM VIBBER, aged 38.

PROPOSALS

For publishing the Pittsburg Glad Tidings and Ladies' Universalist Magazine.

The character which the "Glad Tidings" has sustaintained, for nearly two years past, is well known to several thousand readers, and the constantly increasing patronage it is receiving, induces the publishers to believe, that it is well approbated, and prompts them to put forth new energies to increase its interest and value. Its character will not be changed, except, that one apartment will be adapted, especially, to the tastes of females, with a design to cultivate a desire for reading, and to elevate the mind to a knowledge of itself and the importance of the female station in society. The publishers believe, that a work of this kind is called for in the western country, and that it will be well supported.

To make the title of the paper more appropriate and expressive of our design, we have substituted *Ladies' Universalist Magazine* for "Ohio Universalist;" but we intend it shall continue as much "*The Ohio Universalist*" as it has been, heretofore.

In addition to our present numerous correspondents, we have the promise of contributions from some of the best female writers in the country, which can not fail to make our paper as interesting as those published towards the "rising of the sun."

In order that the mechanical execution may be equal to any work of the kind, the former proprietor has associated with him a gentleman who is a practical printer, who will take the entire charge of the printing department. This will insure neatness and punctuality.

Our friends have been unanimous, almost, in saying, our list could be doubled if the paper were published *weekly*. It will, henceforth, appear *every* week, instead of once in *two* weeks accompanied with a printed cover, at least once a quarter; and this, too, without any increase of price.

To all who have thus far assisted us, we tender our thanks—hoping they will one and all, continue their favors. S. A. DAVIS and S. BELDEN.

TERMS.

The Pittsburg Glad Tidings and Ladies' Universalist Magazine will be published every Saturday, on fine paper of medium size, quarto form, and afforded to mail and office subscribers as follows:—$2 per annum; or $1.50, if paid in advance, or within three months from the time of subscribing; or $2.50 cents at the end of the year. To city subscribers, who receive their papers by a carrier, $2 in advance; $2.50 after six months, or $3 at the end of the year. ☞ Agents or companies, paying for seven copies, shall receive the eighth copy gratis; and in the same proportion for a larger number.

No subscription received for less than a year, unless the money be paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the publishers. All communications should be directed to the Editor, Pittsburg, Pa., and, in all cases, post paid. or free, unless containing a remittance of $5 or more.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. B. Grosh and O. Hutchinson.

TERMS.—To Mail and Office subscribers, at $1.50 per annum, *in advance*, or within *three months*; $2.00 if not paid within *three months*; or $2.50, if not paid *within the year*. No subscription received for less than one year, unless the money is paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the Publishers. Agents or Companies, paying for *eight* copies, will be allowed the *ninth* copy *gratis*, and so in proportion for a larger number. All communications by mail, must be *post paid or free*. ☞ to City subscribers who receive their paper by a carrier, $2.00 per annum, payable *in advance*, or $3.00, if not paid *within the year*.

C. C. P. GROSH, Printer, No. 41 Genesee-street.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JUNE 29, 1838. NUMBER 26.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.

NUMBER FOURTEEN.

BY S. R. SMITH.

BIGOTRY OF UNBELIEVERS.

That state of mind which, without knowing particularly why, is inveterately and obstinately opposed to any and every thing not congenial with its own views, is called bigotry. And whoever exhibits the dislikes and prejudices of such a mind, is denominated a bigot. One of the most full and perfect illustrations of this unamiable character, is furnished by the Jews, as their history has come down to us in the New Testament. They appear to have considered every thing odious and detestable, which did not entirely quadrate with their own opinions and practices. And they carried this feeling to the extreme of hating even the *persons* of those who ventured to dissent from their own views. This was the prominent cause of the wide and marked distinction between themselves and other nations—and certainly of the unrelenting persecutions which they waged against the primitive Christians.

It is not extraordinary that persons who sincerely and devotedly believe in any system of religion, should become unreasonably tenacious of their own views, when they are supposed to involve their own and the best interests of other men. But it is a surprising fact, that those should ever fall into the lowest depths of bigotry, who turn all devotion into ridicule—who treat the Bible as a vulgar jest—the miracles of Jesus as the tricks of imposture, and morality itself as a mere matter of convenience. And yet, nothing is more common than this excess, in those who make no pretensions to religion. With them, it is an extravagant prejudice which fastens upon a theory that professes unbounded liberality. For skeptics avow an utter indifference to the place or form of truth, if so be that they can find it. And while they do not pretend to have made the discovery with certainty, they generally treat all religious opinions as untrue. Now this is bigotry, sheer, downright bigotry, under its worst form. And it has assumed a great variety of aspects, in the exercise of its might and influence over man. But in this case, it is wholly without excuse—without even the semblance of an apology. For it does not allow its victims to feel assured that even their own views of religion are right. They may suppose that all others are wrong—but they can scarcely feel *confirmed* in a system of universal doubt and uncertainty.

The man who sincerely believes, and who deeply and devoutly feels that his religious creed is true, and that it involves his own happiness or misery, and that of his fellow-men, has some apology for the tenacity with which he maintains his opinions, and for the prejudices which he cherishes against every deviation from his standard. He is at least sincere in the belief that he is right, and conscientious in the very dogmatism with which he assails the opinions of all other persons. Besides, his integrity will, in many instances, lead him to acts of real liberality. For as his confidence in the strength of his position is unbounded, it renders him fearless, and he will manfully, and in general, civilly—certainly with some degree of dignity—listen to the assertions and arguments of opposers. Every step that he has advanced in general knowledge—especially in the knowledge of men—will be visible in the degree of candor and charity with which he regards those who, in his estimation, have fallen into great and even dangerous errors. But this is not all: the Christian religion, under every form in which it has yet been believed, has never been so perverted or misunderstood as to lose the whole of its moral power. Its great and prominent requirements, have never been entirely overlooked. The command to have "compassion upon the ignorant, and them that are out of the way," has diffused an angel's benignity over many a fiery spirit, and shielded many a heretic from legal condemnation. It was this that gave the first effectual impulse to that mighty revolution of mind, which, in its progress, has given security to every sect, and expunged from the list of human enormities, the atrocious cruelties of the Inquisition. Civilization did it not—science and arts did not do it—commercial enterprize and intercourse did not accomplish this desirable work; and could they have effected so much, Greece, and Rome, and Egypt, and Chaldea, had granted to man the rights of conscience. The most indulgent and catholic, the least censorious and intolerant among men, is the enlightened and devoted Christian.

Skeptics and unbelievers affect to look with great abhorrence on the bigotry which they still think prevails among Christians—which sometimes prevents them from reading infidel publications. And they seem at a loss to find adequate terms in which to express their utter abomination of such unparallelled meanness. They are scandalized that beings claiming kindred with men, should feel so self-satisfied with their own opinions, and especially with the belief of the Gospel, as to overlook or reject the means which are proffered to dispel the charm of, what they are pleased to call, superstition. And they unceasingly ridicule and contemn the determination manifested by many, of discountenancing the propagation of infidelity through the press. They are indignant that skeptical or infidel works are not placed by the side of the defences of Christianity—that Hume and Gibbon do not always find a place with Lardner and Paley—that Volney, Voltaire, and Boulanger, are not found always in the company of Berkeley, Porteus, and Hallyburton—and that Paine and Palmer, are not side by side on the same shelf, with Watson, Leslie, and Jennings. Finally, they seem impatient that heads of families, of whatever creed, do not incline to substitute Taylor's Diegesis, or some yet more imbecile and indecent offspring of unbelief, as the household guide, instead of the Bible—or at least, as assistants in the direction of the mind of youth.

Now, that there is considerable bigotry among Christians, is undeniable—and that it may have sometimes become excessive in contemning infidel productions, is quite probable. But for a part of this, however offensive the fact may be, unbelievers must thank themselves. They have so often, so unnecessarily outraged the feelings of sober and sensible Christians, by treating their opinions with unbecoming and unfeeling levity, that charity has been turned into disgust. The institutions of Christianity have been made the theme of low punning and vulgar wit—the claims of the Bible to respect, and its doctrines and precepts to the veneration and acceptance of mankind, have been attacked with hollow and pitiful sophistry and sarcasm—the hopes of the resurrection, so soothing to the mourner, have been assailed as the dream of ignorance and fanaticism, and rendered the butt of scurrility and derision. These things neither admit of denial nor palliation. They have not been provoked, nor, in general, retaliated. Of all the men in this world, the patriarchs of infidelity have been most successful in imparting their own peculiar spirit to all their followers. For, from the "courtly smile" and "solemn sneer" of the leaders of the host, down to the lowest and foulest joke of the most ignorant pretender to skepticism, one spirit of congenial sarcasm pervades the whole. The finger of Omnipotence fixed not a deeper and more indelible mark upon Cain, than the genius of infidelity has impressed upon the mind of its votaries in every generation. Sarcasm, polished or rude, according to the skill of the person using it, is the alpha and omega of every skeptic in every argument—in every publication against Christianity.

In view of these facts, can the unbeliever wonder that there are those who do not, and who will not read his writings, or converse with him on religious subjects! The buffoon himself, has long since been driven from respectable society, and there is no reason why buffoonery should not be expelled, at least from all participation in the discussion of serious subjects. And the skeptic will do well to consider, whether what he terms bigotry in the Christian, be not, in reality, a very *natural and a very proper* disgust at the ill-timed and ill-mannered witticisms perpetually thrust into every discussion of Christianity! It is time that infidels understood that some respect is due to the opinions and the feelings of other men. And they have, by disregarding these, provoked both severity and contempt, of which they have no right to complain. But under every provocation, there is scarcely a work in defence of Christianity, which descends to the use of mere jesting in the conduct of the argument. Infidels have been answered on every position, in the most dignified and unexceptionable terms. And the balance of courtesy is a thousand-fold in favor of the Christian argument, notwithstanding the occasional severity with which it is tempered.

When men complain of the remissness or imperfections of others, it is fair to presume that they are not guilty in the same particulars themselves. How, then, stands the case, in the affair of bigotry between Christians and unbelievers? Are those who complain so much and so loud, of the bigotry of Christians, immaculate in this matter? Does their actual liberality keep pace with their profession? Do they examine the Bible, and are they careful to read the arguments of those who have written in defence of Christianity? And if they have done these things, how does it happen that they have never yet replied, and seem not likely to reply, to the labored and candid defences of divine revelation?

To these queries, and others of a kindred nature, there is but one answer—they have done none of these things, nor are they disposed to do them. All obligation to investigate the subject in controversy, seems to be supposed to lie on the side of the Christian. For unbelievers certainly excuse themselves from any very arduous labor of the kind. Some of their most daring champions have acknowledged that they wrote without being in possession of a Bible—and some others have given little evidence that they used one. And in a great majority of instances, where objections have been fastened upon some of its passages, it was effected by abstracting the particular text from the subject, and from the general scope of the inspired penman. One standing evidence that they do not examine the Scriptures for themselves, is in the fact that they adopt some

favorite view of them, as the basis of every objection. This, they would not and could not do, were they to enter in earnest upon an investigation of the subject, and carefully compare the creed with the record of truth.

Another fact is deserving of notice. If, in the protracted controversy which has been carried on between believers and unbelievers, much attention had been paid by the latter to the Scriptures, we should somewhere be able to trace the indications of their industry, in their works. New views, new positions and arguments, new inferences, or the abandonment of some as untenable, which had been used in vain by others, would have been the natural, the unavoidable consequence. For the human mind never, in different ages and in a large number of individuals, pursues the same train of thought, or adopts, without variation, a given set of ideas. But there is no evidence of any material deviation from the beaten track, in all the works of unbelievers. They have followed each other both in matter and manner—raised the same objections, cracked the same jokes, and repeated the same laugh, with as much precision as a patent clock-making machine would turn off any given number of wheels of the same shape, size, and description. Let him who doubts the correctness of all this, turn his attention to the defences of Christianity and of the Bible, which have appeared at different times, and he will there discover traces of the most indefatigable industry. He will perceive that the field of vision has been opened and enlarged on every hand. What was weak and untenable, was conceded; while a long train of new and irrefragable arguments were accumulated and brought to bear upon the fabric of infidelity, with irresistible might.

And why has not an effort more worthy of intellectual beings, been made on the part of unbelievers? They do not mean that the subject is unworthy of some regard—they can not complain that they have, in all instances, been treated with unbecoming disrespect—and they will not pretend that some of those who have defended the authenticity of the Bible, are unworthy of an answer. They can scarcely believe that their objections were so formidable as to defy all attempts at reply—or that when themselves are attacked, they are invulnerable. And as they have alike disregarded the objections to their own theory, the defences of the Scriptures, and the Bible itself, we have a right to seek for the cause where it may most probably be found. They are in general unacquainted with the arguments of those who have published any thing in defence of a divine revelation. The sources whence the proofs of the authenticity of the Bible are drawn, are obviously unknown to the majority of infidel writers. Hence they neither see nor feel the difficulties and precariousness of their own situation, nor appreciate the amount of obstructions which lie in the way of their success.

And why is this? The answer will be best obtained by requesting an unbeliever to read the Bible, or any given work in vindication of its heaven-derived authority. Take Lardner's Credibility of the Gospel history, and it is too voluminous—they shall never find time to wade through its numerous and heavy quartos. Take the Minute Philosopher of Berkely, and they do not like the dialogue form—you may leave it, however, and if convenient, they may give it an examination. Thus the size is too great or too small—the style too stiff or too quaint and familiar—or they have not time or temper to perform the labor. They have no heart for such reading—no desire for better or further information on the subject—their collections of books never include those against infidelity, nor do their studies in one instance of a hundred, ever lead them beyond the pages of some favorite unbeliever.

And what is this?—what the name and character of this procedure? It is bigotry—the bigotry of infidelity. It is neither contempt of the works of Christians, nor disgust at the treatment they have received in the replies which have been made to their more prominent authors—for they know not what these really are. And the Bible, they have conceived a prejudice against it—they have no taste for its instructions, no confidence in its doctrines, no veneration for its precepts, no belief in its truth. Hence, while the unbeliever expects all others to show their liberality in reading his productions, he himself sits quietly down without attempting to convince the world of his own catholicism, except by a professed indifference to all religious opinions. If bigotry is disclosed by its influence—if illiberality is the index of its presence, and that illiberality precludes the examination of both sides of the question in controversy—then is there bigotry among infidels. And for the same reasons, there is more of bigotry in infidelity, than in Christianity; inasmuch as Christians know and answer every objection to the Scriptures.*

*See Minute Philosopher, (Berkeley,) Dialogue 2d, Section 11th, *et passium.*

For the Magazine and Advocate.

BIBLICAL INTERPRETATIONS.....NO. III

BY REV. G. W. MONTGOMERY.

"For in the wilderness shall waters break out, and streams in the *desert.*" ISAIAH XXXV: 6.

With our ideas of a desert, drawn from barren, rough places in our own land, this passage has no strength, or at least but little strength; but with the ideas which were in the mind of the prophet, it is vigorous and full of meaning.

There is a vast desert in Africa, called Zahara, composed of an endless ocean of sand, several hundred miles in extent. In the various accounts which travellers give of it, as well as of the desert of Arabia, it is described as most frightful. No shade to keep off the heat of the sun, it beats down upon the glowing sand with burning power, cracking and blistering the skin. When the winds sweep over this dreary surface of moveable sand, with scorching heat, and laden with fine particles, it forms the fatal simoon of the desert, which oftentimes produces sudden death, and has been known to swallow up whole caravans.—There is no considerable stream on this desert, and but very few springs, and those from four to eight and ten days' journey from each other. This dreary expanse could not be crossed were it not for the camel, which God has so constituted, that it can pass days without water. When a caravan is about to cross the desert, it provides sewed goat skins—these are filled with water, to supply them until they arrive at the first spring. But it sometimes happens, that when a caravan gets into the heart of the desert, it finds that the springs are dry. What a frightful condition! In the midst of burning sands, parched with raging thirst, days of travel from any water, their horses and camels failing in their strength, they could fully appreciate the worth of water, for the owner of the caravan would give all his wealth for one cup of it. But if while they sank in despair, their eyes rolled in terror, their hearts panted in fear, and thirst extreme and unmitigated, gnawed upon their vitals, streams should gush up around them, with cooling waters, to give them renewed energies to roll away towards the ocean, covering those sands with blooming fertility, how great their joy, how strong their gratitude, how full their pleasure, how ardent their returning hopes! Such was the desert to which the prophet alluded; and every person must discover the strength of the figure: "Then shall the lame man leap as a hart, and tongue of the dumb shall sing; for in the wilderness shall waters break out, and *streams in the desert.* And the parched ground shall become a pool, and the thirsty land springs of water.....And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The moral world, in the days of John the Baptist, might well be compared with the desert. It was so dry from the parching powers of sin, it was so swept by the wild winds of error, that men groped over its barren surface without any gushing springs of truth. And while looking upon the simoons of death, and hoping for some cooling waters to quell the faintness of the soul, in view of the gloom of the grave, men sank in despair and departed without hope. But the streams of truth burst out in that moral desert—an angel from heaven pointed the child of error to them—"Fear not, for behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Saviour"—Jesus came; he opened the full fountains of impartial grace, and lo, the glorious river of divine truth, whose streams of immortality, reconciliation, and religion, make glad the kingdom of heaven, burst forth and fertilized the heart. No sooner had an aged Simon beheld them, than he exclaimed, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation"—while Paul burst out in his rapturous song of triumph, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Multitudes pressed to the banks of that river, and while drinking from the pure and crystal stream which flows from beneath the threshold of the love of God; their hearts were filled with the flowers of justice, virtue, and benevolence; while in the pervading power of Christianity, as it spread forth among all nations, subduing the sinner and saving the ignorant, we perceive the fulfilment of the prophet's figure, "for in the wilderness waters will break out, and streams in the desert."

It is not in this case alone, however, that the allusion is fulfilled. When an individual looks upon the tomb and views it as the prison of the mind in annihilation; when he turns to his own heart and finds that it is thoroughly innoculated with vice, while reflection is guilt of conscience; or when an individual servilely fears his Creator, and when he casts his anxious eyes around his family, and views each well-beloved form, his soul shakes with affright, lest they may be separated from him through the limitless ages of eternity; surely we can say that they are in desert grounds; the thirst of vice and the hunger of error, whirl storms of sand over the happiness of the mind, and dry up its sources of refreshing consolation. But let the skeptic stand by the tomb from which the Lord of life emerges, radiant in all the honors of immortality; let the sinner hear the hallowed beseechings of his Saviour, and exclaim, "Lord, be merciful to me, a sinner;" let the fearing soul view the compassionate love of God, reaching all creatures; and they will find the waters of truth, which will wash away their unbelief, their sins and errors, remove every desert of doubt and ignorance, while they experience the truth of the Saviour's declaration, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life."—John iv: 14.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with eye-salve, that thou mayest see." REV. iii: 18.

"Gold tried in the fire." When gold comes from the mines, it is not pure; but by the operation of fire, it is separated from every foreign substance. Our Saviour may have alluded to this fact, but the more probable allusion is, to the indissolubility of gold by common fire. An excellent writer on the mineral kingdom, remarks, that "a quantity of it [gold] has been kept for thirty weeks in a melted state, in a glass-house furnace, without the loss of a single grain, and without any change in its nature."—Penny Magazine, vol. iv, page 110.

"White raiment." There is no dress so pleasing and neat, or more an emblem of innocence, than pure white. Perhaps we can understand what our Saviour meant by white raiment, by reference to another place. Of the Saviour's bride, the Gospel, John says, "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the *righteousness of*

saints."—Rev. xix: 8. What allusion can be more striking.

By the gold is meant divine truth. From its very commencement, it has been perpetually tried in the fire. It was tried by the persecuting opposition of the Jews, by the fierce enmity of the Romans, by the cumbrous errors of the dark ages, and the determined fault-finding of skepticism; but it has not altered one grain; it has come out brighter from the fires of the crucible. We are counselled to buy this truth; for without it, though we may roll in the wealth of the earth, yet we are poor in a moral sense; but with truth, heavenly riches, we can be exempt from the poverties of error and death. But this is not all: when our eyes are weak, we see things as they are not; every object is clouded and distorted. So error clouds the mental vision; and through it, we can no more see truth, than a man can judge of a statue when his eye has almost lost its power. Therefore we must have the eye-salve of truth, to remove the disease of erroneous impressions, and to see God and his dear Son, as they are. We have something else, however, besides the gold and eye-salve of truth. We must put on the spotless white robes of righteousness; they are glorious garments to wear and to behold—made from the cloth of pure religion, washed in the purifying dews of benevolence and good works. How interesting they make an individual appear, because they adorn every natural grace of the heart, and make the creature lovely in the eyes of all. How excellently do the aged appear with such garments. As Solomon says, "The hoary head is a crown of glory, if it be found in the way of righteousness."—Prov. xvi: 31. Well was it said, "if it be found in the way of righteousness." For what sight is more chilling, than an old man with a white head, whose words are foul, whose conduct is impure and licentious? But what more excites respect, than age with virtue and pure words? Well might it be said, "the hoary head is a crown of glory, if it be found in the way of righteousness." The garments of righteousness make youth appear beautiful and interesting, and adorn every natural grace. We may think that the sight of a youth amid throngs of the gay, and full of pleasure, is an attracting sight; but there is one more attracting yet—it is that of a youth ministering to the wants of his parents, and smoothing their downward journey to the grave. In fact, the garments of righteousness make all people virtuous, and fill them with peace.

For the Magazine and Advocate.

REFLECTIONS ON ANNIHILATION.

BY J. S. KIBBE.

Notwithstanding much has been said and written against this system of philosophy, (if philosophy it can be called,) which disclaims all revelation, and plunges the whole race of mankind into the pool of forgetfulness; yet, may I not be pardoned for offering a few reflections upon this subject. It is a system which has obtained some adherents in the world, and its advocates have made no small stir to render it popular, and have also endeavored to urge it upon the public, as a system of sound and philosophical reasonings.

Annihilation is the legitimate offspring of atheism, and they are so inseparably connected, that the one, in accordance with the common acceptation, is dependant on, and the natural result of the other. And since this seems to me to be the case, the reader will not be at a loss to understand the meaning, when either term is used, or a term which may signify both or either. Although this system may not have been destitute of advocates or votaries, either before or since the introduction of the Mosaic writings, and the prophecies, which the Jews received as containing the law and the testimony; or since the introduction of the teachings of Christ and the apostles, which the Christians did at the time, and do still receive, together with the writings forming the Old Testament, as containing both the law and the Gospel, and teaching the final destiny of all intelligent beings; nevertheless, since the days of the Messiah, it has had but few followers where the sacred writings are known and promulgated, in comparison with those who have received these writings as a revelation from God.

But the fact of its having but few adherents, does not prove it true or false—it only shows the singularity existing between this and most other systems, whether pertaining to the final destiny of man, or to matters of a different nature. And I think that I may safely say, that no notion or opinion, however absurd and ridiculous, (and especially such as relate to the ultimate end of mankind,) that has been proclaimed for half a century, as extensively as this, but can boast of more followers than this notion of the dreamless sleep of annihilation. So natural is it for the most of mankind to believe that there is a future state of existence, and that they shall live beyond the confines of the grave, that it seems to be of little consequence, with many, whether that existence shall result in the happiness of the whole human family, or in the misery of a large portion of it. For evidence of this fact, we need only look abroad in the earth upon the various systems and creeds growing out of the Christian religion, and we shall see it fully verified.

If our existence ends with this life—"if in this frame no deathless spirit dwells," or naught that shall survive the wreck of time—if we sink down into the tomb to rise no more—whence is this longing for immortality, this holy desire to live when time shall be no more, this happy thought that our existence shall be prolonged through eternity? Alas! the question I can not answer, and I leave it for those who may be wiser than myself. Now, why is this system held with such utter abhorrence by the generality of men—why does the mind shrink back and stand aghast at the thought of that eternal sleep which knows no waking? Is it not for this reason?—it robs mankind of the blessed hopes of immortality beyond the dark valley of death, without rendering, nay, without even promising them "an equivalent." Hence they look upon it with suspicion, and regard it as a system which, instead of yielding them peace and consolation, is calculated to render them more miserable; instead of lighting up the pathway of their earthly existence, is designed to destroy their fondest hopes, and scatter darkness and doubt in their way. For what does it offer to its votaries? or what does it hold out as an inducement for mankind to become acquainted with it? Ah! it promises as a compensation, to hurl the whole universe of intelligent beings into the gulf of oblivion. How different, yea, how widely different, is the result of this system from that which promises to the children of mortality, endless felicity in another mode of existence! Not a glow of radiance does it throw over the dark portals of the tomb; not a balm does it afford for the wound which death inflicts; not a ray of hope does it leave the afflicted mourner, when called to part with those whom he loves, and by whom he is beloved; not a loop is there left whereon is hung a beam of joy, springing from the bright anticipation, that when we shall have done with the things of time, and our bodies have gone to the place appointed for all living, we have immortal spirits, which are capable of enjoying endless fruition; but as we see our relatives sink into the cold embraces of death, and hear the last expiring groan, the thought comes rushing to the mind, that death is an eternal sleep, and that faint murmur is the last farewell! It is utterly impossible to conceive how a sentiment so uninviting, so repugnant to the desires of the human mind, should find a place in the bosom of a rational being. Mankind may become persuaded that there is no reality in their hopes of eternal life; they may become acquainted with all the wisdom and knowledge that this speculative philosophy can furnish, and their days will be spent in sighing that their wisdom had not revealed to them an object worthy the adoration of their exalted minds, and their nights in unavailing regret, that the knowledge of their philosophy should make cheerless the lives of its votaries. And to conclude, let me say, if the Christian religion is a fable—if the Christian's hope be a delusive dream, like the "flowery Arcada," which "exists but in the poet's" creative vision, or like radiant forms that flit through the imagination, let me surrender myself to it, soul and sense, and thus, beguiled by its blandishment, pass my days without an awakening. And may not the Christian be pardoned for deceiving himself with a dream (if a dream it is) which affords him so much pleasure and enjoyment?

For the Magazine and Advocate

A FRAGMENT.

Night gently spread her sable curtain over the landscape, and all was peace. Animate and inanimate creation seemed to welcome with silent gladness, the periodical return of the season for refreshment and repose. Application had exhausted the vigor of a mind, which too eagerly sought to bear the richest treasures from the storehouse of knowledge. The sacred volume unconsciously dropped from my hand, and a sweet revery absorbed my thoughts. Happy, indeed, said I, is he who walks in the counsels of this blessed Book. Wisdom and truth enlighten and enliven his pathway through life. A heavenly radiance encircles his youthful footsteps, brightens the joys of his manhood, and crowns his old age with the blessed consolations of the Gospel of peace. Oh! glorious source of immortal hope—fountain of unbounded joys!—I would that thy hallowed teachings were received and cherished in their primitive purity, in every heart—till affliction's last sigh shall be lost in rejoicing, and the triumph of truth be universal. But, hark! the solemn bell bursts upon the startled ear; that sound, once so welcome, so gladdening, but now no longer the harbinger of peace to the bosom of the disconsolate. Again the deafening peal sends its chilling influence through every fibre of sensation, and wakes to activity the last dormant energy. A voice seemed to whisper, "Go up thither." Hastily throwing my cloak about me, I joined the multitude which was congregated around that fount, from which naught flowed but the dark waters of bitterness. There was the aged father, with countenance swollen, and eye dimmed with grief. Here sat the decrepit mother, whose heaving bosom and half suppressed sighs, told the horror which filled her soul. And then arose the mingled groan, and the piercing shriek of frantic youth, adding new terrors to a scene already past description. Great God! I exclaimed, from the fulness of my heart, are these the followers of Him "who went about doing good"? Alas! far from it. The meek principles of Christianity abide not in the whirlwind and the tempest. No, they are seen in the kindly extended hand of relief to the suffering and the afflicted; they are heard in the soft whispers of peace to the troubled heart of the wretched and the despairing; they are felt in all the charities of life—changing the widow's grief into joy, and the orphan's lamentation to consolation and hope. Let these soul-cheering principles extend their genial influence through every land and every clime, until they shall ultimately bind up the bereaved heart, and wipe the last tear from the eye of anguish.

Clinton Liberal Institute, May, 1838. G. W. G.

NEW MEETING-HOUSES.—The Universalist Society in Danby, are erecting a neat and commodious house, to be devoted to the worship of the true and living God.—The friends in Brimfield, O., are erecting a new meeting-house, which they expect to have completed and dedicated the present month.

NEW SOCIETIES.—A Universalist society was organized, a few weeks since, in Nassau, under very flattering prospects. They have raised funds sufficient to support preaching one-fourth part of the time. May the blessing of God attend them, and prosper them in their undertaking. A new society was also formed in Warsaw, on the 3d inst. Three new societies were formed under the ministration of Br. Beals, in the month of May, in Pa., viz: in Cassawago, North Chenango, Crawford county, and in Elk Creek, Erie county. Brs. Beals and Billings are laboring in that section with great success.

For the Magazine and Advocate.

GENESIS III: 15

Br. VAN ALSTINE—In a recent number of the Magazine and Advocate, you have published an article relating to the above passage of Scripture, that does not accord with my views respecting it. I design, therefore, in the present article, to state my views, and the reasons for entertaining them; and to offer some strictures upon your article.—What I say will not be offered for the purpose of controversy, but, as you say, "to know, and to have known, the truth."

I am in the habit of referring to Gen. iii: 15, as teaching the sentiment that "the seed of the woman shall bruise the serpent's head." This sentiment you say is erroneous. I believe it is not. Now for the reasons.

The passage, you know, in the common version, reads thus. "And I will put enmity between thee and the woman; and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." You suppose that the pronoun *it*, in the phrase "*it* shall bruise thy head," refers to the *enmity* previously spoken of. And I confess that (laying the original aside) the supposition is a natural one. But the original term *(hoo)*, though it will *bear* such a rendering, does not require it (nay, I think, forbids it) in this place. The Hebrew language has no neuter pronouns, and in their stead, it employs the masculine and feminine.—In this place the pronoun is masculine, and, I think, obviously refers to the *seed* of the woman.

Besides, the construction of the text seems to require that it be so understood. The two things placed in contrast or opposition, on each of which an injury was to be inflicted, are the *serpent* and the *seed* of the woman. And in the context, the seed of the woman was to bruise the serpent's head, and the serpent was to bruise his heel.—Each was to inflict an injury upon his antagonist, and each was to suffer an injury.

Now this construction is opposed to your view of the subject. You make the two antagonists to be the *serpent* and *enmity*. Hence while enmity is to bruise the serpent's head, the serpent must of course bruise enmity's heel! And how you could refer the pronoun in the phrase *his heel* to enmity, I know not. I think, Br., that you kept your eyes so firmly fixed on the word *it*, that you did not see the equally important term *his*. I think you will find it more difficult to refer the pronoun *his* to *enmity*, or to any thing else but to Jesus Christ, than to refer the pronoun *it*, to the seed of the woman.

Again, it is difficult to conceive how *enmity*, abstractly, could accomplish any thing towards bruising the head of the serpent, especially as half of that enmity must be supposed to belong to the serpent, being divided, according to the text, "between" the two. If you were to see a serpent winding itself around the neck of a beloved child, your *enmity* would arise; but *it*, of itself, could do nothing towards rescuing the child. And if it could, the enmity of the serpent, being equal to, would counteract the efforts of yours.

On the whole, is not the following the most natural and obvious construction of the passage?—1. The woman means Eve. Perhaps there was an allusion to the immediate mother of Jesus Christ. 2. The serpent represents the evil desires of the heart; or, in other words, "lust," by which James says "every man" (and I suppose he means every woman, not excepting mother Eve) is tempted, "when he is drawn away and enticed." See James i: 14. 3. The seed of the woman means Jesus Christ. You say you think it does not mean Christ; but you do not tell us whom it does mean. But to whom it could refer, except to Christ, I know not. It certainly refers to some noun in the masculine gender, for the masculine pronoun *his* is used. It must also refer to *one* person; for both the noun *seed*, and the pronoun *his*, are in the singular. "He saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ." Have I not as much reason to infer (inspiration aside) that the seed of the woman is Christ, as Paul had that the seed of Abraham, was Christ? The language in both cases is the same. But if you can not allow sufficient importance to this reasoning, to admit that Christ was meant by the seed of the woman, will you have the goodness to inform me who was referred to? 4. The seed of the serpent is *sin*. "Lust, when it hath conceived bringeth forth sin." James i: 15. The offspring of the serpent therefore is sin. Wicked persons are also called the children of the devil. "Ye are of your father the devil, (said Christ to the Jews,) and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." John viii: 44. He also calls them *serpents*, and a *generation of vipers*. Matt. xxiii: 33. Wicked men, however, are not the natural, but the characteristic offspring of the serpent. The natural offspring is sin.

We will now show what is meant by the seed of the woman bruising the serpent's head. This language is used I think with reference to the manner sometimes observed (perhaps anciently more than now) in killing serpents, viz., by treading repeatedly upon their head with the heel.—The individual who should thus destroy a serpent, while brusing its *head*, would necessarily get his *heel* bruised in return. For illustration, let the following passages be considered. Paul says to the Romans, "And the God of peace shall *bruise satan* under your feet shortly." Our Saviour said to the seventy disciples, "Behold, I give unto you power to tread on *serpents*, and scorpions, and over all the power of the enemy." Luke x: 19. The Lord Jesus came into the world to remove the cause, and all the consequences of sin. He came that "through death, he might destroy him that had the power of death, that is, the devil." Heb. ii: 14. By destroying the devil, he will of course destroy the works of the devil. See 1 John iii: 8. This is the work our Saviour came to perform, but in doing it, it became necessary that he himself should suffer. While bruising the serpent's *head* beneath his heel, his *heel* must of course be bruised in return.—Hence the prophet says, "it pleased the Lord to *bruise* him." The Lord was the first and primary cause of this act, as he is of all things; but the immediate cause was the serpent. If you object to this view of the subject, by saying that Christ could not bruise the head of the serpent, with his heel, so as to destroy him, I would reply that the serpent, alluded to in the text, was not Adam Clarke's *ourang-outang*; nor the Revelator's "red dragon with *seven heads* and *ten horns*." Nor was he so poisonous as to make it dangerous for Jesus Christ to attempt his destruction. With all his poison, the Saviour can overcome and destroy him. In this sentiment, Br. Van Alstine, you and I can rejoice together, though we differ as to the meaning of the text. I have offered my views and you have offered yours. I have pointed out wherein I think you err. Please do the same to me. Or if you prefer to let the subject drop, let it drop. Yours in the bonds of the Gospel.

W. E. MANLEY.

For the Magazine and Advocate.

A WORD ABOUT GOING TO CHURCH.

Reader, did you ever go two or three miles to church, and after sitting an hour or more, waiting for the minister, learn that he was not coming?—and how did you feel about it? Were you pleased, and satisfied, and good-natured? No; but you were sadly disappointed, *rather* out of patience, and more than half resolved not to go to church the next Sabbath. Well, suppose you were to go three and four Sabbaths, and no preacher came, would you not be *discouraged*, and accuse him of unfaithfulness to the charge committed to his trust? But if his only excuse should be the weather—it was too hot or too cold, too wet or too dry; or that he had labored so hard during the week, that he wished to stay at home and rest—would not your wrath wax hot, so much so, as to dismiss him immediately? Yes; and methinks, ten chances to one if you did not leave off church-going entirely.

My friends, do you ever think of these things when the Sabbath comes, and you neglect the temple of praise and thanksgiving? These are plain, simple facts, and such is the situation in which he who ministers in "sacred things" at the altar dedicated to the worship of the living God, finds himself too often placed. Regularly and statedly, rain or shine, Sabbath after Sabbath, he repairs to the church, where he expects to be met, and encouraged, and sustained, and cheered by his brethren and friends; but how often are the seats unfilled, and he subjected to the mortification of wasting his energy, time, and talents, upon naked walls. How discouraging to a man of refined feelings! how palsying to a noble nature! how mortifying to a good heart!—one that has felt the redeeming influence of the Gospel, and believes it the grand panacea of man's moral nature, which is destined to exalt and assimilate it to the perfection of angels. But *he* must not complain, though "subject to like passions as other men," for people do not like to be found *fault* with, when they *pay* the preacher, whether they go to meeting or not. How self-sufficient we poor mortals are! We may freely express our opinion of his conduct, but if he *presume* to reciprocate the favor, we are not always *quite so well pleased* with it. Brother, it is not *enough* that you *pay* your preacher—you may give him ten thousand dollars a year, and neither benefit yourself nor your neighbors. It is your good practice, your faithful example, your steadfast zeal, your regular attendance upon his ministrations, that will support him, benefit you and your children, and spread the knowledge of the Gospel. If we give to religion only a "lip-service," and have no life corresponding thereunto, of what avail is it to a wanting, sin-suffering world? Watch, then, and be faithful, lest vice and immorality, and infidelity, shall be emboldened and encouraged by your inactivity. If *Christians* slumber, *unbelievers* will awake—shall Christian *apathy*, then, be their watchword? Please think of these things, good reader, and if they profit you, perchance at some future time, you may hear again from a SISTER.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, JULY 1, 1838.

ROMANS XII: 1-16.

The student of the New Testament, when engaged in endeavoring to understand the epistles, should always ascertain what were the circumstances of the people or persons written to, for what purpose, and upon what occasion the epistle was written; for without an acquaintance with these, the letter must be unintelligible—equally so with some of the "dead letters" at the post-office general. Indeed, ignorance of these things is the chief cause of obscurity in these ancient writings, a principal cause of the erroneous interpretations which have been given of them, and also, of such errors finding any reception among religious inquirers.

The importance of an acquaintance with these circumstances is chiefly demonstrable in what is called the argumentative or doctrinal portion of the epistles. But, it were easy also, to produce, from what is called the practical portion of these apostolic letters, instances of passages which can not be comprehended as originally intended without a knowledge of the circumstances of the people addressed. As the greater part of the passages selected for meditation and illustration, during the remainder of this year, are taken from the practical portion of the apostolic epistles, we would recommend our fellow-inquirers after scriptural truth to employ all the research in their power to come to the knowledge of the circumstances of the people written to. They will be rewarded for their trouble by the additional in-

telligibility and interest which the epistle, or any detached portion of it, will assume after making such an investigation successfully.—We would refer the reader for the results of such an investigation to the 7th volume of this paper, pp. 218-220.

It will have been observed by every attentive reader of Paul's epistles, that he usually divides them into the argumentative and practical departments which we have above noticed. The latter portions are generally much more easily understood having less reference to the peculiar state of opinion or sentiment among those addressed; and on this account, also, are more generally applicable to us and all Christian disciples. Accordingly, our remaining selections are chiefly from the practical department of the epistles.

The practical portion of the epistle to the Romans commences with the 12th chapter, and it may be observed that the conjunction, *therefore*, in verse 1 shows that there is a connexion between this and the former or argumentative portion of the letter.

Verses 1, 2. The meaning of these two verses appears to be this: "I have now endeavored to show you that the new revelation from God by Jesus Christ is a free unmerited gift to all mankind, to all, Jew or Gentile, and that it is an highly excellent gift, inasmuch as it contains motives sufficient to turn all men from the practice of wrong-doing, and make them love and practice universal holiness or virtue—inasmuch as it presents to all men, in the hour of trial, persecution, and temptation, ample encouragement and consolation; and inasmuch as it is evident that, though the Jews as a nation are for the present rejected from their previous covenant condition, they are yet to be restored. Seeing, *therefore*, these compassionate kindnesses of God to all of you, whether ye be Jews or Gentiles, I beseech you to show your gratitude for such a gift, by making an offering, not as ye have been wont, of various animals, but of your own selves, body and soul, to God, to forward his will, and his plans in the world. This offering will be more sacred, more well-pleasing to God than any sacrifices you have formerly offered, as well as more rational than your former mode of worship. And as a farther proof of gratitude for this great gift, allow not yourselves to be conformed to the present manners which are exceedingly corrupt, both among Jews and Gentiles, but be changed men by exercising your understandings so as to perceive and approve that the will of God, in his requisitions, is really good, really agreeable to our nature, and calculated to carry you from one degree of perfection unto another." Our gratitude can not show itself in any better way.

Verses 3-8. These verses are occupied with exhortations to a discreet use of the various talents, natural or extraordinary, which each of them possessed. We have now, no supernatural powers; but these verses may remind us that we have individual and distinct spheres of usefulness, and these to understand and employ ourselves in, enables us to fulfil the purposes of our earthly being, to communicate and enjoy the largest share of happiness possible. Were any one sincerely desirous to know his proper sphere of exertion, to ask me how he was to discover it, I should answer him in the words of Fox—"Search your own hearts; know yourselves, your capabilities and tendencies; study your relations to society, and the view will open upon your soul, and your path be as the light." I would caution him against vain regrets and vain wishes. "O! the vanity of spending life in wishing for that which can not be realized, and battling with that which can not be vanquished. How many are ever aiming at that which they can not be, and neglecting that which they might be! What would not the slave do, if he were but master; and the poor, if he had but wealth; and the circumscribed, if he had but extended influence? As if slavery, and poverty, and circumscription, and obscurity, had not their mission for scattering most precious blessings among those about them, to be measured back into their own bosoms." There is, on this subject, an excellent article in Bulwer's "Student."

Verses. 9-16. These verses are occupied with exhortations to the practice of various Christian virtues. These may be considered an amplification or illustration of what the apostle intended in his general direction in verses 1 and 2. Were Paul addressing us and employing the English language, these verses might probably have been written thus:—"Let your professions of kindness be without flattery or false compliment. With equal firmness, abhor all that is evil, and cleave to all that is good. Let your affection for each other be ardent as that of brother to brother.* Let each of you strive to outdo his brethren in mutual respect. In whatever business you are engaged, be not backward to diligence, but let activity of spirit characterize you, and a discreet availing yourselves of opportunities.† Instead of indulging in enervating dejection, let a hopeful confidence inspire you with cheerful activity; even in tribulation be patient and yield not to despair.—Maintain, in aid of these moods of mind, an ever-prayerful spirit. Relieve the brethren in their necessities, and be prone to hospitality. To those who rail at you or persecute you return good words; give good words and curse not. Envy not the prosperous, but rejoice at their successes; endeavor to relieve the sorrows of the afflicted, having the same disposition towards others as to yourselves. Covet not elevated stations, or the company of the great, but condescend with men of lowly minds, who are 'weaned from the world.' Be not puffed up with a conceit of superior wisdom." Such, we think, might have been the language of Paul had he written in our language, and at the present day. Let us think of these things.

P. P.

*"Love a *brother Christian* with the affection o *a natural brother*.—WAKEFIELD."

†A very small variation in spelling the Greek word makes the difference between the common version—"serving the Lord"—and the present—"serving yourselves of the opportunity." The latter appears the most suitable to what precedes and therefore we agree with Mill, Classius, Wakefield, and others who think the latter the original reading. P. P

For the Magazine and Advocate.

MINUTES

Of the proceedings of the Mohawk River Association of Universalists, for 1838.

Met in Eatonville, Herkimer county, on June 13th. Appointed Br. POTTER, Moderator, Brs. WHISTON and ASPINWALL, Clerks, and Brs. Waggoner, Eaton and Arnold, a committee on public services. Ministering brethren were invited to take part in the deliberations of the Council.

2. Heard the report of the committee on discipline for last year. No cause of complaint.

3. Appointed Brs. Potter, Waggoner, and Aspinwall a committee on fellowship and ordination. Brs. N. Dibble, L. Eaton, and J. A. Aspinwall, a committee on discipline for the ensuing year—and Br. J. A. Aspinwall, ministerial, and S. Coe, N. Dibble, laymen, delegates to the next State Convention, with power to appoint substitutes and fill vacancies.

4. Voted, That Brs. Marsh and Dibble of Salisbury, and Brs. Weden and Keeler, Middleville, be invited to take seats in this council.

5. Resolved, That a committee of three be appointed to inquire and report whether any minister, holding the fellowship of this Association, has neglected to perform his public ministerial duties.

6. Appointed Brs. J. Golden, L. Eaton, and C. Johnson, said committee. Reported that John B. Wakeman has neglected to preach for the last three or four years.

7. Whereas, It appears from the above report, that the said J. B. Wakeman, in omitting the public duties of the preacher of the Gospel, has violated the constitution of this Association: Therefore,

Resolved, That he be no longer considered in fellowship with this body.

8. The following preamble and resolution in accordance with the recommendation of the last New-York State Convention, was unanimously adopted.

Whereas, In some cases, letters of fellowship have been granted to persons whose moral characters were not sufficiently known, or who could not preach to the acceptance of any of our societies: Therefore,

Resolved, That candidates wishing the fellowship of this Association, be required to signify their intention to preach, which intention shall be entered on the minutes, or otherwise published, if thought proper; and that the committee on fellowship be required to ascertain that the candidate has preached and conducted to the acceptance of the people among whom he has labored, and possesses a good moral character, before they report in favor of granting him a letter of fellowship at a subsequent session of this Association.

9. Appointed Br. Aspinwall to preach the next occasional sermon, with power to appoint a substitute.

10. Voted, That Br. Aspinwall prepare the Minutes for publication, accompanied with such remarks as he may deem expedient.

11. Adjourned to meet in Salisbury, Herkimer county, on the second Wednesday and Thursday in June, 1839. J. POTTER, Moderator.

O. WHISTON, J. A. ASPINWALL, } Clerks.

Sermons were preached by Brs. Boden, C. S. Brown, Belding, Roberts, Whiston, Aspinwall and Potter.—Addresses by Br. Potter.

LAY DELEGATES PRESENT.—D. Brayton, J. Golden, L. Eaton, Eatonville; E. Kibbe, J. Parshall, Oppenheim and Manheim.

MINISTERING BRETHREN PRESENT.—J. Potter, O. Whiston, and J. Boden, Cooperstown—C. S. Brown, Upper Lisle—J. D. Hicks, Springfield—H. Belding, Fort Plain—W. H. Waggoner, Watertown—J. A. Aspinwall, Leyden—O. Roberts, Lakeville—W. Wilcox, Sand Lake—A. R. Bartlett, Utica.

REMARKS.—I think I but speak the minds and feelings of all present upon this anniversary of the Mohawk River Association, that it was an interesting and joyful occasion. The preaching was generally well adapted to the wants of the people, and listened to with much apparent interest and sincerity; and we have much reason to belive it will result in good to the upbuilding of Zion's kingdom in that region. Harmony and good will characterized all the proceedings in council. We have only one thing to regret; and that *is*, the different societies in this Association were not *all* careful to send delegates to represent them in this body. This is *wrong*. We confidently hope that a similar remissness on the part of societies will not again be a subject of regret. Per order. J. A. ASPINWALL.

MAGAZINE AND ADVOCATE

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, JUNE 29, 1838.

SPIRITUALITY OF THE GOSPEL....NO. I

Amid the altars of the heathen and the symbols of the Jew, the Gospel appeared with its pure and spiritual system. Rejecting the complicated mysteries of the one, and the burdensome ceremonials of the other, it proclaimed religion, to be a matter and exercise of the heart. It removed the veiled and outward, and revealed the true glory. It exhibited its precepts as pure and vital—widely different from the external though splendid religion of the Greek and the Roman, and the cold, lifeless formality of the carnal Pharisee! The mythology of the first, distracting and intricate in its teachings, with the goodness and the materiality of its worship, had no power to ennoble the soul—to enlighten and lift it up in the proper sphere of its action; and the ritual law of the other, although, at the time of its dispensation and operation and in its original and proper form, wisely instituted, was not calculated for the enlarged mind—was not fitted to be the guide and instructor of the soul forever. But the teachings of the Gospel were *moral* teachings, addressing the moral sentiments—instructing man of his destiny and his duty—removing his eyes from the perceptible and the palpable, to the immortal and the spiritual.

To the Samaritan woman Jesus said—"the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship the Father."

"But the hour cometh, and now is, when the true worshippers shall worship the Father in *spirit* and in *truth*." In the sermon on the mount, he teaches the spirituality of his doctrine, also. He came "not to destroy the law and the prophets, but to *fulfil*." The righteous-

ness of his disciples must "*exceed* the righteousness of the Scribes and Pharisees." The ritual law, was the letter—the moral law, the spirit. To use an illustration—the Mosaic law was the body, discovering the motions and intentions of the soul by outward signs; the Gospel was that soul itself, casting aside the fleshly frame-work of ordinances and existing in its own lofty, independent and immaculate grandeur.

Christianity, it is true, is doctrinal; that is, it has its articles of belief, the reception of which is necessary to constitute an individual a Christian; but the mere assent to these articles will not. They are not to be merely gazed at abstractly, with the cold, hard eye of speculation. The heart must be opened to them, and then its depths will warm, and expand and vivify under their blessed influences.

For instance—Christianity, like all other systems of religion, acknowledges the existence of a Great First Cause. But this truth viewed through the medium of the Gospel, is eminently calculated to have a quickening and an energizing effect upon the heart of the disciple. We are told, that the Athenians, afraid of omitting any, reared altars to unknown gods. And the doctrine of an Intelligent, Self-Existent Creator, appears to have been received, if received at all, by them, with the same heartless apathy with which they received doctrines concerning other "strange gods." Hence, when Paul addressed them from Mar's Hill, the truth which he uttered gushed upon them like some supernatural light, dazzling them with its sudden and superior brightness. How hollow and formal were the teachings of their religion, compared with the interesting and soul-cheering truths presented by the apostle! Classic, and beautiful, and time-hallowed, the drapery of their mythology was calculated to please the taste, attract the eye, and to excite superstitious and prejudiced veneration—but when the great missionary of the truth had torn it aside, how artificial and unsatisfying was it, contrasted with the glorious reality which he revealed!—Why did they decorate their temples, and ornament their victims, and pour their libations? Were these calculated to have that deep and beneficial operation which the spiritual nature of man truly needs? No!—and the apostle told them, that God, the true and only object of adoration, "dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." But let our readers turn to the seventeenth chapter of the Acts, and read the whole of that eloquent oration, and behold the simplicity and yet the loftiness and spirituality of its doctrines. Had the assemblage which listened to Paul admitted and acted upon these truths, they would have removed every adored statue from its station. And had they done more, and permitted these truths to beam full upon their hearts, what penitence for sin, what exultation, what throbs of gratitude would have been theirs! So vast was the difference in effect, between the doctrine of a Creator taught by the Gospel, and the same idea (though exhibited as acting by various divinities) when presented by the heathen mythology! If we would be followers of Jesus, we must believe, surely, in the existence of the Supreme Being—but we can not rest in a mere speculative belief. With such a vague knowledge of Him—an assent of the intellect, merely, we might properly inscribe upon our hearts—"To the unknown God!"—But the Gospel in declaring His existence, says—"In Him we live, and move, and have our being"—it reveals to us *duties* to be performed towards Him and our fellow-men, which spring from the very fact of His existence.

Again—Christianity professes to be a revelation from God. In order that it may have its full effect upon us—in order to be fully a Christian, it is essential to believe this. But if from an examination of its external evidences we are convinced of its truth—or from a course of philosophic reasoning discover its purity and its adaptation to human nature, and here rest, giving the assent of our understanding merely to these, we are not Christians. We must, if we would follow its dictates, as rational and obedient creatures, unlock and open our souls, not only to the intellectual authority of these truths, but the full tide of their spiritual influences. What are the characteristics of some of its claims to divine origin? Its miracles—are they slight of hand exhibitions—do they look like jugglery? Oh! no—they are invested with an originality, and were performed in such an unceremonious and open manner, that they are distinguished, as the light from the darkness, from the silly and puerile tricks done, or pretended to have been done, by schemers or impostors. And then its precepts speak to us as having authority, and not like the creeds of men. They are no complicated revelations. They shew that they could but have proceeded from the Author of nature, from their similarity to natural objects—they are simple yet inimitable, like the blue heaven or the sunshine. The system of the Hindoo rears gorgeous temples, and makes innumerable idols, and its worship is abject and mysterious. There the mother unnaturally abandons her infant to the mercy of the waters. There flames the funeral pile, wrapping the living with the dead in one horrible conflagration. There rolls the dreadful car, crushing out the life-blood of deluded thousands. The doctrines of the Arabian impostor, are vividly embellished, agreeably to the impulses of an eastern taste, and with all the gorgeousness of an eastern imagination. And examine and see what sensual and vitiated ideas are in his religion! Now these two great systems are calculated to bewilder, and confound, and terrify, or to dazzle and excite wonder. But how pure, how plain, how instructive are the teachings of Jesus! By contrasting his religion with others, we have its peculiarities thrown in clear light—we discover its special and original claims. And some of those very claims—its miracles and its precepts, are evidences in their very nature for the Divine authority of the Gospel.

We may see, then, by these things, that while it is necessary, in order to be Christians, that we should believe in the divine origin of the religion of Christ, the very reception of that belief, involves with it and imparts to us, a requirement to open the heart to its instructions. That is, we believe Christianity to be truth from Heaven, and, aided by external evidences, we receive it on account of its purity and spirituality. It is these which have appealed to our souls, and found there an acknowledgment of their celestial power; and this same appeal bore with it a deep call to duty.

Christianity is doctrinal, therefore, because, before we can become one of its disciples, we must believe it to be a revelation from God. It is doctrinal, also, because it requires a belief in the existence of a Supreme Being. And we might proceed and take others of the essential doctrines of Christianity for illustration, but we have used enough for our purpose, which was to show the spirituality of the Gospel. We say, then, it is doctrinal, but all its doctrines are of practical efficacy. This we have seen. They are not used merely to build up and support a system—they are not used for tinsel and ornament, for pomp and show, for mysteries to terrify and bewilder. They have an application to the soul, and all rituals but dimly shadow forth the worship and the exercises required of that. It exhibits to mankind, certain great truths—it calls upon every one to believe them—but this is not all. Our moral nature as well as our intellectual, must be instructed. Then we shall learn, that although these doctrines are few and simple in our first survey of them, they are connected with vast results—with high destinies. They call up innumerable and blessed associations—they unveil to the spiritual vision, things hidden from the physical eye, and they move and set in operation, holy and powerful energies—all the good that humanity is capable of performing. They are not, as they appear to the distant and indifferent, twinkling orbs set to beautify and adorn—but radiant suns, which kindle where they shine, and enlighten and vivify worlds, and systems of wonder and of beauty inexpressible!

E. H. C.

LOVE THY NEIGHBOR.

"Who is my neighbor?"—Luke x: 29.

This was thought to be a very important question by the Jews, and still more so by the lawyer, by whom it was propounded. He had, like all the Jews, been taught to believe that none were his neighbors but those who believed in the Jewish religion. And, accordingly, when Jesus told him to love his neighbor as himself, he attempted to "justify himself," by saying, "who is my neighbor?" meaning thereby to intimate, that he did love all those who were entitled to that appellation.

But the Jews are not the only people who have attempted to restrict the application of that term. Some people have an idea that none are their neighbors, but those who have rendered them some important service; and hence all their liberality is expended upon those who can do very well without it. They will assist the wealthy, study to anticipate their wants, and to surprise them by the munificence of their presents. This would be well enough, if they did not stop here. But the wants of the poor man, who has never conferred a favor upon them, and, indeed, who has never been able to, are disregarded. They seem to forget that he is their neighbor.

There are, also, among religionists, a class of men who regard none as neighbors, who disagree with them in matters of faith. They love their brethren in the church, it is true, but those who are out of the church they hesitate not to slander and abuse most bitterly.—But do they not in so doing, regard those most, who, themselves being judges, least need it. We shall see. They believe that those generally who are within the "pale of the church" are heirs to immortal felicity, and perfectly safe, so long as they continue in *the faith*, both as it regards their temporal and eternal welfare.—While on the contrary, those who can not adopt their sentiments, they consider liable to the most excruciating torture and unmitigated wo. Now, although the last mentioned dogma is inadmissible, still I must say, that if they are sincere in their belief, they ought to consider the latter class of men as equally their neighbors, and to manifest in their works, more love for them, than for the former. Although they should love all alike, there is more room for the *exercise* of that love with sinners than with saints. However, I that Partialists believe have some good reasons for confining their love and pity to their own denomination; viz. because they are the most unfortunate, and require more temporal consolation, to make up for what they lack in the spiritual.

But these errors, these discrepancies between theory and practice are owing to a misunderstanding of the question, "Who is my neighbor?" All are willing to admit that those whom they love, are neighbors in the scriptural sense. But this is not enough. All men are our neighbors. The poor and the rich, the saint and the sinner, the benefactor and the oppressor—all are entitled to our love. True, they require different modes of treatment, but it must all be given in love. If we censure, it should be given in tones of Christian kindness; if we commend, it should be in sincerity, and with a desire to encourage the deserving, and not for the sake of flattering.

But if we will give heed to the answer which our Saviour gave to this question, we shall discover a very important truth. From the earnestness of manner, with which our blessed Lord enforced the observance of the second great commandment, I am inclined to think that he meant to teach us, that the unfortunate and friendless are in a special manner our neighbors.

Let me exhort my brethren, then, to ponder well the answer of Jesus to the lawyer's question, especially, the latter part of it—"go thou, and do likewise."

If all men are our neighbors, and we are bound to love our neighbor as ourselves, can mankind yield obe-

dience to the commandments of the Saviour, and at the same time be happy in the belief that one soul will be eternally lost? If it be answered, that men are *happy* in that belief, is not that happiness a positive proof that its subjects are not Christians? inasmuch as they do not comply with the commandment, "Thou shalt love thy neighbor as thyself."

But if it be answered, that the Christian is *miserable* in view of the consequences of his faith, does it not follow, either, that the Christian will always be miserable, or that all will be restored to happiness, or that all will cease to be Christians, by ceasing to love their neighbors as themselves. "I pause for a reply."

A. R. B.

ERROR THE CAUSE OF IMPIETY

Go to the disobedient and erring child who believes his parent to be a severe, capricious being—who deems that in his father's bosom there is no love, no affection for himself, and who, therefore, has despised the paternal laws, grown weary and dissatisfied with his home, and has wandered away in guilt and shame—go to this weary and wandering son of humanity, while all these errors press upon his mind, and beseech him to return again to his parent's roof and government, without removing the errors that drove him away—and will he do it? No—he is too cold and dead to every sentiment of affection for such a parent—too hateful to such a government, soon to return. Perhaps, as with the Prodigal Son, he may remember the bread, and, driven by famine, may return for the sake of the food which his parent can bestow. But this is not returning in joy and gladness—coming before the parent with praise and singing.

Precisely so, I conceive it to be with the sinner. He has mistaken the character and the government of God. He has deemed God to be stern and cruel, his government to be a selfish despotism, and has believed he could do better for himself. Now, before you can induce him to return joyfully and gladly, you must remove the errors which drove him away—you must convince him that God is his best friend, and that the divine government is his best preserver from misery and ruin. Go, tell him of the goodness of God—assure him that God is now, ever was, and ever will be his Creator and Parent—that he is, though strayed, still a sheep of the Great Shepherd's pasture. Call to him, "Enter into God's courts with thanksgiving, and into his gates with praise; be thankful unto him, and bless his name: for the Lord is good; his mercy is everlasting, and his truth endureth to all generations." Convince the sinner of this message, and you touch his heart with penitence, and melt it into love—and you draw him by the silken cord of affection and self-interest, to the courts of God. For he now feels the delightful emotion of gratitude—he now knows how sweet it is to praise God—he now knows God as he is, and his government like unto himself. Yes, God is good—the earth is full of his riches—all ages overflow with his grace, and all seasons with his bounty. Even the ills and afflictions of life, are but blessings in disguise—bitter buds which shall bloom in sweetest fragrance, and ripen into richest fruit. And his mercy is everlasting. Forty-two times is this assertion made in the Bible—eight times is it declared that God's anger, wrath, etc., shall *not* endure forever, or be everlasting—and never is it once written, in the whole Book, that his wrath, anger, fury, vengeance, etc., shall endure forever. Why, then, if God has not revealed everlasting wrath, should we preach it to sinners? If he has eight times declared it shall *not* be forever, shall we say God has erred eight times, by asserting that it *will* last forever? And if God has forty-two times revealed everlasting mercy to sinners, shall we not preach to them the same? My friends, we may talk about demoralizing sentiments as much as we please, yet God is wiser, and knows better what will reform sinners, than we do—and if he has revealed everlasting mercy, impartial grace, and universal goodness, I will preach it. What God reveals to man, is surely best for man to know. And God's truth endureth to all generations. He never changes, nor does his truth. He has given us eternal life in Christ before we existed, save in his purpose, and all we can do, can never make the record false nor God unfaithful.

Let, then, the wandering sinner no longer stay away because he deems his heirship gone, and his sonship lost—but let him return to our God, and he will abundantly pardon and bless him.

A. B. G.

NEW VOLUMES.

The Trumpet commenced its Eleventh Volume last Saturday—ably edited, and well supported by some of the best writers in our order as correspondents, as well as handsomely executed, it is an able and valuable co-worker in the cause of truth, and deserves a steadily increasing patronage from the public.

The Knickerbocker, decidedly the best monthly in the United States, if not in the world, commences a new volume next month. Subscribers had better commence now—if they can afford to get some of the back volumes, their money will be well laid out—if not, let such as need such a work, not delay till the future becomes the past. Such a monthly visitor is doubly welcome when it comes in season. Clark and Edson, publishers, New-York.

The Lady's Book, published by L. A. Godey, of Philadelphia, an excellent work, specially devoted to the fair sex, is also worthy of patronage. Let any gentleman who wishes to furnish a sister, or wife, or daughter with a constantly recurring *Souvenir*, send her a periodical of this kind. If this is his choice, Mrs. Hale, Miss Leslie, and Miss Sedgwick, the fair Editors, will see that his taste is not rendered questionable with the fair reader.

A. B. G.

ELY AND THOMAS.

The theological discussion between these gentlemen, though widely circulated by being published in many of our periodicals and in the Philadelphian, has already passed through *four editions* in the book form. A fifth edition is now published by Br. Price, of New-York, and we anticipate for it a ready sale. It is the best, most candid and temperate discussion of human destiny, that has ever yet appeared from the press, and no man who feels an interest in either side of the question, should neglect to peruse it. He will find much to instruct and entertain, and nothing to offend his literary or religious taste and feelings. No theological library should be without it—no Universalist family has done its duty to its reading members, that has not provided a copy for their perusal, and for the perusal of their Partialist friends and neighbors. Let all who can, buy and peruse a copy—even those who read it some years ago, can read it again with pleasure and profit. I know some who declare they have read it several times with much satisfaction. It is, and long will be, a standard work in our denomination.

A. B. G.

A DISCOURSE ON DUELLING,

Is the title of a sermon, written at the request of his friends, by Rev. I. D. Williamson, and now for sale at this office. The abominable and disgraceful practice of duelling, is met with boldness, and its reckless defiance of the laws of God, exposed with clearness and decision. The infamous advocates of this crime, (and certainly those are its advocates who practice it,) deserve to be held up to the contempt of a virtuous public, wherever they go—not even the halls of Congress should screen them from the odium which they deserve. They have dared to violate the express declaration of the divine Ruler, "Thou shalt not kill"; and let those who are anxious for the spread of righteousness, brand the criminals with merited infamy.

The exertions of those concerned in the late affair at Washington, to stifle popular inquiry, should determine every follower of Jesus, and every lover of his country, to be still more diligent in his opposition to duelling. And the attempt which they have made to justify themselves, by the plea that public opinion has compelled them to commit a cool-blooded murder—this circumstance alone, should arouse the public to haunt the aggressor with the spectre of his own contemptible character, until he shall see and abhor the evil of his ways. Let those, then, who are determined to expel this dreadful practice from the land, procure the above named discourse—ponder it well—see that they do not give the indirect countenance to duelling therein portrayed—and let them circulate it freely. It can not but have a beneficial tendency.

A. R. B.

RETURN HOME.

After an absence of three weeks, during which (accompanied by Mrs. Grosh) I visited Oswego, Lewiston, Niagara Falls, Buffalo, and went as far as Mayville, in Chautauque county, I have returned home by Batavia, Avon, Auburn, etc., and find my family in usual health. Of the doings of the Niagara and Genesee Associations, and of the prospects of our cause in the western part of the State, our readers may expect to hear at another time. At present, many matters engage my attention—letters, business, etc. All shall be brought up "square" in due time.

A. B. G.

Br. Frisbee is informed, that it is not our fault if he has not received the Preacher. We paid the money over to Br. Sanderson soon after its reception.

G. and H

UTICA BEREAN INSTITUTE.

TO THE PUBLIC.

The managers and members of the Berean Society, respectfully solicit your attendance on the evening of Tuesday, 3d July, when the following question will be discussed:—

Would the immediate abolition of slavery in the Southern States, be a benefit to the Union?

Affirmative—Messrs. HALLOCK and MCADAM
Negative—Messrs. YOUNG and MARSH.

"VOICE TO YOUTH."

We are now prepared to furnish any quantity of this excellent work, in various kinds of binding, to suit the taste of purchasers. We presume all who have perused the last and present volumes of the Magazine and Advocate, agree with us that the "Voice to Youth" ought to be in the hands of every young lady and gentleman. If so, will they please recommend the work to their friends who have not perused it? Even those who have perused it in the paper, will find it very convenient for their libraries in a volume by itself.

We have put some up in handsome morocco, with gilt edges, for the accommodation of those who may wish to make a present to a young friend, of something that will please the eye as well as improve the mind.

For sale also by P. Price, 130 Fulton street, New-York, and A. Tompkins, 32 Cornhill, Boston.

G. and H.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday in July, by Br. E. E. GUILD in Harpersfield at 11 A. M., and in the stone school house at 4 P. M. [Union please copy.] – Br. C. S. BROWN in Binghamton—Br. BRITTON in Burrville and Br. FRENCH in Carthage—Br. BIDDLECOM in Durhamville, and near Br. Mosley's in Rome, at 5 P. M.

Br. M. B. SMITH will lecture at Hampton on the Second Sunday in July at 5 o'clock P. M.

The dedication at Sharon, given in our last, is postponed until the 11th of July.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

T B, Canastota, for L B R and F W B—A S B, Middlefield, (O.) for self, A E G, J Y, O B N and J B—B R C, Merrickville, (U C) for self, J McI, M McF, H G, W H, M K and S H—J McC, Natches, (Mich)—J A, Jeffersen, (O)—W C, Valparaiso, (Ind) for I R, W B, C W and G C—G P, Meads Creek, for R L, W G, S O and C J—A F, South Cemeron, for self, A D, M P and E S—P M, Cato, for self, E O C, A P and J C—A M T, Carroll, for self and J S jr—G W G, Clinton, for A G, Gage—J E D, Martinsville, (O.

POETRY.

For the Magazine and Advocate.

EARTH'S SCENES ARE FADING; HEAVEN ALONE IS TRUE.

BY MRS. S. BROUGHTON.

How frail a thing is man! The gorgeous band
Of delicately tinted flowers, that spring
Up from the tangled vale, or deck the green
Fresh carpet of the meads, or gaily climb
The alcove roof or trellis'd garden bower,
And fling their perfume on the zephyr's wing,
Like vestal incense on the hallowed shrine
Of pure devotion; the soft mists, that rise
From the clear bosom of the azure deep,
And hang their purple folds along the sky,
When days stupendous king retires, to rest
His foaming steeds, within the sea green halls;
The coral caves, and fret-work palaces
Of hoary Neptune; the gay piles, that rear
Their amber columns in the bright'ning east,
And melt away as Phœbus wheels her car
Swift up the eastern hills; are not more frail
Than man, the boasted lord of this terrene.
But there is one, whose throne of power is set
High on the eternal hills, whence living rays,
Beam through the vast profound of boundless space
In bright effulgence: whose creating hand
Spangled with living gems, the dazzling seas
Of azure light, and set upon his throne
The flaming day-god; whose reflected beams,
When evening's smiles trac'd on her star-gem'd halls,
Like the veil'd glory of Immanuel,
Shows forth the might and wisdom of their King.

His hand upholds us, when in life's young morn
We first look out upon earth's flower-clad plains,
Whence perfumes rise like grateful incense, up
To Him whose emerald car, in splendor wheels
Swiftly o'er burnished plains of mellow light.
When health her heavenly viands spreads for us,
'Tis God himself, the grateful relish gives.
When sickness darts its madd'ning pangs, along
The shrinking nerves, till the worn wearied frame
In languor sinks; calmly the spirit rests,
Safe in the circling arms of boundless love.
And when grim death his paralyzing hand
Lays on the warm life-fount, and earth's lov'd scenes
Are fast receding from the glazing eye—
When we stand shivering o'er the black abyss,
Dreading the cold rush of the fearful surge—
Oh! then unclose the mental eye, bid faith
Her glass present, and on the distant shore
Of immortality, in fadeless bloom,
Behold unnumbered millions tune the lyre,
And strive to catch the seraphs lofty notes.
There, angel and archangel, bending low
Before the great Eternal, raise the chant
Of high dominion, glory, honor, power,
To him who died to conquer. There, again,
The shining host, who once o'er Judea's plains
Unfurled their dazzling piniors, raise the song
Of "glory in the highest!" Shall we dare
To launch our frail bark on death's stormy frith,
Since at the helm, our heavenly Father sits
To guide us home to glory? See, afar
The heavenly city's pearly gates unfold,
And sun-eyed cherubim, with golden car,
Stand waiting to receive our trembling souls:
And list! what soothing numbers gently swell,
Like harp-tones from the diamond crested spheres?
'Tis but the echoes of the lofty strains
That peal along the hyacinthine bowers,
Till seraphs join to raise the blissful song,
And heaven's high arches with the music rings.

CHRIST A RECONCILIATOR.

The characters ascribed to Jesus of Nazareth in the writings of the sacred Scriptures are numerous and various. He is called the Lamb of God, the Redeemer, the Saviour, Prince Emanuel, the Messiah, a Witness, Leader and Commander, the Prince of Peace or the Reconciliator. None of these several designations, however, in my estimation, present him in so beautiful and lovely a light as the one last named, viz. that of a Reconciliator, or which is synonymous—the Prince of Peace. Can you, dear reader, imagine to yourself a more beautiful character than this? How much do we admire it in man? I look with a peculiar delight upon that individual whose every endeavor is spent in adjusting differences between his fellow mortals, and promoting the holy cause of "peace on earth and good will among men." I look upon such an one as endowed with the genuine Christian spirit; and however much I may lack in this particular point of duty myself, I can not repress, (nor would I) my admiration of those to whom this talent has been committed. But how infinitely enhanced is my admiration, and how enlisted to adoration is every better thought and feeling of the heart, when I turn me from the Adamic man to the contemplation of this glorious trait in the man "Christ Jesus."

The world was estranged from the Father; all had erred, and like lost sheep gone astray, notwithstanding the innumerable testimonials of the Father's love to them. Kindness unbounded seemed to have made them forgetful of its source, ingratitude followed, they became unreconciled. Instead of beholding the Creator as formerly, in the character of a parent, they now viewed him through the false medium of their own perverted narrow-mindedness, a Judge—their enemy. And viewing him thus, they banished every thought of him from their minds and wandered yet the farther away into the mazy labarynths of error and iniquity. This was but a natural course; the farther we can get away from our enemies, either real or supposed, the better we like it; we desire no intercourse with them. Thus it was with the world of mankind—there was need of a third person to adjust differences (so to speak)—to convince those in error of their error, and to open to them the true character of their supposed enemy. And just at the very time when such a personage was most needed, there appeared upon earth the Reconciliator—the man, Christ Jesus. And forthwith he commences the duties of his mission.

Behold him on the mount—heaven's preacher in nature's pulpit! See him then and there portraying the character of his and our God—how? As our implacable enemy, a wrathful, inexorable judge? As hating those very creatures whom his love only could have prompted him to create? Hear those beauteous words, so full of eloquence and love, bursting from his hallowed lips—"What man is there of you of whom if his son ask bread, will ye give him a stone? or a fish, will ye give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." Yea, if ye frail erring creatures of the dust, being evil know how to bless your offspring in ministering to their wants, how much more (eternity alone can solve the question) shall your heavenly Father who *is love*, and whence flows all that we behold of love upon the earth, bless with "good things" each and all of his dependent children.

It is worthy of remark, that Christ in this his first discourse of which we have any record, devotes very considerable space to this one particular point, upon which the world has so widely erred, viz: the character of God. He seems to have been particularly anxious to impress upon his hearers the importance of correct views on this subject, considering it unquestionably as it should be, the foundation of all doctrines respecting the future state of being, and indeed of all religion. It is on this that I build my hopes, not only of immortality, but of a *happy* immortality, and it seems so to have been considered by the sacred writers. What is the reason assigned that God will save all men with an everlasting salvation? Because he is God—because he is the God of love. He will do it because it is his pleasure—the pleasure of his love. "He will swallow up death in victory; he will wipe away tears from off all faces, and the rebuke of his people will he take away from all the earth." Why? "*For the Lord hath spoken it.*" List to it all ye opponents of Universalism. Hence the importance of sending a reconciliator into the world to reconcile estranged man to his Maker, and to enable him to see him as he really is, "altogether lovely and the chiefest among ten thousand." It was not indeed important that this should be done in order to ensure this great salvation, but for man's present enjoyment and the pleasure of the Almighty in delivering his offspring from degradation and misery here, to behold in prospect their ultimate emancipation from all the trammels of the earthy nature into the immortal and incorruptible constitution. "Be ye therefore reconciled to God."—*Union.*

MARRIAGES.

In Mendon, May 24th, by Rev. H. Roberts, Mr. REMSON VANDERHOOF, to Miss HENRIETTA HUGHES, daughter of Joab Hughes.

In Warsaw, May 31st, by Rev. W. E. Manley, Mr. BENJAMIN BLAKELEY, of Perry, to Miss MARIA WALKER, of Sheldon.

In Perry, May 23d, by the same, Mr. JOHN S. WRIGHT, of Stafford, to Miss OLIVA A. SPAULDING, of Castile.

DEATHS.

By drowning in the Delaware river, in Hamden, May 3d, Mr. CHARLES B. ELLS, son of Mr. Samuel Ells, of Walton, in the 24th year of his age. He had been assisting in getting off a raft which had been stuck in the river, and in returning to the shore in a boat, in company with another person, the boat upset and they were thrown into the water, but his companion succeeded in getting upon the bottom of the boat and was saved. Mr. Ells commenced swimming down the river, and continued his exertions until he sank. When taken from the water, the vital spark had fled forever. His funeral was attended in Walton, on the 5th ult., and a discourse delivered by the writer; to whom it is a gratification to know, that a large majority of the relatives of this youth, are believers in that Gospel which is so well calculated to console us under affliction. That they may enjoy its blessings, its promises, and its hopes, is the prayer of their brother in Christ. E. E. GUILD.

Union please copy.

In the town of Brighton, on the 25th ult., WM. BILLINGHURST, aged 56. Br. B. was a firm believer in the final restitution, and died reconciled to God. He has left a widow and ten children to mourn his loss.—The funeral took place on the 27th, at which time his remains were taken to the Presbyterian church at Brighton village, and a sermon delivered by the writer.

H. R.

In Leicester, May 10th, of consumption, Mrs. SALLY FERRIS, wife of Mr. William Ferris. In the death of Mrs. Ferris, her surviving partner and numerous family are deprived of an affectionate wife and kind mother. The funeral was attended on the following Sunday in the Baptist meeting-house in Perry.

W. E. M.

In Upper Lisle, April 5th, Mr. EPHRAIM HOLLENBECK, aged 80 years. For the last 40 years of his life, Br. H. was a believer in the restitution, and found it to be his greatest consolation in the hour of death. Sermon, 1 Cor. xv: 24-28, by C. S. B.

In this village, (Waterloo,) on the 21st of May, Mrs. ELIZABETH G. MOON, (eldest daughter of John Sholes) aged 26 years, 10 months and 15 days. We enjoyed the happiness of an acquaintance with the amiable subject of this while living. She was the idol of many, and the friend of all. None knew her but to admire her goodness; none mentioned her but to exalt her virtue. Her death will be universally lamented, for envy or malice never exerted their power to claim her as a victim. She died in full belief of a Saviour, and the promises of a Father's grace. She met the king of terror without a murmur, or a fear. Deeply, very deeply, do we sympathise with the parents, relatives and friends of the deceased; and fervently do we pray that the rich consolation of the Gospel of peace may be theirs.—*Seneca Observer.*

In Ohio city, June 9th, ANDREW, infant son of Br. J. Whitney, aged eleven days. The spirit of innocence, took but a hasty glance of earth's scenes, and fled back again to its Father and its God. "Of such is the kingdom of heaven."

In Hamilton, March 11th, Mrs. PATIRNCE FORBES, wife of Asa Forbes, in the 38th year of her age. Mrs. F. was a victim of the fell destroyer, consumption.—Formerly she was a member of the Episcopal church; but withdrew from it, having become a believer in the restitution, which faith was her comfort and strength in the hour of death. Sermon by Br. Williams.

In Denmark, May 19th, ALONZO D., youngest son of Gilbert, and Ilona Van Vetchten, aged 5 years. Funeral services the following day by the writer. J. F.

In Hownsfield, on the 9th inst., of consumption, THOMPSON PHELPS, aged 28 years. Br. Phelps was in faith and in practice a Universalist. Precisely one year previous to the death of Br. P., his only brother was torn from the embraces of his friends by the same disease.—Alas, for the ravages of this dreadful disorder. How many once happy families have been made to mourn by its desolating breath. J. F.

THE MAGAZINE AND ADVOCATE

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By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JULY 6, 1838. NUMBER 27.

For the Magazine and Advocate.

BIBLICAL INTERPRETATIONS....NO. IV.

BY REV. G. W. MONTGOMERY.

"Think not that I am come to send peace on earth; I am come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." MATT. 10: 34, 35, 36.

In view of this language, it is in amount said, that such a notion or principle can not be divine; that to wield the sword and make divisions in families, is wholly contrary to any correct views of the character of the Deity, as well as subversive of all moral right: consequently, the person who uttered it and the revelation which contains it, can not be divine. This objection we admit to be well founded, provided it can be shown that the direct object of Christ was to induce war and create divisions. But if this can not be shown, then the objection must fall.

There is one fact to begin with, which is worthy of consideration. Whoever attentively peruses the various conversations of our Saviour, must be convinced that he inculcates many admirable moral principles, which, if practised by all men, would absolutely destroy contention, war, and bloodshed. The simple but golden rule, "whatsoever ye would that men should do unto you, do ye even so to them," of itself is sufficient to beat every sword into a ploughshare, unnerve every arm of revenge, subdue every passion, and make man the friend of his brother. Can it be possible, then, that the mild and benevolent Saviour, a highly moral and virtuous individual, even according to the confessions of some skeptics—can it be possible that he avowed it as his determination to foment wars and break up the peace of families, even when the members of the social circle are earnestly besought to cultivate affection and good will, in many places of the Christian system? The thing is not reasonable.

The Jews supposed that the Messiah whom they expected, would establish the most perfect peace among them. But our Saviour assures the disciples that such would not be the first effect consequent of his system; for it would not be peace on earth, or the land, as Clarke affirms that it should be rendered, but contention and division. The key to an understanding of this statement, is found in the fact, that a good man or a good system, inculcating every virtue, may at the same time be made the *occasion* of evil, without at all being guilty of that evil. For instance: political liberty is an excellent principle; yet liberty has been fought about, and rivers of blood were shed in its name during the French revolution. Liberty is not, however, the *cause* of such evils, but simply the *occasion*. When Saul, king of Israel, cherished the malignant determination to murder David, no person will affirm that David was the cause of that determination, because he was the occasion of its existence. There is another illustration which is directly to the point. The principles which we, as believers in the Restitution, profess, uphold love towards all men, and kindness among families in particular. Yet we know, that when one member of a family, who has long been fixed in opposing points of faith, embraces our principles, the rest of the family oppose him, and thus dissension is introduced into that family. But the principles can not be charged with said dissension; they are simply the *occasion* of the evil; for instead of the principles being the *cause* of dissension, the dissension arises from a want of them: if the family all received the principles, they would live in peace, for they would be taught love and good will.

So with our Saviour's system—although it teaches every possible act of goodness, yet the Jews quarrelled about it—not because of the influence of its principles, but because those who did not believe it, were determined to persecute those who did believe it. Hence it was the occasion, but not the cause of the evil. I know that our Saviour, in alluding to it, represents himself as sending a sword and creating divisions; but the critic is aware that the *secondary* cause is often spoken of as the *primary* cause, in the Scriptures. For instance, in the first council held in Jerusalem, James remarked, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day."—Acts xv: 21. It will be discovered that Moses is put in place of his system; for, reading Moses in the synagogues, simply means that the first four books of the Bible, of which he was the author, were read. So our Saviour puts himself in place of his system, which, in its establishment, was made the occasion of contention. When Christ said, "Think not that I am come to send peace on earth; I am not come to send peace, but a sword," he meant that such would be the *effect* of promulgating Christianity in its early periods—not that a belief in Christianity would cause contention, but that those who did not believe it, would make it the occasion of persecuting those who did believe it, as was before remarked. Facts fully justify this conclusion. A majority of the Jews did not receive the Gospel; for they not only rejected it, but they crucified the Redeemer with the most aggravated cruelty. For this wickedness a sword was sent among them—a sword which belonged to the Roman mistress of the world, and which was not withdrawn until they were swept from the family of nations. Thus the Gospel was made the *occasion* of a sword being sent among the Jews, the unavoidable consequence of the violent conduct of that people of bigotry.

The Gospel was also the innocent occasion of contention in families then, as it is at the present day. It is well known that the Israelites were so opposed to Christianity, that they cast every one from their synagogues who owned the Saviour.—Consequently, when the member of a family embraced Christianity, all the other members, still holding to the law of Moses, were opposed to him; so that, literally, the father was against the son, the son against the father, the mother against the daughter, and the daughter against the mother.—Hence Christ, being made the occasion, but not the cause, might well suppose that his coming would then produce contention in families, and that they would quarrel about him.

Indeed there are preachers now, who upon first visiting a place, could with propriety openly say, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." He might come preaching love to God and all men; he might in burning eloquence describe the necessity of peace and good will; and yet he might repeat the language of our Saviour. It is true that such principles could not of themselves produce contention; but coming in contact with the prejudices of the people, those who did not believe them, would oppose those who did, and thus war be the consequence, even in families. These considerations, we believe, must show that the language of Christ does not affirm that he loved war, or that his system encouraged contention, but simply that the intense bigotry of the Jews would make him the bone of dissension among them.

Indeed, the Gospel itself does not teach persecution, bloodshed, and contention. Can that system which taught William Penn to love even the wild Indian of the forest—which sent John Howard among prisons, to show his noble mercy for the sons and daughters of sin—which armed the apostles with a Heaven-born desire to enlighten and Christianize the world—which represents its Founder as uttering a God-like prayer of forgiveness even for his murderers—which shows us the divine love of the Deity, flowing in its tide of blessings to every creature, until it shall have washed away every sin and all error, and fitted man and woman for the peerless glories of heaven—can it be that the Gospel which inculcates such large liberality, such active uses of reason, teaching man that he must read for himself, and form his own faith by proving all things, making the Bible alone his source of information concerning spiritual things—can it be that such a system aims at war and dissension? No!—its aim is to rob the world of nothing but its sins, its errors, its passions, its worship at the altars of ambition and tyranny; and to give in return, justice, virtue, love, faith, hope, and pure religion, the concentration of all that is good. And only let the Gospel once unfurl its banner in every family and nation of the earth; let an altar for the worship of God, be erected in the heart of every creature, and the noblest consequences will be produced: the warrior will become a peaceful citizen, the tyrant become a philanthropist, the dishonest man virtuous, and all be Christians whose acknowledged Father is God, whose acknowledged Saviour is Christ, whose creed-book is the Bible, who wear the noble diamond of universal love toward men, adorned with the sister-gems of forgiveness, purity, and charity.

For the Magazine and Advocate.

MYSTERIOUS RELIGION.

BY REV. E. O. WILLIAMS.

"Where mystery begins, religion ends." This was the very pertinent and sensible observation of an English dissenting clergyman, who lived and wrote during the early part of the eighteenth century. In a sermon on the subject of mysteries, he undertook to show "that there are, properly speaking, no mysteries in religion." All the secret or mysterious things, that have any relation to religious subjects, belong unto the Lord; and those, only, which are clearly revealed, and which are, therefore, plain and intelligible, belong to us. So far as our faith, our happiness and religious obligations are concerned, we have nothing at all to do with mysteries. Though there may be many things comprised in the religious system of our Redeemer, that *once* were mysteries, yet we are not required to believe and practice any principle or precept that is *still* a mystery. Every thing which was once clothed in a garb of mystery, and which it is now our duty to believe, has been fully unveiled, and brought within the reach of our understanding. Indeed, "to believe doctrines that are *still* mysteries, is to believe without ideas." And if revelation is comprised in general propositions, which we do not understand—embracing some truth disguised under unintelligible terms—it is in reality no revelation; it leaves things in absolute darkness; it only shows men their own ignorance, but affords them no light by which they may be directed to their duty and their happiness.

Such was the train of reasoning pursued by a divine, who was somewhat distinguished in his day and generation, as a candid and moderate, yet powerful defender of Christianity, against the attacks of its adversaries. And though it may

bear with great force against some parts of the religious systems adopted by many Christians at the present day; yet its correctness can hardly be disputed. The fundamental principles of the Gospel, are, in no point of view, abstruse and unintelligible—beyond the reach of the human understanding. However mysterious they may have been in ages past, before the appearance of the great "light of the world," they are now clearly revealed, and fully explained. He, then, who adopts a mysterious religion, or who connects mysteries with his religious system, departs widely, both from the religion of nature and the pure religion of Jesus Christ. He assumes a degree of wisdom far above what God has seen fit to reveal, and, in truth, he "*believes without ideas.*" And if he endeavors to enforce his unnatural and unintelligible notions upon others, he not only violates the rights and prerogatives of reason, but also departs from the requirements of revelation; for, as remarked by the divine above referred to, "if we examine the doctrines of the Christian religion, we shall find in fact, that as we can not in *reason*, so we are not obliged by *revelation*, to carry our faith one jot beyond our understanding."

If these principles are correct, what can be said of the doctrines of the trinity, the incarnation, vicarious atonement, and all the mysterious notions connected with that unintelligible system, which usually passes under the name of Orthodoxy? Do these belong to the true religion of the Bible? And is it indispensible that they should be believed? It is a just remark, and ought always to be remembered, that "where mystery begins, religion ends." The moment a man steps beyond the line of clear and intelligible revelation, either in respect to his hopes or his duty, he departs from the principles and precepts of true religion. Those principles, then, which are acknowledged to be mysteries, and are embraced because they are mysteries, form no part of *revealed* religion. And no one surely ought to maintain, that we are obligated to believe or practice any religious principle or precept which is not revealed.

Men, however, in all ages of the world, have had a remarkable fondness for mysteries and impossibilities on religious subjects. A religion that is easily understood and easily put in practice, has seldom satisfied their curiosity, or their desire to perform meritorious actions—actions regarded the more meritorious as they are the more difficult to be performed. This proneness has driven them beyond the bounds of reason into superstition, and the most wild and extravagant vagaries. Reason, indeed, has been condemned as an unfaithful and even dangerous and delusive guide; the understanding has been puzzled and confounded by the multiplicity of incomprehensible mysteries, and men have become unreasonable on every subject connected with religion. The great volume of nature, and the principles of divine revelation, have been altogether too plain and easy; and hence, a mysterious religion, more obscure, and more difficult to be carried into practice, has been invented to supply their place. And in the very bosom of these mysteries, infidelity has sprung up, and been nourished, and taken its deepest root, to the declension of public morals, the undermining of human hopes, and the injury of pure religion.

Those, then, who desire the advancement of Christian principles, who are lovers of God and their fellow-men, and who wish to promote the pure worship of the former, and increase the happiness of the latter, should throw aside their mysteries and unintelligible notions, and confine themselves to the plain doctrines of divine revelation—doctrines that are valuable as presenting precepts, the best that have ever been presented for the regulation of human conduct. Mysteries are always liable to mislead and bewilder; but plain matters of fact, simple and inteligible truths, are neither apt to be misunderstood, nor liable to misdirect the mind, and lead it into faults and errors. Hence, if *safety*, or the "safe side," be any thing of an object, and if any one has a desire for "two chances," he will certainly find the two in favor of a plain, intelligible system, to one in favor of a mysterious religion, and, consequently, the greatest safety when there is the least degree of mystery.

Dover, N. H., June, 1838.

For the Magazine and Advocate.

THE EXISTENCE OF GOD.

BY REV. C. SPEAR.

"Whence come I here, and how? so marvellously
Constituted and conceived? unknown! this clod
Lives, surely, through some higher energy,
For from itself alone it could not be"—RUSSIAN ANTHOLOGY.

"If you search the world, you may find cities without walls, without letters, without kings, without money; but no one ever saw a city without a Deity, without a temple, or without some form of worship."—PLUTARCH.

Two modes of reasoning have been adopted to prove the existence of an all-wise and perfect Being. One is called *a priori*, the other, *a posteriori*. The former consists in reasoning from cause to effect; the latter, from effect to cause. The utility of all reasoning *a priori*, has been questioned by many eminent men: among whom may be found Dugald Stewart, whose writings well deserve a place in every library. Dr. Samuel Clarke, of the last century, has sustained the *a priori* mode of reasoning as well, probably, as any writer who has ever appeared.*

But the proofs of the existence of a Supreme Being, are so numerous that it is difficult to select the most convincing. The celebrated Locke contended that the existence of man alone, was sufficient to prove the existence of a God. The truth is, we may take any single faculty of man, and prove that he had a Creator. Fenelon said, "that the eye of the meanest animal surpassed the skill of all the artisans in the world." The idea of a supreme, invisible Power has existed among all tribes and nations. Stewart, in his moral philosophy, says, "however contaminated with error, however deluded by the follies of superstition and credulity, the belief of the existence of supernatural and invisible things presiding over human affairs, will be found to be inseparable from the human mind." Aristotle, alluding to the support which universal assent gives to any fact, presents the following excellent observation: "What seems true to *most* wise men, is very probable, what most men, both wise and unwise assent to, doth still more resemble truth; but what men generally consent, is both the highest probability, and approaches near to demonstration, so near that it may pass for ridiculous arrogance, or for intolerable obstinacy and perverseness to deny it." It has been seriously doubted whether there ever was a real Atheist, but it is well known that it has been openly avowed. Man may *profess* Atheism, but he cannot *believe* it. It requires far greater effort and strength of mind to reject and overlook the evidences of the divine existence, than to search out and assent to them. God has manifested himself in every thing. That being the case, it is our duty to form right views of his character, to love and adore him as the Lord and Parent of the universe.

Sandy Bay, Mass

For the Magazine and Advocate.

QUERIES

ADDRESSED TO THOSE WHO THINK.

BY REV. W. S. BALCH.

1. If all men were Universalists in principle and practice, would they continue in sin?

2. Was the inquisition established in the spirit of love, to send poor sufferers to heaven?

3. Did John Calvin procure the death of Michael Servetus, because he believed that God loved him with an *equal* love, and would make them kneel side by side before the throne of heaven, and together sing the praises of a common Saviour!

4. Did the Puritans hang witches, whip Quakers and banish Baptists, because they believed God would pardon the follies and faults of human weakness and save them by his grace?

5. Is the devil pleased with a doctrine which circumscribes his power, liberates his captives, demolishes his murky kingdom, annihilates his very being, and obliterates every trace of the power of evil?

6. Will God, and Christ, and angels, and saints, be satisfied with any thing short of the salvation of all men?

7. If you believed that a most perfect reconciliation should take place between you and your enemy to-morrow, would you seek his injury to-day? How, then, can a belief in the holiness of all men be licentious? Can love work ill to its neighbor?

8. Limitarians have reported that the Hon. J. Cilley, who lately fell in a duel, was a Universalist. Admit it, and what follows? Did that doctrine tempt him to this fatal act? Had he believed that one day a most perfect union would exist between him and his challenger, that in heaven they would be eternal friends, could he have aimed at the injury of a brother, under the influence of such a spirit of fraternal love?

9. When thou commitest sin and hatest thy fellow, dost thou realize that he is thy brother, and a joint heir with thee to an inheritance incorruptible, and undefiled and that fadeth not away?

10. Dost thou profit by all the instruction afforded thee, and always walk in the light and spirit of thy doctrine? If not, who is in fault?

11. To be a Universalist is to believe in a wise, benevolent and almighty Father, to love him with *all* the heart, to love and do good to all men. What is it to be a Limitarian?

12. What doctrine gives the highest glory to Deity, the greatest perfection to his works, and the largest amount of happiness to his creatures?

For the Magazine and Advocate.

VALUE OF RELIGION.

"Religion refines our moral sentiments, disengages the heart from every vain desire, renders it tranquil under misfortune, humble in the presence of God, and steady in the society of men."

The advent of Jesus Christ, commences an era in human records, highly interesting to the great family of mankind. The doctrines that he taught had never before been promulgated, and had an equal bearing upon all classes and conditions in society. He was emphatically the bearer of "good tidings of great joy, which shall be to all people."

Men have built up theories, and planned out systems, but all have failed to equal, in importance and durability, the invaluable superstructure which has been established by the Christian religion. If its spirit is properly cultivated, those principles are instilled, which are dictated by no other institution, that is or has been in existence. Do we ask for an instance of the doctrine it teaches, we have only to look at the history of Jesus Christ. What nobler example of disinterestedness—what superior excellency can elsewhere be found, than he displayed whilst on this earth! That religion, or the principles of religion, which are one and the same, is necessary for our guidance here, must be acknowledged; for if we look into our constitution—into our nature—we find that unless we have some beacon light to guide us through the tempests of this life, we are liable to be wrecked on inhospitable shores, where the vulture of skepticism and infidelity will prey upon our very vitals, whilst hope and happiness, finding no kindred elements, leave us to our own wild musings. The religion of Jesus furnishes this beacon-light, and it is the only one that has been presented to the world, that has stood the test of time and experience. It is the only thing that can guide us through life's stormy sea, with the prospect of reaching a secure haven. Without it, we should have but a miserable existence.

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* Dr. Clarke's work is of great value, but is now quite scarce. It is worth reprinting. It is entitled "A demonstration of the being and attributes of God: more particularly in answer to Mr. Hobbes, Spinosa, and their followers; wherein, the notion of liberty is stated, and the possibility and certainty of it proved, in opposition to necessity and fate."

Time was when the fountain of religion was obstructed—when its crystal waters, which had flowed on in their meandering course for ages, fertilizing human intellect, had become the putrid waters, issuing from a more impure source. Then the bright and burning sun of Christianity was nearly eclipsed by the superior and more deadening influence of a superstitious and infatuated age. The history of the dark ages, is replete with the fanaticism of mankind. Deep and deplorable was the worse than Egyptian darkness, in which ignorance and superstition had enveloped the whole human family. Who that has contemplated the works of misdirected zeal, but is sensible that without some rule of action, based upon the principles of religion, all our efforts, no matter how well directed, are worse than useless. We have ample historical evidence to prove that all other institutions, (Christianity excepted,) no matter how grand and noble their design, have ultimately failed. And for what reason? We can assign no other, unless it is the frailty of our nature, and the destructibility of all our works. These, time, with his remorseless surge, has whelmed in oblivion; whilst religion, the offspring of Deity, has withstood flood and tempest, the edicts of emperors, and the curses of apostates, and still remains as unshaken as when the *Almighty* first gave to men the rule of rectitude. It demands of the creature no act which he can not perform, no duty which is against his interest. It would not make us stoics, monks, nor sour and flaming fanatics; but serves to make us better and happier, and calls forth a proper response to the Giver of all good, for his mercy and kindness towards us. It teaches those lessons of love and kindness to our fellows, which are so necessary to social happiness; it opens to us at one view, the mercy and benevolence of our Creator, and commands from us the highest meed of praise and adoration for his goodness. It is not repugnant to any individual in society, but offers alike to all who practice its doctrines—to the king on his throne, and the mendicant in the streets—the same degree of happiness. Deity alone could have given us so valuable a rule of instruction, as that contained in the Christian Religion. Let us pay unto Him devout reverence, spurning alike the dogmas of the learned, and the insipid and boisterous ravings of fanatics and mountebanks, and let us embrace the truth as it is in Jesus, and rely for strength upon the counsels of the Most High. Y.

Middlefield, N. Y., May, 1838.

For the Magazine and Advocate.

CALUMNY.

No evil can be selected from the train that besets mankind, so pernicious and so destructive as calumny. Conceived in the exuberance of malice, cherished in the cradle of revenge or the lap of personal or party interest, it lives and spreads its cursed and cursing influence over the fairest prospects of earthly enjoyment. As relentless as the tiger, gorges its malignity upon the innocence and happiness of its victim, and then, with demoniac exultation, rejoices over the consummation of his ruin. Virtue and morality, so far from affording security to their possessors, are made the targets for the aim of calumny. As the fairest flowers allure the attention of the wanton gatherer, so the fairest reputations are doomed to suffer by its shafts. Personages, who, with unremitted perseverance, have climbed the rugged hill of renown and gathered laurels from its "dangerous steep," have had them blasted by the poisonous breath of calumny. The youthful maiden, whose amiable deportment and unsullied virtue endeared her to the wise and good, has writhed within its venomed fangs; and the sons of poverty, whom fortune cast unaided on the world's wide waste, in one short hour has seen his expectations withered by this blighting curse. It has intruded its unwelcome presence in circles where the most perfect harmony prevailed, and discord and division have invariably ensued; and wherever dissension and wrangling disturb the empire of enjoyment, *there* this "green-eyed monster" holds his fiendish revels, exulting in the triumph of malignant passion over those endearments that render society desirable, or life a blessing.

But worse than all, and most to be deprecated, is a species of *religious calumny*, which has an extensive influence in the religious world. Respectable societies of Chrisians are often basely calumniated, and by those too, whose professions should forbid it; by those whose pretensions, in the view of the multitude, are the pledges of veracity; by those whom the religious world holds up as paragons of perfection. *Such*, are often the originators and propagators of slanderous reports—reports subversive of the good order of society, and detrimental to the interests of Christianity. The credulity of the people, throws the sanction of truth around the grossest defamations—for to question the truth of reports coming from so high a source, were almost *sacrilege*.

This species of calumny is the direst curse that has ever fallen to the lot of man. Bigotry, that foul and hell-engendered plant, inhales nutriment from its breath, and prejudice is bedewed by its malignant vapors. J. M. E.

Clinton Liberal Institute, May, 1838.

For the Magazine and Advocate.

OHIO CITY INSTITUTE.

This institution is now completed. It commenced its operations on Monday, 18th of June, conducted by Mr. Dinsmore, who has been some time in waiting for this purpose. He is an able and competent teacher, well calculated to give general satisfaction, and we think that our friends in this State, and some parts of Pennsylvania, cannot find a school better adapted to advance their sons and daughters in the several branches of literature.

The building is situated on a pleasant eminence, in full view of Lake Erie and the city of Cleveland, and is of sufficient capacity to accommodate two hundred pupils. Our infant society in this place, have found much difficulty in raising a sufficient amount of money to complete the work. I am sorry to say, there are many individuals of liberal sentiments in this section of Ohio, who have done nothing as yet, to help us along. The lot upon which the building is placed, has been given to us for this purpose, and as it is abundantly large, and the wants of the community require it, we contemplate the erection of a much larger edifice, to be used for a male department exclusively. Though considerably in debt, and though we find ourselves under the necessity of procuring apparatus for chemistry, philosophy and music, we are resolved to have a permanent establishment that will promote the well being of community, by the diffusion of *useful* knowledge.

This institution is to be free from that narrow and intolerant spirit, by which the most of our literary institutions are controlled. It is to be established on the broadest principles of liberality; and a thorough and systematic education can be obtained without the intermeddling of religious bigots, or the imposition of religious creeds. All will be allowed to think for themselves, in regard to the concerns of religion, because the fountain of truth and means of information will be *open* to all.

It seems that a powerful phalanx of opposing Christains have long been laboring to monopolize the formation of the youthful mind. With them, it is an ordinary practice to prevent inquiry, and to throw around the subject of religion a mysterious and gloomy aspect. And a course like this, cannot fail to prevent the improvement of the intellectual and moral powers. It is not only a bane to the cultivation of the mind, but it is a means of infecting almost every literary production which is placed before us. Could the religion of Christ be separated from its corruptions, the human powers would soar to the highest summit of refinement and moral excellence. The soul would expand with proportionate satisfaction, and with gratitude to the divine Author of our being.

Pure religion cannot be found in rites and ceremonies, nor should it be taught by the introduction of such things into our schools of learning. To attempt the formation of a correct moral deportment, by compelling the observance of religious solemnities, has a powerful tendency to make mockers of religion; for when a constant routine of duty has been enforced upon them, they can feel but little of that involuntary aspiration, which hallows the idea of a Supreme Being and the subject of spiritual devotion.

Brethren, the time has come for us to arise and stand forth as the friends and defenders of religious liberty. We have too long been folding our hands together, supposing that our spiritual taskmasters would fetter us no more. The schemes of Orthodoxy are deeply laid, and dangerous in their tendency. And many of us have contributed largely to erect their engines of ecclesiastic oppression. There is but one remedy, and that is, to come out boldly and renounce this time-serving policy. We ask you not to treat an opposer with violence, but we ask you to abandon this puerile timidity and with one united voice, declare you will no longer contribute to support those institutions of learning which are made subservient to the dogmas of men.

I think it a correct maxim, that "union is strength," and by the permanent establishment of an institution free from sectarian influence, we become so united as to oppose successfully, and defend ourselves against the dangerous schemes of our spiritual foes, and thus promote the cause of virtue amongst our fellow men. Spiritual wickedness cannot be effectually met, except by concert of action among the friends of liberal Christianity; it is therefore, important that the friends of civil and religious freedom should arise in their strength, while they have the means in their own power; that they awake to a sense of their danger and duty before the night of darkness shall come upon them.

Think not that we are intolerant; no, we are perfectly willing that our opposers should enjoy their own sentiments unmolested, and support their own institutions of learning. These are privileges we claim in common with all others—but we are not willing to bow down to ecclesiastical establishments that would bring us to their standard of worship and deprive us of our money to aid that which we disbelieve, and which already threatens the prostration of our dearest rights.

What ought to be done, and what can be done to secure our liberty and improve our condition? It is for us to patronize all those literary and scientific institutions which are conducted on liberal principles, entirely free from sectarian power. The one which we have now established in Ohio City is of this character; and no pains will be spared by our friends in this place, to gain for it a permanent footing.

We have written enough, and now it only remains to put the question plainly, will you help us in this enterprize? For a number of months we have been struggling in this place to accomplish what is now before you, and we trust you will not be offended at this appeal. Say, brethren, will you help? I am *going* to travel through many parts of Ohio and Pennsylvania, to preach the Gospel and aid the funds of this institution. You are requested to bear this subject in mind until I give you a call for this purpose. If any of you should be prepared, and will remit to us by letter, it will save me the trouble of calling at your house to obtain it. J. WHITNEY.

Mankind too frequently wed opinions, and having taken them "for better or worse," conceive it a point of honor to maintain them ever after; though Reason and Truth sue for a divorce.

Charity should *begin* at home;—true; but it should not *end* there. It may reasonably be suspected of those who are fond of quoting this adage, that *their* charity is no great traveller.

For the Magazine and Advocate.

FULNESS OF THE GOSPEL.

BY REV. SAMUEL GOFF.

A few weeks since, I made a few remarks on the unsatisfying nature of all earthly things. Towards the close of that article, I had occasion to remark, that although every thing of an earthly nature, would fail of satisfying the ardent and longing desires of the mind, yet in the Gospel we should find a fulness for each, a fulness for all, and a fulness forever more. In this communication I design to make a few remarks in illustration of this last proposition.

The term Gospel literally signifies "*good news.*" Now let us see how well this agrees with the testimony of the Scriptures. Let us notice the circumstances attending the birth of Him, who was to establish the Gospel kingdom in the earth. The shepherds are watching their flocks upon the lonely plains of Judea, in the still and contemplative hours of night. "When, lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid." But what is the message of the heavenly visitant? Does he increase their fear, and overwhelm them in sorrow and grief, by fearful denunciations of the wrath and vengeance of the Almighty upon helpless and dependent man? Ah, no. Far different is the message from God to man. Listen to the heavenly tones, the mild and gentle accents, and the sweet and thrilling voice of the messenger of mercy, "Fear not." Oh, the soul-cheering, the heart-inspiring, and the spirit-stirring joy that fills their heaving bosoms at this unexpected announciation—"Fear not."—Why? why should they not fear? "Fear not: for behold I bring you *good tidings* of great joy, which shall be unto all people. For unto you is born, this day, in the city of David, a Savior which is Christ the Lord." Ah! why should they fear, when the angel proclaims "good tidings of great joy which shall be unto all people"! Why should they fear when all heaven is shouting for joy! For "suddenly," after the angel had delivered his heaven-taught message, "there was with him, a *multitude* of the heavenly host, praising God and saying, glory to God in the highest, and on earth peace, good will toward man." In Matt. i: 21, we read, "And thou shalt call his name Jesus, for he shall save his people from their sins."

From these two quotations, we learn that the introduction of the Gospel dispensation was *good news*, inasmuch as it proclaimed the birth of a Savior, who should "save his people from their sins." Having, then, learned that the Gospel is indeed "good tidings of great joy," let us inquire more particularly into the *extent* of this good news. The angel said it should "be unto *all people*"; but as some seem to doubt the correctness of his testimony, we will see if any other witnesses agree with him, for "by the mouth of two or three witnesses every word shall be established." By a reference to the Old Testament dispensation, we learn that God made a covenant with Abraham, saying: "I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." Here we have the promise that "all the families of the earth," (which certainly means "all people,") shall be blessed in the seed of Abraham.

This promise was first made unto Abraham, then renewed unto Isaac, and confirmed unto Jacob. See Gen. xii: 3; xviii: 18; xxii: 18; xxvi: 4, and xxviii: 14. Now we have the testimony of St. Paul for calling this promise the Gospel. Gal. iii: 8. "And the scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, and in thee shall all nations be blessed."

And St. Peter, Acts iii: 21, calls it "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Hence we discover that all nations, families, and kindreds (Acts iii: 25,) of the earth have the promise of being blessed in Christ, the seed of Abraham; (Gal. iii: 16,) and this is the Gospel; "*the restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began."

Our next inquiry is, will this promise be fulfilled? Will Christ ever "see of the travail of his soul and be satisfied?" He "gave himself a ransom for all to be testified in due time." Will "the ransomed of the Lord" ever "return and come to Zion with songs and everlasting joy upon their heads"? Will they ever "obtain joy and gladness, and sorrow and sighing flee away"? Jesus our Savior "tasted death for every man." "Shall all the ends of the world remember and turn unto the Lord, and all the kindreds of the nations worship before him"? He is set for salvation to the ends of the earth. Shall the "glory of the Lord be revealed and all flesh see it together"?

Dear reader, all this the Lord hath promised; and will he make it good? shall he redeem his word? What saith the Scripture? "God is not man that he *should lie*, nor the Son of man that he should *repent*; hath he said and shall he not do it? hath he spoken and shall he not make it good?" Again: "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, and every tongue shall swear; surely shall say, in the Lord have I righteousness and strength." Then let us not distrust the word of Jehovah, "for he doeth his will in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand." And we know that the Judge of the whole earth will do all things right; that "he is good unto all, and his tender mercies are over all his works."

Moreover, Jesus the captain of our salvation "hath abolished death, brought life and immortality to light," and said "I, if I be lifted up from the earth will draw all men unto me." These testimonies from the sacred oracles, are sufficient to satisfy any candid mind, that what God has *promised*, he *will also perform*. "Let us hear then the conclusion of the whole matter."

Since all the nations, families, and kindreds of the earth are to be blessed in Christ, the seed of Abraham—which St. Paul calls the "Gospel," and St. Peter, "the restitution of all things"—since the Gospel brings life and immortality to light; since God hath been pleased to "make known unto us the mystery of his will, which he hath purposed in himself, according to his own good pleasure, that in the dispensation of the fulness of times he might gather together in one, all things, in Christ, both which are in heaven and which are on earth;" since he hath "made peace by the blood of the cross, by him to reconcile all things unto himself," and since he "worketh all things after the counsel of his own will": we come to the grand, the glorious, sublime, and joyful conclusion, that all mankind—every son and daughter of Adam's posterity, whether Jew or Gentile, bond or free, will eventually be purified from sin and cleansed from all iniquity; have their robes made white in the blood of the Lamb, and be made partakers of the enjoyments of the saints in light; that they will meet around the dazzling throne of Jehovah, to chant the praises of redeeming grace and dying love; sing the song of Moses and the Lamb, and bask in the beatific delights of immortal glory throughout the ceaseless duration of eternal ages! In anticipation of the introduction and glorious consummation of the Gospel kingdom, well might the multitude of the heavenly host shout, "glory to God in the highest, and on earth peace, good will toward men." And well may we "rejoice with joy unspeakable and full of glory"! Such, kind reader, is the conclusion in which we are warranted, by the Gospel of our Lord Jesus Christ. In it we find a complete fulness. It begins in love, carries us joyfully and triumphantly through the turmoils and troubles of this mortal existence, and ends in immortal joys and endless life. This is a result which will satisfy the most ardent and longing desires of the mind. It is a result for which Christians of all denominations pray, which every new born babe in Christ most ardently desires to see accomplished, and which the word and faithfulness of Almighty God are pledged to perform. Oh! then let us believe, love and cherish the "glorious Gospel of the blessed God." Let us bind it to our hearts as "the pearl of great price." Let us take it as the man of our counsel, as a guide to our feet, and a lamp to our path, which will make our journey through life's rugged and uneven way, cheerful, bright and happy, light up the darkness of the tomb, and point the earth-worn pilgrim to scenes of unfading glory and celestial purity beyond the shores of time, to immortality and endless life for all the children of God.

Chili, Monroe county, May, 1838.

For the Magazine and Advocate

THE SUNDAY MAIL:

FOR SUNDAY, JULY 8, 1838.

LUKE X: 38-42.

There is scarcely any phrase more current among a certain class of religionists, than the one borrowed from this paragraph of Scripture—"There is one thing needful." This frequent occurrence in books and in pulpit addresses, of the phrase, "the one thing needful," is founded upon a mistranslation and misinterpretation of the original narrative. If we listen to some oral expositions of this passage, or turn to some usually received commentaries, we will find some such language as the following employed:—There is one thing absolutely necessary, and of infinitely greater concernment, than any merely domestic or secular cares, even the care to have the soul instructed in the saving knowledge of the way that leads to eternal life, and to secure a title to it. The favor of God is the only thing absolutely needful to our final happiness; the salvation of Christ is the only thing needful to us poor sinners. One thing is needful, even this that Mary hath done, to give herself up to the guidance of Christ. Serious godliness is a needful thing—it is the one thing needful; for nothing without this will do us any real good in this world, and nothing but this will go with us into another world. Such is the amount of the expositions we hear of this passage, in Orthodox pulpits—such the views presented us by the generality of Orthodox commentators. Dr. Doddridge, a very celebrated writer of this class, thus speaks of this view:—"This is one of the gravest and most important apothegms that ever was uttered: and one can scarce pardon the frigid impertinence of Theophylact and Basil, who explain it as if he only meant, *one dish of meat is enough.*" Dr. Adam Clarke, notwithstanding this Orthodox denunciation, has the hardihood to espouse the interpretation of Basil; and in reply to Doddridge, thus expresses himself:—"Many eminent commentators, both ancient and modern, consider the text in the same way I have done. But this is termed by some, 'a *frigid* method of explaining the passage'; well, so let it be; but he that fears God, will sacrifice every thing at the shrine of TRUTH. I believe this alone to be the true meaning of the place, and I dare not give it any other."

Let us now examine whether the frigid or the flamingly pious commentators convey most exactly the meaning of Jesus; and having ascertained his real meaning, let us draw therefrom some useful lesson for ourselves.

Our Saviour seems to have been a frequent visitor at the house of Martha, Mary, and their brother Lazarus, in the village of Bethany. Being only two miles out of Jerusalem, it is probable he went out there frequently to spend the night when attending the three great festivals of the Jews in that city. It is supposed that Martha was a widow, and the mistress of the house. While Martha was busily employing herself about preparing for the entertainment of Jesus, Mary was so engaged with his conversation, as to neglect to assist her sister in cooking. This Martha seems to have

thought neglectful, both to herself and their distinguished guest, and in this spirit appeals to Jesus, or perhaps apologises for the slowness of having something prepared for him, by alleging that Mary had left her alone to do every thing. According to the *frigidists*, this is his reply: "Martha, Martha, thou art troubling and perplexing thyself about many *dishes*, when only one is needful: now Mary hath chosen for herself that good portion *of the entertainment* which shall not be taken from her."—(Wakefield.) According to the *pietists*, we have the reply of Jesus in the words of the Common Version, and in the above common interpretation of them. At first sight, it is evident that the former reply is the more relevant, the most to the purpose of the two. We have examined the original also, and we think it is better expressed by the *frigid* than the *pietist* translation. These being the only two tests which we know, by which to try these rival versions, we must class ourselves with the "goodly company" of the *frigidists*.

We frequently think of this scene, and of the words of Jesus, when we witness people giving themselves great concern to prepare rich and varied food for the entertainment of their visitors, and when we see at the same, a lamentable lack of exertion to make their conversation interesting and profitable. We think with Jesus, that health and real enjoyment would be better secured by a simpler fare, and that instructive, rational conversation, is the better part of all social entertainment. Frequently it happens that the more the table is loaded, the less there is of a mental feast. To be contented with simple food, and to employ our social hours in profitable conversation—this, we think, was the lesson Jesus meant to enforce at Bethany, and we wish his professed disciples would imbibe it, and recommend its adoption throughout the length and the breadth of this highly favored land. "I speak as unto wise men, judge ye what I say." P. P.

For the Magazine and Advocate.

UNIVERSALIST ASSOCIATIONS—FOR 1838.

Minutes of the Niagara Association.

Met according to adjournment, in Lewistown, June 6th and 7th. Chose Br. C. Hammond, Moderator, and Br. N. Sawyer, Clerk. In the course of the session, made the appointments and transacted the business here named:

Appointments.—Br. C. Hammond, Royalton Centre, Standing Clerk. Brs. B. Cook, J. Fairbanks, and Tomlinson, to arrange the public services. Brs. Tomlinson, Hammond, and J. A. Zimmerman, Committee on fellowship and ordination, for the year ensuing; and Brs. Tomlinson, T. D. Cook, and W. Mudgett, on discipline, for the same term. Brs. T. D. Cook, N. Sawyer, (ministerial,) Elliot Lewis and W. Mudgett, (lay,) delegates to the State Convention, with powers to appoint their own substitutes, if necessary. Br Tomlinson to preach the next occasional sermon.

Adopted the Constitution drafted and submitted by Br. Hammond at the last session; and the report of the Committee on fellowship and ordination, in favor of ordaining Br. N. Sawyer at this session, and Br. T. D. Cook at the Conference in Gaines, in the ensuing week.

Resolved, 1st. That we earnestly recommend to our brethren and sisters, every where, but especially in this Association, to cherish and cultivate the *social* religious feelings, by the establishment of Sunday schools, Bible classes, and weekly conferences, wherever practicable. 2d. That the Standing Clerk of this Association, be requested to furnish, and cause to be published, a statistical report of the cause of Universalism in this Association; and that the Clerks of the several societies be requested to furnish, immediately, to the Standing Clerk, such information as may be necessary to make such report. 3d. That the several societies within this Association, be requested to take up a collection to defray the expenses of delegates to Association and Conventions, agreeably to the recommendation of the New-York State Convention, at its session in 1837. 4th. That when this Association adjourn, it adjourn to meet at Lockport, on the first Wednesday and following Thursday in June next; but if inconvenient, the Standing Clerk be authorized to alter the place of adjournment, and give public notice of the same.

Order of the Ordination Services.—1. Reading the Scriptures, Br. K. Townsend. 2. Hymn. 3. Prayer, Br. T. D. Cook. 4. Hymn. 5. Sermon, Br. Grosh, 2 Tim. ii: 15. 6. Anthem by the Choir. 7. Ordaining prayer, Br. D. Pickering. 8. Charge and delivery of the Scriptures, Br. C. Hammond. 9. Right Hand of Fellowship, Br. T. P. Abell. 10. Music by the Choir. 11. Concluding Addresses, Br. D. Pickering.

Adjourned to meet agreeably to vote of the council.

Remarks.—The business of our council was conducted in harmony and peace. We regret to announce that some of the ablest societies in this Association, were not represented in our council, especially as the proceedings were of great importance to the welfare of Zion. We shall offer no apology for this neglect of an acknowledged duty, but would simply remark, that the new Constitution, adopted at this session, makes it incumbent upon societies in fellowship with this Association, to represent themselves hereafter in our council, either by letter or delegate, or lose their fellowship. Let not the world have occasion to apply that text of Scripture to us, which says, "The priests bear rule by their means; and my people love to have it so." A majority of the Committee of discipline did not appear in our council, and consequently we received no official report.

Several important resolutions, relating to the prosperity of our common cause, received the sanction of this Association. The establishment of Sunday schools, to instruct the young and tender mind in the first principles of the Christian religion, and to imbue their hearts with the love of virtue and truth; and the formation of Bible classes, for the mutual instruction of adults in the Holy Scriptures; and, weekly conferences of prayer and praise in our religious societies, to bind heart to heart and soul to soul, were unanimously recommended to our brethren and sisters, every where, as consistent with our social natures, and important to the interests of Zion.

The clerks of the different societies in this Association, are requested to furnish, as early as convenient, the necessary information to the Standing Clerk, of their present prospects and condition, as compared with last year, that he may publish with some degree of accuracy, a statistical report, to show whether Universalism is actually on "the decline," or not, in this Association. At present, we indulge the belief that our cause is gradually and permanently onward.

The recommendation to the societies to contribute to defray the expenses of delegates to Conventions, seems to be nothing more than an act of justice. It should meet with prompt attention.

The religious services of the sanctuary, were listened to with profound attention. Five discourses were delivered in the following order, by Brs. N. Sawyer, K. Townsend, C. Hammond, D. Pickering, and A. B. Grosh, which, we trust, may do some good in the name of Immanuel. Per order, C. Hammond.

Minutes of the Genesee Association.

Met according to adjournment, in Morganville, June 20th and 21st. Chose Br. J. Chase, Moderator, and T. P. Abell, Clerk. The following appointments were made, and business transacted, in the course of the session.

Appointments.—Br. W. E. Manley, Warsaw, Standing Clerk. Brs. Skeele, B. Caryl, and Dr. W. Stoddard, Committee on Discipline, for the year; and Brs. Manley, Skeele, and Kelsey, on Fellowship and Ordination, for same term. Br. Pickering to preach the occasional sermon. Br. Grosh to prepare the Minutes for publication in the "Union" and "Magazine."

Adopted the report of the Committee of Discipline—"no complaint"; and that of the Committee on Fellowship, granting a letter to Br. A. Kelsey.

Resolved, 1st. That the Standing Clerk record on the Book of Minutes, a full list of the societies in fellowship with this Association, and their location, and that said list be read and referred to by the Moderator, at future sessions, for the purpose of ascertaining whether they are duly represented. 2d. That we earnestly recommend to the Universalist community generally, and to the societies in this Association especially, the institution of Sunday schools, Bible classes, and Conference meetings, in all places where it is practicable, and thus cultivate the social religious feelings among them. 3d. That an article be prepared by Br. N. Sawyer, and published in our periodicals, recommendatory of Sunday schools, Bible classes, and Conference meetings. 4th. That the next session of this body be held in Gainesville, on the third Wednesday and following Thursday in June, 1839.

Sermons were preached by Brs. Andrews, Barnes, Chase, T. D. Cook, Grosh, and Pickering. Addresses by Br. Grosh. Prayers by Brs. N. Sawyer, Grosh, Skeele, Manley, and Flagler.

Ministers Present.—A. B. Grosh, Utica; D. Pickering, Buffalo; S. A. Skeele, Cowlesville; J. S. Flagler, Darien; N. Sawyer, Medina; W. E. Manley, Warsaw; S. Barnes, Salina; R. Tomlinson, Ridgeway; J. Lewis, Boston, (N. Y.); N. Brown, Henrietta; C. Hammond, Royalton; A. Kelsey, Pavilion; L. L. Spaulding, Morganville; T. D. Cook, Gaines; T. P Abell, Rochester; S. Goff, James M. Cook, Chili.

Lay Delegates.—Asa Cutter, Cyrenus Pond, Alabama; H. B. Torrance, Buffalo; Frederick S. Jones, Boston; S. Langworthy, Fordis Bannister, Stafford; James Sprague, Jun., Amasa Waite, Pavilion; J. H. Bolton, Almon Hart, Perry; Parmena Simpson, Esquire Emmons, Weatherfield.

Remarks.—The congregations were as large as the house could hold, and very attentive to services, which, it is humbly believed, were satisfactory to all, and beneficial to many, present. Our friends in Morganville, though few in number, manifested great hospitality, and we pray God they may increase more and more, in numbers and in faith, hope, and charity, under their beloved pastor, Br. Spaulding. The deliberations in council were calm, courteous, and affectionate—differences of opinion were not made differences in spirit, and we trust that each one has been benefited, and that the cause at large may be much prospered thereby. The right spirit is among our brethren of the Genesee Association—increase of social union—co-operation in the right means, and prudent, steady, united action must, if adopted, crown the wishes of their souls, with speedy fruition. Per order, A. B. Grosh.

Minutes of the Black River Association.

Met according to appointment, in Ellis village, June 20th and 21st. Chose Br. P. Morse, Moderator, and Br. W. H. Waggoner, Clerk. The following appointments were then made, and business transacted.

Appointments.—Brs. Persons, Jones, and Mendall, to arrange the public services. Brs. Waggoner, Morse and Persons, Committee on Fellowship and Ordination, for the session—C. B. Brown, Morse, and Jones, for the year; and Morse, Persons, and Cheevers, on Discipline, for one year. Brs. S. Jones, P. Morse, (ministerial,) D. Stearns, R. Fitch, (lay,) delegates to the State Convention. Br. Waggoner to preach the occasional sermon, also to prepare the Minutes.

Voted, to invite ministering brethren of other denominations to take part in the deliberations of the council—to adopt the report of the Committee on Discipline, "no complaint"—to recommend the several societies to take up collections for defraying the expences of delegates to the Conventions—that Conferences be held in Constantia, on the second Wednesday and Thursday in September next; in Denmark, on the last Wednesday and Thursday in December next; and in Antwerp, on the last Wednesday and Thursday in February, 1839.

Received the First Universalist Society of Denmark—do. of Henderson—do. of Constantia, into fellowship.

Adjourned to meet in Washingtonville, on the third Wednesday and following Thursday in June, 1839.

Lay Delegates Present.—Hiram Convers, Watertown; A. Sylvester, R. Meyers, Denmark; E. Palmer, I. Mendall, Ellis Village; R. Fitch, H. L. Miller, Constantia; N. Howe, A. Fobes, Sandy Creek; J. Ingalls, Wilna; C. Harris, I. Matterson, Henderson; E. Pease, T. A. Granger, Champion and Rutledge; Sanford Douglass, Mexico.

Ministers Present.—W. H. Waggoner, Watertown; P. Morse, Henderson; C. G. Persons, S. Jones, Ellis Village; J. A. Aspinwall, Leyden; J. French, Denmark; A. Williams, Hamilton; J. Britton, Carthage; G. S. Ames, Sheshequin, Pa.; W. Sias, Mansville; W. Martin, Constantia; O. Wilcox, Fowler.

Sermons were preached by Brs. Brown, Wilcox, Aspinwall, Martin, Britton, Waggoner, and Morse—the other brethren took part in the services.

Remarks.—The heavens were clear, and one thousand persons were privileged to meet and hold sweet communion together. The Gospel was preached clearly and powerfully, and the seed fell on good ground. Our hearts were warmed, and our souls filled with joy unspeakable and full of glory. Much gratitude is due to our kind friends in Ellisburg, for their hospitality—May theirs be a rich reward, and may every lover of the truth as it is in Jesus, prove faithful to Zion's cause. W. H. Waggoner.

For the Magazine and Advocate.

MINUTES OF THE WESTERN GENERAL CONFERENCE

Met in second quarterly session, in Gaines, on June 13th and 14th, 1838. Appointed Br. S. Dutcher, Moderator; Br. T. P. Abell, Clerk; and Brs. T. D. Cook, J. Proctor, and W. W. Ruggles, a Committee on Public Services. After the ministers present had reported progress in carrying out the resolutions of the last session,

Resolved, 1st. That we recommend to the next session of this Conference, the discussion of the question—Is the observance of the Eucharist obligatory upon the genuine Christian? 2d. That we earnestly solicit of our friends and brethren a serious reconsideration of the resolutions passed at our last session. 3d. That we

heartily recommend the spirit of the resolution passed at the late session of the Niagara Association, advising the formation of Sunday schools and Bible classes.

Voted, That Br. Abell prepare the Minutes for publication in the "Magazine" and "Union."

Adjourned to meet in Warsaw, Genesee county, on the third Wednesday and Thursday in August next.

Sermons were preached by Brs. J. M. Cook, Kelsey, N. Sawyer, Abell, and N. Brown The ordination of Br. T. D. Cook, took place on Thursday afternoon, as follows:—Reading select Scriptures, and introductory prayer, Br. Sawyer. Sermon, Br. Tomlinson. Ordaining prayer, Br. Abell. Delivery of Scriptures and Charge, Br. Tomlinson. Right hand of fellowship, Br Abell.

Ministers Present.—R. Tomlinson, Ridgeway; N. Sawyer, Medina; T. D. Cook, Gaines; A. Kelsey, Pavilion; N. Brown, Henrietta; James M. Cook, Chili; T. P. Abell, Rochester; S. Dutcher, Gaines.

Remarks.—Our meeting was a pleasant one. The attendance on the first day was not large. But there were worshippers enough gathered to claim the promise. The worship of the multitude is not always the most acceptable. The mingled devotions of a few congenial hearts, finds its way to heaven.

On the second day, many repaired to the house of God. And they listened to the word spoken. More than once we saw the tear of gratitude and filial trust brightening the eye of the child of God. And we deemed it was good to be there.

Br. Cook was ordained. The season was interesting. Many a heart was lifted heaven-ward in behalf of that young Herald, as he pledged his faithfulness before the altar of his Father. Long and effectually may he tell of that Father's love, even to an unpurged world.

The spirit of Universalism was in the council. No bitterness was there. We met and conversed in love. We parted in peace. And now we ask the lovers of truth and virtue, the friends of our holy cause, to bestir themselves in aid of suffering and misguided humanity, and in vindication of the character of a kind and compassionate God. Per order, T. P. Abell.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, JULY 5, 1838.

INDEPENDENCE DAY.

Every American heart beats high in reviewing the deeds of the past, which have signalized this day above all others in the memory of a nation—of lovers of freedom. With its recollection are blended deeds of heroism and enterprize, physical and moral, whose splendor is not rivalled on the historic page—and trials of sorrow and of grief blend with the brighter portions of memory's picture, to soften their brilliancy and give greater effect to the causes for rejoicing and gratulation. Ames, Adams, Jefferson, Monroe—the eloquent, the learned, the wise, the philosophic statesmen of the pastage—this their day of departure, brings them renewedly to mind, and mingles afresh the mourning of a nation with our rejoicings—the *requiem* with the *te Deum laudamus*. We survey the past, baptised in blood and tears, and purified with the earthquake's fires of revolutionary war—and weep for those who fell. We look at the present in comparison, and by analogy trace the spread of the knowledge and practice of the glorious truth, that "All men are born free and equal," rolling its flood tides of freedom and blessedness over the barren desolations of despotism and tyranny in the future, and rejoice that the period is surely (however slowly) approaching, when man will every where, not merely be *born*, but *exist* free and equal. Clouds and darkness may intervene—troubles and sorrows may separate between us and that glorious period, but it will, it must come, sooner or later.

To the Christian, however, there is a higher and more glorious prospect opened in the revelation of God—the Declaration of a world's independence—the Gospel of Jesus Christ. The principle that God "hath made of one blood all nations of men," and "is the *Father* of them all," throws into one spacious arena heaven and earth, time and eternity, and exhibits the flood tide of divine truth overflowing the future with the cheering light and warmth of God's unpurchased and ceaseless love; drowning all hatred and malice, overcoming all ignorance and sin, and sweeping away every vestige of misery and anguish, until all shall be redeemed from the bondage of sin and error, and be made *free—wholly* free in the glorious liberty of the children of God—in the freedom of the resurrection to life and immortality.—Then shall all bondage, spiritual and earthly—social, religious, and political, cease, and cease forever. Then shall the perfect law of liberty have its uncontrolled dominion over every soul in the universe of God, and God be all in all.

Let, then, the day that is past have its proper weight on our minds—let it lead our souls upward, and still upward, in holy resolutions to combat and destroy all unlawful dominion over our souls and minds, until we are enabled, in coming years, to celebrate together, in heart and soul, not only our political, but our spiritual independence. A. B. G.

ENDLESS WO AND NATURE.

I suppose the believers in the doctrine of endless sin and misery, are so accustomed to their gloomy and revolting doctrine, that they do not always perceive or realize its paralyzing incongruity with the beauty and sublimity of God's works around them. Such may, I had almost said, *must* be the case, or they could not perpetually foist it into glowing descriptions of the most sublime, beautiful, and soul-cheering of God's works.—Just think of contrasting the cheerful music of ten thousand airy warblers, hymning their bountiful Creator's praises in the sunlight of a Sabbath morning, reflected in rainbow hues from the leafy woods, richly spangled with dew drops—contrasting this with the groans and shrieks of damned myriads in the murky gloom of an endless hell, reverberating from its dismal depths and smoke crusted sides! Why, if it is not downright impiety and blasphemy, it is so near akin to it, that a sensible and pious mind can scarcely tell the difference. It is worse than mingling the tones of marrow bone and cleaver—the filing of a hand saw and the creaking of rusty hinges, with a strain of soul-entrancing music, on a moon-lit lake, at midnight's silent hour.

Such thoughts were awakened in my mind, by reading a description of Niagara Falls, by a Partialist divine in which he said that the roar of the boiling and foaming waters in their vast abyss, brought to his mind the damned groaning in hell—and the rising spray reminded him of the smoke of their torments ascending up for ever and ever! Verily, thought I, you must have had extatic pleasure in viewing this wonderful work of God—in hearing this whisper of the Almighty's voice, speaking to his children of their Father's wondrous goodness, majesty, and might! I know not how it may be to others, but I would not have such a cruel and revolting creed, to mingle its scenes of endless agony and sin with the purest and holiest feelings of adoration and joy I ever felt, while viewing the Falls, for all the honors of this world, for all the enjoyments of fancied endless superiority to my fellow-beings that spiritual pride could ever yield. If a benevolent soul, the Partialist amid such scenes of wondrous beauty and majesty, must be rendered wretched, indeed, by his torturing creed; for oh, contrast it but with the emotions a Universalist must feel amid the works of God, and how vast the difference! The glorious bow—the sparkling spray—the rolling snow-white foam—the flashing waters surrounded by brightest flowers and greenest verdure—the awe-inspiring sound filling the air above, beneath, around, with the melody of almost oppressive majesty—the rock-girt abyss—the bounding waves of the rapids, leaping in freedom and shaking their white crested tops high in air, as they rejoiced to run their race—all—spoke but to me of a Father in heaven, who poured these tokens of his loveliness and beauty, his all-affectionate majesty and might around me, that I might the better *feel* him in my mind, and reverence and adore him in my inmost soul with all subduing tenderness and love. And (in humility I say it) he who has not felt these emotions devoid of the terrors of endless wrath and cruelty, has had a lethargy or a poison in his soul that gangrened his vision and obscured the greatest beauties of the lovely sight. A. B. G.

UNIVERSALISM IN WESTERN NEW-YORK.

Some dissatisfaction exists among some of our good brethren in the section through which I travelled lately, in regard to various articles published in this paper, representing the cause there as in a declining state. Not knowing what was the state of affairs there some time ago, my observations did not enable me to judge whether any decline existed or not. The places languid now, may always have been languid—those where our friends are numerous and active, may now be less so than formerly. I can only say, that in many places a want of energy does exist, as well as in this region, and that there are too many who are professed Universalists, who manifest it not by any action, not even by attendance on public worship in their neighborhoods. Some whole societies, that might have preaching statedly, as well as not, have none even occasionally, except *at the expence of the preacher!* These things exist there, as well as here, though it gives an honest and warm-hearted Universalist the heart-ache to mention them; but on the whole, considering the state of pecuniary matters, the reaction in business, and the great emigration of many of our best friends in many sections, to the "Far West," there appears to be much room for approbation—more, probably, than for censure—every where. I incline to believe that in the Genesee Association, our cause is more prosperous than in the Niagara—and that in the Chautauque, with a few exceptions, it is in a better state now than it has been for some years. But of this, time alone must be the test. When the present depression of business and misfortunes shall have passed away, I think it will be found that our cause will again revive there, and flourish better than ever. A. B. G.

THE RECORD.

Conventions.—The Massachusetts Convention of Universalists, met in Salem, on the 6th ult. Br. H. Ballou, 2d, was appointed Moderator, and Br. Isaac Brown, Clerk. Fifty-eight clergymen and a large number of delegates were present. During one service, it is said there was not less than twelve hundred persons present. Letters of Fellowship were granted to five brethren, and one was ordained.

The Illinois State Convention met at Henderson, Knox county, May 11th, and chose Br. E. Mann, Moderator, and Br. A. R. Gardner, Clerk. The Convention was well attended, and eight sermons were preached during the session.

Associations.—The Merrimack River Association of Universalists, met in Hopkinton, N. H., May 30th, and chose Br. Robert Bartlett, Moderator, and Br. J. P. Atkinson, Clerk. Br. R. Bartlett is the Standing Clerk of this Association.

The Somerset (Me.) Association of Universalists, was convened at the Academy in Anson, on Wednesday, May 30th. Sermons were preached by Brs. F. W. Baxter, D. D. Smith, G. Smith, and C. C. Burr.—Br. D. Forbes continues as the Standing Clerk.

Removals.—Br. H. W. Morse, from Milford to West Scituate, Mass., where he wishes to be addressed. Br. J. P. Atkinson, from Meredith Bridge to Weare. Br. S. P. Landers, from Prompton to Bethany, Pa., where he wishes to be addressed. Br. J. Gilman, from Concord, N. H., takes charge of the societies in Tynsboro' and Dunstable, Mass. Br. J. Potter has taken his residence in Fort Plain, where he wishes to be addressed until further notice.

Ordinations.—Rev. J. P. Harris, of New Portland, Maine, was ordained to the work of the ministry of reconciliation, in Anson, May 31st Br. H. was a short time since excluded from the fellowship of the Orthodox Congregational church in Waterville, for believing in a

world's salvation. Br. Stillman Barden was also ordained on Thursday, the 7th ult., at Salem, during the session of Massachusetts Convention.

INSTALLATIONS.—Br. M. H. Smith was installed on Wednesday, the 6th ult., as pastor of the Universalist Society in Salem, Mass. Br. H. Ballou, 2d, was installed pastor of the Universalist Society in Medford, on the 20th ult.

NEW LABORER.—Rev. Sydney A. Turner, a Congregational clergyman in Maine, has renounced the sentiments of that order, and embraced the faith every where spoken against. He is represented, even by his former friends, as a worthy and talented man.

NEW MEETINGHOUSE.—The first Universalist Society in Boston, have taken measures for erecting a new church, to be built upon the site now occupied by the old one. What must gratify our friends in Boston, and all others who possess the spirit of Christianity, is, that the Unitarian societies under the care of Revs. Messrs. Robbins and Parkman, have offered their houses for the use of the Universalists on the Sabbath, at such hours as will not interfere with its regular occupants, while the new house is building. Will our opposing brethren in this region, examine themselves in this mirror?

CONVENTIONAL SERMON.

The following letter from Br. Montgomery will speak for itself. The error was copied by our printers from the proof sheet of the Union, of course, and not noticed by the person who read *our* proof in my absence at the West. I can fully sympathise with Br. M. in the grievance, having had some experience in the matter myself.

Auburn, June 26th, 1838.

Br. A. B. G.—Did you ever bestow great pains upon a sermon—read it a dozen times, to know that it was perfectly fitted for the press, then have it printed and sent to 14,000 subscribers, with one of the most ridiculous blunders, made at the hands of the printer, which ever vexed a poor author? If you have, then you know how I feel.

In the manuscript of my Conventional Sermon, I did not write out some of the passages, but put down the chapter and verse, and requested Br. Price to quote them. In section 2d, third column, page 2 of the Magazine, Romans xiii: 9, 10, occurs—but instead of quoting Romans, they quoted Acts xiii: 9, 10—and it has gone out so, to all the subscribers of both papers. Truly, I have a great mind never to send another sermon to publish. I need not say, for you can tell how mortified I feel. The evil can be repaired in a small degree, by a notice. Ever thine, G. W. MONTGOMERY.

Will each one of our readers turn to the paper containing the above named sermon, and cross out the *words* there quoted? If skilful enough, they can paste over them a slip of paper containing the proper words of Romans xiii: 9, 10—"For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

A. B. G.

THE EXPOSITOR

Br. H. Ballou, 2d, Editor of this valuable periodical, apologizes for the delay in appearance of the number now due. He has been disappointed in expected copy, and has, of course, to delay its appearance for a few weeks.

This failure of copy is a great and very annoying evil attendant on works wholly made up of original and labored articles, as I happen to know by a very little experience acquired in conducting the Christian Visitant. But surely, among so many talented and literary men as may be found in our order at the East, there can be no sufficient cause for such an evil. The brethren there, too, all seemed anxious to have the work go on—where are the productions from the pens of these anxious brethren, the most of whom have leisure enough to furnish such articles? Look over the two numbers already issued, and where are they? Look for the present number, delayed for weeks for the want of a few articles, and where are they? Echo answers, Where?

Though not entitled by my past labors thus to write, yet believing that I *have* some reasonable excuse for not having furnished an article, I would thus stimulate our Eastern brethren to good works—even provoke them to jealousy, if I could. Look, then, over the pages of the Expositor—deduct what has been furnished by brethren in this State, and by its industrious Editor, and what meagre evidence do they furnish of the zeal of our able brethren at the East in favor of the work! Come, brethren, these things (or rather *no* things) ought not so to be. A. B. G.

TO PRINTERS AT THE WEST.

The following is from an aged brother—a revolutionary pensioner—and I could not refuse it a place, for I hope it may do his aged heart much good. Will some friends at the West see that it is copied into the papers published in the places named in the advertisement? It will be but a trifling trouble to them, though an important matter to our aged brother. A. B. G.

INFORMATION WANTED.

James Montgomery Prescott was married in Louisville, Ky., some ten or twelve years ago, to Hannah Eaton, daughter of Moses R. and Rebecca Eaton—Rebecca being the daughter of Samuel and Hannah Rogers. They left Louisville the year next after their marriage, for St. Louis, or the lead mines, and their parents and grand parents have not heard of them since. The mother of Mrs. Prescott (said Hannah Eaton) is now dead, and two of her sisters are now here with me. We wish to ascertain the residence of Mr. Prescott and his wife, if yet living—or their fate, if dead. Letters containing such information, will be thankfully received. Address to my name, at Dunkirk, Chautauque county N. Y.

SAMUEL ROGERS,
Grandfather of said Hannah Eaton.

☞ Printers in St. Louis, Galena, Du Buque, etc., are respectfully requested to copy the above.

BOOKS.

A large assortment of various Universalist, Unitarian, and miscellaneous books have lately been received at our Bookstore—among which are Br. Paige's Questions for Sunday Schools and Bible Classes; Br. Balch's Lectures on Language (or English Grammar) Anti-Phrenologists Unmasked, by Dr. Caldwell; Greene's and Bartlett's Addresses; Christianity and Phrenology, by Dr. Epps; Poyen's History of Animal Magnetism; Dr. Alcott's works, consisting of The Young Wife, The Mother in her Family, and the Young Housekeeper—besides a great variety of other books, pamphlets, stationary, etc., etc., most of which are well worthy extensive circulation and perusal.

It is our aim, besides keeping such books as *will sell*, to keep such as *should sell*, and to urge their sale as much as we possibly, reasonably and modestly can; for to do good in this way is as much our duty, when in our power, as in any other way. We endeavor also to make ourselves acquainted with the character of all works kept on hand, and *will not* sell those which we believe to be *pernicious on the whole*. This must be our apology, if any is needed, for occasionally noticing books in this way in our paper. A. B. G.

THE REGISTER AND ALMANAC.

From present appearances, our generous brethren will supply us with ample and correct information for this work, so that the number for 1839, will be an improvement on former numbers. The time is too short for us to make it *all* we wish to have it; but what there is of it, will be as correct, probably, as such a work can be made—thanks to our brethren East, South, and West, who have aided us. It will be out in August.

A. B. G.

WM. S. SIMONDS, formerly of Ridgeway, Orleans county, who owes this office $10, is, probably, somewhere in Jefferson county. Some agent who may chance to learn his present location, would confer a favor by informing us where he is, and a still greater one by collecting the amount.

Br. Tompkins—Credit S. W. Carpenter, and Sarissa Murdock, (new sub.,) Le Roy, Genesee county, each $2—Joseph Pond, Oakfield, Genesee county, $2—Br. L. L. Spalding, Morganville, (Stafford,) same county, $3—Mrs. S. H. Morse, Miss Rhoda Warner, (new subs.,) both of Henderson, Jefferson county, each $2—R. B. Gibson, Detroit, Mich.; John McCrea, Natchez, Miss.; and Miss Elizabeth Merrit, Sherburne, Chenango county, (all new subs.,) each $2—and Miss Susan Hayden, Merrickville. U. C., (new sub.,) $1—and charge G. and H.

Br. Price—Credit S. B. Murdock, Ridgeway, $2—S. T. Slade, Darien Centre, $3 25, and discontinue at close of time paid for—and charge G. and H.

☞ Subscribers to the "Union," "Repository," "Trumpet," etc., are informed that we do not always order credit, etc., to be given to them in the above manner; but whenever it is convenient, we send on their orders by private letters, in preference. Br. W. H. W.'s was so forwarded. G. and H.

NOTICE.

The unexpected and urgent demand for my ministerial labors in this place, (some account of which, will be seasonably given in this paper,) and some considerations relating to the health of my family, have rendered it my duty to relinquish my intended western tour, at least for the present. I have arrived at this conclusion with some reluctance, on account of the disappointment which it has been to myself, and which must be produced in those places in which our Christian friends have had reason to expect me; though it is a great privilege to continue with those with whom I have long been intimately acquainted.

To have refused to remain here, notwithstanding the expression of my design to visit the western country, would have been to shrink from duty providentially and clearly pointed out. If I have raised expectations which must, at least for the present, be disappointed, I have done it in good faith, from a sense of duty, and on account of the circumstances in which I have been placed. "A man's heart deviseth his way; but the Lord directeth his steps." P. MORSE.

Henderson, Jefferson county, N. Y, June 25th.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. L. C. BROWNE in Richfield—Br. T. J. SMITH in Norwich—Br. J. G. McADAM in Troy—Br. FRENCH in Brownville—Br. BRITTON in Brittville—Br. BULLARD in Oxford—Br. DOOLITTLE in Cortland—Br. GOODRICH in Norwich and in Sherburne at 5 P. M.

There will be preaching on the third Sunday inst., by Br. BIDDLECOM in Canestota and in Oneida Castle at 5 P. M.—Br. BRITTON in Denmark—Br. FRENCH in Carthage—Br. GOODRICH in South Bainbridge, and at the Yale Settlement, in Guilford, at 5 P. M.—Br. W. H. GRISWOLD at Preston Corners—Br. L. C. BROWNE in Marshall—Br. FOSTER in the Peet school house, Palermo—Br. MARTIN at the New Bridge at 10 A. M., at Clay Corners at 2 P. M., and at Conquenoia at 5 P. M.

There will be preaching on the fourth Sunday inst., by Br. WAGGONER in Depauville—Br. BRITTON in Watertown—Br. W. H. GRISWOLD in McDonough village—Br. FOSTER at South Bay at 10 A. M., and at the log school house at 2 P. M.

The dedication at Sharon, given in our last, is postponed until the 11th of July.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

P M, Orwell, (Pa) for A B—Rev A U, Hornellsville, for J P, E R, D B, J P, E G S and J A—P M, Lanesboro', (Pa.) for L W—S and S, Hartford, (Ct)—Rev W H W, Watertown—P M, Malden, for J A—P M, State Bridge, for I S—P M, Monroe, (Mich) for S H G—Rev A R G, Oquawka, (Ill) for R R, J W, I W, and S and W—R A, Livonia, for I A B—I M, Bellville, for D W, O G, E W, J C and B G—P M, Goff's Mills, for D G and E G—P M, Madison, (O) for J S—L S, Richmond, (O) for self, H H, H P, L G and E K—C H S, Earlville, for A M—L B W, Gazetta, (O) for self, N T, S D and O F—P M, Eaton, for J McC and G C.

POETRY.

For the Magazine and Advocate.

FRAGMENT OF A STORY.

One Summer eve, in olden times,
When sprites and fays were known,
And elfin tricks and merry ways
Were common talk in town—
A troop of faries, ripe for fun,
To earth in haste did glance,
And lighting on the dewy sward,
Swept off the mist, to dance.

And soon with happy laugh and shout
They flew on moonlight beams,
And wildly frolicked on the grass
And filled the air with screams.
At length, one little, panting fay,
Fatigued almost to death,
Hid close within a small rose-bud
To catch a moment's breath.

And as it, sighing, lay and rocked,
It reached a tiny arm
And begged the rosebud's "smallest leaf
For a fan," it was "so warm!"
The waving of the fresh-plucked leaf
Drew forth a sweet, faint breath,
That slowly rose and sailed away
O'er silent wood and heath.

Upon the heath it gladly joined
Some zephyrs, sleeping there.
And playing with the drowsy reeds,
Gave music to the air.
And stronger now it hastened on,
But just at break of day,
It stopped upon a lady's bower
Precisely in its way.

It revelled there, well pleased to stay
'Mid sweets a few short hours;
But soon it rose and flew away,
Filled with the scent of flowers.
It paused a moment o'er a brook—
Kissed a bright lake's fair face—
And up a mountain's rugged side
It pressed with quickened pace.

Upon the top, eternal snows
Chilled the soft breeze's breath,
And down it rushed to warmer climes
Among the vales beneath.
With hurried flight, o'er rivers broad,
And o'er the groaning wood,
It touched the light waves' snowy foam
And waked still solitude.

And now, with scream and sullen roar,
It sweeps the ocean's breast,
And furious to the murky skies
Heaves up the billow's crest.
The gallant vessel meets its wrath
And like a bird is tost;
Her snowy sails, her giant frame,
Are rent—she's wrecked—she's lost!

And thus, the sigh a rose leaf raised,
That scarce a leaf could wave,
Ere coming of another dawn
Sweeps thousands to the grave.

MORAL.

This moral on the mind impress—
"Your smallest action scan"—
For much oft flows from things as slight
As the flirt of a Fairy's fan.

L. R. S.

Richmond, Va.

THE LOVE OF READING.

We recommend to all parents who have at heart the best interest of their children, to infuse into them in the earliest years, a love of reading. The advantages, says an eminent writer, are great: and it exercises an influence over the destinies of the future man, which few, without reflection would suppose. The effects even in childhood are beneficial and evident to the most careless observer. The reading child is superior in temper, docility and knowledge to his book-hating companions: he is not so fond of mischief; and he does not contract so many bad habits. He takes, at school, a stand higher than his fellows; and when grown to manhood outstrips them in most of the rivalries of life. Every father, especially every father in the country, should provide himself with a library of entertaining books, taking care to add to it according to his means, such new productions as are really of value. A few dollars laid out, and dear as books are supposed to be, a very small sum will produce an excellent little family library, will bring him a better interest, if he can look for it in the advancement of his offspring, than if vested in the most gainful of stocks. From the nature of farmers' occupation, and their distance from towns, the education of their children must be defective; and to them books will prove more valuable, as they are actually more necessary, than to the children of any other classs.

EXTRAORDINARY INSTANCE OF GAMBLING.—It is well known upon the western waters, that the firemen and other hands employed upon the boats spend much of their idle time in playing cards. Of the passion for gaming, thus excited, an instance has been narrated to us upon the most credible authority, which surpasses the highest wrought fiction of the gambler's fate. A colored fireman, on board a steam boat running between this and New-Orleans, had lost all his money at poker with his companions. He then staked his clothing, and being still unfortunate, pledged his own freedom for a small amount, losing this, the bets were doubled, and he finally, at one desperate hazard, ventured his full value as a slave, and laid down his free papers to represent the stake. He lost, suffered his certificates to be destroyed, and was actually sold by the winner to a slave dealer, who hesitated not to take him at a small discount upon his assessed value.

If religion, says law, in his "Serious call to a Holy Life," commands us to live wholly unto God, and do all to his glory, it is because every other way is living wholly against ourselves, and will end in our shame and confusion of face.

MARRIAGES.

In Hartland, March 18th, by Rev. C. Hammond, Mr. WILLIAM S. FENN, of the firm of Dunlap and Co., of Middleport, to Miss EMILY MARIA SPALDING, of the former place.

In Shelby, March 28th, by the same, Mr. WM. BARKER, to Miss ELEANOR SANDERSON, both of that town.

In Royalton, April 18th, by the same, Mr. JOHN DAY, to Miss CATHARINE WATSON, both of that town.

In the same town, April 19th, by the same, Mr. GEORGE MORSE, of the firm of Calendar and Co., to Miss PHILENA RICHARDSON, of that town.

In the Universalist meeting-house in Clarendon, Mr. HENRY KIRBY, of Charlton, Saratoga county, to Miss CAROLINE FIDELIA ANDREWS.

In Champion, June 7th, by Rev. J. Britton, Jr., Mr. PERLEY BLODGETT, to Miss LUCINDA EARL, both of that place.

DEATHS.

In Hamilton village, May 14th, Mr. JAMES MOSHER, aged about 46 years. May the rich consolations of mercy comfort the surviving friends and relatives, that they may not mourn as those who have no hope. Sermon by Br. Williams.

In Marshall, on the 15th ult., Mrs. ELIZABETH HEWETT. She lived 65 years, 4 months, and 11 days, during which time she became the mother of a large and respectable family. They appreciate her worth and revere her memory: and tell to the world, in their prudent walk and conversation, the virtuous nature of her life and influence, and her meetness for the inheritance of the saints in light. A holy confidence in the living God, is a spring of peace in life, and a rich source of consolation in death. Trust in him all ye people. Funeral services attended by J. G. McADAM.

In the same place, 17th ult., MINERVA ANN GEER, daughter of Mr. Amos Geer, aged 2 years and 7 weeks. Of such is the kingdom of heaven. Funeral services by J. G. McA.

In Groveland, (Scott's Corners) May 11, Mr. WM. VIBBER, aged 38 years.

In Springfield, Erie county, Pa, May 19th, after a short but severe illness, Mr. OLIVER SMITH, aged 71 years. He lived a firm believer in the doctrine of impartial grace, and died in the hope of a glorious immortality beyond the grave.

In Canisteo, in March last, HELEN, consort of Phineas Stephens, and daughter of Uriah Meribah Upson, in the 19th year of her age. Thus were this happy pair who were married in February previous, doomed to be separated by the cold unfeeling hand of death.

In Bath, April 20th, EUNICE, consort of Asahel Mathewson, aged 65 years. She had many friends and died much lamented. She lived in accordance with the doctrine which she believed, and died in the triumphs of that faith which embraces a lost world in the arms of omnipotent Goodness.

In Cohocton, April 30th, PHEBE CHAPMAN, daughter of Eleazer and Elizabeth Tucker, aged 21 years.

In Independence, Allegany county, May 29th, LEONARD HAZLETON, aged 45 years. He died as he lived, an unwavering Christian and firm believer in the salvation of the world.

In Bath, May 20th, SARAH MARIA WALKER, aged 14 years. She was truly a pattern of virtue, and a believer in an all-sufficient Saviour, and gave up her life with all the resignation which could be expected in riper years.

In Cohocton, June 12, LOUISA, daughter of Peter and Adah Haight, aged 14 years. Sermons were delivered on the above named occasions by the writer, and the consolations of the Gospel administered to mourning friends and relatives. May the God of all peace be with them and give them the "joys which he hath prepared for those who love the Son." M. L. WISNER.

In Henderson, Jefferson county, on the 31st of May, after a painful illness, MRS. DORCAS HUNGERFORD consort of Mr. Seelye Hungerford, aged 54 years. Faithful in all the duties of domestic life, she lived and died a practical Christian, and her memory will be fondly cherished by her bereaved family and many friends.

P. M.

PROSPECTUS

Of the tenth volume, of the Universalist Watchman, Impartialist, and Christian Repository.

J. WALLACE, E. BALLOU AND J. WRIGHT, EDITORS.

The tenth volume will commence on the 30th inst.—The Watchman is one of our oldest periodicals. [Having been commenced, under the title of the Christian Repository, in July, 1820, by Br. Loveland, in Woodstock, Vt.—making 18 years since its commencement.]

That the Watchman may maintain its present elevated standing in community and be still more interesting to its patrons, the services of Rev. Jonathan Wallace have been engaged to superintend as principal Editor. He will devote his undivided attention to its interests—and from his well known Christian character, and his ability as a writer, having had awarded him, a few years since, by one of our most popular journals, a prize for the literary productions of his disciplined and highly cultivated mind, the proprietor thinks it not unreasonable to expect the continued patronage of all old friends, as well as a large increase to his subscription list.

The Proprietor deems it sufficient to say, that the character of the Watchman will remain unaltered. It will still keep in view the following objects, viz:

1. To defend and illustrate the Gospel of Christ, which brings "life and immortality to light," for the whole human family.

2. To give dissertations, essays and sermons, on doctrinal, practical and moral subjects—explanations of difficult passages of Scripture—notices of changes in the ministry, new works, Associations and Conventions—in fine, every thing of general interest to the Universalist denomination.

3. To furnish the news of the day, intelligence on the sciences in general, new improvements and discoveries.

CONDITIONS.

The Watchman will be afforded at 1.50 per year, if paid within three months; 2.00 if within the year; and 2.50 if delayed until the expiration of the year.

Persons obtaining *six* subscribers, and becoming *responsible* for the same, shall receive a *seventh* copy therefor, so long as they retain their responsibility.

N. PACKARD, Proprietor.
F. A. McDOWELL, Printer.

Montpelier, June 9, 1838.

THE MAGAZINE AND ADVOCATE

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By A. B. Grosh and O. Hutchinson,

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C. C. P. GROSH, Printer, No. 41 Genesee-street.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JULY 13, 1838. NUMBER 28.

THEOLOGICAL DISCUSSION.

No. 29.—Mr. Skinner to Mr. Campbell.

Utica, July 9, 1838.

Dear Sir—in addition to the arguments already before our readers in favor of the final salvation of all men, I present you with the following further scriptural reasons for entertaining this faith.

2. Because David, an inspired prophet of the Most High, declares unequivocally that "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations." Ps. xxii: 27, 28. Here notice that by the expression, "all the ends of the world," is meant all people in all parts of the earth; and lest the universality of the language should still be questioned, he repeats the substance of it as applying to all nations in still stronger terms; and lest a single soul of the human family should be left out, he says, "all the *kindreds* of the nations." By the expression, "shall remember," it is implied that they had not *yet* remembered; and by, "shall worship before thee," is implied ultimate, hearty and sincere reconciliation and devotion. The Psalmist assigns the best of all possible reasons for this result, viz: that "the kingdom is the Lord's and *He* is the governor among the nations." Had the kingdom been the devil's and he the governor among the nations, no such happy result could have been anticipated; and there would have been some plausible ground for your gloomy doctrine of endless damnation.

3. Because David also declares of Christ, that "He shall have dominion from sea to sea, and from the river unto the ends of the earth"—that "all kings shall fall down before him; all nations shall serve him." Ps. lxxii: 8, 11. What expressions of greater universality than the above, could the Psalmist have used, had he intended to teach the salvation of all men?

4. Because the Psalmist further declares, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Ps. lxxxvi: 9. Now as there is no nation but what God has made, and all nations that he has made shall come and *worship before him* in such a manner as to *glorify his name*, there is no other conclusion to which we can come but this, that all shall experience a saving conversion and become the participants of salvation.

5. Because God declares by the prophet Isaiah, "Look unto me, and be ye saved all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." Isa. xlv: 22-24. Who shall gainsay the irrevocable oath of the immutable Jehovah? His word and his oath are pledged, and "it is impossible for God to lie."

6. Because St. Paul reiterates the same sentiment and applies its consummation to the dominion of Christ. After speaking of the humiliation and obedience of Christ, he says, "Wherefore God also hath highly exalted him and given him a name which is above every name; that at (in) the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Philip. ii: 9-11.

7. Because the same apostle also says, (1 Cor. xii: 3,) that "no man can say that Jesus is the Lord but by the Holy Ghost." Hence, as all shall confess him Lord, and that "to the glory of God the Father," it is evident that the divine spirit must then be and abide with each and all.

8. Because God promised that in the seed of Abraham, Isaac and Jacob, all the nations, and families, and kindreds of the earth should be blessed. "In thee shall all families of the earth be blessed." "All the nations of the earth shall be blessed in him." "In thy seed shall all the nations of the earth be blessed." "In thee and in thy seed shall all the families of the earth be blessed." "In thy seed shall all the kindreds of the earth be blessed." Gen. xii: 3; xviii: 18; xxvi: 4; xxviii: 14; Acts iii: 25. If there be on the face of the earth a solitary individual who is not of any *nation*, or any *family*, or who is not a *kindred* of the earth, then that individual may not be included in the Gospel covenant; otherwise he must be blessed in Christ, if God's oath and promise be true.

9. Because Christ was the promised seed of the patriarchs in whom this blessing was to be bestowed and shared, and therefore the blessing was of a spiritual instead of a temporal nature, and clearly implied the salvation of those that were to be blessed. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. iii: 16.

10. Because God has made in Zion, a feast of fat things for all people. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the less well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." Isa. xxv: 6, 7. It matters not, so far as the result is concerned, how thick the face of the covering or how dense the vail of darkness that may now obscure the mental vision of individuals or nations. It shall be pierced by the potent beams of the great Sun of righteousness: yea, it shall be utterly destroyed and known no more forever: and all people and nations shall see as they are seen and know as they are known, and thus partake of the feast of fat things for all people.

11. Because Jesus, the promised Messiah, the seed of Abraham, Isaac and Jacob, in whom all nations, families and kindreds of the earth were to be blessed, has given "himself a ransom for all to be testified in due time"—"by the grace of God, has tasted death for every man"—"is a propitiation for the sins of the whole world"—and is called "the Lamb of God who taketh away the sin of the world." John i: 29; 1 Tim. ii: 6; Heb. ii: 9; 1 John ii: 2.

12. Because by his death he was to conquer and destroy death, and him that hath the power of death. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject unto bondage." His triumph over death is to be so complete that the challenge may be triumphantly given, "O death where is thy sting!"- "O grave where is thy victory?" Heb. ii: 14, 15; 1 Cor. xv: 55.

13. Because God hath promised not only the destruction of death and every thing that can disturb or mar the felicity of his children, but also that he will wipe away all tears from off all faces. "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." Isa. xxv: 8; Rev. xxi: 4.

14. Because God is to write his law in every heart and put it in every mind—he is to be the God of all, and all are to be his people—he is to be with and bless all—all are to know, love and serve him. Jer. xxxi: 33, 34; Heb. viii: 10, 11; Ps. lxxii: 8, 11; Rev. xxi; 2, 3.

15. Because to know and love God and Jesus Christ, as we have assurance that all shall do at last, is life eternal—is equivalent to and synonymous with salvation. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "Every one that loveth is born of God and knoweth God—God is love and he that dwelleth in love dwelleth in God, and God in him," and this is salvation. John xiv: 23; xvii: 3; 1 John iv: 7, 16.

16. Because the very judgments, punishments and chastisements, which God inflicts on mankind, so far from being designed to injure, are especially designed for their benefit—to humble, subdue, correct and amend; and therefore can not be in contravention of his numerous promises of universal salvation. "Is the law against the promises of God? God forbid!" "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of the flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live? For they verily chastened us after their pleasure; but he [God] for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "The Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." "If his children forsake my law, and walk not in my judgments, if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod and their iniquities with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break nor alter the thing that is gone out of my lips." Gal. iii: 21; Heb. xii: 6-11; Lam. iii: 31-33. See also Isa. liv: 1-8, and lvii: 16-21, and Matt. xxiii: 34-39; Ps. lxxxix: 30-34. Thus, whatever iniquities may be committed, and whatever judgments or punishments God may see fit to inflict on mankind, they cannot nullify his promise, or cause him to break his oath and covenant, in which he has pledged his veracity to bless in Christ all the nations, families and kindreds of the earth.

17. Because the righteousness in Christ, and the justification of man unto life through him are to be as universal as the reign and condemnation of sin. "As by the offence of one, judgment, came upon all men unto condemnation, even so by the righteousnes of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many [*hoi polloi*, the many,

the multitude, or the mass of mankind] be made righteous." Rom. v: 18, 19. This you allow to be a proper antithesis, and contend that "the words on both sides are to be taken in the same extent of meaning." How then can you avoid the conclusion that all are to be made righteous in Christ?

18. Because, although sin greatly abounds and subjects its infatuated votaries to great and protracted miseries, yet the apostle declares that "where sin abounded, grace did MUCH MORE abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord." Rom. v: 20, 21. From this testimony it must be clear, that grace shall not only reign as extensively as sin has, that is, universally among men, but more powerfully, more effectually and more lastingly. But if it does not, and if it should not remove and do away all the evils of sin, and bestow greater good than was previously enjoyed, then it cannot be true that grace abounds "much more than sin."

19. Because the same creature, (that is the whole creation,) that was subjected to vanity, frailty and bondage, shall be emancipated into the glorious liberty of the sons of God. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; that the creature *(ktisis, creation)* itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii: 20,21.

20. Because Christ is repeatedly called the *Saviour of the world*—and he cannot be the Saviour of the world if only a *part* of the world is ever saved. "We have heard him ourselves and know that this is, indeed, the Christ, the Saviour of the world." "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." John iv: 42; 1 John iv: 14.

21. Because Christ is the seed of the woman which was to bruise the serpent's head, figuratively representing the destruction of evil; and it is expressly declared of him that "for this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John iii: 8.

22. Because Christ prayed not only for his friends and disciples in a special manner, but also for the *world*, for which he gave himself a ransom, not excepting his very murderers. John xvii: 2, 9, 21, 22, 23; Luke xxiii: 34.

23. Because Christ never prayed against, but in accordance with the will of God, and he declares that he "knew that the Father always heard him when he prayed." Matt. xxvi: 42; John xi: 41, 42; xviii: 11.

24. Because we have the promise of the fulness of the Gentiles coming in, and all Israel being saved. "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved." Isa. xlix: 6; Rom. xi: 25, 26.

25. Because the doctrine of universal salvation alone accords with the commands and the teachings of Christ. "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven," etc. Now, unless God loves his enemies and blesses those that curse him, etc., there certainly is no propriety in urging mankind to do it that they may be like him. Matt. v: 44–48.

26. Because God is called the Saviour of all men, and his grace is said to bring salvation to all men. "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." "For [correctly translated] the grace of God that bringeth salvation to all men hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." 1 Tim. iv: 10; Titus ii: 11, 12.

27. Because God has given to mankind eternal life in Christ, and unbelief cannot destroy it, nor nullify its truth and verity. "He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar: [i. e., treated him as such;] because he believeth not the record that God gave of his Son. And THIS IS THE RECORD, that God hath given to us ETERNAL LIFE; and this life is in his Son." "For what if some did not believe? Shall their unbelief make the faith [fidelity] of God without effect? God forbid: yea, let God be true, though every man were a liar." 1 John v: 10, 11; Rom. iii: 3, 4. Thus eternal life is truly the gift of God to man in Christ, whether man believes it or not. And whenever man believes this truth, whether here or hereafter, and not till then, will he enter into the enjoyment of that which is as true without as with his faith.

28. Because the law of God requires all mankind to love him with all the heart, soul, mind and strength, and their neighbors as themselves. "On these two commandments hang all the law and the prophets." Obedience to these two commandments is the only medium of fulfilling the law and the prophets. Love, and love only, is the fulfilling of the law. And we are assured that not one "jot or tittle of the law shall fail until all be fulfilled." Matt. v: 17, 18; Luke x: 27; xvi: 17. And as "God has spoken of the restitution of all things by the mouth of all his holy prophets since the world began," both the law and the prophets require the salvation of all men in order to their fulfilment. If one poor soul should remain in endless rebellion and unreconciliation, as much as one jot or tittle of the law would forever fail and remain unfulfilled.

29. Because a universal resurrection of all men to life in Christ Jesus, is plainly and positively declared in the Holy Writ: and furthermore, that "if any man be in Christ he is a new creature—old things are past away, and all things are become new." "For as in Adam all die, even so in Christ [not out of him] shall all be made alive." 1 Cor. xv: 22. See the whole chapter, and 2 Cor. v: 17. Here you acknowledge is another perfect antithesis, the words "all men" in both parts of which are "to be taken in the same extent of meaning."

30. Because "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea and all that are in them," shall ultimately unite in one universal anthem of praise, and exclaim, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v: 13.

31. Because in that grand and glorious consummation, predicted by the foregoing Scriptures, when Christ delivers up the reconciled kingdom to the Father, God shall become all in all, to each one of his offspring; and when he is in them all and all are in him spiritually, understandingly, and truly, then will all be perfectly holy and consequently perfectly happy. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. Death, the last enemy, shall be destroyed. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that GOD MAY BE ALL IN ALL." 1 Cor. xv: 24–28.

32. To the scores of Scripture testimonies here adduced, multitudes more might be added were it necessary. But this I deem unneccessary for any minds, unless it be those deeply imbued with prejudice and obstinately determined in unbelief. On such more would be useless; for many of them would not be persuaded though one arose from the dead. I shall, however, have occasion to refer to a few more hereafter, when I come to notice your two or three last letters. In the mean time I submit to the minds of the candid the following queries:

33. How can all the foregoing Scriptures be true, and yet the salvation of all men not be true? How could that doctrine be expressed in stronger terms than those found in the above passages? If it were true, in what language would you expect to find it expressed? I know of no language stronger than that used. Can these passages, all or any of them, be reconciled with the merciless dogma of endless damnation? I trow not. If the doctrine of endless hell torments be true, why did neither Christ nor his apostles ever teach it? Why did none of the apostles ever threaten their hearers with hell torments in one solitary instance of their preaching on record? Why did the great apostle to the Gentiles never so much as *name* hell, nor use one word in the original that is ever translated hell, except *hades*, and then only to show its destruction? 1 Cor. xv: 55. What would be thought of a preacher now-a-days who should travel as far and preach as extensively and as long as Paul did and never once mention hell? What is to become of your endless hell and its subjects when the devil and all his works are destroyed—when sin shall be finished, an end made of transgression and everlasting righteousness brought in—when there shall be no more death, neither sorrow nor crying, neither any more pain—and when God shall become all in all? If the doctrine of endless hell torments be true, why have we no account of its ever having been preached in the Christian church, before the days of Tertullian in the third century? If the doctrine of universal salvation was regarded as so erroneous and pernicious as you deem it, why was it held and openly promulgated by some (if not all) of the most eminent of the Christian Fathers? and why was it never condemned nor deemed heretical in the days of Clement, of Origen, of Gregory, Pamphylius, etc., nor until the fifth century when many of the greatest corruptions had entered the church, that have ever disgraced it and disfigured the pure Gospel of Christ?

Yours in all faithfulness,

D. SKINNER.

For the Magazine and Advocate.

LYING.

BY REV. C. SPEAR.

"I really know nothing more criminal, more mean, and more ridiculous than lying. It is the production either of malice, cowardice, or vanity, and generally misses of its aim in every one of these views; for lies are always detected sooner or later."

CHESTERFIELD.

There is no vice more common in society than lying. It is found among all classes. It becomes, therefore, the duty of every one to point out the enormity of the evil. This may be done in various ways. 1st. By showing what it is that constitutes a lie. 2dly. By pointing out the various kind of lies.

1st. "A lie," says Paley, "is a breach of promise, for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows the truth is expected." A lie, then, consists in an intention to deceive. Hence, a falsehood may be perpetrated without a word being spoken. Thus, should a merchant close his store, intending to have it understood that he had failed, when that was not the fact, it would be as great a falsehood as if he should declare such a thing to his creditors. Such is the state of society that it will be found that all have, at times, violated the truth. David said, in his haste, "All men are liars." Upon reflection, it will be found too true, though we admit there is a wide diversity in the human character.

2. There are various kinds of lies. First, Polite lies. Second, Domestic lies. Third, Religious lies. Fourth, Political lies. Fifth, Bu-

siness lies. To illustrate and set forth the nature and tendency of each of these kind of lies, would require a volume rather than an essay.—Suffice it to say, that by *polite* lies, we mean much of that conversation that exists mostly in what is called the higher classes of society: such as promises of visiting where there is no intention ever to go to each other's houses; flattery, where there is no virtue to be praised. By *domestic* lies, we mean those that occur in the family circle. A child is sick, for instance. Medicine becomes necessary. The parent tells the child that the most nauseous drug is pleasant to the taste. This is wrong, and like other lies, defeats its end. It may succeed once, but the child will ever afterwards suspect the parent. So, it is not uncommon to threaten punishment and neglect to administer it. By *religious* lies, we mean all wilful misrepresentations of the doctrine of an opponent; wrong statements respecting the numbers of a sect; unfounded reports respecting the morals of a denomination. By *political* lies, we mean wrong views of rulers, or of those designed for office. A German Editor once said, that the American people had put up two of the worst men in the country for the Presidency. He judged, probably, from the style of many of the papers of that day.—Had he looked on the other side, he would have found as much reason to conclude that our nation had selected two of the best men. Parties often proclaim a triumph when they ought to own a defeat. By *business* lies, we mean all that deception which is practiced under the name of trade, where the design is to cheat each other as much as possible: such as ascribing qualities to an article which it does not possess; enhancing the price where the buyer is ignorant; failing, with a design to secure as much property as possible; violation of promises in regard to the payment of debts.

The effect of falsehood upon society might be depicted in glowing colors, but it would be going beyond our present design. The subject, too, is perfectly plain, even to the most unfettered mind. Let every man examine himself, and not rest satisfied till he has entirely driven this vice from his heart.

Sandy Bay, Mass.

For the Magazine and Advocate.

POINTS OF UNION.

BY BR. J. FRENCH.

Multiform as is the faith of Christians, it is nevertheless an interesting fact, that they are generally agreed in retaining the fundamental principles of the great Founder of their religion; and it is equally true, that those controversies which have rent the church into a thousand fragments, owe their existence, not so much to a rejection of the Saviour's teachings, as to the fact, that a multitude of doctrines, derived from heathen philosophy or human fancy, have been superadded.

As an illustration of this position, I would respectfully invite the reader's attention to the following particulars.

1st. The existence of one God. This is the vast rock on which the whole superstructure of divine truth has its foundation, and it is certain that Christians of all parties are agreed on this point; for although two more Deities have been added, which according to arithmetical rules would make three, yet by the rules of popular theology they are (mysteriously I confess) so amalgamated as to be but one.

2nd. That this one God is infinite in power, wisdom and goodness, is a truth that no Christian will deny, however strangely some may reason, in attempting to describe the nature and final results of the combined operation of these attributes.

3rd. Although many deify and worship the Saviour, yet all allow that he was in reality "the man, Christ Jesus."

4th. While many suppose that the great object of his mission was to reconcile God to men, yet all hold that to reconcile men to God was the great end for which he labored and suffered. If both God and men were equally unreconciled to each other, then both stood in equal need of being changed, however difficult might be the Saviour's task, so far as an unchangeable God was concerned.

5th. After all that has been said by many about the wrath and vengeance of the Deity, yet all confess that "*God is love.*"

6th. No subject has been the foundation of more bitterness and contention among the professors of Christianity, than that of regeneration; and yet who will deny that the peculiar spirit of the Christian, is that he cherishes a more ardent love to God and mankind, than those who have never felt the renovating power of the Gospel?

The reader will doubtless recollect many more particulars which go to sustain the position that Christains are still agreed in retaining what is most important in the Saviour's teachings; and when all shall learn to regulate their tempers, and their lives, by the spirit of these doctrines we shall hear no more of sects, and parties, in Christendom; for all the disciples of Jesus will be one, as the Father and the Son are one.

For the Magazine and Advocate.

PARENTS, WHICH IS THE BEST?

"I speak as unto wise men; judge ye."

A Universalist, whose faith is sure and stedfast, was called, in the dispensation of Providence, to part with a beautiful and promising daughter of about eighteen months of age. In the midst of this afflictive bereavement, he was visited by his brother-in-law, who was a strict Calvinist in all the minutiæ, except in the doctrine of infant damnation.

Addressing himself to the Universalist, he said, "I suppose you have a consolation in the belief that your child is happy." "Most assuredly," replied the Universalist, "I have the strongest confidence that this change, however grievous to us, is her eternal gain—that she has gone where pain, sorrowing and crying is forever done away, and that we shall again enjoy her society in the realms of endless bliss." "This," said the Calvinist, "is consolation indeed, and I have no doubt is well founded, inasmuch as your child had not arrived to years of accountability. But, alas," and he wept profusely, "alas! consider my anguish, view the terrors of my mind. I have a beloved son, dearer than life to me, now languishing on the bed of sickness, which I fear will be his last. I have no evidence of his conversion; his dissolution I daily look for, and I fear he must forever be the companion of cruel devils and damned spirits." "But," said the Universalist, with a serene smile, "if you have no hope for yourself, I have hope for you. Permit me to point you to the great I AM--to the promises of God to Abraham, Isaac and Jacob, which were confirmed by the mouths of all God's holy prophets since the world began, and also by the great Captain of our salvation. Here is my consolation. My faith, the anchor of my soul, certifies me that if the earthly tabernacle of your son's house is dissolved, he will be introduced, together with you, myself and a ransomed universe, to the general assembly and church of the first born, whose names are written in heaven, and to Jesus Christ, the mediator of the new covenant, where his sweet employment will be to ascribe "blessing, and honor, and glory, and power, to him that sitteth on the throne, and to the Lamb, forever and ever." The Calvinist dried his tears.

Reader, in the hour of affliction, which faith is the best? WITNESS.

For the Magazine and Advocate.

COMING OUT FROM THE WORLD.

There is a common saying with Partialists, that if you would get religion, inherit eternal life, and make your calling and election sure, you must come out from the world, take up your cross, and become a humble follower of your divine Master—as if the laudable things and necessary wants pertaining to man's happiness in this life, stood in direct opposition to religion, and the wholesome and moral teachings of Christ. Would you, then, come out from the world, according to the popular teachings of the day, you must improve the favorable opportunity of falling in with the annual tornadoes of fanaticism, that roll their sweeping and paralysing influence through various portions of our country, impairing the physical, the mental, and the moral health of community, driving some to insanity and suicide—making them twofold more the children of hell than they were before, and filling our insane asylums with deluded and pitiable victims. Renounce and forsake the intimacy of former associates—be kind to those only whose known religious views are in unison with your own—confine your patronage to those of the same order—despise those who would seek the innocent enjoyments and employments of the social and domestic circle—hate whom you believe God hates—wear a sanctimonious countenance—go with your head bowed down like a bulrush, and by a strict adherance to a practical performance of these things, you will "come out from the world."

St. James informs us, that pure religion and undefiled before God and the Father, is to visit the sick, the widow and fatherless in their afflictions, and to keep one's self unspotted from the world. The obvious and brief meaning of which, is, to reduce to practice that which in its effects, will produce the greatest amount of happiness in its recipients, both individually and collectively; and to deny ourselves any and every thing which, in its result, will cause physical or mental pain, either to ourselves or to our neighbors.

How wide the difference between the latter, when viewed in contrast with the former! The latter is full of mercy and good fruits, free from partiality and without hypocrisy, allowing to youth the enjoyment of all innocent amusements and the laudable ambition to pursue honest ends by proper means—and to the hoary head, to wear the smile of reconciliation to God, and peace on earth, and good will to men. While the former is partial, hypocritical, sensual and devilish, full of strife, envying and deceit, carrying with it a zeal without knowledge, prudence or consistency.

Reader, would you come out from the world in the right way? Then, cease to do evil, and learn to do well—follow the teachings of Christ, instead of the modern teachings and creeds of men.

Hamilton, N. Y. MARIUS.

For the Magazine and Advocate.

AN ADDRESS TO DEITY.

O thou boundless Deity! thou whose omniscience extendeth above, beneath, around and through, all animate and inanimate objects, that inhabit the known and unknown regions! How mighty is thy power over all created things! Still, unseen, thou guidest every motion. But to me, infinite Deity! I scarce would live without confidence in thy majestic supremacy. By thy plastic hand, nature is beautiful—the unnumbered planets, that revolve in perfect harmony through trackless ether, are held and guided by thee, O incomprehensible Deity! yes, the king that rules over nations, is ruled by thee, O King of kings! The breath of life is not drawn without thine aid. The uncounted flocks that graze upon the lawns and traverse the wild and frightful deserts, look to thee for succor, boundless and benevolent Ruler! The frighted and foaming chamois, that bounds from cliff to cliff, still, on his tedious journey, gallops in the hallow of thy hand, eternal DEITY. Worthy art thou of universal adoration and praise!

West Bloomfield Academy, 1838. W****** C****.

As all who frequent any place of public worship, however they may differ from the doctrines there delivered, are expected to comport themselves with seriousness and gravity, so in religious controversies, ridicule ought never to be resorted to on either side; whenever a jest is introduced on such a subject, it is indisputably out of its place, and ridicule, thus employed, so far from being a test of truth, is the surest test of error, in those who on such an occasion can stoop to have recourse unto it.—*Lacon.*

For the Magazine and Advocate.

BIBLICAL INTERPRETATIONS.....NO. V.

BY REV. G. W. MONTGOMERY.

Music.—Founded upon the relation recorded in 1st Sam. 16th Chap.

"But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." 1st Sam. xvi: 14. When the servants of Saul perceived his condition, they advised him to procure a skillful musician to play in his presence; which advice he followed, by obtaining David the son of Jesse, the future king of the Jews. The effect of the music is thus described—"and it came to pass when the spirit from God was upon Saul, that David took a harp and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." Verse 23. Much has been said to ascertain what was the evil spirit mentioned in this passage—but in regard to it one idea only will now be offered. The Jews were in the habit of attributing many events to the direct interposition of the Deity—even their common victories were called victories of the Lord. May we not suppose then, that the spirit of God was simply a virtuous disposition and a continuance of power to reign? And may we not suppose that the evil spirit was the melancholy lowliness of spirits which sprang from the consciousness of guilt? If this idea may be admitted, then we can at once discover how the music operated upon him, by dispersing his melancholy and restoring him to cheerfulness—but that the spirit, whatever it might be, was dispersed, is beyond doubt. The power of music over the mind is immense, and beyond realization. Music entered into much of the worship of the Jews, and in the assemblies of the primitive Christians, while our Saviour, even in view of the painful contemplations in the garden of Gethsemane and the terrific horrors of the cross, joined with his disciples in singing a hymn just at the close of the last supper—thus celebrating the praise of that Being whose praise is sung by a song of harmonious glory from the heavenly tuned harp of the universe, whose flowing strains unite in fixing upon the heart the great truth, that "God is Love."

That man was a philosopher, if indeed one man conceived the idea, who introduced music into an army, for music excites ardor in the creature, and he rushes fearlessly into battle. Even animals are affected by it. "Music has charms to soothe the savage breast." Dr. Clark records the case of a savage lion in the tower of London, who was actually drawn away from his food by music repeatedly, showing the most unequivocal expressions of delight. In Southey's history of Brazil, we are informed that a Jesuit, having found that the natives were passionately fond of music, met with great success in making converts, by setting the catechism, creeds and ordinary prayers to music, which they readily adopted on account of the music. It has even subdued the raging madness of insanity, cooled the ruffled brow of anger and revenge. And where is the man, while away from home, when in the flowing melody of the human voice, he hears sung;

"'Mid pleasures and palaces, tho' we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere."

has not felt a thrill rush through him like a full tide of joy, has not in imagination seen the distant friends, traced each familiar feature, and visited every friendly spot? Indeed, so powerful is such music, that were a panting pilgrim to fall down in the desert of Zahara without hope, and a voice in the pathless wilderness should sing to him of home and friends, his heart would once more vibrate with joy, his limbs would once more be strung with exertion, and a powerful effort would be made to escape the death which stared him in the face; and if he should again fall down, the last thoughts of his mind, as it fled from its earthly tabernacle, would be of home, never to be forgotten even in the arms of death.

But there is another kind of music, besides that of the voice—there is harmony in the world around us, and among the countless wonders of the universe, which continually sing, "great and marvellous are thy works, Lord God Almighty." In the operation of the varied machinery of creation, there is praise—the worlds revolve it, the sun blazes it, the cloud pours it, the mind speaks it, the eagle screams it, the flowers bloom it, and reason sustains it. There is harmony in the system of the Saviour, between its power and the wants of the creature—he loved man, and he died for him, to make him the subject of salvation from the discords of evil, and to tune all his powers in praise to God. There is even music in death itself, for like a discord in a flowing song, it may make future scenes more enchanting and pleasant. It is very true that there are some harsh discords of sin and evil which pain the heart and convince us that the way of transgression is hard—but these will not always exist unless we admit that an endless discord of evil and pain shall be set up in another world; an admission which would make heaven itself a place of discordant feelings, for with the purified, ennobled affections of an angel, the wailings of wo would give more distress than to earthly beings. Indeed, the endless perpetuation of evil would as much mar the songs of heaven, as the thumping of anvils would mar the most delicate music.

A great man, when dying, said, "I am going to a world of order." Most true! Here the passions of men create much disorder—but in heaven, all is harmony. No discord of pain, vice or error, shall harshly grate upon the feelings—all shall be beautiful, enchanting, pleasant; while a redeemed world shall unite in singing, "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. iv: 11. This is a noble truth; one which exhibits the unchanging love of Him who guides all events with skill and wisdom. It should cause our hearts to be melodious with praise, tune our lyres with virtue and our minds with faith, that in the closing scene of our earthly pilgrimage we may sing a song of triumph and victory over death and the grave.

For the Magazine and Advocate.

RELIGIOUS INSTRUCTION OF YOUTH.

BY MISS ANN BARTLETT.

That there is a multiplicity of opinions respecting the all-important subject of religion, as to the effect it has on human happiness and the most efficient means of obtaining it, will be acknowledged by all. It is a subject that has long engrossed the attention of the aged, but it is of recent date that the young have engaged in a work, that bids fair, if rightly prosecuted, to ameliorate and happify the condition of mankind. The light in which religion has too often been viewed, has had a tendency to suppress all inquiry as to its source, nature or object. The Christian's life has ever been represented as a warfare, a thorny maze, a great cross and, in fine, almost every thing except the peaceable fruits of righteousness: whilst the wicked are said to glide smoothly along as if borne on the very wings of happiness, and permitted to inhale the balmy sweets as they rise from the fragrant flowers with which their pathway is strewn—they are said to roll sin under their tongues as a sweet morsel, and, finally, I know of no charm that is said to possess so many attractive and fascinating properties as that destroyer of human happiness, sin. There is no doubt that many a youth has reasoned logically from the above premises, and said, There are seventy years alloted to man, and I see no good reason why I can not as well secure my salvation when I shall have lost all relish for youthful amusement, as now; and by pursuing this course, what a vast amount of happiness I shall enjoy when compared with the Christain. But what say the Scriptures and the experience of every individual on this point? Do they not speak in language that may be understood by all, that the way of the transgressor is hard—that the wicked are like the troubled sea whose waters cannot rest? So, likewise, do they testify that those who obey the law of God shall have great peace and nothing shall offend them.

The different means of obtaining religion are thought to be not less various, than its effects. Some suppose it is effected by some experimental change which they cannot define—others are of opinion that providential occurrences, such as the loss of friends or perhaps property, tend directly to produce a change—others again think religious excitement the most efficient means that can be resorted to; but a large part of mankind agree in one thing, that fear of future punishment is the great machine that stimulates to obedience. But from the last mentioned I shall respectfully dissent. I would say to all parents, guardians and teachers—would you have those who are entrusted to you, respectable, virtuous, benevolent, kind hearted; and above all, would you have them *happy*, teach them pure and undefiled religion in the very morning of life, whilst the heart is tender and most susceptible of piety and gratitude. I see no reason why children can not be taught the principle on which religion is founded—its source and the benefits resulting from it—with as much facility as many branches of education that are prosecuted advantageously, even by the mere tyro. It may be urged as an objection by some, that it is too intricate and complex to be understood and appreciated by a child—that it requires mature years to fathom its depths. I grant that it requires a long and sedulous life to investigate *all* its rich and shining properties; but if the seeds are sown in infancy, and nurtured with useful lessons, they will take deeper root and arrive to maturity sooner, than they would were the seed-time delayed until manhood had arrived. Would parents plant a germ in the bosom of their offspring that would produce the golden fruits of righteousness, they would reap a reward that they would not barter for all the hard earned wealth they could amass through a long and prosperous life—they would not only have the satisfaction of discharging the duty they owe them, but what peace and happiness might it not secure to those dear pledges of their heart's best affection! It would be like the beacon's flame that guides the mariner through the trackless ocean.

Many parents excuse themselves, and say they are so engrossed with the cares of life that they have no time to devote to the care and cultivation of those in whom their whole affections are concentrated. But are you not laboring almost exclusively for what you fondly anticipate will add to their future welfare and happiness? I would ask what other boon than religion, you could bestow upon them that would be of such intrinsic worth as to secure to them peace and happiness. It would be a diadem that the wealth of India would be insufficient to purchase. How enviable would be the low and humble cottage of the peasant, where pure and undefiled religion had erected her temple, built her shady bowers, and spread out her rich and luscious repast, crowned with garlands of roses, whose perfume invites the faint and weary traveller that is journeying through the labyrinth of life, to stop and partake of the heavenly food! How enviable, I repeat, would be so blissful an abode, when compared to an eastern palace, where religion had not erected her shrine, nor the affections of its inmates been bound together by the silken cords of love! The voice of reason, as well as the experience of all past ages, speaks as with a mandate from Heaven, admonishing parents to illuminate and strew the pathway of those whom they are in duty bound to protect, with ambrosial flowers, that they may find nothing to allure them from the path of virtue. I have long been of opinion, that if there was as much care and labor bestowed upon the morals, as there is upon the intellect, it would supercede the necessity of all experimental changes whatever—that religion would become constitutional, and all would know the Lord from the least even unto the great-

est. The experience of every individual that has been set into the glorious liberty of the Gospel, bears ample testimony that whenever this all important subject is neglected in youth, they lose the most healthy and active part of their lives; and what is still more to be deplored, they are apt to acquire pernicious habits that require more religion and philosophy than is often possessed, to wholly eradicate them.

It is to be hoped that all parents will seasonably impress it upon the minds of their offspring, that God has established fixed and immutable laws in the moral as well as in the physical world, and that happiness consists in a knowledge of, and obedience to them.

For the Magazine and Advocate

THE DESTRUCTION OF THE WICKED.

BY REV. W. S. BALCH.

No sentiment is more distinctly stated or incontrovertibly proved in the Bible, than that the wicked shall be destroyed. This is no abstract truth. It forms a part and portion of the wise and benevolent scheme of justice, which regards the ultimate good of all, and the highest glory of God. It is, in fact, indispensable to the full accomplishment of the grand designs of the Almighty; for so long as wickedness shall abound among men, apparent imperfections and suffering must be the lot of mortals.

There are several important considerations which attach to this subject, and which must be noticed before we can form a correct idea of it.

1st. What are we to understand by *the wicked?* This word is an adjective, or, etymologically a past participle, from the Saxon verb *wican, to slide, to recede, to fall away.* Standing independant, it applies to those persons who have fallen away from righteousness, truth and duty. The appellation is characteristically given. We use words in like manner very often—we speak of the wise, the good, and the learned; signifying that the persons so distinguished possess the qualities thus indicated. So when a person *recedes* from duty, departs from holiness, or in any way does wrong, he becomes *wicked.* This term is capable of a more general application than all are willing to admit. It attaches to all who do *any* wrong, and is to be restricted in its meaning according to the turpitude of their guilt. Professions of good form a miserable apology for sins, great or small. Let the term, then, be understood in its widest meaning, applied to all who do evil.

2d. What is meant by *destruction?* We can hardly agree with those who find in this word, proof of perpetual existence in suffering. It is of Latin extraction, and compounded of two words meaning the opposite of *to build, to form, to create.* Hence, *to demolish, to ruin, to bring to nought, to annihilate,* and *ruin, demolition, annihilation.*

3d. What, then, is signified by the destruction of the wicked? Evidently the *ruin, demolition,* or *annihilation* of the wicked—a doctrine most distinctly taught in the Bible. "But all the wicked will he destroy." Ps. cxlv: 20; cxliv: 6. "Behold the day cometh that shall burn as an oven, and all the proud, and *all* that do *wickedly,* shall be stubble, and the day that cometh shall *burn them up* that it shall leave them neither *root* nor *branch.*" Mal. iv: 1. The utter destruction, the annihilation of the wicked cannot be doubted by any believer in the truth of Revelation. There are professed Christians whose peculiar sentiment teaches, that, after an adequate punishment, God will annihilate some of his children. Such a sentiment is far more scriptural, rational, and merciful, than the belief that he will prolong their existence only as a means of inflicting tortures upon them without mercy and without end. But before we adopt this sentiment as the truth of God, let us stop and reflect deliberately.

4th. *How* shall the wicked be destroyed? The surest, best, and most thorough destruction of the wicked, is to make them holy, righteous and good. The most effectual destruction of an enemy, is to make him your true and faithful friend. A nation may be apparently destroyed, their public places be overthrown, and all dispersed; but unless the rebel spirit be subdued, and all inclined to approve and adopt the new government, a little indulgence will give them time to rally, and they may come down with the resistless fury of the Goths and Vandals, and extirpate their former oppressors. On the ground of endless misery, the wicked will never be destroyed, but eternally send bitter curses up to heaven.

The design of God's government is, the good of all its subjects, which can be promoted only by a willing submission to its requirements. God, by the ministry of his Son, will ultimately effect the reconciliation of the world to himself, finish sin, make an end of transgression, and bring in everlasting righteousness. He will "subdue all things to himself," "swallow up death in victory," and "be all in all." When that grand consummation shall be complete, the wicked shall not be found. They have ceased forever, and those who have thus fallen away and sustained this character, have become righteous, and are now forever with the saints in light, enrobed in garments made clean in the blood of the Lamb; and kneeling with every creature in heaven, and on the earth, and under the earth, confess that Jesus Christ is Lord, and chant the songs of redeeming grace forever.

"See, here an endless ocean flows
Of never failing grace!
Behold, a dying Saviour's veins
The sacred flood increase!
It rises high, and drowns the hills,
Has neither shore nor bound:
Now if we search to find our sins,
Our sins can ne'er be found."

Amen! Alleluia! The Lord God omnipotent reigneth. And let him reign forever and ever—Amen.

For the Magazine and Advocate.

PARTIALISM NOT THE BREAD OF LIFE.

BY J. S. KIBBE.

Notwithstanding there is a multiplicity of religious systems extant in the world, they may be reduced under two general heads, namely, Partialism, or such as represent the all-wise Creator as being angry with his creatures, and finally consigning a large portion of them to never ending wo; and Universalism, or such as invariably teach that the Almighty Benefactor is the same unchangeable being—that "he is the Father of the spirits of all flesh," and as such he will ever regard the children of men, with an eye of tender compassion—that he ever seeks the good of his creatures, and his love is as lasting as eternity.

Now, both of the above systems cannot be true, for they stand directly opposed to each other; and, as both are supposed to centre in the Deity, it follows as a matter of consequence, that one or the other is, and must be false. I am, therefore, inclined to believe the former of the two systems untrue, from the following reasons: firstly, we see no partiality manifested, on the part of the Diety, toward the children of men, when we look abroad in the earth; for, he causeth the sun to dispense his blessings on the evil and the good, and he causeth the gentle showers to fall on the just and the unjust—"he openeth his hand and satisfieth the wants of every living creature," and all created beings are the recipients of his parental care. And since his kind providence has ever been extended to us, from the earliest period of our existence to the present moment, and not only to us, but likewise to every living creature, would it not be ungrateful in man to distrust his benevolence for the future, or think that he will be less kind and beneficent in the world to come?

Secondly, we now proceed more particularly to the consideration of the subject which heads this article, although we deem not what has been said altogether out of place. It will be recollected that those professing the system of Partialism, claim for their supposed religion a heavenly origin; but at other times their own words clearly evince that they "spend their money for that which is not bread, and their labor for that which satisfieth not"—that notwithstanding it promises to yield them the peaceable fruits of righteousness, joy, and comfort, it falls far short of it, and so far from making them the recipients of happiness, that they every moment, become more and more estranged from it—that instead of its being unto them a well springing up unto everlasting life, and causing them no more to thirst—instead of its being that bread of life, of which Christ said, that all who eat thereof shall no more hunger, it is the very reverse. Hear them exclaim, (for out of their own mouths do we judge of their system as having no foundation other than the device of men,) "Lord, we have tasted of the bread and do hunger, and we have drank of the cup and do thirst after more." Gentle-reader, have you not heard the above expression, or an expression to the same import? Methinks you have, if your lot has been cast in a place where the system has had any influence.

But how is it with the latter of these two systems of religious faith? Is it capable of yielding more enjoyment to him who is exercised thereby, causing the mighty void in the human mind to be filled with the blessed assurance that he shall one day outride the tempest of adversity, and meet a ransomed universe in the happy regions of immortality to mingle their praises around one common altar—is it susceptible of raising him who is far removed from the path of rectitude, and wandering through the gloomy labyrinths of misery and degradation, to a lively sense of his duty—will it cause the heart of him who is wearied and ladened with cares and troubles, to rejoice in that, "when this earthly tabernacle shall be dissolved, he has a house not made with hands, eternal in the heavens"—will it bind up the broken hearted and make the bosom which has long struggled under spiritual bondage, to rejoice and be glad in that salvation wherewith it has been made free—and, finally, is it that bread which cometh from above, whereof all who eat shall no more hunger, and that cup, whereof, all who drink, shall no more thirst; but shall be filled and have abundant cause to exult in that stream which "maketh glad the city of our God"?

Reader, let your own bosom answer, and I trust if it has been warmed by the pure principles this doctrine inculcates, you will be constrained to say, with the utmost sincerity, "Lord, evermore give us this bread."

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RELIGION.

The simple, radical meaning of this word is to *unite,* to *bind together again.* It has, undoubtedly, more reference to *feelings* and *duties,* than to *doctrines* or *opinions.* But it has been so perverted in its meaning and usage, that it is commonly applied to any and every system of faith respecting divinity and the eternal world, however absurd or inconsistent with reason or itself, and however illy calculated to bind mankind together in a common union. To go no further, and not to multiply examples, the popular faith of Christendom in the endless wrath of God for a portion of mankind, and the separation of them to all the miseries of an endless hell, is calculated directly to introduce in the present, the division it contemplates in the future—and to turn the theory into fact, so far as this life is concerned. It matters not on what ground this endless division of the human race is ultimately decreed, its firm belief now, and the belief that it is good, wise, just and necessary—that it is our duty to be resigned to God's will in it—is calculated to begin the division *now*—to regard it as good, just, wise and necessary in the present state of existence—and to be resigned that it should take place immediately as well as ultimately. Such, I say, must be the *natural tendency* of such a *faith,* though I well know and rejoice

that its believers are not always influenced by it. God has implanted feelings in their hearts that forbid it—and even with this, their creed, are mingled such a view of God's goodness and love, such an exhibition of the compassion of Jesus, and such humane precepts and universally benevolent injunctions, that Partialism is a *dead body* in their souls—a faith without feeling or action.—It may paralyze the hopes and aspirations of their own souls, and load the wings of their heaven-directed prayers, but their active benevolence shakes off the *incubus*, and renders them truly *religious* in spite of their really irreligious faith.

But I can not really call Partialism *religion*. All there is in it calculated to bind soul to soul, man to man, and humanity to the Divinity—all this, (which is but a part and parcel of Universalism,) *is religion;* but the doctrine of endless sin and wo, of God's partiality, and of a consequent endless division of the human race, is *irreligion*—calculated to sunder the ligaments that bind the moral universe together, and divide them into opposing factions, as long as it shall be believed.

Those who believe it may be—I know that many of them *are* religious—truly religious; but they are not religious *because* they believe in the endless sinning and suffering of a portion of their fellow-beings, but in despite of such belief. To expect a binding together of mankind, from a belief in the doctrine of endless wo, is to expect hatred to generate love—or sin to cause holiness—or a spirit of discord and strife, to impel us to harmony and union. Our Partialist brethren and sisters may therefore rely upon it, (and if they will carefully search their hearts, they will find it so) that every feeling and principle of true and pure religion they possess and practice, flows from that portion of their creeds which agrees with the doctrine of God's impartial, universal, and ultimately efficient grace, and is directly opposed to all they believe in opposition to this main principle and doctrine of Universalism. And our Universalist brethren and sisters, who are not *practical* but only *professed* Universalists, may rely upon it that every act they perform and every feeling they cherish, which is calculated to divide mankind and to lessen human happiness and virtue, flows from their neglect to act up to the principles they profess—from their practice of Partialism in some form or other. Are they deficient in charity (love) to any of their fellow-beings?—So far they are Partialists. Are they cold and indifferent to the spread of the knowledge of God's love and man's final salvation? So far they are Partialists. In short, in every evil deed—in the neglect of every good work they are Partialists. Would to God that more Universalists in *practice* and *feeling* were Universalists in *faith;* and that all *professed* Universalists would cease to practice the principles of endless sin and wo.

A. B. G.

EXPOST FACTO LAWS.

"Is the law then against the promises of God? God forbid." Gal. iii: 21.

It is a principle in our truly republican system of government, that no right exists to violate a contract duly made—and that no law can be justly passed to affect an action already performed. It is no matter how heinous the crime that may be committed—how unusual, or how strange—the law by which it is to be punished, must have been passed *before* the criminal committed it, or he can not be considered amenable to the law, nor subject to its penalty. It appears by the reasoning of the great Apostle of the Gentiles, as laid down in this epistle to the Galatians, that a precisely similar principle is acknowledged and acted upon in the government of the universe by our heavenly Lawgiver. Is the principle a correct one—a righteous principle? Consider the question for one moment—not as republicans—not as men attached to our system of government, in which it is recognized and acted upon as if it *was* right—but consider it as *men*—as citizens of the universe for an eternity of duration. If contracts can be impaired, annulled, or set aside by a third party, where is the security for property, for happiness, for freedom—even for life? If laws may be passed after the action—who can tell what will be crime to-morrow, or its punishment, the day afterwards? Yea, who can be certain that virtues may not be punished as severely as ever crimes were, within a day after they are performed with applause and admiration? So much in human government with all its imperfection.

Turn we now to the necessity of some such principles in the government of our most righteous Ruler and Judge. Feeble, short-sighted man in adopting these principles, knows that certain circumstances *may* and probably *will* arise which will make their observance very inconvenient, indeed. But satisfied of their justice—of the absolute necessity of stability and firmly settled principles in government, and moreover convinced that more good than evil must result from the adoption of right principles, he resolves to abide by them, whatever circumstances may arise or events occur. But our heavenly Lawgiver is *not* thus straightened. He sees and knows every possible event that can occur to interfere with the practice of these principles. When he covenants, contracts or promises, he knows, certainly, how he can and will fulfil the same; as well as what intermediate circumstances may arise which might seemingly render it desirable to annul the promise.

So, also, in framing the criminal code. Being in himself the standard of all perfection and righteousness, he could at once, and without failure, know what crimes would be committed—the aggravating or palliating circumstances of the criminal, and the punishment necessary. Hence there would be less necessity for violating these principles of government—less evils arising out of their exercise—and more good, than in merely human governments. As to the righteousness or justice of them, in the divine government, no one can doubt.—Without them, there would be no immutability in the standard of right and wrong established for the imitation and instruction of man. Neither could there be veracity in God, and consequently no such thing as placing confidence in him, or depending on his ways.—Universal chaos, doubt, confusion and dismay would convulse the moral universe. Such principles, then, are not only right and just in all earthly governments, but are absolutely necessary in the divine government. To which I will add—human governments become corrupt, decay and change—and thus these principles are frequently violated, perverted and sometimes annulled altogether. Divine government, like its Author and Administrator, knows no change or decay—no corruption or violation of its fundamental principles. Based on immutable truth, it can not ever know perversion or abuse, alteration or end.

There is another principle laid down in our system of government, of which I notice St. Paul admits the existence in the divine government—and that is, that no means employed by the government shall be calculated to annul the end or design of the government. In our imperfect, yet excellent constitutions, the object of the government is declared to be the good, the welfare, the happiness, safety or prosperity of the governed—and no law, calculated to destroy or prevent the object of the government, is allowed to be passed. It is true, that owing to human frailty and error, such laws may some times be passed—but it is admitted that it was in error—in mistake—and that such laws are unconstitutional. It is also true, that owing to the limited wisdom and power of mortals, they are obliged to use imperfect means to attain the end of government—and that, hence, the ends of government are not always attained, as they should be. But this defect is not owing to anything unjust or incorrect in the principle laid down—but in the weakness or folly of those who devise and use means to carry that principle into effect.

Now apply this to the divine Being, and you will readily see that as he lacks neither wisdom nor power to carry the principles of his government into successful operation, and thus ultimately to attain the full end for which he instituted his government, so, of course, that end will be most successfully attained and accomplished. What the end of his government is, will appear from a few quotations of our context. "And the Scripture, foreseeing that God would justify the Heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.... But that no man is justified by the Law, in the sight of God, is evident—for, the just shall live *by faith*—and the Law is *not of faith:* but the man that doeth them, shall live in them."

From this it appears, that God foresaw the operations of his government at its establishment; and that he established it for the end, that all nations might be blessed in Abraham and his seed—which declaration of the end, and aim, and intention of God's government, is called *the Gospel*. We are furthermore assured that the operations which should lead to the accomplishment of God's promise, (and which operations God foresaw) were not to be brought about or effected by the Law but by the proclamation or revelation of the Gospel.—For those who live by the Law live *by works*—whereas the salvation of the Gospel is by *faith*.

This brings us to the question asked and answered by the apostle. "Wherefore, then, serveth the Law? It was added, because of transgressions, till the seed should come, to whom the promise was made"—namely, till the coming of Jesus. This brings us, again, to another question asked and answered by the apostle. "Is the Law, then, against the promises of God? God forbid!—But before faith came, we were kept under the Law—shut up unto the faith which should afterwards be revealed—wherefore, the Law was our school-master to bring us unto Christ, (or unto the Gospel,) that we might be justified by faith," (and no longer live merely by the works of the Law.) Such, divested of its numerous parentheses, is the reasoning of this great apostle—and that it is clear and conclusive, based on facts and confirmed by reasons strong, no one who will candidly investigate the subject, can doubt for one moment.

Mark the positions we have noticed as having been laid down by the apostle.

1. There is no power to annul contracts in the divine government.

2. No law passed after an action is committed, can take cognizance of that action.

3. God has declared his purpose in establishing his government over man, to be, that he might bless all in Christ. And

4. All that God does—all the means he employs—will be for the purpose of advancing his end and aim in the divine government. Amen. A. B. G.

FACTS.

That man or woman who can not but feel for the distresses of others is a noble-hearted being, because it is one of the holiest principles of our moral nature.—The principle of moral goodness, is the same in all ages, and under all circumstances. It is the spirit of Christian love, and so long as it is felt in the human bosom, it will prompt its possessor to sympathise with the unfortunate, and to desire their happiness. Yea, so strong is this principle, that under its influence we actually participate in the miseries of our friends. These are facts which, thus far, will not be disputed.

Again, the opposite of love is hatred. It consists in the exercise of those animal passions, which are left in full vigor and strength, in the absence of love. Under the influence of such a feeling, mankind are led to rejoice in the misery of their fellows. It may be carried so far, though I rejoice in believing that it seldom is, as to cause a man to rejoice in the distresses of his own child. This also is a fact which none will dispute.

These are two directly opposite principles. I have nothing to do with their particular effects, but I introduce them as principles. Their effects may be various, under different circumstances, but their respective natures can not be altered. Thus, love may prompt a person at one time to smile upon, and encourage the

conduct of a man, and at another, to chastise the same individual for his good, but in no case will it rejoice in ultimate misery. On the other hand hatred may prompt a man to do that which would destroy the happiness of his fellow, and at another time do that which would prove an advantage to his victim, but in both cases, alike, the intention is to make the subject of that hatred miserable. Love and hatred, then, are principles. The exercise of the one becomes a virtue, and of the other a vice. Do what you will, you can not change Christian love into a vice, nor malicious hatred into a virtue. One will remain to all eternity a holy principle and the other an unholy one.

These are facts, which, at this stage of the argument, I think will be admitted by all. And I wish, if any *has* doubts about them, that he would examine them again, and satisfy himself before he proceeds any farther, lest he should find it convenient to deny what he can not controvert, merely for his creed's sake.

Now I ask which, according to the nature of things, is the strongest principle? It will be unhesitatingly answered, love. Why? because it is the essence of Deity. Love, then, being the strongest principle, must finally gain the ascendancy over its opposite, and thus continue, until it shall have completely conquered the principle of hatred, and have extirpated it forever from the bosom of man. This, even the Limitarian will admit to be the case with those who are fortunate enough to be admitted into paradise, although I contend that hell itself would be a paradise to the man who possesses the full and uncontaminated principle of Christian love.—But we yield, for a moment, to the distinction which our opposers would make, and take him at his own admission. All who go to heaven will be in complete possession of unrestricted love. There will be no malice, no hatred, no rejoicing in view of misery, for these things would affect them there as much as here. Now suppose that the father gazes from the battlements of heaven down into the vengeance-illuminated regions of the damned, and there beholds a once beloved child, shrieking in the anguish of flaming despair, we say that if he possessed one spark of love, he would beseech his God to let him fly on the wings of affection to the abode of his son. If he were denied this, his piercing lamentations would go up before the throne of the Almighty, forever and ever. Would there be happiness there, would there be rejoicing, thanksgiving and praise, would there be gratification there? No! the bosom of the congregated host—of every being that was holy, of every being that was pure, of every being that loved, would burn with sympathetic anguish at the miseries of their disconsolate companion.

But says the objector, the saints in glory, will not be sensible of the miseries of the damned. They will be visible to the eye of Omniscience only. Well, suppose we concede the truth of this. Will not the same conclusion be unavoidable still? Is God a worse being than man, that he should look upon the misery of that child with more approval than did that father? I will not suppose that any man will hesitate to answer the question with a decided negative. Then the same reason exists why God should not be aware of the endless suffering of his dependent offspring, which is urged, why the father should not witness the anguish of his child—viz. because purity and love, could never endure the sight. But again; the affectionate father, while upon earth, could never endure the thought of a temporary separation from his children, without anxiety.—The welfare of his loved ones, was always uppermost in his mind. When he returned from his daily avocations at night, to his own fireside, if one of his family was absent he must know the reason, and whither he had gone. And must this holy affection be destroyed, before he can be happy? Must he become wholly indifferent to those whom he loved, and whom God by his word has commanded him to love, and concerning which, he has said, "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." I say must all these things be violated, destroyed, and that father become a fiend, before he can enjoy paradise! It matters not, then, whether that father listens to the groans of his child, or not, that child must be present with him or he can never be happy. And as the whole human family are connected together, either immediately or remotely, it follows that if one soul is finally lost, the whole will be miserable in view of it. Thus the sentiment of endless misery involves too much, for it involves the misery of all the children of Adam.

Partialist brother, throw it away. Feed no longer upon it, for it is not that "bread which cometh down from heaven, and giveth life to the soul," but contains the most subtle poison, and will be sure to corrode and blast every enjoymen , which can arise from the noblest principles of your moral nature. Either those principles must be destroyed, or your doctrine must be false.—Which, dear reader, will you do; cultivate and strengthen the moral powers of your souls or cling to the gloomy shadows of heathen mythology? One you must do, both you can not. Which shall it be? Judge ye.

A. R. B.

"UNIVERSALIST BELIEF:

A Friendly Epistle to the clergymen of the various Christian sects who hold the doctrine of endless punishment.—By Jason Lewis, Boston, N. Y.—Utica, Magazine and Advocate office—1838."

"Better late than never," says the old proverb. This excellent pamphlet of 24 pages, duodecimo, was published last Spring, and its merits deserved an earlier notice. It is an enlarged and much improved edition of the epistle originally addressed to our Partialist ministering brethren through the columns of this paper, early in 1837. But although addressed to Partialist clergymen, it is eminently adapted to give a concise view of those things which are most certainly believed among us, with our reasons for so believing, and the Scripture evidences on which that belief is founded. Even well informed Universalists may find their memories much refreshed by its careful perusal. To Universalists and to Partialists, then, we cordially recommend its careful perusal and consideration—and especially to those of our Partialist brethren who minister in the pulpit, and feel it to be their duty to preach against Universalism. There is a lamentable ignorance among them as to what we *do believe*, as well as *why* we believe as we do—an ignorance that causes them to grossly misrepresent our views, and prevents them from hitting the mark at which they aim their hardest blows. They should not waste their strength in this manner—this fighting of chimeras, and beating of the air, neither improves their tempers nor ours—neither enlightens their congregations, nor convinces us that we are in an error. Indeed, by such preaching there are *ten* Partialists prepared to receive Universalism very favorably, when it comes to be properly presented to them by its advocates, while there is not one who believes Universalism, that can be convinced of its falsity by such distorted representations of it. It is for such preachers, and for those who have heard such preaching, that this little work is specially prepared. Universalists should purchase, and send it to all such. Let every Partialist preacher in the State, have a copy forthwith, to begin the work of distribution.

I would remark, by the way, that one worthy and able lay brother in New-York city, was the principal means of having it published in this form, and manifested his approbation of Br. Lewis' labors by taking 500 copies of the work for distribution!

The work is for sale by the Author, and at our Bookstore, at $4.00 per hundred—63 cts. per dozen, and 6 cts. single.

A. B. G.

VOICE TO YOUTH.

This work bids very fair to become one of the most popular works of its class, if we may judge from the commendatory notices it has already received from the public press. Not to name our own periodicals, who might be supposed to be partial in their praises of its contents—or the newspapers of this city, who may be supposed to have some interest in advancing the interest of our own city publishers—the New-Yorker, and the New-York Mirror, two of our best weekly literary journals, have noticed it in very commendatory terms. The Friend of Man, whose Editor is a Presbyterian, noticed it at some length, approbating very especially its author's views on theatrical amusements, card playing, dancing, novel reading, etc., and excepting slightly the author's theological opinions, as a matter of course. The venerable and excellent Dr. Rudd, Editor of the Episcopal Gospel Messenger, says of the work:

"This is a neatly executed volume; and though we can not subscribe to the views entertained in it upon religious opinions, we are in duty bound to say, that the manner in which opinions are advanced differing from our own, is kind and modest. So far as we have been enabled to read the volume obligingly laid upon our table, we have found much sensible advice to the young, and many excellent remarks."

MONEY.

Can not some of our brethren who are owing this establishment—especially subscribers who are owing for previous volumes, as well as those who owe only for the present—pay us what is due? We are continually embarrassed for want of the numerous small sums that are owing to us all over the land, and surely some of our debtors *might* aid us more than they do, in our trials and labors. Let them send on, or pay over to an agent for him to send on to us *forthwith* what they owe us—it can never come amiss.

G. and H.

Br. Rogers—We forwarded the names of Amos T. Woodbury and Avery M. Backus, of West Winfield, Herkimer county, as subscribers to the Pro and Con, some time since, but they never came to hand. Please forward the numbers immediately and charge $1 for each to

G. and H.

Also forward Pro and Con from commencement to Mary T. Cole, Little Falls, Herkimer county, and charge $1 to

G. and H.

AGENCY.

Those who expect commission on money forwarded us for other Publishers must render their accounts to the Publishers themselves, as we are unacquainted with their rules for allowing commission.

G. and H.

Br. Allen Fuller is informed that J. Abbott's subscription is settled.

RELIGIOUS NOTICES.

In consequence of whitewashing and painting the house, there will be no meeting in the Universalist church in this city, next Sunday.

There will be preaching on the third Sunday inst., in the Baptist church in Maryland, Otsego county, at 10 o'clock, A. M. by Elder N. D. Wright, in defence of the doctrine of endless punishment, and by Br. E. E. Guild, in the same place in reply, immediately after, from the same text. [The above notice was received to late for an insertion in the last paper.] Br. T. J. Smith, in Marshall, (instead of Br. Browne)—Br. L. C. Brown, at Richfield Springs, and at Carver's at 5 o'clock, P. M.

There will be preaching on the fourth Sunday inst., by Br. Waggoner in Depauville—Br. Britton in Watertown—Br. W. H. Griswold in McDonough village—Br. Foster at South Bay at 10 A. M., and at the log school house at 2 P. M.—Br. E. E. Guild, in the schoolhouse near P. Hanson's, at 10 A. M., and at Colliersville at 3 P. M.—Br. D. Biddlecom, at Cold Brook, and at Grove's Hollow at 5 P. M.

There will be preaching on the fifth Sunday inst., by Br. E. E. Guild, in Walton, att 10 A. M.—Br. J. R. Sharp, in Hume, Allegany county, Br. S., will spend three or four weeks in that vicinity, and attend to such appointments as the friends may make. He will also attend to any business for the Magazine and Advocate.

Br. L. C. Browne, will preach in Fort Plain on Wednesday evening the 18th inst.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

P M, Woodruff's S C) for D B C—A S, Bainbridge, for self and S M S—Rev C H, Royalton Centre, for J H H, N P and A D—A R, Massilon, (O) for self, G M, I D, W F, F S and W W—I. G B, Fort Wayne, (Ia)—Rev T D C, Gaines, for self and J B—P M, Bombay, for J B.

POETRY.

For the Magazine and Advocate.

THE WINDS.

O mighty are the winds!
Omnipotent their sway;
From airy caverns loos'd,
E'en fire and flood obey.
Before their chariot wheels,
Clouds dark'ning, swiftly fly;
Gathering tempests break—
And rush along the sky.

O terrible the winds!
When seas salute the sky,
When sinks the laboring ship,
And gallant seamen die:
When towers of strength give way,
And lofty forests crash;
And hills and mountains quake
Beneath their sweeping lash.

O lovely are the winds!
When gales propitious come,
O'er ocean's sheet of blue;
To waft the wanderer home:
Where fond expectant hearts,
Their mistful gaze extend,
With hopes renewed, to greet
A cherished, absent friend.

O pleasant are the winds!
Their gentle balmy breath,
When Summer's noon-day sun
Comes o'er the fervid earth.
Witness the invalid,
With fever'd cheek and brow,
Welcome the cooling breeze,
To quench the burning glow.

O glorious are the winds!
The waters they command,
Roll them in clouds abroad,
Where nature's wants demand.
When vegetation droops,
And mourn the fields and flowers;
They shake their dripping wings,
And lo! refreshing showers.

God of the various winds!
Of earth and of the sea:
Let all that in them are,
Give praises unto thee.
As far as their career,
Extend thy saving grace
To every living thing
Throughout the universe.

Z. P.

Henderson, N. Y., May, 1838.

MORAL EDUCATION NECESSARY TO POLITICAL PROSPERITY.

An Extract from Dr. E. Bartlett's Address before the Boston Phrenological Society, January 1, 1838.

Free and liberal governments have thought it their safety as well as their duty, to provide for, and encourage general education. The axiom is, that popular intelligence is the only sure support and safe guardian of popular government. All political institutions, resting, to any considerable extent, on the popular or democratic principle, recognize this relation;—they profess to rely upon it for their stability, and efficiency for good. What I wish to say, is this:—If the education, on which popular government is to rest, be the education of the intellect merely, then it leans on a broken reed. How is it here, at home, in this Federal Republic? Will intellectual culture, alone, perfect and universal as it can be made, secure to us the permanency and the purity of our institutions? Will it keep inviolate the spirit of rational liberty, which pervades and consecrates the written charter of our rights? Will it hold, unbroken, the links of that chain, which binds these States together? Will it prove a sufficient security for national peace, prosperity and happiness? Can we confide to it the keeping of our hearth-stones and our altars? Will it guard us in the business of the day? Will it be round about us—a tutelary presence—in the watches of the night? No! never, never, never! Unless the sense of right and wrong between man and man be ripened to a hardier growth amongst us, than it has ever yet attained,—unless the true and great relation, which every man sustains to all other men, be better understood, and felt more warmly than it ever yet has been,—unless reverence and love for whatever is exalted above us in genuine excellence and glory, be more cherished than it now is,—unless, in short, the moral, social and religious sentiments are made to receive that regular, systematic and general culture, which is now bestowed, almost entirely, upon the intellect;—then, as surely as there is certainty in science, or truth in revelation, shall we come short of our true greatness; nay, more,—then is there, for our institutions, no safety in the present, and no security in the future. What are these institutions? Have they, in themselves, any principle of preservation or of perpetuity? What is this written charter, which we are taught so much to prize and venerate? Is it any thing but ink and parchment? Nothing. You may raise the naked intellect of this whole nation to its highest attainable point, and you only prepare and accumulate the elements, in whose fiery collision this charter shall be consumed like tow. You may surround it with a whole cohort of gallant champions, whose hearts shall be as large, and whose arms shall be as strong, as those of your own great defender of its integrity and its worth—all *in* vain.

The elements of individual good and of universal good are identical. What is best for me is best also for all other men. If in me evil, confusion, misery and disaster are the fruits of a predominance either of the intellect merely, or of the selfish and animal propensities, or of both, over the higher powers, the same is true of a community, of a people, of the race. All history is a running commentary on this truth. I have no time to dwell, at length, on this great topic, but I can not forbear a short and passing allusion to the age of Louis XV. of France, and to the following revolution. Then, on the largest scale, since the days of the Roman emperors and their successors, the Alarics and Attilas, was the experiment tried, whether a nation could reach and keep any considerable height and degree of social and civil good, by the unaided intellect. That age in France was, emphatically, the age of intellect,—the grand, culminating epoch of cyclopedias and philosophers. But, in that aggregate of mind, then in the ascendant, there was no reverence, there was little ideality, there was no conscientiousnesss, there was no benevolence, there was no recognition of the disinterested and self sacrificing in humanity. The *order*, which God has ordained as an indispensable condition of individual, and so of general greatness and good, was reversed; the understanding, which was then called reason, was placed above the true kingly powers of the mind, and the issue was what it was, what it always has been, and ever will be, under like circumstances. Here, too, let it be remembered, that the antagonist powers, in the mind, of the animal appetites and the selfish passions, are the higher and essentially disinterested feelings, and not the understanding. And so in Paris, under Louis XV. and XVI., and in Rome, under Augustus, with the highest cultivation of the mere intellect,—there was linked the foulest corruption. In the broad blaze of that cold enlightenment, stood,—unblushing, and unreproved,—nay, worshipped rather,—crowned with garlands as true gods, every possible form and manifestation of sensualism, selfishness and crime. And what was the end? Let the dying wail of the seven-hilled city, mingled with the crash of falling temples, the gusty roar of conflagration, and the fierce clamor of Vandal armies answer. Let that gay capital of intellectual and philosophic France, when her gambling-rooms and her houses of infamous pleasure became the murky gathering places of conspiracy and murder, when her halls of science and legislation were converted into camps and citadels of civil war, when ferocity itself went reeling through her streets, satiate and drunk with carnage, when the guillotine was running day and night, with the blood of the high-born, the learned, and the beautiful,—as the fountain in her Palais Royal now flows with water,—let her, also, answer.

Milton, with the intuitive insight of genius, has not shorn, in the slightest degree, the fallen archangel of his intellectual strength. There was art, too, not less wonderful and perfect in hell than in heaven. Witness that "fabric huge" of Mulciber's which,

> "out of the earth,
> Rose like an exhalation, with the sound
> Of dulcet symphonies, and voices sweet;
> Built like a temple, where pilasters round
> Were set, and Doric pillars overlaid
> With golden architrave:"

and it may not be out of place to observe, that after the dissolution of the "Stygian Council," which had been held in this famous Pandemonium, and the disbanding of the "ranged powers," while most of these endeavored to "entertain the irksome hours" with various frivolous sports and idle occupations, there were others, evidently enough a coterie of the old school metaphysicians, who, as has since been their wont on earth,

> "A part sat on a hill retired,
> In thought more elevate, and reasoned high
> Of providence, foreknowledge, will, and fate;
> Fixed fate, free will, foreknowledge absolute;
> And found no end in wandering mazes lost
> —Vain wisdom all, and false philosophy"

(To be continued.)

DEATHS.

In Henderson, on the 8th of June, JEWETT D., infant son of Mr. Philo Hungerford, aged 17 months. Like the beautiful flower of Spring, it bloomed to fade and die.

P. M.

In Bronson, Huron county, O., May 9th, Mr. S. SOUTHGATE, aged 64 years. His illness was of the consumptive character and of long duration. It was borne with Christian resignation. He arranged his business, connected himself with the church recently formed in Peru, and departed as he had lived, in the full hope of universal salvation. The consolations of the Gospel were tendered to his widow and surviving friends, and to a large concourse of sympathising citizens who deeply deplore his death, by Br. Farley.

Same township, May, 4th, Dr. E. EDSON, aged 24 years—Also, on the 10th, LEVI GROVER, aged 34 years. Both died of a complaint similar to the first named—both were likewise believers in the salvation of all our race, and their funerals were attended by Br. Farley.

In Merrickville, U. C., March 13, NAPOLEON B., son of Dr. B. R., and Mary Ann Church, aged two years and nine months.

In Marlborough, U. C., September 14th, 1837, after a long and distressing illness, RICHARD OLMSTEAD, Esq., aged 67 years. He was one of the first settlers in this part of the country, and in early life became a believer in the Restitution of all things. The comforting influences of this faith, wonderfully supported him in the hour of death. In the full view of death and eternity, he declared, "My faith is stronger—my hope is full—it is as an anchor to my soul—my prospects are brighter and brighter." In this happy frame of mind he meekly fell asleep in Jesus. Agreeably to his request, an address was delivered at his funeral, by the writer, to a numerous and attentive congregation, from Job xiv: 10.

MARY ANN CHURCH.

In Bridgewater, Susquehanna county, Pa., June 4th, after a severe illness of eleven days, ROLLIN GEORGE, son of Alfred and Matilda Peck, aged 3 years and 11 days.

The parents left Fulton, the place of their residence, with their two little children, the son above named and a daughter a year old, to visit their friends in this region, with high anticipations of social enjoyment. But soon after their arrival, the canker rash or scarlet fever, a sickness the most dreadful among children, seized their lovely little prattlers. One deceased on the second week of its confinement; the other still survives. (June 18) but with doubtful prospects of recovery.—*Susq. Reg.*

In Plymouth, June 22d, Mrs. REBECCA W. MONROE, aged 63 years—widow of the late Col. William Monroe, and daughter of Rev. Dea. Foster, A. M., of Charleston, N. H., an early advocate of Universalism, (see Modern History of Universalism, p. 336.)

The deceased possessed a degree of intellect—a strength of judgment and memory united—with an acute sensibility, which fall to the lot of but few of our race. She possessed an unwavering faith in the great and precious truths of divine revelation, and a firm hope of an immortality of happiness and purity for herself and a ransomed universe. In the relation of parent, friend and neighbor; her Christian virtues and genuine spirit of benevolence, rendered her a bright and shining light in community, and secured the friendship and esteem of all who had the happiness of knowing her. But the loss of her daughter and of her companion, with the care, anxiety, fatigue and affliction induced by these saddening events, gradually prostrated her physical energies and deprived her of reason. In this situation her spirit returned to God who gave it.

A large assembly of sympathising friends and mourning relatives convened on the 22d inst., to pay their last tribute of respect, and evince that the memory of the just is blessed. Discourse by the writer from Ps. xxiii: 1-4.

N. D.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JULY 20, 1838. NUMBER 29.

PRIZE ESSAY.

Written for the Evangelical Magazine and Gospel Advocate.

ON THE BEST PRACTICABLE MEANS OF PROMOTING THE KNOWLEDGE AND PRACTICE OF UNIVERSALISM

BY REV. JOSEPH BAKER, OF SWANTON, VT.

Every truth is more or less valuable, according to its tendency to increase the happiness of mankind, by improving them in wisdom and virtue; and that theory is evidently the best adapted to our wants, which presents to the human mind a perfect model of goodness, and requires continual perseverance in a cause of peace, in good will toward men. Nor can it be denied, that those tenets, which embrace these qualities, possess in themselves the most intrinsic merit; and when these requirements are violated by opposites, the fault is not in the principles themselves, but in the professed voturies, who are led in another course, by the influence of some baser motive at war with those principles, which when followed, lead us in the way of peace and happiness.

If our happiness, as individuals, depends on our peace of mind, and the exercise of a spirit of kindness, and good will, then it must be evident, that the more generally the principles best calculated to produce such results, are diffused, the greater will be our opportunity to increase our happiness; as the means to obtain it will be so much more generally understood. A law, therefore, must exist, which, if obeyed, will be attended with present happiness, as we can only enjoy the present moment; and this law must be known to exist, and the consequences be understood and appreciated; and then, by some means, mankind must be induced to obey that law from choice, for when compulsion is the cause of obedience, there must be misery. This law is evidently love, as this is the only emotion in which the mind can rest. Nor must it be believed that this law is opposed to the character of the lawgiver, thereby opposing the precept to the example, and introducing horrible confusion—as often is done, by representing the Creator as burning with vindictive wrath against his enemies, and hating a part of his creatures with an infinite hatred, and at the same time requiring us to be like him—to possess his spirit, to be god-like and love our enemies, and overcome evil with good; thus rendering it impossible to serve masters so different, and plainly showing that those, in whose hearts the law is, cannot have the spirit they ascribe to Deity, that is cruelty, the effect of hatred and wrath. Hence the example must be in accordance with, and as perfect as the commandment, and it must be known that "God is love," and that "his tender mercies are over all his works." This view of his character shows to mankind that those who are truly god-like, are those who keep the law; and that those who possess his spirit, are those whose minds lead them to practice pure benevolence. These are the elements of Universalism, which teaches the boundless love and goodness of God, and requires the exercise of these principles by mankind. And this doctrine, we conceive to be of inestimable value in improving the moral and intellectual condition of the human race, and thereby increasing their happiness.

But what are the best means of promoting the knowledge and practice of these principles? To answer this question, it becomes necessary to inquire, what are the ruling passions in the human mind? These will be found to be, the love of happiness, and the dread of pain. Happiness we are always pursuing, and misery we invariably wish to shun; and in our endeavors to obtain the former and avoid the latter, we are invariably directed by our opinions. For if an object that, when obtained, will produce pain, is believed to be a source of pleasure, it is as eagerly followed as a real source of joy; and if the way of peace is believed to be laborious and painful, it is as studiously avoided as a real evil when known. But our errors cannot change facts, nor make evil a source of joy, nor goodness painful, by believing them to be so; though by this ignorance of the truth we are deprived of many joys by avoiding the tree on which they grow, and suffer the miserable effects of embracing evils, whose better fruits are unknown until too late to avoid them. Hence the value of truth and knowledge are apparent, and hence it may be seen, that falsehood never can be valuable or useful, as it invariably leads its votaries in the practice of evil, and therefore, when thus guided, they seek happiness in those objects that only afford misery, and shun their only real good. Truth, then, is the guide to happiness; and when mankind are convinced of this fact, they will at once endeavor to obtain it in a pure state. By this means they will be led to investigate creeds and opinions, which, otherwise, would have been received or rejected without examination; and when once an examination commences, it is soon perceived that those opinions which are the source of present misery, can not be true, as the same causes always produce similar effects.—Therefore, the truth of such creeds would secure the endless misery of all who believe them, and it is also discovered that those systems which produce a grateful and pious joy when believed, must be founded in truth, being necessary to present happiness, and consequently the reality is necessary to constitute perfect felicity.

By thus teaching that truth and falsehood produce opposite effects, and that, when we are guided by unerring wisdom, happiness is sure, (for then we invariably choose the course that will produce it,) they will perceive that infinite wisdom alone can devise a law, obedience to which, will continually produce peace and joy; as infinite wisdom alone can see the consequences of all actions. Hence such a law they will expect from infinite Goodness, and when such a law is found, it will be at once esteemed as the most precious treasure, and a willing obedience will follow. The command being good, it will be known that obedience can not produce pain, but must be congenial to our happiness; and that a contrary act must spring from a contrary cause; and as wisdom and truth always lead us in a course of happiness, the causes of misery must be error and falsehood, or, in the language of Scripture, must spring from the father of lies, and lead us in a course contrary to the other—in disobedience, sin and wretchedness.

From this, mankind may be convinced of the inestimable value of God's laws, made known by divine revelation, as they teach us what the wisdom of man never could have perfectly discovered. The Gospel is the very blessing we most need, and may be resorted to as an invariable guide for all who wish to discover the way of real enjoyment, and to prove the Giver a kind and benevolent benefactor. By this light we view the Creator as our friend, who has kindly pointed out to us what are our true interests, and who, in all his dispensations, consults the good of his creatures, and is supremely happy in his own perfections. The original source of happiness being thus revealed, we at once perceive that to be like him, or to possess his spirit, we shall enjoy a measure of the same felicity, as the same combination of causes, although in proportion infinitely less, must produce the same effects in proportion to our capacities. This view of our heavenly Father's character, at once adopts the doctrine of Universalism, as it represents him happy in dispensing blessings even to his erring children, and teaches us that "he is kind to the unthankful and the evil." The belief of this truth produces joy, and is therefore valuable, and the opposite opinion, as Deity is immutable, must be false, and, like all other false creeds, productive of pain, therefore it is pernicious. As we never choose a painful and evil course for a good one, unless we are deceived, it follows that those who believe in the vindictive wrath of their Creator, are deceived; and, as the opinion produces pain, and as anger is incompatable with happiness, it can not exist in the character of Him who is infinitely happy. The plainest arguments are best, being most easily understood; therefore, when it is shown, that error leads us into the way of pain, mankind will look upon painful doctrines as being founded in falsehood, and judging trees by their fruit, will reject them; and when it is known that truth leads us to happiness, they will seek and find rest in those consoling opinions that produce it.

But is it not necessary to teach infinite rewards for obedience, and the most terrific punishments for disobedience, that the mind may be the more powerfully influenced? I answer, no. For, by such a course, confidence in the lawgiver's impartiality and goodness is destroyed, for there never can be an infinite difference in the deserts of finite creatures; therefore infinite rewards would be partial, and to inflict a penalty above the creature's capacity would be cruelty. Again—goodness always opposes evil, therefore Deity can not be good unless opposed to every thing which does not result in good—and endless pain would not so result. Cruelty and tyranny, instead of producing a spirit of subordination and obedience, beget distrust, rebellion and hatred. The mind, which is the spring of action, being thus polluted, disobedience follows, as the history of nations will show. But when rewards and punishments are seen to be the consequences of our actions, and these limited to our capacities and finite like ourselves; and that all blessings above the consequences of virtue, are the gifts of God, confidence, thankfulness and love spring up in the mind, and obedience follows from choice. But when a reward above our comprehension is offered, the mind, like the eye, looking at objects beyond its powers, becomes weary of the effort, therefore such an offer is useless, for who can comprehend infinity? Nor can we be terrified above our faculties of understanding without destroying a just equilibrium of mind and producing insanity; therefore the doctrine of endless, unmerciful agony is pernicious, as it either destroys reason, or paralizes the mind that vainly endeavors to comprehend it.

Man, being finite and limited in his capacities, views all things in perspective: what is nearest, being the most clearly understood, appears the most important, and is calculated to make the strongest impression on the mind, although a trifle when placed by the side of a more distant object. Events which occur within the circle of our own observation, excite us much more, though trifling in themselves, than the most tremendous occurrences which we can not personally witness. The entrance of a stranger will draw the attention of an audience from the most vivid descriptions of infinite wrath, and a congregation will sleep under the most appalling threatenings of eternal misery, when general confusion and alarm would be the consequence of informing the same hearers,

that a neighbor's house was in flames! Preachers have wondered at the indifference of hearers, when denouncing tempests of angry fire upon them; and hearers have wondered at the coolness of preachers, and their apparent apathy when describing the tortures of the damned. It is not so much from a want of feeling in either, as from incapacity to realize or comprehend the doctrine; therefore they will jest upon it, when an actual view of misery not a hundreth part as excruciating, would forever drive joy from their hearts and freeze their souls with horror, and, if compelled to view the sight without being able to relieve the sufferers, would drive them to distraction. Consequently, the visible effects of sin, when properly painted out, will strike the mind with the greatest force, and will produce the strongest impressions upon all especially the young; and unhappily, examples of the painful effects of evil are numerous—more numerous, we fear, because the attention of mankind has generally been called to hear effects described which are out of sight, instead of being directed to serious realites. To reclaim the vicious, it will be necessary to bring his attention back to the truth—show him that God has forbidden iniquity, because it is the cause of degradation and misery; and that it is his error of opinion which leads him astray, and teaches him to look for happiness on an evil tree, where it can not be found—show him that infinite wisdom, in kindness and love, has pointed out the way to obtain present happiness, and, that to continually enjoy it, he must seek it in obedience to those laws which are given for our good, and invariably speak truth.

The arguments, by which those who are in the course of duty, are kept from forsaking virtue and listening to the siren song of temptation, must be similar. Point the innocent person to his own breast, and ask why it is that peace and joy thrill through soul—and ask him who feels love and good will rise in his heart towards all men, why he is happy?—and he will say that it is because such reflections and emotions are in themselves pleasant. Then show him that these are rays from the great fountain of happiness, who is Love; and that to love is the fulfilling of the law—that law, given by him who knows every source of happiness, and has, in this law, pointed them out to his creatures. Truth has guided him, and he has thus far walked in wisdom's ways. Let him beware of the opposite course, viz: wrath, the opposite to mercy, and hatred, the reverse of love. The wages of sin is death. It is death to all his present sources of happiness, and, consequently, to all pure enjoyment. Let him know that in the day he eats, or has experimental knowledge of what is forbidden, he must surely die; and let him reject the doctrine of the serpent, which teaches that there is pleasure in sin—that his joys will not surely die, but that it depends on his own agency, whether he will be punished or not.

But there is another class who deserve our most careful attention. Those who are soon to fill that station we now occupy—the rising generation. To cultivate the expanding mind—to lead the child into the way of wisdom, and accustom his feet to tread the path of virtue at first—to guard and fortify the inexperienced youth against the allurements of sin and the examples of the vicious, have ever been praise worthy objects with the philanthropist. But still the most ardent efforts are often unavailing, and those who have had the most care and labor spent on their education, turn out the very opposite of what was intended; and we see others arise, apparently with but little help, far above expectation. The cause of this is, doubtless in a great measure, to be found in a wrong system of instruction. The tutor can not come down to the understanding of the pupil, for his destinies are shrouded in mystery. The learner sees his time thrown away, and his efforts vain—the task is above his strength, and he becomes discouraged—carelessness and indifference follow, or even disgust, as the mind loathes what it is forced to receive, but cannot digest. But the most illiterate person can point to plain facts, and these are the most readily received by the youth. Let, then, the effects of intemperance, folly and crime, be pointed out—show how they have sunk their victims to the lowest depths of degradation and misery—let it be shown that these are the effects of a deviation from the course of rectitude, and that every step in crime is towards the same result—that these hideous masses, like the mightiest rivers, arise from small beginnings, and the argument will be incomparably better calculated to fortify the youthful mind, than metaphysical reasonings which are not supported by facts. Again, what can be better calculated to lead the youth in wisdom and virtue—what can be more effectual than to assist him in tracing happiness to its original source? How will his heart leap for joy when he discovers it to be love—the source of all blessings, and, that "God is love"!

Thus a connexion is kept up between our faith and duty. The great truth is at the foundation of each. "*God is love.*" To know him, and Jesus Christ, whom he has sent, is eternal life; and the practice of this doctrine is the only way to possess what we all seek, that is, the enjoyment of present happiness. This, then, is our duty. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

For the Magazine and Advocate

VIRTUE ITS OWN REWARD.

BY J. S. KIBBE.

Although human virtue is not perfect, yet, the practice of it should be recommended, for the peace and consolation it administers to the mind, when the storms of adversity sweep over it, and affliction beats against it. And perhaps it may be said with propriety, that there is no exercise which yields a greater degree of comfort, than the practice of virtue.

It makes a man happy within himself, and happy in administering to the wants of those around him. It brings forward the most thrilling emotions of joy, that he has been the instrument in promoting the happiness of his fellow-creatures—in adding to their earthly felicity—in alleviating their common misery—in causing them by his precept and example to abandon their folly and wickedness—to break off from their evil deeds by learning to do well—in raising them from the depth of corruption and degradation to the practice of virtue, that better and holier principle of our nature, and thereby securing to them as well as himself the smiles and approbations of a kind and indulgent Providence. It reflects sunshine in his pathway, and raises his affections to that Being who is the source of all the happiness with which he is surrounded; and thus widens out his sphere of pleasures, by uniting intellectual and spiritual enjoyments with the joys of earth. It enables him to look forward with complacency upon the prospects before him, to reflect with the most endearing pleasure upon the path he has been pursuing; and from the overflowings of his heart he is constrained to say, if I steadfastly walk in the road which reason and virtue dictates, and run the race of wisdom that is set before me, "surely goodness and mercy will follow me all the days of my life; and I shall dwell in the house of the Lord forever!"

It is he only, who, with undaunted steps, pressed forward with an eye single to all that is sacred; who with unyielding perseverance, pursues on in the direct road which leads to all that is great and good; and who, with unremitting confidence travels onward, not suffering his feet to turn aside from the path marked out by the handmaid of virtue—he is wise that hears the consoling voice addressed to him, "Go thy way, eat thy bread with joy, and drink thy wine with a cheerful heart; for God now accepteth thy works." He that follows in the track, guided and lighted by the lamp of virtue, experiences none of those corroding fears and terrors which perpetually feast upon the pleasures of the wayward and the vicious—he feels none of the dread and horror which continually sap the foundation of the peace and happiness of him who is wandering far from the path of rectitude—he is called to labor and struggle against none of the conflicting passions which distract the minds, and dampen all the joy of the ungrateful and the obstinate; but a serene countenance, enlivened and rendered brilliant by an approving conscience, is his, while he remains in the footsteps trodden by the virtuous; a sweet recollection of the past, embittered by no gloomy thoughts, renders the present truly a season of rejoicing, and gives a double relish to every innocent pleasure with which he is surrounded; a firm reliance upon the will of his Almighty Benefactor, supports him under every trouble, and he is resolved to walk in the path of wisdom and virtue, for he finds that their "ways are ways of pleasantness and that all their paths are peace." And thus he glides smoothly down the stream of time towards the ocean of futurity which is unbounded and shoreless.

With what perfect tranquillity does he look forward to his approaching dissolution, when he shall be called to pass through the dark "valley of the shadow of death;" when life's last flickering hope is glimmering by, and its spirit is hovering around their frail tenement; when in the latest stage of its earthly existence, he is about to bid adieu to the things of time, and go to be clothed in a robe of salvation, washed white in the blood of the Redeemer! What an incentive then have we to follow in the path of virtue, to keep it constantly in view, and thereby secure her reward; for her reward is with her.

Clinton, N. Y., 1838.

For the Magazine and Advocate.

DESULTORY REFLECTIONS.

Self-love seems to have been implanted in our natures for a wise and benevolent purpose. It is the propelling power which calls all the other faculties of the mind into action; and the enlightened philosopher and sage is as often influenced by it as the most illiterate barbarian. The one finds true felicity in ameliorating the condition of his species, and reciprocating the blessings of Providence with them, while the other seeks his single gratification at the expense of his fellow creatures. National pride or love of country is very nearly allied to selfishness, yet on so broad a scale as to almost deserve the name of philanthropy. Indeed, there are few minds so degraded, as not to feel strong emotions of pleasure on hearing it observed, that our country is the happiest the sun visits, and that our government is administered with equity and justice. And who does not feel indignant at hearing foreigners speak against the land of his birth? This *amour patria* is common to all, the good and the bad, the wise and the ignorant.

Ambition, when it has for its aim the good of a nation, is one of the noblest principles that actuates the soul of man. But when, as in the cases of Alexander and Bonaparte, we find him drenching the earth with human gore, and spreading desolation upon its surface to gain for himself an empty name, we turn from it with horror, and hastily conclude that ambitious men are always enemies to mankind. Yet when we contemplate the character of our beloved Washington, we feel assured that he was inspired by a higher and holier ambition than that of self aggrandizement. And could those revolutionary patriots, who fought and fell to gain our independence, have realized the gratitude which unborn nations would feel, would it not have softened the asperity of their sufferings, and lighted up the darkest hour with a gleam of hope?

It is a matter of serious regret to every benevolent mind, that so few good men have been successful, when endeavoring to render the condition of mankind better. And that, when societies have been formed for the best of purposes, there is too frequently a Judas united with them, whose evil genius enables him to defeat all the good intentions of his brethren. And often times, when they are all united to promote some good end, they disagree about the means; and some withdraw their

aid because *their* opinions are not adopted, or because some one is more honored than themselves. These are some of the evils of self love, grounded, too frequently, upon the mistaken notion that our happiness is increased, in proportion as it is contrasted with the misery of others. And hence too, the popular notion which prevails in this world, that the happiness of the blessed in heaven, will be enhanced by beholding the torments of the damned. "O shame, where is thy blush!" Let us suppose there are two individuals, both of them wealthy. The one shuts up his hand of charity, that he may have a keener relish of those blessings he has at his command, by beholding, at the same time, the want and wretchedness of his unfortunate neighbors; while the other is surrounded by happy people whom he has benefited. The fatherless and the widow, the poor and the wretched, bless him with their gratitude. And he is blessed at the same time with the consciousness of having done his duty. Which of these men, think you, is the happiest? JULIET.

Clinton, June, 1838.

For the Magazine and Advocate.

THE FOLD OF CHRIST.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John x: 16.

That Christ had reference to unbelievers, when he said he had "*other* sheep," is apparent, from the following considerations:

1. They belonged not to the fold, which the believers did. "And other sheep I have, which are not of *this* fold." Of *what* fold? The fold of Christ, in which were the believers. Then if the *believers* were in the fold of Christ, (and this, no one will dispute.) those which were *not* of this fold, must, of course, have been *unbelievers*.

2. They had not heard the voice of Christ. "Them also, I must bring, and they shall *hear my voice*." To hear the voice of Christ, is to listen to, and obey his instructions. Those, then, who had *not* heard his voice, had not obeyed his instructions; and this is true, not of *believers*, but *unbelievers*.

This fact being established, it may be well to inquire, if the sheep *in* the fold, and *out* of the fold, do not embrace all mankind? At the eleventh verse, Jesus says, "I *am* the good shepherd: the good shepherd giveth his life for the sheep." Christ being the good shepherd, for whom did he give his life? The Scriptures assure us, that he "tasted death for every man"—that he "gave himself a ransom for *all*." It is also worthy of observation, that Christ does not inform us, that he had *any* sheep, excepting those that were *in* and *out* of the fold. Consequently, these must embrace every son and daughter of Adam.

We have now paved the way, to ascertain, with precision, how many of the human family are ultimately to be brought into the fold of the great shepherd, Jesus Christ. This is an inquiry of the utmost importance. A subject which relates to our final state, is fraught with deep interest; and should claim our serious and undivided attention.

Now what says Jesus Christ? "And *other* sheep I have." *What* other sheep. Why, unbelievers. "Them also I must bring." What! all of them? All these unbelievers brought from their state of unbelief? Yes, every one—not one left behind. Well, what is to be done with them? Why, says one, they "shall be turned into hell, and all the nations that forget God," (meaning endless misery.) But what says Christ? "*And they shall hear my voice.*" That may be, says another, and still be in misery. "And they shall hear my voice, and there shall be"—two folds and two shepherds? No; thank Heaven, not so. "And they shall hear my voice, and there shall be *one* fold, and *one* shepherd." What! not but one fold of the great family of man, and that too, of endless happiness? This is a very strange doctrine, to many ears. But as strange as it may appear, it is nevertheless the saying of him, who "spake as never man spake." Yes, it is a truth, as sure as the words of the great Messiah, that those who are out of his fold, shall be, by him, brought in, and there shall be but "*one* fold, and *one* shepherd."

What a meeting that will be, when the last wandering sheep of a sinful race shall be reclaimed, and brought into the fold of holiness and happiness! There not a tear will flow from the eye—not a sigh will rise in the breast—no lamentings that a friend is left behind—but every human being will be clothed with immortality and bliss; and the rising sigh hushed in every heart forever. Then will the strings of angels' harps vibrate sweetly upon the ear, and seraphs' lyres shall mingle their notes, without a discord, in singing with small and great, the glorious and triumphant song, "Glory to God in the highest, and on earth peace, good will towards men!" J. W. B.

Hinsdale, N. H.

For the Magazine and Advocate.

"OF ECSTACY, OR RANT, THERE IS NO NEED."

This ancient saying appears to me to be worthy of a place among the standing maxims of the day: its truth is so apparent, and its monition so appropriate, one might think it had been uttered by prophetic vision, for the age in which we live. Perhaps mankind were never more prone to run into extremes, than within a few years. Enthusiasm and fanaticism have been the order of the day, notwithstanding the wisdom of the wise, and the experience of all cry out against them. Commerce, Politics, Law, and Religion, have seemed to run *wild*, if not *mad*. To prove this, need I instance cases of revivals within the last ten years, and show to what a pitch of feeling the religious community were raised, and then present the counterpart, in the death-like stupidity and tombstone coldness that has taken their place, or the flagrant violation of all law, equity and humanity, in the recent prevalence of mobocracy; or the commercial embarrassments, bankruptcies, and pauperism of the last twelve months, the result in a great measure of the speculative mania that has paralized the best exertions of the laboring class, the *bone* and *sinew* of the country; or the strifes and triumphs of political warfare, and multiplied cases that might be mentioned to swell the evidence; or are these sufficient to convince us, that as with individuals, so with communities, all excesses of feeling and action, are so many drafts upon after life, with usurious interest?—surely of "ecstacy there is no need."

But what shall I say of *rant?* This is so common and so universally acknowledged to be unsocial and unlovely, that I need not stop for proof—I would to Heaven it were only heard amidst the strife and controversies of civil and political warfare. But alas! it stops not here—even in religion, the sanctuary, and the pulpit, can we discover the impress of this *cloven foot*. The sectarianisms of the day are a prolific cause of this evil; denominational differences, slight in themselves, are magnified till they appear like the beast with seven heads and ten horns, against which they must wage warfare; and those who should be engaged in one common cause, have one common interest, and one final home, are engaged in racing with one another—while the enemy triumphs over their collision, and tauntingly enquires "who will show us any good?"

"Thus man, devotes his brother and destroys."

Oh! how long ere the heirs, the blood-redeemed sons and daughters of the Almighty, will learn to "keep the unity of the spirit in the *bonds of peace*." Where is that honor, that high sense of propriety which should distinguish individuals so exalted, from the strife and mangling of political aspirants, and the low and grovelling action of interested and selfish men! But enough of this—can not the eye of the vigilant and watchful, through the darkness and troubles of the present, discern the approach of better times? May we not hope that the days of enthusiasm, and I like to have said *witchcraft*, are over, that passion and feeling will not be the rule of action, but that reason, calm and considerate, will triumph over delusion and error, and unity be at once the *beauty* and *glory of Christianity*. Then will the church, by her united, continuous, and consistent action, be terrible to the combined powers of infidelity—then will she indeed become "the light of the world"—a light that "*can not* be hid," shining more and more unto the *perfect day*.

W. A. H.

For the Magazine and Advocate.

AN ADDRESS TO LIFE.

O life! thou art often terrible; yet thousands hold thee as the only balm in Gilead! But, O, life; when joyful, thou createst a haven of bliss on earth! But mysterious wanderer, whence comest thou? what power rules thee? More mysterious than Sol's scorching rays at Summer's mid-day is thine origin to find out! Ha! strange! How couldst thou penetrate this mass of clay with that nerving promptitude which urges the lifeless pen over the wan bosom of the inanimate sheet? I have watched thy last glimmering ray, that shone on the countenance of the beloved one, O life! with breaking heart and anxious hoping to see thee gain thy former buoyancy—but alas! thy Ruler deprived me of my anticipated joy on earth, and thou soar'dst away to dwell in ineffable and eternal bliss! W****** C***

West Bloomfield Academy, 1838.

For the Magazine and Advocate.

THE CHRISTIAN'S REST.

"For we which have believed do enter into rest." Heb. iv: 3.

This Scripture contains more than I find allowed by my Partialist brethren, for it is applied by them, to the *post mortem* state. But we find the inspired singer of Jerusalem corroborating this. "Great peace have they that love thy law, and nothing shall offend them." Do we find Partialists at rest, and nothing to offend them?—have they this great peace of mind?—are they not in torment at the possibility of being cast off through eternity?—are not their ears offended by the pastime of the wicked?—and do not their works prove they say to themselves, come not near me, I am more holy than thou? The holy Scriptures inform us that our Father "sends rain upon the just and the unjust," and bids us be perfect as our Father in heaven is perfect. In fulfilling this commandment, should not we remember that we are all members of one body, and brethren of the same human family, and have one common Parent? He that shutteth up his bowels of compassion toward his brother, how dwelleth the love of God in him? Let us all be faithful to the new commandment, "that ye love one another," and by so doing we shall enter into rest. N. M. T.

For the Magazine and Advocate.

MY MOTHER.

How many endearing associations are connected with the name of mother. That being whose love transcends all other affections of the heart, who is gentle to reprove the waywardness of her children, and ever ready to forgive them. Faint emblem of Him, whose love is immutable and immortal! Her love is not of that base and sordid kind, which has its origin in selfish, sinister motives, but that pure, genuine, disinterested love, which knows no selfishness—is not chilled by misfortune, nor stifled by ingratitude. It is deep, and settled, and can never be eradicated. This spark of love, dwelling in none but a mother's breast, must be an emanation of the Deity. It was bestowed for the wisest and best of purposes. It was placed there by the gracious and benevolent ordination of Providence. It is the image that hovers over us in the agonies of dissolving nature, and whispers to us, "fear not," I still watch over you—be not dismayed, for God is love. When the last flattering of the vital lamp is about to be extinguished, in that flush of thought, of home, and friends, the last image that surrounds our dying bed, is a fond mother's; and the last wish or aspiration that issues from the lips, is, my mother.

South Venice, N. Y. Asa.

For the Magazine and Advocate

COLDNESS AND INDIFFERENCE OF UNIVERSALISTS.

BY REV. C. SPEAR.

To a true lover of the cause of God, there is no one thing so chilling and disheartening as the indifference of those who profess to believe in Jesus as the Saviour of the world. Yet there are thousands of this character associated with our societies. They hang like dead weights upon us, neither benefiting themselves nor others. Such a course is far worse than persecution, for that may be borne: that generally advances the cause it designs to destroy. It has been the misfortune of the writer to meet with many cold hearted professors of God's truth. Among societies where such men are found, he has heard many excuses urged in extenuation of a neglect of duty. In regard to preaching, they pretend to be very particular. It must be just such a man. He must not be very young nor very old. He must not be too severe, nor too mild. Then again, in places where this indifference exists, it will often be urged, that they have no *place* to preach in; that they are *few* in number, and *poor* in this world's goods. The first can not be true in the present state of society, or not to a great extent. The early disciples of our Lord would meet any where, in rocks, caverns, in each other's houses. They never supposed they could not meet for want of a place. If in any town Universalists are *few* in number, it certainly should be a reason for action. For how can they increase without using what strength they have? Let others see them doing what they can, and there will be some inducement to join them. As it regards *poverty*, it will be found that where this is professed, if any course presents itself in society, where money is to be made directly, then there is enough of this world's goods; as though temporal blessings were worth more than spiritual. Men forget the injunction of Jesus: "Seek *first* the kingdom of heaven and all these things shall be added unto you." They mean to seek every thing else first. Riches, fame, power, popularity, must all be sought to the neglect of the Gospel. Hence, Jesus, or his cause, is left to suffer, or find its way along without their aid. But one thing is evident. He who does nothing for a cause, can not enjoy its triumphs. This is the punishment assigned to the mere professor. It is a lamentable fact that our cause is now suffering more from professed friends than from open enemies. It would be better if all such persons would leave us. Ten men who love the cause heartily, are better than a thousand who merely profess it, but have no regard to its demands.

It is time that we commence more vigorously. Other denominations are alive in the propagation of sentiments that produce wretchedness and despair, while we have a doctrine that is designed to make the whole world happy, and yet many scarcely speak a word in its favor. Let us then show our regard for the truth. Let every man examine himself, and see if he has done his duty, remembering the declaration of Jesus: "He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me."

Sandy Bay, Mass.

For the Magazine and Advocate.

BIBLICAL INTERPRETATIONS.....NO. VI.

BY REV. G. W. MONTGOMERY.

"Deliver my, soul O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee, or what shall be done unto thee, thou false tongue." Ps. xx: 2, 3.

What an excellent prayer! The Psalmist prayed to be delivered from using lying lips, and having a deceitful tongue. When we remember how much evil is effected, how many families are disturbed, how the peace of community is turned into contention by lying lips and false tongues, it were devoutly wished, that the prayer of every person was like the prayer of the Psalmist, and that it came from the heart to be remembered in all circumstances. But see how energetically he describes the evil of a lying lip and a false tongue. "Sharp arrows of the mighty, with coals of juniper." Ver. 4. But what are we to understand by "sharp arrows of the mighty?" In ancient times, it was the custom to use arrows in war, which were wrapped round with combustible materials, and fired to destroy ships, buildings and towers—these arrows were very much dreaded by besieged cities. The tenacity of the combustible materials used, is well expressed by allusion to coals of juniper. It is well known in eastern countries that coals from juniper wood are the hottest, and last longer than those formed from any other wood. With what figure could the Psalmist better express his views of the evils of a lying tongue, than by arrows whose fires were as tenacious and as burning, as the coals of the juniper wood? Nothing could be more striking.

The apostle James was not behind in this matter. He calls the tongue a "little member" which "no man can tame," a little fire, "which kindleth a great matter"—and of inconsistency in its use, he says, "therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God; out of the same mouth proceedeth blessing and cursing." James iii: 9, 10. This practice, he strongly reprobates; and most judiciously and properly too—it is not right, nor can any man defend the practice, of taking the name of God in vain. It ought not to be, for it is ungrateful. But deceitful lips, a profession of friendship to the face, and secret enmity away, is so contrary to Christianity, to right, to every thing correct, that it needs no remarks from me, for I am persuaded, that those professing the glorious faith of a world's salvation, will not be guilty of it.

James never uttered a greater truth, when he said, "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Chap. iii: 2. It requires such constant care to speak properly, to watch each and every expression, that he who rigidly performs it, will discover his failings in other points of view, and will remedy them. In view then, of our proneness to evil speech and the necessity of watchfulness, let our prayer be, "deliver my soul, O Lord, from lying lips, and from a deceitful tongue."

[Unfortunately the following was accidentally omitted last week, and its omission was not perceived until too late to remedy it. We give it and the following number in this paper, that succeeding numbers may appear regularly and in due time. A. B. G.]

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, JULY 15, 1838.

ROMANS XIV: 1-12.

Were Paul to return to this world, and appear among us, would he not be astonished and indignant, to find the very same faults to reprove among professed Christians of the present day, which, eighteen centuries ago, he attempted to banish from all Christian society? The illiberal and contentious spirit which he has denounced in this paragraph and chapter, he would still find extensively prevalent. We thank God that it is on the wane, if appearances deceive us not, and we fervently desire its extermination from the bosom of every brother of the human family. We think we have found self-examining reflection upon this passage of Paul's epistle, tend to this desirable consummation; and, in hope of a similar result, we would invite the readers of this paper to a similar process.

Some of our readers, doubtless, will understand Paul's reasoning without any explanation; to others it may be necessary to state the circumstances which called forth this invective and exhortation.

In the first century, or in the days of the apostles, there were among the professed believers in the divine mission of Jesus, both Jews and Gentiles. In the society of believers to whom this letter was addressed, this was the case. The Jewish converts still maintained their regard to the Mosaic institutions, and particularly, as appears from this chapter, they adhered to the laws of Moses in respect to clean and unclean meats, sacred and common days. In addition to the list of unclean meats which we find in the books of Moses, the Jews of that age also refrained from those meats which were sold in the public markets of Gentile cities, because frequently such had been offered in sacrifice to the heathen Deities. The Gentile converts, on the other hand, had no scruples about the meats which were set before them; and, finding no precept inculcating any distinction of days among the injunctions of their Teacher and Master, they held every day alike sacred. Paul had never been at Rome to witness the divisions, discussions, and want of fraternal affection which these differences of opinion had created among the believers in that city, but he had been informed of them, probably by Aquila and Priscilla, who were recently from Rome at the time Paul wrote this epistle.

Now, what do we find the apostle saying to those two parties, who, on these grounds of opinion, had allowed themselves to indulge unkind and censorious feelings? He exhorts the Gentile convert to receive the Jewish Christian, who was weak in his belief regarding meats and days, to friendly intercourse; but by no means to enter into a disputation with him upon those points in which they disagreed. For, says he, it is just as natural and easily accounted for, that one of you should have no prejudices against eating any kind of meat, as that another of you, through early instilled opinions, should entertain such fears of doing wrong in eating such meats as he can generally obtain in a heathen country, as to prefer to restrict himself entirely to vegetable food. If so, why should the more liberal despise him that is less so? and, on the other hand, why should he whose conscience forbids him to partake of certain food, condemn the conduct of him who acts equally conscientiously in eating all kinds; since it is evident, by the extension of supernatural gifts to some of these, that their conduct finds acceptance with God? Besides, says Paul, what would any one of you think of himself were he to interfere with another man's servant, in dictating to him the mode in which he should render him service, or censure him because he did not take this, that, or the other mode of shewing to his master his regard for his interests, or his love for his person. Equally improper and presumptuous is it, to pass judgment upon the members of Christ's family, or those engaged in his cause and service. As the household servant is accountable only to his own master, so are those who have entered themselves servants of Christ, accountable only to their master. Would not this consideration, if allowed to have full and free influence upon our feelings, repress and counteract many unworthy emotions which are apt to spring up in our bosoms, when we are brought into collision with those who differ from us in opinion, as to points in which it is allowable and natural that Christians should differ? Those who differ from us, are the Lord's servants and free-men, as well as we; equally as sincere and devoted in their attachment to Jesus as we, so far as we are entitled to judge; and shall we despise or condemn such, because their mode of showing their attachment, or of promoting their Master's cause, is different from ours? *As we would claim exemption from such censure ourselves, let us extend it also to others.* P. P.

FOR SUNDAY, JULY 22, 1838.

JOHN XIII: 1-17.

In our last, we transported ourselves, in imagination, to the city of Rome, to behold among the earliest professors of Christain discipleship, deplorable dissensions, and such a want of fraternal good will as may still be observed among even the most ardent professors. We there saw the Roman deriding and despising the Jew for his ob-

servance of the precepts of Moses, in reference to forbidden meats and sacred seasons, and the Jew, in word and deed, demonstrates his condemnation of the Roman for his neglect of these observances. We listened to Paul's rebuke of these unchristian dispositions; heard him expound the impropriety of any man's passing judgment upon the servant of another, and of course, of the conduct of those who passed any sentence upon those whose Master and sole Judge was the Lord; heard him inculcate that Christians were not accountable to one another, but to Jesus; that differences of opinion were natural, and that it was not required of any man, that, in his religious opinions or services, he should conform himself to others, but that he should be fully satisfied in his own mind of of their validity, and that he should be sincere; that every Christian should believe that others were equally conscientious as himself; and, lastly, that the service of their adopted King did not consist in the observance of days or abstinence from meats, but in the cultivation and exercise of stern uprightness, and of a peaceful and cheerful disposition. From listening to and meditating upon this rebuke of a fault from which few of us can boast exemption, we trust we have derived some advancement in a Christian-like temper.

From the imperial, we now pass, in imagination, to the Holy City. We there assemble with the chosen twelve, in that room where they are to eat the paschal lamb for the last time with their Master. And what do we hear the chosen followers of the meek and lowly Nazarene in dispute about? Still possessed of the idea that Jesus was to be an earthly ruler, they are busy in contending who are most worthy or most likely to be installed into the highest and most honorable situations of their Prince's government. How does Jesus deal with this ambitious, worldly spirit? In our last, we listened to Paul's rebuke of the pride of opinion; let us now hear Jesus animadvert upon the pride of place or rank. They are already seated ready for supper, being upon fixed couches, not moveable chairs; and, without apparently noticing this angry discussion, or saying any thing to those engaged in it, Jesus rises from the head of the table, and laying aside his upper garment, arrays himself like a menial, or slave, about to wash his master's feet. In silence he goes round the twelve, and while they gaze upon each other in amazement, he washes the feet of them all. No one interrupts the silence till Jesus comes to Peter, whose impetuous feelings cause him to utter, in language, the feelings of his heart: "Lord, thou shalt never wash my feet." Jesus, however, proceeds without any explanation of his present proceeding, telling Peter that he shall know the meaning of this transaction hereafter.

The mysterious and deeply impressive scene is now over, and again we behold the company seated, or rather reclining around the table. Are the disciples dull of understanding? Or do they seem to discern what their contentions about superiority are aimed at? We presume they were overwhelmed in amazement, and perceived not the moral of the transaction. Jesus now asks if they knew the meaning and design of what he had been doing. The substance of the explanation contained in verses 13th to 16th of this chapter, compared with the 25th, 26th, and 27th verses of the 22d chapter of Luke, appears to be this:—"In the kingdoms of the Gentiles there are those who exercise authority, but it is not to be so in that kingdom to which I have called you. Ye are to be all equal in rank; the elder is to be as the younger, the chief as he that serveth, and he that sitteth at meat as he that serveth. I have been among you as he that serveth, I have disdained no useful occupation, even that of a servant; and if I, whom ye justly call your Lord and Master, have descended to what are generally considered menial services, ought not ye to perform readily the most humble offices which brotherly affection and devotion to my cause requires at your hands? This is the lesson your state of sentiment required, and the inculcation of this was the object of this parabolic action. I have washed your feet as an example to you to disdain no service to which love prompts—to seek, not worldly honor and authority, but each other's advancement and happiness.—From the performance of whatever will promote these ends, be not turned aside by false notions of honor."

Wakefield does not understand our Lord to ask a question in verse 12th, but to enjoin attention and consideration. He renders the latter clause "Consider, learn, or understand what I have done for you." He says, "This address appears to be much more forcible and striking in the *imperative* mood. And let the reader observe with what solemnity Jesus directs their attention to his explanation of this *parabolic* action, which immediately follows: so that to interpret this conduct of any other doctrine distinct from *humility*, and *condescension*, and *brotherly love* even to the lowest offices, is the most unauthorized and impertinent comment that could possibly be devised."

But merely to understand the meaning of Jesus, to admit the necessity and propriety of the lesson, to admire, yea, even to resolve to practice, is not enough for the disciples, nor is it enough for us. Few among Christ's disciples now, but need the same supplementary lesson which follows, as well as the first twelve. We, like them, have need to be reminded that this instruction is of little value, unless practically applied—that if we neglect to act agreeably thereto, it would have been as well, or better for us never to have understood or received the heaven-sent message. How easy, comparatively, to know our duty; how difficult to perform it! Instead of blaming others for the inconsistency between their knowledge and their practice, let us pluck the beam out of our own eye, and earnestly strive to be doers of the word and not hearers *only*, thus deceiving ourselves to our ruin.

P. P.

For the Magazine and Advocate.

TREATMENT OF ENEMIES.

"Be not overcome of evil; but overcome evil with good." Rom xii: 28.

This brief sentence contains a fundamental principle of the Christian religion. It enjoins upon us the duty of exercising a benevolent disposition; especially in our treatment of enemies. The object of the apostle, was to guard those for whose benefit he was writing, against fostering a spirit of revenge, and retaliating the wrongs they should receive; and to incite them to prevent a repetition of those wrongs by acts of kindness toward those who were the perpetrators of them. To be "overcome of evil," is to permit the evil conduct of our enemies to exert that pernicious influence upon our minds, which will prompt us to imitate their vices, by a retaliation of the injuries they inflict. To "overcome evil with good," is to destroy the malice of our enemies by acts of kindness. A compliance with these injunctions, imparts many benefits; while a violation of them, is productive of the most distressing evils. He who is "overcome of evil," receives into his own breast, the base passions which render his enemy contemptible, rob him of his peace and rest, and spread ruin and desolation around him. While he who "overcomes evil with good," not only enjoys the heartfelt satisfaction arising from a knowledge of having acted well his part, but he also destroys the malice of his enemy, and deprives him of the power to repeat his offences, by converting him into a faithful friend. Were this method of overcoming evil universally adopted and practiced, the cruel wars and contentions which now exist to such an alarming extent, would be unknown among men. Peace, with her attendant blessings would reign triumphant in the earth.

The foregoing reflections give rise to an important question. Will the Deity conduct toward his enemies, as he commands us to treat ours? Or will he violate his own laws? Will he fly in a terrible rage with those who sin against him, and imitate their vices, by doing them all the injury he can possibly inflict? Or will he by the exercise of benevolence, destroy their evil dispositions and passions, sanctify their tempers and purify their hearts? In a word, will God be "overcome of evil," or will he "overcome evil with good"?

To affirm that God will become angry with, and revenge himself upon his enemies by tormenting them forever, is virtually to declare that he will violate his own laws—that he will be "overcome of evil." Supposing this to be the case, how can we obey the injunctions contained in the text, without violating another command of the Scriptures: "Be ye followers (or imitators) of God as dear children"? It is not possible. Both of these requirements can not be obeyed. If God is "overcome of evil," we can not be imitators of him, if we "overcome evil with good."

On the other hand, to maintain that God will, through the influence of his love, subdue the evil dispositions and passions of the wicked, and render them obedient, righteous and happy, is tantamount to the declaration that he will "overcome evil with good." If the Deity pursues this course, we may both imitate him, and obey the requirements of the text: "Be not overcome of evil; but overcome evil with good." In this view of the subject, we may understand the language of our Saviour: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that you may be the children (characteristically so) of your Father which is in heaven." Here it is plainly asserted, that by doing good for evil, we become characteristically the children of the supreme Being; or, in other words, that we become imitators of his character.

One question more. How can any system of religion be true, which ascribes to the Deity, a character which, if universally imitated by man, would not only cause him to indulge continually the basest passions of human nature, and render the earth a perfect pandemonium; but also compel him to violate the plainest moral precepts of the Lord Jesus Christ? A due consideration of this subject by those who advocate the popular doctrines of the Christian church, would convince them of their errors, and bring them to a "knowledge of the truth."

J. H. G.

Hightstown, N. J., June 5, 1838.

MAGAZINE AND ADVOCATE

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, JULY 20, 1838.

HAPPINESS.

Much has been said and written upon this topic, and it may be said that much speculation has been indulged, in relation to it, which is totally irrelevant to the subject. One great source of error is, that theologians have generally defined happiness, so as to make it appear that their favorite theory is essentially necessary to its enjoyment. Thus, it is argued by some men that happiness consists in believing the truth—taking it for granted that their sentiments will sustain that name.

But if by the assertion we are to understand that that truth, *whatever* it may be, is the *source* or *fountain* of human happiness, I shall take the liberty to dissent from the statement. It is a *truth* that sin exists in the world, but will a belief in that truth make mankind happy?—If it will, then mankind can be made perfectly happy, by making them perfectly sinful.

Again, it is a truth, that in consequence of sin, there is much misery in the world. According to the statement in question, the miserable man, must, in order to be happy, believe in the truth that he is miserable; and hence, if those who are liable to final misery in hell, only *believe* that they are thus liable, they will believe the truth, (according to human systems,) and consequently ought to be saved and made perfectly happy!

Now, with humble deference to the feelings of opposers, let me weigh their sentiments in their own scales. They tell the world, that there will be some men who will be finally impenitent; and that those men will be miserable forever. They say, moreover, that this being the truth, we must adopt it as a system of faith, if we wish to escape the same fate ourselves. Now the argument stands thus; if the doomed one believes that he is liable to be damned, he will be saved, and consequently, his salvation depends upon his believing that which was a truth before it was believed, but which was changed into a lie, by believing it was true! But let us go a little farther. We are told that all the believers in universal salvation, will be damned. Suppose it is universally believed, that all men will be saved and made happy. According to the above sentiment, they will be made unhappy. Why? Because they do not believe the truth. Well then, suppose they are disposed to believe the truth; will our opposers tell us what is the truth? If they believe they shall be saved, they will be damned; if they believe that they will be damned, why then they will be saved. Either way they will believe a lie. How then shall they believe the truth?

I do not, however, condemn the Christian faith, as a non-essential to human happiness, in condemning mere belief, as will be seen in the sequel. The difference between the two is, that faith is a positive good, but belief may be either good or evil. A man may believe ten thousand things, and at the same time desire that none of them were true. In such a case he would endeavor to subvert or destroy the truth, in some way or other. But Faith always prompts her subjects to act in unison with her will.

The inquiry occurs then, what is the prime essential to happiness? In answering this question, I shall pay no attention to the creeds of men, but endeavor to give my views, in accordance with the testimony of the sacred oracles. The first essential source of human happiness, is a knowledge of the only living and true God. Such is the perfection of his attributes, such the love of his character, that there is not one attribute which does not shine forth in the fulness of infinite glory; and hence, the more we become acquainted with him, the more we shall love and adore him, and the more we shall become resigned to his will. There is nothing in the character of our heavenly Father, that will not, when rightly appreciated, call forth from the heart of man, the most ardent and sincere devotion and love. The Psalmist says, "How excellent is thy loving kindness, O, God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.—For with thee is the fountain of life: in thy light shall we see light." If we teach men that the fountain of life sendeth forth nothing but bitter, poisonous waters, they will, in all probability, fear, loathe and avoid it. But teach them that God is infinitely good, that he is the fountain of life and salvation, and that from that fountain gush streams of the most extatic bliss, and he will rejoice "as a strong man to run a race." He will stand forth in bold defiance of the ills of life, and look upon them with calm resignation. He will be enabled to rejoice even in the midst of tears, for he knows that "whom the Lord loveth he chasteneth, ... that they may be partakers of his holiness."

Another source of happiness may be said to consist in the cultivation and exercise of the moral faculties. But in order to cultivate the moral faculties aright, it is necessary to have a knowledge of God. We must have some pattern, some standard of moral goodness, unto which to conform our own. That standard is the will and character of our heavenly Father; that pattern is presented to us, in the life of the Saviour, through whom God has "made known to us the mystery of his will." If we conform ourselves to that great Pattern and Guide, if we bring our lives up to the standard of moral excellence, exhibited in the life of Jesus, as much as we are able to, we shall be happy. What nobler employment can there be, or what can give greater happiness, than contemplating the goodness of our God, and exercising towards our kindred race, those moral feelings which are engendered by such contemplations. With the conviction, that God is good unto all, we can endure a separation from friends, and rejoice in the consoling truth, that it is for their good, and that we shall meet them again in a happier state than this. Indeed, we can resignedly endure all the afflictions incident upon mortal existence, with the assurance that they are appointed for our good, by a being who knows all our wants, and provides for them with a bountiful hand.

Here, a belief of the truth comes necessarily into the prospect, and casts a brighter glow of radiance around the future; yet that belief is the legitimate consequence of a correct knowledge of the author of our existence. Without that knowledge, we should have been as likely to believe, as many sincere though mistaken brethren do believe, that our fate was under the control of some capricious being, who was determined to make a part of his dependent offspring miserable forever, as we should, to believe we were the children of a being who will have all men to be saved. The conclusion then, is, that a knowledge of God, and the exercise of those moral feelings and principles, which are thereby awakened in the bosom of man, is the source, and the only source of all true happiness.

Who that has gazed upon the far, far curtains of ether, that has not rejoiced in view of the evidences of goodness which God has written upon the deep blue sky? Who, as he sat by the death bed of a dear friend, and administered the restorative to his parched lips, has not felt the sadness of his soul relieved, and a glow of heavenly radiance beaming into his surcharged heart at the thought, that though his friend was soon to leave him, yet the separation would not last forever, but that he was only called from the scenes of earth, to rejoice in beatific purity, and to gaze unceasingly upon the glories of infinite love; and that he should meet his friend and the whole human family, around the throne of God, and join in the song of "blessing, and honor, and glory, and power, to him who sitteth upon the throne, and unto the Lamb forever and ever!" If any, let that desolate heart go and learn the will of his God.

Who that has smiled upon the friendless orphan, and offered her a home and an altar, or saved the unfortunate from the wreck of poverty, or rescued the injured from the grasp of malice, or forgiven an enemy for the injustice he has perpetrated, or pointed the sick to the "Lamb of God that taketh away the sins of the world," or embraced the returning prodigal in the arms of mercy, or won the dissolute and abandoned from the way of death by the soothing voice of love, or drawn the tender waywardness of youth from the haunts of vice, has not felt that "it is more blessed to give than to receive," and that there is solid happiness to be derived from a consciousness of having done the duties that Heaven enjoins upon man? Tell me not that happiness is not to be found in good deeds. Verily, I think I have good reasons for suspecting a culpable deficiency in morals, on the part of those who separate religion from good works. I suspect they wish to hide their immoralities, by teaching that religion atones for sin. But I need not dwell upon this point, for it is generally admitted that no man can be happy, and at the same time immoral. Then let the immoral turn from the evil of their ways, and serve the living God. Let those who mourn and weep in view of what they imagine to be the will of their heavenly Father, remember, that they not only are ignorant of his true character, but that they never will, never can be happy, until having learned better, they cease to teach that he is partial and vindictive.

A. R. B.

We have on hand a number of long delayed requests for explanations of particular passages—we will commence on them next week.

BROTHERLY LOVE.

"Let brotherly love continue."—Heb. xiii: 1.

It was obedience to this injunction which supported the early Christians in all their afflictive trials, and added a tenfold pleasure to their mutual joys, hopes and consolations. It was this principle in the Gospel, which enabled it to triumph over the combined opposition of a world in arms—which converted the altars of iniquity into footstools of our God, and caused the fierce minions of the throne, and the fiercer devotees of superstition, to bow alike their ambition and their bigotry before it, and do it reverence. It is this principle which has converted the savage to a man—ameliorated the condition of humanity—brought distant nations to serve one another in good-will—reconciled heart to heart, and man to his Maker, and which has cast around us the light of truth and the warmth of religion, until they have become such common blessings as scarcely to be appreciated.—And it is this principle which will ultimately make man, every where, what God and nature intended he should be, a brother to his fellow-man, and practically cover the earth with an experience of the truths of Heaven.

Next to love to God, the best and greatest sentiment the heart of man is capable of, brotherly affection stands pre-eminent—indeed we can scarcely imagine any precedence between two affections so wholly dependent on, and intimately connected with each other. Like the separation of religion and morality, he despoils both of their greatest value by their separation—and though one may be more useful than the other to mankind in the abstract—yet it is only by their union that their permanency can be depended on, or true happiness be enjoyed in their practice.

Man is naturally affectionate—every where his feelings flow forth, seeking objects to admire and love, and asking their love in return. He can not be happy unless he loves some object, and is loved by it in return.—The greater and more numerous, therefore, are his affections and the objects they embrace; the greater and more numerous will be his enjoyments. In the prosperity of others, he will feel prosperous—in their joys he will be joyous and happy. And as in the life of every being there is more pleasure than pain—more joy than sorrow—it follows, that by cultivating brotherly affection, our happiness must be immeasurably increased beyond any pains or griefs we can suffer by sympathy with the miseries of those we love.

But even the pain and grief we suffer in consequence of sympathy and brotherly love, is not pure pain and unmixed sorrow. It is a shadowed pleasure—a clouded bliss—a mingled sensation of joy and sadness—it is enjoyment refined, mellowed, and softened down with an alloy of privation. There is a melancholy pleasure in mourning with a friend, which fully repays the pain it gives—and which none can know, save they who have sincerely and fervently tried it.—Even in mourning *for* a friend, there is a melancholy feeling which seems rather grateful than otherwise to the better feelings of the soul—we muse on the virtues, reflect on the kindness, and cherish every recollection of the deceased with a tenfold pleasure, now that these remembrances are all that are left us.

Thus no pain or sorrow which sympathy gives—not even our own real pains and sorrows—are pure, unmixed evils. In the very agony of misery, there is, as it were, a vein of something like bliss. And in mourning for the loss of a relative and friend, what a soothing joy arises, like flowers blooming on a new made grave, in the remembrance of the mutual duties we have performed, one toward the other. It is light mellowing down the darkness of grief into a sadly pleasing twilight—faintly gilding the brow of sorrow's night with a ray of consolation's dawning morning!

If such are our own pains and griefs—if even they are not unmixed evils—how much more may there be saddened joys and melancholy pleasures in the pains and sorrows which we feel only through the power of sym-

pathy and brotherly love! But mixed and lightened as are our own personal griefs, they continue not forever sobered and chastened down into the twilight of melancholy. They are forerunners of perfect light, as dawn ushers in the full blaze of day. They are the shades of night, i whose relaxing influence our mental powers are prepared for the more active and exhilirating influences of joy and exultation. They are the healthful medicines by which our heavenly Parent restores the soul to purer, more cheerful and healthful exercises—they are the rude and severe instruments by which peace is perfected and good worked out. And by brotherly affection—our sympathy for others' griefs and sorrows—we are made partakers of their light, enjoyers of their good, and partners of their joy.

See, then, to what a vast, a necessary and a useful field the apostle invites the affections of the human soul, even when it is invited to sympathy with the distresses and sorrows of others. What a noble employment of our faculties—what a privilege for brotherly love! To sympathise with others' enjoyments—to share in their benefits—to improve with their improvements—and thus make all that is lovely, and endearing, and useful in them, our own, as well as theirs. Oh, who will not reverence—who does not desire to obey the injunction heading this article—"Let brotherly love continue."

A. B. G.

PLEASURES OF SINNING.

Junius says, "with a sound heart, be assured that you are better gifted even for worldly happiness, than if you had been cursed with the abilities of a Mansfield." "After a long experience of the world, I affirm, before God, I never knew a rogue who was not unhappy."—This is the testimony of one who had a great and accurate acquaintance of the human heart. And how can it be otherwise? Even leaving out of the question the operation of human laws and human punishments, is there not that within a man which can punish far beyond the terrors of the rack, the dungeon and the stake?

Look at the abandoned villain fresh from the perpetration of what is called a successful crime—see reflection arouse from its lair, and, in his awful solitude, bring his crime before his mind—even if it be but for a single minute—

> In that instant, o'er his soul
> Winters of memory seem to roll,
> And gather in that drop of time,
> A life of pain, an age of crime."

> "Though in time's record nearly nought,
> It is eternity to thought!
> For infinite as boundless space
> The thought that conscience must embrace,
> Which in itself can comprehend
> Wo without name, or hope, or end!"

Then let but the Summer breeze play roughly with a leaf, or rattle at the casement, and he starts with terror and consternation at the sound—his hair stands erect, his nostrils dilate, his eyes quicken their glances and his ears their hearing—every object is a fiend, every shadow an executioner of his guilty life. And when justice unkennels her blood-hounds at his heels, and he flees the pursuit—do you think hell is yawning before him? No; hell is not before him! It is not behind him! it is WITHIN HIM; there gnaws the worm that dieth not—there rages the fire that is not quenched—these go with him through the murky glen, the solitary waste, the deep shadowing forest—these sit with him on the same saddle step with him on the vessel—go with him to the ends of the earth—and it is only when he can travel from himself that he can leave them behind! So long as wickedness inhabits his bosom and sin reigns in his soul, these tormentors will keep him company. The worm will gnaw with undying agony, so long as there can be found corruption for it to feed upon; and the fire will rage so long as he feeds with fuel its devouring flame. Where, then, is the cunning of the guilty—where are the pleasures of the sinful? See him follow still further in their pursuit, misled, as too many have been, by the meteor glare and the midnight gloom of a false theology. See him make rapine his play, and murder his pastime, till, red with *human gore*—reeking in the blood of his victims—or, if the picture be too dark, see him plunge from vice to vice, reaping guilt and remorse instead of happiness and peace, as promised by the deluded ministers of the Gospel, till despair assumes the throne of reason, or detection crowns with shame and chastisement his career of crime. Oh, how must he, if he possesses any reflection, curse the *ignus fatuus* of theology which pointed him to the paths of folly and of vice for happiness and peace! How must remorse, and despair, and bitterness crown his death with darkness, or fill his life with regrets!

> "So do the dark in soul expire,
> Or live like scorpion girt by fire,
> So writhes the mind remorse hath riven,
> Unfit for earth, undoomed for heaven,
> Darkness above, despair beneath,
> Around it flame, *within it* DEATH!"

I thank God that this foul blot on the theology of the day, this powerful incentive to vice, is fast losing ground—and oh, may God but nerve and inspire every teacher of his word, by precept and example to hasten its downfall and total extirpation, before hell is planted by it in more innocent but happiness-seeking bosoms—before community is deluged with more blood of its shedding, and the gibbets and penitentiaries of our land are peopled with more victims to its delusive precepts.

A. B. G.

ABNER KNEELAND.

This aged man—and whatever may be his errors, he is still a man, and as such is our brother, and entitled equally with us to all the rights and privileges of our common humanity—this aged man was lately sentenced to sixty days imprisonment, by one of the courts in Massachusetts, on the charge of blasphemy. The particular words that drew on him the vengeance of an absurd, dangerous, and wicked law, fit only for superstitious and ignorant ages and a despotic land, were—"Universalists believe in a God, which I do not." All other forms were withdrawn by the prosecuting attorney, and this alone relied on for proof of blasphemy—and on this charge, in this age of toleration, and in this land of civil and religious freedom, an aged man was dragged from his family and home, and is incarcerated in a prison! Reader, do not your ears tingle and your cheeks burn as you reflect on this melancholy exhibition of our right of speech and freedom of conscience and of the press?

We are glad to perceive that our papers generally, religious and secular, and especially the Universalist periodicals, are out in full condemnation of such an abominable statute ("for increasing hypocrisy, and multiplying atheists," it should be called). A petition for the pardon of Kneeland was immediately got up, signed by Dr. Channing and the liberal clergy of every denomination, and by a great number of other persons, and presented to the Governor and council—but, shame to say the fact! it was denied—he must suffer his sixty days for simply expressing his opinions! This is too bad. The law is bad enough in all conscience; but there is an excuse for it—it was framed when men knew no better than to think they could serve God by persecuting errorists, and convince men's minds by torturing their bodies. But for this refusal to pardon Mr. Kneeland, I can frame no excuse—save a desire to comply with the poor man's own wishes in the case—for he requests his friends to refuse signing a petition for his pardon!

At all events, I hope the people of Massachusetts will demand the repeal of the law—it is a disgrace to the statute books—to the country—the age. Enforcing it will but make cowards hypocrites, and enlist the sympathies of the noble hearted in favor of bold atheists and skeptics.

Let me not be misunderstood. For Abner Kneeland's opinions I have no fellowship—no charity. I deem them absurd to every well trained mind, and abhorrent to every pure and holy aspiration of the soul. The very expression, too, on which Mr. Kneeland was found guilty, shows the wide difference between skepticism (or pantheism) and Universalism. But Mr. K. has the same right to his faith or no faith, that I have to believe in the Gospel of Jesus. He is a man, and whether sane or insane, he will never be rendered better, but worse, by such treatment. His persecution will also give him tenfold influence and importance as an advocate of his theory. On the score of policy—of settled opposition to his views—as well as of humanity and justice—I most solemnly protest against his persecution and punishment.

A. B. G.

ERROR IN THE CONVENTION SERMON.

Our readers may remember a notice of an error in Br. Montgomery's occasional sermon, preached in May before our State Convention. We published a note from Br. Montgomery on the subject, and gave *our* excuse for the error in our paper.

Br. Price desires us to present his excuse to our readers, which we do with pleasure—for we had no intention to excuse ourselves at his expense; but merely to state facts so far as we knew them. Br. Price states that he took the sermon at the Convention, and sent it home, where it was put in type and printed before his return. The error was such an one as will sometimes occur, in a luckless moment, in the most careful hands. For in reading "proof," the proof-reader's eye is more intent on the look-out for bad, or reversed, or wrong letters, than his ear is in noticing the precise meaning of what he is reading. If all reads smoothly, the ear is too often satisfied that all else is right. But Br. Price says, also, that it is probable that in the hurry of preparing slips to send to us, the slip containing that particular blunder, was suffered to pass unread.

We join in the hope that Br. Montgomery will not be discouraged by this accident—but favor our periodicals as heretofore. Let him remember Jacob Faithful's encouraging philosophy—"Better luck next time."

APOLOGY.

Since my return from the West, I have been busily engaged in preparing the Universalist Register and Almanac for 1839, for the press. It was a difficult job. This, and a few other matters, so engaged my attention, as to compel me to delay some other matters which should also have had my attention before now. The proceedings of the St. Lawrence and Otsego Associations, have been received, and will appear in our next. The plan for a Western Emigration Society, will also appear next week. As soon as we can find room, other delayed matters will be attended to. We pray our friends to have a little patience with our seeming dilatoriness—we will endeavor to repay them in kind, should they ever have occasion for it.

A. B. G.

Br. Bazin—Transfer three copies of Rev. A. Williams' Expositor, of Poolvile, Madison county, as follows: One copy to John Martin, one to Dr. John Babcock, both of Hamilton, and one to Rev. W. H. Waggoner of Watertown, N. Y.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst.—by Br. G. W. MONTGOMERY, in Clinton, and at Hampton, at 5 P. M.—and Br. M. B SMITH, in Auburn.

There will be preaching on the fifth Sunday inst., by Br. E. E. GUILD, in Walton, att 10 A. M.—Br. J. R. SHARP, in Hume, Allegany county, Br. S., will spend three or four weeks in that vicinity, and attend to such appointments as the friends may make. He will also attend to any business for the Magazine and Advocate.—By G. W. MONTGOMERY, in this city, and Br. M. B. SMITH, in Auburn—Br. D. RIDDLECOM, in Clockville, and in Cazenovia, at 6 P. M.—Br. MCADAM, in Marshall, and in the evening in Dick's Schoolhouse; subject, the case of Judas—Br. DELONG, in Hartwick—Br. WOOLLEY at Madison, and at Oriskany Falls 5 P. M.

There will be preaching on the first Sunday in August—by Br. E. E. GUILD, in Lawyersville, at 10 A. M., and in Richmondville at 3 P. M.—Dr. CLOWES, at Oneida Castle.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

D S, Laporte, (Ind) for self, T N and W C—P M, Middlesex, for W F and J W—Rev W H W, Watertown, for self and I D—P M, Providence, (O) for A C B—Rev J A A, Leyden, for J B—J M, Byron—E L, Fort Plain, for A A N, A C N, D G, J I L, R A, S K, S S j., W M S, D D S, J L, J C S, G C, W L W, V F, S C, A S, S D, J H, P F and O W L—P M, Cooperstown, for P G—Rev L P, Cazenovia, for T I and J S—J S C, Laporte, (Ind: for self, J M, J W, B W T, W B J B, A M F, A W R, T T, E W, J S C, J W, T J K and S T—I W R, Addison—P M, Pembroke, for E D and A F—Rev A W, Poolville, for L P and E W.

POETRY.

From the Ladies' Repository.

THE VOICE OF GOD.

What called me forth from dust?
What bade my blood
Throughout my veins thus warmly flow?
What bade me live, and it was so?
The voice of God!

What, even from my youth,
Where'er I've trod,
Has warned dread danger from my way,
And called me back when I would stray?
The voice of God!

What, when affliction reared
Its weighty rod,
And I stood tremblingly in tears,
Fell most melodious on my ears?
The voice of God!

What, when I mouldering lie
Beneath the sod,
Shall bid the tomb resign its trust,
And rouse again my sleeping dust?
The voice of God!

Then ever let me heed,
At home, abroad,
Where'er my earthly lot is cast,
While duty calls, and life flows fast,
The voice of God.—D. J. MANDELL.

MORAL EDUCATION NECESSARY TO POLITICAL PROSPERITY.

An Extract from Dr. E. Bartlett's Address before the Boston Phrenological Society, January 1, 1838.

[Concluded from our last.]

Phrenology, by demonstrating the primary faculties of the mind, and their relations, first rendered intelligible the infinite variety of thought and action in *individuals*. Extending the same principles from the individual to the race—from the one person, thinking and acting to-day, to the many hundreds or millions of like persons, thinking and acting at any time, and at all times, in the past, it solves the riddle of history, it interprets the great events of time. Beautifully unfolding itself in the process of this interpretation, shall we find, everywhere, *Law*. Chance disappears, and we see that, throughout all that multitudinous thought and action of humanity, constituting its history,—in all its fightings, from the first fratricide down to the battle of Waterloo,—in all its art,—in all its literature,—in its religion,—in its laws,—in its politics,—in its love, and in its hate,—in its wisdom, and in its perversity,—in its migrations, in its conquests, in its discoveries,—in the mutations of empires, as truly as in the phases of individual life,—is there nothing fortuitous, nothing accidental, nothing anomalous. We have only to apply to all this the true principles of human nature, as they are now expounded by Phrenology, and its obscurity is dissipated, its apparent contradictions are reconciled, the seemingly inextricable confusion in which its elements are mingled is cleared up. As the sea,—alike in its vast aggregate, and its every atom,—alike in its rest and in its wrath,—is still subject to the laws of gravity and motion, so is the great *tide*—as it has been called,—of human affairs,—in its ebb, and in its flow,—in its agitation, and in its repose,—obedient, ever, to the few and simple *laws* which God has impressed upon it.

One result of this method of investigating the past will be a conviction, clearer and stronger than we can, in any other way, attain, that all *Form* is created and moulded by *Spirit*;—that all the multiform institutions of men,—that all the complex machinery of life and society,—that all the aggregate *act* of humanity existed first in the *mind*; that all these are but the emanations, in distinct and visible shape, of the pre-existing and pre-acting human soul. Without denying the reaction of these institutions, and of this external machinery, as instruments of that general mind of which they are the product, upon the interest and condition of our race, we shall be satisfied, I think, that their influence has been exaggerated. We shall thus be led, not only to a more correct philosophy, but to the adoption of more rational and efficient means of acting on the condition of our race,—of promoting its well-being. Strangely and widely do we mistake in the estimate which we form of the greatest personages, and the most important influences, judged merely in their relationship to civil and social institutions, and to the form and administration of government. We are accustomed to regard the statesmen and politicians of a country,—its kings, its presidents, its secretaries, and diplomatists, and senators, and representatives, as the great guardians and conservators of its liberty and its interests. This is too much the case with ourselves. But neither in these, nor yet in that other misnamed rock of safety,—the democracy of numbers,—the mere preponderance, ever changing of numerical strength, does any abiding security lie. True hearts are there, undoubtedly, many of them, among the first, warm with a patriot's love; and eloquent lips, touched with fire from the true altar, to vindicate for our wide commonwealth its best good, and to warn it against threatened ills. But from the high arena of the capitol at Washington, and from the ten thousand other rostrums scattered through the land, are there ever issuing discordant as well as angry voices. Lo here! says one, and lo there! says another. That democracy of numbers, too, can pull down as easily, more easily perhaps, than it can build up, and it undoes to-day its most solemn acts of yesterday. Not in the speculative doctrines of consolidation or of nullification, or of sub-treasury systems, or of banks, nor yet in the pendulum-swinging of counted majorities, whether federal or democratic, whether whig or tory, is the genuine good, the enduring and high glory of this nation bound up. Not Jefferson, nor Hamilton,—nor Webster, nor Hayne,—useful, indispensable as their functions may have been, and may still be, worthy as their names may be of that high honor and renown which they wear,—not they are the anointed High Priests of our social temple,—not on their shoulders does the ark of our safety rest.

"Who then," it may be asked, "are the great among us, if not these?" They are those who are most successful in giving to human nature that development, relative and absolute, which its Author has so evidently made the indispensable condition of its well-being.—They are those who are doing most for the direction of the intellect to its best uses, and especially for that subordination of the animal appetites and selfish desires to the moral and religious powers, which Revelation and Phrenology unite in declaring to be the best and highest good of man. They are the teachers in our schools, and academies, and colleges, although the relative importance of these has been overated. They are the ministers at the altar of religion, so far, and so far only, as these fill the soul with reverence, and humility, and good will, and duty,—warming the heart with love and devotion, instead of crowding the head with theology. They are mothers, at the fire-side, and in the nursery, guiding the feet of childhood in the right way, moulding its plastic mind to a correspondence with the good, the just, the beautiful, and the true. They are that mighty host,—of the dead and the living,—by whom, in their lives, and in their writings,—in their works, and in their words, Truth and Wisdom are ever speaking to all who are willing to listen. Even now, a woman, by the subtle magic of her pen, seated in her quiet parlor near the banks of the Housatonic, may be doing more, although of these things she may not utter a word, for the preservation and improvement of our political fabric, for the strengthening of the bonds of our political union, and for the promotion of our truest and highest national glory, than all the senators and representatives of the twenty-six States in Congress assembled.

Among the many other errors which Phrenology will one day, I trust, be instrumental in removing, is that of excluding religious instruction from our public schools. *Speculative theology* has been confounded with religious *feeling and duty*, and, under a government like our own, where there is perfect freedom of belief, and where there is no established religion,—it would be better to say no established form of theology,—the introduction of religious culture into public seminaries of education is thought to be impracticable. It is supposed to be incompatible with the equality of right, and liberty of conscience in matters of faith, so much vaunted amongst us. I think the true science of mind shows this to be all wrong. There are many systems of theology,—those of Christian theology are nearly as numerous as are the saints in the Catholic's calendar,—but there is only *one religion*. Whatever be the form which this angel spirit may assume,—whatever be the drapery which it wears,—still it is the same celestial visitant, fitting the soul of man alike for the performance of its duties on earth, and for the fruition of its hopes in heaven,—its strength, its solace and its ornament. And this religion ought to be made a matter of universal and efficient culture. Could the religious and moral powers,—could benevolence, conscientiousness, marvellousness, hope, veneration, and ideality, be only so far systematically and generally educated, as is the intellect of this nation, an advancement would be made in public order, happiness, and prosperity, such as the wildest dreamers about human perfectibility have hardly imagined.

Man was made for action, for duty, and for usefulness; and it is only when he lives in accordance with this great design of his being, that he attains his highest dignity and truest happiness. To make pleasure our ultimate aim is certainly to fail of it.

Tranquillity is the wish of all; the good, while pursuing the track of virtue; the great, while following the star of glory; and the little, while creeping in the styes of dissipation, sigh for tranquility and make it the great object which they ultimately hope to attain. How anxiously does the sailor, on the high and giddy mast, when on tempestuous seas, cast his eyes over the foaming billows, and anticipate the calm security he hopes to enjoy when he reaches the wished for shore? Even kings grow weary of their splendid slavery, and nobles sicken under increasing dignities. All, in fact, feel less delight in the actual enjoyment of worldly pursuits, however great and honorable they may be, than in the idea of their being able to relinquish them and retire to

"——some calm, sequestered spot,
The world forgetting, by the world forgot."

Of all passions, gaming is the most dangerous and inexcusable. A gamester endeavors to enrich himself with the spoils of those he calls his friends. But how many armies are in arms against him! Behold that mother, her tears reproach him with the ruin of her only son! That father pronounces his name with horror and contempt to his children; pursued by hatred, overwhelmed by calumny, he feels himself condemned by reason and humanity, and after wandering long in the mazes of vice, he finds nothing before his eyes but ruin and remorse.

Knowledge is the true Alchemy that turns every thing it touches into gold. It gives us dominion over nature, unlocks the store house of creation, and opens to us the treasures of the universe.—*Howes.*

It is dangerous to deviate from truth, even on the most trifling occasion. However guileless may be our intentions, the habit, if indulged, may take root, and gain on us under the cover of various pretences, till it usurps a leading influence on our conduct.—*Dougherty.*

MARRIAGES.

In Royalton, July 4th, by Rev. C. Hammond, Mr. HOWELL S. BULL, to Miss EMILY DUDLEY, both of Yates, Orleans county.

Same place and day, by the same, Mr. WILLIAM DREW, of Lockport, to Miss EMELINE RICHARDSON, of the former place.

In Watertown, May 12th, by Rev. W. H. Waggoner, Mr. A. A. SMITH, to Miss HANNAH L. MINKLER.

By the same, May 13th, Mr. LYMAN B. COMINS, of Antwerp, to Miss HANNAH HARVIS, of Watertown.

By the same, May 31st, Mr. ORRIN FIERCE, of Smith Falls, U. C. to Mrs. HANNAH LYON, of Pamelia.

In the Universalist meeting-house in Canton, June 17th, by Rev. F. J. Briggs, Mr. JOHN F. AMES, of Albany, to Miss ELIZABETH A. DAVIS, of the former place.

In Cicero, January 31st last, by Rev. J. Foster, Mr. PETER VANDENBURG, to Miss ELIZA M. CHESNEY, both of Clay.

In same place, March 14th, by the same, Mr. MARTIN WALTER, to Miss MARIA SOLE, both of Clay.

DEATHS.

In Norwich, May 10th, HARRIET, daughter of Joseph N. and Phebe Wood, aged 19 years.

She possessed in an eminent degree those amiable qualities of the mind and the heart, which secured for her the esteem and attachment of an extensive circle of friends and acquaintances. The funeral services were performed by the writer. N. D.

In Oxford, on June 19th, Mr. P. KENDAL, aged 93 years. His funeral was attended on the 20th, and a sermon adapted to the occasion was delivered in the Universalist meeting house, the following Sunday, from 1 Thess. iv: 13, by J. T. G.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, JULY 27, 1838. NUMBER 30.

For the Magazine and Advocate.

"THE UNIVERSALIST REFUTED."

Truth will never lose by candid investigation, and those who aim to make this the fundamental principle of their belief, will not hesitate to subject their tenets to the strictest inquisition. I have no hesitation in saying that, as a sect, no denomination has evinced a greater willingness to discuss the merits of its doctrines, as a system of Divine truth, than the Universalist; while, at the same time, no class of people have greater reason to complain of the ungenerous and unchristian treatment they receive at the hands of those who chance to differ with them in regard to the import of Divine revelation. It can not be denied, that while we recognize several honorable exceptions, pseudology and misrepresentation characterize by far the greater part of their pretended inquiries after truth, and their zealous endeavors to exhibit the alleged fallacies of what they denominate "the fatal error" of Universalism. Of this class, we regard the unfortunate attempt of an "able theological Professor," in the pamphlet which we have made the subject of this article.

We confess, that to the unprejudiced and intelligent reader, the refutation of principles so manifestly absurd and pernicious as are inculcated in the work before us, will seem perfectly supererogant; but there are those who, while they entertain a kind of reverence for learning and titles of dignity, seemingly attach more importance to the opinions of their sapient leaders, than the plain truths of the Bible. They peruse, with avidity, all that comes recommended by the significant titles of literary distinction, and eagerly subscribe to its principles, if they but harmonize with preconceived opinions, without stopping to inquire whether reason and Scripture will warrant their adoption. To this we believe the work we are reviewing, owes its partial popularity; for its peculiar impotency, and the supreme arrogance of the author, must be apparent to even the moderately discerning and impartial reader. To such our labor will appear superfluous; but there are others, who regard it as an irrefragable argument for the dark theory of endless misery, and for the benefit of such, we will briefly examine some of its leading principles and positions.

Passing over the prefatory paragraphs of our learned author, which were evidently designed as a precursor of the sweeping work he was about to make, we come to his first grand objection to the doctrine of universal salvation, founded on the "*inconsistencies*" of the arguments by which it is supported. Hear him:—"For if, in the nature and relation of things, it was *unjust* to punish men with eternal misery, there *was no need for a Saviour* to come into the world and die, to prevent the Almighty from doing an act of flagrant injustice": hence we learn, that his notion in regard to the object of Christ's mission is, not that he came "to save his people from their sins," but from the regions of eternal despair; and the reader will perceive that upon this depends the validity of his argument. All the principles, therefore, deduced from this assumption, must fall to the ground when the position is denied.—1 John ii: 2. Secondly. It is alleged that the views entertained by Universalists, in regard to the nature and duration of punishment, renders nugatory the power of atoning grace, inasmuch as the sinner merits heaven by expiation, or upon the "strict principle of retributive justice," independent of the death and suffering of Christ. Now, to say nothing of the misrepresentation and puerile captiousness manifest in this objection, let us contrast, and see whose system of atonement harmonizes best with the most obvious declarations of Scripture, and represents the Saviour, when contemplated as such, in the most efficacious light. If the author's views, as advocated in the work before us, are correct, then we come to the conclusion, that in consequence of Adam's transgression, an infinite dissatisfaction was created in the mind of Jehovah to all his unhappy creatures, whom nothing short of an infinite sacrifice was adequate to reconcile; hence Christ was made to bear the sins of the whole human race, and died to redeem them from the curse of a law, the penalty of which was *endless misery*. Now if there is virtue and efficacy in the blood of Christ, upon the writer's own principles, all mankind will be saved. But mark! the same book will tell you—though perhaps not in so many words—that a great portion of God's creatures never will reap the benefit of atoning grace! How admirably consistent! The nature and design of punishment being salutary and corrective, (Heb. xii: 11.) we conclude that it is not *endless;* for this would forever preclude the possibility of its effecting such results. Hence we perceive the absurdity of redemption on the above plan. The system of atonement, as advocated by Universalists, argues no escape from the just punishment of sins. This view recognizes the fact, that "all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us the ministry of reconciliation, to wit, that God was in Christ reconciling the world to himself, not imputing their trespasses unto them"—it also assures us, that the "Lord God is merciful and gracious, long-suffering, and abundant in goodness and truth; forgiving iniquity, and transgression, and sin, but will *by no means clear the guilty*"—and that "though hand join in hand, the wicked *shall not go unpunished*," while the reverse of this would abrogate the terrors of the law, and give loose reins to the corrupt inclinations and vicious propensities of wicked men.

The reader will perceive, on a perusal of the work now under consideration, that all the arguments in relation to this subject, centre in the position, that Christ died to redeem mankind from an infinity of wo—which we of course deny.—See 1 Cor. xv: 3; Eph. i: 7.

Sin, in a moral sense, is the direct cause of misery, and should this ever be brought to an end, its consequences, which are misery, will also come to an end. In view of this fact, our author, to give his system of endless misery at least a plausible appearance, finds it necessary to argue the perpetuity of both. But from opinions so palpably absurd, we must beg leave to dissent; for if wicked men, in the world of wo, are "continually contracting new guilt," when and where will justice ever receive its demand, on the supposition that the sins of the present life, *alone*, are of sufficient magnitude to merit *endless* punishment? The learned Dr. has here imposed upon himself the task of accounting for a period of time, posterior to that of eternity; for to argue a proportional increase of misery, is not obviating the difficulty, since, upon this principle, the sinner advances in sin and iniquity in a kind of geometrical progression, and instead of making the least approximation towards meeting the imperious demands of Divine Justice, every succeeding age serves but to accumulate arrears, and bring down the terrors of Divine wrath afresh upon his guilty head. How Jesus will destroy death, and "him that had the power of death, that is the devil"—make an end of sin and transgression, and yet all these continue as long as God exists, we must confess our inability to perceive.

After having inflicted upon the reader nine pages of puerile declamation, in disproof of the "flesh-pleasing" doctrine of Universalism, our chivalric friend first discovers that he has entered the arena of disputation with "a man of straw," not unlike his famous prototype, Don Quixote, in his fanciful rencounter with the wind-mill.—"What!" says he, "am I called upon to prove that doctrine false, which maintains that the New Testament teaches that the impenitent sinner will not be punished for his crimes after death? Why it would be almost as reasonable to be required to refute the assertion that there were neither words nor letters in the Bible, or to demonstrate that he spoke falsely who should declare that there was no such book in existence. Some things are so manifest, that it would be ridiculous to attempt their proof by reasoning. In fact, reasoning and argument are not intended for truths so plain that he who runs may read them. Who would undertake to refute the fool who should insist upon it, that the sun did not shine at noon-day? Much like this, it seems to me, is the task I have taken upon myself."

Now what must the intelligent and impartial reader think of all this? As for me, gentle reader, I am content to avail myself of the sage author's own concession, and freely grant that he has made himself completely "*ridiculous*"; however, in justice to his frankness, let it be observed, that the impotency of his work argues no small degree of sincerity in his estimation of the doctrine he vainly endeavors to refute; and to this, I am disposed to attribute the entire absence of all "reasoning and argument" from the pamphlet.

After a "copious effusion" of taunting misrepresentations and aspersions, he proceeds to examine, or rather pervert, some of the texts relied on by the advocates of Universalism, as teaching the "complete and unconditional salvation" of the whole human race. He introduces his pretended investigation, by cavilling upon the words, "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee"—"all nations whom he hath made, shall come and worship before him and glorify his name." He refers them to the "universal spread of the Gospel, in the millenium, or glorious latter days of the church"; but he wishes his readers to understand, that none are alluded to but such as shall be found upon earth at the consummation of that happy period, and that all such as have lived and died in past times, can not be the subjects of such worship. He has not, however, seen fit to give us the least "reasoning and argument" in proof of the supposition, and for want of evidence in the case, we shall not feel ourselves in duty bound to receive it. There is, we think, quite as much reason for the inference that all who have died, from the morning of creation down to that time, are meant by the text, as that those who shall then exist, are above referred to; and while we are certified that all the ends of the earth *shall remember* and turn unto the Lord, and all the kindreds of the nations *shall* worship before him, we rejoice to know and believe that such will be the fact, notwithstanding our learned author's contra "*ipse dixit.*"

Equally unfortunate is his attempt to evade the force of the wise man's declaration, that "the righteous shall be recompensed in the earth: much more the wicked and the sinner." He observes that the plain meaning of the text is, "that the righteous man shall receive *some* recompense

for his good deeds, and much more will the wicked and the sinner be visited, even here, more or less, with divine judgments, by which a holy God testifies his displeasure against their evil ways." But is there any thing in the cited passage, warranting the conclusion that the respective characters there mentioned, shall not receive an adequate recompense for their several works? Plainly, there is not. To recompense, means "to make return for an equivalent for any thing done or suffered," which precludes the possibility of denying that the righteous, and much more the wicked and the sinner, shall receive in the earth, an equivalent for their works, "whether they be good or bad." But says our author, "if the bare use of the word recompense, proves that the wicked receive all their punishment here, then the righteous, as they receive all their recompense here, must expect no felicity hereafter"; but why this must follow, we are, at present, unable to perceive. We have yet to learn that the sincere Christian founds his hopes of immortal beatitude beyond the grave, upon the simple merits of his imperfect works in the present life. Paul says, "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of *works*, lest any man should boast." The obvious meaning of the passage under consideration, is, that obedience to the moral, as well as to the physical and organic laws, secures a correspondent degree of felicity; while, on the other hand, infringement is sure to bring with it the immediate consequences of pain and misery. His remarks in relation to several other Scripture passages, are not less unfortunate and untenable. He aims to show that if it is not incompatible with the goodness of God to inflict punishment in the present world, it is not to inflict it in the future; hence the argument deduced from the words, "the Lord is good unto all, and his tender mercies are over all his works," must fall to the ground, "unless we draw conclusions in direct opposition to plain facts." By "plain facts," we suppose he wishes to be understood, that as God does not refrain from visiting the sins and iniquity of men in the present life, it is by no means incompatible with his divine goodness to subject them to a state of endless suffering in the next. Sensible and well-meaning persons they may be who argue thus, but surely we envy not that man's discernment who, on a little reflection, does not perceive the futility of such reasoning. Because it is consistent with the character of a good and wise parent to punish a refractory son, and subject him to a suitable degree of pain and misery at each infringement of his parental instructions, shall we thence infer that it is equally so for him to make the child as miserable as possible during the period of its earthly existence—yea, even protract it to torment him? Who dare affirm it? And yet upon precisely the same principle is this argument conducted.

He next proceeds to adduce texts of Scripture, which he deems "sufficient to convince all candid inquirers, that the doctrine of these Universalists is in utter contradiction to the word of God." That he has relied mainly on the prejudice and prepossession of his readers for the application, we have no doubt; for it is certain that in no instance has he condescended to give us reason and argument for the unwarranted use made of certain texts. We were not ignorant of their existence before we saw them in his tract, and surely a mere, *correct* transfer of a passage, can not materially affect its original import. All the passages referred to in this work, in proof of the dismal theory of endless wo, have been explained, time and again, and many of them in the columns of this paper. In reference to the parables of the "wheat and tares"—of the "sheep and goats"—and of the "rich man and Lazarus"—nothing "new under the sun" has been advanced. In commenting on the former, he catches at the phrase, "end of the world," *(age,)* and observes, "There is here no need of exposition. Every word is as plain as it is terrible. There is no room for plausible evasion." In regard to the latter, he says, "If the plainest words can teach any thing, we are here taught that, to some, the state after death is a state of misery—hopeless, excruciating misery." Such argumentation may have the desired effect with those who are secure in the fastnesses of inveterate prejudice, but with the intelligent and impartial reader, it will pass for what it is worth.

In passing strictures upon the "legitimate and practical consequences" of Universalism, our author has a more enlarged field for the exercise of his declamatory powers; nor has he, in his misguided zeal to promote the cause of truth, failed to exhibit to the world the virulent disposition with which his views of God and his institutions, inspire him. Reader, if thou hast not already, I would advise thee to procure the tract entitled, "Future Punishment, or the Universalist Refuted," and peruse it. It will well repay thy trouble: it will show thee how even "an able theological Professor" can stoop to misrepresentation and the grossest perversion, in exciting prejudice against the doctrine he finds his powers inadequate to "refute." Yes, gentle reader, you will there be told that to "take away from the minds of men the fear of judgment and eternity," would be to make this world "a scene of violence—an Aceldama"; that "all confidence among men would be destroyed, and all the bonds of civil society would be severed." You will be interrogated like this: "Suppose a man who has no fear of judgment, to be solemnly called upon to declare the truth in a case where his own honor and interest, or that of some friend, is at stake, what is there to prevent him from perjuring himself? Or if he can gratify secret malice by swearing against the life of an enemy, what shall restrain him?" Nor is this all: you will also read, "I would fully as soon have an atheist to bear witness against me on oath, or to sit in judgment as a juror, as to have one of these new-fangled Universalists." Such, then, are the views our author entertains in regard to the practical tendency of Universalism, and the consequences which must ensue, should this doctrine become general; and now, what is the only fair and legitimate inference that can be drawn from such a representation? Why, that the perjurer, the murderer, the robber, and the like, are all of that class who reject the wild chimera of *post mortem* judgment and endless suffering for the sinner; and that the salutary restraints which the fear of an endless hell imposes upon the passions and propensities of men, preserves them, at all times, from acts of violence and injustice. But, gentle reader, you and I know that this is in utter contradiction to obvious and well established facts. Go, visit the penitentiary, and ask the convicted felon if he believes in a state of endless misery for the wicked, and it were nothing strange should he avow himself a public advocate of the doctrine. Pursue the inquiry, and you will find hundreds of like precious faith, within the same walls. The thief, the robber, the assassin, and the perjurer, will tell you they tremble in awe of the righteous judgment with which they foresee that a just God will visit them in the future world. These are stubborn facts—why then place all to the credit of Universalism?

We will not attempt to rob him of the boasted honor of holding opinions in common with the Heathens and Mahommedans; for we are well aware, that to the mythology of the former he is indebted for the main article of his creed.

The wilful misrepresentation and utter disregard to all truth and candor, manifest in the captious rigmarole which closes his pamphlet, are wholly unworthy the dignity of his high vocation; and while we deprecate the causes which lead men to violate the heavenly precepts of our Saviour, we rejoice in contemplation of the fact, that when the salutary influence of Universalism shall be felt, and its practical tendency universally understood and appreciated, instead of "an Aceldama," the world will present one continued scene of harmony and good order; strife and dissention will cease, and the bonds of civil society will be strengthened—the midnight assassin, the marauder, the highwayman, and the perjurer, will become the peaceful citizen—and mankind, purged from the pollution of ages, and united by the strong ligaments of a kindred brotherhood, will bow down in humble adoration of the Father of the spirits of all flesh, "who is good unto all, and whose tender mercies are over all his works."

Fort Plain, N. Y., 1838. ADELPHOS.

For the Magazine and Advocate.

BIBLICAL INTERPRETATIONS....NO. VII.

BY REV. G. W. MONTGOMERY.

"And thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just." LUKE XIV: 14.

This language was spoken to the Jews, by the Saviour, in reference to making a feast—he directed them, when they made a feast, not to call their rich neighbors, but to bring in and feed the poor who could not recompense them; for they should be recompensed at the resurrection of the just. It has been said, that this passage proves joyous life beyond the resurrection, to be a reward to the just, and to none but the just—consequently those who die impenitent, will not receive this recompense, and must be lost. But aside from the fact that, in other places, the future world is represented as a free gift from God to his children, there are other considerations which obviate this objection.

It is a truth that the Scriptures speak of a moral death and a moral resurrection. For instance: the Jews were once carried away into Babylonian captivity; but after a time, the prophet Ezekiel was sent to notify them of their redemption from it. "Therefore prophesy, and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."—Ezek. xxxvii: 12. Now observe—the captivity of the Jews is set forth by moral death in graves, and their restoration to Palestine, is represented by bringing them up out of their graves, or a moral resurrection. This is so obvious that it can not be mistaken.

When Christ entered upon his ministry, the Jews, by reason of sin and error, were all morally dead—hence it was said, when Jesus first went among the people, "to them which sat in the region and shadow of death, light is sprung up."—Matt. iv: 16. After the word of truth was established, when such individuals came to a knowledge of that truth, they are represented as rising from death. Hence, our Saviour said, "He that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; *but is passed from death unto life*."—John v: 21. Hence, too, Paul said to his Ephesian brethren, "And you hath he *quickened*, who were *dead* in trespasses and sins."—ii: 1. Here, surely, is a moral death and a moral resurrection. It must be remembered, that when our Saviour spake the words we are examining, Christianity, or the kingdom of God, was not established; nor was it established until after the literal resurrection of Christ, when the truth was made known to the apostles on the morning of the Pentecostal day. It was in this kingdom of truth, that the resurrection was to take place, which was a recompense to the just of whom our Saviour was speaking; not a literal, but a moral resurrection from error to truth, and its consequent blessings. This is evident from the next verse—"And when one of them that sat at meat with him [Jesus] heard these things, he said unto him, blessed is he that shall eat bread in the kingdom of God."—Verse 15. Now there is not a single instance in the New Testament, where the phrase "kingdom of God," or "kingdom of heaven," occurs, that has any other allusion than to the Gospel dispensation. To eat bread in this kingdom or dispensation, was to receive the truth. Hence our Saviour said, "I am the living bread which came down from heaven."—John vi:51. It was in rising into the life of

this kingdom of truth from the death of sin and error, that the recompense consisted to the just.

The Pharisees were not charitable—they were hard-hearted, and consequently, for not receiving the Saviour, were destroyed by the Roman armies. But those who fed the poor, were just men, and in the conduct of the Saviour found a kindred benevolence, which predisposed them to receive and to believe in him, when the principles of his system were proclaimed by the apostles after his ascension. The believing in him, was the recompense of resurrection to those just Jews who fed the poor, because they passed from the death of Judaism to the life of Christianity—this was their reward for benevolence. I know, when Christ said, "Thou shalt be recompensed at the resurrection of the just," the recompense was then future; but this is easily accounted for by the fact, that at the time Jesus spake, his kingdom had not then come, nor did it come until after his death and resurrection; then the truth was made known, and the moral resurrection of the just men took place. There is an instance on record, of such a just man. After our Saviour had yielded his life on the cross, we read—"And, behold, there was a man named Joseph, a counsellor, and he was a good man, and a just; he was of Arimathea, a city of the Jews; who also himself waited for the kingdom of God; this man went unto Pilate and begged the body of Jesus."—Luke xxiii: 50, 51, 52. This man was just, and waited for the kingdom of God, or the proclamation of the Saviour's reign among men; and doubtless he received his reward for waiting, by passing into the life of truth. In the 25th of Matthew, those on the right hand are represented as passing into "life eternal"—for what? Because they had visited his followers in their distress and in prison, and had ministered to their wants. These very individuals, by their attention and kindness, were led to believe the truth when it was taught by the apostles; then they entered the "eternal life" of knowing God and his dear Son, and thus passed from moral death into moral life, or in other words, attained a resurrection to the truth, which was the reward of their previous goodness. Such, then, do I conceive to be the only true view of our Saviour's declaration.

"And in the vineyards there shall be no *singing*, neither shall there be *shouting*; the treaders shall TREAD OUT NO *wine in their presses*; I have made their vintage shouting to cease"
Isa xvi: 10.

One of the allusions in this language, evidently refers to a custom common in all countries, for the grape-gatherers to sing and rejoice when collecting the fruit of the vineyards. But *treading out wine* is not so clear, without direct reference to fact. One method of making wine is this: In France and Italy, the grapes are collected and thrown into a cask set on four wheels, that it may be carried from place to place. They are then trodden beneath the feet of a man, who prepares himself and gets into the cask, and the liquid runs out from a hole near the bottom into another cask, and is there fermented.—Penny Magazine for 1836, page 178. This is an evident illustration of the language of the prophet who asserted, to set forth the desolation of Moab, that no grapes should be trodden, nor should wine be produced in the vineyards.

This fact also illustrates another prophecy relating to our Saviour—"Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me."—Isa. lxiii: 2, 3. This has reference to the sacrifice of the Redeemer, whose battle with death, and whose pains are compared to a treadder pressing out the wine in the vineyard. A most expressive allusion! I know of no circumstance which so certainly demonstrates the depth of the Saviour's love for the world, as the ready willingness with which he labored in the wine-press of death. He looked forward—the future was open before him; he saw a Judas marching at the head of a band of his most blood-thirsty enemies to betray him; he saw his disciples deserting him, notwithstanding their warm professions of friendship, and their words of constant fellowship; he saw the perjured trial, the hill of Calvary, the mocking foes, the piercing nails, the cruel spear, the flowing blood, the death agony—but all these did not palsy his love, did not cripple his courage, did not drive him from his duty in abject fear. No! he stepped into the wine-press of death, trod out all its honors, and came forth the triumphant conqueror over sin and the grave, to the glory of the world.

Say, my fellow-sinner, if the whole human family depended on us for salvation, could we make such a sacrifice; could we have dared to meet such inveterate enmity, and without a cheering word or a look of affection from a single person, have endured the unmingled horrors of crucifixion? Ah, no; we should have shrunk from it with abject fear. How much, then, we owe to our Saviour for the sacrifice which he offered, for having had courage to tread the wine-press of his suffering alone! Alone?—yes, alone, so far as any earthly voice was concerned. He still was under an eye which was sleepless, one friend which will not forsake. "Yet I am not alone, because the Father is with me." Sacred consolation! He had taught his disciples to pray, "Our Father who art in heaven," and he felt the cheering truth himself. He realized that God could protect him, as well amid the ferocity of the Jews, as in joy—could extend the shield of love over him, as well on the cross, as in the blessings of peace; and knowing that it was the will of his Father that he should taste death for every man, he willingly obeyed the command. How sacred is the truth, and how holy is the privilege to realize, that whatever may transpire around us, in whatever situation placed, however painful our lot, we can look up to heaven, and with the confidence of children pray, "Our Father."

For the Magazine and Advocate.

Minutes of the Otsego Association.

Met according to adjournment, in Cedarville, June 27th and 28th. Chose Br. J. Potter Moderator, and Brs. T. J. Smith and I. Hayward, Clerks. After which made the following appointments, and transacted the following business.

Appointments.—Brs. T. J. Smith and the delegates of the Cedarville Society, Committee on religious services—Whiston, Potter, and J. Clark, Committee on fellowship and ordination for the year—T. J. Smith, Hayward and Guild, Committee of discipline—Hayward to deliver the next occasional sermon—Whiston, Standing Clerk, in room of M. B. Smith, to whom thanks were returned for his services—J. Potter, E. Guild (clerical), S. Gregory, and J. M. Elwood (lay) delegates to the State Convention, with power to appoint substitutes and fill vacancies—T. J. Smith, Potter, Whiston and Hayward, to visit destitute societies and neighborhoods—and T. J. Smith to prepare the Minutes and Circular letter.

Adopted the report of the Committee of discipline for last year—"no complaint"—and that of the Committee on fellowship and ordination, granting ordination to Br. I. Hayward, at such time and place as he may select; and fellowship to the First Universalist societies in Sharon, Danube, and of Ford's Bush in Minden—also, adopted the following preamble and Resolutions—

Whereas the custom of wearing mourning apparel is, in the opinion of this body, superfluous, expensive and inconvenient, particularly to those in moderate circumstances; and whereas the N. Y. State Convention of Universalists at their session in 1835 passed a resolution disapproving, and recommending the discontinuance of, this custom, Therefore, Resolved, (1.) That this body recommend to the Universalist community to lead the way in discontinuing of this custom.—(2.) That we recommend the following plan for defraying the expences of delegates to the State Convention—viz., that each society within the limits of this Association take up an annual collection, and send the same to the Standing Clerk of the said Association, to be by him equally appropriated in defraying the expences of delegates from this body to the N. Y. State Convention.—(3.) That the Society whose pastor may be appointed a delegate to the U. S. Convention, be requested to give him the necessary time (without deduction from his salary), and likewise aid him in defraying his expences.—(4.) That four clergymen be appointed a committee to visit each society within our own limits, which may be destitute of stated preaching, and in the name of this body, encourage and rouse them to life and action, and, if possible, induce them to have more than a *name* to live—and, also, to visit other places for the purpose of diffusing the truths of the Gospel, and forming societies wherever practicable—and empowered said Committee to divide into four districts, (as may best accommodate the field of labor to each member of said Committee,) the whole territory of our Association.—(5.) That in future our Standing Clerk communicate a timely notice to some periodical, of the meetings of this body, and that he specify in such notice the hour for the first meeting of the Council, the name of the preacher of the occasional sermon, and the hour at which it will be delivered.—(6.) That persons wishing the fellowship of this Association as preachers of the Gospel, must signify their intention of applying for said fellowship at least one year before a letter can be granted; and that the names of said applicants be published as candidates for the ministry.—(7.) Voted, That the Standing Clerk have the permanent power to appoint Conferences, on application, at any time between our annual sessions.

Adjourned to meet in Sharon, Schoharie county, on the fourth Wednesday in June, 1839.

Ministers present.—W. Underwood, Litchfield; J. Potter, Fort Plain; O. Whiston, Cooperstown; L. C. Browne, Troy; M. B. Newell, Amsterdam; E. E. Guild, Worcester; J. D. Hicks, Springfield; I. Hayward, Burlington Flats; A. R. Barlett, J. G. McAdam, Utica; A. Williams, Hamilton; M. B. Smith, Clinton; J. C. Eddy, T. J. Smith, Winfield; J. Boden, Cooperstown; O. Roberts, Lakeville; W. Wilcox, Albany.

Lay Delegates.—S. Norton, A. Zimmerman, Fort Plain; J. Kellogg, J. Clark, Cooperstown; Z. Gibbs, A. B. Davidson, Otsego; S. Fish, C. Brainard, Cedarville; H. Burlingham, M. Luther, Esq., Hartwick; C. Harrington, R. A. Chapin, Burlington; H. Coleman, J. Derthick, Richfield: A. Empie, H. Lehman, Sharon; J. P. Keller, J. W. Cronkhite, Ford's Bush; F. Green, A. Wilcox, Newville.

Sermons were preached by Brs. L. C. Browne, A. Williams, J. G. McAdam, E. E. Guild, J. Potter, and O. Whiston; assisted by Brs. Underwood, Guild, Boden, M. B. Smith, and Hicks. Addresses by L. C. Browne.

STATISTICAL CIRCULAR.

From the society letters received at our last session, we are able and happy to publish the increase and prosperity of our Zion.

Ten societies within our bounds were fully and ably represented, eight of which have stated preaching, and are gradually progressing in the good cause of righteousness.

And while our stakes have been strengthened, our borders also have been enlarged, by the addition of three societies to our body, organized within the past year.—At three other places, societies will soon be formed, as measures have been, and will be taken to that end.—We believe there are two or three societies languishing, but we hope not ready to die, and these we have full confidence in arousing up to health and vigor by the attention and exertions of our "visiting Committee."

For when the weakened and discouraged are fully assured that the strong and prosperous of their brethren, desire their health and growth in spiritual things, we *do* believe, they will care for themselves—will awake from their lethargy and shake off their dust—that the cloud of despondency will roll back before the brightened beams of returning hope, and the benignant spirit of pure religion diffuse its life-giving joys throughout their borders.

We may anticipate too much when we look forward to the next annual session of this body, and then and there expect the full representation of every society—the dead and languishing aroused up to their own interests and well-being in the cause of our Master, and withal, from three to five new societies born into the Redeemer's kingdom, rejoicing as a strong man to run the Christian race, and fight the good fight of faith.

We are no prophet, but this we do expect from the present state of things, and our own unequalled prosperity.

Brethren—our cause is onward like the beams of the morning, our prospects are truly flattering, and may our united exertions, turn and overturn the kingdoms of earth, till there shall be one fold and one shepherd in the kingdom of God's dear Son. Per order,

T. J. Smith.

Reading.—By reading we enjoy the dead, by conversation the living, and by contemplation ourselves. Reading enriches the memory, conversation polishes the wit, and contemplation improves the judgment. Of these, that reading is the most important, which furnishes both the others.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, JULY 29, 1838.

1 COR. XIII: 1-13.

In the first age of Christianity there were various supernatural powers bestowed upon its professors, chiefly for the purpose of establishing its claims to a superhuman origin: Some possessed the power of healing diseases: some of speaking in foreign languages; some of interpreting these languages; some of foretelling future events; sundry other miraculous powers were also committed to the earliest converts of the Christian faith. Those who were in possession of these miraculous powers, were apt to be inflated with vanity, and by others to be regarded with envy: some, however, more than others: as these gifts, though all proceeding from one Author, and all communicated for one purpose, even the edification of the church, were held in various degrees of respect and repute. The power of speaking in unknown or foreign tongues, seems to have been held in highest repute among the Corinthian brethren. Yet all of these gifts were the subjects of earnest desire: every one seems to have coveted after the possession of these supernatural powers. This was a wrong state of sentiment; and to the correction of it the apostle has addressed himself, in that part of his epistle immediately preceding this chapter. Let the attentive reader turn to the 12th chapter, and peruse Paul's rebuke of, and reasoning against this erroneous sentiment, and he will better understand the chapter now before him. This chapter should, with propriety, have been made to commence with the last verse of the 12th chapter, in which case the sense and connexion would have been as follows: "Ye are all now ambitious of obtaining honor, by attaining the gift of miraculous powers; yea even of those which you esteem the most honorable: ye wish to be the most elevated and honorable persons in the church, your ambition, however, has not taken the most proper direction. I will now submit to you a more certain, efficacious, and excellent way of raising yourselves to honorable stations in the church; and that is to attain the grace of love in a very eminent degree. My estimate of supernatural powers, compared with this excellent disposition, may be explained to you by stating that though I myself had the power of speaking all the languages of men and angels, yet had not this love in my heart, I should be nothing better than the basest of musical instruments. Again, although I had the gift of prophecy, and thoroughly understood all mysterious subjects; and although I had such faith as to be able to surmount all obstacles, but had not love, I would account myself as nothing. Yea more, if I should give up all my property for the benefit of others, and yield my body as a ready sacrifice in a good cause, but have not love as the principle of these actions, they will yield me no profit, I shall be a profitless servant. The love which I recommend to your ambitious pursuit, may be understood from the following, which are some of its manifestations." Such we think the manner in which Paul introduced this high object of ambition, desire, pursuit, and cultivation.

Were Paul, or his Master, Jesus, to return to earth, and sit in judgment upon *my* objects of ambition, what would the just sentence be? What higher objects of ambition could be presented to *me* than eminence in love? Let me, then, contemplate Paul's delineation of its beauties. He enumerates the following.

1st. Love disposeth its possessor to be patient and forbearing under the infliction of injuries.—Were this virtue generally practiced how many quarrels would be prevented, and how many that might have been confirmed enemies by resentment, would be converted into grateful and admiring friends.

2d. Love disposeth its possessor to be the dispenser of kindnesses and the communicator of benefits. Love's current is not checked, but flows freely, even to the evil and the unthankful. Here judicious kindness is twice blest.

3d. Love effectually prevents its possessor from envying others on account of their superiority in wealth, talent, station, or reputation.

4th. Love prevents its possessor from manifesting to his neighbors an insolent, overbearing disposition.

5th. Love expels from the bosom in which it resides, all arrogance and self-conceit, all overvaluing of one's self on account of his peculiar advantages, endowments or station.

6th. The person who is animated and regulated by love, will never be found behaving with indecorium, rudeness, or impropriety. He will respect the feelings of others too much to permit in himself any such offensive conduct.

7th. The generality of mankind are strongly marked by their propensity to labor for, and seek only their own emolument and advantage. But love gives a check to this propensity, enabling its possessor cheerfully to contribute to the good and prosperity of others.

8th. Again, while the generality of mankind are readily excited to angry and resentful feelings, love effectually prevents its possessor from being readily exasperated or provoked. His angry feelings are not roused by every slight insult, injury or neglect. His love overcomes his resentment.

9th. It is exceedingly common to put a bad construction upon the conduct and character of others, but love disposes to greater candor, and to the most favorable construction of the actions of others which circumstances allow.

10th. Love forbids its possessor from rejoicing in any false or injurious reports against his neighbor; these he will not entertain, neither will he circulate, but will search out the truth, and in the dispensation of this, he will rejoice.

11th. Indeed, so far from rejoicing in false reports, the man actuated by love will not spread any injurious reports even when true; his love to his brethren dictates to him to throw a covering over all their failings.

12th. Conscious of integrity and veracity in his own bosom, he is always ready to give credit to others for similar dispositions and principles.

13th. Even when forced to admit the depravity of his neighbor, the man we speak of does not give him up as hopeless and incorrigible; but, in the efforts he makes, or witnesses made for that neighbors improvement, is animated by a cheering hope that they will be successful.

14th. In fine, love animates its possessor with such a firm adherence to every good object which can be promoted by his efforts, that no difficulties, no dangers, no obstacles deter him from their pursuit, or turn him aside from his chosen path.—For the sake of the good he aims at, he will endure all labors, pains, privations, and disappointments. Nay, love is in some cases, "stronger than death."

15th. The last recommendation of this object of desire and ambition which Paul enumerates is, that it will endure through all the future stages of our being. The gifts which the Corinthians were anxious to obtain—prophecy, tongues, knowledge—would all of them have a period put to their usefulness; whereas this quality which he recommends them to strain after, would never be taken from them, but would endure and gain in strength, utility and blissfulness in all the conditions of their future existence. The knowledge and other attainments which we value now, are likely to be of as little service to us in a future state of being, as the knowledge and attainments of the child are to the business of the adult man. But, on the contrary, the love which we cultivate and attain to here, we will carry with us a starting ground whence to begin our next career of labors and rejoicings in love. All that we gain in knowledge and other envied attainments, may be of little, if any service in another world: all that we gain in a loving disposition will not only be a fountain, whence will flow streams to refresh others, and our own souls also, but will also remain with us and be to us the commencement of an ever-increasing usefulness and felicity in that world to which we are hastening.

Will reader and writer, henceforth strive more after this Godlike excellence. P. P.

For the Magazine and Advocate.

WORSHIP ONE GOD.

The laws of Moses seem to have been instituted, not only to show the exalted perfections of God, but to teach mankind how to worship him. Hence it was that God inspired Moses to promulgate a code, which, if lived up to, in thought, word, and deed, might be sufficient for man until a greater than Moses should appear.

There is one God, says the Hebrew code, and there is but one. This God alone deserves to be worshipped. Our popular teachers say there are three Gods! and, virtually, they worship a *fourth*, viz., a god mammon—without whose aid, it would seem, the other three Gods would have great difficulty in managing their concerns!

Now, if the Hebrew God is the Supreme Being, the necessary origin of all things, no other can be compared to him. He is a pure, invisible and infinite spirit, who created the universe by his power, governs it by his wisdom, and rules all events by his providence. Nothing escapes his watchful eye; and as every thing comes from him, so every thing must center in him. Not all the pomp and circumstance of Popish or Orthodox worship, is any thing in his eyes, if the sentiments of the heart do not give it life. The worship he requires above every other thing, is the acknowledgment of our entire dependence, and of his supreme dominion—thankfulness for his benefits, trust in his mercy, fear to do wrong, and love without doubting. "I am the Lord thy God, thou shalt have none *other* God before me." These are true and sublime ideas. But it is certain this God is not understood, or why so much violence against moral propriety in worshipping him! He is represented to be more cruel than a demon! Can pure love for such a being, exist in the breast of a rational creature! I should think not. There must be something *lovely* in the object to be beloved, or else it becomes the object of fear or indifference. But the God mentioned by Moses, never required the worship of fear. What purity and beauty in his morality! Is there a vice which it does not condemn? No! even desires are prohibited. "Thou shalt not covet." He not only requires perfect equity, probity, and the most exact honesty, but he would have us be humane, compassionate, charitable, ready to do unto others what we might with propriety wish they would do unto us. "Thou shalt love thy neighbor as thyself." In short, whatever can make a man respectable in his own eyes, and dear to his fellowmen—whatever can insure the peace and happiness of society—is to be found in the requirements of the ONE GOD spoken of by Moses.

But all the teachings of Moses were not sufficient to convince the world of mankind, of the true character of the God be worshipped. This Moses seems to have been aware of. He says, another prophet shall come after me—him shall ye hear. In the progress of time, God *did* send another personage into the world, and placed him at the head of mankind, giving him wisdom and power to make known, fully, the character of the God who sent him, not only by precept, but by example. By the sayings and doings of this special Messenger sent from God, we learn the character of him who is the Father of us all. Did Jesus manifest any malevolence in his conduct? Did he condemn the worst of sinners to interminable wo? *Surely not.* In the calamities which he said should fall on his bitterest persecutors, there was to be a time when they should see him again with different feelings, saying, "Blessed is he who cometh in the name of the Lord."

Where do we find the authority of worshipping the God, Jesus represented, as he is worshipped in the revival meetings, so common in our day? We can neither find it in the teachings nor in the

examples of Jesus. This mode of worship seems more a revival of the scandalous excesses and barbarous customs practised by the ancient heathen nations, to whom the true God was not known, than like any authority we can find in the Bible. Do not our modern worshippers, in their excited meetings, as did the pagans of old, sacrifice all modesty and decency in their conduct? And although human blood does not flow from the altars or in the assemblies of these modern worshippers, or fanatics, yet it has frequently flowed as a consequence of such unnatural proceedings.

Shesheq'n, 1838. J. K.

For the Magazine and Advocate.

PRAYER.

It has been said, that

"Prayer *ardent*, opens Heaven, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity."

This is a sentiment, to which every one who is accustomed to the daily practice of prayer to God, will freely subscribe. This was the sentiment of a pious praying man of ancient times, "who declared that "the effectual fervent prayer of a righteous man, availeth much." Yes, prayer is the key that unlocks the gates of Paradise, and gives to him who uses it, free access to the rich treasures of boundless love. It "opens Heaven, and lets down a stream of glory" upon that favored and happy man, who is permitted to have an "audience with the Deity."

Prayer is an exercise of the *affections* and the *soul;* and is as necessary to keep the religious feelings in a vigorous and healthy state, as is *bodily* exercise, to promote the health and well-being of this tenement of clay. And how delightfully pleasant and agreeable is this practice. How it soothes the troubled mind, and calms the tempests of the soul! Let a man's state and condition in life be what they may; let him be surrounded by ardent and devoted friends, who value no trouble or expense that may advance his interest; or let him be beset on every hand by foes and enemies, as corrupt and wicked as the prince of hell; whose sole and only aim, is his destruction and downfall; let him walk in the higher circles of life, surrounded by riches and affluence, followed and courted by a crowd of flatterers, who are ready to obey his every word, and anticipate his every wish; or let him be sunk by misfortune to the lowest depths of poverty and wretchedness, with no friends to assist him or administer to his necessities—in all these various and dissimilar situations, prayer is the exercise and solace of the pious and truly religious.

How numerous are the instances recorded in Holy Writ, where "prayer ardent" has brought comfort to the afflicted, rest to the weary and heavy laden, and rejoicing to the sorrowful; and where it has proved "a sovereign balm," to heal the foul maladies of the soul. Hear the sweet singer of Israel, when his enemies had multiplied on every hand, and increased till they were like to swallow him up; hear him cry, "Be merciful unto me, O God; for man would swallow me up; mine enemies would daily swallow me up; every day they wrest my words; all their thoughts are against me for evil. Tney gather themselves together, they hide themselves, they mark my steps when they wait for my soul."

But although afflicted and distressed, the Psalmist did not forget in whom to put his trust. Said he, "In God have I put my trust; I will not be afraid what man can do unto me. He shall send from heaven, and save me from the reproach of them that would swallow me up. God shall send forth his mercy and his truth." His enemies had beset him on every side, and persecution dire followed him wherever he went; still his confidence in his divine Benefactor, remained unshaken, while he declares, "He only is my Rock and my salvation. He is my defence, I shall not be greatly moved." But David is not the only example on record, who has practiced the duty of prayer. Moses and Aaron, Joshua, Samuel and the prophets, were all of them praying men. And among the valuable and instructive teachings of Christ and his apostles, no duty or practice is more frequently or urgently enforced than *prayer*. On one occasion Christ "spake a parable to this end, that men *ought always to pray*."

The great Teacher himself often engaged in this practice, thus teaching his disciples and followers, by example as well as by precept, the proper manner of performing it.

Let us all learn by a practical experience that it is good to call on the name of the Lord. Let all men pray every where, with fervent prayer, "lifting up holy hands without wrath or doubting." Let men "praise the Lord, for he is good"—let them sing praises unto his name, for it is *pleasant*," and let them "give thanks unto the Lord, for *his mercy endureth forever*." H. L. H.

Hermon, St. Lawrence county.

For the Magazine and Advocate

THE LOVE OF GOD THE STRONGEST MOTIVE.

However much the claims of the Gospel may have been urged upon us as moral, intellectual and dependent beings, it is evident, that other claims might be daily added, and that those already urged, can not be too often repeated, especially if we take into consideration, our dependence upon God, the near relationship existing between us and him who is the father of us all, and his tender solicitude for our welfare and happiness.

The idea alone, that he is our *Father*, should teach us, at least, to respect him, and to love and obey his requirements. But when, in addition to this, we learn that he is our God, that it is he who has given us being, constituted with all those noble powers and faculties of the mind, which elevate us above all other animate creation, placed us upon this terraqueous ball, where we are blessed with a change of seasons, and provided us with all things necessary for our comfort and support, how can we neglect to adore him for his goodness and to revere his holy name.

And above all, when we behold the bright revelations of his will, and his wonderful purposes, bringing to light the happy destiny of all the wandering sons and daughters of men, and learn that for all this, and countless other evidences of his goodness, he asks not our prayers nor the worship of our hands for his own benefit, but that it is alone for *our* good; who can but exclaim with the Psalmist, "Let us praise the Lord for his goodness and his wonderful works to the children of men."

Who after duly considering this, *can refuse* to acquaint themselves with his teachings, and to obey his most holy requirements? *None*; none I presume are so base, and, I have charity to believe, so ungenerous, and so regardless of their own happiness and peace, as to turn a deaf ear to the teachings of Christ, after they shall have become acquainted with his doctrine and shall have experienced *faith* in the same.

But why then this coldness and indifference on the part of professing Christians? My friend, it is on account of the lack of *faith* and *knowledge*. He that once was the warm hearted and exemplary follower of Christ, never became cold and indifferent, without *first* neglecting the sanctuary or some other means instituted by our Saviour to promote his cause, and keep alive the warm emotions of the soul. For man is so constituted that although he acquires *knowledge* and *faith* upon any important subject and *fails* to exercise his mind thereupon, the impressions *received* must soon fade, and both that *knowledge* and *faith* be nearly eradicated from the mind. How important then that those who have engaged in the Christian cause should continue in well doing, being constant in season and out of season, meeting often together, and improving every opportunity to derive instruction from his word, and thus grow in grace and make advances in the knowledge of the truth.

But farther—as without this knowledge the mind presents but a cold and barren waste, bringing forth little more than briars and thorns, so upon the reception of it, it produces fruits directly the reverse, becoming like a rich and fertile garden, yielding fruits both rich and abundant to its possessor.—These statements need no proof, as it is a fact long since admitted, that the higher and more exalted the subject upon which the mind is exercised, the higher and nobler will be the conceptions and the more elevated the character. Therefore the importance of making a selection of those subjects which are worthy our contemplation, which will improve and expand the mind, elevate us in the scale of moral being, and render us useful members of society and examples of piety and virtue, worthy the imitation of rising generations. Of these studies, and for this purpose, none can be better adapted than those of the holy Scriptures—no example so worthy our imitation, as that of our divine Master, and no incentive to virtue, so strong as the love of God. J. B.

Pittsford, N. Y.

MAGAZINE AND ADVOCATE

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editor
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, JULY 27, 1838.

CONFIDENCE IN GOD.

It needs not the maxims of old age, nor the arguments of philosophy, to tell us that life is to all a checkered scene. Some may have more sorrow than others—may have more tears to shed—may heave more sighs; yet there is no one who treads, for any length of time, the pathway from the cradle to the grave, who does not experience vicissitudes. While, if he lives to his "three score years and ten," he will perceive that the period of human existence has been appropriately divided, as is the year, into four seasons, yet even in its early springtime, he will find that it has its sunshine and its shadow, like the natural world. This being so, as we pass through the portals of the years, we require deeper consolation at each new sorrow than before, until we have found the true fountain of consolation. We hear of some, that they have become callous to adversities, and that they

"Sweep by them, as the idle wind."

It may be so, yet I doubt whether this stoicism prevails to the extent that is generally supposed. There may be those who outwardly have no emotion, and who proudly, and apparently unmovingly breast the rushing tide, yet after all, they may be effected by calamity, and deeply too, and while not a limb shakes nor a muscle quivers, internal grief may be struggling and stifling at their very hearts. These are philosophic men, who know that there is no permanent consolation in the things of earth, and whose pride disdains tears, for fear of the pity of humanity. And sorrow is it for them, who are so well acquainted with the world as to know the emptiness of its allurements, and who have no purer or better resource, than to retire within themselves and drink poison from their own bitter thoughts.

All, then, are liable to grief and need consolation, from the youth to the gray-headed, and as they pass on through life, require comfort of a more substantial kind than that which satisfied them in its earlier hours. Why does not the stern man, when his possessions have been swept by flood or the flame, sit down and weep gushing tears as he did in the sorrow of his childhood at the loss of some gilded toy? Is it, think you, because he does not feel as much this greater loss?—surely not. He does powerfully feel it, but the experience of his mature years will not bring back his treasures, and with the calm but terrible strength of grief, he rises, and casts about him, and lays hold of the elements which are to build up again his fortune. And while he is thus employed, he finds consolation, and feels that it is of a deeper nature—one more adapted to his hope—than the slight amusement which dried his boyish tears of yesterday. But anon, perhaps, the fabric of his delight will be swept away, ay, and again, and when by repeated lessons, he learns

that he needs a firmer foundation than the temporary and fleeting things of earth, when he finds that none of these will ever afford sufficient consolation, however various it may be, he will seek for something that will raise him above fluctuation—that will make him truly superior to misfortune. And then, it may be, he will begin to look for a lasting peace—to establish "the kingdom of heaven within him"—and when this is done, he will have laid up his treasures "where neither moth nor rust doth corrupt."

The maiden, with her gay and girlish laugh, and her April tears, what consolation has she required to smother all the grief which she has known? If she has lamented, for one monient, the loss of some favorite and cherished flower, in the next, the sunshine glittering upon the dew-drops, has banished her sorrow. But when other days have come—when she has sealed the eyes of that infant for whom affection was so garnered in her heart with all that depth and power which woman alone possesses—when the tiny shout and the carol laugh no more come with their music to her ears—she feels that much of the beauty of earth, for her, has passed away, and she turns for stronger consolation than that, and finds it in the love of him who took her hand in the bridal hour, to walk with him through the changing pilgrimage of life. But again—when years have rolled by—when, one by one, the flowers which lay upon her path have been blighted, and the golden links which bound her to existence, broken—when their children have gone down to their "dreamless sleep;" or are scattered abroad in the world—when her husband is not of the living, or, if of the living, has turned fiend—when she sits down in the loneliness and desolation of her widowhood, or worse than widowhood—oh! what shall be her trust, her strong stay, then? Hear her, as she raises her calm, meek eye to heaven, and learn what is her support!—"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters!"

We perceive, by these illustrations, that confidence in God is our only abiding light through the journey of life. All others, emanating from earth, flicker a while upon our pathway, and then leave us, in disappointment and alone! The spirit of man, from its immortal nature, needs, amid the sorrow and harshness of the world, stronger support than worldly things can afford. It requires aid from the supreme Being, and confidence in his merciful goodness. We all seek, although it may be erroneously, for that true peace which imparts serenity and happiness amid the storms and the fretfulness of our present existence. Oh! "the green pastures and the still waters"—how many hearts have sighed for them amid the glare and tumult of the world!—How many spirits, wearied and sinking, have longed for the wings of a dove, that they might "flee away and be at rest!"—There are so many changes which happen to us—so many hopes, wreathed and then scattered—so many bright schemes destroyed—so many fond ties severed—there is so much coldness, selfishness and hollowness in man—that we find that the prospect which cheered us on life's young morning, like the deceptive *mirage*, leaves us in disappointment under the heat of the noontide and in the bareness of the desert! We need then, I say, a deep and immutable trust in God, and a condition of the heart which will afford us this trust. We need a peace which the world can neither give nor take away—and this peace we may have by possessing a practical and unshaken confidence in that Being, whose existence and attributes are demonstrated in the natural world, and, far more clearly, in the blessed teachings of revelation.

The system of atheism may afford a temporary refuge for the corrupt man, wishing to indulge himself in sin; but it appears to me that its chief tenet overshadows with darkness, even the momentary gratification which is derived from these indulgences. And that tenet is the denial of the existence of God. This makes the world truly cheerless and existence a fitful dream. No God? And the hind of the forest, and the wild deer of the hills, find a congeniality in the physical world—every adaptations to their natures—their wants all satisfied! Yet the spirit of man—the lofty and yearning spirit—has nothing like it, superior and purer!—no great spirit of the universe that sympathizes with it! It would be hard, very hard, for us to believe this. It makes a discord amid universal harmony. Were it true, there would be one existing principle, superior to all other existences, and yet, although superior, unable fully to satisfy its own wants, and having no higher and perfect power of the kind from which to obtain aid. We say this would be a discord amid universal harmony, because the wants of all other beings can be fully satisfied from the physical world, but the noblest existence in the universe can not be satisfied by it. This principle, which lives in man, mounts above earth and requires something higher and better than it affords, and we can not but believe that there is a Father of our spirits, who is able to appease those yearnings—to heal the wounded soul and give the troubled rest!

It would be very hard for us, also, to believe that the aspirations for good, the prayers and the praises which ascend around us, go up into the vast temple of nature, heard by no Deity, answered but by its winds and echoes!—that it was all delusion when the doomed at the stake,

> "caught, through the martyr's flame,
> A glimpse of the martyr's heaven!"

—that the good deeds which have blest humanity, and dispelled the darkness, and poured out the truth, was not purposed—oh! it would be very hard for us to believe that the principle which has been able to achieve things like these, was called into existence by dull, unthinking matter, and moved about in the earth for a period of days, without design and without end! You may tell us that the genial warmth which quickens our fields and calls forth our harvests, the dews and the raindrops which gladden the flowers and refresh the herbage, are the operation of natural causes without design, and possibly we may believe you, but more difficult than that would it be for us to believe, that the moral good which has existed in and brightened our world, was undesigned, unsent!

Again—you may tell us when the sun is sinking to his rest, and mountain, and river, and the pavilion of clouds are kindling in his beams—when the incense of flowers and the sweetness of song are going up from the great altar of earth—when in the smile of his glory, there are beauty, gladness and rejoicing—you may tell us amid all this, that he will rise no more, and that eternal night will settle around us; and we could credit this much easier, than we can believe that the glorious intellect which has brought us knowledge from the high stars and from the secret places of earth—which has breathed the songs we sing, and uttered the eloquence which stirs our hearts, and opened to us the pages that old wisdom wrote—that has left behind it so many monuments of power has perished. Oh! much easier could we credit you, when you told us that the sunlight had vanished forever, than we could believe this last—that when the music of the crushed lyre is yet thrilling our souls with its sweetness, the spirit which first summoned forth that living melody has gone down into the darkness, to be annihilated and to exist no more! Yet all these things, so difficult to believe, would be true if there is no God!

But we may take even one step farther, and believe that old and mystic philosophy, which taught that the world is the creation of some evil spirit, inferior to the Great First Cause, who has imprisoned our souls here in frail materiality; and believing this, we may suppose that all the exhibitions of goodness and all the splendor of genius which we have witnessed, were mere mockeries—beautiful illusions—which the demon has called up and caused to pass before our eyes, the more to aggravate the evils of our situation. All this we might, perhaps, be so deluded as to believe.

But there is yet one doctrine which our souls can not receive. And it is, that the blessed confidence in God—the trust in his goodness and mercy, which has cheered so many sad hearts, and dried so many tears, and buoyed up so many sinking spirits—is all a mockery. This we *can not* believe. We can not believe that what has purified and supported so many in their pilgrimage, is a cruel and vain deception!

No!—There is a God, who maketh us to lie down in green pastures; who leadeth us beside the still waters! Turn, reader, from the gloom of infidelity, to the cheering view which the religion of Christ, shedding light and joy, presents before us. In that volume of revelation, which God in mercy has given to man, the great truth so needful to the peace of our souls, is declared. There we find the teachings of nature and our hearts, confirmed. There we are told, that there is One who created the souls which we possess, and who knows their wants and their sorrows. To that blessed support let us cling in all the storms and tempests of life. The Lord is our Shepherd—he will provide! E. H. C.

THE BOOK OF REVELATIONS

Of the numerous requests for explanations of Scripture, there are more texts from this book than from any other in the Bible. It will be seen by my views of the book itself, why I have always been reluctant to undertake explaining particular portions of it—i. e., I have not yet become Yankee enough to love *guessing* in religious mat ers, and yet have been able to form so little of a system respecting the book, that I *could not* conscientiously and consistently offer my opinions on any part of the book, but as inferences and guesses. For this reason, I never quote from this book, as proof of any doctrine, and have never, until last Winter, preached from any text in it. The reader will presently see that I am in respectable company at least, on this subject; whether we are correct or not in our views and practice, let every one judge for himself as we have done for ourselves.

The Book of Revelations, or Apocalypse, is a disputed book. It has long been contended whether it was written by John, the beloved disciple, or another John—whether in the life-time of the apostles, or at a subsequent period—whether it was, at the date of the book, a description of things past and present, or wholly relating to things yet to come. Every shade of each of these different views has found advocates and defenders, whose zeal and industry could not be faulted, whatever might be said of their learning and candor!

Of later years, however, the generality of the ablest critics and commentators unite in fixing the date of the book in the age of the apostles—in regarding it as most probably a genuine and authentic book, written by the apostle John—and regard it as a prophecy of things to come. So far nearly all are agreed, and my own mind is convinced that such is most probably the fact—at least, the evidence I have read, if not conclusive, preponderates greatly on that side of the question. As one who would not handle the Bible deceitfully, I am obliged to state that my conviction is not complete on this point—I would be glad to find yet "more light" upon the subject.

But in examining the book, for the purpose of explaining any of its "dark passages," I choose to *assume* a system the nearest possible to my belief respecting the book, in order that I may proceed consistently and clearly in my explanations. This I shall do in my subsequent articles—after explaining in this article the views I do entertain, and the reasons for my assumption. Suffice it then to say, that whoever will go to the various commentators for an explanation of this book, and will carefully examine their conflicting explanations, dates, and authorities, will be more than ever convinced of the propriety of the rule respecting it, laid down by the primitive churches of Christ—viz.: That it was to be received as authentic and genuine, and allowed to be publicly read in the churches, but not to be quoted in proof of any doctrine.

Among the various dates for its production, and schemes for its interpretation, (all of them well defended and ably supported,) I agree with Dr. Adam Clarke in preferring those given by the celebrated commentator and Biblical critic, Wetstein, and others—viz., that the Apocalypse was written *before* the destruction of Jerusalem, and had reference principally to the establishment of Christianity in the stead of Judaism. In adopting this view, I am governed not by the authority of great names, nor, alone, by the external evidence these learned men adduce in favor of this opinion—for though their general views, being so different from mine, render them good authority in my favor on this subject, and though the historical and other external testimony is very great and strong, yet it appears to me that the internal evidence, derived from this book alone, is sufficient to settle the question. And it further appears to me, that if those who adopt a date later than the destruction of Jerusalem, would be governed by internal evidence, they could not longer dissent from Drs. Clarke, Wetstein, Eichhorn, Sir Isaac Newton, and others who hold to an earlier date.

For instance—the Revelator always and frequently speaks of the Jewish temple, and of the city of Jerusalem, as yet standing—of the Jewish nation and worship as yet existing in full vigor—as he *would not* have done, had such not been the case at the time of his writing the book. Again—the events he prophecies, are almost always said to be at hand—to be about to occur—to come to pass shortly—to happen quickly—in short, the book *opens* and *closes* with the solemn declarations that the revelation was made solely to show "things which must *shortly come to pass*"—that for their fulfilment "*the time is at hand*"—that Jesus "*cometh quickly*" to execute them, and that the book shall not be sealed, for the time of its fulfilment "is *at hand*"—the things predicted in it, "*must shortly be done.*" These expressions occur in the first and in the last chapters of the book, no less than eight times—once on an average, to every five verses—besides being repeated in other chapters of the book. Now, fixing the date *after* the destruction of Jerusalem, we can find no events narrated in history, which could compare in importance and nature with those prefigured in the Apocalypse, and which took place soon enough after the writing of the book, to warrant the use of these repeated declarations. But, fixing the date of the book *before* the destruction of Jerusalem, every event rushes forward to fulfil its predictions, and to prove it true that the time *was* at hand—that the events *did* shortly come to pass—and that Jesus did come quickly, in the power of his Gospel and the triumph of his church over Judaism and Heathenism—in the clouds of heaven, in his kingdom, with power and great glory. With these very brief reasons, which might easily be greatly extended, I deem myself justified in my views of the date and plan of the book.

In relation to the explanation of any particular passage, it may be but fair to apprise the reader, that I shall not practice, myself, conduct I condemn in others. Believing the language of the Apocalypse to be too highly figurative and symbolical to be relied on confidently, however clearly it might have been, when first written, to those living in the very events it prefigured, I shall not dare to quote it as proof of any doctrine, in itself.—But when a doctrine is plainly and clearly taught in the positive, literal language of the Gospels and Epistles of the New Testament, I may quote the book of Revelations in illustration thereof. Of course, any doctrine *not* clearly and plainly taught in other parts of the Christian Scriptures, can not be proven by the ambiguous figurative language of the Apocalypse. I think you will admit the fairness and reasonableness of this course, so accordant with the practice of the early Christians in relation to this book. And had it been adhered to by later Christians, we had been spared the sneers and ridicule of skeptics at the many signal failures to interpret it—and the disgrace of having so often prostituted its predictions for the purpose of reviling and persecuting each other. For Gibbon (I believe it is) informs us, that it was first used by the Christian church, after the days of primitive Christianity, as a war-club to knock down the Pagans—after that, by the Greek and Roman Catholics to maul each other—then by the Reformers and Roman Catholics to beat each other—and now there is scarcely a new sect that breaks off from the popular Protestants, but uses this theological mallet to batter down the systems they have deserted. Thus, the Mormons, the Perfectionists, and the Swedenborgians, use it to prove the downfall of popular Protestantism—and I am of the opinion that an ingenious Universalist could use it as readily, if not more plausibly, to prove the downfall of Trinitarian Partialism. If he did so use it, he would abuse it as much as all the others have done. I shall therefore confine myself to an interpretation and defence of the text selected, which shall be in perfect accordance with the plain and explicit language of the other parts of the Bible—especially of the New Testament. If this book is canonical, it can not contradict Jesus, and Paul, and John—if not canonical, it is of no authority whatever to Christians, except so far as it agrees with the Gospels and Epistles of the New Testament.

If the reader wishes for farther information on the general views of commentators, and their mode of explaining this book, he will find it in Dr. Clarke's Commentary and prefatory remarks on the book itself—also, in the Universalist Expositor, volume iii, pp. 193, 210, he will find two excellent articles on the subject. My limits will not allow me to state further on the subject than is here written. Next week, explanations of the passages on which explanations are requested, will be commenced. A. B. G.

ABUSIVE LETTERS.

By the Star in the West I see that Br. Gurley has received a scandalous, profane, and abusive letter, designed to make him pay postage for being insulted. Was it from "Jacksonville, Geo.,"—dated at "Americus"—and taxed 25 cents postage? I ask, because on July 23d, Br. Skinner received one containing the "worst respects" of its writer, and similar profane and even obscene language, from that quarter. I believe that the writer has subjected himself to a pretty smart fine for thus imposing on *the post office department*, (for it is on *that*, and not on those addressed, that he imposes, as all postage on such letters is refunded by the postmasters,) and that it would be doing him a kindness, and the public a service, to find him out, and fine him accordingly. Probably if all such impositions were sent to the General Post Office, with a proper statement of the case, the Postmaster General would take pains to ferret out the writer. Let us try it. A. B. G.

THE BEREAN AND BIBLICAL INTERPRETER.

The first number of the second volume of this ever-welcome messenger of glad tidings is before me, enlarged to a quarto form. The news of the spread of our cause in that mighty, indefinable West, where men's minds seem to expand with their own boundless prairies, and strengthen with the growth of their vast and towering forests, it is like "cold water to the thirsty soul" of the philanthropist and the patriot. And such news, mingled with melancholy solicitations for more substantial support, do we find in the Berean. Free discussion, almost to a fault, is the order of the day in that mighty West. There men's minds know not the trammels of creeds that demand a shrinking from investigation—or, if they have felt those trammels at the East, on their removal thither, the mingled multitudes of various opinions, wear off the rivets, and the shackles hang but loosely on the expanding mind. And among those that have buckled on the Gospel armor, and battle for spiritual freedom, reform, and truth, and love, Br. Wadsworth of the Berean always seems to prove himself well skilled in using the weapons of the warfare.—There is a vigor, freshness and fearlessness in his controversial articles—a boldness of thought and depth of inquiry, mingled withal with a forbearing and Christian spirit—that is refreshing to the soul. Our brethren in the West should prize him and his labors more highly than I fear they do. The Glad Tidings—the Star in the West, and last, not least, the Berean are all needed there, and should be ably, substantially supported.—There are hundreds of brethren there whose attachments to the East do not lead them to prefer a paper from the Middle and Eastern States, and who therefore patronize no Universalist paper. Can they not be aroused to the importance of supporting better—more promptly and extensively—these excellent and useful laborers with the press? The trifle it will cost them, will be repaid a hundred fold, in the moral and intellectual good these periodicals will effect in their families and neighborhoods.

The Berean is published in Louisville, Ky., every other Saturday, on a medium sheet, quarto form, by Wadsworth and Messenger—N. Wadsworth, Editor—at one dollar and fifty cents per annum payable on the reception of the first number. The first number of volume second, is dated forward to August 4th, 1838.

A. B. G.

A MISUNDERSTANDING.

"Understandest thou what thou readest?" is a question that might be proposed to many of the reading world, with propriety and profit. Last Spring I gave notice that I had sold my printing establishment to my brother, C. C. P. Grosh. Many of our readers have got the idea that it was the newspaper establishment—the subscription list, etc., of the Magazine and Advocate—which was thus sold to him; and have kept hold of this erroneous opinion, notwithstanding that every paper published since that, bears the imprint, "Published by A. B. Grosh and O. Hutchinson," on the last page! Be it therefore understood, that myself and Br. Hutchinson still are the Proprietors and Publishers of this paper—that the printing materials on which it is printed is all that I sold to my brother—and that C. C. P. Grosh, is the *printer* employed by us to do the printing of the Magazine and Advocate. All letters relating in any wise to the Magazine and Advocate, must be addressed to Grosh and Hutchinson, Proprietors of the same. If you have any pamphlets or books that you want printed, direct your letters to C. C. P. Grosh, who will attend to the same. A. B. G.

Br. Towpkins—Send current vol. Repository to Miss Hannah Eldred, Auburn—also, to Miss Harriet Hewett, Genoa, Cayuga county, and charge H. Boughton, of Scipio—also, credit Maria McDonough, Lairdsville, Oneida county, Peter Fake, J. H. Woodburn, and H. S. Todd, Cold Brook, each $2 and charge G. and H.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday in August, by Br. E. E. Guild, in Harpersfield, at 11 A. M., and in the stone school-house at 4 P. M.—Br. Grosh in Oppenheim, (will be at Johnsville on Saturday)—Br. Doolittle, in Oxford—Br. W. Martin, in Phœnix, Oswego county.

The Murray Association will hold its regular annual session in the Universalist Institute, Ohio City, on the last Saturday and following Sunday in August next.—The societies of New-London, Huntington, Westfield, Sharon, Carlisle, Olmstead and Ohio City, are requested in accordance with the recommendation of this body at its last session in Sharon, to meet, if they have not done it, appoint, each, a committee of three, to examine the condition of their respective societies, and report at the forthcoming session. We hope and trust that not one will be found wanting at that time.

J. Whitney, Standing Clerk.

The annual meeting of the Chenango Association, will be held at North Norwich, on the first Wednesday and following Thursday in September. We hope to see all the societies within its bounds represented by their delegates. Ministering brethren from other Associations, respectfully invited to attend.

N. Doolittle, Standing Clerk.

A quarterly Conference will be held at Jenning Corners, Palermo, on the third Saturday and Sunday, 18th and 19th of August next.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

L T, Rush, for self, J M, D M, J M and C F M—S and W, Mayville—P M, Ann Arbor, (Mich) for self and W J—P M, Highland, for self and H R—P M, Cayuga, for H M—J W, York, (Mich)—P B, West Richmond—A H, Bensonville—Gen J D L, Castile 5.

POETRY.

For the Magazine and Advocate.

HEAVEN.

BY MRS. A. F. STEPHENS.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" 1 Cor. ii: 9.

Beyond the reign of sin and death,
Beyond the precincts of the tomb,
There is a bright and beauteous land,
Where flowers perennial ever bloom.

Eye hath not seen, nor heart conceived
The glories of that bleat abode;
Oceans of light, and life, and joy,
Flow round it from the throne of God.

Before that throne, archangels bend,
And tune their harps to loftier strains;
While loud hosannas to the Lord,
Echo around those flowery plains.

And oh! in those green, fadeless bowers,
Reclining on their Saviour's breast,
The loved and lost of earth have found,
A blissful home of endless rest.

Our Father in his boundless love,
Hath there prepared a bounteous feast;
And the whole kindred of mankind,
Shall share in the divine repast.

Yes, led by Jesus' own soft hand,
All shall return from error's ways,
And, purified from earthly dross,
There join in endless songs of praise.

Infinite grace will be the theme
Of those blest songs, through Heaven's bright day;
And love supreme will fill each soul,
While ages roll their years away.

DUELLING.

If two boys who disagreed about a game of marbles or a penny tart, should therefore walk out by the river side, quietly take off their clothes, and when they had got into the water, each try to keep the other's head down until one of them was drowned, we should doubtless think these two boys were mad. If when the survivor returned to his school-fellows, they patted him on the shoulder, told him he was a spirited fellow, and that if he had not tried the feat in the water, they would never have played at marbles or any other game with him again, we should doubtless think that these boys were infected with a most revolting and disgusting depravity and ferociousness. We should instantly exert ourselves to correct their principles, and should feel assured that nothing could ever induce us to tolerate, much less encourage such abandoned depravity. And yet we do both tolerate and encourage such depravity every day. Change the penny tart for some other trifle; instead of boys put men, and instead of a river a pistol, and we encourage it all. We virtually pat the the survivor's shoulder, tell him he is a man of honor, and if he had not shot at his acquaintance, we would never have dined with him again. "Revolting and disgusting depravity" are at once excluded from our vocabulary. We substitute such phrases as "the course which a gentleman is obliged to pursue,"—"it was necessary to his honor,"—"one could not have associated with him if he had not fought." We are the school-boys grown up; and by the absurdity and more than absurdity, of our phrases and actions, shooting or drowning, (it matters not which) becomes the practice of the national school.

It is not a trifling question that a man puts to himself when he asks what is the amount of *my* contribution to this detestable practice? It is by individual contributions to the public notions respecting it, that the practice is kept up. Men do not fire at one another because they are fond of risking their own lives or other men's, but because public notions are such as they are. Nor do I think any deduction can be more manifestly just, than that he who contributes to the misdirection of these notions, is responsible for a share of the evil and the guilt. When some offence has given probability to a duel, every man acts immorally who evinces any disposition to coolness with either party, until he has resolved to fight; and if eventually one of them falls, he is a party to his destruction. Every word of unfriendliness, every look of indifference is positive guilt; for it is such words and such looks, that drive men to their pistols.—It is the same after a victim has fallen. "I pity his family, but they have the consolation of knowing that he vindicated his honor," is equivalent to urging another and another to fight. Every heedless gossip who asks, "have you heard of this affair of honor"? and every reporter of news who relates it as a proper and necessary procedure, participates in the general crime.

If they who hear of an intended meeting among their friends, hasten to manifest that they will continue their intercourse with the parties though they do not fight, if none talk of vindicating honor by demanding satisfaction, if he who speaks and he who writes of this atrocity, speaks and writes as reason and moral dictate, duelling will soon disappear from the world. To contribute to the suppression of the custom is therefore easy, and let no man, and let no woman, who does not, as occasion offers, express reprobation of the custom, think that their hands are clear of blood. They especially are responsible for its continuance, whose station or general character gives peculiar influence to their opinions in its favor. What then are we to think of the conduct of a British [or an American] judge who encourages it from the bench? [Ought they not to treat it the same as they would any other kind of murder?] A short time ago [1826] a person was tried on the Perth Circuit, for murder, having killed another in a duel. The evidence of the fact was undisputed. Before the verdict was pronounced, the judge is said to have used these words in his address to the jury: "The character you have heard testified by so many respectable and intelligent gentlemen this day, is *as high as is possible for man to receive*, and I consider that *throughout this affair the panel has acted up to it.*" So that it is laid down from the bench that a man who shoots another through the heart for striking him with an umbrella, acts up to the highest possible character of a man! The prisoner, although every one knew that he had killed the deceased, was acquitted; and the judge is reported to have addressed him thus: "You must be aware that the only duty I have to perform is to dismiss you from that with a character unsullied." If the judge's language be true, Christianity is an idle fiction. Who will wonder at the continuance of duelling?—who will wonder that upon this subject the moral law is disregarded? If we are to be told that "unsullied character,"—nay, that "the highest possible character of man," is compatible with trampling Christianity under our feet?—*Dymond's Essays.*

FORCE OF EDUCATION.

Few are aware of the tremendous power of education over the human mind in relation to every subject. In the moral composition of man there seems to exist a constitutional tenacity of primary impressions. However absurd, and ridiculous, the ideas and sentiments may be, that are instilled into the credulous heart in childhood, it is rarely the case that the reasoning powers are ever afterwards sufficiently strong to free themselves from the iron grasp of tradition. Although their better judgment may be convinced that what they were at first taught to believe, is perfectly erroneous, yet in spite of themselves, those early conceptions, generated by ignorance and superstition, involuntarily haunt the imagination, and hang like a moral incubus upon their ripened judgment. The experience of most people will furnish abundant illustrations of what I have here stated. Who does not remember when in youth of having listened whole evenings to stories of ghosts and apparitions, of "goblins and chimeras dire," until his young heart palpitated with fear, and every thing he heard or saw for a long time afterwards was metamorphosed into an unearthly sight, or sound, which foreboded death, or some one of the ten thousand lesser evils that "flesh is heir to." And who can say that he has ever been able to entirely overcome the effects of this foolish conduct in persons who ought to have known better than to have created such groundless alarm in the breasts of their young auditors? For myself I shall never forget the many times that I have heard in breathless silence the whole catalogue of supernatural appearances—of strange noises, of haunted houses, of infallible forerunners and sure omens—of sights that were seen, and sounds that were heard before such and such a person died, etc., etc., until my hair bristled, and my nervous system was at the highest pitch of excitement. And when I retired to my bed chamber it would be with my eyes firmly closed, that I might not see any of the frightful visitants from the world of spirits with which I imagined I was surrounded. And after having with a trembling hand divested myself of clothing, often have I ensconced my body in the smothering folds of a multiplicity of bedquilts; perhaps too in the sultry heat of a dog day evening, with every nerve strained to catch the least sound which corresponded with the description which I had heard, expecting every moment to be saluted with a precursor of my speedy dissolution; or that my apartment would be entered by some mischievous witch or wizard who would put me under the unpleasant duress of saddle and bridle, transform me into a horse, and ride me to the periodical rendezvous of Belzebub's forces which was held according, to report, somewhere in the region of Hades, until wearied nature would find repose in sleep; or day-light would dispel the horrible phantoms of a disordered imagination. Now all this would deserve but little attention if no one else had experienced the same or similar feelings. But it is sufficiently notorious, that almost every person now living has suffered incalculably under this injudicious treatment. It has not been confined to the ignorant, or those who chiefly delighted in the marvellous, but has been common with the most enlightened, and even with *professed Christians*. In short, *terrorism* has been the order of the day, and the creed of the world for many centuries; it has been the great agent of despotism in the church for almost two thousand years, and although it is perceptibly giving way to more enlarged and consistent views, yet the fact of its existing at all at the present day, is proof conclusive of the immense and enduring power that education sways over the destinies of man. Children have been frightened to the performance of their duties, and fright has been the grand lever that has moved the multitude, people have repented through fright, and been frightened to Heaven. O! what folly, madness and ridiculous superstition.—*Watchman.*

PLEASURES OF OBSERVATION.

What a large volume of adventures may be grasped within this little span of life, by him who interests his heart in every thing, and who having eyes to see what time and chance are perpetually holding out to him as he journeys on his way, misses nothing he can fairly lay his hands on.

I pity the man who can travel from Dan to Beersheba, and cry, 'tis all barren—but so it is, and so is all the world to him who will not cultivate the fruits it offers. I declare, that were I in a desert, I would find wherewith in it to call forth my affections. If I could do no better, I would fasten them upon some sweet myrtle or seek some melancholy cypress, to connect myself to—I would court their shade, and greet them kindly for their protection—I would cut my name upon them, and affirm they were the loveliest trees throughout the desert: if their leaves withered, I would teach myself to mourn, and when they rejoiced I would rejoice along with them. —*Sterne.*

DEATHS.

In Columbus, on the 8th inst., after a short but painful illness, MARY FRANCES, only child of D. H. and H. M. Spurr, aged about 3 years. Funeral on the 9th—sermon by T. J. S.

At Rome, on the 13th inst., of measles, CELESTIA E. HOLLISTER, aged 2 years and 7 months. Her funeral was attended at Bridgewater on the 14th, by the writer. T. J. S.

In Busti, February 4th, CHARLES ANDREWS, son of Asahel and Lucy Andrews, aged 24 years. Sermon by Br. Adams.

In Gerry, Chautauque county, May 28th, HANNAH AMARILLA WALKUP, daughter of Asahel and Lucy Andrews, aged 35 years. Sermon by Br. Adams.

In Edmeston, July 1st, MRS. JERUSHA CHARISSA DEMING, wife of Col. Eri Deming, aged 33 years. Suddenly, and under circumstances peculiarly afflicting to her friends, she was called from the midst of life and usefulness, to slumber with the nations of the dead.—She has left behind an affectionate husband and seven small children, who have suffered an irreparable loss; and a numerous circle of relatives and friends to mourn her untimely departure.

Mrs. Deming had made no public professions of religion; yet she performed the practical duties of Christianity, and it is believed was supported in her last moments by an unshaken confidence in the goodness of God. Her funeral was attended on the 3d inst., by a numerous and sympathizing audience, to all of whom may God grant the richest blessings, a knowledge of himself and the consolations of his Gospel. Sermon by the writer, from Luke iv: 18, 19. I. HAYWARD.

In this city, June 23d, LYDIA ANN, daughter of Thomas L. Kingsley, aged six weeks.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 28.—Mr. Campbell to Mr. Skinner.

Bethany, Va., July 12, 1838.

SIR—Your two last letters appear to have been designed for making up the number. Like mortar, they only fill up space, without strengthening the wall. When I consented to protracting the controversy to forty letters in all, or twenty letters each, it was on your allegation that you could not do justice to the subject in less. But really, Sir, for some time past you seem to have exhausted the subject and to be intent on making up the complement, rather than proving your propositions. Your proof was nearly all in your first letter: it was then in the solid form—since you have given it to us in its liquid state—and now you are exhibiting it in its gaseous phenomena. It becomes still less feasible the more speciously you elaborate it. Your allegations require direct proof; yet you have not attempted to give us a text, not even a single text, that says all men shall be finally holy and happy—not one verse that says any thing about your *post mortem* purgatorial repentance, sanctification, and salvation.

2d. You appear in the singular attitude of proving a question of fact by theorizing, or by remote inferences from premises that have no bearing upon the subject. Meantime, while you are elaborating a theory rather than proving a proposition, I shall proceed to summon a few witnesses in the case, whose testimony severally and collectively refutes all Universalism, both the genuine Universalism of New-York and New-England, and your *unwritten* indefinable Restorationism. Future judgment, future punishment, the everlasting destruction and perdition of ungodly men, or the ultimate difference between the righteous and the wicked in another state, are unequivocally asserted and fully maintained by the following witnesses, if their words have any meaning. Though written off as you now read them before I read your last letter, you will no doubt perceive that they reach the whole ground assumed in it, and in that which preceded it, and much more than anticipate and countervail both your quotations and reasonings. Do, Sir, give, if possible, a candid hearing to the following cloud of witnesses, any one of whom has more authority than all the Rabbis, philosophers, and commentators that ever lived:—

3d. *Enoch's Testimony.*—"Behold the Lord comes with ten thousand of his saints to execute judgment [*krisis** punishment] upon all, and to convince [convict] all that are ungodly amongst them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 15.

4th. *Abraham's Testimony.*—"That be far from thee, O Lord! to do after this manner, to slay the righteous with the wicked; and *that the righteous should be as the wicked*, that be far from thee. Shall not the Judge of all the earth do *right?*" Gen. xviii: 25.

5th. *Moses' Testimony.*—"The Lord God is merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will *by no means clear the guilty*; visiting the iniquity of the fathers upon the children, and upon their children's children, to the third and to the fourth generation." Exod. xxxiv: 6, 7.

6th. *Joshua's Testimony.*—"As for me and my house, we will serve the Lord;" but—"You can not serve the Lord; for he is a holy God, a jealous God; he will not forgive your transgressions nor your sins. If you forsake the Lord and serve strange gods, then he will turn and do you hurt, and consume you after that he has done you good." Joshua xxiv: 19, 20.

7th. *Balaam's Testimony.*—"God is not a man that he should repent, nor the son of man that he should lie; hath he said, and shall he not do it? Hath he spoken, and shall it not come to pass? He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him. Let me die the death of the righteous, and let my last end be like his." Had Balaam been a Universalist he might as well have said, all punishment being in this life, "Let me die the death of the wicked, and let my last end be like his. Num. xxiii: 10, 19.

8th. *David's Testimony.*—"The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous: for the Lord approveth the way of the righteous, but the way of the ungodly shall perish." Ps. i: 5, 6. "The wicked shall be turned into hell, and all the nations that forget God." Ps. ix: 17. "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest. This shall be the portion of their cup." Ps. xi: 6. "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart," etc. Ps. xv. "Deliver me, O Lord, from the wicked, from the men of the world which have their portion in this life." Psalm xvii: 14. "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He who has clean hands and a pure heart; who has not lifted up his soul nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps. xxiv: 3, 4. "Evil shall slay the wicked. The face of the Lord is against them that do evil." xxxiv: 16, 21. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs. They shall consume away." xxxvii: 20. "The end of the perfect man is peace, but the transgressors shall be destroyed together: the end of the wicked shall be cut off." v: 37, 38. "To the wicked God saith, Thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them [thy sins] in order before thine eyes. Now consider this, you that forget God, lest I tear you in pieces and there be none to deliver." l: 26. "Behold these are the ungodly who prosper in the world: they increase in riches. When I went into the sanctuary of God then I understood their end.—Surely thou didst set them in slippery places; thou castedst them down into destruction; they are brought to desolation as in a moment: they are utterly consumed with terrors. O Lord! when thou awakest, thou shalt despise their image." lxxiii: 12-20. "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out and drink them." lxxv: 8. "When all the workers of iniquity do flourish, it is that they shall be destroyed for ever." xcii: 7.

9th. *Solomon's Testimony.*—"Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered." Prov. xi: 21. "The wicked is driven away in his wickedness, but the righteous has hope in his death." Prov. xiv: 32. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." xxix: 1. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, who fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God." Ecc. viii: 11-13. "Let us hear the conclusion of the whole matter: fear God and keep his commandments, for this is the whole happiness of man; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Ecc. xii: 13, 14.

10th. *Isaiah's Testimony.*—"Say you to the righteous that it shall be well with him: for they shall eat the fruit of their doings. Wo unto the wicked! it shall be ill with him: for the reward of his hand shall be given him." iii: 10, 11. "There is no peace, saith the Lord, to the wicked. The sinner, though a hundred years old, shall be accursed." lxv: 20. "The destruction of transgressors and of the sinner shall be together, and they that forsake the Lord shall be consumed." i: 28.

11th. *Jeremiah's Testimony.*—"Among my people are found wicked men: they are full of deceit, therefore are they become great and waxen rich; yea, they overpass the deeds of the wicked. Shall I not visit for these things, saith the Lord; shall not my soul be avenged on such a nation as this?" v: 25-29. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." x: 28. "Ah! Lord God, behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. Thou showest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them. The Great, the Mighty God, the Lord of Hosts is his name; great in counsel and mighty in work: for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways and according to the fruit of his doings." xxxii: 18, 19. "I the Lord search the heart and try the reins, even to give every man according to his ways and according to the fruit of his doings." xvii: 10.

12th. So testify Enoch, Abraham, Moses, Joshua, Balaam, David, Solomon, Isaiah, and Jeremiah; and these are but a fair sample of the witnesses of the olden times—the Patriarchal and Jewish ages of the world. We shall now hear some of the New Testament witnesses:—

13th. John the Baptist testifies, "Jesus shall baptize you in the Holy Spirit and in fire. His fan is in his hand, and he will thoroughly cleanse his floor, and gather his wheat into the garner, and burn up the chaff in unquenchable fire. The axe lieth at the root of the trees: every tree that bringeth not forth good fruit is hewn down and cast into the fire." Matt. iii: 10, 12.

14th. Jesus, the great teacher and light of the world, testifies, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, you shall *in no case* enter into the kingdom of heaven," Matt. v: 20. "Blessed are the pure in heart, for they shall see God." v: 8. "If thine eye ensnare thee, pluck it out; if thy right hand cause thee to stumble, cut it off and cast it away; for better it is for thee that one of thy members po-

*Krisis rendered *judgment*, often means condemnation, damnation, punishment. Matt. xxiii: 33. "Vipers, how can you escape (*krisis*) the punishment of hell?" "The resurrection of damnation, or punishment." John v: 29.

rish than that thy whole body be cast into hell. v: 29, 37. "Enter in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and *many there be* that go in thereat. Because strait is the gate and narrow the way that leadeth unto life, and *few there be that find it.*" vii: 13, 14. "Not every one that saith Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in THAT DAY, Lord, Lord, have we not in thy name done many wonderful works? Then will I say to them, I never did acknowledge you, *depart from me*, you workers of iniquity." vii: 21–23. "Whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet. Verily, I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." Matt. x: 14, 15, 28. "Alas! for thee Chorazin, Bethsaida, Capernaum, etc., it shall be more tolerable for the land of Sodom in the day of judgment than for you." Matt. xi: 21–24. "I say to you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." xii: 36, 37. "Let the tares and the wheat grow together unto the harvest, and in the time of harvest I will say to the reapers, Gather you together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all that offend and do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father. Whoever hath ears to hear let him hear." xiii: 29, 30, 41, 42. "So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." xiii: 47–50. "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it: for what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels, and he shall reward every man according to his works." xvi: 25–27. "It is better for thee to enter life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire—into hell fire." xviii: 8, 9. "Wo unto you, Scribes and Pharisees, hypocrites! you shall receive the greater damnation. Serpents! generation of vipers! how can you escape the punishment of hell?" Matt. xxiii: 14–23. "These [the *wicked*] shall go away into everlasting punishment; but the *righteous* into life eternal." Matt. xxv: 46.

15th. Thus Matthew Levi testifies that Jesus spoke and taught the people. Matthew, Luke and John confirm the statements of Matthew, and add other sayings of the Messiah of a similar import, and sometimes illustrative of them; such as, "All sins may be forgiven unto the sons of men, and blasphemies wherewith they shall blaspheme; but he that shall blaspheme against the Holy Spirit *hath never forgiveness*, but is in danger of [or liable to] eternal damnation." Mark iii: 28. Matthew adds, "Whosoever speaketh a word against the Holy Spirit *it shall not be forgiven him, neither in this world, neither in the world to come.*" xii: 31, 32. Luke also declares, "To him that blasphemes against the Holy Spirit *it shall not be forgiven.*" xii: 10. Mark, by a peculiar repetition, makes some points more emphatic; as when he quotes the Messiah saying, "Than to go into hell, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched." This he repeats three times, chap. ix: 42–48. "Wo to that man by whom the Son of Man is betrayed! it were good for that man that he had never been born." Mark xiv: 21. "He that believeth not shall be damned." Mark xvi: 16. "He that rejecteth me and receiveth not my word, hath one that judgeth him—the word that I have spoken the same shall judge [condemn] him *in the last day.*" John xii: 48. If it be possible for human language to assure us that there are some persons who shall never be pardoned, Jesus Christ himself has most solemnly and explicitly done it in the words before quoted—"He shall never be forgiven, neither in this world nor in that to come."

16th. Here we might pause: for who can illustrate or confirm the words of the Saviour and Judge of all men! But as there are some who teach that since the Gospel was fully preached by the apostles, and not by Christ, nor the prophets, we must look to their testimony for the future condition of those who receive and reject their Gospel. We shall therefore hear some of the apostles testify on this subject:—

17th. The sketches of sermons found in the Acts of the Apostles show that the receiving and rejecting of the Gospel, as there published, was understood by all the preachers as equivalent to receiving and rejecting eternal life. For example, Paul and Barnabas said to the Jews in Antioch of Pisidia, "It was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and *judge yourselves unworthy of eternal life*, we turn to the Gentiles." Again, Luke says, "When the Gentiles heard this they were glad, and glorified the word of the Lord; and as many as were ordained [determined] for *eternal life*, believed." And to those who rejected the Gospel, Paul says, "Behold, you despisers, and wonder and perish." Acts xiii: 41, 46, 48. And as if the *life eternal* of the hearers depended in part upon the faithfulness of the preacher, Paul says, "I have not shunned to declare to you all the counsel of God; therefore I call you to record this day that I am pure from *the blood* of all men." Acts xx: 26, 27. As a proof of the faithfulness of Paul, we learn that when he reasoned before Felix and Drusilla of righteousness, temperance, and *judgment to come*, Felix trembled." Acts xxiv: 25. But we have not to infer their mind or make out their testimony by construction. We shall therefore hear Paul in his Epistles:—

18th. *Paul's Testimony.*—"Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his works. To them who by patient continuance in well-doing seek for glory, and honor, and immortality, (he will reward) eternal life. But unto them who are contentious, and do not obey the truth, but obey unrighteousness, (he will reward) indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile. But glory, honor, and peace to every man that worketh good to the Jew first and also to the Gentile; for there is no respect of persons with God. For as many as have sinned without law shall also perish without law, and as many as have sinned under the law shall be judged (condemned) by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii: 1–13. This passage may be regarded as a full expose of the principles of the moral government of God as Paul understood it. Every thing else found in his epistles is but an application of these principles. For example:—

19th. "Know you not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. vi: 9, 10, 11. This is substantially oft repeated; such as, Gal. v: 19–21, "The works of the flesh are manifest, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, *and such like*; of the which I tell you before, as I have also told in times past, that they who do such things shall not inherit the kingdom of God." Once more—"For this you know," says Paul, "that no whoremonger, nor unclean person, nor covetous man, who is an idolator, *has any inheritance* in the kingdom of Christ and of God. Let no man deceive you with empty words: for because of these things comes *the wrath of God upon the children of disobedience.*" Eph. v: 4, 5.

20th. He varies his style, and teaches the same solemn truths in a great many ways. "We apostles are unto God a sweet savor of Christ in them that are saved, and in them that perish: to the one we are the savor of death unto death, and to the other the savor of life unto life." 2 Cor. ii: 15, 16. "We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men." 2 Cor. v: 10. "For our God is a consuming fire." Heb. xii: 29. "If any man love not the Lord Jesus Christ let him be *anathema maranatha* (accursed when the Lord comes)." 1 Cor. xvi: 22. "For though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be anathema"—i. e. accursed." Gal. i: 8. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap *corruption*, (death;) but he that soweth to the spirit, shall of the spirit reap life everlasting," (incorruption.) Gal. v: 7, 8.

21st. "There are many walk—the enemies of Christ. *Their end is destruction!*" Phil. iii: 19. "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night: for when they shall say, Peace and safety! then sudden destruction cometh upon them—as travail upon a woman with child—and they shall not escape." 1 Thess. v: 2. "Let the troubled (persecuted) rest with us——when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. i: 7–10. We need not quote Paul farther: he can not be more explicit, not even when he says, "He that despised Moses' law died without mercy—at the mouth of two or three witnesses—of how much sorer punishment *(than death)* will he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing?" etc. Heb. x: 29. "But we are not of them who *draw back to perdition*, but of them who believe to the saving of the soul." x: 39.

22d. We have not yet heard the pillars James, and John, and Peter, nor have we room for their whole testimony; a few words from each will show on which side they stand:—James says, "Sin, when it is perfected, brings forth death;" and "judgment without mercy shall be awarded to him that showed no mercy;" "yet mercy rejoiceth against judgment;" and "he who converts a sinner from the error of his way shall *save a soul from death* and hide a multitude of sins." Chap. i: 15; ii: 13; v: 20. "If punishment begin at the house of God, what shall be the end of them who do not obey the Gospel of God? And if the righteous with difficulty escape, where will the ungodly and the sinner appear?" 1 Pet. iv: 17, 18. "False teachers—denying the Lord that bought them—shall bring upon themselves swift destruction. The punishment threatened of old lingers not, and their damnation slumbers not!

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved to judgment, and spared not the old world, nor Sodom, nor Gomorrah, *will he spare you?* The Lord knows how to reserve the unjust *unto the day of judgment to be punished.*" 2 Pet. ii: 3–10. "The heavens and the earth which are now by the same word, are kept in store, reserved to fire against the *day of judgment and perdition of ungodly men.*" "The unlearned and unteachable wrest the Scriptures *to their own destruction.*" 2 Peter iii: 7, 16. "This is the record that God has given to us eternal life, and this life is in his Son. He that hath the Son has life, and he that has not the Son of God has not life." 1 John v: 11, 12. "No murderer has eternal life abiding in him; and every one who hates his brother is a murderer." 1 John iii: 15.

23d. We shall not enter the Apocalypse because of its symbolic style, but conclude with a few words from Jude:—"The angels which kept not their first state, but left their own habitation, he has reserved in everlasting chains under darkness, unto the judgment of the great day." Verse 6. "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." Verse 13.

24th. So depose Enoch, Abraham, Moses, Joshua, David, Solomon, Isaiah, Jeremiah, John the Baptist, Jesus the Messiah, the four Evangelists, Paul, Peter, James, and Jude. On their testimony, without a word of comment, leaving the literal to explain the figurative, and the figurative the literal—prophets to explain apostles—and apostles, prophets, and Jesus himself to explain them all, I leave it with all my readers to decide for themselves whether there be not the strongest reasons on the part of all impenitent sinners for "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries of God and Christ." I have sometimes quoted from the new version as well as from the old; but as some of these passages will doubtless be reconsidered, I appeal, according to stipulation, to the common version only. Faithfully yours,

A. CAMPBELL.

For the Magazine and Advocate.

SOOTHING INFLUENCE OF NATURE TO THE UPRIGHT.

BY MRS. BROUGHTON.

How soothing to the worn spirit, to retire at times from the gay and bustling world, the wearying din of the busy throng, and the lore of scientific halls, to seek in nature's holy temple a balm for the fevered brow and aching heart; to cheer the eye that has grown weary in gazing upon the studied ornaments of fashion, with the bright and beautiful hues that glow upon her living page; and to forget the cupidity, the heartlessness, and treachery of frail, erring man, by listening to the celestial harmonies that swell in harp-like breathings through the whispering glens, where babbling streamlets murmur sweetly on their flower-clad paths; or when the spirit bows in sweet devotion, by joining in the anthems which swell, like the organ's peal, along the sapphire arches of nature's magnificent cathedral. The voice of the sweet-stringed instrument may thrill the soul with rapture; but what music can soothe like the chiming roll of the dashing waters, when the gale is moaning in echoing caverns, and the strong oaks bow to the fierce-toned blast? We may forget our dependence, our utter insignificance, while mingling with the worldly throng, and the spirit may bend to the enslaving influence of glittering wealth, and forget in the adulation of the thoughtless multitude, that mankind are but one great family, every individual of which, is alike dependent upon the upholding hand of Him who moved the dark chaotic waters of the embryo world, and who planted the mountains in the depths of the sea, and scattered upon the vast ethereal ocean, the myriads of diamond spheres that blaze upon the tranquil brow of night; but when we go out to meet the blushing dawn, while the shadowy twilight still lingers in the dewy vale, and the merry lark carols her matin hymn as she ascends to the orient chambers of light, where Aurora is giving place to the golden-crested king, the soul arises on devotion's wing, and the heart grows purer in the orisons that ascend to the shrine of nature and nature's God. When we stand alone on the breezy height, and look abroad upon the outstretched plains where herds and flocks are enjoying the bounties of Heaven, or gaze upon the mighty ocean that meets the far-off horizon, and glistens in the brightening dawn like a burnished plain of crystal, while the stately ship rides securely over its bosom, and the sea minstrel sleeps beneath the glassy wave, does not the soul send up the sweet incense of devotional praise to Him who spreads so fair the beautiful scenes of earth, and attunes the heart to melody? Or, when the tempest-king unfurls his gloomy banners, while his wild-winged couriers peal the onset of elemental strife, and ocean roars through all his troubled depths, and the dark forest's sons groan in the sounding blast, while the winged lightning's fiery chain glares fearfully through the deepening gloom, and the dread thunder's living peals re-echo along the vaulted sky, does not the stubborn soul bow low in reverential awe, and own the majesty of that Being who holds the angry winds in his grasp—whose ministers are the devouring flame, the devastating whirlwind, and storms that wake the billowy surges of the "upper deep"? Does not the mind grow purer in these solitary communings with itself? Does it not feel, with greater force, its child-like dependence upon the eternal Author of its being? The heart that has been taught aright—that has learned to look up to the Father of spirits, with that love and confidence with which the smiling infant twines its fond affections around the shrine of the parent's love, will answer in the affirmative. To those who view in all the varied works of nature, the wisdom and goodness of a benignant Parent, each scene of rural beauty—each seraph harmony that thrills the soul, as the light-winged breeze steals softly through the green arcades of nature's whispering bowers—each loftier melody of the rushing cataract and mountain stream, that roars among the hills; or the more awful notes that swell, when the wild demon of the storm sweeps darkly through the troubled sky—will impress more firmly upon the softened heart, the beautiful precepts of pure morality that abound in the sacred Volume. But are there not millions of our frail race, to whom the moral influence of nature is lost? Alas! The pirate unfurls his sails to the freshening gale, and speeds along the foaming deep in chase of the defenceless ship. The western sky is gathering blackness: the flash of heaven's artillery plays nimbly through the darkening horizon, and the thunder's muttered roar sounds like the earthquake's distant tread. Low, moaning sounds come booming over the waters, in soft but saddening strains, as if some spirit hand was gently sweeping the trembling chords of ocean's sounding lyre. He listens not to the voices that are swelling around him. The rushing gale seems but to fan the gleaming fire that lightens up his eye with demoniacal fury. He smiles as the vivid blaze robes in a sheet of flame the gloomy drapery of the sky, for it lights him to his prey; and answers with horrid curses the deep-toned voice that shakes the dark pavilion of the storm. His soul is warped from its native innocence—he delights in blood and carnage—the wail of his helpless victims softens not his heart—for demons have kindled the unholy fires of depraved, unlicensed passions, and the searing flames have withered the pure, the beautiful flowers of sympathy and love.

The heartless murderer steals noiselessly along the sylvan shades of the moon-lit dell. The leafy screen sways with sweet murmurings in the gentle breeze; the sweet-toned forest bird carols its untaught lays to Him who careth for the most minute work of his hands; glittering gems of heavenly lustre, send down their holy beams through the shadowy veil of night; but the silver rays pierce not the darker gloom that shrouds his wretched heart, and the thrilling harmonies of nature's lyres, are drowned in the fierce whisperings of revenge, or unhallowed gain.

Alas, for the miserable wretches that have strayed so far from wisdom's bowers. They are deceived by the lure of the syren—they have sought happiness in the path of unholy desires—and the fruit they have gained is bitterness and ashes. They have forsaken the pure fountain of peace—they stumble upon the dark mountains of error, and famish in the arid desert of wickedness, where no fresh water-springs send up the sparkling wave to cheer the perishing traveller; no soft, luxuriant verdure relieves the aching eye, or whispering grove invites to rest beneath its cooling shades; but burning wastes spread far on every side, and fiery serpents wreathe their horrid folds around the tortured heart. When shall they return, and learn the things that belong to their peace? Shall the spirit forever groan beneath the galling chains of iniquity? For there is no peace to the wicked, whatever may be said to the contrary. There is within the heart a monitor, whose voice, though hushed at times when the deluded soul is eagerly pursuing some fancied good, is often heard in the balmy hours of rest, when the innocent are enjoying the healing influence of nature's repose. What though the evening shades spread softly over the landscape, and the vesper lamp sends forth its silver rays from the fading West, imaging forth to the mind the eternal watchfulness of that Eye that never sleeps, the victim of sin is unmoved by the gorgeous splendors that once delighted his eyes. His soul perchance goes back on memory's car, to the green fields of his childhood, where in innocence he revelled among the scented bowers, and his merry voice joined with the notes of the greenwood warblers. Perchance, in the bitterness of his aching heart, he may say, "Had I been taught in childhood to restrain these fierce untoward passions of my nature, and the evils resulting from unsubdued anger pointed out to me, I might have escaped this labyrinth of crime and misery."

The azure dome bends softly over the mirrored wave, whose glassy surface gives back the myriad rays that stray from the far arches of the cerulean chambers, but the holy influence of the scene is lost upon the miserable outlaw, whose hand is red with the crimson stream of life. His brow is dark and lowering, and from his blood-shot eye the dews of sympathy are dried—peace, heavenly peace, is gone forever, and serpent-fangs are gnawing at his heart-strings. O that the knowledge of the Lord might increase, and cover the earth as the waters cover the face of the deep; that the purifying light of truth divine, might penetrate the dark cells of ignorance, and lead the erring sons of men back to the paths of righteousness and peace. When mankind shall deal aright, every man with his brother, then shall peace descend on golden pinions, and build her altar in every breast, and the heart shall leap in unison to the joyous melodies that swell on every breeze, and the sweet song of adoration from grateful souls, shall arise to the throne of God, the Creator and Redeemer of men.

For the Magazine and Advocate.

"The soul that sinneth, it shall die."

What kind of death shall it die? Not a death of the body, because that is not mentioned. No, a death of the soul. Does the soul cease to exist? No, the soul is immortal. 1 Cor. xv: 53—"For this mortal must put on immortality." If every soul that sinneth must die, all men must die, for all have sinned. "By one man sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned." But what kind of death was it that passed upon all? It was said unto him, "In the day thou eatest thereof, thou shalt surely die." He actually died, that day, the very kind of death which was threatened as a penalty of the transgression. He died to his forever innocent and happy state, and became the heir of guilt and wo. And every soul that sinneth must die a similar death. JULIET.

Clinton, 1838.

For the Magazine and Advocate.

EXTRACT FROM A SERMON.

BY REV. H. BELDING.

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

Job xxxviii: 4-7.

Let us now turn our attention to the latter clauses of our text, which are these—"when the morning stars sang together, and all the sons of God shouted for joy." We have already taken into consideration the great work of creation. We have reflected upon God, as the establisher of the foundations of the earth, and as the being that laid the corner-stone thereof. But, while contemplating upon the sublimity of the design, and the vastness of the execution; while reflecting that none other than the hand of God could have fashioned—none but the voice of the Almighty, called into existence—let us not forget that all this was done for man, that he might have a habitation suited to his nature and his capacity; that he might have objects whereon to gaze—objects to excite in him feelings of reverence and awe, to direct his mind upward and onward to the great source and fountain of all life and all existence.

"The morning stars sang together." There is something truly sublime in the thought that even those twinkling luminaries that nightly cast their radiance over our globe, should join in the general song. And even at this late day, it would require no great stretch of thought, in the calm clear evening, when the heavens are stretched over our heads as a curtain, to imagine those bright orbs breaking forth in strains of joy. And how delightful the thought to the beholder! For once turn your eye upon that morning star, as it casts its clear and lucid light upon you: In its steady beam, behold a reflection of the purity of Him who created it, and planted it in yonder heaven!

But, we are informed, that in addition to the above, "all the sons of God shouted for joy." Without taking into the account the cause of this general rejoicing, there is something in the images presented to us, calculated to elevate our minds. Here, at one view, we have systems on systems, all the inhabitants of the upper world, and God, the mighty maker of them all! But after learning that the morning stars sang together, and all the sons of God shouted for joy, we anxiously inquire, why is all this? Why this music among the stars of heaven, and why this shouting among the sons of God? We have already seen that all this was heard at the time of the establishment of the foundations of the earth, when its corner-stone was laid: and, as I have already hinted, it was in view of the earth, as the future habitation of man. But was this all? Was it in view of man, as a creature of earth only, that the sons of God shouted? No; the view must have extended still farther, and have taken in the life beyond the grave.

By the sons of God, we may understand pure spirits, such as dwell in the regions of bliss—bright seraphs that stand around the throne of God. These, then, looked down upon our world at the morn of its creation. And did they look along down the course of time, and see what we, in our day, have seen, and what our fathers have seen before us? Did they see, in prospect, the sin, the misery, and the wretchedness that has oftimes overspread the earth? Had they a view of the wars, the contentions, and the fightings that have ever been—and did they notice their accursed fruits? And was it, with these things in full view, that the heavenly host was heard to shout? Alas! to pure spirits, the world as it has been, and as it is now, would do any thing but awaken joy! Not that the world is so very bad to us that are accustomed to its ills; but to pure and beatified spirits, I think it must be any thing but a scene to awaken the song of rejoicing.

Upon what principle, then, must we account for the declaration in the text, "the morning stars sang together, and all the sons of God shouted for joy"? Shall we not rather say that all this was in view of what should be? Did not the heavenly host take a prospective view of what should be the final result of what they saw? It was among the counsels of God, that mankind, generally, should be erring beings; that while here, they should be held by the "bondage of corruption." And it was among the counsels of that same being, that they should be delivered from this condition; and this was to be effected through the instrumentality of Jesus Christ; and hence, at his birth we hear of an expression of joy similar to the one mentioned in our text—"a multitude of the heavenly host were praising God, and saying, glory to God in the highest, and on earth peace, good will to men."

Upon a fair consideration of this part of our subject, we are led to the conclusion that the joy and rejoicing, as recorded in our text, was not called forth barely by a view of our earth alone, as it is, without taking into the account what should be the final result. The earth, as it is, with man upon it as its lord and governor, may excite wonder; but until we know the final issue, joy and rejoicing seems ill-timed. There is one view, and the only one which we can take, that will enable us to join in the song of the sons of God, and "shout for joy," as it was at the morn of creation—and this will cause us to join with the heavenly host in praising God, and saying, "glory to God in the highest." Such a view had the Revelator, when, with an eye fixed on things beyond mortality—with a prophetic ken that brought before him the scenes that were to be acted in eternity—he saw "every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them," and heard them saying, "blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." If this was the view that the sons of God had, well might they express their feelings in shouts of joy.

But let us reverse the picture, and suppose what a majority of people profess to believe, that when God laid the foundations of the earth, and placed man upon it, he planted the seeds of that endless misery and those eternal wailings which many expect to see and hear in the future world! If such was a part of the design that God had in view, when he set about the formation of our earth, why sang the morning stars? and why shouted the sons of God? Was it that they felt to mock at the future misery of men? And did they rejoice in prospect of woes unending? Think not that such was the design of God at that eventful period, or that such were the anticipations of the sons of God, when the morning stars sang together, and the universal shout rang through the arch of heaven.—Rather think, that when God created man and placed him in a world of wo, he decreed also the end of this wo; though he made provision for temporary evils, he designed they shoul be succeeded by glorious, universal, and unending good. If these were among the purposes of God, then would I say, sing on, ye stars of the morning, and sons of God shout, for the theme is worthy your celestial voices: let all the earth say, Amen.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, AUGUST 5, 1838.

ROMANS XIV: 13-23.

A few weeks ago, we had the preceding paragraph of this chapter under consideration. We there found Paul bringing a charge of impropriety against the professors of Christianity, both Jewish and Gentile:—against the Jews, because they censured those of their Gentile brethren who made no distinction between meats and days; against the Gentiles, because they despised those of their Jewish brethren who held, as they thought, in superstitious reverence, the Mosaic distinctions of clean and unclean meats, of sacred and common days. The impropriety with which both parties were chargeable, consisted in their assuming the place of master to their brethren. It was only to their Master that they were accountable; therefore in judging one another, they were intruding into the office of Jesus—usurping the prerogative of Judge. While their opinions and practices might differ, both parties might be equally sincere and devoted in the service of their Lord; this, therefore, should make them lenient and candid in judging, or abstain from it entirely. Besides, as Jesus alone was the Lord of the consciences of his servants, Paul, with propriety, urges upon those who had herein offended, to offend no more, to judge no more one another.

Having animadverted upon the conduct of the more enlightened, as well as the weak in faith, in reference to the subjects upon which they held a difference of opinion, the apostle proceeds to point out a mode of conduct by which the dissenting parties might mutually benefit one another, instead of annoying each other, and promoting discord among brethren. While each party was at perfect liberty to serve Jesus as they would, and to hold what opinions they might conscientiously, relative to his will and requirements, yet for the sake of peace and mutual improvement, they ought to refrain from what was otherwise perfectly lawful. Because of the applicability of the apostle's counsel to ourselves, who profess to be, and who are, we trust, the more enlightened and liberal party among Christ's followers at the present day, we have reverted to this chapter, that we may derive from it an useful lesson, appropriate to our circumstances.

To the Gentile, or more liberal party in the church of Rome, Paul addresses this exhortation: "Ye who are strong, use not your liberty as to meats and days in such a manner as to lead him who is weak in faith, to do what his conscience does not approve. By doing so, you would cause your brother to fall, by your example, into the most grievous of sins and most cruel of punishments. For my own part, I am well assured that under the government of the Lord Jesus, there is nothing to be accounted unclean of itself; but, nevertheless, if any man think that any one kind of food is unclean, to him it is unsuitable while he entertains that opinion. Now, if before one who holds this opinion, you unnecessarily make a show or a boast of your more liberal notions, you give him cause of dislike, or tempt him, contrary to his conscience, to follow your example, or make him turn away from your society and return to Judaism—you, obviously, are not guided and regulated by feelings of love. Would you not sacrifice a portion of your own liberty or convenience for the sake of one for whom Christ sacrificed even his life? If so, then so behave yourselves to your weaker brethren, as not to have it said that you will not abate any of your liberty as to food and festivals, for the sake of conciliating them, and living at peace with them. Although you are free by the laws of Jesus, from the observance of the ancient institutions of Moses, yet it is not essential to display ostentatiously this freedom at all times; I will tell you a way whereby you can show your allegiance to the King of your adoption, much more than by indulging in the use of any of the creatures of God, or employing your time and days differently from your Jewish brethren. Even by acting towards all men, at all times, with the most stern uprightness, and with the most friendly and peaceable disposition, and by cultivating in yourselves those habits and dispositions which produce a cheerful self-satisfaction—a confiding, consoling, conscious harmony with the Supreme Spirit. These are the essential requirements of the new kingdom; and if you, by doing these things, show your devotion to Christ your Lord, your service is also acceptable to God, and such conduct will always be approved by worthy men, yea, by all men in their hearts."

Are not many among us, too apt to boast of their freedom from obligation to observe certain time-honored ceremonies, neglectful, meanwhile, of the prejudices of their weaker brethren, and of the more essential services by which their discipleship

might be demonstrated, their Father's approbation secured, and the good of their brethren promoted! If so, may we not meditate with profit upon Paul's address to Christians in similar circumstances? We trust many of the readers of this paper will resort to Paul's own counsel contained in this chapter, and rise from the perusal of it, rejoicing sincerely in the liberty wherewith Christ hath made them free, yet at the same time, more firmly resolved than before, to make no vain, unnecessary, or offensive show of their liberty—to avoid all interference with the opinions of others, so as to produce feelings of irritation, or obtain compliances unauthorized by conscience—more firmly resolved to aim more at improvement in Christian virtue in ourselves and others, than at the propagation of any creed, or any set of opinions. May all such resolutions be successfully carried into execution. P. P.

WHO AID THE INFIDELS?

The following, from the pen of Br. Wadsworth, Editor of the Louisville Ky. Berean, will show at once that the Universalists are by far further from being infidels, than are Partialist brethren who so often charge us with being infidels. It presents the fact that Partialism is the armory from whence the infidels draw their weapons to fight the Bible. A. B. G.

On my passage down the Mississippi from upper Illinois to Troy, Mo., I spent the 29th of May more industriously in the way of argument than any former day of my life. On one side of me were the most rigid defenders of the doctrine of endless misery, with an Episcopal clergyman at their head; and on the other side were several deists, strongly prejudiced, and weilding the common place objections against the Bible. In the first place the skirmish began between the clergyman and one of the deists. The deist contended for the literal import of the English word *hate*, where our Saviour says, "except a man *hate* father and mother, etc., he can not be my disciple." It was contended on the contrary that our word *hate* expressed too much—that its import was only comparative, as shown by its parallels,—"whoso loveth father or mother etc., *more* than me, is not worthy of me." But the deist appealed to the Greek text, declaring that it would justify him. I stept to my saddle-bags, took out my Bible, Greek Testament, Lexicon, Concordance, etc., and laid them on the table round which the parties seated themselves, and our day's work commenced.—The result of the first rencontre was, that the deist was forced to yield his authority so far as the Greek text was concerned. A pitched battle now took place between the clergyman and the deist, when each betimes gained some advantage, and considerable tact was shown on both sides. But the clergyman labored under all the difficulties of the creeds, thereby giving his opponents all the advantages of reason and philosophy on his side, as also, all the force of ridicule and satire. His arguments were therefore as effectual against these Limitarian spectres, as were the cleanings of Don Quixote's blade among the wine skins. Sometimes when I saw that he had routed his opponent upon his nursery mysteries, and knew, as was almost invariably the case, that his arguments had no force against the Bible, but against sectarian dogmas that bar the doors of common sense against the reception of the Scriptures, I was constrained to disavow the premises of the clergyman, and thus wrest the weapon from the hand of the deist, and place the subject upon a new footing. Thus I was drawn into the controversy, having to vindicate the Bible against both of them, and prove that it taught no such unnatural measures, but that it was perfectly vindicated by the philosophy of nature. My greatest task with the deists was, to convince them that the absurdities against which their opposition was levelled, were not in the Scriptures. They had learned them from the sects. The contest with them, therefore, assumed a philosophical character, and the result was, that the violence of their prejudices were removed,—they said if they could understand the Scriptures in the light in which I did, they would readily accept them, and promised with these principles of interpretation in view, that they would candidly give the subject further investigation.—They were "*almost* persuaded to be Christians."

But my warfare was not to end here, for certain believers in endless misery, knowing that I was a Universalist, commenced a spirited attack against the doctrine. Some of them had sense enough to see the force of an argument, and were soon satisfied. The clergyman then buckled on his armor afresh, and with much show of confidence referred to the Greek terms *hades* and *paradeiso*, (Luke xxiii: 43,) contending that they signified the place of *departed spirits*, good and bad, and was divided into two departments, occupied by these two classes of conscious, immortal spirits.

Now came "the din of battle and the tug of war;" but it was soon over. He had asserted what he could by no means prove; and the strongest argument he offered was, the tradition of heathen nations, which they had no doubt derived from early revelations which are lost. I showed by the Scripture use, and by the definitions and interpretations of lexicographers and critics, that he was wholly unsupported, and he not only yielded the terms, but tried to disavow the positions he had taken. "*Truth is mighty and will prevail.*"

For the Magazine and Advocate.

Minutes of the St. Lawrence Association.

Met agreeably to adjournment, in Malone, Franklin county, June 27th and 28th, and chose Br. O. Wilcox, Moderator, and Br. Z. N. Ellis, Clerk; after which made the following appointments, and transacted the following business.

APPOINTMENTS.—Brs. Briggs, E. A Garfield, and M. L. Parlin, Committee on fellowship and ordination—M. Jennison, S. Hyde, and Dr. F. Parker, Committee of discipline—Briggs, E. A. Garfield (ministers), M. L. Parlin, and N. Parmeter, Jr. (laymen), delegates to the State Convention, with power to appoint substitutes—Wilcox, Briggs and Garfield, Committee to appoint three quarterly meetings during the ensuing year.

Adopted the report of the Committee of discipline for the last year—"no complaint."

Received the societies of Little York, and Hammond, St. Lawrence county, into fellowship.

Adjourned to meet in Potsdam on the fourth Wednesday and following Thursday in June, 1839.

Eight sermons were preached by Brs. Sias, Wilcox, Garfield and Briggs.

LAY DELEGATES PRESENT.

Jacob Conkey, Z. N. Ellis, Canton; Nathan Parmeter, Jr., Akins Foster, Potsdam; George Erwin, Zalmon Stone, Madrid; John Polly, 2d, Reuben Squire, Martin P. Crowley, Massena; Simeon Hazleton, Jabez Glazier, Fowler; David Simons, Hammond; H. L. Parlin, Danforth Pattison, Samuel Hyde, Malone.

MINISTERING BRETHREN PRESENT.

W. Sias, Ellisburg; F. J. Briggs, East Pierpont, E. A. Garfield, Massena; O. Wilcox, Fowler.

For the Magazine and Advocate.

TO THE PUBLIC.

I have been told repeatedly within the last three months, that Rev. Mr. Quigby, a Methodist Clergyman, continues to express, in public and private, a willingness, and even a desire, to meet me again in oral debate on the grand point of difference between us in faith. I am writing this paragraph to correct the error, and place the matter before you in its true light. Since the debate at Brooklyn Centre, between Mr. Q. and myself, five letters have been exchanged by us in regard to another discussion, and in those written by Mr. Q. he has virtually expressed a determination to avoid all honorable controversy in future. After calling on me for a set of "Christian conditions," and receiving them at my hands, he says, "The rules of speaking shall be as long and often as we please." And again, "The point between us shall be future punishment." Now, it strikes me that these declarations indicate a disposition to avoid an honorable debate, for even the gentleman himself must be sensible that no discussion can be useful to the speaker or hearer, where both disputants are allowed to occupy all the time, or none of it, as they might feel moved by the impulse of the moment. The letters will be published verbatim, on both sides, if my friend desires it. J. WHITNEY.

Ohio City, June, 12th, 1838.

MAGAZINE AND ADVOCATE.

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editors.
Revs. D. SKINNER and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, AUGUST 3, 1838.

MARK III: 28-30.

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit."

A youthful correspondent requests an explanation of the foregoing passage; and although different explanations, agreeing in the main particulars, have often been given in former volumes of this paper, yet it is believed that our old subscribers will bear with us while we add another to their number, for the sake of the benefit our newer readers may derive from it.

To have a perfect view of the whole ground, the reader had better turn to, and carefully read the corresponding passages in Matt. xii: 22–38, and Luke xii: 8–12.

What was the sin against the holy spirit? The 30th verse of our text, and Matt. xii: 24–30, followed by the "*wherefore* I say unto you," etc., plainly shows that it consisted in ascribing the benevolent miracles of Jesus to demoniacal agency. Bear this in mind; for not only can no person who believes in Jesus as a Messenger from God, commit this sin; but, also, no person can commit it, who has not *witnessed* the miracles thus ascribed to an evil agency.

What is meant by *forgiveness?* The original words for *forgive, forgiveness,* etc., bear the idea of to dismiss, to send away, and are *never* applied to *punishment,* but always to *sin,* in the Scriptures; as any one may see by taking a Concordance and examining all the passages where these words occur.

What is meant by "hath never forgiveness"—"is in danger of eternal damnation"—and "shall not be forgiven him, neither in this world, neither in the world to come"? The first phrase is, *literally,* "hath not forgiveness to the *aion*" in the original. In the second phrase, the word "eternal," is *aionion.* In the third phrase, the word rendered world, is not *kosmos,* the proper word for this material globe, nor yet *aikemene,* the proper word for the inhabited world, but *aion,* lifetime, age, dispensation, indefinite time whether of longer or shorter duration. When applied to things by nature endless, it may mean *eternity;* but that such can not be its meaning in the case before us, is evident from the fact that "neither in this *eternity,* neither in the *eternity to come,*" would be nonsense—for there is but one eternity, and that is without an end or a successor. If the word "world" is taken for an ending period, then the second named "world" has an end as well as the first; and that the first named *has* an end, is evident from the very language used by the Saviour. The sin of these Jews, then, would not be dismissed, or sent away from them, to the age—they would be in danger of damnation for an indefinite duration—they would not be released from it in that age nor in that which was to come.

Why would they not be forgiven? The nature of the case explains the rationality of the Saviour's declaration. The miracles of Jesus, so benevolent, so consistent with his pretensions, so openly and fully performed before them—were the highest evidence that could be afforded of his claimed divine authority. These being rejected on such unreasonable grounds, and with such a malicious spirit, there remained for these Pharisees no other remedy for sin—there was no other evidence by which to convert them to Christianity, and so save them from opposition to the Gospel. Hence they were greatly in danger of the damnation which fell on their nation, and remains on it to this day, and they remained unforgiven—unreleased from sin, to the age—during the age of the Jewish dispensation and during the age of the apostles, after it.

But will they endlessly remain opposed to the Gospel—under this sin? Such a doctrine is not declared

in the text. Unless this sin is in its very nature endless the words used to express its duration *can not* by any fair principle of interpretation, be supposed to teach its endless duration. That this sin is not in its nature endless, is evident from the phraseology of Matt. xii: 31, 32, which declares that all manner of sins and blasphemies *shall be forgiven*, and only excepts the sin against the holy spirit for two certain periods of duration, out of that general forgiveness; thus evidently implying that, *then*, this particular sin shall also be forgiven. This construction also agrees with the declaration that "the blood of Jesus Christ cleanseth from *all sin*"—while the Partialist view of our text, positively contradicts the *universal* efficacy of the blood of Jesus, by declaring that it does *not* cleanse from the sin against the holy spirit!

Finally—the text, literally and strictly construed, proves positively that *all* sins and blasphemies *shall be forgiven* unto men; while it does *not* prove that the single sin against the holy spirit, which was committed by a few Pharisees 1800 years ago, will be punished *endlessly*—but only for a time! And even if it did prove the endless misery of these few Pharisees, it positively and unqualifiedly proves the ultimately forgiveness of all other sinners in the universe of God. Are our Partialist brethren ready to submit to this plain teaching of the text? If not, they had better not quote it so much in disproof of Universalism!

But that the endless misery of these few Pharisees can not be believed in, without a direct contradiction of other passages of Holy Writ, will be rendered evident to every candid mind, by perusing Romans xi: 25-36; and also, 1 Cor. xv: 21-28, which clearly teaches that God is the only being in the universe who will not be subdued to Jesus, and that Jesus, and all his subjects, will be the subjects of God, who will then be all that is in all. Where, then, will be opposition to Jesus, his Gospel, and his miracles of goodness and mercy? Where, then, will there be room in any one for sin or suffering? A. B. G.

THE PSALMS.

The beautiful spirit of devotion which breathes through the Psalms, sufficiently proves their divine inspiration. Would the Christian find language in which to express the emotions that glow or struggle at his heart?—let him search this portion of the Scriptures. Is he filled with a sense of the greatness and the power of the Deity from the creations which he sees around him?—he may exclaim, "The heavens declare the glory of God and the firmament sheweth forth his handy work!" Does he witness the loving kindness of the Maker to his creatures?—and these are the words in which his heart may utter its convictions—"The Lord is good unto all, and his tender mercies are over all his works!" Is he convinced of and penitent for sin?—let him read and adopt the expressions of the fifty-first Psalm!

But why should I multiply examples? Let the doubting—the despairing—the contrite—the devout—go to this spring of sacred purity, and drink and live.

Clothing the aspirations of piety with lofty poetry, the Psalms have been found fitting mediums, when combined with the thrilling power of music, for the utterance of the soul's devotion in public or private worship. They furnish themes for the swelling anthem and the triumphant song of jubilee. Their language peals, in its solemn grandeur, through the deep melody of a dirge, or wails in the outpourings of the afflicted spirit. Their cheering strains, mount up and exult in the hymn of hope, or their expressions breathe softly in the language of the reconciled and the penitent. No wonder, then, that they are heard in our temples and places of worship—by our family altars and in our closets. Over the bosom of the vast sea, when it sleeps with its star-beams, or rests from the tumult of the storm—in the dim cell, the lowly hut, the lofty palace—where "the mountain Christian" rears his rude shrine in "upper air," or the weary pilgrim rests by the forest streamlet—no wonder that in all these situations, and by all the hill sides, and in all the valleys of our land, in every place and under all circumstances, no wonder that the strains of David are among the offerings of worship.

This devotional spirit of the Psalms, I say, then, is sufficient evidence for their Divine inspiration. I would impress this truth upon you, reader. At the age in which they were written, can we suppose that unaided human intellect could have produced them? Is it supposable that this could have accomplished such a work in any age, much less in the time of their appearance? Man now may, with ideas derived from them, produce exalted and beautiful poetry, but from whence gushed the *fountain*, "the streams whereof make glad the city of God," and light up "the wilderness and the solitary place"?

The writer's acquaintance with literature is by no means extensive, and yet, he ventures to say, that you will find the poetry of the Psalms superior to any other of any age of the world. Now, we have been considering their exalted and varied devotional spirit, and when we add to that their high poetic excellence, when we remember, withal, the early period of their production, can we, I ask, conceive them to be of mere human origin? I grant, that in unenlightened lands there may be outbreakings of poetry, for it is a natural language of the heart. I grant that beautiful expressions may be blended with the literature of the East, that the Indian may utter strains of lofty and kindling sentiment; but when I see a continued stream of eloquence—the sweetest and the sublimest—blending with deep piety and teachings of the most dignified and pure character, adapted to all situations and circumstances, I can but think such a production inspired by Him, who, for all time and all lands, made the sun to rule the day and the moon or the stars the night. E. H. C.

JOHN V: 28, 29.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The inquiry made of us concerning this passage is not, what we suppose it means, (for the writer seems well acquainted with that already,) but how we reconcile one of our *reasons* for our opinion, with other circumstances. But hear the inquirer speak for himself.

"To the Conductors of the Evangelical Magazine and Gospel Advocate.

"Gentlemen—Will you oblige an inquirer by attempting to remove an obstacle which seems to block up the path of *consistency*, allowing the system of universal salvation to be true? As far as I am acquainted, the exposition given of John v: 28, 29, by preachers of your order, does not appear to correspond with the explanations which they give of other passages found in the writings of the other Evangelists.

"Most of the passages found in Matthew, Mark and Luke, which are brought forward by a majority of the Christian world to prove *future eternal punishment*, are supposed by people of your order to have had their fulfilment more than 1800 years ago [About A. D. 70, Ed.]; having particular allusion to the destruction of the Jewish nation, etc., etc. To justify yourselves in such explanations, you generally refer us to John, and contend that he lived and wrote his Gospel after the destruction of Jerusalem, and affirm that the reasons why he omits the awful denunciations of our Lord, recorded by the other Evangelists, was, that they had already had their fulfilment, and that it would be superfluous for him to record prophecies having allusion to events which had already transpired.

"Now, allowing all this to be true, where is the consistency or propriety of explaining John v: 28, 29, as generally explained by Universalists? As far as I am acquainted, your people contend that the above passages have no allusion to any thing yet future; and is it not possible that you have been induced to overlook or swallow (what appears to me to be) a great inconsistency to avoid a *certain conclusion?*

"May I hope to hear from you on this subject through your paper? I am for 'truth, the whole truth, and nothing but the truth.' Yours truly,

INQUIRER."

When I commenced inquiring my "way to Zion's hill," some fifteen or sixteen years ago, my path was blocked up for a time by the same difficulty—but as my eyes opened more and more, and the light of truth shone more brightly and clearly on my way, I found that the supposed mountain blocking up the road, was merely a *fog bank!* I trust to show to Inquirer that it needs neither climbing over, creeping under, nor squeezing around it—but simply *walking through it;* for having done so, myself, I *know* that it is but a *mist*, or the *shadow* of a mist. Passing by some slight errors in his letter, I proceed directly to the main subject.

Why do we believe that our text treats only of a great moral resurrection in this state of existence? 1st. Because a precisely similar resurrection, named in Daniel xii: 1, 2, is declared by Jesus, himself, to have its fulfilment in the destruction of Jerusalem, and its accompanying events. See Matt. xxiv: particularly verses 15, 21 and 34. 2d. Because the very contexts of both passages (in Daniel and John), show that such a moral resurrection in this life was there spoken of. See Dan. xi, and xii: 1; and John v: 21-27. 3d. Because a precisely similar resurrection in Ezekiel xxxvii: 11-14, is declared to be fulfilled in a period of Jewish history very similar to the deliverance of a part and a condemnation (or damnation) of the other part of the Jewish people, at the dissolution of the Mosaic and the establishment of the Christian dispensation. See the whole of the xxxvii chapter of Ezekiel. 4th. Because in all places where the resurrection to immortality is spoken of, its description differs from the description in our text in the following particulars—(1.) *All* the dead are spoken of; here, only those that are in the *graves*, excluding millions in the sea, and the unburied. *Hades* is the general receptacle of *all* the dead, whether buried or unburied, but here the word is *graves*, (in the original, *mnemeiois,*) places especially made for regular honorable burial. (2.) The general resurrection is particularly described to be to immortality; here it is not so described. (3.) No distinction is made between those that are raised—*all* are made alive in Christ—*all* are clothed in honor, glory, power, incorruptibility and immortality—*all* are to be as the angels of God in heaven; but here a distinction is made, and no portion is said to be clothed in such attributes of the spiritual state, or to become as the angels of God in heaven. That the mere term "life," or even "eternal life," is not equivalent to immortality conjoined with incorruptibility, honor, glory, and power, is evident from John v: 24, 25, where it is applied to those then living on earth, who had received the Gospel in earthly vessels.

Here, then, are four important reasons; (the last embracing three important subdivisions,) for believing our text to apply only to a moral resurrection in time, while not one reason equivalent to any one of these, can be given for believing that it treats of a resurrection in eternity. This much I deemed necessary to show (as briefly as possible) to our readers generally, that Inquirer's difficulty in no wise touches our principal reasons for understanding the passage as we do; and, consequently, that even if we were utterly unable to answer his question, still that question could not weigh one grain against our construction of the passage before us.

But does it not weigh against our construction of the passages he refers to in Matthew, Mark and Luke?—We think not, and will proceed to show *why* we thinks o.

The only point of doctrine in which we adduce John's silence as testimony in our favor, as far as my knowledge and memory serve me, is in our views of *gehenna*, the *only* word in the Bible claimed by the most respectable Partialist Commentators, as meaning an absolutely endless place of misery in the eternal state. It occurs twelve times in the New Testament, and is always named to Jews, and Jews only. Primitively it meant the

valley of Hinnom—but it is used by Isaiah and Jeremiah, prophetically, to designate the miseries and horrors connected with the destruction of Jerusalem. In this sense, we contend, it was used by our Saviour, who referred to, and quoted the Old Testament writers in most cases when he spoke of gehenna punishment and fire. Among a number of other proofs, we show that gehenna was never used in reference to a future state of existence, in Jewish writings, till long after our Saviour's death, and that, consequently, it is not probable that Jesus used it in any sense different from its general acceptation—its usage in the sacred writings of the Jews.—If he had done so, we contend he would have given some notice, that he used the word in a sense so different from that in which it had been used by the teachers sent from God, who preceded him. We also show, by the contexts and attending circumstances, in many cases where Jesus uses gehenna, that he did apply it only as Jeremiah used it before him. Such are the principal arguments, by which, together with the total absence of proof on the other side of the question, we sustain our views. And it is only as a corroborative evidence that we refer to the entire omission of John to record any of the discourses of Jesus in which this word occurs, and argue from thence, that as John's Gospel was not written until after these discourses were *completely fulfilled*, (if our views thereof are correct) it is probable that he omitted the word on that account. We argue further, that if gehenna is really and truly the name, and the only name for a proper place of endless misery, this apostle was not faithful in omitting it from his record—but that if our views of its meaning are correct, his omission of it was natural, not improper, and easily to be accounted for by the circumstances above named.

From these facts, which we have named thus briefly for the satisfaction of the general reader, it will be seen that the omission of gehenna by John, is not our *only* reason—nor even one of our *most important* reasons—for believing as we do. Consequently, even admitting the full force of Inquirer's objection, it weighs but little, if any, against our views on this subject.

I have been compelled by the nature of the case, to dwell longer on these preliminary remarks than may be pleasant to Inquirer, or even to our readers generally. But his query is an important one—the objection it involves, is a very general one, and one that I never saw publicly answered, if my memory is correct—and I have deemed it best thus to remove all difficulties in the way of answering it as clearly possible. If I am correct in the facts and arguments here stated, the mere fact that John omits the word gehenna, is but a minor argument in favor of our views, while it is a very weighty argument against its meaning a place of endless misery. And, on the other hand, his naming the resurrection from the graves to life and to condemnation, is no argument against our views of the passage heading this article, while our reasons for our views the passage, are independent of the reasons we give for his omission of gehenna. The only question, then, that remains to be answered, is—If John v: 28. 29, had already been fulfilled at the time John wrote his Gospel, wherein is the propriety of his recording it? This question I will now proceed to answer.

1st. Even admitting that the passage in question had been *completely* fulfilled, it would have been very proper for John to have recorded it, because none of the other Evangelists had given it a place in their records. If John had not recorded it, it would have been lost—the world had never known of this particular prophecy. Probably for similar reasons, John has recorded the miracle at the marriage feast in Cana—the discourse with Nicodemus in attestation of the declaration just preceding it, that Jesus "knew what was in man"—the conversation with the Samaritan woman at Jacob's well—the restoration of the nobleman's sick child, and of the impotent man at the pool of Bethesda, and of the man born blind—the raising of Lazarus from the dead, and various other particulars, proofs of the divine mission of Jesus which had been omitted by the Evangelists who wrote before John wrote his Gospel.

2d. But our text had *not* been *completely* fulfilled at the time John wrote his Gospel. Gehenna damnation, and gehenna fire, relating only to the destruction of Jerusalem, and its immediately attending horrors; was, as it were, a completely *past* event. Having reference only to the *Jews* as a nation, it was of no practical use to mention it after the Jews had ceased to exist as a nation.—But the resurrection to life was still going on—yes, going forward more rapidly, at the time John wrote his Gospel, than it ever did before or since that period.—*Then* the nations of the earth were awakened in the graves by the wonderful events that had just taken place among the Jews—*then* these Jews were wonderfully scattered abroad among all nations, and this event opened the eyes of the people every where to the fulfilment of the prophecies of Jesus and his followers—and *then* being convinced thereby, they entered into the life of the Gospel dispensation, long after the Jews had awaked to shame and everlasting contempt. A. B. G.

We give the following proposals a place in our columns, and consent to act as therein required, at the request of the esteemed brethren who have signed the same; but deem it due to ourselves to say, that in thus consenting, we assume no responsibility for the plan itself, or for the consequences resulting from it. For one, I have no confidence in *the plan*, itself, however much I may have in those engaged in it. I do not believe it practicable, unless they can vest power sufficient somewhere, to prevent settlers from changing their religious views, from intermarrying with Partialists, from selling their lands to those who are not Universalists, or those who may be born and reared in the colony, from doing these things. But as there are those who are older and more experienced than myself, engaged in it, I am perfectly willing that a trial should be made by those who desire it; and so far as above expressed, but *no farther*, I am willing to aid in making that trial. A. B. G.

UNIVERSALIST WESTERN EMIGRATION SOCIETY.

Whereas, it is believed that much good, both temporally and morally, would result from the formation of a Universalist society for the purpose of emigration to the West, and the purchase and settlement of a township exclusively by Universalists, it is therefore proposed—

1. That all who are willing to unite in this object, send in their names to the Magazine and Advocate, within three months from the publication of this article, together with their place of residence, and the amount of funds they will invest. And Brs. Grosh and Hutchinson are hereby respectfully requested to insert this article, and to preserve the names sent in at or near the close of the three months, to insert them also.

2. That those who unite in this object, furnish themselves with certificates of good moral character, from the societies to which they belong, or from respectable individuals in their vicinity, to be presented at the organization of the proposed society.

3. That when the names of a sufficient number of individuals to purchase a township, shall have been sent in, there be a meeting of the same at some central place, to organize the society, adopt an appropriate constitution, and to perform all other business that may be necessary to promote the object in view.

For the information of such as may be interested in the formation of this society, it may be well to remark, that the object contemplated, is the enjoyment of greater religious privileges than can now be enjoyed by our friends who emigrate to to the West. As the case now is, our friends are scattered all over the Western country, and are neither in a condition to enjoy fully the benefits of their religion, nor to extend them to others. But in the plan proposed, it is believed that both these objects will be admirably secured. Hence it will be expected, that as soon as possible after the settlement commences, a house for public worship will be erected, and stated preaching sustained.

And among other advantages, (not the least,) the community at large will be furnished with an opportunity of witnessing the effects of Universalism, when so much of it is brought together, and the opposite excluded.

To such of our friends as are expecting soon to emigrate to the West, we recommend the proposed plan for their serious consideration. And we request those who may be acquainted with a good location for the society, to give us information of the same. Communications may be directed to either of the following persons:—W. E. Manley, Warsaw; or James H. Bolton, Perry, Genesee county; or to I. D. Shuart, Portageville, Allegany county, N. Y.

Alvin Joslin	
W. E. Manley,	Rufus Whitney,
I. D. Shuart,	E. R. Beckley,
U. Conger,	Rufus Conable,
Andrew Ostrom,	Hiram Jordan,
Albert G. Crosby,	James H. Bolton.

MINUTES

Of the proceedings of the Allegany Association—for 1838.

Met in Centreville, June 27th and 28th, and chose Brs. S. Adams, Moderator, and T. P. Abell, Clerk—after which transacted the business, and made the appointments following.

Invited brethren present from various societies in the Association, to act as members of the Council. Adopted the report of the Committee of discipline—"no complaint."—Voted, That the Constitution of this Association shall hereafter recognize a Standing Committee on fellowship and ordination, to whom all requests for letters and ordination shall be made three months before the regular session of this body.—Voted, That Brs. J. Todd and L. Vinton appoint three Conferences within the year ensuing, within the bounds of this Association. Voted, To recommend the several societies in this Association to take up a collection previous to our annual session, to defray the expences of the ministerial attendance thereon; and that Brs. Todd and Babcock be a committee to see it carried into effect.

Resolved, (1.) That we earnestly recommend to our brethren every where, and particularly to those in this Association, the adoption of a church covenant and constitution which shall recognize the observance of the ordinances and all duties pertaining to the Christian system, that those who deem them important may be privileged with their beneficial influence. (2.) That we seriously recommend to our brethren, and especially to those of this Association, the establishment of Sunday schools, Bible classes and Conference meetings for the purpose of directing the minds of youth to the great subject of religion and thus cultivate the social and religious feelings among them.—(3.) That we will, as far as practicable, endeavor to carry into effect the spirit of the above resolutions; and that we will immediately enter upon the work of persuading as many of our brethren as possible, to take upon them the obligations recognized therein.

Appointments.—Brs. Lewis, Todd, O. Pell, and N. Bingham, Committee on public services, Morton, Todd, and Babcock, Commitee on fellowship and ordination. Todd, L. Vinton, Ellicottville, and A. Adams, Pike, Committee of discipline. Lewis Graves, Pike, Standing Clerk. J. Babcock, J. Todd, L. Vinton, and A. Adams, delegates to the next State Convention, with power to appoint substitutes. J. Babcock to preach the next annual sermon, with power to appoint a substitute. T. P. Abell to prepare Minutes, and publish in the Magazine and Advocate, and Universalist Union.

Adjourned to meet in Rushford, on the fourth Wednesday and Thursday in June, 1839.

Sermons were preached by Brs. N. Brown, Kelsey, W. Andrews, Wisner, Barnes, N. Sawyer, Manley, and Tomlinson, assisted in the services by Brs. Babcock and Abell.

MINISTERS PRESENT.

C. Morton, Conewango; S. Adams, Carrol; J. Lewis, Boston; R. Tomlinson, Ridgeway; J. Todd, Ellicottville; J. Babcock, Hume; W. E. Manley, Warsaw; W. Andrews, Wolcott; L. Paine, Panama; M. L. Wisner, Bath; N. Sawyer, Medina A. Kelsey, Pavilion; N. Brown, Henrietta; S. Barnes, Salina; T. P. Abell, Rochester.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. E. E. Guild, in Harpersfield, at 11 A. M., and in the stone school-house at 4 P. M.—Br. Grosh in Oppenheim, (will be at Johnsville on Saturday)—Br. Doolittle, in Oxford—Br. W. Martin, in Phœnix, Oswego county—Br. Bullard in the village of Palmer, St. Clair county, Mich—Br. Biddlecom, at Sullivan, and at Canastota, at 5 P. M.

There will be preaching on the third Sunday inst., by Br. E. E. Guild, in Jacksonboro', at 10 A. M., and in the Academy in Worcester, at 3 P. M.—Br. Bullard, in Port Huron, St. Clair county, Mich.

A general Conference will be held in Gainesville, instead of Warsaw, for want of a house in the latter place, on the third Wednesday and Thursday 15th and 16th inst. Ministering brethren, and all others, are invited to attend.

POETRY.

From the Olive Branch.

"WHO IS MY NEIGHBOR."

THY NEIGHBOR? It is he whom thou
Hast power to aid and bless—
Whose aching heart or burning brow
Thy soothing hand may press.

THY NEIGHBOR? 'Tis the fainting poor,
Whose eye with want is dim—
Whom hunger sends from door to door—
Go thou and succor him.

THY NEIGHBOR? 'Tis that weary man,
Whose years are at their brim,
But low with sickness, care and pain—
Go thou and comfort him.

THY NEIGHBOR? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left—
Go thou and shelter them.

THY NEIGHBOR? Yonder toiling slave,
Fettered in thought and limb—
Whose hopes are all beyond the grave—
Go thou and ransom him.

Where'er thou meet'st a human form
Less favored than thy own,
Remember 'tis thy neighbor worm,
Thy brother or thy son.

Oh, pass not, pass not heedless by,
Perhaps thou canst redeem
The breaking heart from misery—
Go, share thy lot with him.

ORATION

Delivered in the Independent church, Richmond, Va., July 4th, 1838.

BY REV. E. H. CHAPIN.

[We copy from the Richmond Compiler, of the 17th of July, the following extracts from the Oration delivered by our young and eloquent Associate, and regret that the limits of our sheet will not permit us to publish it entire. The following abstract may serve to give an idea of the parts omitted. After a brief, modest yet dignified allusion to himself, and the difficulty of offering any thing new on the subject, he proceeds to the reasons for publicly celebrating the day. It relaxes the stricture of narrow party feelings, and abates the heat of political animosities, and purifies and enlarges our patriotism by the communion. It dissipates the weariness of drudging toil in pursuit of wealth, abolishes the distinctions created by various pursuits and conditions, and strengthens our love of country and of freedom.—It assembles all classes, ages and conditions together, and discloses to them our relationship and dependence on each other, and rivets closer the many bonds that bind us together and make us mighty. Another reason for celebrating the day, is the deeper impression to be made on the mind of youth. From which follows the conclusion on this part of his subject copied below.

A. B. G.]

No further reasons need be offered fellow-citizens, for the celebration of this day. If our principles of political action are purified—if patriotism is enlivened and preserved—if national affections are warmed and expanded—if childhood learns to love the land of its birth—these are sufficient motives for holding in distinguished remembrance and in perpetual commemoration, *the Fourth of July*.

But there are two things which I would urge upon your attention. I would earnestly advise to lay aside upon this day, all religious and political differences. Unless this be done, some of the very reasons which have been presented for celebrating this anniversary will be destroyed. Party politics should not intrude upon a time like this. The recollections of the hour are recollections of harmony and unity in one great cause; let us not alloy their sweetness, with strife and acrimony. We are to speak of one common theme—to rejoice in one triumph—to cherish one spirit. Let us not rive asunder and trample the ties which we should strengthen!—Let us not kindle the fires of faction upon the very altar of liberty! And let not our religious opinions separate us. Christians, in reference to this anniversary, surely can agree in one congregation! They can all offer up praises and thanksgiving for the mercies of the past—they can all invoke the blessings of God upon their country, and His guidance and protection for it in all its future course. Let us come together then, and offer these tributes of gratitude—together let us invoke these good gifts—as brethren of one nation—as children of one heavenly Father!

Secondly, in regard to the observance of the day, I would remark—let each one be guided honestly and unwaveringly by his own conscience; and as his conscience dictates, so let him act in demonstrating the feelings of his heart upon the occasion. But let not the memory of the deed which we would honor, be degraded by profane orgies or bacchanalian revels. Let not the time which is set apart for lofty purposes, be perverted into channels of licentiousness and sin. This appeal I am sure, will find a corresponding sentiment in the bosom of every friend of sound morals, of every lover of his country's reputation! The signing of the declaration of independence, was an exhibition of the dignity of human nature; let not the successors of those good and true men, dishonor them by exposing its weakness and its folly.

Thus, laying aside all differences, acting in accordance with the moral and civil law, striving to cherish pure and liberal principles, let us celebrate the Anniversary of Freedom. In such manner let it be held in perpetual remembrance.

Having said this much of the day, we will pass to the consideration of other topics.

Your speaker has neither time nor ability, to descant upon the circumstances of the signing of the declaration of independence. The immediate causes of the act, are clearly and emphatically set forth in the instrument itself, and are well known to Americans. To the superficial inquirer, it would appear that a course of stern tyranny, a burdensome taxation, a succession of grievances falling fast and heavy, *forced* as it were, our ancestors to sudden contest and unexpected rupture.—We say unexpected, for although English writers accused them of secretly cherishing the idea of freedom from the control of the British government, yet facts render it improbable that a large or associated number of colonies, cherished such a design for any great length of time.* To the hasty student of history, then—one not accustomed to philosophise—this splendid action may appear to have been elicited by the deep injuries of the time. And, doubtlessly, these did produce and nourish the idea of independence. They may be very properly called the immediate causes of the revolution. But we deem them not the only causes. He who looks upon the vast system of cause and effect as being primarily moved by the hand of an all-wise God, will, we think, discover far in preceding ages, the agents which helped to accomplish this great work. The philosophic eye, indeed, traces the occurrences of time, through light and shade, in one unbroken stream, from the period when it burst forth at the song of "the morning star" and the shouting of "the sons of God," down to the present hour. But, as having a direct influence upon this act—following—in each other in brilliant and rapid succession—we think events may be observed, much older in their date than perhaps is commonly supposed.

We would say it, that in the dispensation of Providence, the time for this light had fully come and it broke upon the nations. Let us see.

"When the Goth, the Vandal, and the long-haired warrior of Clouis," had swept the pride of the Roman from the earth—when their iron might had seized upon broad lands, which the pomp of his eagles had shadowed and the tread of his legions shaken—when the stern rigor of the Feudal system held down the grades of society link by link, from the king to the serf—when superstition and ignorance had stagnated morals and intellect—there fell a darkness and desolation upon Europe. Amid this gloom, had there been one vested with prophetic power, in the pictured vision of the future, he would probably have beheld causes operating which finally produced the declaration of independence.

As the night melted into misty dawn, he would have beheld old manuscripts dragged to the light of day and the eye of the scholar. He would have seen an intellectual energy starting as from the tomb, and schools and universities springing up here and there in the land.—He would have discovered literature reviving with an Abelard, and perfecting with a Petrarch and a Dante. And this vision with the banner, lance and plume of chivalry blended in the distance, would have been the gray morning of which *knowledge* was the day-star.

Again, as he surveyed the field of coming events, he would have observed the same principle which brightened upon them in the darkness, operating more powerfully still. He would have discovered the common people, rising from an ignominious servitude to a more equal station. He would have seen the adventurer's bark, with the aid of the mariner's compass, ploughing through trackless seas and stranding upon the shores of a new world! He would have seen the PRESS, thundering in its power, spreading knowledge abroad upon the wings of the wind. And yet more, as the clouds parted and light after light came gushing in, he would have heard the Boanerges of the Reformation, lifting up their voices against hoary iniquity and ancient abominations in high places. And as the mass of the people began to think and act for themselves—as the cry "*Freedom of Inquiry!*" pealed up to the heavens, this would have been the glorious sunrise!

As he extended his prophet view still further, he would have beheld the licentious and obstinate monarch of one of the proudest realms of the time, throwing off, from very self-will, the yoke of ecclesiastical domination and a new order of things rising up among his people. He would have seen that morning sun tarnished by the smoke of the faggot and the stake, and the earth drenched with the blood of a nation convulsed and warring with itself. Still would he have beheld the mighty principle at work beneath the cloud, and he would have perceived a band of stern and severe men, rejecting the temptations of the time, and hardening for the hour of trial. Anon, he would have beheld them leaving their native shore, crossing the great waters, landing upon an ice bound coast, rearing their first altar upon the rock, their first temple in the wilderness! He would have seen them increasing and spreading here and there—gradually becoming one with countrymen who had left their homes before them, and settled in a milder portion of this new world; he would have traced this one great colony amid labors and perils—warring with the fierce savage, through the pathless forest, over the rushing stream, in the warm blood of their kindred—still clinging with strong love to the land of their father's grave—still ready to defend its honor, to obey its righteous laws—still holding on faithfully, to their loyalty—until oppressed, threatened, insulted, trampled, the *principle* awoke within them and in the face of hazard and of death, they signed the immortal charter! And as an indignant people rose up in their might—as their shackles fell from around them—as their weapons glittered to the sunlight, this would have been his closing vision, the blaze of the noon tide!

In this brief manner, we have endeavored to follow actual prominent events, from the revival of intellect in the middle ages, down to the deed which we commemorate. We may derive a lesson deeply important from the survey. We may learn how long and arduous has been the struggle for liberty, and how dearly purchased it was at last. And impressed with the preciousness of the boon which our sires have bequeathed us, we shall learn to prize it higher and to guard it with a watchful eye. Aye, to guard it. The durability of our freedom is yet problematical. Who will say, looking at the past, that the great event which we celebrate, and its results thus far, are not links in the chain of Omnipotent design? And remembering the convulsions and the changes which have hitherto taken place, who shall say that our liberties will endure forever. God worketh by means, and means must we use to preserve our freedom, or all the strength and prosperity of the present hour will not prevent our fall.

[Continued in our next.]

* Vide Sparks' Life and Writings of Washington—vol. 2d, appendix No. X.

MARRIAGES.

In Jeromeville, Onondaga county, on the 4th inst., by Wheeler Truesdell, Esq., Mr. BENJAMIN DAVIS, to Miss ELIZABETH REYNOLDS, all of the same place.

July 4th, by Rev. W. B. Manley, Miss ANN GOULD, to Mr. VALENTINE PARKER, all of Warsaw.

By the same, July 18th, Miss HARRIET HELEN KINEGAR, to Mr. ORICE VERNON WHITCOMB, both of Pike.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, AUGUST 10, 1838. NUMBER 32.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 31.—Mr. Skinner to Mr. Campbell.

Utica, August 9, 1838.

DEAR SIR—I shall now (having fully and scripturally proved my fourth proposition) return to the review of your 24th and 26th letters. (The reader will please re-examine them.) These letters are an anomaly in an anomalous series of indignant and contemptuous letters. You have here given an extra touch to your former gasconade, pedantry, abuse, and effrontery. In defiance of all the rules of courtesy and decorum, you have departed from your address directly to myself, and appealing to the worst prejudices of your readers, have deliberately set yourself to reproaching and insulting me personally, the views I entertain, and the Christian denomination to which I belong.—You have unblushingly compared yourself to Michael, the Archangel, and me to Satan. You have no less than five or six times travelled directly out of your way, for the sake of ranking me and those of my faith with deists, atheists, infidels, mammonites, etc., and our views with theirs.

2. You pretend that it is "most repugnant to your feelings," and with great "reluctance" that you have pursued such a course in this controversy, and yet almost your entire letters breathe a spirit of deep bitterness and indignant contempt, of disappointed ambition and mortified pride. An opinion which I hold, but which has nothing to do with this discussion, and which you neither can, nor attempt to refute by argument, you have *nine times* introduced in these two letters, in every distorted form, and attempted to ridicule and reproach as the doctrine of *purgatory*, a name which neither myself nor any other enlightened person, ever gives it. Your leaving my address, and attempting to apologize to your readers for such a course, evinces that you have been severely lectured by your best friends, for the manner of your conducting this discussion, and that they are greatly dissatisfied therewith. How far your additional abuse and insults to me and my opinions, will tend to satisfy and pacify them towards you, I know not; but I altogether mistake their intelligence if it does not still further disgust and mortify them.

3. You have wounded yourself far more than me, and mortified and grieved your own friends far more than mine. The truth is, this is not a *Papal* country: for though your bulls might silence a few of your friends, (for instance, those like Spencer, who began this discussion,) they can not, with equal facility, silence all of them. They *will* think, and by and by they will *speak*. It is for your sake, therefore, and the reputation of this discussion, generally, that I regret the ungentlemanly and unchristian course you pursue. In your 24th letter, you attempt to play off your old game of sophistry, misrepresentation, and ridicule. You persist in maintaining that *sempiternus* is not a compound but a simple word, and say that I attempt "to find in *aeternus* a root and reason for *ternus* in *sempiternus*." This is false. I never attempted nor pretended any such thing. I said *sempiternus* was a compound from *semper*, always, and *aeternus*, [not *ternus* merely,] and though Lexicons generally do not mention it as a compound, it being so plain that a tyro, a child, would know it, yet I have the highest authority for the assertion. Dumesnil, in his "Latin Synonyms," than whom no scholar of the present day will ask higher authority, gives the following as the roots and definition of the word: "SEMPITERNUS (semper æternus) *enlarges upon the idea of* aeternus." And yet you attempt to lampoon me for agreeing with this eminent critic. Will you "call the devil a saint," now you are proved to be so great "a scholar and a critic?"

4. What you say of Kneeland, may go for what it is worth. But you have not impeached, and can not impeach the reputation of Scarlett and Creighton, whose work was highly commended by the most eminent literati of their day. It is useless to say more on *aperantos:* for in either derivation, the reader must perceive it is quite as applicable to *time* as to *space*. You say I give myself for authority that *aidios* is compounded of *aei* and *dios*. I have your own authority for saying *aei* forms a part of the word; and I have four Greek letters maintaining their unaltered position in proof that *dios* forms the other part. Suppose, Sir, a man affirms that the English compound *ever-during*, is composed of *ever* and *during*. You demand his authority from some Lexicon: he tells you that is unnecessary, for the statement is so obviously true as to need no proof, as a self-evident truth admits of none. You then go to ridiculing him for giving *himself* as authority! The same may be said of the words *archbishop*, *archdeacon*, and hundreds of other words in our and all languages. Instead of answering the questions in my 23d letter, relative to the use and meaning of the letters *d i* in the middle syllable of *aidios*, in your June number of the Harbinger you reprint them, and change (apparently on purpose) the *d i* into *a i*, (the two first letters,) and then leave them to the contempt of your readers!

5. But, Sir, the composition of *aidios* is a matter of small moment with me, though you talk as if the whole controversy depended on it. It is only one of *ten* words adduced by me in proof of the third proposition. I can very well spare it. I do not need it. The proposition is abundantly sustained without it, even by your own concession relative to the meaning of five of the other words, and Hedericus' definition of a sixth, *(athanatos*, defined immortalis, sempiternus, aeternus, perpetuus,) and hence, I will, for the sake of the argument, concede every thing you say of *aidios*—that it has but one root, one significant part, viz., *aei*. And what have you gained? Nothing: for though we both agree that the word means *endless*, yet as it is not applied to punishment, it can not prove the latter to be endless. And furthermore, its sense of endless, if you are right in its construction, must be derived from its general *usage*, and not merely from the force of *aei*. Thus neither *aei*, *aion*, nor *aionios* from the same root, can prove the endless duration of punishment.

6. This will further appear from the following facts: 1st. We have examined all the passages in the New Testament in which *aei* occurs uncompounded, and in *not one* of its eight occurrences there, does it signify endless duration. 2d. The numerous passages of Scripture adduced where *aionios* occurs in a limited, and *necessarily* limited sense, clearly show that this of itself can not unequivocally prove endless duration. And, 3d, (perhaps the reader will smile at the authority, and you again complain of misrepresentation!) the Rev. Alexander Campbell himself, thus defines *aion*, in Table XIV of the Appendix to the third edition of his version of the New Testament, 8vo. edition, 1835: "AGE, *aion*, (derived from *aei*, always, and *on*, being.) Its radical idea is indefinite duration. It is in all versions differently translated. We have the phrase *eis aiona*, or *eis ton aiona*, in the singular form thirty-two times, and in the plural form twenty-six times, translated in the common version 'always' and 'forever.' The phrases 'since' and 'before the *aion* (world) began,' occur in Luke i: 70; John ix: 32; Acts iii: 21, and xv: 18; Eph. iii: 9. The phrase *sun telei ton aionos*, occurs in Matthew five times, rendered 'end of the world;' by Dr. Campbell, 'the conclusion of the state;' and in Heb. ix: 26, in the plural form, rendered 'once in the end of the world,'" etc., etc. (See the whole article published in the number of the Magazine and Advocate containing this letter. And, Sir, will you oblige me by republishing the whole of it in your Harbinger?)

7. Thus, Sir, you have cut your throat with your own weapon. You say, in the unexcited hour of calm investigation, in your study by yourself, when no controversy is pending, *the* RADICAL *meaning of aion is* INDEFINITE DURATION, *and we read of the* END *of aion five times, in Matthew*, etc. Ecce homo! Behold now your unenviable position! On the first proposition you conceded that neither *sheol*, *hades*, nor *gehenna*, did or could of themselves express endless misery, and that *aionios*, your favorite term for endless, was never applied to either of them. You subsequently affirmed positively, that *gehenna* was never used literally in the New Testament, and never meant a literal punishment in the valley of Hinnom. I quoted from one of your own notes (on Matthew v: 29) and fully refuted that statement. You accused me of garbling and misrepresenting your note, and asked me to publish the whole. It is done, Sir, in the paper containing this letter. Will you publish it entire in the Harbinger?

8. You took the position that *aion* and *aionios* were more unequivocally expressive of endless duration, than any other word—that if they mean not duration without end, there is no word in human speech that does, and thus suspended the doctrine of endless misery upon this single hair. Your own definition of *aion*, above quoted, completely *severs* that hair, and the doctrine falls.—Where is it? "And echo answers, *where?*" You have conceded the affirmative of the third proposition; and I have amply proved the fourth. If, Sir, there is a single argument of yours up to this point, that is not completely transfixed to the core, and mostly by your own weapons, my judgment is strangely at fault. You remind me of king Saul in his last moment of desperation—he rushes on his own sword, and lets out his own bowels. You also remind me of poor Sampson grinding at the mill of Gaza with both eyes put out. Like him, you appear not to know where you go. Like him, you seize the pillars of the house wherein you stand. Like him, you bow yourself with all your strength. But, unlike him, in its fall, you crush only yourself in the ruins! I pity you, my friend: but really your fate seems to be richly merited.

9. I care not what you say about *ex post facto words*. Having fully proved my fourth proposition, I am at perfect leisure and liberty to go back to the third, or second, or even first, as often as you do. And, Sir, I assure you I intend to follow you up in all your wily meanderings, and do up this work thoroughly. You say these additional words are not in the New Testament. I did not say they were. They are equally applicable to the third proposition. And I say they are Greek words, and would be likely to be in the New Testament, and applied to punishment, had the inspired writers intended to represent punishment as endless. The *misspelling* of the Greek words quoted, of which you speak, happens to be, in this as well as in several other previous instances, on

your own part. I follow the Greek orthography: you do not. But as your criticism here is *horn-less*, although it has *hoofs*, it is as harmless as its prototype!

10. What you say about my having "long flourished by dint of my Hebrew, Greek, and Latin lore," and being "reckless, bold, and dogmatical to a proverb," I am perfectly willing to leave to the decision of my regular readers for the last eleven years, and that they should compare my course with that of my learned opponent in this discussion. They all know right well that I have never made any great pretensions to a knowledge of either of those languages: and I think by this time they are satisfied that a very moderate share of that kind of knowledge is quite sufficient to refute the first two, and establish the last two propositions under discussion.

11. Your 17th paragraph is really amusing.—You undertake to prove your assertion that I had maintained that life was an evil. You make two quotations from me to prove it, and both of them go directly against you, and refute your charge. You then make a distorted quotation from Shakspeare's Hamlet, and assert that you have proved me guilty of the charge! A affirms he has never seen a white blackbird—he repeats the affirmation. B says he *has* seen one. C then stoutly maintains that, taking the assertions of both together, they positively prove that A says he has seen a white blackbird! And this alphabetical C is my friend of the Harbinger! The conclusion of your 17th paragraph, contains a palpable sophism. Show me eternal *reasons* for eternal pain, and I will concede the truth of the latter. Temporal punishments are inflicted for temporal sinning. Prove eternal sinning, and I grant eternal suffering. But you have not proved, nor attempted to prove either eternal sinning or any other eternal reason for eternal pain.

12. When you will show any beneficent and eternal ends compatible with the divine character and the good of the whole universe, or any part of it, to be accomplished by endless punishment, I shall be ready to consider any arguments you may offer in its favor. Hitherto you have offered none. I am not arguing for the salvation of "stage and waggon horses," (see your 18th paragraph,) but of the human family. And if you can give no better reason for the endless pains of the latter, than the momentary sufferings of the former, you must assume that God is as much *worse* than brutal stage drivers, as his power is *greater*. But instead of attempting this herculean task, you will cry "*sour grapes*." Your 19th paragraph, on *a priori* reasoning, is wholly unworthy of its author, though in good keeping with most of your 24th and 26th letters. I have "*supposed* no law of nature or of the divine perfections." I have "*imagined*" no such laws. I have adopted no "hypotheses," nor "placed my interpretation of the divine perfections for the perfections themselves." All I have advanced on this subject, has been *proved by the unequivocal voice of revelation*. Before, therefore, you can disprove my premises, you must disprove the Bible. Your warfare here, Sir, is with Scripture, and not with me. Read again and see. You can not, as you intimate, disprove "the origination and existence of any moral or physical evil in God's creation," with the same ease and authority as I have proved the impossibility of the existence of endless evil. For the very authority I quoted, proves the existence of temporary evil for good and beneficent purposes.

13. Your 20th paragraph reminds me of the thief who, being closely pursued, rushed into the crowd, crying, "stop thief! stop thief!" at the top of his voice!! Instead of my saying "God is too good to punish," I say he does and will punish every sinner according to the full demerits of his crimes, and there is no escape; and this punishment, designed for good, is an *evidence* of God's goodness. You maintain that he will pardon some and *not* punish them according to their deserts. I maintain that the soul that sinneth "*shall surely die*." You maintain they shall *not* SURELY *die:* but *if* they will repent and be baptized at your hands, they shall surely escape the threatened death. Who is it, Sir, that whispers like the serpent in the ear of Eve? You say I present a glass of pure water in one hand, but before it reaches your lips, I infuse into it a few drops of adulterated wine, which discolor and vitiate the whole. I present you the cup, Sir, just as the Bible presents it to me. But if vitiated, can you find nothing to heal the deadly waters? O yes, you have an antidote: add a few drops of the doctrine of *endless damnation*, and the "deadly pottage," like Elisha's, will be healed—there will then be no "death in the pot"—the deadly waters will be purified, and prove most delicious to your taste, and comforting to your soul!! Is it the *water*, Sir, or your *taste*, that is vitiated?

14. In your 21st and 24th paragraphs, you deny the infinity of the divine goodness, and call the position altogether apocryphal!! You are the first Christian minister I ever knew who had the effrontery to deny the infinite goodness of God! You say, it is true that "he is supremely good to the whole universe," (i. e. *in general,)* but you say the Bible "does not say he is infinitely good," and that "he can not be infinitely good to any member of the universe that ever suffered a single pain." Of course he can not be infinitely good to any human being; for all have suffered pain. Sir, the quotation I made from the Wisdom of Solomon, was not relied on as proof, but as a beautiful parallel and illustration of the Scripture quotations before and after it. My proof therefore was not Apocryphal. David says, "The Lord is good unto all," etc., and John says, "God is love." God is not a *finite* being; of course his *love* can not be finite. He possesses no attribute *in part*. If he is love at all, he is *infinite* love: if he is good at all, he is *infinitely* good. You think he is partly good and partly bad—a little good to some, sometimes, but *but never infinitely good to any human being!!* I leave you to settle your account on this score with the Bible and common sense.

15. My trilemma, that you think you have so completely demolished, has suffered no harm, as the following emendation of your substitute will show. 1. God could save all men from all temporal evils, but would not, (for reasons shown in the 3d.) 2. He would save all men from all temporal evils, had he not seen that their permission would result in greater good, but he could not choose the privation of the greater good for the sake of preventing the lesser evil. Therefore, 3. He neither would nor could consistently prevent all temporal evils, for thereby he would prevent the greatest possible good of the whole, in which all temporal evils shall finally end. The above sufficiently refutes your charge in your 23d paragraph, on the word *possible*, and shows that I consider all the perfections of God when I speak of things being possible or impossible with him. Besides, I have no idea of cutting the Divinity up into *parts*.

16. Your labored and wily effort (paragraph 24) to prove that 1000 agonies suffered by each of 1000 persons, or a single agony suffered by an individual, makes the universe fail by so many agonies, of all possible bliss, will be disposed of by the single remark, that these agonies, be they more or less, greater or smaller, are the very road and medium which infinite wisdom and goodness appointed through which to advance them to all possible bliss. Suppose you loan a man $1000. In due time you receive it back with interest. Are you then minus your fortune by $1000? The infinite goodness of God to each individual, is as clearly demonstrable in what he suffers, as in what he enjoys. You say your "theory is, that God's government will secure to his own universe the greatest possible good at the least possible expense of evil." And that "greatest possible good," you hold, consists in the salvation of a *minority* of the human race; and "the least possible expense of evil," consists in the endless damnation of a *majority!* Verily, Sir, you will much improve your theory by exactly reversing it!

17. The converse of the proposition *God is love*, is as true as the proposition itself, in the sense the word *love* is there used, i. e., to express pure spiritual love, or benevolence. Spiritual love, or pure benevolence, is all of God; it can come from no other source; and wherever it exists, it is so much of God, a portion of the true Divinity. So of pure spiritual *light*. God is not only light, but the *Father* of lights. Spiritual light is an emanation from God, or is God. You ask why I do not say "love is jealous, just, true, indignant," etc. I do say so, Sir, in the sense these last words are applicable to God. But these words, jealous, indignant, etc., can not be applied to God in a bad sense, or in a sense they often have when applied to men, unless we suppose him a miserable and unhappy being, tossed on the ocean of contending passions. In him they simply denote vigilance, watchfulness, righteous disapprobation, and punishment of sin, etc.

18. The doctrine of *purgatory* seems to trouble your brain more than any thing else. You introduce it *nine* times in these *two* letters, and have for months before been taunting and ridiculing me on account of it. Sometimes you fix its duration at a few *hundred*, and then at *several thousand* years: and next, as if in desperation for some information, entreat me to inform you more definitely about it, etc. Have I ever told you I believed in *purgatory?* No. Have I ever advanced a syllable on the subject till now? No. Where did you get your information that I believe in one? Not from me. And what has such a doctrine to do with the four questions between us? As much as the Mahommedan Alcoran has, and no more. During the early part of this discussion you were continually reproaching me for confining all punishment to the present state. Seeing you so often departed from the questions at issue, to belabor me for this supposed heresy, and hoping to confine you to the questions, I frankly told you I did not entertain that view, and that I held to punishment in the future state.

19. This to you was ten times as bad as the former, and the most ridiculous and inconsistent of all doctrines ever held; and you have been lampooning and reviling me about it ever since; and for no other reason than because I held that future punishment would be inflicted by the same kind Father, and for the same benevolent ends, as in this life, and would be limited in duration. Had I only conceded that it was vindictive and merciless in character, utterly useless in tendency, and endless in duration, why, then, it would have been a most *palatable* doctrine to your taste—a most *holy and lovely sentiment!!*

20. Sir, I deny that I hold the doctrine of purgatory, (i. e. the doctrine the Catholics call by that name,) though such a doctrine being held by Catholics, is by no means an objection to it. If you, Sir, call the punishments which David, Jonah, Joseph's brethren, Nebuchadnezzar, the Prodigal Son, Saul of Tarsus, and others, experienced in this life, and which resulted in their good, by the name of *purgatory*, I have no objections that you should apply the term in the same sense to my views of future punishment. For I believe the latter will be inflicted by the same being, for the same purpose, and with similar happy results, as the former. But, Sir, seek not to misrepresent and revile a doctrine of which you confess yourself totally ignorant, and are asking information. This question has nothing to do with our question necessarily. Will you remember it?

In my next I shall dispose of the remainder of your 26th and 28th letters.

Yours, in all good will, D. SKINNER.

For the Magazine and Advocate.

SELFISHNESS.

BY U. M. FELTON.

To a person accustomed to observe, attentively, the actions of others, nothing is more striking than the propensity of mankind to overlook the ordinary comforts of life in pursuit of something which they have not. They undervalue the manifold

blessings which surround themselves, by striving to obtain some fancied good, which, if obtained, seldom, if ever, yields them the expected felicity. This truth unfolds a degree of thoughtlessness, which it is painful to observe. Health, the greatest temporal good, is destroyed by luxury and pride. Composure of mind is lost in the tumultuous feelings occasioned by vain pursuits. The office of doing good to our neighbors, of imparting consolation to the sick and distressed, or of reclaiming the vicious, is too often neglected, for more pompous acts of benevolence. That pleasing good humor which constitutes the charm of domestic life, and which appearances abroad would warrant to be universal, is often driven from home by neglecting to appreciate those quiet and ordinary occurrences which contribute to real felicity. The beauties of nature, which are so profusely spread around us, are passed by unheeded, and with a strange blindness, we turn from the contemplation and enjoyment of the unbounded gifts of our great Creator, a small part of which, it would seem, might be sufficient to draw forth our wonder and admiration, and make it a delightful thing to obey His first and great commandment, to love him with all our hearts.

The plain rules of the Gospel are too often unnoticed, while religion is so wrapt up in creeds, that it is difficult to find it in its original simplicity. The attainment of knowledge is highly commendable, when applied to good purposes; yet it is to be feared that there is but a small part of modern education which rightly improves the mind, or makes the heart better, since with the impress of a God written on every thing above and around us, we not only forget to admire, but, strange as it may appear, there are many, too many, of the present day, who, possessing all the advantages of intellectual improvement, not only neglect his gifts, but deny the existence of that Being who created all things. Oh, the madness of selfishness and presumption!

For the Magazine and Advocate.

PRAYER—NO. I.

BY REV. C. SPEAR.

That it is the duty of man to offer prayer to God, is admitted by all Christians, and even the most hardened, in times of extreme danger will cry to God for help. But what is prayer?—"Prayer," says a chaste and amiable writer, "is the direct intercourse of the spirit of man with the spiritual and unseen Creator." "God is a spirit, and those that worship him, must worship him in spirit and in truth." It consists in adoration, acknowledgment, gratitude, confession, and supplication. Prayer may be divided into individual, domestic and social. Instances of each kind will be found interspersed throughout the sacred volume. Jesus has particularly enjoined upon mankind the duty of prayer, both by precept and example. With regard to the times and the particular forms connected with the service, he has left this matter to be regulated by the dictates of the heart. We find him, on every important occasion, engaged in ardent prayer to his Father.—At one time, he is at the grave of Lazarus, then with his disciples, and then in the garden of Gethsemane, holding intercourse with the Being who sent him to restore man to virtue and happiness. Jesus, when speaking on the subject, presented the following plain directions: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.....Use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking.....What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive if ye have aught against any; that your Father who is in heaven may forgive you your trespasses." Prayer should ever be considered as a privilege granted to us by the Father of mercies. God encourages us to come to him with all the simplicity and confidence of children, to unbosom all our cares, to make known all our wants, and express all our thoughts with unreserved freedom to him. What a beautiful thought is it, that we can, under all circumstances, go to our Father in heaven, and hold child-like communion with him. Let us go, therefore, to him, and with contrite hearts pour out our souls in prayer, and we may expect a blessing from the service.

For the Magazine and Advocate.

"I WOULD NOT LIVE ALWAYS."

Who would wish to live always in this world of trial, of change and disappointment? Who does not sigh at times, to fly away, and be at rest. Who that has struggled long and hard with the world, to sustain himself and family, and earnestly desires to serve God and his fellow-men—to do justly, love mercy, and walk humbly, does not feel, at times, to exclaim with the poet—

"I'm weary of the tiresome chase,
Let others run this endless race,
To catch a flying shade."

I readily admit that here we are permitted to enjoy much, but it is momentary, and soon we are called to suffer—"passing away," is written on every thing of an earthly nature; and were it not for the hope of the Gospel, how wretched and miserable should we be! Blot out the doctrine of life and immortality beyond the grave, and you might as well extinguish the sun at noon day—you leave men at the mercy of the winds and the waves. Oh! how valuable, how consoling, then, is that hope which enters within the vail where our forerunner hath for us entered in triumph; for then, although we know we must die, yet we can rejoice in believing that we shall live again—we are encouraged to press on—we can still trust in God, feeling assured that he will not withhold any good thing from us, even if it be good for us to be afflicted.

Dear reader, are you in trouble?—do the cares and disappointments of life afflict you? Trust in God, and he will remove the cloud!

"Look up! the Lord hath more to give,
By faith upon Him daily live,
And you shall find it so!

MURRAY.

[We *do* "desire to hear again from" Murray.—EDS.]

For the Magazine and Advocate.

REFLECTIONS.

If there be any event calculated to excite the most tender feelings of our natures, it is the death of a young and dearly beloved friend. There is something in such a scene that softens the heart, touches the silken cords of affection in tones so sweetly sad, as to melt our bosoms in the deepest sympathy with the bereaved mourners. Even the lifeless remains of any of the human family, (perchance an enemy,) is capable of exciting those exquisite and fine-toned sensibilities, in which reside all that is ennobling in man; and if so, oh, how much more heartfelt and lasting must be those sensations occasioned by the death of one we love! Yea, of one we love! Tongue can not tell, nor language portray them. While viewing the inanimate remains of one near and dear to us, (if not by consanguinity, by companionship,) how many associations are called up, and with what pathos do they touch the tendrils of memory! If aught on earth will fill the mind with thoughts of death, eternity, and salvation, it is such a scene. Here rush, like an electric shock, the long pent up thoughts of the perturbed heart. Here fond hopes lie blasted—ardent expectations blighted. Here joys are buried—pleasures laid aside.

At such dispensations of Providence, we are prone to murmur and repine—but let us reflect: let us call to mind those immutable truths and promises proclaimed in the Gospel of our Saviour; let us look to him who is ready and willing to take us to his arms, and lead us to rich pastures beside the still waters—to regions of never-ending felicity in mansions prepared for us from the foundation of the world, in the paradise of our Father and our God. In him we may find comfort, and in him we may ground our blissful hopes and fervent expectations. Hath he said it, and shall he not do it? Hath he spoken, and shall he not make it good?

ASA.

South Venice, N. Y., August, 1838.

For the Magazine and Advocate.

HOPE.

How emphatically is man the creature of hope. Whether he basks in the sunshine of prosperity, surrounded by the vanities of wealth and the empty sound of honor, or pines in the vale of obscurity, clothed with the mantle of poverty and writhing under the giant grasp of want: still in the affluence of plenty or in the darkness of adversity, the bright dawnings of hope fall, like gleams of light upon the dark waters of the troubled soul, and peace sways her fairy sceptre over the region of doubt or the abode of despair. Fancy in her golden dreams, paints the illusions of hope fair as the flowery fields, which are carpeted with the primrose and the honey-suckle, and through whose gentle vale meanders the softly-sighing streamlet, bearing on its bosom unnumbered sweets, to refresh and gladden the heart of the enraptured admirer. Beneath her star-gemmed canopy, no clouds obscure, no storms darken the tinsel vision of human life. Bright and balmy are her unmeasured plains. The undulating hill or the beautifully picturesque landscape; the sublime eminence or the overhanging precipice, sparkling in a thousand sunbeams; each forms an airy castle in which hope treasures with the confidence of youthful rashness, the anticipation of joys yet to be realized and pleasures yet untasted. Happiness shrouded in the dim distance of futurity unmasks the veil, and stands the polar star of hope. When the tempest of affliction heaves its angry billows about the frail bark of life; when the engulphing surge breaks and rolls its unstayed waves over earth's fairest, brightest prospects, how calm and subduing the empire of hope. Yea, when the last dying pulsation of the faintly throbbing heart is about to strike the celestial spark from its fleshy tabernacle; then, oh! then the full fruition of hope's unbounded joys, beams with undying splendor upon the immortal soul.

G. W. G.

Clinton Liberal Institute, May, 1838.

For the Magazine and Advocate.

DEDICATION.

The Universalist meeting-house lately erected in Sharon, Schoharie county, was dedicated to the worship of one God, on Wednesday, July 11th, by appropriate services, which were performed in the following order:—

1. Voluntary, by the choir. 2. Prayer, by Br. M. B. Newell. 3. Reading select Scriptures, by the same. 4. Hymn. 5. Dedication prayer, by Br. L. C. Marvin. 6. Hymn. 7. Sermon, by Br. J. Potter, from John iv: 23. 8. Hymn. 9. Address to the Society, by Br. Potter. 10. Voluntary, by the choir. 11. Benediction.

Service was holden in the afternoon, and sermons were delivered by Brs. Marvin and Guild. The house is a neat and spacious edifice, 60 by 40 feet, and surmounted by a well proportioned tower, and withal pleasantly located. It was filled in every part with devout worshippers, on the occasion.

The society is composed of the most wealthy and respectable inhabitants of the place, and are doing themselves and the cause of the Redeemer much honor by a becoming zeal. Long may they go on prospering, and may they continue to prosper.

P.

Assumption is more invincible than ten thousand arguments: any man who knows nothing of the matter, may assert in one moment, what a wise man can not answer in a whole day.

For the Magazine and Advocate

CHRIST A SAVIOUR.

BY REV. J. P. ATKINSON.

There is no denomination of Christians but believe, and will readily assent to the truth, that Jesus came into the world to save sinners. But whether he will be the complete Saviour of all sinners, is a question upon which there has been much disputation; one that has long moved the controversial pen. Some have contended with a zeal worthy of a better cause, that the great Redeemer was sent into the world to save a portion of mankind from sin who were elected before the foundation of the world, to joys that shall be as lasting as eternity itself, while millions were reprobated to endure sufferings without relief and end.

Another class, with unabating zeal, declare that he who spilled his blood on Mount Calvary, "tasted death for every man"—came into the world for the express purpose of saving every sinner from pollution, and to present all spotless and pure at the footstool of the high and lofty One! But in consequence of the stubbornness of man—his proneness to evil—that the will of God will assuredly be defeated in relation to some of his intelligent offspring—the mission of the Lamb of God prove abortive, and millions of the human race be lost, at last, beyond the possibility of a remedy. It will at once be seen by the unprejudiced and reflecting mind, that the ideas here advanced represent "Jesus of Nazareth," only as a partial Saviour—and not only as a partial Saviour, but the destroyer of a part of the intelligent creation of God. The idea is not only abhorrent to every benevolent feeling of *that* soul in whom the love of Heaven has been shed abroad, but is in opposition to every act of the great Mediator and Redeemer—the object of his divine mission—his awful death—his triumphant resurrection and glorious ascension, and the glowing words he uttered to his apostles when the spirit of madness pervaded their bosoms:—"I came not to *destroy* men's lives, but to *save* them." To declare that the Messiah will redeem only a part from the thraldom of vice and error, represents Deity to be partial in his nature—sporting with the frail creatures of his power, and contradicts the all-conquering truth that the wisdom of God is "without partiality." But, thanks to the Universal Parent, the truth is clearly revealed, and bursts upon the mind in a manner not to be resisted, that the Father sent the Son (not to save the elect alone, or those, only, who come to the knowledge of the truth in this transitory life, but) "to be the Saviour of the world." The proof in relation to this subject is overwhelming. And while I shall appeal to the sacred Record to sustain the truth that "the Son of God" will purify all intelligent beings, and raise them to the kingdom of unending joys, let the reader divest his mind of all prejudice, so that the truth may have its full force upon the heart.

The question then is, whether Jesus will save the whole world, or not? Certainly it is one of vast importance, and in the decision of which, we should feel deeply interested. St. Paul, in a letter to Timothy, affirms that "God *will* have all men to be saved." And the blessed Saviour declared while on earth:—"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will who sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." And Holy Writ informs us that "The Father loveth the Son, and hath given *all things* into his hands."—Hence, the conclusion must be inevitable, that our divine Lord will, in his own time, by the controling power of love, renovate every soul of man—subdue every discordant passion, and reconcile the whole world to God. In agreement with language so consoling, is the testimony of the disciple whom Jesus loved. "We have seen," said he, "and do testify, that the Father sent the Son to be the Saviour of the world." Here we are informed of the mission of Christ. It was to save the world.—And shall we call in question the veracity of this witness? "His character is above reproach.—Next to his exalted Master, on whose bosom he learned to inhale a double portion of its celestial inspirations, his veracity is to be regarded as an adamantine foundation, on which we all safely recline." "We have seen and do testify." The bosom friend of the Saviour had *seen* that to which he testified. Not he alone had seen it, but *we*. There were many witnesses to this enrapturing truth. "We have seen and do testify, that the Father sent the Son to be the *Saviour* of the *world*." Consequently opposition must cease—sin be no more remembered—all hearts knit together in love—the will of man lost in the will of the divine Being—the kingdom delivered to the Father by his Son—and the whole world freed from sin and imperfection, guided safely to God and happiness unending.

Weare, N. H., July, 1838.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, AUGUST 12, 1838.

GAL. V: 16-26.

Though selected from a different letter of Paul, and to a separate people, this paragraph may be very appropriately considered as a continuation of the exhortation we had under review last week.

In the commencement of this chapter the apostle, as an inference from what he had previously said, urges upon the Galatians not to submit any longer to Judaizing teachers who would bind upon their necks the yoke of Mosaic bondage, but to stand firm in that freedom from obligation to that law, wherewith Christ had made them free under the dispensation given by him. And in the three verses immediately preceding our present paragraph, he continues the subject by exhorting the Galatians not to abuse their freedom from the services and ceremonies enjoined by the law of Moses, by making this freedom an apology for unrestricted indulgence of their appetites and inclinations; especially not to so abuse it as to give unnecessary offence to their weaker brethren, who still thought the injunctions of Moses obligatory upon them. This abuse of their freedom would be a direct violation of the great law of love, in obedience to which, and not in opposition to the law of Moses, consists our chief duty as the servants of Christ. This offensive conduct to weaker brethren tends to arouse the worst feelings of their animal nature—anger, contempt, dislike, discord, revenge, resulting in devouring one another, instead of serving each other in love.

In the present paragraph, the writer proceeds to command with apostolic authority an obedience to the dictates of their better nature—of that spirit which characterised their Lord and Master, and in this way, he says, they will prevent the effusions of the baser feelings of their nature, which we above enumerated. He tells the Galatians that they should be at some pains to form a habit of obedience to the dictates of their better nature and better judgment; for the desires and propensities of their baser nature were so contrary to those of their better nature, that without cultivating the above named habit, they would find it hard or impracticable to walk, at all times, according to the spirit. The same course of habitual attention and obedience to the dictates of reason and conscience, *we* must pursue if we would gain a victory over the lower propensities of our nature. We can not serve two masters, and the better master can not be served without a considerable effort, at least at first. For our encouragement to such a course of virtuous, perhaps arduous, adherence to the requisitions of our better nature, let us reflect upon the encouraging consideration given to the Galatians; which is, that by this habitual obedience they will rid themselves of slavery to their lusts or baser inclinations, and of that sense of degradation and of guilty fear with which conscience oppresses its violators. Besides this, the apostle may mean to say that no law whatever, of God or man, would condemn them while practicing the requisitions of their better nature, for in verse 23, he says that no nation ever held the work of the spirit, as worthy of condemnation, or liable to punishment. As a farther encouragement and motive to his readers to walk according to the spirit, that is their better judgment, Paul sets before them the hideous nature of those works, to the performance of which, a neglect of their conscience, and a supine indulgence of their lower propensities would, in course of time, lead them, and, on the other hand, presents them with an enumeration of those amiable and excellent virtues, to the practice of which, they will in due time be gradually led on, by a faithful adherence to the plan of duty which he has been recommending.

Looking at these two opposite pictures, it is very easy to decide which of the two we would wish our conduct to make the nearest approximation to. The plan to be adopted to secure this approximation is above indicated; and the judgment and experience of every reflecting man will approve of that as the most efficient means. In the prosecution of our object we will meet with difficulties; our self-denial may be so painful as to bear to be compared to the pains of crucifixion: but these are more than counter-balanced by the joys and rewards of a resolute adherance to the dictates of conscience and God. Let us, for encouragement in overcoming these difficulties and struggles with the baser propensities of our nature, look to him, who, for the joy that was set before *him*, endured the pains of the cross, and held in small account the ignominy attached to such a death. While every victory will bring its own consolatory rewards, let us look forward to the height of perfection to which a continuance in well-doing will bring us at last, and at the joys which then await us. On the other hand, let our energies of resistance be aroused by the prospect of those detestable and miserable vices to which indulgence will, at length, bring us, and in the practice of which we can never taste the joys of heaven. O, may these opposite pictures of what man may become, have their due influence.

P. P.

MAGAZINE AND ADVOCATE

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editors.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors

UTICA, FRIDAY, AUGUST 10, 1838.

RETROSPECTION.

Every man has his seasons of sober thought, when the scenes of the past, in which he has been a prominent actor, come up before him with almost the spirit and color of the present. It is in this way that man can live his life over and over again; and though he can not amend what is past, yet that past should be a beacon light and a warning, not to abuse the present, or neglect the future. Much of our dearest association centres in the magic thought of home, and the scenes of childhood and youth, ere we had wandered from the paternal halls, or ceased to listen to the instructions of a mother, as we sat by the much loved "Ingle side." There is a melancholy pleasure in mingling with those seasons which are now blended into eternity, that will render it a profitable exercise. The back-ground of the picture, the general outlines, will be presented to nearly every mind in the same strong and impressive coloring. The thoughts, as they roam backward through the short race which we have run, will pause to reflect on the destiny of those with whom we associated in school-boy days; but where are they? The friend of our youth, the laughter loving satirist, the serious minded peace-maker, the bold and thoughtless mischief maker—where are they? Reader, you remember, perhaps, one: a serious minded youth who was educated by friends to believe

in the horrid, cruel doctrine of endless wo, but who believed, also, that he could escape all punishment by the single process of repentance. Being taught by professed ministers of the Gospel, that there was a pleasure in sin, which was above all the worldly enjoyments of the Christian, he determined to enjoy it, and trust to repentance for an "eternal inheritance." Do you ask where he is now? Go with me to the haunts of vice; behold him reeling under the influence of the intoxicating bowl. Tell him that he is doing wrong, tell him that he is laying a foundation for deep anguish and sorrow in his sober moments—"I know it," says he; supporting himself by his educational prejudices; "I know it, but I intend to repent before I die." See him desecrating the Sabbath, cursing the institutions of God and his country, uttering horrid blasphemies to Him, whom he should have loved and adored—and yet for all these, he means to repent some time or other. Another you remember, who, rejecting these unnatural ideas, has flown to the opposite extreme, and instead of believing in a God as cruel as he is represented, denies his existence entirely, and looks upon religion as an imposition. Another, in the warmth of his youthful spirit, was your friend and playmate, became a bigot, and deserted you, if you happened to differ with him in faith. His religion, or what he calls religion, instead of making him kind, affectionate, and charitable, has made him despise his former youthful associates, and to say to them, "stand by, come not near me; for I am holier than thou." These are no fantasies, they are real events. And it is remembrances of scenes similar to these which form alternately, the faint pencillings of the past in every mind.

But the foreground of the scene, the strong coloring, the lights and shades of human life, in which they themselves, have acted a conspicuous part, is different to different individuals, according to the nature of the part which they have acted. One man remembers the time when his spirit was blithe and happy in the anticipations of his young heart. Hope beamed upon his soul, and shed its invigorating rays around his path, and he scarcely thought of the darkness and gloom through which he might be called to pass, in future life. But as he casts his eyes along over the events of succeeding years, a dark spot presents itself to his mind, for its events are engraven upon his memory forever. The sweeping pestilence of modern revivalism, infected the moral atmosphere around him, and he became a victim to its fanaticism, its crime, and its soul chilling pangs. His secular duties were neglected, home was almost deserted, to attend the blasphemies of madness. Friends whom he had long cherished, he looked upon as the victims of insatiable and eternal hatred, and he hated them too. And though he could not hate his parents, yet the dreadful doom which he supposed they were exposed to, added bitterness to his life. He remembers too, perhaps, the time when his heart first felt the influence of that Gospel which breathes peace on earth and good will to men. Again his heart was buoyant with gratitude and love. Again he felt that he could repose in the smiles of peace, and he felt that the fiery trials through which he had passed, taught him never again to trust in the creeds of men.

Again, another thinks of a different scene. In his youth he became impatient of parental restraint, and prodigal like, fled from his home and his kindred, to sail on the proud waves of ocean's briny deep. And thus, far, far from the scenes of his juvenile folly, he receives the intelligence that his parents' eyes are closed in death. How often amid the forgetfulness of the moment do the thoughts of those cherished, though slighted ones, revive in his memory, and restrain him from the commission of some untoward act.

Go to him when facing a hostile foe amid the boom of cannon and the flying missiles of death, and when the deep scowl of vengeance sits upon his brow, and his arm is raised to fire the powdered train—whisper to him the loved, the almost forgotten name of mother, and that man is changed! The countenance will sink down to sorrow and regret, and the arm will fall powerless to his side. You have awakened in his mind a train of painful thoughts. Such are some of the scenes called to mind by a process of retrospection. Will the reader finish the picture for himself?

A. R. B.

MR. CAMPBELL *vs* MR. CAMPBELL.

Our readers will recollect that Rev. Alexander Campbell has accused me, while discussing the word *gehenna*, of garbling and misrepresenting his Note on Matthew v: 22, and requested me to lay it before my readers. He says that in that note, he only says, "Jesus *alluded* to this [burning alive in the Valley of Hinnom] and other punishments to convey certain instruction to his disciples. I appeal to the whole note taken together." The whole note here follows. The reader will perceive that Mr. C. says in the note, that "In the common translation of this verse, there is a *confounding* of *things present and future*, of things *human* and *divine*, that badly comports with the dignity of the speaker. What affinity exists between judges, a council, and hell-fire? Why should one expression of anger, only subject a person to human judges, and another subject him to hell-fire in the usual sense of these words?" etc., etc. And then in order to keep the subject distinct, and avoid *confounding* things *present* and *future*, *human* and *divine*, he says, "The fact is that the allusions in this verse are *all to human institutions and customs amongst the Jews: and the judges, the Sanhedrim, and the* HELL-FIRE *here introduced, are all human punishments*," etc. He further says—"The following translation [of the latter clause] of this verse, is expressive of the *full* sense of the original:—'Whosoever shall say, *apostate wretch*, (the highest expression of malice,) shall be obnoxious to the gehenna of fire,' or to being burned alive in the vale of Hinnom. This translation is in substance approved by Adam Clarke and other critics of respectability."

Notwithstanding the clearness and positiveness of this note, Mr. C. now has the temerity to deny that gehenna ever means in the New Testament, a literal punishment in the literal Valley of Hinnom, and accuses me of misrepresentation for saying his note countenances such an idea! Moreover, contrary to his own maxims, he attempts now to confound things *present* and *future*, things *human* and *divine*, and to make out that one thing is *alluded* to, and another, and a very different thing, *meant*.

All that Mr. C. has written upon *aion* in the pending discussion, that has the least semblance of weight against my views and arguments, is completely and triumphantly refuted by his own definition of that word, which here follows, taken from the 14th table in the Appendix to his Testament. We may occasionally hereafter edify our readers by copying a few other of Mr. C.'s notes, definitions, or translations, by which he refutes himself. Let us see whether he will have the courage to copy them into the Harbinger.

D. S.

FROM "NO. V" OF THE APPENDIX TO MR. CAMPBELL'S TRANSLATION.

"Thomson translates Matt. v: 22, thus: 'Whosoever is angry with his brother without cause, shall be liable to the sentence of the judges: and whoever shall say to his brother, *Raca*, (a contemptuous word,) shall be liable to the sentence of the Sanhedrim; and whoever shall say, *Morch*, (a reproachful word,) shall be liable (to be sentenced) to the vale of fire,' or *to the Gehenna of fire*.

"In the common translation of this verse there is a confounding of things present and future, of things human and divine, that badly comports with the wisdom and dignity of the speaker. What affinity exists between judges, a council, and hell-fire? Why should one expression of anger only subject a person to human judges, and another subject him to hell-fire, in the usual sense of these words? Now if the terms in this verse conveyed the same meaning to us, which they conveyed to the audience which the Saviour at that time addressed, we would discover a propriety and beauty in them which is not manifest in the common translations of them. The fact is, that the allusions in this verse are all to human institutions or customs amongst the Jews; and the judges, the Sanhedrim, and the hell-fire here introduced, are all human punishments. Parkhurst observes on the phrase *Gehenna tou puros*, (a Gehenna of fire,) that, in its *outward* and *primary* sense, it relates to that dreadful doom of being burnt alive in the valley of Hinnom. 'The valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices, in which the idolatrous Jews burned their children alive to Moloch, Baal, or the sun. A particular place in this valley was called *Tophet;* and the valley itself, *the valley of Tophet*, from the *fire stove* in which they burned their children to Moloch.' [See 2 Kings xxiii: 10; 2 Chronicles xxviii: 3; Jeremiah vii: 30–32; xix: 5, 6: xxxii: 35.] It appears also that burning a person alive was a punishment inflicted under the law. Leviticus xx: 14; xxi: 9.

"The design of the speaker in this passage goes far to solve the difficulties which awkward translations of it have thrown in the way. The great error which the Messiah, in this part of his discourse, so severely reprehends, is a disposition to consider atrocious actions as the only evils which would subject men to the judgment of God. He proceeds to inform his audience that, *under his reign*, not merely atrocious actions, but improper thoughts, contemptuous and reproachful words, would subject men to punishment. In order to exhibit the discriminating spirituality of his reign, he alludes to human discriminations regarding criminal actions, and the diversities of punishment to which transgressors were obnoxious, according to the supposed malignity of their deeds.

"The sentence of the *city councils*, which extended, in certain instances, to *strangling* a person, is one of the allusions. These councils were composed *of twenty-three* judges, and were an inferior court amongst the Jews. The Sanhedrim or council of *seventy-two* senators, whose sentence authorized *stoning* to death, and which was the superior court of that people, constitutes the second allusion. The burning a person alive in the vale of Hinnom, is the third. By these allusions he teaches his audience that anger in the heart, anger expressed in the way of contempt, and anger expressed with manifest malice, would, under his reign, subject men to such diversities of punishment, as they were wont to apportion to atrocious actions, according to their views of criminality.

"The following translation of this verse is expressive of the full sense of the original. 'Whosoever is vainly incensed against his brother, shall be obnoxious to the sentence of the judges, (the court twenty-three;) whoever shall say to his brother, (in the way of contempt,) Shallum, shall be obnoxious to the Sanhedrim: and whoever shall say, *Apostate wretch*, (the highest expression of malice,) shall be obnoxious to the gehenna of fire,' or to being burned alive in the vale of Hinnom. This translation is in substance approved by Adam Clarke, and other critics of respectability."

FROM TABLE XIV. OF THE APPENDIX TO THE 3D. EDITION OF MR. CAMPBELL'S TRANSLATION.

The Table is headed thus:—"*Apostolic words and phrases, which have been subjects of controversy: alphabetically arranged and defined from their current acceptation in the Christian Scriptures.*"

"AGE, *aion*. (derived from *aei*, always, and *on*, being.) Its radical idea is indefinite duration. It is in all versions differently translated. We have the phrase *eis aiona*, or *eis ton aiona*, in the singular form, thirty-two times: and in the plural form twenty-six times, translated in the common version, 'always' and 'forever.' The word *aion* in other passages, also alludes to duration. The phrase 'since' and 'before the *aion*, (world) began,' occur in Luke i: 70; John ix: 32; Acts iii: 21; xv: 18; Eph. iii: 9. The phrase, *Sunteleia tou aionos*, occurs in Matthew five times, rendered 'the end of the world'; by Dr. Campbell, 'the conclusion of this state'; and in Hebrews ix: 26,

in the plural form, rendered, 'once in the end of the world.' Also, 1 Cor. x: 11—*tele tou aionos*, (end of the world.) 2 Peter iii: 18, we have it connected with *day*—'the day of eternity'—*tou aionos*. Also, with *King*—'King of eternity,' or 'King of ages'—'eternal king.'—Tim. i: 17. It is also found, Eph. ii: 7; iii: 21; Col. i: 25, rendered *ages*, Com. Ver. and Eph. iii: 11, rendered *eternal*. Besides the above, we have the present world, or '*this world*,' Matt. xii: 32; Mark x: 30; Luke xviii: 30; Gal. i: 4; 2 Tim. iv: 10; Titus ii: 12; Eph. i: 21; Rom. xii: 2; and '*the world to come*,' Matt. xii: 32; Hebrews vi: 5.

"To these may be added, 'cares of this world,' Matt. xiii: 22; Mark iv: 19. 'Children of this world,' Luke xvi: 8: xx: 34. 'Disputers of this world,' 1 Cor. i: 20. 'Wisdom of this world,' 1 Cor. ii: 6. 'Rulers of this world,' 1 Cor. ii: 6, 8. 'Wise in this world,' 1 Cor. iii: 18. 'God of this world,' 2 Cor. iv: 4. 'Darkness of this world,' Eph. vi: 12. 'He made the *worlds*,' and 'The *worlds* were made,' Heb. i: 2; ii: 3. Once only it is rendered *course*, in connexion with *kosmos*, world, Eph. ii: 2, 'The *course* of this *kosmos*.'

"More than sixty times in the common version, *aion* is rendered by such words as express the longest duration. It also indicates a state of things, or course of arrangements, which we sometimes call a dispensation, state, or age. It is found about one hundred times in the Christian Scriptures.

"The word *kosmos*, translated almost uniformly *world*, which is found one hundred and eighty-four times in the New Testament, is in some respects very different from *aion*. Concerning the word *kosmos*, we would have it noticed, that it is never found in the plural form in the Christian Scriptures. There is but one *kosmos*, though different *aions*, found in this volume. *Kosmos* denotes the material world with all its elements—sometimes the universe; and, by a figure called metonomy, which substitutes the thing containing for the thing contained, the human family is often called *the world*. God is said to have loved the *kosmos*, but not the *aion*. The *kosmos* is said to have been founded; but the *aions* disposed, arranged, or constituted. The phrase 'foundation of the world,' occurs ten times, and always *kosmos*. But wherever mere time or continuance is implied, it is always *aion*, and not *kosmos*.

"As we have given all the places where *aion* is translated *world*, the English reader can easily ascertain where *kosmos* occurs. This data will afford him matter for reflection."

OPPOSITION TO REASON.

Every faculty which God has given us, has its legitimate and proper use; and we are not only justified in so using them, but a neglect in using them when the occasion demands their use, becomes a sin. If the blessings which he has conferred upon mankind, were given with the design to accomplish some definite end in the purposes of Jehovah, then, to neglect, or violate the manifest design of those blessings, is to violate the laws of God and nature. The fact, that God is the author of the human faculties, is proof that they were not instituted without a design, and their being bestowed upon man, is proof that they were created for his use. It is true, these faculties may be abused, or perverted, and applied to vicious purposes; but, because men do not appreciate the bounties of Heaven, it does not follow that they were not designed for a wise and good purpose. God has given us the faculty of seeing, and he has spread before us innumerable scenes of sublimity and beauty; thus affording to us the most wonderful sources of delight.

No one will dispute that there are mysteries in nature, which all the wisdom, the craft, and the ingenuity of man, have been hitherto unable to solve. But because of these mysteries, shall man say that it is unlawful to gaze upon them? that it is improper to gain what information he can, by observing their operations? No! By the use of his eyes, he has learned that the sun shines by day; that vegetation springs from the earth, and clothes it with the green fragrant mantle of Summer—that the planets and stars career among millions of revolving worlds, whose boundaries are the immensity of space, and whose centre is God—these he beholds, and though he can not tell how or why they are, yet he knows that they *do* exist.

But suppose that mankind had awaked from the bosom of eternity, ignorant of every thing sublunary? and suppose, farther, that they had first opened their eyes upon this world, in full possession of all their mental powers, just as the light of morning had begun to tinge the unclouded eastern sky, and beheld the gradual enkindling of golden light upon the azure curtain; and after trying in vain, for a few minutes to discover the cause of all this splendor, they closed their eyes and persisted in the resolution, never to look upon the scene again; urging, as an excuse, that it was unsafe to trust to their sight—that they should be liable to deceive themselves if they tried to solve the mystery by observing its operation and development. Would mankind ever have arrived to the knowledge which they now possess in relation to these things? Never! The sun would have shone without their knowledge. Vegetation would have sprung up, ripened and returned again to its native elements, and they would have been none the wiser.

But no! man sees too many splendors to pass them by unnoticed—too many beauties in the natural world, to regard them with indifference. The truth is, that of all the powers which a benevolent Father has given to us, the power of reasoning, of mentally penetrating the wonders of nature, and searching out the long hidden treasures of truth, alone has had human bounds set to its exercise. That, and that alone, it has been deemed prudent to restrict in its profitable exercise. And what is more singular than all the rest, mistaken men have set up their own unsupported authority in defence of that limitation. They argue, that because in a few isolated cases it has apparently led men into serious errors and difficulties, therefore reason is a dangerous guide. I say *apparently*, for I think it is not so in *reality*. It is rather the want of sufficient reason than the use of it, which has led men astray. They have had sufficient to discover certain immutable principles, and here their reason has failed them; and they have supplied the deficiency with sophistry, which from the force of prejudice or some other cause, they have been unable to detect. This has led them astray, not reason.

But suppose it were admitted that reason had actually led some men into error; what will the admission amount to? Is it not a fact that where one man has been deceived by reason, ten thousand have by the same means discovered all the truths they possess? Nay, farther, is it not true that the same individual who has adopted a few erroneous sentiments, has by the use of reason, acquired many, very many valuable truths?—Yes, none will deny it. And shall we, then, reject all means of acquiring useful knowledge, because in a few instances we may have fallen into errors? Certainly not. As well might the man refuse to study the planetary system, because he might at first sight, be led to believe that the sun moved around the earth, instead of the earth around the sun.

It is not always safe to rely upon the sanction of reason alone, but this is not necessary. We have an unerring assistant, when properly consulted, in the word of God. So that we are not compelled to depend upon our own resources to determine the truth or fallacy of our reasoning. But here I am met with a singular species of logic. I am told that I must not reason upon Scripture doctrine. This statement may be believed by those who are in the habit of believing *unreasonable* theories, but it requires too great a stretch of credulity to be adopted by reflecting persons. The farmer finds it necessary to reason on the best manner of cultivating his lands; the mechanic must use reason in his occupation, or his work will never answer the object designed; the merchant must reason, or he will be unable to meet his obligations, and so must the lawyer, or he will violate the very law which he professes to support—in fine, all men must reason, in every capacity, if they wish to be useful. Shall it be said that the Christian alone shall not reason upon that most important of all subjects, the Christian religion? So it is said. But under what circumstances? Why, the limitarian meets an unbeliever, and begins to talk to him about religion. He reasons upon the importance, the value of, and the necessity of embracing religion. He sets it forth in all the loveliness of truth, he urges its claims upon him, portrays the consequence of neglecting it; and his reasoning is so powerful, so convincing, that the man is compelled to admit the justice of his remarks. But alas! let the unbeliever attempt to reason in like manner with his adviser, upon some of the absurdities of limitarian tenets, and he will be told that he must not reason upon those points.

Why is this? why this sudden hostility to reason?—It is because the individual has some few darling errors which he wishes to support, but being conscious of his inability to do it by the assistance of reason, he seeks to screen them from investigation. It is because he is sensible that he is clinging to unreasonable doctrines. So long as he had reason on his side, he did not hesitate to use it as one of the most effectual weapons of defence; but no sooner does that fail him, than he goes to work, and demolishes the whole fabric which he has raised, by destroying the foundation upon which the superstructure was erected.

Such is the course adopted by modern revivalist preachers. Instead of telling their hearers to take heed how they hear, or to be always ready to give a *reason* to him that asketh, of the hope that is in them—Luke viii: 18; xxi: 8. 1 Peter iii: 15; they take a directly contrary course. The inconsistency of their actions and doctrines is so glaring, and so easily detected, that they cunningly tell their hearers not to trouble themselves about investigating them; not to listen to, or examine the arguments on the opposite side, but to *get* what their teachers call *religion*, as fast as they can, and trust to after considerations to determine whether what they have *got* is true religion or not. "If they can not look through the fence they must look over it"—that is, if the absurdities are too great to be glossed over with the appearance of truth, they must look over (overlook) them. But I want no greater evidence of intolerance, than that which is exhibited by preaching sentiments which can not be supported, and then commanding the hearer, under penalty of endless misery for disobedience, to swallow without reflection all that is said, and denouncing those who do not, as heretics and villians.

Now I ask, how am I to receive the Bible as the truth of God, unless it appears consistent with itself? And among the multitude of contradictory explanations of that sacred book, how can it be made to appear consistent, without the assistance of reason? Let my opposer lay aside reason for a moment, and read any book which he pleases, and what will he understand by it?—Just as much as he would to trace the characters of a hieroglyphic inscription, and no more. Let him lay aside reason, and attempt to describe goodness, or virtue, or any other principle, and his words would be a senseless jargon, as empty and unmeaning as the chimerical whisperings of a disordered brain. If then he can not make himself intelligible without reason, why expect others to adopt the same error? When the Quixotic opposer of reason will show that the Scriptures were given as a substitute for reason, and that the Bible may be understood without appealing to that judgment, to which it invariably addresses itself, he may succeed in supporting his *beastly* theory, by making man perfectly insane.

A. R. B.

WANTED.—A female able to assist in the household work of my family. One well recommended will receive good wages and a permanent situation by applying soon.

A. B. GROSH.

DUELLING.

Duelling is incompatible with the present improved social condition of mankind, especially so, with the habits and feelings of the great body of American citizens. To what are we principally indebted, for the present social comfort and refinement of a whole people? Certainly not to the genius of the duellist, nor to the usages and customs dictated by his spirit; but to the revival of literature, and the cultivation and improvement of the arts, and above all, to the influences of religion. Every advance in these, has been productive of, and accompanied by a corresponding advance in benignant and pacific principles, and a consequent elevation of the social character of mankind. It is the spirit of amity and kindness, then,—that which "makes man mild and sociable to man," that makes the present age what it is, and what distinguishes it so much and so justly from most of those which have preceded.

Now take into account, the principles and practices that, in the progress of society, have been exploded as nuisances and barbarisms. Among these, reckon what has a decided bearing upon our subject, the system of *chivalry*. Let it be admitted that knight errantry was an advance upon the social character of the ages that preceded—that Europe was visibly improved in mind, manners and morals by the different orders of knights, and that courtesy and refinement, such as they were, were spread far and wide by their efforts and influences And who then? Must we infer that the system of knighthood in all its parts and bearings, would be tolerated now? No—Richard Cœur de Lion, or even the chevalier Bayard, would be considered the corporeal representative of the impersonal Don Quixotte, and would be treated with the same contempt. Nor would the matter end here—they would be abhorred as a couple of blood thirsty bullies, fit only for the prison, or the mad house. It can scarcely escape the observation of any one, that the reason of all this, is comprised in the single fact—that chivalry like a thousand other institutions of former times, has become obsolete. It is behind the age. And to say nothing of the peace of society which it involved, it is deemed subversive of all the rules, and regulations of a well-ordered community.

And so it is with duelling. The duellist is an upstart knight, without his spurs, his principles, or his cool and deliberate courage. His principles are yet darker than the age from which they have descended; and exclusive of the injury which he inflicts, he awakens feelings, and diffuses a state of ferment and excitement in the public mind, inconsistent with good order. The onward spirit of improvement is the means, and the enjoyment of the highest and best social blessings are checked in their progress, and community feels itself thrown back upon an age of barbarism. It may indeed admire the heroism of the knight of the thirteenth century—or the desperate ferocity of the Highlander in even a later period. But its admiration begins and ends in the mere historic fact, or in the creations of the author of Waverly. It revolts at the atrocious and vindictive temper, which would bring up and embody on earth the crimes of by-gone days, and attempt to render them respectable in the middle of the nineteenth century. The pretence that dignity or honor is vindicated, or sustained by duelling, is both false and impudent—by it, both are frequently sacrificed at the shrine of revenge. S. R. S.

SUNDAY SCHOOL BOOKS.

We frequently receive orders for Sunday school books, which are so indefinite that we do not know what kinds to send. We have the "Catechumen's Guide," by W. I. Reese, "Scripture Doctrine," by S. R. Smith, "Jewish History," by M. H. Smith, "Life of Christ," by W. S. Balch, "Easy Lessons," by O. A. Skinner, "Ballou's Scriptural Catechism," and "Paige's Questions for Sunday schools and Bible Classes," all of which are designed for classes, and each school would want a number of each in proportion to the size of the different classes.—Besides the above, we intend to keep a good assortment of books suitable for libraries. Those who order, will in future please state whether they want the catechisms, and if so, how many of each, and what proportion of the amount they want in library books. G. and H.

A SLANDERING LIAR DETECTED.

This may seem too harsh a term with which to head an article; but when a man professing great piety and godliness, deliberately and wilfully utters that which *he knows to be false*, for the base purpose of ruining the moral, professional and Christian character of a fellow-being, merely because that fellow-being is a Universalist preacher,—when, I say, a man is so base, dishonest, and slanderous as to do all this for such unworthy and unchristian motives, I leave every honest man to say if the term *liar* is not well applied. But let the following letter speak.

Mr. Grosh—Sir—Believing that you advocate the cause of truth, I shall offer no apology for the following. Not knowing the place of Mr. Whiston's residence, I thought proper to inform you of a report circulated here respecting Mr. O. Whiston, by a man named Mr. Eli Clark, which I am confident is entirely false. Clark commences,

1. By saying that he formerly was a Universalist, and
2. That he was the founder of the Universalist society in Oswego, and when advocating the cause he was strong, but when alone he trembled.
3. That he first hired Mr. Whiston in Oswego as pastor of the Universalist society.
4. That Mr. Whiston told him that he did sometimes doubt the doctrine of universal salvation, but it would not do to say so.
5. That Mr. Whiston had become a miserable creature; the last time he saw him, he was so drunk that he could not sit still in his chair.
6. That he had since understood that he had become a perfect sot.

I have made inquiry, and am informed, and I verily believe (being somewhat acquainted with Mr. Whiston,) that there is not one word of the above true. The said Clark told me of persons belonging to the society in Oswego, that never did belong to any Universalist society. But I think the whole is a wilful, malicious falsehood, told for the purpose of injuring the reputation of Mr. Whiston.

Mr. Eli Clark now lives in the town of Hannibal, Oswego county, and is, or has been since living there, a Methodist class leader.

If Mr. Whiston should wish any further information on this subject, he can forward a line to John Gould, Fulton P. O., Oswego county, and it will meet with attention. Respectfully yours, John Gould.

Granby, July 30, 1838.

In reply to the above, so far as I am personally acquainted with circumstances, I answer—

1. Mr. Whiston has always been in good standing in the Universalist denomination—no charges of immorality have ever been preferred against him, as undoubtedly there would have been had he become intemperate.

2. I have known Mr. Whiston for upwards of eight years—during that time I have enjoyed considerable personal intercourse with him, and known intimately many others who were his most intimate friends and acquaintances—his neighbors and hearers—and during all that time I never heard any one even intimate a suspicion that Mr. Whiston was intemperate, or inclined to be so. I never saw any thing in his conduct which led me to suspect him of any such vice. And I appeal to all who saw him, whether even his appearance indicates such a practice.

3. Mr. Whiston is now, and for more than a year past has been, the pastor of the Universalist society in Cooperstown—settled with and among as moral a people as any I know of—and as highly respected by the virtuous of all denominations, in regard to moral character, as any man in that section—as any clergyman in that beautiful village.

I might add other statements not derived from personal knowledge, but I have written enough to satisfy all who believe my word, that if Mr. Eli Clark, of Hannibal, Oswego county, now or lately a class leader in the Methodist church, has told the foregoing tales, he has basely slandered a virtuous man—told that which he *knows* to be untrue, and richly merits the reprobation of every honest person.

I hope, for the honor of our common nature, and of our common belief in Christianity and its moral precepts, that the Methodist church of which Mr. Clark is a member and officer, will purge itself of such a rotten and unholy pillar in its edifice. A few such members would ruin the best society in the State, in the estimation of an honest and decent community, unless measures were taken to reform or expel them. We pray God that Mr. C. may repent of this his wickedness, and be led to pray God, if perhaps the thought of his heart may be forgiven him; for any one may easily discern that he is, indeed, in the very gall of bitterness, and in the bond of iniquity. A. B. G.

P. S. Perhaps it would be well for Br. Whiston to let the public know about this Mr. Clark's Universalism, his membership in the Oswego society, and his share in hiring Mr. W. to preach there. If he can give no better recommendation of Mr. Clark's Universalism, than the above does of his Methodism, we shall be inclined to think that the man *always* had a religion "of the *worst* kind." A. B. G.

Br. Tompkins, Change Rev. Samuel Goff's Repository, from Van Buren, to Alexander, Genesee county—also, credit D. S. Lytle, Canal, Onondaga county, $2, also send current vol. Rep., from commencement, to Isaac Bucklen, West Winfield and charge both to C. and H. Transfer Julia Whitaker's Rep., Lima, Ind., to Peter L. Moran, same place—credit, and charge $2 to us. Send Miss Lucy W. Tuttle's Rep., to Columbus Centre, instead of Columbus. G. and H.

Br. Bazin, Change Rev. Samuel Goff's Expositor from Van Buren to Alexander, Genesee county.

We were ordered about six months since to transfer Timothy Johnson's paper from Locke, N. Y., to Pittsford, Mich. We are now informed by the P. M. at Lanesville, the nearest Post office to Pittsford, that the paper has not been called for. Does any body know any thing about it? G. and H.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. E. E. Guild, in Jacksonboro', at 10 A. M., and in the Academy in Worcester, at 3 P. M.—Br. M. B. Smith, in Hampton, at 5 P. M.—Br. T. D. Cook, in this city, and Br. Grosh, in Russia—Br. Britton, in Depauville.

Cortland village, August 5th, 1838.

Br. Grosh—I hasten to inform you that owing to the sickness of my wife, I can not meet my appointments in Mich. Please notice as follows. W. Bullard will preach at Palmer, St. Clair county, Mich., September 9th, instead of August 12th, and at Fort Huron, September 16th, instead of August 19th. W. Butlard.

The Chautauque Association will meet in Fredonia, Chautauque county, on the fourth Wednesday and Thursday (22d and 23d) inst. Ministering brethren from other Associations especially invited to attend, and provision will be made to entertain all brethren from a distance.

The Chenango Association will meet at North Norwich on the first Wednesday and Thursday (5th and 6th) of September next. Ministering brethren invited etc. Societies will be careful to be represented by delegates, or by letter.

The Ohio State Convention of Universalists, will hold its next annual session at Akron, Portage county, O., on the third Saturday and following Sunday, (14th and 15th) of September next.

A conference of the Lake Erie Association will be holden in the village of North East, Erie county, Pa., on the 29th and 30th of August, instant. Services in the Methodist chapel. Ministers and others are invited to attend.

N. B. The Chautauque Association meets at Fredonia on the 22d and 23d inst., one week previous. Preachers can make it convenient to come from thence to North East.

E. Beals, J. Billings, } Com.

The new Universalist meeting house, erected the present season in Brimfield, Portage county, Ohio, is now completed, and will be dedicated to the service of God on Wednesday, 12th of September next. Sermon by Br. J. Whitney. Services are expected through the day. Ministering brethren are affectionately invited to attend.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

O M, North Clarence, for S B S—N S, Hobart, for S P and R M—W C, Pompey—P M, Cooperstown, for self, A M, Esq, and L I B—Rev J C, North Bloomfield, for self, I B G, T B and Col L H—P M, Middlegrove, (Ills) for self and H S—P M, Macomb, (Ills) for L M and W A S—A C, Elbridge, for J R, G P D and S C—P M, Concord Centre, for J M—A S, Brownville, for self and J A—Rev R W C, Monroeton, (Pa) for R W T, I F, W B S, D and J C, and H W—R S, Lima, (Ind).

POETRY.

[From the Universalist Watchman.]

MOUNT CALVARY.

What mean those hollow murmurs, that along
The heaving earth are heard? Why is the song,
Flung from the wind harp wild, so fraught with sadness?
Why hushed the thrilling tones of mirth and gladness?
See, fearful horrors gather round the sun,
The azure sky is veil'd in sackcloth dun.
The feather'd songsters fold their shining wings;
No more the air with wildwood music sings;
But sickly gloom, and horror shades the pall
That on the earth now seems about to fall.

What mean these portents dire? See through the sky,
Pale shadowy forms, on brightning pinions fly,
As from the cold dark grave they take their flight,
To blissful realms of everlasting light;
The earthquake's shock has rent the strong barr'd tomb,
The startled dead rise from the oblivious gloom.
Old hoary ocean wakes his angry roar,
Th' affrighted billows lash the trembling shore;
Earth's strong foundations to the centre rock,
And universal nature owns the shock.

Why rend the rocks? Why heaves the mighty deep?
Why wake the sleepers from their long, long sleep?
Why is the temple's vail now rent in twain?
Why brood those horrors round the holy fane,
Where erst the glory of the Lord appear'd
Like fleecy piles above the sunset rear'd?

See yonder on mount Calvary's bloody steep
A lone, dejected band of matrons weep;
And far away upon the green hill's slope,
With wistful eye, and heart bereft of hope,
The scatter'd remnant of that trusting band,
Who lately saw their much-lov'd Master stand
Above the billowy deep, when tempests peal'd
The eddying blast, and the frail vessel reel'd
Within the strong wind's grasp; he spake the word
"Be still," the sea obsequious own'd its Lord.
At his command back to the coral caves,
With shell like murmurs shrink the trembling waves,
Now raised on high, nail'd to the cursed tree,
The Saviour hangs in death's last agony;
Faintly life's visions flit before [illegible]
The damps of death are gath'ring on [illegible];
His plaintive prayer is murmuring o[illegible]le,
And the last throes his sinless heart assail.

For this the azure sky has laid aside
Her gorgeous robes, for this the sun doth hide
His blaze of glory in a shroud of gloom,
Dark as the banners that o'ershade the tomb.
O sight of sorrow! see the purple flood
Stream from his side, and stain the unconscious wood;
It is the crimson seat of covenant grace,
The testament of love to our frail race;
Love that o'ersweeps the dark'ning shades of night,
And bids our spirits rise on wings of light,
To view by faith the far and "better land,"
Where round the burning throne wing'd harpers stand,
Chanting melodious songs of ceaseless praise
To Heaven's King—Ancient of endless days. ANNETTE.

ORATION

Delivered in the Independent church, Richmond, Va., July 4th, 1838.

BY REV. E. H. CHAPIN.

[Continued from our last.]

Fellow citizens; I fear not the attacks of the foreign tyrant or invader upon our liberties. The day is too far advanced for them, and they are almost impotent.—Knowledge and reason are abroad with their light, and they would wither in the glare. To put the fetter upon our limbs and the yoke on our necks, they must roll back the wheels of half a century's progress, and check the mid-day sun. To prevent the course of opinion and sprinkle the free thought, they must bind the chainless winds, and stay with their puny arms the "down rushing waters" of the cataract! The meaning of the illustration portrayed upon the banner of your commonwealth is deeply understood, and "SIC SEMPER TYRANNIS" is graven in the hearts of the people as with letters of fire! Understand me here. I hope that the day for the use of physical weapons in our land is past. I hope that with moral power we should be successful against the foe. But, I repeat it, I fear not for my country, the outward enemy. If ruin comes—if darkness broods over the land—I fear that they will emanate from its own bosom! Let me impress upon your minds a few remarks upon this topic.

In the first place, then, if we would preserve our liberties, let us not be too eager for wealth. We should strive for an honorable independence, but should beware of a thirst for riches which sacrifices all else to its gratification. Money, it is true, is a great aid to the prosperity and power of a country; but remember also, that it has corrupting and enervating influences. What reduced nations of the olden time from their glory to weakness and slavery? Do we stand firmer? Is our course more brilliant theirs? If so, so it will not always be with us, if we yield up our very hearts to the attainment of wealth and great possessions. Strange! emerging as recently as we have done from poverty and obscurity, that we should take such rapid strides towards luxury and effeminacy. Wealth, it is true, has dug our canals, and constructed our rail roads, and built up our thriving marts. But these are not all a nation's glory. The requirements of the intellectual and the moral are superior to the physical, and if these are neglected, as they can not but be when they are devoted to golden dreams, we do worse than commit an error—we *sin!* And I would ask, if the monuments of our moral and intellectual greatness are equal to those which display our wealth and power? Are our morals any better than they were fifty years ago? Are they as good? Depend upon it, there is too much grasping after riches—too much avarice among us. I fear that we neglect too much the substantial, to attend to airy schemes and visionary El Dorados! It is a fact, that acquisitiveness is a predominant propensity of the age. It contracts our social feelings—cramps our literary energies, and threatens to poison the streams of our prosperity. Let us act upon these startling truths—let us be up and doing!—Surely, surely, my friends, it is better to live like the frugal Spartan even with iron coin, than to perish like the miserable and voluptuous Chaldee, amid the banquet and the revel!

Secondly, we must maintain the supremacy of the laws. They are the guardians of our property—our lives—our social ties—our best and dearest privileges. If we suffer one barrier of restraint to be levelled, even for a moment, we open a floodgate, through which may rush destruction, licentiousness, and death! Anarchy is one of the worst enemies to freedom, and it is only by justice and righteousness rigidly observed, that we can keep down the foe. This warning is called for. Events of fearful omen have agitated this land during these few years past. Mad Riot and lawless Force have stalked through our streets, our dwellings and our high places, with violence and with flame. Remember, if we take the [illegible] in our own hands, we take that which is not our right, we assume a power which only the people can delegate, and we commit public robbery by the assumption! Besides, by yielding to our own passions or the passions of others—by giving way to mobocracy and the excitement of the moment—we are weakening our moral power, and exposing ourselves to the designs of the bold tyrant or the crafty demagogue—those who shall rise up from our very midst and bind us. At first, gently they will lead us along; artfully they will insinuate concerning "oppressive laws, and antiquated customs:" little by little they will avert our eyes from our glorious institutions; until we are blinded—given up to man-worship—chained to the will of a leader—powerless! Then will the deceptions mask fall from the malignant features of a Caligula, or, extended from under the assumed garb of Liberty, the armed hand of a Cromwell will crush the last remnant of our freedom in its grasp! Oh! as ye would preserve that freedom—your noblest rights—your dearest privileges; rally around and support the laws of your country!

Thirdly, "The union must be preserved;" "United we stand divided we fall," is a true motto, and as true now as ever. The weakness of the one, the strength of the associated many, all can perceive. The horrors of civil war, of fraternal bloodshed, who can describe! Sorrow for our country, when the ties which were linked in the hour of danger, and cemented amid blood and battle flame, are torn asunder! Fellow-citizens; I have stood by the grave of the first martyr of Liberty, at Lexington, and my feet have pressed the green sod of Bunker's Hill. Several years of my life have been passed near that field of Bennington, where the brave mountaineer defeated the Briton, and gave the first impulse to those successes which resulted in victory. And now, I am far from my birth place, in your clime of the sunny South. Yet I am not an *alien* here, I can look proudly around me and exclaim,

"This is my own, my native land."

I am yet surrounded with monuments of my country's fame. I stand in a place hallowed by great names of my nation. I am in the vicinity of Yorktown, crowned with the glory of triumph. I am in the home and the birth place of Lee, and Henry, and Jefferson, and Madison, and Marshall! I am on the soil that embosoms the ashes of WASHINGTON.—You are proud of these; so am I—what American is not? And do we talk of dissolving the Union? We can not sunder the common soil that holds the dead, the illustrious dead, who were united in their lives, "and in death were not divided!"—Do we talk of dissolving the Union? Who claims an exclusive right to our red and holy battle-fields? Who will be the first to erase one star from that old, triumphant flag, that above our united hosts, has so often "braved the battle and the breeze?" Let us remember our common glory—the ties entwined around the hearts of this whole great nation—and feel that our honor, our happiness, our interests, are inseparably connected with Union.

Once more—as a preservative of our freedom, I recommend the Gospel of our Lord Jesus Christ. In its purity, I urge it upon the attention of our countrymen. Not for the connecting of Church and State, not for the building up of one sect, not for the crushing of free thought, not for the increase of intolerance, bigotry, and fanaticism, but for the prevention of these and of other evils. I commend it, that its mild and benevolent spirit may pervade the hearts of the people. That its wisdom may direct our statesmen, our legislators, and all to whom are entrusted the destinies of our country. That its loveliness and its power may be known in all the extent of our vast territory. That the fountains of principle may be purified by it, and all our actions correspond to its precepts. That surrounded with the atmosphere of moral purity, which it is able to impart, our land may shine forth to the nations, beautiful and fadeless,

"While the earth bears a plant, or the sea rolls in waves."

The darkest realms of earth, are those where the Gospel is not. How they succeed who reject and trample it, read in the history of the French people. They contemned its authority, invoked Liberty, and *Anarchy* came. In storm, and darkness, and blood, it came!—*Yes*, it was *Anarchy* that obeyed the call, for they had contemned and thrust by the very dignity of Liberty!—With this chart of history before our eyes, let us avoid the rock upon which they split!

Guided by the blessed light of heavenly truth, and obeying the dictates of unerring wisdom, we will hope for the preservation of our freedom. God was with our fathers in the hour of peril; let him be our stay and worship in the hour of prosperity!

(Concluded in our next.)

DEATHS.

In Norwich, July 2d, ASA PELLET, aged 71 years.—The deceased had resided in this town for many years. He adorned to usefulness and virtue, a numerous and respectable family. His amiable and surviving companion grieves for the loss of a kind and faithful husband, and her children for a tender and affectionate father.—His love of justice and truth, his benevolent and philanthropic disposition, and his persevering habits of industry rendered him a patriotic and valuable citizen, a worthy friend and neighbor, and obtained for him the esteem of the whole community. With the sublime and blissful anticipations of an immortality of holiness and happiness for the whole human family, he calmly and peacefully sunk to rest in reconciliation with God and man.

By the request of the deceased, the writer performed the funeral services and gave a discourse in the Episcopal church to a large assemblage of sympathising friends and acquaintances. N. D.

BR. GROSH—It becomes my duty to announce the death of my revered father, WM. ROUNSEVILLE, which occurred on the 22d of May last, in the 65th year of his age. For more than thirty years, and *long* before he ever saw a believer in the doctrine, he cherished an unwavering faith in "the restitution of all things." This faith enabled him to endure the pains of sickness with composure, and even with cheerfulness—to look forward with joyous anticipation to the period, when he should meet, not only his family and friends, but a redeemed and purified universe in a better and happier world than this—where parting shall be known no more; and this faith, when his voice was almost stilled by the icy touch of death, enabled him to pronounce the cheerful anthem of praise, the joyous "Hallelujah to God." To one who questioned him as to the strength of his faith, and its efficiency in the hour of death, he replied, "My *faith is unshaken*—it *must* be true, it is so good to die by." Thus have we one more to add to the innumerable instances which prove, that a belief in the final triumph of holiness, will support the spirit in the hour of dissolution, "Let my last end be like his."

Funeral services on the 23d, by Rev. C. S. Brown.

Harford, July 27th, 1838. WM. ROUNSEVILLE.

C. C. P. GROSH, Printer, No. 41 Genesee-street.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, AUGUST 17, 1838. NUMBER 33.

For the Magazine and Advocate

THE CAUSES OF INFIDELITY REMOVED.

NUMBER FIFTEEN.

BY S. R. SMITH.

RESPONSIBILITY OF UNBELIEVERS.

There are probably few persons, who do not suffer themselves to be deceived in respect to their views of the influence, which their opinions and practices may have over others. And there is, consequently, a similar liability to mistake the nature of human responsibility. For to say nothing of the deep-felt consciousness of responsibility to some higher power—it must obviously be graduated to man, by the ratio of influence which we may exert over him for good or for evil. And there is certainly something due to ourselves—to the high place which man holds in the scale of being—to his own character for moral perception and intelligence. So that were he isolated from his species, we still expect him to think and act like himself—like a man.

Men may be, and often are excessively indifferent to their own and the interests of others—but they can not absolutely wish to subject themselves to all the inconveniences of ignorance, inattention and vice. And from the nature of human feelings and attachments, they are never entirely reckless of the welfare of their friends. Such however is the astonishing effect of habit, that like inconvenient fashions, even deformities become unexceptionable. And thus it is with the moral caprices of mankind. However ridiculous, or stupid, or mischievous the moral habits and opinions of any one individual may be—there are always persons enough, who are ready to imbibe them, and in turn exert a new, and yet greater influence in their propagation. We need not confine our search for matter of illustration to any Christian sect, however extravagant; fresh and numerous examples abound among skeptics and unbelievers in every age and country. For insensible as the infidel may be to the light with which he is surrounded, he will probably retain sufficient influence to induce some one to shut his eyes with equal resolution. And this, not because there is truth and consistency in the procedure, but because there are young, or confiding, or untaught minds which can be charmed with singularity and absurdity. To such, it is no inconsiderable inducement to affect disregard for public opinion with unyielding perseverance. because it displays their spirit and gives them notoriety.

1. Were we to meet a man groping about with his eyes shut, we should not hesitate to advise him by all means to open them as soon as possible. We should tell him, that he owed the effort to himself, to his friends and to community. And that he was depriving himself of the benefits and enjoyments of seeing—and others, of all the usefulness of which he was capable. It is true, that such advice though it implied as much—would not absolutely prove that he could see; or if he could, that he would perceive only the same objects in every instance which were seen by others. But it would prove that they thought he would be immediately and greatly benefited—that he would escape many personal dangers and sufferings—that he would find an immense number of means of enjoyment, of which he could now form no possible conception—that he might be vastly more useful in society, and add one more to the number of those whose personal influence tended to the mitigation of human wo.

But this same man may be supposed, to keep his eyes closed, all this time. And it is not beyond possibility, that all your urgent suggestions, arguments and entreaties may prove unavailing. He may in defiance of all you have said, or can say, instead of opening his eyes, or using one effort to do so, reply—"I see nothing, indeed there is nothing to see. It is true, most people seem to think that I am in the dark; but so long as I am satisfied with my condition, it is no concern of theirs. They tell me of a thousand strange things about light and colors, the appearances of the earth and the heavens, and of the aspects and expression of the human countenance, concerning which my *senses* furnish no evidence, and which I shall never condescend to believe without proof to my own satisfaction. And from all that I have *experienced*, I have come to the conclusion that this great parade about my blindness and their sight—my misfortune and their privileges and enjoyments, is mere jugglery, a trick of imposture which they mean to carry by majority. For my own part, I am out of all patience with their pretensions, and shall stop my ears against hearing any more on the subject. And in the meantime, I intend to leave them to settle their superstition in their own way—except by occasionally endeavoring to convince them that they are a set of hypocritical knaves, or the dupes of such, and that they can never be otherwise till they adopt my opinions, pursue my course, and become *philosophers*."

It is difficult to suppose that such a person can be earnest—but if this be admitted, it will be inferred that he is not in his right mind, or that he has unfortunately become a fanatic to his theory. But you have no alternative in this matter. He will not admit either one, or the other—but on the contrary, he insists that he alone is in his right mind, and wholly exempt from fanaticism. And he is to be treated as a reasonable being, with all his feelings and attachments, influences and responsibilities about him.

Such in many respects, is the situation of the skeptic, or unbeliever. He is surrounded by those, who verily believe him to be in darkness. They insist that they now enjoy higher privileges, richer mental blessings, purer moral feelings, and more—infinitely more comforting hopes, than can be understood or appreciated by one who denies a divine revelation. And how does he dispose of these things? Just as the blind man does of the most urgent entreaties that he would open his eyes. He perceives nothing, and therefore concludes there is nothing for any one to see. Nor will he condescend to make a single effort, from which he can expect, or reasonably hope for the least mental or moral illumination. His reason is the eye of his soul, by which he will not question, it is his duty to test and determine the importance of every proposition. But does he employ that noble faculty? Has he done it, in the process that has led him to his present proposition—to the attitude in which he stands? Does he yet do it, or has he ever done it, as he would have others in reference to himself and his opinions? No—never. Nor has he *originated* one-half of the objections to a divine revelation, which he urges with such pertinacity, and confides in with so much assurance? In a vast majority of instances, these have been transmitted to him from infidel predecessors, or derived by him from some skeptical publication. These have been—these still continue the only sources whence his reasoning takes its direction, its color, and its character. On these all his arguments are founded, to them, they are inseparably bound.

Now it is plain, that he who can not originate every objection to Christianity, is also incapable of discovering all the answers and arguments which reason will and must approve, in its defence. And hence, on the ground of his own experience and practice, the unbeliever is bound to examine both sides of the great question at issue. He owes this to his own understanding—to the improvement and correctness of his reason. For on the supposition that his reason would have been imperfect without the assistance of infidel works, what right has he to presume that it is correct and infallible, without the further aid of the Christian argument? He despises the Christian as a bigot, who will not examine the objections to revelation; and ridicules his pretensions to reason in matters of religion, who has confined his researches to the doctrines of the sect of his adoption. Let it be admitted then, that such a mind is but imperfectly and partially enlightened, and that the Christian is responsible for every degree of ignorance and intolerance which adheres to such a course. And what then? Is the Christian alone responsible for his intellectual offences at the judgment seat of reason? Or is he the scape-goat on which the mental aberrations of skeptics are to be laid, and borne away into oblivion? Neither. Whatever his responsibility is—it is as great and as obvious in the unbeliever on the other side of the proposition. If he reasons exclusively on the objections to revelation—if he refuses to examine the answers to those objections, and the arguments for Christianity, he is plainly liable to the charges which he hurls against others, of inveterate prejudice and blind partiality. For thus doing he knows not, and can not know the strength or weakness of his position—whether his opinions are right or wrong, or whether his reasonings are correct; or warped and perverted.—And whether he is aware of these things or not—whether he has ever heard or thought of them or not—whether they affect him or not, is quite immaterial to the truth and propriety of the conclusion, that he is deeply responsible to his *reason*, and bound to purify it from prejudice and enlighten it with every accessible means of truth.

2. But the responsibility of the skeptic, or unbeliever, does not terminate in his obligations to his own mind. He is a man—with all the feelings and wants incident to other men. He must suffer where they suffer, and he must be sustained—if sustained at all, by the same means and influences which support them. He is not only liable—but actually subject to all the cares, perplexities and disappointments which fall to the lot of other men; and he seeks for such relief under them, as in his judgment is best calculated to effect the mitigation of those he can not cure. And he is like all others greatly concerned and interested to know the best means of acquiring and supporting a reputable character, and of securing the enjoyment of rational happiness.—These facts would seem too evident to require argument or proof. Nor would either be required, were it not that they involve in the present instance a train of responsibilities, in some respects peculiar to unbelievers.

As a general truth, the foundation of a good reputation is laid in personal integrity and virtue, illustrated in all the affinities and intercourse of man with man. It may not always be the immediate pass to distinction, but it is the only criterion of honorable and enduring fame. In proof of this it is only necessary to institute a compari-

son between King Alfred and Richard III—between Cardinal Woolsey and Howard the philanthropist, and between Bonaparte and our own Washington. This comparison may be extended to an indefinite length by the reader, and continued through every period of correct history. It may comprise in its scope, both Heathens and Christians—I should perhaps do so, in order that the universal sense of mankind may be taken on the relative worth of human character. Everywhere, in all ages, and under all varieties of condition, it will be found to rest in final approbation of the good and upright man. It concerns the skeptic or unbeliever personally then, to be fully acquainted with the best principles and maxims of practical virtue; and it is no less important, that the highest possible motives to their observance should be understood and appreciated.

But neither the light of nature, nor infidelity under any of its forms and modifications, has yet furnished either the best moral rules for the regulation of human conduct, or the highest and most effectual inducements to obedience. Nor need we go out of our own country for the evidence, that morality is generally considered by unbelievers, as mere matter of expediency—an accommodation of the practice to the prevailing taste and habits. The motive then—the prominent inducement to the practice of virtue, is reduced to the single point of public opinion. And if that opinion can be deceived—if the public eye can be avoided, where then is the motive to virtue?—There is none! Doubtless, there is much deference due to public sentiment—and every man is to be honored for the respect which he yields to its authority. But its influence should be suspected, when it becomes the invariable rule of human actions—and that morality must be of a very doubtful character, which is exclusively founded upon its sanctions. To fix the principles, and to ensure the practice of morality, higher and more worthy motives must influence the mind.

It is too well ascertained, to admit of confident denial, or successful contradiction—that the only true morality is inculcated by the Bible. For if it were admitted that the dictates of reason were sufficient to lead men to the very fountain of moral purity, still it must also be admitted, that by the mere light of nature, no people under heaven ever yet made the discovery. It can scarcely be supposed that the Hebrews could have done so, while the polished and philosophising Gentiles made for ages, no approaches towards correct principles or unexceptionable practices. And were it contended that the Jews had sufficient sagacity to discover without divine aid, the system of morals which they have transmitted to us—it would imply their immense superiority to all other people. This no skeptic would willingly admit. But he is denied even this consolation—for they constantly affirm that they received it by revelation.

Hence, on the ground of public opinion alone, the unbeliever is responsible for his conduct—for his perception of right, and for his views of morality. If he wishes to be respectable in the eyes of his fellow-men, that wish can only be gratified by a virtuous life. And as he has no reason to suppose that the mere influence of public sentiment will sustain him in every trial of his integrity, he is further responsible *for his views of the motives* calculated to support and direct him, when this pole-star of his philosophy fails. What the compass is to the mariner, the Bible is to the moralist. And its sanctions sustain him in his course of uprightness, when all other motives lose their power. For there he perceives, that though every mortal eye may be closed, and all human opinion may be indifferent to his actions, there is the eye of a Father—his own Father—upon him, by whose laws he is bound to conduct like a moral and rational being. And he owes it to human nature to inform himself of the morality of the Bible—to understand its superior claims to his adoption, and to acquaint himself with the enduring motives which it furnishes to a life of virtue.

But the unbeliever has still other personal responsibilities. He is a man, and feels and suffers like other men. And when perplexities throng in his path—when sickness stays the career of his thoughts, and lays him down to ruminate upon the past, the present, and the future, or when sorrow puts forth its might, and touches his very heart, how is he sustained? Above him, and around him, he sees no intelligent providence—no skilful and powerful hand, that can open his pathway, and which, by the aids of its own energy, can enable him to bear up in the full possession of his soul, while waiting for emancipation from the toils with which he is surrounded. And if he turns his eye back upon the past, he reads the history of a solitary wanderer, an isolated member of a numerous family, who has forgotten and forsaken his Father. He now feels the utter helplessness of his condition. Death, the tyrant of the living, stands before him in all the array of terrors—for he comes to close up the account of life forever; and there is no succor, no rescue, no reprieve. And in prospect—what a prospect! the cold, silent grave—a sleep that "knows no waking"—an utter extinction of being! Nor then, nor over the grave of kindred or friend, does hope yield any mitigation of his wretchedness, or mingle one ray of light with all his gloom. To be, was his only privilege—the very wish to be again, accumulates around him a deeper darkness, and an unavailing despair.

From the Bible, the Christian learns those truths which greatly alleviate the cares and sorrows of life, and which most effectually disarm death of its mightiest terrors. It teaches him that every moment of life is under the guidance, supervision, and guardianship of an intelligent and benevolent Providence; and that in the darkest and most trying scenes through which he may be called to pass, there is a latent good to be developed, of which he shall finally be the recipient. He may not be able to comprehend the means or to understand the process by which such a result is to be brought about. But arguing from what is known and obvious, he concludes that the general plan is still in progress, whatever may be the ways and means adopted for its accomplishment. These considerations give him a fortitude to endure, and a patience and serenity under the load of human sufferings to which the unbeliever is, and as an unbeliever, must be forever a stranger. He does not see how this great difference in mind can consist with a perfect similarity of situation. But perhaps he may form an idea from the situation of two children—the one perpetually conscious of the economy of an affectionate parent; the other left to buffet the storms of life, insensible to a father's care, counsel, or protection.

From the Bible, also, the Christian draws the evidence of those facts on which are founded the hopes that comfort him in his sorrows, and sustain him in death. He takes a last farewell of his kindred and friends, with the full assurance that they shall meet again where separation shall be no more—where life shall be exempt from suffering, and from sorrow forever. And he looks down into the grave opened for himself—and through its deepest gloom he sees death its only and final occupant. And he yields himself to the victor, now satisfied that he shall rise from the dust a conqueror, "through him that loved us."

And does the unbeliever fancy that he is under no responsibility for his contempt of these things! A rash or undutiful child may feel none, for his indifference to the commands or the benefactions of a parent! But is he therefore under none? Certainly, unbelievers have too much good sense to doubt that every such child is abusing his own privileges, insulting his benefactor, and meriting the sufferings which he daily endures. We are not now arguing respecting the authority of the Bible—we speak of it as it is—the fountain whence flows to the Christian, the strength that supports him in his trials, the comforts which soothe him in his sorrows, and the light that sheds a radiance and a glory over the "shadow of death." And the unbeliever knows that this book is accessible to himself—and he is urged and entreated to look into its pages, to sit down to the sober and dispassionate consideration of its contents—and yet he will not do so, because he does not already believe them, and because he is pleased to think that he is under no responsibility for his omission. But he is responsible as a thinking being; and he can not sustain the reputation of a philosopher, or a man of candor, until he tries the correctness of his philosophy by the moral principles of the Bible, and his reason and candor by the arguments in defence of a divine revelation.

3. The unbeliever is responsible for his opinions and practices, to every individual within the sphere of his influence. It is a common proverb, that such or such a man "is only his own enemy." But it is a common error, for nothing is more palpably untrue. And he who traces causes up to their legitimate consequences, will feel himself compelled to admit its absurdity. Particular actions may indeed bring down immediate, and alarming, and visible results upon their perpetrator. But no fact is more universally sustained, or in general better understood, than that serious and long-lasting consequences attach to others who are involved by kindred or condition in a given transaction. Take the drunkard for an example—of whom it is too often said, "he is his own worst enemy." Follow him to what is called his home, read in the face of his suffering and helpless wife and children, the tale of his folly and his unkindness, and his degradation, and then ask whose enemy he is? Who is the enemy of that wretched household? Who has blanched the cheek of her who smiled upon her infant charge, till want and shame changed smiles to tears, and stamped upon the face of peace the features of despair? Who did all this?—One who felt no responsibility to others, for his opinions and actions! One, who claimed the right of treating with contempt or indifference the arguments, the entreaties, and even the example of his friends!

All this, the unbeliever perfectly understands. He comprehends the nature and the force of the connexion which, in defiance of mere opinion, binds the consequence to the cause, and makes the drunkard responsible, whether he will or will not acknowledge his obligations. It is by no means intended to insinuate that the infidel is a tipler, or a sot. But he is bound to society by the same ties as other men, and is as certainly responsible for what he thinks, and says, and does, as any of the human race. And with his permission, we will now accompany him to his home, and see what is passing there. He too has a family of children, who look up to him both for support and instruction—for precept and example. His wife, after years of ridicule and reproaches—after hearing till her ears were dull, the reiteration of objections to her Christian profession, and oaths and imprecations against her puritanism, has become confused, and in despair has renounced all pretensions to religion. She has finally imbibed the temper and the genius of infidelity. And in doing so, has sunk into sullen dislike of all those topics which once occupied her thoughts—or with flippant and disgusting effrontery bandies the subject of religion as the butt of scandal and the object of her sovereign contempt. She too has resolved all virtue into expediency, and can maintain without a blush, with some of the most distinguished and literary champions of infidelity, that even adultery were no crime, if it were more common!*

And what influences may not be expected from such principles, and such admissions—not to say examples. When the fountain is vitiated or impure, the streams are so by natural consequence. The children of such parents, have no proper ideas of religion—they have no just conception of the nature and necessity of moral virtue, and they have none of the feelings of veneration and

*See Horne's Intr., Phila. Edition, 1836, Vol. i, pp. 25, 26.

respect for a superior Being. The most daring blasphemy is uttered by them without shame and without remorse; and they grow up to spread in turn the influence of the moral contagion with which they are infected. No mother's soft and whispered prayer to God, steals in holy power upon their recollection when weighed down with years, or in a strange land, or bowed and crushed by the hand of affliction. They have no God but self—no pursuit but personal and physical gratification—no hope, no futurity, but the grave.

Happily, infidelity has not generally led its votaries thus far, in the road to moral ruin. But such are its legitimate tendencies. And it is believed that infidels themselves must perceive them, if they will but allow their minds to consider the steps which lead on to these results. But whether they will do this or not, their responsibilities are the same—to themselves, to the public, and to all within the sphere of their influence.

For the Magazine and Advocate.

PRAYER—NO. II.

BY REV. C. SPEAR.

In our last, we made some general remarks on the subject of prayer, and observed that it might be divided into individual, domestic and social. We wish now to bring before the reader the importance and necessity of domestic prayer. By this, we mean the introduction of prayer into the family circle. This kind of prayer is very much neglected, especially in our own denomination. True, there are few who will not acknowledge the duty and obligation. But then, so much the greater is the condemnation. "Happy is he that condemneth not that which he alloweth."

In the first place, it should be considered that the relation sustained by parents and children is the source of many blessings. Surely then, there should be some outward expression of gratitude for such favors. Parents should pray that their children may become useful to society; that they may be preserved from the vanities to which childhood and youth are subject. They should pray for themselves, that they may receive grace and wisdom to enable them to exercise such a government as shall fit them for eminent and useful stations in the world. For the relation involves peculiar responsibilities, in the fulfilment of which all need special guidance and direction.

In the second place, domestic prayer is urged upon us by its effects upon the young. It associates with religion all the recollections of childhood and all the sympathies of home. It gives to parental advice the sanction of religion, and in after life, recalls the mind to a conviction of duty to God, with all the motives drawn from a father's care and a mother's tenderness.

Instances of prayer in the family circle are found recorded in the Scriptures. Thus, it is said of Cornelius, that he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." While thus engaged, he was directed to send for Peter, who afterwards preached in his dwelling. We learn from this circumstance that God ever hears our prayers when offered in a suitable frame of mind. This alone, should be a sufficient inducement to engage immediately in the service, especially in the domestic circle.

For the Magazine and Advocate

AN ANSWER.

BY. REV. J. G. MCADAM.

"If Universalism be true, what is the use of believing it?"

The reason is very plain; viz., because *it is true*—a reason which is sufficient for every honest mind: and those who believe in any system, for any other reason, may never believe a truth in their lives. I would say, if Universalism be true, let it not merely be believed, but let it be preached, and spread wide as the heavens around us.—For it is a system as commensurate to man's spiritual wants, as the fair creation of earth is to his temporal wants. Like that system, it displays a golden sun by day, which is reflected back by a silvery moon by night; and in star-like beauty from behind every obscuring cloud. And, as the sun in the heavens knows no setting, until these magnificent witnesses of God's supremacy are ready to burst forth with their silent song of praise, and to invest the earth with a halo of heavenly splendor; so neither shall the sun of man's redemption, cease to pour its effulgence over the world, until its reflected radiance shall, in the rich garnishing of a Christ-bought world, lead the pure hosts of heaven to shout over a world redeemed, as over a world created, their long, loud peal of joy.

You may, or may *not* believe this doctrine; but the heavens declare it true. You may, or may not believe it, but reason unfolds its loveliness.—You may, or may not believe it, but we must believe it who wish to bend at the shrine of truth, whether that truth be approbated by the world or not—we must believe it, who prefer the Bible to human creeds, and the smile of God to that of man, for "this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth."

For the Magazine and Advocate.

REFLECTIONS.

The following thoughts were occasioned by attending a funeral, and hearing in the prayers, sermon and address to the mourners, the distinguished sentiment of those Christians, who believe in the final separation of the human family, dwelt upon and enforced. The deceased was the wife of a respectable man; they were both of middle age. They had been united by the matrimonial bonds but a few years. The wife was taken ill, a lingering sickness ensued, and she was removed from earth. For her, the speaker entertained a hope that she was numbered with the blessed.—For the bereaved husband, in his present situation, he had no hope. He even considered the present dispensation of Providence as a judgment or punishment.

And is this the prospect which Christianity unfolds to the view of the children of mortality, that those who are here united by the most tender ties, are to be forever separated, and their situations made infinitely dissimilar; one raised to the highest degree of felicity, and the other consigned to the regions of interminable wretchedness?—Some may think so—I can not. The riches of the Gospel reveal a prospect more congenial with the better feelings of our nature, and infinitely better calculated to afford consolation to the bereaved and afflicted. In the Gospel we learn, that God is our Father, that we are the offspring of one common parent, destined by his own immutable purpose finally to enjoy one and the same everlasting home.

Many reasons may be adduced to show that the views advanced on the occasion referred to, can not be in accordance with the Gospel of Christ.—And in the first place, they altogether fail of affording consolation in seasons of bereavement, when our kindred and friends are taken from us. This is one of the characteristics of Christianity, it is capable of satisfying the desires and wants of man, and of giving solace and comfort in seasons of adversity and sorrow. This principle of the Gospel is recognised by the prophet, when he represents the Lord as saying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. lv: 1, 2. The same characteristic is plainly pointed out by our Saviour. "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." John iv: 14.

Now any supposed view of Christianity, which fails to satisfy our spiritual wants, and to comfort our hearts, must be, and is necessarily wanting in something requisite to constitute it the "pearl of great price." He who has drank deeply at the Gospel fount, has no distressing apprehensions in relation to those who have departed this state of being. The well-instructed Christian trusts in God, that in removing his creatures to a future state of existence, he will not cease to bless; that there as well as here he will regard them with a Father's love and mercy. Happy, thrice happy, are those who possess this faith.

And how important is it, that he who would impart the balm of consolation and hope to the sons and daughters of affliction, should come "in the fulness of the blessing of the Gospel of Christ." It is impossible, however, for those who entertain the common views on this subject, to console the mourner with the words of hope. "They rather give despair than consolation."

In the case which elicited these remarks, the bereaved husband was exhorted to regard the voice of God speaking loudly to him, to believe and repent that he might have eternal life, and thus it was implied, secure an inheritance in the mansions of blessedness with his departed companion. No hope of this could be indulged without an immediate preparation. In the language of the text, chosen on this occasion, he was exhorted to be "also ready." To comply with the speaker's requisitions was represented as "casting anchor in the blissful bay of heaven." But when righly viewed, how cheerless a hope is this! All rests upon the steadfastness of our faith and the stability of human virtue. How many of those who "entertain a hope," through the weakness of human nature, return to the beggarly elements of this world. Life is not more uncertain than that those who possess this faith, and are now in the path of virtue, will remain firm and faithful to the close of life. All is depending on human effort—yet how uncertain is life, how frail and changeable is man.

Another reason why we consider the views advanced on the occasion referred to, erroneous, is, it is impossible that they should ever be realized. That is, it is impossible for a part of those whom affection and kindness have united here, to be happy hereafter while the others are miserable. It has been most truly said, that the same blessings we ask for ourselves we desire for our friends.—How strangely my fellow Christians err on this point! Expect to be perfectly happy while your friends and relatives are miserable!—I might as easily be convinced that I am to be, and not to be at the same time.

Heaven—a home, a state of felicity for all—all of every kindred, clime, character and condition—this is a heaven worthy of our contemplation.—Its happiness will consist in part, in knowing that those who were separated by death's cold power, are reunited in a state where death and separation are unknown.

Carthage, N. Y., August, 1838.

For the Magazine and Advocate.

OLD AGE.

To the young and buoyant, there is something in even the thought of old age, seemingly horrid and dreadful. They regard it as the period of helplessness, misery, and pain. They imagine a thousand attendants of mature age, as fraught with naught but ill. Such is the nature of man, his proneness to repinings and discontents, that he frequently mistakes in his conclusions. An all-wise Providence has so fashioned us, that in whatever *in situ* we may be placed, we may be content with our lot. Happiness is not confined to the restless, short-lived season of youth, but is found in every grade and station of life. 'Tis not confined to the rich or poor, great or noble—the pure in heart alone can find it. ASA.

August, 1838.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, AUGUST 19, 1838.

GAL. VI: 1-10.

Man's mission upon earth is one of warfare.—Against evil, in all its forms, he is perpetually called upon to act as sentinel and soldier.—The scene of hostile action is within. There the enemy, assuming the garb of friendship, makes his insidious approaches; there, attempts the citidel of conscience. There, upon a throne of authority sits judgment, as the representative of Deity, piercing the disguises of the enemy, and directing against him all the powers of resistance and of conquest with which the soul of man is gifted. There, the flesh warreth against the spirit, and the spirit against the flesh; or, in other words, there the perverted propensities of our nature clamor for the unrestricted regulation and direction of our conduct, while there, also, conscience sits in stern severity commanding the intruders to silence, and charging the soul to resistance of temptation, and to an unflinching performance of right, of duty.

Of thousands of the conflicts waged by these antagonist principles, no eye, save that of Heaven, is witness. But we must all confess how oft we fall before the assault of the baser foe. We may conceal our frequent discomfitures from the eye of man, but in our own souls we know how frequently the wily temptations of the enemy prevail against our better judgment. To this melancholy and self-condemning consciousness the apostle exhorts his brethren, and us, to repair when, upon some occasion or other, the similar failures of others come before the recognition of man—when we are tempted to be severe in our judgments, censorious in our remarks, and harsh in our conduct. Against such unjust and ungenerous conduct towards others when they fall before the power of temptation, we should be proof were we only to reflect how frequently we, perhaps unseen of men, fall before the same, or equally unworthy temptations, and ask ourselves how *we*, in similar circumstances, would wish to be treated by our brethren. Yes, this is the true moderator of severity in our judgments, and harshness in our conduct towards an erring brother.—The Christian reader can readily recur to an instance in which his Master and Teacher appealed to the same consciousness of failure, and thereby checked the cruel ebullitions of a censorious spirit.

There are numerous instances in which the happiness of mankind would be much promoted, if this charitable conduct were to supersede the too common rigorous severity of treatment with which those who are "overtaken in a fault" are generally visited. The recollection of our own imperfections and liabilities to fall, and the thought of that different and kinder manner which we would wish exhibited to ourselves in similar circumstances, would check in *legislative proceedings*, in *conversation* and in the *heart* the ready disposition to censoriousness and severity. Every one will readily grant that an undue severity has been manifested towards moral delinquents by legislators, and by neighbors. Our penal enactments are, undoubtedly, undergoing a salutary amendment in this respect, which we are disposed to ascribe to increasing knowledge of the true character of the Deity and his government, and of the moral constitution of man, as well as to the lessons of experience. But were the apostle's principle of action carried into operation upon all occasions, we would behold not only improvements in the penal code, but also in all our social relations, affections and transactions, in our domestic and scholastic discipline, and in our capabilities of enjoying as well as diffusing happiness. When a brother was overtaken in a fault, we would feel almost as if we had fallen before the power of temptation ourselves, and we should be nearly as anxious as himself to do away with all the stinging recollections of the fault, and to have him strengthened for the next encounter with a panoply of defence which the power of temptation might assail but never overcome.

> Then, gently should we scan our brother man,
> "Still gentler, sister woman,"

knowing, and giving full weight to the bard of Scotia's couplet,

> "What's *done*, we partly may compute,
> But know not what's *resisted*."

The *best method* to be convinced of the apostolic exhortation, is to *make trial* of it. To let no opportunity pass, where we were wont to be severe, without endeavoring to be more sympathising, and more charitable in our judgments, remarks, and conduct, will go farther to produce an abiding and influential conviction of the propriety of the enjoined course, than all the earnestness of men, or all the eloquence of angels. When thus endeavoring to assist our neighbors in bearing their burdens, we will enjoy the ennobling consciousness that we are fulfilling the law of Christ. This will be a rich reward, and a powerful persuasive, also, for continuance in that well-doing which we have had under consideration.*

There is another topic in this paragraph which well merits the attentive consideration of every one who aspires to Christian excellence and perfection. In the 6th verse the apostle exhorts the Galatians to impart a share of the good things they enjoy, to those who devoted themselves to instructing them in the doctrines and duties of religion and morality—in the things which related to the newly introduced revelation from Heaven. To convince them of the appropriateness of this support, he says that it will naturally flow from a disposition to cultivate and improve their mental and moral condition—their spiritual or higher nature. He tells them also, that those who manifest no disposition to cultivate or improve their higher capacities, could expect to reap none of the fruits which can be obtained from this part of our constitution when duly cultivated. This was a law of the moral world just as invariable as that in the physical, which holds that without sowing there can be no reaping. As God's laws, therefore, were fixed, they need not deceive themselves with any false expectations of advancing in mental or moral excellences, without a proportion of their time, labor and attention being devoted thitherward. And if they had a desire of such improvement, they would encourage among them such teachers as they found capable of promoting these desirable ends. Lastly, the apostle informs those to whom he writes, that from a devotion of the whole of their time, wealth, and energies, to the gratification of their physical wants and capacities of enjoyment, would yield them only short-lived joy, whereas from a dedication of themselves supremely to the improvement of their higher nature, they would not fail to derive enjoyments pure, unalloyed, and everlasting.

These are, certainly, truths of "great pith and moment." Are we sufficiently attentive to them?—we, in this age which vaunts so loudly of the "march of intellect." Are we as individuals, as members of a family, of a nation? Or regardless of them, are we supremely devoted to the gratification of our animal and lower propensities, engrossed in procuring the necessaries, conveniences, and luxuries of the flesh? Are we deceiving ourselves by expecting noble or lasting pleasures, while neglecting the cultivation of our better natures? In the age of the apostle there were few books, and copies of these were only to be had by the opulent. Are we so solicitious for our advancement in knowledge and virtue, that we neglect no aid of books, of living teachers, of conversation, of meditations, of practice, within our reach, to accomplish these purposes? If we had the wish would there not be a way? If we were in earnest, what aid would we neglect? "We pause for a reply."

P. P.

* The late series of articles on punishment by Br. Grosh, are well worthy a re-perusal by those interested in the reformation of criminals and others. P. P.

For the Magazine and Advocate.

THE GOSPEL.

The apostle Paul in his letter to the Galatians, writes: "and the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blest." The promise here referred to, is first recorded Gen. xii: 3. It is several times repeated in the Scriptures, with trifling alterations in the language: so that the passages in which it occurs, when taken conjointly, read, "In thee, and in thy seed, (which is Christ,) shall all the nations, kindreds, and families of the earth be blessed." It should be observed—

1st. That this promise is *universal*. It embraces every human being who ever lived, or shall hereafter live. For there never was, there is not, neither can there be, upon the earth, a single individual who was not, is not, or will not be a member of some nation, family, or kindred. And

2d. It is *unconditional*. There are no contingencies of any character or description connected with it. The plain declaration is, that all shall be blessed in Christ.

This promise proves Universalism. Just so certain as the Deity is a God of truth—just so certain as he is faithful in the fulfilment of his promises—will all mankind be eventually blest in Christ. This conclusion can not be avoided.—The most plausible objection ever urged against it, is founded in the supposition that the promise being noticed does not relate to the future state of being. It is supposed that it has reference to a period, when all who are then living upon the earth, shall have a knowledge of the Gospel, and be blessed in the enjoyment of its faith. But this view of the subject is attended with several difficulties, which can not be set aside.

1st. The promise under consideration is called the *Gospel*. It can not, therefore, relate to any time, circumstance, or event, that shall occur upon the earth: for the Gospel brings "life and immortality to light." 2 Tim. ii: 10.

2d. The common view of this promise involves an absurdity. If the Gospel promise refers solely to a period to take place upon the earth, when all who are then living, will be blessed in or for believing the Gospel, when that period arrives, the people will be blessed simply for believing that they are blessed; for the Gospel promise being then fulfilled, there will be nothing else for them to believe.

3d. The promise does not affirm that all who live upon the earth at a certain time shall be blessed in the earth. There is nothing of this kind intimated. The declaration is plainly, that "all the nations, families, and kindreds of the earth shall be blessed in Christ." The promise as evidently refers to those nations, etc., that have already gone down into the grave, as to those who are yet unborn. And as many of these former were never in this world blessed in Christ, the promise must relate to the resurrection state.

4th. St. Paul so understood it. It was beyond the grave that he looked by the eye of faith for its fulfilment. In his defence before Agrippa, he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers.....For which hope's sake, king Agrippa, I am accused of the Jews." And he immediately adds the question: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts xxvi.) In another place, he says: "Touching the resurrection of the dead, I am called in question this day." (Acts xxiv.)—Here the apostle maintains that he is accused of the Jews and judged for the hope of the promise made by the Deity to his fathers, and he so closely connects that promise with the resurrection, as to declare that it is "touching the resurrection of the dead he is called in question." What has the resurrection of the dead to do with the matter, if the promise relates to circumstances to transpire in the earth? Nothing is more evident, than that the apostle believed this Gospel promise would be

fulfilled in the immortal state, when all the nations, families, and kindreds of the earth shall awake from the slumber of the tomb, to an "inheritance, incorruptible, undefiled, and which fadeth not away forever." Hence he affirms; "And now is Christ risen from the dead and become the first fruits of them that slept.....For as in Adam all die, even so *in Christ* shall all be made alive." When all who die in Adam are made alive in Christ, all the nations, families, and kindreds of the earth will be blessed in the seed of Abraham.

Such is the promise of the Gospel. It was given by our heavenly Father for our comfort, support, and happiness. It is calculated to sustain us in all the varied circumstances of life, and to impart consolation when laboring under the afflictive allotments of Providence. In believing "we enter into rest," and "rejoice with joy unspeakable and full of glory." J. H. G.

For the Magazine and Advocate.

LIBERALITY.

Brs. GROSH AND HUTCHINSON—Permit me to state a few facts, and let the public judge of the spirit which prevails in the Calvinistic Baptist church of Maryland, Otsego county, N. Y.

After it was ascertained that the friends of Universalism in this section had employed Br. E. E. Guild to preach a part of the time in Maryland and Worcester, the Partialists became disturbed, and on the third Sunday of May last, Elder N. D. Wright, of the Baptist church in Maryland, either from curiosity or for the purpose of discussing with Br. Guild, came to hear him preach.—After the sermon, Elder W. sought an interview with Br. Guild, and in a gentlemanly manner introduced the subject of Universalism, and gave his views in objection to the doctrine, with that candor which characterizes the sincere inquirer after truth. On the third Sunday in June following, Br. Guild received a polite challenge from Elder W., requesting him to appoint the time and place for a discussion of their respective sentiments.

It had previously been ascertained that the Baptist meeting-house in Maryland, where Elder W. occasionally preached, could be obtained for Br. G. to hold a meeting on the third Sabbath in July, by consent of Elder Mumford, the present pastor of that church; and, consequently Br. G. *made* the arrangements as follows—that Elder W. would preach a sermon in the forenoon of the third Sabbath in July, at the Baptist house, from any text of Scripture that he might select, in proof of the doctrine of endless misery: and that Br. G. would preach a sermon from the same text, in reply, according to the terms of the challenge given by Elder W. Notice of the above arrangements were given to Elder W. and *accepted by him.*

As soon as the discussion was announced to the public, a wonderful commotion took place in the church of which Elder W. was a member, and of which he had been the faithful preacher for fifteen or twenty years—in fact, until within a few years past, when his health having become poor, they employed Elder Mumford. But when the state of Elder W.'s health would permit, Elder M. always requested Elder W. to preach. But at this crisis, Elder M. and his brethren became alarmed—a church meeting must be called—and the proposed discussion must be taken into consideration by Elder M. and his church members. The result of the discussion was anticipated by Elder M., and he very cautiously advised his church to pass a resolution that Elder W. could not have the privilege of holding the discussion in their house! Elder M. assigned as his reasons, that Elder W. would have the affirmative, and Br. G. the negative, and that Br. G. would *close the debate*, and that the people generally did not understand the Scriptures, and could not distinguish sophistry from truth, and, therefore, Elder M. concluded that Br. G. would have a decided advantage over Elder W. The church not desirous to have their creed examined publicly, and tried by the testimony of Divine truth, passed a resolution that the discussion could not be held in their house!

This act of the society towards Elder W. evinced a spirit of illiberality towards a man far advanced in age, and known and esteemed for his good character, Christian deportment and liberality, both as a private citizen and as a public teacher, in the community in which he resides. Elder Wright's friends were disgusted with the proceedings of the church, and the Elder himself felt mortified that his church would thus treat him. Finding that he could not occupy the house for the discussion, he left the place for Auburn, some few days before the appointed time for discussion.

The Baptist house was built by voluntary subscription; a number of Universalists, and the community in general having paid tolerably towards the tion of the house, with the express understanding, that when the house was not in use by the Baptists, it was to be opened to all other denominaerections. In accordance with that understanding, and from the fact that Elder M. had previously given his consent to have Br. G. preach in the house on the third Sunday in July, according to appointment, Br. G. went to the church with the expectation of preaching a sermon in the afternoon—not for the purpose of discussing with Elder W., but with the intention of fulfilling his appointment previously made at that place.

Elder M. made an appointment at ten in the forenoon. A very large congregation assembled. Our friends attended from 30 or 40 miles distance. Elder M. took the desk, and after the usual ceremonies, he selected for his text, "For the Son of man came to seek and to save that which was lost." Luke xix: 10. The Elder, after recovering from the embarrassment under which he apparently labored, proceeded with his discourse, and after "repeating," and "further remarking," and saying it "being evident from every other consideration," and numberless like expressions, with which he detained the congregation from two to three hours, left off wholly exhausted.

I appeal to the common sense of all unprejudiced minds present, if they could ascertain what he wished to have his hearers understand was the meaning of the text, other than that the Son of man mentioned in the text meant Jesus Christ. For he cited several passages to prove that it was true, and pledged himself to his hearers that he could cite a great many more passages to prove the same fact.

After Elder M. had pronounced the benediction, Br. G. asked permission to explain to the assembly the reason why the discussion was not held as appointed. That was granted. Br. G. then gave the reasons in exoneration of Elder W. and himself, which were satisfactory to the *hearers*, who had taken the trouble to attend for that purpose. Br. G. then asked permission to use the house that afternoon for religious worship, inasmuch as Elder M. had not given out any appointment for the afternoon. Elder M. then stated that he did not know how the church would feel about it, and said some thing about the trustees. Br. G. then inquired who the trustees were.—Elder M. said he did not know who they were, and although some of the trustees were present, and were very kindly asked (by those who had paid towards building the house,) for the use of the house that afternoon, yet Elder M. and some of his friends refused to allow Br. G. the use of the house, although it was called for by three-fourths of the congregation present!

The course pursued by the Baptists produced general dissatisfaction among the people, and a respectable number of the members of the church expressed their entire disapprobation of the whole proceedings on the part of Elder M. and his coadjutors in illiberality. S. S. BURNSIDE.

Worcester, Otsego county, N. Y., July 18, 1838.

Would you be always quiet and happy? Let your most familiar company be within.

MAGAZINE AND ADVOCATE

Rev. A. B. GROSH, Editor; E. H. CHAPIN, Assistant Editors.
Revs. D. SKINNER, and S. R. SMITH, Corresponding Editors.

UTICA, FRIDAY, AUGUST 17, 1838.

UNITED STATES CONVENTION.

A question as to the powers and duties of the U. S. Convention of Universalists has been raised in Maine, and the delegates from the Maine Convention are instructed to press it at the session in September next.—Br. Drew, of the Gospel Banner, has publicly requested the Union, Trumpet and this paper to publish the opinions of their Editors upon the subject. The question is this—"Are the members of all the State Conventions necessarily in fellowship with each other, in virtue of the fact that the respective Conventions with which they are connected belong to the U. S. Convention?"—Br. Drew further states a case—"If so, may not a person expelled by one Convention as unworthy of its fellowship, remove to another State whose Convention pays no respect to the acts of discipline of the first Convention, and there succeeding, by some means or other, in gaining the fellowship of that body, is he *now* in fellowship with the Convention which expelled him?" If sent as a delegate to the U. S. Convention, can the delegates of the first Convention recognize him as in fellowship?

Br. Whittemore in reply to a reiterated demand for an opinion on the subject, says he is in doubt, but will wait and see what others say on the subject, when he will endeavor to come to a correct conclusion respecting it. When an Editor so much my senior finds it convenient to wait for others, I would scarcely be blamed for observing similar caution in committing myself, and shouldering a little responsibility on an important question—but as an opinion from my pen is worth nothing more than a similar opinion from any body else; and as a timely expression of various opinions may enable those in doubt to take sides, with clear minds, for or against the desires of the Maine Convention, I feel willing to forego all praise for prudence and modesty. So, here goes!

The United States Convention can neither give nor withdraw letters of fellowship from individuals, or societies, or associations. It, therefore, knows delegates to it, only as the *representatives* of their several *State Conventions.* It gives fellowship to, and can withdraw fellowship from, only those State Conventions. And in my humble opinion, the only grounds on which it can withdraw fellowship from those State Conventions, are, 1st, a violation of the Constitution of the United States Convention and the rules and laws framed in accordance therewith; and, 2d, a violation by a State Convention, of the Constitution which it had at the time of its admission into fellowship, or of the laws and rules which it has passed in accordance therewith. I can conceive of no other proper cause for withdrawing fellowship. To disfellowship the N. Y. State Convention for not observing rules enacted by the Maine Convention, would be as ridiculous as to declare the State of New-York out of the Federal Government, because it did not observe the laws of Pennsylvania forbidding the circulation of notes less than five dollars.

I consider the cases perfectly analogous. Each State Convention is independent of all other State Conventions in regard to its own Constitution, by-laws and regulations; and the United States Convention has no right over them, save to require of each of them obedience to its respective constitution, and to the Constitution of the U. S. Convention. Of course, if the State Convention sends the proper number and the proper kind of delegates required, the U. S. Convention has no more to do in the matter—the Convention sending them must be its own judge of the qualifications of those whom it selects as its representatives. If, *as a member of the Council*, any delegate so appointed, acts unworthily, the Council can, of course, take him in hand and try, acquit, or reprimand, or expel him in accordance with *their own rules*; but not for acts committed when he was

not a member of the Council, nor yet at the request, nor in obedience to the laws of a State Convention of which the said delegate is not a representative or even a member.

Suppose a case for illustration.—The Vermont Convention passes a rule that any preacher engaged in secular employment, or not preaching more than one half of his time, shall have fellowship withdrawn from him as a preacher of the Gospel. Br. A. B., living near the New-York line, a man of good moral character, falls under this rule and is disfellowshipped. He moves into New-York, where no such rule exists, is fellowshipped, and is sent as our delegate to the U. S. Convention.—The Vermont delegates ask that their rules and acts of discipline be respected by the New-York Convention, and that A. B. be expelled, and the New-York delegation be so far vacated. What would this be, but compelling the New-York Convention to adopt the Vermont rules for fellowshipping ministers? Br. Drew may rely upon it, that such a stretch of power in the U. S. Convention would shake off the State Conventions from its support, as the north wind scatters leaves from the trees in a frosty Autumn! No—let the State Conventions remain sovereign and independent, as are the States in which they severally are located—as united as you please in the U. S. Convention, but sovereign and independent of each other.

"But," Br. Drew may say, "the question proposed was not intended to embrace rules of mere form and expediency, but moral considerations." Well, all I have written was intended to bring forth that explanation; for, certainly, the question was a *general* one. I have considered it as a general one, for I desire to caution those who lay down rules, lest they make them arbitrary, and cause, ultimately, a violation of first principles. The principles I have laid down at the beginning of this article, are, I firmly believe, correct; and if correct, they will furnish a solution of, and allow a remedy for, Br. Drew's difficulty.

Moral obligation is *universal*, while *conventional* forms are only *local* and *temporary*. Every State Convention acknowledges a good moral character to be indispensable to its fellowship, whatever it may say or do in regard to literary attainments, duration of trial, or portion of time employed in ministerial labor. In my opinion, therefore, while the U. S. Convention has neither the right nor the power to compel any State Convention to respect the merely conventional rules of another State Convention, it has the right and should have the power of compelling a State Convention to regard its own acknowledged moral obligations. By "compelling," I mean, simply, that it can ask obedience, and if that is refused, that then it can and should withdraw fellowship from said Convention.

I have given my answer fully and plainly as I can. It would have been given sooner, but other and (to me) more important matters caused me to forget Br. Drew's request. Be my opinion worth reading or not, it is simply this—

1. That no rules of any one State Convention, not based on strictly moral obligation, are binding on any other State Convention; and that the U. S. Convention has neither power nor right to interfere between them, in regard to such rules, or with their members or delegates fellowshipped contrary to such rules.

2. That all moral obligations and rules are universally acknowledged as binding upon all, and that the U. S. Convention has the right and should have the power (if it has it not), to insist on each State Convention's observing them; not because *another* body requires it, but because *itself* admits that observance to be just and necessary.

3. That if Br. Drew's question, and the instructions of the Maine delegation embrace the first position, their demand will be dangerous as it is improper, and must be resisted, even at the hazard of losing that Convention from the United States Convention—yes, even unto the dissolution of the United States Convention itself.

4. But if it embraces only the second proposition, then the request of the Maine delegation should be complied with, as soon as may be in the power of the United States Convention to grant it.

As to whether the U. S. Convention has now the power—or if it has not, which would be the best mode of procuring it or exercising it, these are minor questions, and can soon be settled, when the subject under consideration is fully understood and agreed in.

A. B. G.

NEGLECT OF PUBLIC WORSHIP.

There is a strange and unaccountable neglect of attendance on the public worship of God, among several classes of people, who, nevertheless, profess to love the Gospel of Christ and to revere the institutions of religion. This neglect is the more inexcusable, because in many instances it occurs among those who have no rational excuse to offer—who are in perfect health—in circumstances that would enable them to attend the stated ministry of the word on every Sabbath in the year—who can assiduously attend to all their secular business and never lose a day—whom no weather can detain, no storms prevent in any worldly pursuit—and yet they are scarcely seen in the temple of divine worship twice in the year! We propose noticing two or three classes of these worship neglectors, and the frivolous excuses they offer for such disregard of acknowledged duty and of a distinguished Christian privilege.

1. There is a class who occasionally speak of this neglect with apparent regret, and some seeming compunction. But they attempt to excuse themselves by saying they are not in a condition to render any pecuniary aid to the society with which they would choose to worship, and they feel a degree of embarrassment and self-reproach in attending meetings statedly and regularly, and yet contributing nothing towards the payment of Church debts, the support of the ministry, or other necessary expenses of the society. This excuse, may appear somewhat plausible at the first view, or to sordid or superficial minds; but it is in reality utterly groundless and unsatisfactory to every enlightened Christian. It is true, pecuniary aid is always acceptable, and always necessary to be derived from some source, where societies are in debt for their meeting-house, or have a salary to raise for their minister. But "the poor shall have the Gospel preached to them." And no Christian society would desire those to contribute pecuniary assistance, who could not do it without injuring or distressing themselves or families. But suppose they are able to do a *little* without injury. That little is as much for them and is as acceptable as the much from the rich. But again, suppose they are not able to give any pecuniary aid.—Is it hence right, is there any propriety in their wholly absenting themselves from public worship? Surely not. It is a sin against God, against society, and against their own souls. The Gospel is free, and "whosoever will, let him take of the water of life freely." There is always room—there are always vacant seats—and the society is always glad to see them there.

Each individual counts one—each fills a vacancy—each has either family, or connexions, or friends, with whom he has some influence; and his example is of importance to them. Is it right because you have no *money* to give, that you should withhold what you *can* give, and give, too, without injury, nay, be the gainer by giving? your presence, your influence, your example. Think of it, and think what a miserable excuse you have been attempting to give for the neglect of an acknowledged duty.

Are you poor? Then you need the consolations of the Gospel to sustain you in your poverty. Are you destitute of money, or this world's goods? Then strive to be rich in the things of the kingdom—rich in faith, rich in example, rich in praise and devotion to the God who made you, to the Saviour who became poor that you might be spiritually rich. Think of the ingratitude you manifest towards the Saviour. Think of the bad example you are setting before your family, your friends, and the world. Think of the good you might do to your own soul and to the cause of truth by a regular attendance on the public worship of God, and by interesting yourself in that cause and inducing your neighbors and those with whom you have influence to attend with you. If you have no money to give, you ought to feel under quite as strong, or stronger, obligations to exert all your influence otherwise to make up the deficiency.

2. Another class of neglectors of the worship of God pretend to excuse that neglect by saying that they are so busy through the whole week, so incessantly occupied from Monday morning till Saturday night in their necessary avocations of business, in their secular pursuits, that they want some relaxation, some pastime, a walk, or a ride abroad, in order to take the wholesome country air, etc., that they may be fitted to resume the coming labors of the week with renovated vigor.

So, then, you worship mammon so devoutly through six days of the week that you can not worship God even on the seventh! Who gives thee strength to labor six days? Who feeds, and clothes, and nourishes thee?—Who gives vigor to thy frame, health to thy countenance, and strength to thine arm to perform thy necessary labor? And canst not thou give to him and his worship one day, or a part of one day, in seven? We are not of the number of superstitious and fastidious bigots, or snarling cynics, who would make it a mortal offence for a man to walk or ride out on Sunday for air or exercise. But surely you do not wish to ride all day, nor walk all day. You have ample time both to ride and walk, and to attend the worship of God besides. Can you not spend 90 minutes in the A. M. and 90 in the P. M. in public worship, and still have time enough for all necessary exercise. Suppose a part of your exercise should consist in riding or walking to church, (according as the distance may be,) what harm would it do you? Would it not give exercise both to body and mind—ay, and a healthful exercise too, that would do you good "as it doth the upright in heart"? Are you willing to forget God and neglect his worship during life, because you can not find time to attend to it? You can find time for any thing and every thing else. What can be of greater or more solemn moment than this?—How will your families and your friends regard your religious character if you pursue such a course of utter neglect? And what say God and your own conscience? "Awake to righteousness, and sin not."

3. Another class is made up of loungers who are too lazy to do any thing else on the Sabbath, but to pervert Scripture to countenance their neglect. They say the Sabbath is emphatically a "day of *rest*," and they *mean* to rest on that day—that "the Sabbath was made for man, and not man for the Sabbath." But instead of *resting* as rational and immortal beings, they "*wrest* the Scriptures to their own destruction," and fairly stagnate in both body and mind, as if inactivity were positive happiness. They cry "a little more sleep, a little more slumber, a little more folding of the hands together." They will lounge upon the bed, or doze away under the shade of trees, and gape and yawn, from morning till night, impatient for the day to wear away, as if for that day they were but a herd of fattening swine.—The consequence is, as to the body, they are not actually as much refreshed with rest, nor as fit for labor on the following day, as if they had attended on the worship of God a part of the time, and quietly and rationally employed the rest of the time at home. And as to the mind, it becomes stupified, stagnant, besotted and barren; like the desert of Arabia, it yields nothing to the visiter but clouds of sand to fill his mental eyes and suffocate his moral lungs.

Man was made for activity both of body and mind.—Either, if allowed to be inactive, becomes torpid and powerless, and inflicts a severe penalty on the transgressor of the laws of physical and moral nature. The Sabbath surely is long enough for attendance on public worship, if any where within a reasonable distance, and

for all necessary rest. And he who bows in humble and grateful adoration before the all-bountiful Giver of his being and all needed good, and listens to his sacred word on the Sabbath, is better prepared to fulfil the task of the week and the duties of life, and surely better able to bear up under trials and misfortunes, than the idle lounger who squanders that blessed day in inglorious and besotting lethargy.

Let, then, the poor who has nothing to give but his heart, his presence, his example and influence, be sure to give them. They are always acceptable to God and the church, and will make him rich in faith and spiritual wealth. Let the lover of exercise and pure air, at least exercise himself so far as to "walk to the house of God in company" with his worshipping children on each returning Sabbath, and inhale the pure air of rational devotion. Let the yawning and lounging idler, who kills time and injures his own physical and moral nature by indulgence in disgraceful laziness, awake to a sense of duty and the dignity of the nature with which God has endowed him, and no longer neglect or abuse his high prerogative. And let all who habitually neglect the house and worship of God, remember that this is not only a great sin against God, society and themselves, but that it exposes them to the contagion of many other sins and vices, that public worship would happily tend to save them from, and deprives them of one of the greatest privileges and sources of happiness that man enjoys on earth. D. S.

ELOCUTION.

This is a subject closely connected with excellence and usefulness in all public speaking, and properly understood and practiced, must add immense weight and energy to the preached word. The teachers of it have not yet been sufficiently encouraged in the interior of this State, and their labors, as well as the subject itself is seldom appreciated by community at large. It should be more attended to in our common, and especially in our higher schools. Every man and woman who wishes to become a good reader and speaker in the social circle, or even to understand the precise sense and beauty of what they read in private, should bestow considerable attention to, and receive lessons on the subject. Mothers, from whom the infant receives its first rudiments of speech, should learn enough of its principles in relation to the simple elements of sound, to enable them to teach understandingly and rightly their precious charge. What numerous cases of defective speech, stammering, and erroneous habits of pronunciation would be prevented thereby—what music added to the inflections of the voice—what pain, and mortification, and ill health, even, would be saved to the unhappy subjects of erroneous early education!

Professor King has been lecturing on the subject in this city, and from his lectures and illustrations, as well as from the praises which have been bestowed on his instructions wherever he has been engaged in teaching elocution and reading, and in curing defects of the voice, I am satisfied that he thoroughly understands, and is able to communicate agreeably his instructions on the subject. Mr. King is travelling westward, previous to an attempt to get up a class in this city, and most cordially do I commend him, and the subject of his labors, to the favorable attention of the public.—They will find his lectures full of valuable instruction, and his readings and recitations chaste, dignified, and interesting. There is nothing violent or extravagant in gesture or manner; but ease, grace and nature preside over all—and his analysis developes the full and precise meaning and beauty of all he reads or recites.

A. B. G.

Br. Price—Credit Eliza Walker, Charlotte, Monroe county, $3 and charge G. and H. Discontinue, when the times expires for which it pays.

Br. Gurley—Credit Lewis Mason and W. A. Strove, Macomb, Ill., $2.00 for current volume Star in the West, and charge G. and H.

THE EXPOSITOR.

The Expositor, due in July, but delayed for want of copy, has just been received. I have not had time carefully to peruse it, but from hastily running over its contents, it appears to me nearly if not quite equal to any of its predecessors. An investigation of the miracle of Manna in the wilderness, and the Scriptural references to it, forms the leading article, and appears to be a thorough one. The several articles by the Editor, are in his best style, and that on Christ and Christianity, by T. B. Thayer will be found worthy of careful perusal and consideration.

It is to be regretted, (for the Editor's sake, not for the sake of his readers,) that so few correspondents are ready to sustain the necessary variety of this work by their labors. It makes the labor of the Editor too great—it displays a coldness, or indolence, or inability on the part of our brethren which should *not* be displayed, and it lessens the interest of laymen in the work. May this complaint not exist long. A. B. G.

"THE UNIVERSALIST REGISTER, WITH AN ALMANAC, FOR 1839."

Just published, and for sale at this office, wholesale and retail, at $3.50 per hundred, 50 cents per dozen, and 6 cents single.

CONTENTS.—An Almanac calculated for the Eastern, Middle and Western States, generally—with tables of high water for Boston and New-York, Chronological remarks, and objections to Universalism answered. A Register containing a list of 448 Universalist preachers, and their address, in the United States, territories and British Provinces.—Fifty eight societies formed, and twenty-eight meeting-houses erected, within the past year, or omitted in previous years—fifteen Conventions and fifty-four Associations, with their times of meeting, Standing Clerks' address, and date of organization—miscelianeous information of churches organized, Institutes formed, schools established, etc., etc.—and a list of Universalist periodicals, their Proprietors, Editors, places, times and terms of publication. The articles in support of Universalism, are among others, "The Balances. The false Balance—The just Balance," "The Propriety of the title Universalist," "The Will of God," "According to The doings of man—The purpose of God," "Wages—Gift," "An Enigma," and "The Creed of A. C. T.," (the two latter are poetical,) by Ev. A. C. Thomas, of Philadelphia; and "1837-38," "Dormant Societies," and "A short sermon—Eph. i: 13, 14," by A. B. G.

GLAD TIDINGS AND LADIES' UNIVERSALIST MAGAZINE.—The first number of volume one, New Series, is before us, enveloped in a spacious cover, which is to be given quarterly, while the paper itself is to appear weekly hereafter. It is edited by Br. S. A. Davis, as usual, and from its hitherto advancing course, the ability of its Editor, and the neatness of its appearance, it gives evidence of increased and increasing zeal and numbers of Universalists in the region of Pittsburg. Success to it, for it is worthy. A. B. G.

THE RECORD.

Other matters have prevented my earlier attention to this subject, and there is now a long list of arrears to bring up. I commence with

CONVENTIONS.—*The Pennsylvania Convention* met in Easton, May 16th. J. Wood, Moderator, and S. P. Landers, Clerk. Brs. J. Kingsbury, Sheshequin; S. W. Fuller, Philadelphia; and S. A. Davis, Pittsburg, were appointed Committee of general correspondence—Brs. Thomas, S. W. Fuller, Bartholomew, and Davis, (clerical), and E. Dallett, F. Bailey, S. Hartz, A. Swart, J. M. Keim, and W. Taylor, (lay) delegates to the United States Convention; and Landers, Hussey, and S. W. Fuller, to designate the day and place of next meeting. Adjourned. Sermons were preached by Brs. Hussey, Thomas, Landers, and Bartholomew.

[The excellent circular letter having been published in our columns during my absence, must be my apology for thinking that an abstract of the minutes had also appeared in our paper.]

The New-Hampshire Convention met June 16th, ain Walpole. Hon. J. Healy, Moderator; A. L. Balch, and J. V. Wilson, Clerks. The Committee on fellowship and ordination, reported letters granted to Brs. J. W. Bailey, N. Gunnison, E. Dow, A. A. Miner and W. M. Fuller; and ordination conferred on W. S. Cilley and J. W. Bailey. Appointed Br. M. Ballou, Standing Clerk; J. Moore, Woodhouse, and M. Ballou, Committee on fellowship and ordination; Willis, Moore, and Balch, Committee of discipline; A. L. Balch, preacher of the next occasional sermon, and Willis of the Communion sermon; A. L. Balch, Shrigley, Claverley, and J. Moore, (clerical), and D. Farnsworth, J. Cheever, A. P. Smith, A. Alexander, and A. Waterman, (lay) delegates to the U. S. Convention; and A. L. Balch, to prepare the minutes and circular.—Thanks were presented to Br. Sanford, for the occasional sermon; to the inhabitants of Walpole, for their hospitality; to the Congregational society, for the use of their house; and to the Moderator for his services. At the passing of this vote, the venerable Moderator made a feeling address to the Council. Sermons were preached by Brs. W. S. Ballou, Sanford, H. F. Ballou, J. Moore, and H. Ballou. Fifteen preachers from New-Hampshire; three from Massachusetts, and three from Vermont, were present. Four Associations were represented, and more than 200 sat down to communion on the second day of the Convention.

Adjourned to meet in Nashua, on the third Wednesday and Thursday in June, 1839.

The Illinois State Convention met on May 11th, in Henderson, Knox county. Brs. E. B. Mann, Moderator, and A. R. Gardner, Clerk. Fellowship was granted to Br. A. Kinney, of Juliet, and the society in the same place. Adopted the reports of the Committee of discipline—"no complaint"—and of the Treasurer of the "Institute." Appointed Brs. A. Kinney, J. Brewer, and J. B. Spare, Committee on fellowship; L. Chapin, L. Hamlin and E. Rose, Committee on discipline; J. P. Fuller, Henderson, Standing Clerk; T. Buswell and L. Hamlin, Trustees of the Institute. J. B. Spare, a delegate to the U. S. Convention; A. Kinney, to preach the next occasional sermon; and Kinney, C. Ewalt, B. Chadsey, Spare, D. B. Emery, and J. P. Robins, Committee to solicit funds for the Institute.—Resolved to meet in Extra session in Juliet, on the third Saturday and Sunday in September next, for the purpose of transacting business not infringing on that belonging to the annual session.

Eight sermons were preached by Brs. Mann, Kinney, Wadsworth, Gardner, and probably one other—Br. Fuller taking part in the services. Adjourned to meet in annual session in Rushville on the second Friday in May, 1839. A. B. G.

CLINTON LIBERAL INSTITUTE.

The Examination of the Female Department of this Institute, will take place on Tuesday, the 28th inst., to commence at 9 A. M. The Exhibition of the same department, will commence at half past 6 P. M. of the same day.

The Examination of the Male Department, will commence at half past 1, on Monday, and will be continued on Wednesday, the 29th. The Exhibition of the Male Department, will commence at 2 o'clock P. M. In addition to the usual exercises, an oration may be expected from the Rev. Mr. Montgomery, of Auburn. The relatives of the pupils, and the friends of literature, are generally invited to attend.

☞The next term of the Institute, will commence on Monday, the 8th day of October.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst.—by Br. M. B. SMITH, in Hampton, at 5 P. M.—Dr. CLOWES, in Durhamville—Br. BARTLETT, at the Eagle Factory, at 4 P. M.

There will be preaching on the fourth Sunday inst.—by Br. SIAS, in Oswego, as the friends may appoint—Br. H. ROBERTS' in St. Clair, Mich.—Br. T. D. COOK, in this city—Br. WOOLLEY, in Madison and at Oriskany Falls, at 5 o'clock, P. M.

The Steuben Association will meet at Liberty Corners, on the first Wednesday and Thursday in September next.

The Hudson River Association meets in West Fort Ann, on the second Wednesday and Thursday in September next.

The Vermont State Convention meets in Randolph Centre, on the fourth Wednesday and Thursday inst.

The Connecticut State Convention meets in Middletown on the last Wednesday and Thursday inst.

The Illinois State Convention holds an extra session in Juliet, on the third Saturday and Sunday in September next. Ministering brethren from a distance will call on Br. A. Kinney, who resides in the place.

POETRY.

For the Magazine and Advocate.

THE CELESTIAL BIRTH.

BY MISS S. C. EDGARTON.

See the poor spirit here encased in clay,
Spins it a shroud of sins and mortal woes,
Then draws itself within, and seeks repose.
And hath it yet no brighter, better day?
Lies it thus hopeless down to dull decay?
When the bright morning of redeeming love
Opens the rose-buds in the fields above,
Then the sin-woven shroud shall fall away,
And the tired spirit wake, and float abroad,
Robed in celestial beauty like its God!
Then shall it rest where mortal woes ne'er come,
And nestle in the arms of seraphim,
Whose soft, entrancing smiles are never dim,
As thro' long years they welcome spirits home.

Shirley village, Mass.

THE WORSHIP OF NATURE.

The ocean looketh up to Heaven,
As 'twere a living thing—
The homage of its waves is given
In ceaseless worshipping.
They kneel upon the sloping sand,
As bends the human knee,—
A beautiful and tireless band,
The priesthood of the sea.
They pour the glittering treasures out,
Which in the sea have birth:
And chant their awful hymns about
The watching hills of earth.

The green earth sends its incense up,
From every mountain shrine,
From every flower and dewy cup
That greeteth the sunshine.
The mists are lifted from their rills,
Like the white wing of prayer,
They lean above the ancient hills,
As doing homage there.
The forest tops are lowly cast
O'er breezy hill and glen,
As if a prayerful spirit passed
On nature as on men.

The clouds weep o'er the fallen world,
Even as repentant love,
Ere to the blessed breeze unfurled
They fade in light above.
The sky is as a temple's arch,
The blue and wavy air
Is glorious with the spirit-march
Of messengers of prayer.
The gentle moon—the kindling sun—
The many stars are given,
As shrines to burn earth's incense on,
The altar-fires of Heaven!

ORATION

Delivered in the Independent church, Richmond, Va., July 4th, 1838.

BY REV. E. H. CHAPIN.

[Concluded from our last.]

[We can not occupy this part of our paper better nor more acceptably to our readers, than with the remainder of this Oration, which contains the addresses, and will be found touchingly affecting—that to the children unites simplicity with this quality. "Would that we could have heard the whole Oration," is the general wish of the Author's friends. A. B. G.

A few brief addresses, and I close.

Old men—Fathers of the Revolution, wherever ye may be! Life, truly, is uncertain, and many of the young may go down to their graves before you. But, in the usual course of nature, it will not be long ere you pass from the scenes of earth, to rest with the honored dead. To some of your number, it is probable that each return of this day is "the end of the mysteries," and the gratitude of full hearts poured around them is "the closing libation." Time, who has laid his hand so sternly upon your ancient brows, is an ever-faithful monitor. Look around you, then, with your dim eyes once more, and tell us if you ever dreamed of a time like this? Tell us if hope of such a day, cheered you at that solemn time, when you left the plough mid-furrow or the harvest half gathered? When the call of battle was at your thresholds, and your wives and children hung, trembling, upon your lips? Oh! tell us, if, in the dark hour of conflict, amid smoke, and flame, and death, when the companions of boyhood were falling on your right hand and on your left—when your little band grew weaker and weaker, and the foemen pressed hard upon you—tell us if then, "through the thick gloom of the present," you indeed saw the "brightness of the future, as the sun in heaven?"

Old men!—Tell us of that hour of danger, for soon the seal of death will be upon the kindling eye, and dust upon the eloquent lips. It is a history which we would have impressed upon us, and we would hear it fresh from the warm hearts of those who saw and felt, for we fear that we shall hear it but coldly from the formal record of the crumbling trophy. Fathers "leaning upon the tops of your staves," bless us before you die!

Mothers in the land!—Teachers at the cradle-bed and the hearth-stone! To you belong high responsibilities. He whose name is the loftiest upon our annals, felt a mother's influence. You know its power; you know that a mother's voice, soft and low, speaks to us like conscience in all future years. Mould, then, the young mind aright. Gently lead it in all the ways of virtue. Teach it to love its country and its God! And when the time of peril shall come—when sacrifices are to be made—you may present your children as your richest gift, exclaiming like the Roman matron, "these are my jewels!"

Ye who are the influential and acting men of the age: Be firm, be just, be true. You are our examples, and may we learn from you wisdom and righteousness in conducting the destinies of our country. The eyes of the world are upon you, and as you act, so may our land become a by-word or a blessing. Fill the stations which you occupy with dignity and with virtue—with honor to your forefathers—to yourselves—to posterity!

Young men—Companions! Do we learn deep wisdom from a day like this? Our Fathers will bequeath the places of trust, of honor, of profit, unto us, and we shall stand up among the nations. We shall take our stations as the rulers, the guides, the voices of this vast and mighty land. Are we ready for our duty and is our armor on? What vicissitudes shall fall to our lot, the All-wise only knows. May we be nerved with moral strength for the hour of trial, temptation and danger. And may the God of the nations be our aid!

Children!—You have been looking upon things which are meant for the celebration of a time, when those old men whom you see around you occasionally, went out with muskets and gleaming swords to fight against those who would have made them slaves. You will know more of this, by and by. Your mothers will relate it to you, and these same old men will take you upon their knees, and tell you stories of bold and famous deeds. Do not forget what you have heard this day. And when you hear the word "Liberty," remember that it means a precious principle. And if one asks you, if you would give away your Freedom, tell him, that many years ago, your fathers crossed the great ocean and made their homes here, and suffered, and fought, and died for freedom, and answer "*No!*"

Fellow-citizens!—Ours is a pleasant and goodly inheritance. Pleasant and goodly, with its fertile fields, its vallies and sunny hills, its noble rivers and broad lakes, its grand and awful mountains! It is truly a great land. Our eagle, so feeble at his starting, soars upward and onward, the proudest and the best! Wonderful are the changes which within a few years, have been wrought in our country! Powerful are we in the van of civilization and improvement! But remember the moral power which we are called upon to exert; for we are examples to the rest. Remember that from us the nations have learned, and may yet learn, Liberty. Let us strive with moral energy for the universal extension and triumph, not only of political, but as connected with this, of intellectual and moral freedom. We hope for that day. We may not see it. Our children may be denied the sight. But if it may not be that our mortal eyes shall be blessed with such a view, yet we hope that the rays of that glorious morning may beam upon places now dark and desolate, and that the notes of the mighty jubilee will swell and thunder above our graves! May the Poet's vision be realised. May the nations, indeed, like those in the ancient "torch-race," pass the glad light from hand to hand, until the flame is kindled upon every altar, and every sea and every shore is lighted by the blaze.

MARRIAGES.

At Hannibal, Oswego county, July 4th, 1838, by Mason Pierce, Esq., Mr. IRA S. DUTCHER, to Miss MARY ANN VEEDER, both of Oswego.

At Mexico, May 20th, 1838, by Rev. C. B. Brown, Mr. ELISHA HAMILTON, to Miss MARY DAVIS, both of Mexico.

In Hastings, May 30th, by the same, Mr. WILLIAM JOHNSON, to Miss LOUISA CAREY, all of Hastings.

In Le Roy, Pa., July 15th, by Rev. R. W. Cheney, Dr. J. H. HAZLETON, of Williamsport, to Miss JULIA ANN CUMMINS, of Canton.

At the same time and place, by the same, Mr. WILSON J. VAN DYKE, to Miss JANE BENNETT, both of Canton, Pa.

DEATHS.

DEATH OF BR. SNEATHEN.—Rev. STEPHEN ABBOTT SNEATHEN, pastor of the Universalist society in Brunswick, Me., expired about 12 o'clock, on Sabbath July 22d, an appropriate day and hour indeed for him to enter his final rest in the Sabbath joys of heaven. Br. S. was a young man of good talents, handsome and ready address, of a character without blemish, and was very useful in the cause of divine truth and righteousness. The society in B. were greatly attached to him, and in turn, he was devoted to them for his Master's sake. As a preacher, Br. S. dwelt but little on contested points of doctrine. Believing Universalism to be true, and exhibiting it as the great basis of his sermons, his labors were mainly directed to the promotion of the experimental and practical duties which that doctrine requires. And in this the past year, through his instrumentality, the society in B. has enjoyed a revival of religion, which has shown itself in the devotional spirit of his people. But his labors on earth are ended, and he has gone to the enjoyment of that happiness which constituted his hope on earth. By his death, our cause has sustained a serious loss.

We are not sufficiently informed of his history to give a biographical notice of our deceased brother. He was born in Salem, and commenced his ministry in Massachusetts. We understand he was twenty-seven years of age, and that he had labored as a Gospel preacher about five years. He had been in Brunswick about two years. Early in life he met with a serious casualty, which rendered him a cripple, and his constitution was feeble. His funeral took place on the Tuesday following after his decease.—*Gospel Banner.*

In the town of Ohio, Herkimer county, July 19th, WM. FOX, aged 21, of consumption. This withering disease, weakened his frame, and destroyed his physical powers. But his mind firmly stayed on the God of salvation, increased in beauty and strength, becoming more and more meet for the inheritance of the saints in light, until in the final hour of dissolution, his soul repaired to his Father and his God. Funeral services by J. G. McADAM.

PROPOSALS

For publishing by subscription, a volume of REV. WM. C. HANSCOM'S *sermons, late pastor of the First Universalist society in Waltham, Mass., together with a memoir and likeness of the Author.*

Since the death of Rev. William C. Hanscom, many of his friends have been desirous of encouraging the publication of a selection of his sermons. It is almost needless to say that wherever he was known as a preacher, his pulpit services were in a high degree acceptable, and that many of his discourses were heard with admiration and profit. He has now departed—and as he a short time previous to his death, directed that his manuscripts should be placed in the hands of the subscriber, it has been judged proper to issue proposals for the publication of a select number of his discourses.

It can not be supposed that considerations of a pecuniary nature should induce us to take this step. Another motive prompts us. We do not feel willing that the valuable sermons of our departed brother should all be silent, even now, that the hand which penned them, writes no more. He can speak to us in the voice of truth, although in the grave. If, therefore, sufficient encouragement be given, the work will be issued without delay. JOHN G. ADAMS, *Malden, Mass.*

CONDITIONS.

The work will be printed as soon as a sufficient number of subscribers shall be obtained to defray the actual expense.

It will contain a short memoir of the Author's life, with a *likeness*, and a sufficient number of his sermons, and other productions, to make a volume of upwards of two hundred pages duodecimo, neatly printed, on good paper and fair type; at seventy-five cents per copy, *payable on delivery.*

These "Proposals" will be forwarded to the ministers of the denomination generally; to the special friends of our departed brother; and to others known as friends of Gospel truth. These are all affectionately requested to act as agents in obtaining subscribers.

☞ Subscriptions to be returned as soon as the first of September, to G. W. Bazin, (Trumpet Office,) or Abel Tompkins, 32 Cornhill, Boston. ☜ Subscriptions received at this office.

C. C. P. GROSH, Printer, No. 41 Genesee-st., 3d.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, AUGUST 23, 1839. NUMBER 34.

ORIGINAL SERMON.

BY REV. E. TOWNSEND.

"Search the Scriptures."—JOHN v: 39.

Our Lord Jesus Christ was the author of our text, and the Jews were the persons he addressed. As the books of the Old Testament were all the revelation which they had in possession at that time, and these were then properly the Scriptures, these and these alone must have been intended. We shall not, in this stage of our subject, attempt to prove that the obligation is equally binding upon us, and that it is equally necessary that we form an intimate acquaintance, both with the Scriptures of the Old Testament and the New. We think the necessity and the propriety of this course, will eventually be manifest to all. We do not say that the Scriptures are the only revelation which we have from God. He has exhibited his wisdom, his goodness and his power, in the living, moving, speaking world which surrounds us. We need not ascend up into heaven, or descend into the lower parts of the earth, to find evidences of a God, or to learn that his powers are infinite. Every object which surrounds us, from the mountain to the mole hill —from the grandest to the humblest of nature's works—are witnesses of the power, and the wisdom, and the goodness of their great Creator.

But how came we to form these conclusions and these conceptions of a God? Thousands have had these same works, these same evidences before them, and yet have drawn no such inferences.

The answer is ready. Revelation pointed us to God—taught us to look upon these things as the work of the all-wise, omnipotent Creator; and we found in them a confirmation, an assurance of the truth of Scripture, while the Scriptures, in turn, illustrated and explained the works of God.

In fact, without revelation, the book of nature, as it is called, had been a volume sealed to man. The former has been the key which unlocked the latter, exhibited it to the view of man in all its perfection, its glory, and its beauty, and enabled him to see that God was indeed a God of wisdom, of order, of harmony and love. You see that man is an inhabitant of earth. You see too, that he is subject to a law which he can not control. He is mortal, and must die. This, and a thousand evidences of a superior power, have convinced mankind in all ages, that they were the production of a power superior to themselves. Now among those who are destitute of revelation, or having it, deny its teachings, what account do we have of the origin of man? We answer, a thousand contradictory fables. Take the account of the creation as recorded in the Bible—take it, I say, and compare it candidly with any and all other accounts of man's origin ever given by man, and if you value truth or consistency, you must prefer the former.

But I am to consider that I address believers of the Scriptures—those who feel and acknowledge their dependence upon God—those who recognize the sacred volumes as a revelation from him, one which is able to make them wise unto salvation, and which contains rules for the regulation of our conduct in all the events and circumstances of life. It is a lamentable fact, brethren, that even among professed Christians, the Bible is either very little read, or else read much to very little purpose; for it is obvious to every man, even of limited information, that no one book so extensively circulated, is so little, so very imperfectly understood. Now there is somewhere a cause for this. I, it is true, may be incorrect in my opinions, still, in enforcing the duty of our text upon your consideration, I can not consistently, with my appreciation of duty, avoid noticing some of those reasons why men do not read the Word of God more, and why they do not understand better when they read.

If I were about to direct a person on his way, in a road where I had travelled, I should be likely, not only to give him information in relation to the route he should pursue, but also such cautions as my own experience or observation should dictate. If I had been misled from want of caution or deceptive appearances, or had seen others mistake the road at some one point, I should endeavor to give him such information as would prevent him from being turned aside from his route by similar causes.

This is the course I intend to pursue upon the present occasion. I have been some times a reader of the Bible, when I felt and knew that I did not understand it; and I supposed that I never should, until it pleased God to perform some thing he had left undone. I have read it, too, when I found little in it but seeming contradictions, and I have left it unread, because, to speak plainly, I *hated* to read it! I have seen and conversed with others in similar situations—have heard them express their opinions and feelings, and from these sources, have made up my mind in relation to the causes of men's indifference to the Scriptures—their want of understanding of the Bible, and their rejection of the Word of God.

One reason of the indifference of men to the Scriptures, and their dislike to the Bible, is, I believe, to be found in their early education.—You have all noticed how much children dislike study, as a general thing—especially studying what they do not understand—and how eagerly they engage in the ordinary sports of youth.—Now it is an incontrovertible fact, that the mind requires its exercise as well as the body; and if the exercises provided for the mind were as well adapted to its wants, and as judiciously selected, as bodily exercise is, the person would engage in it with corresponding eagerness. Let a man send his boys to the field to play ball, day after day in succession—let them be required to continue their sports without cessation, except for meals and sleep, and how long do you think it would be, before they would beg and entreat to go to school to study, or to labor upon the farm?—Take, yourself, a dictionary, or a city directory, and sit down and try how long you can amuse yourself by learning a succession of words or names. When you have become tired, throw it aside, and note the time that has elapsed. Try again the same experiment with some book which you understand, and which interests your feelings, and mark how long it will be before you become wearied. Now, a book which a child does not understand, is as barren of interest, as insipid, as tiresome, as disgusting to him, as a dictionary was to you.

Again—you do not expect that a child—a boy of ten or twelve years—will be able to perform as much labor in the field, as a full grown man.—Neither ought to expect that his mind will have the strength and capacity of maturer years.—Therefore a study may have interest for you, which has none for him.

Once more. I think it very probable that you might, for a week, or a day, interest yourself in the house of the President of the United States, in viewing the house, its different apartments, its furniture, pictures, etc., etc., pass the time very agreeably. But let bolts, and bars, and locks be put to the doors, and I doubt not you would be making efforts to get out, in less than an hour. Well—the secret of all this is, you like to be *led*, and dislike to be *driven*.

Still, again—you have appetite, and perhaps prefer a particular kind of food. You would, however, dislike very much to be continually kept upon it, or to eat an excessive quantity at a meal. Let me also say, that the mind has its wants—its appetites, if you please—but still they are limited, and demand variety. Now, for one moment look at the course pursued with children in their religious instruction. The Bible is put into a child's hands, and he is commanded to commence and read it through in course, or required to read a certain number of verses or chapters, some where, every day. Reading is what is required—but understanding is another question. Now suppose that the child absolutely reads as is required of him. He performs it as a task; it is, in fact, to him, a task of the most irksome kind. He reads, just as you could con over so many words in a dictionary—anxious to get through, that he may mix in the sports and plays of his companions. Soon the child begins to view every hour and moment devoted to reading as so much subtracted from his time for amusement, and actually wishes there was no Bible for him to study! I have known instances (more than one) where a child has been compelled, as a punishment for a fault, to commit a certain number of verses to memory, from the New Testament!—And can you wonder that children thus dealt with, should regard a similar task as a punishment, under other circumstances? In looking at the first lesson selected for Sunday school children, some time since, I found that the first chapter of John had been selected for them to commit to memory. It begins—"In the beginning was the Word, and the Word was with God, and the Word was God." Certainly there is very little in the first part of the chapter in the least graduated to the capacities of a child; and it was probably selected, not on account of its interest, but because it furnished alleged proof of a feature of the doctrine of the trinity. Now the doctrine itself, is, by the acknowledgement of its advocates, a mystery—*incomprehensible*—and this we may say, fairly represents the course pursued, as well as the character of the instruction communicated. So far as the child is concerned, it is to him a mystery, and the result of his education is generally the committing of a certain number of incomprehensible passages to memory, without any knowledge of the beauty and harmony of Christianity as a perfect system.

But it may be said, that unwearied pains are often made use of by parents, in order to explain what is read by their children. I know it. But how is the parent to explain to the child, that which he does not himself understand? This, I venture to say, is the case with at least a majority of parents who pursue this course.

I know from experience, that when I discovered what I believed was inconsistent, or attempted to obtain information in relation to some of the dark points of Calvinism, my inquiries were generally met with the assurance, that the carnal mind could not understand these things—or astonishment was visibly manifested, that I should presume to question any thing which God had revealed, and that was so plainly taught in the Assembly's Shorter Catechism. I would not have any one imbibe the impression that I am averse

to a child's reading the Scriptures, or to his receiving religious instruction. No. I would as soon advocate the propriety of their being brought up in ignorance, because schools had been mismanaged. The truth is, the mind requires exercise. The religious feelings implanted in the human bosom, will have scope. Let them then have a right direction—let the Bible be put into the hands of the child—let him be directed, from time to time, to such portions as he can understand, with the conviction, that a little read and understood, is better than much committed to memory, when he is ignorant of its meaning. Give the young the means of religious instruction—give them such means as are adapted to their capacities—encourage inquiry, listen to their objections, manifest less anxiety to indoctrinate them in particular views and opinions, and more, that they may be upright, understanding Christians. People may speculate as they will upon the causes of infidelity—may talk as they will about men's hating the Scriptures on account of their doctrines—but I never, as yet, knew a man who liked to read any book that he did not understand; and I feel morally certain, that no method could have been adopted, better calculated to induce men to hate the Scriptures, than the course which has been pursued with many of the children in our country.

I lament the indifference among mankind in regard to religion—I deplore the disposition which is leading many to scepticism—but truth requires that I say, that I am convinced that much of this is to be justly attributed to the injudicious method which has been too generally pursued with the youth of the land.

I would have the youth obey the injunction of our text, and "Search the Scriptures"; for I am confident that if there be indifference among them in relation to this important subject, it arises from the errors of education—from opinions grounded in mistaken ideas of the doctrines and truths communicated in the sacred volume. I can well remember when I thought that, to be religious, was to be gloomy, unsocial, and unhappy—to engage in tasks and duties of the most unpleasant kind—to pursue a path planted with thorns, and to deny myself all innocent mirth and pleasurable enjoyment. But, alas, how much did I misconceive and misunderstand the character of my heavenly Father! He promised peace in his service—assured me that wisdom's ways were ways of pleasantness, and I foolishly sought it in violating his laws—in being the author of my own misery, and then fretted against his providence, because I was disappointed! We do not see a person seeking enjoyment, by foolishly thrusting his hand or arm into the heated and glowing embers. And why? We answer, because he has learned that to do this, would be to burn himself and cause him pain. Now, who would say, that it would be a hardship to render obedience to a law which should require him to abstain from making himself miserable? We answer, no one. Yet such is, in reality, the language of every one, who supposes his pleasures are to be circumscribed by obeying Jehovah. God, my friends, is not a tyrant! He asks no service from you, without some intention, and the object of demanding your service is your good. He requires you to abstain from nothing, but what your own good judgment would lead you to acknowledge you must abstain from, to secure present enjoyment. If you do not already know this, I would beseech you to "search the Scriptures," and see if these things are not so—see if you have not misconceived his character, and done injustice to your heavenly Father.

Very many, in reading the Scriptures, err from want of method. They read a little here, to-day—a little there to-morrow; and next day, a little somewhere else. They do not take into consideration, that one part of the Scriptures was addressed to one people, and another to another—that their situations and circumstances were often different, and required a different course of instruction.

Again—men have been informed that, upon religious subjects, they had no right to reason—they must receive them just as they were, without question. But how is a man to read, think, or judge, without the exercise of his reasoning faculties? Let him lay them aside, and what is he? An idiot, a brute!—no, not a brute, but far beneath him, for be it known to all men, that even brutes reason. Then, talk not of a man's laying aside his reason, and believing. You might, as consistently, call upon a dead man to converse, or walk with you.

It is the part of a reasonable man to do business methodically—with some kind of system. We will suppose, then, you wish to be informed in relation to the character of God. You take the Bible and learn, that God is almighty in power, infinite in wisdom, in goodness, in justice, in mercy and in truth. Now you have a standard by which you may try every doubtful or questionable passage in the Scriptures—for no one can be so interpreted as, in the least, to infringe upon the character of Jehovah. Suppose, for an instance, you should find some passage in your reading, which should be claimed as proof of the final defeat of the Almighty. You try it by the standard. God is almighty in power—almighty power can *not* be defeated—for there can be no power except what emanated from, and is inferior to him. The question is settled, and a new meaning sought for the disputed passage. I might pursue this subject farther, by supposing cases which you must try by the goodness, the wisdom, justice and mercy of God; but I will leave it, remarking, that it must ever be remembered, that the attributes of God so harmonize, that he is just without being unmerciful, and merciful without being unjust.

The character of God—the nature and object of his moral government—the intention and end of the mission of the Saviour—man's duty, and final destiny, constitute the important and great leading truths of revelation. These are such as every one is interested in; and a knowledge of these truths may be acquired from the Scriptures in far less time than what is generally spent in in idleness, every season. Do not understand me, my friends, to say, that a man may acquire all the knowledge he will ever need in any given time. I mean, that he can acquire sufficient knowledge to have an understanding faith upon these subjects; and when he has done this, I have no fears but what he will make the word of God the man of his counsel—it will be a new book to him, and he will wonder how he could ever have read so much of the goodness and love of God, and never have observed it before! Children do not like to read books that they do not understand, and men are but children of larger growth. But let them once begin to learn, begin to understand and feel interested, and they do not need driving or urging to the task.

One reason among the many, why the Scriptures are not read more, and better understood when read, is to be found in the fact, that very many expect, that at some favorable period, God will so open their understandings, that in a very short time, and with very little trouble on their part, they shall be able to know all that is necessary to be known, (at least all that is necessary to be known to get to heaven,) which seems to be the alpha and omega of their labors. There never was an idea more injurious to the interests of mankind, than the idea of the miraculous interposition of divine Providence at this age of the world. I firmly believe in an overruling, superintending Providence, but yet every person knows that the age of miracles passed about eighteen centuries since.

It is true that in the apostolic age, the preachers of our Lord's Gospel spoke with new tongues, so that the dwellers of different countries heard in their own language of the wonderful works of God. God listened to their prayers, and when they laid hands on the sick they were healed. But who performs such miracles now? We answer, no one. The truth is, the age of miracles terminated with the circumstances which called for them. If a man now wishes to preach in Greek, he must first learn Greek; and notwithstanding the much which has been said about men preaching the Gospel who were ignorant, they have, by their ignorance, convinced mankind that they could communicate what they had learned, and nothing more.

Suppose, brethren, that a man should neglect to till the soil, and sow the seed, in the proper season to commit it to the bosom of the earth, and should then set his empty casks in the field and pray to God to fill them. Men would charitably conclude, that the person was insane. For no one would suppose that one in sound mind, could expect that God would work a miracle to encourage indolence. I would ask, can a person in this land of Bibles, surrounded by the means of instruction, suppose that God will miraculously reward him for disobeying the solemn injunction of our text?

I readily admit that some have greater capacities for learning than others. Some have a greater aptitude for teaching—greater powers of oratory—and some less. But if it be a miracle that men of one profession are thus constituted and gifted, it is equally a miracle in others. In truth, brethren, you have the Scriptures, and you cannot understand them without *searching*, any more than you can understand science without study.

Another reason why men do not understand the Scriptures, is, because they do not search them for that purpose. Such a declaration may appear, at first sight, rash and unwarrantable. Very many in our land, read the Scriptures very little, if any, after they arrive at manhood or womanhood—until they become members of a particular sect.—Then, when they have joined the church, professed its faith, and most solemnly obligated themselves to believe and defend it—then they begin to read. If their minds were not made up in relation to the teachings of the word of God, they solemnly subscribed to a falsehood. If they were, I need not say, that very many have decided a most solemn question with far less consideration than they would give to a project requiring the expenditure of ten dollars. But the question is decided—the Bible is read—and no reasonable person can wonder that the judgment should be biassed by the force of these previous opinions. I have been frequently pained by the declarations of individuals of this class, and their sweeping denunciations of all who presumed to disagree with them, or question their theory. Their misquotations of the Bible—their utter ignorance of revelation, their knowledge extending often not even to a defence of a single article of their faith, is calculated to excite no very pleasing emotions in the mind of a lover of Christianity. But while they are so deficient in a knowledge of the truth, we cannot anticipate any very bright exhibitions of the graces or the charity of a Christian faith. To such persons we have only to say, "search the Scriptures"; and if it should please God to incline their hearts unto wisdom, we feel confident that they would be less dogmatical in their assertions, and more charitable to all who differ from them.

Brethren, It is our duty to "search the Scriptures." When I say that it is our duty, I would be understood that there are good *reasons* why we should do it, and that we shall reap a reward for our labors. We, it is true, understand the moral government of God—realize that it is paternal—that he is our Father, and the Father of all intelligencies. We regard him as infinite in perfection, and believe that his name and nature are are LOVE. We look upon Jesus Christ as our Saviour, and the Saviour of all mankind. We look back to God as our origin, and to heaven as our peaceful and eternal home. We have been taught, too, from the blessed pages of revelation, that God rules and governs in the earth—that his kind and overruling providence continually watches over his creatures for good—that even our sorrows have been, by his kindly hand, tempered in the soft fountain of pity, and are evidences of a

Father's care and a Father's love. But all we have learned of God—all our studies and discoveries; serve to remind us that there is an infinite field before us—one which we can contemplate with joy unspeakable while life shall last, and in which we may range throughout the wasteless ages of eternity. But, brethren, we did not make these discoveries without exertion, and exertion is the price of new and higher attainments. We need the knowledge which we have acquired, for our own consolation, our own comfort and support. We need it, too, in the instruction of our children; for, be it known to all, if we neglect them, there are those who will take advantage of our slothfulness, to sow the tares of error in their tender minds. We have the means—abundant means, and these, judiciously applied, will render the study of the Scriptures interesting and pleasurable to the youth of our families. We need this knowledge, too, for other purposes. We are, as Christians, commanded to be always ready to give a reason for our hope. The circumstances of the world around us, as well as our situation, require an intimate knowledge of the Scriptures. Assertions may pass with some, as scriptural reasons; but from us, men ask evidence, and we expect to give it. More than this—we are often compelled, not only to defend our own faith, but also to rectify the misquotations of those who assail us.

Brethren, these considerations, and a multitude of others which might be named, admonish us that it is our duty—to ourselves, to the cause of Christianity, and to the world—to "search the Scriptures."

For the Magazine and Advocate

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER EIGHT.

JUDGES.—This book has its name from its containing the history of transactions, during the government of the Israelites by temporary judges, before that of kings; from the death of Joshua to the time of Samuel. It comprises the history of about three hundred years, and is thought to have been written by Samuel. It was evidently written before the taking of Jerusalem by David, as may be inferred from chapter i: 21.

Judges, ix: 23.—"Then God sent an *evil spirit* between Abimelech and the men of Shechem," &c.

We here find the first mention of an evil spirit. Every thing being by the sacred writers ascribed to the providence of God, this dissention between Abimelech and the Shechemites, is said to have been produced by his sending an evil spirit among them. We are not to infer from this, that it was actually a personal evil being which was employed on that occasion. For bad men are very apt to quarrel without any supernatural instigation.

Judges, 15th and 16th chapters.—There are various opinions respecting the account contained in these chapters of the exploits of Samson.—That there is some mistake in the translation is generally conceded by the learned. Dr. Priestly says, respecting the fox story, that the word translated fox should have been translated jackalls, which he says were very numerous in that country, and may be caught in great numbers. Others are of the opinion that Samson took two sheaves of wheat, and tied them together, and put a firebrand between them, and threw them among the standing corn or grain of the Philistines. It is said that two sheaves of wheat, tied in this manner, were called foxes.

In regard to the one thousand men, said to have been slain by Samson with the jaw-bone of an ass, Priestly says, "It should be—'he smote them, killing some and dispersing the rest.'"

The great destruction of the Philistines, which took place at the falling of the temple, (for such the building was,) is not improbable; as these temples were something constructed so as to be made to rest on two pillars, the removal of which, would cause the whole to instantly fall to the ground. Pliny tells of a theatre in Rome, which was so constructed as to depend on one hinge; so that he wondered at the madness of the people in venturing into a place, the safety of which was so uncertain. Had that hinge failed, he says "more people would be killed than at the battle of Cannæ." Shaw says that he saw, in Algiers, buildings in the form of a large pent-house, supported by only one or two pillars; on which were many hundreds of people, diverting themselves with exhibitions in the court below.

It appears on the whole, that Samson was a man endowed with great muscular strength; of which his killing the lion and carrying off the gates of Gaza, is abundant proof. But the common or vulgar opinion, that his strength lay in his *hair*, (as it is expressed,) is certainly erroneous; although when his hair was cut off, his strength departed. But this only proves, that the Divine Being from whom he derived his strength, saw fit, when this was done, to take it from him. It did not return again with the growth of his hair, as some suppose; as may be seen by consulting chapter 16th, verse 28th.

For the Magazine and Advocate.

TWO INCONSISTENCIES.

BY REV. O. WILCOX.

To my Partialist brethren I will say, do you not think that the person who professes to believe in a God that is good unto all, and that will forever bless all his children, is inconsistent and even hypocritical, when he calls on this same God to damn, or send to hell, a part of them?

The answer will be, "yea." Let me now turn to my Universalist brethren and say, Do you not think that there is great want of consistency, and a show of hypocrisy in the conduct of those persons who profess to believe in a God that has made a hell in which he is determined to torment some of his children, without mercy and without end? And still they are laboring, beseeching and praying this same God to save all. Here again the answer will be, "yes." That there is inconsistency in the profession and practice of both these classes of individuals, will, I think, be allowed by all candid persons.

The former believe God to be too good to answer their requests for him to damn to hell those that they call on him to send there; and therefore they act the part of hypocrites in making the request. And the latter believe him to be too bad to save those whom they pray him to save; and therefore their prayers are faithless. In short, the one says, in effect, if I could persuade God to be as good as myself, he would convert and save all those poor, miserable beings. And the other says, if he was as passionate and revengeful as myself, he would damn a large portion of them. Now I wish to propose a remedy for both these inconsistencies. Let those professed Universalists believe in and worship the Partialist representations of God, and then they can have the pleasure of believing in a God who is as bad as themselves, and can call on him to damn their neighbors in good faith. And let those better hearted Partialists believe in, and worship God, as set forth by Universalists, and then they can have the pleasure of praying "in faith, nothing doubting," for the salvation of all men.—Brethren, try the exchange, and if you reap no other advantage from it, you will have the pleasure of being consistent in your profession and practice.

Fowler, St. Lawrence county, N. Y.

For the Magazine and Advocate.

QUERIES.

BY REV. R. THORNTON.

If the heathen, who die ignorant of the Gospe and a knowledge of the truth, are saved; when are they brought to this knowledge and changed from hatred to love—from wickedness to holiness! Are there idolators in heaven? If not, where are they made acquainted with the living God, and born of the spirit?

Do Limitarians believe in the future happiness of those who live and die heathens?

If they do not, are they not damning them for not doing impossibility—for not believing in Christ, of whom they have not heard, and for not accepting his salvation, when it was never offered them?

If they do, are they not criminals in sending the Gospel to them, and thereby giving them an opportunity to reject to their eternal ruin? Are they not cursing them with the means of their damnation?

For the Magazine and Advocate.

THE DEVIL.

Many people have supposed that the Devil was once an angel of light—an inhabitant of heaven—a holy messenger of the Most High, and that he rebelled against the Almighty, fell from heaven and became a Devil. Now the Bible says, he was "a liar from the beginning," and that "there was no truth in him." If, therefore, he sinned "from the *beginning*," how could he once have been an angel of light? And if he was once an holy intelligence, must he not have been faithful and true, and the record false, which says, "there was no truth in him."

For the Magazine and Advocate.

EXPOSITION OF SCRIPTURE.

In Jude, verse 7th, Sodom and Gomorrah are represented as being "Set forth as an example, suffering the vengeance of eternal fire."

This language is supposed to refer to another state of existence; but that such is not the reference is plain from one fact. In 2 Peter ii: 6, we are told that those cities were "an ensample unto them that *after* should live ungodly." If eternal fire means endless misery, how could it be an ensample unto them that should *after* live ungodly?

Indeed the term *example* necessarily implies an *after* period, in which the effects of witnessing it may be realized. But eternal fire, if it mean endless misery, can have no *afterward;* and of course can not be an *example.* Hence, as eternal fire, in the above passage, was an example, and an example, too, to them that should AFTER live ungodly, it follows that endless misery can not be intended. W. E. M.

For the Magazine and Advocate.

A HINT TO UNIVERSALIST MINISTERS!

There are several townships adjacent to, and on the confines of, the counties of Erie, Warren and Crawford, Pa., many of whose inhabitants, we think, are now hungry for the true bread of life. And though some of them have never heard the sound of a Universalist sermon, still, doubtless, near one half of their inhabitants are friendly to, and many we trust are firm believers in, the blessed doctrine. And though we are sure "it is the Lord's doings, and is wonderful in our eyes," yet we believe in a still further agency. Our means are limited, and we have as yet no meeting house, but as we have school houses, barns, and shady groves, sufficiently spacious to contain us all; if preaching the Gospel to the poor is considered a miracle, let it no longer be said that the day of miracles has entirely gone by.

A BELIEVER.

Br. Bazin—Credit Rev. O. Wilcox, Fowler, $2 for Expositor—he has not received number 1 volume 2.—Also, credit G. W. Dany, Hammond, St. Lawrence county, $2 on volume 2. Also, send Expositor to Rev. H. L. Hayward, Watertown, N. Y. Charge the above to us. E. S. Lyman, Sherburne, says he has not received number 4, present volume. G. and H.

Br. Tompkins—Send Repository to Miss Janetta A. Patterson, Cooperstown, Otsego county, credit $2 and charge us. Credit Elizabeth Newton, Little Meadows, Pa., Rev. W. Rounsville, St. Charles, Ills., Miss Clarissa Mallery, Leroy, Medina county, Ohio, Miss Melinda Corbet, Rome, Ezra Gorden, North Norwich, and Joseph Kirby, North Baidbridge, each $2 and charge us. Also, send Repository to Nancy A. Gowdy, Russelburg, Warren county, Pa. G. and H.

Br. Price—Credit James W. Booth, New-Hartford, $2 for Union, and charge G. and H.

For the Magazine and Advocate.

MARRIAGE.

BY REV. L. L. SADLER.

The following strictures on one of my articles on Marriage, published several weeks ago, would have appeared earlier but for their length, and my labors in preparing the Register. It will be seen that Br. Sadler has entirely mistaken the spirit and intent of the article, and has, *therefore*, replied as if *his own conscience condemned his celibacy!!!* I will add a few notes, as brief as possible, to save a formal reply, and, perhaps, a controversy on this subject. A. B. G.]

Br. GROSH—It seems that you and Br. Austin have commenced a crusade against the bachelor community, and are determined, if possible, to coerce them by rigorous measures to let go their hold of their native birthright—a state of celibacy. And from the profuse manner in which you deal out your censures and denunciations, one would be led to suppose you had long been schooled in the condemnatory institutions of Partialism, where it is practicable to reproach and villify such as do not come up to the standard there furnished. It is not enough that they are deprived of the joys, the pleasures, the bliss, you so feelingly and eloquently represent as associated with the connubial state—it is not enough to be doomed to the lonely, anti-social, friendless, splenetic, state of *unnatural singleness*—living without object and without aim—strangers to friendship, and the better sentiments of sympathy and affection; and left at last to pine, sicken, wither and die, unpitied, unwept, and unmourned—but they must be branded with infamy, anathematized with many an odious epithet, and held up to public view as a spectacle

> "——— For contemptuous scorn
> To point her slow unmoving finger at."

If there be any class of people, deserving the sympathy and pity of their fellows, it is the celibates, allowing your statements true, concerning the superior advantages of the marriage state over that of a life of celibacy. But instead of mercy and fraternal friendliness, they are doomed to meet at your hands cold severity and bitter reproaches. From your humane spirit, exhibited in remarks offered on prison discipline, and on the treatment due sinners, I had expected that a milder, gentler spirit would be manifest, when these delicate matters of social affinity, concerning which every one supposes himself his master, were made the topic of remark and discussion. "It is easier to preach than to practice;" and we find ourselves very often deviating from the rules prescribed to others. "Happy is the man that doeth not that which he disalloweth."*(a)*

I would not be understood as entering my protest against the marriage institution, or as wishing to gainsay, or controvert, any thing you have offered in regard to the nature, value, tendency and design of such connexion. And had it not been for the attempt to heap opprobrium on the heads of such as have, from considerations best known to themselves, stood aloof from the *entanglements* of wedded life, I should have rested in silence.—But when censorious calumny marks an individual his victim, or labors to bring public opinion to bear in sneering frowns on any respectable class of community, is it not humanity, is it not justice, to stand out in defence of the injured and abused? Who can read sentences like the following, and not think one justifiable in pleading the cause of the offended party?

"Abounding as matrimony does, with numerous advantages and beneficial incentives; and with so great an amount of social and domestic enjoyments, it is hardly supposable that any person can be found who *voluntarily* abstains from the marriage state. Yet many there are who exhibit this eccentricity. By way of distinction, they are denominated 'Old Bachelors.' They are anomalies—exceptions from all earthly existences—a kind of *monstrosity*, put forth through some unaccountable freak of nature—a species of Ishmaelites, 'whose hands are against every man, and every man's hand against them.' The contemner of woman, the voluntary bachelor stands before the world as one who violates the laws of nature, disregards the commands of God, and opposes the designs of his Maker in the creation of the human race."—Austin.

"My bachelor brother, I do not mean to be *uncourteous*, or to press you too hard on this delicate subject; but be sure your own conscience condemns you not, before you ask others to acquit you of such a *highly compounded* SIN, *as is living alone.*"*(b)*—Grosh.

Such is the wholesale denunciation—such the "*courtesy*" the bachelor receives from Hymen's votaries—such the condemnation pronounced, without regard to their apologies or pleas of defence. Surely, this is a kind of Catholic, inquisitorial, summary way of disposing of offending brethren. The necessity and propriety of putting forth these essays on the subject of matrimony, is to be found, I suppose, in the declaration incorporated in your first number—"the number of celibates is too great among both sexes in our land." And hence means must be adopted to diminish that number, and secure some important accessions to the multitude of worshippers who bow before the altar of Hymen.

I can not agree with you in this statement.—That some might be happier, more virtuous and useful, had they married in early life, I am not disposed to deny. But then, again, what an incalculable amount of suffering and misery might have been prevented in our world, had multitudes who have entered the connubial state, abstained from such alliances! How many a hapless wife, and poverty-stricken, unfortunate husband—how many a sorrowing mother and care-worn father—how many a child, and destitute, heart-broken widow, would have been spared the bitter pangs that have called up the deep drawn sigh, suffused the cheeks with tears, and rent the bosom with anguish, had not the relative ties been created by marriage! The fact is, marriage, like liberty, is one of Heaven's greatest blessings, when man is properly qualified and circumstanced to appreciate and enjoy it, but a curse when incompetent for its duties and responsibilities. And it must be obvious to every observing, reflecting mind, that there are more who enter the marriage state, incapacitated to appreciate and enjoy it, and to discharge its numerous obligations, than there are who abstain from such connexions, that would be bettered by the change, all things considered. There should be *more celibates* instead of less.*(c)*

The young are apt to be inconsiderate in regard to this most important circumstance of human life. They are generally fanciful and romantic in their views, impressions and imaginings concerning the conjugal state. And the charms, the fascinations, the enchantments, that are thrown around wedded life, associated with existing, instinctive impulses, renders man much disposed to change his condition from celibacy to wedlock. The youth look on the married state, much as an individual looks on a picture, who fixes his eye intently on the light and sunny spots, and does not notice the darker shades with which they are contrasted; and consequently, are extremely liable to become enamored, and rush precipitately onward to secure possession without calculating consequences. There seems to be need of cautioning and admonishing the young to ponder well the paths of their feet, to sit down first and count the cost, before they engage in an enterprize that fixes their destiny for life, rather than to urge the few in "*single blessedness*," to worship at the altar of Hymen, or to denounce them as reprehensible, odious and sinful.*(d)*

Br. Austin says, "It is hardly supposable that any persons can be found who *voluntarily* abstain from the marriage state." If this be true, it is probable that those who do so, feel constrained to do it reluctantly, by the circumstances of the case. If they bring their feelings to yield to the voice of reason, conscience and judgment, they are worthy of all praise, and should be applauded rather than condemned.*(e)*

It would seem you would have us believe, that it is the duty of bachelors to secure wives, even if apprehensive of trouble and disaster on the stormy sea of life, so as to have sharers of their sufferings. This is indeed humane! It is an ennobling sentiment! Were an individual to fail in business, he would like to have his neighbors involved in the same calamity, so that they could sympathise with him in his misfortunes! To know that a dear wife and a family of lovely children were brought to participate with me my trials, and sufferings, and cross providences, and afflictions, would but augment my wo. Were it not for these I might endure the shock, but how witness their distresses also, and survive the pelt-ings of the pitiless storm? Demons may exult and be glad that others suffer with them, and share of their miseries; but even "the rich man in hell" had too much humanity left to desire that his brethren should come to his place of torment, to partake of his tortures, and to sympathise in his distresses. And though I am fond of sympathy, I would have it come from a friend, that can feel for the afflicted, and be excluded from a lot in such an inheritance. Rather than involve others in my misfortunes, I would "tread the wine press of the wrath of God, *alone*." But you tell us, that the exercise of sympathy affords delightful satisfaction to the one who exercises it. This is true, but attended, in cases of want and difficulty, with a superabundant amount of pain. Who do you suppose would link destinies with another merely for that privilege, or even with the expectation of such a fate? You think that redoubled efforts would be made to rise again, where the interests of a family were at stake.—This is probable. But ten chances to one he had not fallen, were it not for the additional care and expenses of the family. And if he had, how trifling the consequence, compared with that which involves the fate of numbers. Besides, it would

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(a) "Open rebuke is better than secret love," and our Saviour rebuked even *sharply* the open, deliberate transgressor—of course, with intent to benefit him—yes, even "a whip made of small cords" may sometimes be salutary. If I have done worse in means or in spirit than my Master, let me be rebuked; not otherwise. I feel unconscious of any deviation from a Christian spirit, or a good intent, in this matter.

(b) Br. Austin speaks thus only of the "voluntary" celibates—the "contemners of woman"—evidently meaning those whose circumstances and opportunities permitted marriage, but who voluntarily, deliberately, or out of contempt for woman, abstained from it. Does Br. Sadler mean to defend and approbate such "monstrosities"? I think not. He must have misunderstood Br. Austin, as he has misunderstood me. I adhere to my assertion. (But why does Br. S. omit "my maiden sister"? Does he defend the bachelors—the "stronger sex," only? This is not gallant, to say the least!) Celibacy is contrary to nature, and requires strong and particular circumstances to justify it. All celibates should therefore be sure that their *own consciences* justify them, before they ask *others* to excuse them. Br. Sadler would not call this "wholesale denunciation....without regard to their apologies or pleas of defence," if his *sensitive feelings* had not led him to take it closer to his own bosom than I laid it—i. e., if *his own conscience* does *not* condemn him. All apologies admitted to be invalid by their own consciences, should not be regarded by others.

(c) Quite eloquent! But remember, good brother of mine, that the evils of celibacy are its legitimate fruits—its necessary and natural results; whereas those you recount as those of matrimony, are not the necessary and natural results of marriage, but of the *abuse* of it, or of the neglect of *other* duties. To all such we may say, "these duties ye should have performed, and not have left marriage unperformed." Yourself, then, being judge, celibacy is the *cause* of evils connected with it, whereas marriage may have evils connected with *it*, but they belong to other causes.

(d) Good! This extreme, (precipitancy,) is to celibacy, as *too much* zeal is to *total indifference*—it is hard choosing between two such great evils.

(e) I have set this misapprehension of Br. Austin's language, right in note b.

not require as much exertion to retrieve his broken fortunes with none to provide for but himself, as it would had he others to attend to.*(f)*

It seems to me improper for a person to take on himself responsibilities and obligations he is incompetent to discharge. And if a man have not prospective means for providing for the wants of a family, ought he to adopt measures for possessing one?

Again, I suppose you would not be understood, that marriage would be conducive to the promotion of human happiness, unless love—deep, ardent, devoted LOVE, cemented the union. Now, how many instances are there in the world, of individuals who have looked in vain for objects of interest, to whom they would bestow their heart's best affections—how many, of persons who have been riveted by ties of strongest attachment to the objects of their choice, and have had their hopes blighted by the samiel blast of disappointment, that left no substitute to fill the place? how many, of those that yield their hearts to others and are doomed to be unloved in turn, yet care for none besides! And are these to be blamed and spurned, because so unfortunate as not to be able to answer their wishes—and henceforth prefer to remain as they are, rather than to change their condition under existing circumstances! I had hoped for better things.*(g)*

I do not think the case an extraordinary one, that would justify an individual in abstaining from marriage. I once knew of an individual who lived a bachelor for the sole reason, that he thought it probable if he had a family, he might rear children to immortal misery. He could not bear the thought, and chose to live alone.—His motives were pure and benevolent; and of course justifiable in the course he pursued. And so would be any man, who should refrain from entering the marriage state, if apprehensive by so doing he should bring trouble on himself, and rear up children in ignorance, poverty and disgrace.

It could not be a duty for the soldiery and seamen to obtain wives, when they must constantly peril their lives—be most of the time from home, and unable from existing circumstances to protect their families and provide for their wants. Neither could it be for others, whose situation and condition in life were unfavorable to such cares and responsible duties.*(h)*

But to come a little nearer home. When a young minister of our denomination looks about him, and sees many a father in Israel, and superannuated preacher of the Gospel, "who has fought the good fight, finished his course and kept the faith," and who, by the most rigid system of economy, has sustained himself and family hitherto, now dependent on the cold charities of the world, and left to beg, to starve, or to die unregarded—when he sees others, who might be useful in the high vocation to which they are called, compelled to abandon the ministry in order to provide for the wants of their dependants—when he beholds others obtaining credit for like purposes, and lastly doomed to lose their reputation for want of means to pay their debts, and with it their usefulness in their profession—when he sees the widows of deceased brethren, who once labored successfully for the good of Zion, in a state of want, and seeking in vain for help, would he not be justifiable in the perpetration of the "highly compounded sin of *living alone?*"*(i)*

"It is enough that the servant is as his Lord. Jesus Christ has left an example, that we should follow his steps." But "in carrying out the designs of God, in his creation," he did not *marry*. And shall ministers be more perfect than their Master?*(j)* Paul has probably given as good counsel as any man can give on this subject; and he advises in very strong language, celibacy as preferable to the conjugal state. If it be said in reply, it was on account of the perilous posture of affairs then existing—I have only to remark, this is my plea.*(k)* And if an individual thinks he sees a storm ahead, and he is afraid of breakers, if he puts out to sea on the ocean of matrimony, let him be prudent and remain in the port of celibacy, without being subject to the taunts and jeers of those who have stronger vessels with which to buffet the storm. And while our clergy are so circumstanced, that they can barely live during their health and height of usefulness, let not one brother find fault with another, because he chooses to imitate Paul, rather than sacrifice his profession on the altar of domestic felicity, or suffer a dear family to come to poverty and misery!!!

(f) This whole paragraph is a singular (but doubtless an unintentional) perversion of my meaning—I think, of my language. I certainly did not mean to urge the consideration of a wife's sympathy, as a *reason* why the bachelor should get a companion in his *sufferings*, *merely*; but, as there is more happiness than misery in nearly, if not quite, every one's life—as the single life is, in my opinion, contrary to religion and nature, and therefore more miserable than the married state—and as the blessings of life are doubled by being shared with a companion, whereas suffering is lessened by being thus shared—therefore, I hold that the fear of involving a woman in *our* sufferings, is not, of itself, a valid excuse for not marrying—in other words, for not making her a sharer in *our*, and ourselves a sharer in *her*, more frequent and greater happiness—for not saving her and ourselves from the unnatural and more miserable condition of merely "*single* blessedness"—for not doubling her and our happiness by sharing it with each other, and for not lessening her and our own misery by mutual sympathy and mutual encouragement and aid. And singular views of God's goodness, must that Universalist have, who will deny my premises; or of logic, who will admit the premises, and deny my conclusions!—The "rich man in hell" suffered the pains of *guilt*, not of *misfortune;* the case is not in point, therefore. So far as the outward *pains* were concerned, I would say, if the wife of my bosom, and the pledges of our love go to an endless hell, I had RATHER be with them in their suffering, than be saved from them! Myself, then, being the judge, the sharing of their sufferings is a *happier* lot, than a selfish exemption from them. Every devoted wife and mother will say the same—and especially will she declare so, when merely occasional and temporal sufferings (which she can lessen and aid to remove) are concerned. As to the latter part of the paragraph, *facts* are better than *theories;* and though theory declares that it will "not require as much exertion to retrieve" a single man's "broken fortunes with none to provide for but himself, as it would, had he others to attend to;" yet *facts* (as admitted by Washington Irving, himself a bachelor) *prove*, that the single man does not make the exertion a married man will make, and therefore he fails oftener than the married man, *because* "he has none to provide for but himself."

(g) This is wide of the mark. If their own consciences excuse them, they may ask others to excuse them. As to the disappointed in this romantic love—let each bachelor thus disappointed, seek out a maid similarly loveloru, to sympathise with him. "Pity is akin to love." My reputation as a prophet on the issue, that they will not long remain *bachelor* and *maid!* Seriously, the cases cited, are very—very *few*—and they scarcely ever survive to become *old* maids and *old* bachelors.—The heart that is *tough* enough not to *break*, will generally bear a second *bending!*

(h) To please Br. Sadler, I will excuse all bachelor soldiers and sailors; (who are not free agents in this matter; as their country does not permit them to perform the duties of the married life;) and all old bachelors who are afraid that *their children* will be *the devil's children*. I do not suppose *his* conscience will ever urge *this* plea!

(i) In all is case the fault lieth at the door of his congregation. Wo be unto them, for all the happiness they prevent to him, and (through his increased efficiency by the aid of a wife) to themselves and society around—and for all the misery caused by their pennisiousness, and indifference to human good, and their pastor's increased welfare and usefulness!

(j) If Br. Sadler will show that he expects to travel in his Master's footsteps in not having *any home*, in *all* his trials, and to *Calvary*, this plea may answer—if not, 'twas wrong to quote this Scripture on this subject; for every disciple of Jesus had better turn Shaking Quaker at once.

(k) Well done, Br. S.! I am glad to find the "I" and "my" plainly set forth. It is better than a mere defence of others. But I am sorry that you see such "perilous times" ahead as Paul and the early Christians had to pass through. As to all that follows, I can only say—"See that your own consciences do not condemn you, before you ask others to excuse you." For if your own consciences condemn you not, you should not feel *very* sensitively the fault finding of others; who in that case, will have no *right* to condemn you. A. B. G.

For the Magazine and Advocate.

JESUS "HATH DONE ALL THINGS WELL."—NO. IV.

BY REV. S. GOFF.

Without adverting to other particular instances of actual impression made by the teachings of Jesus, let us now turn our attention to the instructions themselves, as preserved to us in the Gospel record. They will prove even to a demonstration, that "he hath done all things well." In his teachings all mankind are considered as the offspring of one common Parent, members of one common family, and heirs alike of the same glorious and happy destiny. In his instructions there is no exclusiveness. They are designed for all, of every age, of every rank and condition.—The virtuous may there go and learn that the reward of obedience is holy peace, and perfect love, and heavenly joy in the soul. The vicious may there read their guilt and condemnation—may there learn that the gnawing worm, and the consuming fire of a guilty conscience, are inseparable attendants on vice, and are ever sounding in the ears of the votary of sin "the requium of departed joys," and the knell of faded peace and waning happiness. He may there read also—in that beautiful parable of the "Prodigal Son"—the pardon and peace that await the humble and penitent, and, perchance, be induced to return and walk in the blissful paths of virtue, obedience, and peace.

And most beautifully did Jesus reveal unto us the unity, the spirituality, and the benignant character of the great Creator. He who was the "one Lord" of the Hebrews, then became the God of the whole earth. And Jesus unfolded in the most happy manner the supremacy of his nature, the universality of his goodness, and the impartial benignity of his providential dominion. And how did he blend the majesty of him "who upholds all things by the word of his power," with the kindest condescension, by declaring that the sparrow's flight or fall is ordered by his directing hand, and that even "the very hairs of our head are all numbered."

And then, he was the first and best Teacher of the universal paternity, the boundless love and unfailing mercy of God. Oh, how much do we not owe to him for declaring and making known that we have all one Father in heaven, who watches over us with a parent's tenderness and love; who is constantly showering down unnumbered blessings upon us; who wisely orders every dispensation of his providence for our good; and who will finally bring all his children safe home to the "spirit land" on high, to bask in the bright sunbeams of his own endless glory, to meet and commingle their devotions with congenial spirits around the radiant throne of endless love, and to range the golden streets of the New Jerusalem, forever progressing in knowledge, glory, and heavenly blessedness! Oh! that the whole world could see the beauty, the glory, and the loveliness there is in the character of our Father in heaven, as made known through Jesus Christ, his well beloved Son, for he was truly the brightness of his Father's glory, and the express image of his person! Oh! that God, who, in the morning of creation, commanded the light to shine out of darkness, would shine into the heart of every child of humanity, to give the light of the knowledge of the glory of God in the face of Jesus Christ! And, oh! that all the world would listen to the instructions of the blessed Jesus, for surely "He hath done all things well," and the tendency of his instructions is to bless the whole world with the joys of eternal life!

It is well to be a good talker, but it is better to be a good listener. You can hardly please a man better than to listen to what he has to say.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, AUGUST 23, 1839.

LETTER TO BR. D. SKINNER AND HIS ANSWER.

Trimble county, Ky., March 12th, 1839.

Mr. D. Skinner:

Dear Sir—I have been for some time reading your Letters to Mr. Aikin; and it appears to me that you certainly establish the following facts: 1. That God is love, and loves all things that he created. 2. That he desires that all his children should be happy hereafter. 3. That God formed every part of man; consequently he must be the Author of every effect that the parts produce, which he formed: and 4. That man is not a free agent.

Now, Sir, although these facts seem to be established, it appears to me that difficulties would attend their admission that would be insurmountable. The design of this letter is to request you, not for disputation, but for information, to solve the difficulties that they seem to involve. If the above facts be admitted as true, I wish to inquire, 1. If God formed every part of man for a good purpose, and desired the happiness of all, and will not be disappointed in his desires, is not every act that ever was or ever will be done by man, a good act, and is not every act of man a virtuous act? If you answer yes to the above; 2. I want to know how Adam committed any sin by disobeying the command, and on what principle of justice God condemned him for that violation, when it was right it should be so? If you answer no, to the first question, 3. I want to know who created that part of Adam that produced the desire to sin? If the devil could create one part of Adam, could he not have created the whole? Therefore, would he not be as great and powerful as God? 4. If you think it was right for Adam to have fallen, and no sin was produced by the fall, and the act of disobedience was right, I want to know why Christ came into the world and suffered death for sin, seeing there was no sin in the world? 5. If man is not a free agent, (and I don't think he is,) I want to know on what principles of justice he can be made by God a culpable being, in any sense of the word? 6. What difference was there between Adam before, and after, the fall; and what difference was there between the human family before, and after, the death of Christ? 7. You say that works are not meritorious. I want to know what is? but recollect that you can't blame my hand for striking my neighbor, but the mind. Therefore all acts that man is accountable for, are the acts of the mind.

Sir, I want you to distinctly understand that I am your friend, and not your enemy: and I want these things explained for the good of myself and all mankind. Direct your letters to Milton Postoffice, Trimble county, Ky. I remain, Sir, your friend, G. F.

ANSWER.

Dear Sir—Your letter reached here during my absence at the South. Having lately returned, I cheerfully comply with your request to answer it the first opportunity. Though your letter is a private one, I make both it and my answer public in order that the benefit, if any, may not be confined exclusively to you and myself. Others may possibly labor under the same doubts and difficulties as yourself, and be gratified with seeing the publication of your questions, and my reply thereto.

I allow the two first items you say I have established in my letters to Rev. S. C. Aikin. I also allow the first part of the 3d item—"that God formed every part of man:" and although I can not allow that God is directly and immediately "the author of every *effect* that all the parts produce," yet he is undoubtedly the indirect or remote cause of all things; or in other words, nothing could exist without God, and all power that exists is derived from God. Still, there are secondary causes in operation, and agents both intelligent and unintelligent, responsible and irresponsible, to whose action as immediate causes, many effects are to be directly ascribed.

You say I have established, as a fourth item, "that man is not a free agent." This, Sir, depends on what definition is given to the term *free agent*. The word *free* usually signifies, being at liberty, uncontrolled, unrestrained. The word *agent* may signify any active cause or power, or it may (and usually does) signify a substitute or deputy, a factor employed to transact business for a principal. When used in this last, or usual sense, it is hardly compatible to apply the term *free* to *agent*: because an agent, substitute, deputy, or factor, is always supposed to be bound by the will and instructions of his principal or employer, and therefore can not be free. If perfectly *free*, he is not under any restraint, and therefore can not be amenable to his employer or principal. But if by agent be meant simply *actor*, then the question occurs whether man is a free agent (free actor) or not. If by his being such be meant that he is free to do anything and every thing, unrestrained, uncontrolled, and without accountability, then I deny that man is a free agent. If by his being a free agent, be simply meant, that man is endowed with the freedom of volition and of action in a certain limited sphere, and is accountable for the choice he makes, and the manner in which he performs those actions, I have no objections to free agency. Still, he is not unlimitedly free. If he were so, he could not be accountable. Moreover, there are many things which he can not *will* to do if he could, and could not *do* them if he willed.—Therefore his will, his freedom and his power are all circumscribed.

Having made these preliminary remarks, I now proceed to notice your questions. In answer to your first, I remark, that, though the premises be correct, the conclusion that your question implies does not necessarily follow. Every act of man, taken in connexion with, and as a part of the grand scheme and ultimate purpose of God, with all their final results, may be good: but every act of man, in itself considered, or unconnected with the great results which God has in view in permitting such acts, is not good. Many of them are decidedly evil. Much less is every act of man virtuous. Even if the doctrine of predestination or fatalism in its strongest form, were admitted, it would not make every act of man virtuous. In order for an act to be virtuous, the actor must act from a good and virtuous motive. But we know the motive with some is evil and wicked; and, conscience condemning the act, the perpetrator is guilty before God, whatever may be the ultimate results of the action.

Having answered the first question in the negative instead of the affirmative, your second question is rather *non-suited*. Nevertheless, I suppose the real question of difficulty in your mind is this: If Adam acted as God designed he should, or even as God *knew* he would, and God overrules his act of transgression for ultimate good to him and the human family, how could Adam be to blame, or justly condemned therefor? I answer, because he acted contrary to the dictates of his own conscience—he was conscious of doing wickedly, conscious of guilt at the time. The motive of action determines the character of the act, without any regard to the consequences. If a physician administer a portion of arsenic with a view of killing his patient, and instead of operating according to his intentions, it should cure his patient of some dreadful disease, this does not free the physician from the guilt of intended murder. He is guilty of murder in design; and in no possible way can his act be construed into a virtuous act. The good resulting from it is ascribed to God. As man's act, it is evil—it is murder; as God's act, it is good—it is salvation.

The subject is beautifully illustrated by the case of Joseph's being sold a slave into Egypt by his unnatural brethren. God designed Joseph's future elevation and glory. I will admit, also, that he designed, as a means of effecting that elevation and glory, that his brethren should sell him as a slave. His brethren designed his downfall and utter ruin; and as a means of effecting that wicked purpose, they sold him as a slave. They were guilty of the deepest criminality in this, and suffered a righteous punishment therefor; as they afterward confessed, (Gen. xlii: 21,) "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." But how could they be guilty if God designed they should so act, and overruled it for good? Because they knew not God's design, and they designed no good themselves, but evil. As *their* act, therefore, it was evil, but as *God's* act, it was good; as Joseph himself told them, "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. l: 20.

Your third question requires no answer, inasmuch as I do not hold that the devil created any part or portion of man, soul or body. Your fourth and fifth questions have been anticipated in my answers to your first and second.

In answer to your fifth query, I remark, that the difference between Adam, before and after his fall, was simply this:—he was *innocent* before he sinned, and *guilty* after it. That he both sinned and was guilty, is clear from the fact that the Bible defines sin to be "the transgression of the law;" and that he transgressed the positive command or law of God, and felt so conscious of guilt as to seek to hide from the presence of God, his Father and his Friend.

You have another query under the same number: viz. What difference was there between the human family before and after the death of Christ. Answer, none: i. e., there was no difference in their condition effected simply by the literal death of Christ, except that those who put him to death rendered themselves murderers by the act. The mere shedding of his blood, or putting him to death on the cross, affects not the condition of mankind. He himself declared, "the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." It is the word of Christ dwelling richly within us, the doctrine, the teachings, the spirit of Christ, that benefits man, and effects his salvation. His sufferings and death were a commendation of that love to man that is stronger than death, and that many waters can not quench. It was the seal of the covenant of immortal grace, and of the everlasting truths he taught. His death, burial, and resurrection from the dead by the mighty power of God, were also necessary to bring to light and demonstrate the doctrine of the resurrection and of life and immortality beyond the grave, "that we might have a strong consolation who have fled for refuge to lay hold on the hope set before us: which hope we have, as an anchor of the soul, sure and stedfast, and which entereth into that within the vail," thus begetting us "unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us."

You preface your 7th question by affirming, that I "say works are not meritorious." Here you labor under a mistake. I have never said that works are not meritorious. I say the works of man can never merit endless happiness or the immortal joys of heaven.—They are meritorious in a limited degree, and will most certainly receive their due reward; even if but a cup of cold water be given in the name of a disciple, it shall not go unrewarded. But the immortal and endless joys of heaven are not to be merited by the feeble works of man, but are the free, unmerited gift of God, through Christ. I agree with you, that the mere hand that strikes is not to blame, but the mind that impels it. The mind is either guilty or innocent, according to the motive that actuates it.

Hoping that these desultory remarks may prove satisfactory to you, and not wholly uninteresting or useless to others, I am, dear Sir, yours in all sincerity.

Utica, June 28th, 1839. D. Skinner.

STUDENTS FOR THE MINISTRY.

A few young men about to enter the ministry, who wish to become acquainted with the Biblical Greek and Hebrew, will be received at my house, if they can not be better instructed somewhere else.

Gainesville, Genesee co., N. Y. W. F. Manley.

WORKS AND CONSEQUENCES....NO. 1.

It will be well to examine a principle which will be found an important aid to good works, at the very outset of the investigation. That the exercise of faith is necessary to happiness and spiritual prosperity in this life, is undeniable. Without it man would be a cheerless, solitary and isolated being. Nothing but what presented itself immediately and imposingly before his natural senses, would receive the concurrence of the mind. And even then it would fade, and the impressions it had made would vanish from the memory, the moment its actual, present, living existence disappeared from the mind's eye. There would be no lifting upward of the desires; no reaching forward of hope, to things unattained but real in the nature of things. Instead of this, there would be the unsatisfied desire of the soul, without knowing *what* it desires—the wild impetuosity of the tornado, but without its destination or boundary.

I repeat, therefore, that faith is necessary to happiness, to spiritual prosperity, and, I may add, to stability of purpose, in this life. But do we reflect upon the nature of true faith as often as we should do? When we say we have faith, do we understand the extent of the acknowledgement? Perhaps we do—at least so far as the essentials are concerned. It is certain we do, if our minds are properly imbued with the spirit from on high, and our actions conformed to the will of Jehovah.

What then is true faith? It is the assent which a well cultivated mind gives to any truth, proposition or principle. Were it possible to try the experiment, it would still be apparent that there could be no faith, were the mind wholly inactive. In support of this, we have one fact which we deem sufficient to settle all dispute. In proportion to the activity of the mind, will be the extent of its faith; and in proportion to the cultivation of the mind will be the purity of its faith. This determines the nature of faith, that it is the approving labors of the mind—of the rational powers. Of course good works must receive the co-operation of the same mind.

We see, then, the propriety of the language of the apostle James, where he connects works and faith together. "Even so," says he, "faith if it hath not works, is dead, being alone." "Show me thy faith without thy works, and I will show thee my faith by my works."—If faith be an active principle or disposition of the mind, it must be succeeded by works, which are a portion of its effects. And if works are good, they must, I think, be guided, or assisted by an equally good faith. Even that silent, unostentatious firmness, agreeably to which, the afflicted bear up under their misfortunes without a murmur, is a noble work of human patience, and speaks volumes in favor of an abiding faith in the justice of the power that orders their lot. Though a silent, it is a no less powerful work, which is inseparably connected with the true faith. Abraham, when he ascended one of the mountains, supposed to be Calvary, in the land of Moriah, with his son Isaac, was required to perform a work which tried his faith to the utmost.—And what a work was there! In that example, where he must have experienced all the agony consequent upon the loss of an only and beloved son, he shrank not from the will of God, but left an enduring evidence to his posterity forever, both of the power of faith over the works, and the power of good works in strengthening the faith, of the creature. Paul, in the midst of the persecution and opposition which he had to encounter, has left, in his faithfulness to his duty, a memorial of the effect of faith which works by love and purifies the heart.

A man may possess but little faith, and yet do good works; but, methinks his works, in the aggregate will be limited to his faith. I can not conceive it possible that man can act deliberately and voluntarily, without having some object or end in view which he designs to accomplish. If so, then he must have faith inseparably connected with his designs, in order to *ensure* the propriety of the means employed.

I speak not now of infatuation. Where there is no reason, there can be no principle, and where there is no reflection, there can be no *living* faith to assist man in his actions. But I speak of him who acts after mature reflection. He has satisfied himself, (whether his judgment be right or wrong) that his plans are feasible and his desires proper, and he proceeds in the accomplishment of his designs. The conclusion is apparent. The man who would act justly, must act understandingly, and from a settled motive. That motive can be manifested to the world only by the conduct which attends it. Hence he only has the true faith, who is faithful in righteousness; and he only is good who does good, the professions of men to the contrary notwithstanding. So endeth the first lesson. A. R. B.

TO THE UNIVERSALIST PUBLIC.

It was a year ago last June, that I entirely ceased preaching, or taking any part in public speaking. This step was taken reluctantly, and only from a sense of duty—a full conviction that I could never hope for a perfect restoration to health, while I continued the practice of public speaking. In November last, I sailed for the West Indies, and did not return home from thence until about the first of June, hoping that, by spending the Winter in a tropical climate, and wholly abstaining from public speaking, my health would be so far restored, or the disease of the throat (chronic *bronchitis*) so far removed, that I could again resume and continue my professional labors. I suffered less from the disease while at the South, than I usually do in this cold and variable climate; and on my return I preached a few times, not only to comply with the earnest solicitations and gratify the wishes of friends, but to ascertain by experiment whether I could safely and permanently resume the practice.

The effect of these few times of public speaking was decidedly bad and seriously injurious to the throat; and I am reluctantly compelled to refuse compliance with all requests that are made to me to preach, or speak at all in public. This notice is made public, that my friends generally may know the true state of the case, and particularly for the information of those friends, whether remote or near, who frequently send for me to go and preach with them, or attend funerals, etc. It is with grief I am compelled to give this notice, and to refuse all similar requests. Did my health allow, I should still continue to obey such calls, and that too with the greatest pleasure. My voice would still be raised in behalf of the great salvation. The theme is as dear to me as ever, and I still cherish some hope, though it be but faint, that I shall some day be so far restored as to sound once more the Gospel trump on the walls of our Zion. But this is known only to the all-wise Disposer of all events. "The Judge of all the earth will do right;" and it becomes me to say, "his will be done."

Utica, August 13, 1839. D. SKINNER.

LOVE AND FEAR.

Fear moves in the heart and heeds the whirlwind there—love breathes upon the soul, and all is calm as the Summer sky. Fear rears a bloody shrine and sacrifices to Moloch and in the valley of Hinnom—love wreathes flowers around the altar, kindles a pure flame, and offers grateful incense. Fear sweeps with a rude and hurried hand the chords of the soul, crushing out wild discord in its strength—love touches it with angel fingers, and draws out all the sweet music of the instrument. E. H. C.

TO — — —, IS IT I?

There is yet a large amount due me, in the aggregate, from a great number of individuals, for this paper, while I was the publisher, prior to the year 1836. To the individuals, the sums due are small. But to me the aggregate is quite too large to lose. And surely I have waited long enough. Will not my old debtors remember the apostle's injunction, "owe no man any thing but to love," and immediately discharge their obligations to me? Will not agents see to the collection of bills in their hands due to me, and have the accounts closed at once, and without further delay?

There are also several accounts due me for books in different parts of the country, which ought at once to be settled. And I would particularly invite attention to the Memoir of Rev. John Freeman. Though the greater part of the edition of this valuable work has been distributed into the hands of preachers and other agents, I have not yet received money enough to refund what was advanced for paper, printing, binding, etc.; while the widow has yet received nothing from the sale of the work. I think if we had returns for all that have been sold by agents, it would pay the expenses of the publication, and perhaps leave something for the widow.—Have agents disposed of all the books they can? Will they not make another effort to sell what they have on hand, and at least make returns and payment for all they have sold? Are you a preacher? ask your congregation to give, each of them, fifty cents for the benefit of the deserving widow and orphans of our late, lamented Br. Freeman, and receive in return therefor a book (the Memoir) worth double the money. Brethren, let us immediately hear from you on the above subjects, and oblige Your obedient servant, D. SKINNER.

Utica, August 13th, 1839

NEW BOOKS.

Just received, FANNY, and other poems, by Halleck.
Sunday evening reflections.
Wallace on the eye—2d edition.
Nursery Songs, by Mrs. Follen. This is the fourth volume of a library for Little Folks, published by Colman.
Also, Colman's Monthly Miscellany for August.

G. and H.

CHENANGO ASSOCIATION.

Special Notice.—Whereas the regimental training takes place in Binghampton on September 5th, the Chenango Association will meet on *Tuesday* and Wednesday, the 3d and 4th days of September, instead of the 4th and 5th as heretofore noticed. The writer expects to be present, further notice next week.

A. B. G.

Br O. Wilcox, designs to visit Illinois the coming Fall, and will be happy to fulfil any appointments which may be desired on his route. He will probably be in Cleveland the beginning of October next, and from thence proceed to Rushville, Ills., by the most direct route. Those friends who desire an appointment for preaching will please address him at Cleveland.

A. R. B.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. T. CLOWES, in Marshall—Br. T. D. COOK, in Clinton—Br. T. B. THAYER, of Lowell, Mass., in this city.

There will be preaching on the first Sunday in September, by Br. GROSH, at Smithville Flats, Chenango county—Br. HAYWARD, in Champion, and in Carthage at 5 P. M.—Br. GAGE, in the Universalist meeting house, New-Hartford, and near Mason's Factory at 5 o'clock, P. M., and on each alternate Sunday through the year—Br. D. BIDDLECOM, at Knoxville, sickness prevented him from fulfilling his former appointment.

There will be preaching on the second Sunday in September, by Br. N. BROWN, at Tully, and on the second Sunday in each month thereafter, until further notice.

The first Quarterly Conference of the Allegany Association will be held in the town of Independence, on the fourth Saturday and following Sunday in September.

The Cayuga Association meets in Genoa, on the fourth Wednesday and Thursday in September.

The Steuben Association will meet in Kennedyville, on the second Wednesday and Thursday in September.

The Ontario Association will meet in Wolcott, on the first Wednesday and Thursday in September next.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

Rev A C B, Homer—Rev C S B, Upper Lisle, for E G, J K and C B—Rev O W, Greenville, for self and G W D—P M, Flavenna, for F L—P M, New Windsor, for D L S—E E B, Kelloggsville, for self, R B and S E—P M, Millgrove, for L T—A S, Brownville, for self, N P, E M, A H, R E, G W B and S S.

POETRY.

For the Magazine and Advocate.

SING THE SWEET PÆAN.

BY MISS LAURA EGGLESTON.

O, sing the sweet pæan of love and salvation!
For truth is prevailing the nations among—
Arise, every heart in sublime adoration,
Rejoice, for an era auspicious is come.

Already the people, in love, are beginning
To worship Jehovah in spirit and truth;
The voice of the Gospel, divinely is winning
The souls of the aged, and hearts of the youth.

Behold, what a change in the moral creation,
By truth's plastic hand has been wrought in our land!
Around us are beaming her bright scintillations—
Her crown is unfading—her empire shall stand.

O, sing the sweet pæan—for rich benedictions,
More ample than dew drops descend on the world!
The mercy of heaven shall know no restriction,
Its banners of love over all are unfurled.

The mind long confin'd in the prison of error,
Has found manumission, and basks in the light,
The beams of salvation, where visions of terror
Are never display'd to the ideal sight.

The heralds of Zion, arrayed with salvation,
Sweet tidings of gladness proclaim in our ear;
And Jesus, the Saviour and Prince of the nations,
In accents of mercy forbids us to fear.

O, sing the sweet pæan of love and salvation,
And soar on the pinions of mercy and truth,
And rest on the broad and unbounded foundation,
Roared by the Redeemer on pillars of truth.

We'll sing the sweet pæan, and praise our Creator,
In life's fading region, until we shall rise,
Array'd in the garb of a supernal nature,
And sing with the angels in yon glorious skies.

German, June, 1829.

THE TWILIGHT HOUR.

The hues of parting day
Are fading in the West
And now the twilight gray
Invites the swain to rest;
A welcome pause, a moment given
To lift the thoughts from earth to heaven.

Now memory wakes the grief—
The joys long, long gone by;
Nor heeds the rustling leaf—
The breeze's gentle sigh:
Dreams of the past, that come with power,
To haunt us at the twilight hour.

Rise, grov'ler! stay no more;
But stretch thy feeble wings,
And strive by faith to soar
Above terrestrial things,—
Where morn, and noon, and twilight gray,
Are lost in one eternal day.

SONNET.

BY H. K. WHITE.

Oh, 'twill be over soon—this sickly dream
Of life will vanish from my feverish brain;
And death my wearied spirit will redeem
From this wild region of unvaried pain.
Yon brook will glide as softly as before—
Yon landscape smile—yon golden harvest grow;
Yon sprightly lark on mounting wing will soar,
When my sad name is heard no more below.
Sigh, when all my youthful friends caress—
They laugh in health and future evils brave;
Them shall a wife and smiling children bless,
While I am mouldering in my silent grave.
God of the just! thou gavest the bitter cup;
I bow to thy behest, and drink it up.

FANATICISM.

The religion that Christ came to establish, does not exact that gloomy, monkish austerity from its votaries that is often exhibited; that message of glad tidings should inspire us with other feelings than those of the most sombre, melancholy hue. Is there not a joy in knowing that there is endless, unspeakable happiness provided for every one who will receive it, that "whoever will may come?" Then why lead the inquirer into fields of theoretical speculation, terrify him with threats, perplex him with doubts, or plunge him into despondency, with the most dismal forebodings? Religion, where the mind is influenced by common sense, does not demand that we practice penance and mortification, and despise the good things which a kind Providence has bestowed upon us; but on the contrary, it is impious to put too low an estimate upon the bounties which he has thrown around us. We may use the things of this world in such a way as may contribute to our own, and to others' permanent comfort; being ever mindful of the Giver, and of our accountability to him.

It is a trait in the mental character of man, to run into extravagances, to be led astray by the wild vagaries of wayward fancy, uninfluenced by the sober dictates of common sense. This frailty of our nature has been manifested in all countries, and in all ages, from the most remote antiquity; and there has not been in any place, at any time, the most ridiculous, or the most absurd notions in politics or religion, but have found their advocates and abettors among the most enlightened of the age. We have but to peruse the history of our own country, to be made acquainted with the proneness of our species to embrace the most fanatical, and foolish, and inconsistent notions that ever entered the mind of man. And for this we need not go back many years—the events of our own times, in our own day and generation, are fraught with superstition and phrensy; and what is very singular, every deluded sect claims to be Divinely inspired, and to derive its doctrines from the same blessed volume. Fanaticism is contagious, and those who have uniformly led a life of consistency, and been noted for their good sense, no sooner enter the charmed circle, than the wildest enthusiasm takes possession of their minds, and governs all their actions. Generally, however, they who are fanatics in one thing, are fanatics in whatever else their minds become engaged; the same individual will be factious in politics, an exclusive in diet, and a zealot in religion. Every principle by them must be pushed to extremes; they are the ultra reformers of the age, the radicals of the nineteenth century; they would have a man confine himself to a diet of bread and water, devote his whole time to the benevolent operations of the day, and literally "pray without ceasing." Such are to be commended for their philanthropy—for their honest desire to benefit mankind, but they are to be pitied for their lack of discretion. Their arguments and examples operate upon all who do not become their disciples, like negative electricity—driving each other farther asunder.—*Philosophy of Living.*

COMMUNION WITH GOD.

What more conducive to our happiness, and what greater source of pleasure and instruction, than to hold communion with the Father of our spirits! To turn our backs for a time, upon the engrossing cares of a noisy world, and bring our thoughts and our devotions to the calm and grand repose of nature's instructions, and through them to nature's Author. Who does not love to steal away from the excitements and passions of the world, and quench the fever of assiduous devotions to its interests, in the contemplation of the loveliness, peace, in the harmony displayed in the works of the Creator! And thus to hold intercourse with the *Spirit* of our spirits—to commune with nobler things than earth affords. It is through the medium of his works that the Creator delights to hold converse with his creatures.—The voice of inspiration is heard all around us—in the most solitary and desolate places of earth, we hear the inviting sounds of our Father's instruction—we read the solemn and important lessons of wisdom, and truth, and love. Especially does the returning energies of nature, in this vernal season, remind us that the glorious and extensive volume of the Divine goodness, is again opened for our admiration and profit. Who does not delight to hold communion with the spirit of the seasons, and let the heart and affections go out in gratitude and love to the Author of all beings? Welcome again the spirit and inspiration of Summer! Welcome this season of grateful communion with our Father above, and our kindred on earth. May devotion inspire our hearts, and pleasure crown our exertions, in the cause of truth. —*Watchman.*

CAUSE OF QUARREL.—"I wish I owned all the pasture land in the word," said Bob. "Well, I wish I owned all the cattle in the world," said Ned. "How would you feed them?" asked Bob. "I'd turn them into your pasture," said Ned. "No you wouldn't!" "Yes I would!" "No you *wouldn't!*" "Yes I *would!*" "You *shan't!*" "I *shall!*" And then came the fisticuffs—and oh! how they did fight!

MARRIAGES.

In Mottsville, July 7th, by Rev. N. Brown, Mr. CHARLES HILLYARD, to Miss MARY ANN EARL, both of that place.

In Gainesville, July 4th, by Rev. W. E. Manley, Mr. HIRAM C. SMITH, of Warsaw, to Miss MARY HAWLEY, of the former place.

In Perry, August 8th, by Rev. S. Barnes, Mr. JABEZ B. BURR, to Miss CHARLOTTE B. PATCHEN, all of Perry.

In Geneva, July 4th, by Rev. O. Ackley, Mr. AMASA NELSON, to Miss MARY ANN COUNTRYMAN, both of Manchester.

DEATHS.

In Richfield, by drowning, on Sunday, the 4th inst., Mr. NICHOLAS UTT, a German by birth, of good character and habits, aged about 22 years, who had crossed the "world of waters" to be drowned in a mill-pond, ere he had breathed the luxuriant breeze of 90 Summer days in the land of freedom. The morning sun that shone upon his countenance, beaming with health and vigor, before he had sunk behind the western hills shone as brightly upon a newly made grave. And now he sleeps the sleep of death, a "stranger in a strange land," without one relative to drop the tear of sympathy over the lowly mound. The funeral was attended at 6 o'clock, P. M., of the same day, at the house of Mr. Braman, where a select portion of Scripture was read, a word of exhortation given, and a short prayer offered, by the writer. J. S. KIBBE.

In Cobleskill, Schoharie co., August 4th, at the residence of her son, Jonah Westover, Esq., Mrs. ASENATH WESTOVER, aged 85 years. She died as she had lived for nearly the last half century, a firm, consistent, and practical believer in the restitution of all things, spoken by the mouth of all God's holy prophets since the world began. J. W

In McDonough, August 8th, Mrs. OLIVE JACOBS, aged 33 years. She has left a husband and two children to mourn their loss. We pray that the consolations of the Gospel may be a comfort to them in their afflictions, and be the means of leading them nearer to the fountain of peace and salvation. I visited Mrs. Jacobs a few days before her death, and found that her greatest consolation was in the promises of Heaven. She wished me to address the people at her funeral, and inform them that she died a firm believer in the restitution; which I did, assisted in the services by Mr. Densmore, of the Methodist persuasion, in an affectionate prayer to Heaven for a blessing to rest upon us all. But at the close of the services, in a prayer by Elder Bennet, of the Baptist order, I was led to reflect on the vanity of the professions of men; for when we have reason to expect the olive branch of peace, we are offered the glove of contention at a time when it is known that a reply can not be given consistent with the rules of propriety. C. S. BROWN.

In Triangle, Broome county, July 25th, Mr. GIDEON BAKER, aged 74 years, formerly from Lebanon, N. H. He had been a resident of this county 34 years, and for more than 20 years past a firm and consistent believer in the restitution. His loss to his family, to the Universalist society in this place, and community at large, is great. He was a universal friend to the human race. The funeral was attended by the writer. C. S. BROWN.

Will the Watchman and Trumpet copy for the benefit of the connections in that region?

In German Flats, of scarlet fever, April 15th, RHODA ANN LARENA, daughter of Lemuel Swift, aged 9 years. The funeral was attended on the following day, and a discourse delivered by the writer. Also, on the 23d of April, by the same disease, the youngest daughter of Lemuel Swift, aged about 6 years. A few days previous to the death of those children, the father-in-law and a son of about 12 years, was by death called from the social circle. Thus in the space of a few weeks, has this afflicted family been deprived of four of its members! May the consolations of the Gospel, which maketh glad the hearts of the children of men, be their comfort and support, until they shall join the spirits of those loved ones in the mansions of bliss. J. D. HICKS.

In Newville, May 15th, of scarlet fever, JAMES HERBERT, only son of James and Eliza Mattison, aged 1 year. A discourse was delivered to the afflicted parents and sympathising friends, on the following day, by the writer; this being the third and last child that has by death been called away. We feel to sympathise with them in their loss, but we hope that their loss is the gain of those little loved ones who now sweetly sleep in the arms of him that took little children into his arms and blessed them. J. D. H.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, AUGUST 31, 1838. NUMBER 35.

For the Magazine and Advocate.

THE SUNDAY MAIL;
FOR SUNDAY, SEPTEMBER 2, 1838.

EPHES. VI: 1-9.

The apostle of the Gentiles found, among the nations to whom he carried the glad tidings of a Heaven-sent Teacher, a lamentable neglect of the means of happiness which God had provided for his intelligent offspring, and especially of those which, when improved, serve to endear and happify our domestic relations. "Hateful and hating one another" was a true description of the generality of the men of that age, even in their parental, filial and conjugal relations. As a corrective of this melancholy neglect of the kind arrangement of Heaven for human happiness, Paul endeavored to infuse among those to whom he addressed his discourses and epistles, a better knowledge of God and his laws for the government of this world, and of the means of happiness which they were neglecting. Into every bosom he essayed to infuse a sentiment of gratitude to God and good-will to man, and to those in the closest connexions of life, he pointed the way of best securing the appointed felicities of their condition.

Were another Paul to appear among us, would he not be surprised and indignant to find the state of our social relations so little improved, among a people professedly Christian, and whose forefathers for ages have been Christians too? Would he not after eighteen centuries of professedly Christian instruction, need to point to us the way to our duty as well as our interest? We fear there are few in this Christian land who do not need reminiscences upon these subjects. Let us, then, consider the advice of Paul to children and parents, servants and masters, in the ancient days, applying it to ourselves as we need it now.

Children and youth would fain rid themselves of parental authority and restraint now, as in the days of Paul. They should be made to *feel*, however, that to their parents, God has entrusted them for the purpose of forming their habits and judgments, and generally, of fitting them for the useful and happy discharge of their employments here, and for a remorseless departure to future abodes. They should be made to *feel* the obligation which this trust imposes; they should be made to feel their own weakness, and judgment, and liability to err; they should be made to perceive their parents' anxiety to execute well the duties assigned to them, and their judiciousness in exercising authority; they should be made to feel the benefits resulting from parental warnings and restraints; they should be directed to instances in history and around them, where obedient children have surpassed in usefulness, happiness and honor, the less distinguished for obedience, or the disobedient; and if from these and similar impressions upon the youthful mind, there does not flow a prompt, and cheerful, and respectful compliance with parental instructions, then may the parent's heart well nigh despair. But until parental ingenuity and perseverance have been employed in methods like the above, let not parents despair. If parents will not make such impressions upon the minds of their children, how can they expect obedience and respect from their children! Last week we saw that while Paul was enjoining directly a duty upon wives and husbands, he was *indirectly* prescribing the co-relative obligations of the other party; and we now see that while recommending to youth a respectful obedience, he is, by implication, perhaps designedly, indicating to parents what they must do if they would secure that graceful ornament of youth—respect for superior wisdom, and meek docility.

We know not a more succinct yet comprehensive summary of the various duties of a parent, than that of Paul. By the phrase "nurture and admonition of the Lord," or as Wakefield renders it, "discipline and instruction of the Lord," we understand, in accordance with the Hebrew mode of phraseology, the best possible course of discipline and instruction. And by the admonition, "provoke not your children to wrath," we understand the apostle to mean that parents ought to maintain a kind regard for the welfare of their children in such strength as to regulate and characterize all their conduct. This would alike prevent undue indulgence and undue severity, and would most effectually enlist in the cause which the parent is endeavoring to promote, the feelings and exertions of the child. Silly, self-indulgent child-indulgence, and rigorous, unreasonable restraint both operate to produce disrespect and dislike to the parent, and consequently to all that parent's injunctions. If, then, a parent aims at giving to his child such habits, such tastes, such mental capacities, and such information as shall enable him to be a happy, and useful member of society, does he not aim at all that can be expected of him? And if no consideration of his own ease, no provocation to hasty anger, ever make him swerve from his affectionate devotion to his child's best interests, does he not blamelessly maintain the proper spirit of a parent? This we understand Paul to have recommended, and therefore, we consider his directions as very comprehensive. But under these directions, what an assemblage of duties and responsibilities are involved! O! how extensive, how difficult the parent's duties! We can not be expected to dwell upon them here: the mere enumeration of them would lead us beyond our limits. But we wish that all parents under whose eyes this may fall, would devote some leisure moments to think over, in their own minds, the important trust which is committed to them, and to review their past conduct in reference to the duties it carries with it, and to make resolutions of amendment. In the words of Prof. Palfrey I would conclude this most brief address to parents, recommending them to some such monitor to parental duties as his sermons contain. "Among all commissions for mutual service, I can not see that God has committed to man any trust, in which results more momentous are involved. When I think of the consequences, which, by strict, and all-embracing and irrevocable laws, inevitably follow on good and bad qualities and conduct—the long, and still lengthening train of consequences, which are to attend on them through the successive years of this, and ages of the coming life,—when I think that the mind thus makes, or rather is, a world to itself, and that the unformed mind is for the parent's forming,—it seems to me that he who is invested with that trust, can not be *warned to be faithful with too solemn an admonition*, can not be *conjured to be faithful with too earnest an entreaty*." Would that all parents felt so, and would be roused to such exertions as the immense importance of their trust demands. Parents! let us every evening ask ourselves if we have done our duty, all in our power, for our children's welfare; and every morning let us renew our resolution to do yet more.

Were servants, that is, all those who make a contract to perform certain offices for others, to regulate their conduct according to the advice of Paul, the pecuniary or other compensation which they receive from their employers, would be an inconsiderable reward compared with that serene self-satisfaction which they would possess in their own bosoms. We refer, of course, to the spirit which Paul recommends, the acting conscientiously, faithfully, not with the view merely of securing the approval of man, but so as to secure the approbation of conscience and of God. He who is faithful to his engagements from a sense of duty, of obligation before God, even were there no other witnesses of his conduct, is such a one as God approves, and for whom he has provided a rich, a satisfying reward. Besides this bosom-reward, such a one will generally receive more from his employers than one not equally conscientious and devoted to duty. If servants, all employed in another's service—all who have made a contract to do any office for another, would consult their own interests as well as their duty, they would be conscientiously faithful to the trust reposed, or engagement made. "The obligation of this condition," says Dr. Palfrey, "require nothing less, than that whatever duty, according to express or implied stipulation, belongs to it, be performed heartily, as to the Lord and not unto men; not with the hypocritical, sycophantic eye-service of men pleasers, but with a conscientious and self-denying, an alert and cheerful and cordial diligence—a diligence and attention as scrupulous in the master's absence, as beneath his eye.—God holds him accountable for his performance of this trust. The Gospel has laid its solemn charge upon him, that 'with good-will he do service, and show all good fidelity,' adorning thus 'the doctrine of God our Saviour in all things.'" As we are all servants, in some form or other, let us think of these things.

Masters and employers would also find their happiness much increased, were they to adopt the principle of action recommended by Paul. Dressed in a little brief authority, men are too apt to assume such haughty airs as "make even angels weep." Besides a just and equitable allotment of wages, lodging and sustenance, there are farther claims upon employers. These Paul does not specify, but, like a wise philosopher and instructor, indicates and recommends the seminal principle which will produce them. From the two considerations which he mentions, to wit, the recollection of their own responsibility, if not to man, at least to God, and that in the sight of Heaven there is no respect of persons—from these, it were easy to show, all amiable and useful virtues on the part of masters would readily flow. It were easy, also, to show that these considerations when influential on our conduct, would effectually prevent all ebullitions of anger, haughtiness and all other unseemly dispositions, in which we may have detected ourselves, or which we may observe too common around us. Our limits forbid our prosecution of such a demonstration; but if those concerned will only do it for themselves, they will find it no unprofitable employment of a leisure hour.

Seeing the excellence of the Christian precepts to husbands and wives, parents and children, masters and servants, have any of us resolved to amend our practice thereby? "Forming resolutions of this character, my friends, we are already happy,—sure to be more and more so, the longer and more strenuously we strive to carry them into effect. It is no law of books, no wordy pretence of the pulpit, that in proportion as we serve God and man, we best serve ourselves, as well for time as for eternity. It is what experience, however evaded, insists on teaching us." So says Prof. Palfrey, and so also

P. P.

For the Magazine and Advocate.

SOCIAL KINDNESS.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."—ROMANS xii: 9.

Man was formed for society. He should therefore cultivate social feelings—feelings of friendship and good-will towards all men, especially to those of the household of faith. All who profess to believe in God's boundless grace and mercy, should remember, and endeavor to feel the obligations they are under, to let their love be without dissimulation—i. e. without hypocrisy. It should be ardent and sincere. Those little communities that dwell in the same village or neighborhood, should be careful to cultivate a spirit of friendship towards each other. Much good may be done in this way. Much pleasure may be derived, and much happiness diffused abroad through community. We should feel an interest in each other's welfare—an interest that will lead us to weep with those that weep, as well as to rejoice with those that rejoice. The Universalist community have not come up to the spirit of the doctrine they profess, in this respect. There is yet among us, too much of the old spirit of Partialism; of hatred and revenge, envy, jealousy and wrath; and if we wish to convince the world around us of the superiority of our faith, we must put away all these evils, we must be kind and obliging, forbearing one another, and forgiving one another, even as we hope to be forgiven. If we would, all of us, endeavor to act up to this principle of our holy religion, we should be much happier than we are, and do much to win others to the love and service of the truth as it is in Jesus revealed.

We can do it, dear reader, in a variety of ways—in many little acts of kindness to each other—in a careful watch over ourselves, being careful that we do not exaggerate the failings of our neighbors, but rather, hide the faults we see. In all our intercourse with one another, let there be a sacred regard to truth, and each other's feelings—a frankness that proceeds from the heart, and much good will result therefrom. In our approach at the altar of religion, we should, by all means, lay aside every unhallowed thought and feeling; we should realize the place we are in, and the object for which we are assembled together, so that it may be none other to us than the "house of God, and the gate of heaven." Remember, that God reads the heart, and that our devotion should be spiritual and divine. The particular place that we may occupy in the church, or even in the singing choir, is of but little importance, and the sensible part of the audience will certainly award to each member of this department, their just meed of praise. And above all, when we reflect that the "all-seeing eye" is upon us, we should rise above such childish, and earthly distinctions, and seek the honor that cometh from God only. We should all of us endeavor to enter into the spirit of the Gospel of Christ, that in this way we may profit by this most pleasing part of our religious exercises. Let us remember, that in the providence of God we can remain together and enjoy each other's society, but a short time, at longest, and this consideration, alone, will teach us to "let our love be without dissimulation." Could we all feel and act as we ought in these particulars, we might have a little heaven on earth, and enjoy a foretaste of heavenly bliss. Let us, then, one and all, resolve to try it. Abhor that which is evil, abstain from and avoid all tattling, and evil speaking. Much mischief is done in this way, and the holy religion we profess, forbids the indulgence of this pernicious habit. "Cleave to that which is good"—i. e. those things that are "lovely and of good report." If we keep up a friendly intercourse with our neighbors, and by acts of kindness and benevolence, aid them in the hour of trial and affliction, we shall render them and ourselves happy. The world is made up of little things, and it is more honorable to be always employed in what the world terms little kindnesses; than to do a great act of benevolence on some public occasion, merely to have our names published to the world, as having done some great thing; for a kind word, or a kind look, which are considered as mere trifles, do more real good, under certain circumstances, than the majority of mankind imagine. Let not then our "good be evil spoken of;" but, "To do good and communicate forget not, for with such sacrifices God is well pleased." Cultivate social feelings with thy neighbor—render to no man, evil for evil, but overcome evil with good; so shall thy days be happy, thy company desirable, and thy life glide smoothly and tranquilly away. Then will thy love be, indeed, without dissimulation, and it may be truly said, thou dost abhor that which is evil, and cleave to that which is good. MURRAY.

For the Magazine and Advocate

UNIVERSALIST WESTERN EMIGRATION SOCIETY.

Br. GROSH—Your remarks relative to the above named society, seem to me to require a word of explanation from some one interested in the proposed society. And this, perhaps, I may as well do as any one. I did not myself originate the plan of forming the settlement proposed, but am decidedly in favor of it, *as I understand it:* and I am confident I view it as do most of those who have given in their names for membership.

The society will be formed, as I understand it, upon nearly the following plan, which, you will discover, does not involve the difficulties you have suggested.

The members of the society will be mostly men who have families. They, it will be expected, will be Universalists in faith and practice: but it will not be required that their wives or children agree with them in sentiment, however desirable such agreement might be. The society will also doubtless embrace some young men, who have no families, who will also be Universalists. At its organization, a constitution will be adopted, which shall embrace such resolutions and offices, and impose such obligations, as in the judgment of its members, will be best calculated to secure a good location, a satisfactory division of the land, and the subsequent prosperity of the colony, for a definite term of years—the constitution to be laid aside at the expiration of that period, or re-adopted for another period, as the wisdom of settlers shall dictate. I do not suppose that the society will be of perpetual continuance, for this I think could not be; but that it will continue sufficiently long to do away many of those inconveniences that usually attend new settlements, where no combination of this kind is entered into, and to secure many additional conveniences and privileges that could not otherwise be enjoyed. To do away these inconveniences, and secure these privileges, is the main object of the society, and may be secured without its perpetual continuance. Hence, till this object is effected, it is not believed that any change of religious views, or other militating circumstances, will be likely to occasion any difficulty. For should a man change his religious views, he will be allowed either to remain in the colony, or to remove out of it. And should any one on account of a change of sentiment, or for any other reason, wish to sell his land, he will be allowed to do it undoubtedly, either to a Universalist or Limitarian, as he chooses. He should, however, in my opinion, be required to give the resident settlers the opportunity of making the purchase, before he sells to any Limitarian. Again: should any lady residing in the colony, become the wife of a Limitarian gentleman, he will probably take her out of the colony to his own home, and of course will be the occasion of no difficulty to the society. Or should he prefer to come into the colony, he will, I presume, be allowed to do so. Similar remarks might be made respecting the change of sentiment, or intermarrying, of those who shall be reared in the colony. But I repeat, that these things can occasion no inconvenience, till the main object of the settlement shall have been secured. It is not expected that the constitution at first adopted by the society, is to embrace the *civil code*, by which the affairs of the colony are to be regulated, nor the articles of faith or religious obligations of a church or religious corporation. These will be separate concerns.

The question has been asked by some, whether any persons will be allowed to invest funds and purchase land in the township, without becoming actual settlers. The answer is *no;* since the object is not to allow speculators to make money without any sacrifices or efforts, but to do away the inconveniences of a new settlement, and promote its prosperity and happiness, both temporally and morally.

You will perceive, Br. Grosh, that I have merely stated *my* view of the plan, without presuming to say that this will be the one adopted. But whatever may be the plan, no one disposed to settle at the West, need hesitate to give in his name for membership; for when the meeting for organization shall take place, that plan will be adopted which the majority shall approve; and all not disposed to "go forward," will be allowed to withdraw.

Yours, truly, W. E. MANLEY.

Warsaw, August 13, 1838.

REMARKABLE DREAM.

The following dream is probably *apocryphal*, but it is too good, and exposes too clearly the utter worthlessness of obedience to God when based only on fear of endless tortures, to be lost. It was furnished by two different correspondents (one at the South and the other at the West) within the same week. We give it in the briefest form. It *is said* to have been related by a good old Methodist lady, in a class or conference meeting of her denomination. *If* it was so told, it must have created "no small stir" at its conclusion. A. B. G.

For the Magazine and Advocate.

"One evening, after having completed the regular routine of my domestic and religious duties, I laid me down for repose. Nothing burdened my mind—indeed, it was unusually clear and composed—nor had the subject of death occupied my thoughts during the day, but I soon fell asleep and dreamed the following dream:—

"I was suddenly taken ill, and after languishing a few days on the couch of affliction, I wound up the drama of life, and made my exit into the future world. I hied away through the regions of space, for a long lapse of time, nothing occurring to disturb or particularly interest me. At length, however, a prospective view of heaven's blissful empire, burst upon my enraptured vision, and as I approached, grew only the more lovely and sublime. I arrived at the place of entering, and, welcomed with plaudits, was conducted to, and joined the company of the same denomination with myself. The scene was grand and glorious beyond description. A plain of fine gold, as it were, illimitable in extent, stretched out before me, and abounded with every thing that could beautify and beatify a heaven. In the midst of this vast plain arose the throne of "the only living and true God," magnificent and glorious, far above the conception even of the most imaginative mind, while "confined within the walls of this clay tenement." The great Governor of the universe sat upon his throne, surrounded by the brightness of his own glory: at his right hand sat Christ, the blessed Redeemer of the world, and the celestial choir was singing anthems of praise to their great names. Close by the foot of the throne, on the right hand, was the Methodist denomination—on the left, the Baptist—before it, the Presbyterian, and behind it, the Episcopalian—each order was in a little group by itself, and held no intercourse with the others, and was kept within the immediate vicinity of the throne. I looked round about me, observed the situations of the different orders, and rejoiced that my denomination should be so highly favored as to be placed at the right hand of the Father.

"But while viewing the scene before me, and contemplating upon the joy and felicity of that

blissful abode, I descried afar off an innumerable multitude who seemed to be roaming the celestial fields at their pleasure, and regaling upon the choicest fruits of the heavenly clime. My curiosity was instantly excited, and I desired to learn who they were. I accordingly addressed myself to Christ, and asked him who that multitude were "away yonder," ranging heaven without restraint: to which Jesus replied, "*They are Universalists, the only denomination that God, the Father, dare trust out of sight!*"

For the Magazine and Advocate.

Br. Grosh, I here send you the copy of an Address which was written at the request of Br. B. Bailey, Jr., signed by him, and agreeably to his wishes, read at his funeral. By giving it place in the columns of the Magazine, if you deem it worthy, you will oblige a large circle of mourners, and interest the readers of your valuable paper in this section. The obituary notice of our excellent and lamented brother in the Gospel faith, was published in the 24th number of the present volume, of the Magazine and Advocate.

F. J. Briggs.

"The time of my departure is at hand."

Disease is preying upon my frame, wasting my strength, and destroying the vital functions. I am sensible that my earthly course is nearly terminated, and I must shortly sleep in death.

The minds of people are not a little exercised with regard to the future world. After the curtain of separation shall have been drawn, and I shall have passed from the theatre of time, these inquiries will probably be made—what was my faith—my hope—and what the state of my mind? It will not then be in my power to respond to such inquiries. I have therefore concluded to leave behind me this testimony of my faith, and declaration of my feelings, in view of my approaching dissolution.

1. I believe "that God exists;" "that the Lord our God is one Lord," "that he is the Father of the spirits of all flesh, and all souls are his;" that "he is good to all," that "his mercy is everlasting," that "he is love" and "changes not."

2. I believe that "Jesus is the Christ, the Son of the living God," and "the one Mediator between God and men, who gave himself a ransom for all," as "all have sinned and come short of the glory of God;" that he is "the Lamb of God that taketh away the sin of the world;" that "God sent him, not to condemn, but to save the world," and "the pleasure of the Lord shall prosper in his hands;" "for it is his meat and his drink to do the will of the Father and to finish his work."

3. Hence I expect, with unwavering faith, the glorious and eternal salvation of the whole human family, when the Lord, according to his promise, "will swallow up death in victory, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." I consider that nature, especially the Scriptures teaches this truth plainly, definitely, and pointedly.

My religious opinions have undergone no changes for several years, except, as this world is receding from my view, hope brightens and my faith grows stronger. It is now almost seven years since my life has been "one continued disease," and a great part of this time I have devoted to searching the Scriptures, and meditating upon these things. Ever since I became established in my present faith, it has been to me an unfailing source of consolation. None but those who possess it can estimate its real value. It deprives death of its terrors, the grave of its gloom, and futurity of its dread.

A word to my friends and acquaintances who have not the same faith. It is repeatedly said that Universalism will do to live by, but it will not do to die by; I find it is good to die by. It is with the highest gratification that I read the confessions of those ancient worthies whose last words are recorded in the Scriptures of the consolation, and note the support it gave them in death.

God promised Abraham, that in Christ all the families of the earth should be blessed, and repeated the same to Isaac, and afterwards to Jacob. This enabled Jacob, as the hour of his dissolution drew near, and he called his children around him to bestow upon them the parting blessing, to mention the Saviour, his faith in him, and the salvation he would accomplish for the children of men. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, till Shiloh come; and to him shall the gathering of the people be." By this faith he lived; in the triumph of this faith he died, "and when he was a dying, worshipped, leaning upon the top of his staff." By this faith he saw that the approaching separation from his family was not final; for to the promised Shiloh the gathering of the people would be, as all the families of the earth would be blessed in him. He found this faith would do to die by—why should any one distrust it? It supported him—why should it not me? I am a husband and a parent. I find myself endeared to my family with indissoluble ties. How consoling, then, the assurance, that all the families of the earth shall be blessed in Christ; that to him shall the gathering of the people be; when I shall meet the partner of my bosom, the sharer of my woes, and the supporter of my dying pillow, with my children, and all the children of men, in the realms of bliss, and meet to part no more!

The last time David tuned his lyre, he sung the praise of his Redeemer and the glories of universal salvation. "He shall judge thy people with righteousness—The mountains shall bring peace to the people—He shall come down like rain upon mown grass; as showers that water the earth—He shall have dominion from sea to sea, and from the rivers to the ends of the earth—His name shall endure forever, and men shall be blessed in him, and all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; let the whole earth be filled with his glory. Amen, and Amen." To this I respond, Amen. His last words express his confidence in the same truth. "Now these be the last words of David—The spirit of the Lord spake by me, and his word was in my tongue.—The God of Israel said—There shall be a Ruler over men, just and ruling in the fear of the Lord. (The marginal reading, and a predication of Jesus undoubtedly.) He shall be as the light of the morning when the sun riseth, even a morning without clouds. He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire." Can we need any farther testimony? If so, let us hear the last words of Simeon as he held the infant Saviour in his arms.—"Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel."—"Let me die the death of the righteous, let my last end be like his."

I regret that there is manifested among a certain class, a great reluctance to admit that any die in this faith, which I consider to be the one "once delivered to the saints," accompanied with a readiness to comdemn all those who do. Out of regard to the feelings of my family and relatives, I call upon you in the name of truth, by the dictates of charity and those feelings that ought to predominate in the breast of civilized man, when my wearied frame is consigned to the earth, and my spirit takes its flight to God, do not report that I said on my death-bed what never entered my heart; do not slily whisper nor loudly boast that I renounced before I died;—neither assume the office of judge to condemn me. Such proceedings will not change truth, nor benefit any. They can not have any effect upon me, to make my situation better or worse; and it is not for my sake that I urge this. Such proceedings can only serve to deepen the distress of my family, tear open the wounds of their bleeding hearts, who feel as if their present bereavment is as much as they can endure; and it is for them that I make this request.

To those of the same faith, I would say—This doctrine is the truth of God, this faith is the Gospel faith, and this hope is the Christian hope.—I exhort you to be active in its promulgation and its prosperity; for "it is good to be zealously affected always in a good thing." Fight the good fight of faith—adorn the doctrine of God our Saviour in all things, that he who is of a contrary mind may have no ill thing to say of you, and that the truth may not be despised.

I tender my heart-felt thanks to you, my acquaintances, for the assistance you have given, the kindness and sympathy you have shown me and my family during my long and distressing illness. It is out of my power to reward you. Accept of my best wishes. I commend you to God, who has assured us that the goodness and benevolence of the children of men shall not pass unrewarded.

We part, but we part to meet again, where tears shall be wiped from all faces. I bid you all Adieu. Benjamin Bailey, Jr.

Potsdam, May 1, 1838.

For the Magazine and Advocate.

THE CALUMNY REFUTED.

Br. Grosh—You will accept my thanks for the kind and generous manner in which you have met the base calumnies of one Eli Clark. I have taxed my memory to the utmost, and am unable to recollect that I ever heard of him before. The society at Oswego had been founded some months when I commenced my labors with them. Brs. John C. Ives and J. D. Shuart, were both active men in the formation of the society, and to them I would refer relative to the Universalism of Clark. One thing is *certain:* he is not now a Universalist.

Can not something be done to stop the lying tongues of these walking pestilences, who live by administering to the worst passions of human nature?—they are mendicants and vagrants in the most extensive meaning of these words. May God punish and forgive them. O. Whiston.

Cooperstown, August 10, 1838.

For the Magazine and Advocate.

"Far in the deep where darkness dwells,
The land of horror and despair;
Justice hath built a dismal hell,
And laid her stores of vengeance there."

It would seem that the author of the above, possessed a faculty directly the reverse of that possessed by the honey bee, which enables him to extract honey from almost every noxious drug that comes in his way. For sure I am, that his powers of extraction must have been very strong, to extract the doctrine of endless hell torments from the justice of God. And when by his superior powers he had succeeded in obtaining this doctrine to his own satisfaction, instead of its being meat and drink to his soul, in a time of trouble and distress, it must have been like gall and hemlock to the wounded conscience, whenever he calmly reflected upon the character which he ascribed to his Father and his God, whose justice requires all to be just, and can never be satisfied till all shall be holy and good. O. W.

Fowler, August, 1838.

For the Magazine and Advocate.

LIFE.

What is life? 'Tis like the transient bubble of the ocean, which floats awhile, and then subsides and sinks to rest. 'Tis as the morning dew, which vanishes before the rising sun, and like it, leaves no traces of its former existence. 'Tis like the Summer cloud, momentary and evanescent. Its orbit is coursed by many, its aphelion reached by few. Asa.

For the Magazine and Advocate.

PRAYER....NO. III.

BY REV. C. SPEAR

In our last we alluded, in closing, to the frame of mind that we ought to possess, when we engage in the service of prayer. A modern and somewhat celebrated writer, has presented the following. There must be—

1st. A solemn conviction of the character and attributes of God, and of the relations which he sustains to us.

2d. A conviction of the relations which we sustain to Him, and of our obligations to Him.

3d. An affecting view of our sinfulness, helplessness, and misery.

4th. Sincere gratitude for all the favors which we have received.

5th. A fixed and undissembled resolution to obey the commands of God in future.

6th. Unreserved submission to all His will.

7th. Unshaken confidence in the veracity of God.

8th. Importunate desires that our petitions, especially for spiritual blessings, should be granted.

9th. A soul at peace with all mankind.

I have taken the liberty to present the above, because of the clearness of the statements. The whole subject is thus presented in a very concise manner to the reader. In the third position, the writer says, "we ought to have an affecting view of our sinfulness," etc. This is very important. We are apt to value ourselves upon our own righteousness. We ought ever to consider that we "have sinned and come short of the glory of God." We are also helpless, and dependent on the Father of mercies. Of ourselves we are nothing. "In Him we live, and move, and have our being." In the next place, we ought ever to be grateful to God for his favors, and it is our duty to express this gratitude both in a private and public manner. Hence the importance and necessity of prayer. I was particularly pleased with the last statement of this writer, in which he says it demands a suitable preparation of mind, that when we pray, we should have "a soul at peace with all mankind." Without this, no man can pray in a sincere manner to his God. When the mind becomes agitated by passion, every thing is exhibited through a false medium. The individual wholly disqualifies himself for every duty, and for the enjoyment of every rational pleasure. Surely, then, in such a frame of mind, sincere prayer can not be offered to that Being who "searcheth all hearts, and understandeth all the imaginations of the thoughts." Hence, when we pray, we are to cultivate a charitable and forgiving spirit. And it should be borne in mind, that prayer is peculiarly calculated to give us right views and feelings.

I have thus presented to the reader, some imperfect remarks on this interesting subject. Let him pursue it, and he will find a variety of profitable reflections. Let me close with the declaration of the apostle: "I exhort, therefore, that first of all, supplication, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and come unto the knowledge of the truth."

For the Magazine and Advocate.

EMULATION AND CHRISTIAN ENDEAVOR.

(Br. Grosh—I have lately met with some much-needed hints to those concerned in the education of youth, as all parents and professed instructors are, in a lecture said to have been delivered at the Flushing Institute, by one of the Instructors to the pupils. In the hope that many of your readers will be equally gratified as myself with these educational suggestions, and that their adoption by the parents and instructors of the rising generation, may contribute to the amelioration of those who are to come after us, I have been persuaded to condense the lecture, and present your readers with the principal suggestions.
A. N. S. S.)

There are two things, my young friends, which I would have you carefully to distinguish—for the distinction between them is important, and one which we have always kept in view in our methods of exciting you to industry in this Institute. We have discarded *emulation*, and urged you only to *Christian endeavor*. Doubtless there is much of the former among you, but the latter alone has ever been cherished. That you may see more plainly the difference of the two things, often confounded by wiser heads than yours, and remember it the better, I will illustrate it by an example.

The lecturer here supposes a case, where the the prize at a school of gymnastics was competed for by two; A—— reached the top of the pole and so gained the prize; B—— failed by three feet, but, though deserving much credit for his ingenuity and exertions, could not, according to the conditions, receive a prize. At the announcement by the judges, it is said or supposed, that the countenance of A—— which had before worn the serenity of self-satisfaction, brightened up with a new smile, which in spite of his endeavors to conceal, betrayed a sudden increase of joy. He was happy in the consciousness of his own success, but he was happier when he understood he was alone in that success. He went, indeed, up to B——, and condoled him on his disappointment, probably without any consciousness of insincerity, but with that kind of condescending sympathy, which the victor expresses for the vanquished.

Now, says the lecturer, we must all admit that A——'s feelings in this case were perfectly natural. Whether they were right or not, we do not now consider; but every one, who knows himself, will admit that they were natural. Which of us would not feel as he did in like circumstances.—How ever much pleased with our own success, we would, naturally, be a little more pleased with our competitor's non-success. Victory does not love company. You might be ashamed of such complacency in the failure of another, and, if charged with it, probably you might not own it. You would disguise it, and try hard to hide it from yourself. Still the feeling would be there, and if you overcame it you would be conscious of an effort, and not of yielding to the impulse of your nature.

But notwithstanding it was the impulse of A——'s nature, it was wrong. For to what good motive would it be attributed? From what amiable disposition would it spring? All his satisfaction in contemplating his own achievement might have been pure. It might have been the pleasing consciousness of Christian endeavor. Recollecting that he had exerted himself to the utmost, because it was right to improve his muscular strength; that it was his rule to do in the best manner, whatever he did at all, and for other virtuous considerations, his pleasure in winning the prize, however great, might have been innocent and unmingled with the least improper feeling. But not so the addition that was made to his gratification the moment he heard of his neighbor's disappointment. This was wrong; this was unworthy of him as a Christian. Else why did he hide it? Why did he affect to sympathise with B——? Why would he have resented an insinuation that he had no objection to B——'s failure, as a dishonorable charge? Because he would know the feeling to be wrong, and unbecoming any real nobleness of character. This will appear very plain by supposing that on hearing the result of B——'s attempt, he had experienced, not an accession to his joy, but a perceptible diminution of it; that the thermometer of his feelings, instead of rising, had fallen: who in this case would not have thought him a great deal more amiable? Who would not have called him a generous youth?—Who would have refused him the credit of genuine magnanimity? As it was, even the world will not applaud his feelings, and in the view of Christianity, they are decidedly sinful.

And now what do you call the spirit in A—— which gave rise to the additional joy which I have been speaking of? *Emulation.* After such sinful joy, emulation continually aspires—on such guilty pleasures it feeds. Without such gratification it must die. Hence you have been here taught that the spirit of emulation is sinful, and of course should be allowed no place in the plans of Christian education.—But is emulation, you may ask, never good? The word is sometimes used in a good sense, when it means a strong desire after excellence. But it is not commonly thus understood. When we speak of emulation, the idea of a contest is always understood. We do not mean simply, desires after excellence, but desires to surpass the excellence of others. Emulation always has an eye on others, and necessarily wishes their inferiority. While they are superior, it is restless and uneasy. The moment they are inferior it is satisfied, until new competitors or rivals appear in sight, and then to overtake them is the object of another race. This is the reason why we hear of *generous* emulation. Generosity regards our conduct and feelings towards others; but if emulation be simple endeavors after excellence, *generous* is an epithet there is no special propriety in applying to it. This epithet shows that the principle has reference to others. To aim at good for its own sake, is Christian endeavor—this is simple. The object and the motive are one. To aim at good, but always another good than that of our neighbor's is emulation. Here the object is one thing and the motive another. The object may be virtuous; but the motive, a determination to "beat" another as you would say, not far from vice.

From what has been said, you may perceive how questionable a principle of action emulation is at best, how dangerous it may be, and how nearly allied in its operation to the most malicious feelings. In your education, therefore, we will have nothing to do with it. To whatever degree of application it may rouse a few of you, still the gain might be dearly bought; for the costliest furniture of the head must never be purchased with the pearls of the heart. I say a few of you—for after all, it is only on a few in a school that emulation has the desired effect. It is soon discovered who are likely to win; and then the contest is left to these, while the majority fall back into indolence and indifference. Christian endeavor, however, operates equally upon all. Its prizes are distributed by conscience, and may be gained by the man of one talent, as well as by the man of ten. Emulation is fitful. It works only when there are witnesses and competitors. Christian endeavor, on the other hand, is constant and uniform in its operations. Farther, emulation does nothing in the formation of a virtuous character: Christian endeavor does *every thing*.

Finally, emulation is a weed growing wild in the human heart. Christian endeavor is a flower that asks for culture in the garden of grace.—Hence, even were emulation good, there would be no need of cherishing it among you, since it springs wild and luxuriant enough of itself; while Christian endeavor is of so slow a growth, and so delicate a nature, but so rich in fruits, that as a spiritual gardener, I can not but choose to expend upon it my toil.

For the Magazine and Advocate

THE GOODNESS OF GOD.

What mind, looking abroad upon the stupendous and magnificent works of creation, and contemplating the sublime beauty, the grandeur, the harmony and goodness of God, as made manifest in the wisdom and design of an all-wise Creator, but is ready to exclaim with the Psalmist, "The earth is full of the goodness of the Lord." Turn our eyes in what direction we may, whether above, around, or beneath, we discover nothing in the workmanship of the divine Being, whether animate or inanimate, but is created to some good and

wise purpose. The teeming earth, the heaving ocean, the falling flower, the genial sun, the balm of Spring, the fragrance of Summer, the fruitful gales of Autumn, laden with its golden and luxuriant harvest, and even stern Winter, when arrayed in its snowy-white vestment, affording a time for relaxation and social and moral improvement, is not without its blessings and its benefits. The sun, moon, and stars, in order and regularity, pursue undisturbed their wonted courses, dispensing light, and heat, and giving joy and gladness to the wanting sons and daughters of men—each in one accord bearing the impress of the Divinity, and with their united voices proclaiming the unchanging, impartial, and everlasting manifestations of the wisdom, kindness, and goodness of one common Parent, who is good unto all, and whose tender mercies are spread out to the wants of every son and daughter of the Adamic family.

"We can not go
Where universal love not smiles around,
Sustaining all yon orbs, and all their suns,
From seeming evil, still educing good,
And better thence again, and better still,
In infinite progression."

Viewing this to be the true and correct character of the Creator of all things, is it, can it be, that man, the best and noblest work of his creative hand, created in his own image and likeness, ushered into being without any foresight, knowledge, or consent, that man is of less importance than any other portion of his creation, and is to be made a subject of future interminable torments, or sink into a cold, dread nonentity of unconsciousness? Ungrateful child! It is naught but ingratitude for man, while blessed with the light of reason and revelation, and the aid of all surrounding nature—who can watch the rolling sun, the changing seasons—and, while the forest is tuned with the sweet melody of the warbling songster, listen to the tones of the ocean, and voice of the winds—to thus call in question the goodness of God, and fancy that a hell of unutterable, unending, and unmitigated misery is to be his portion; or that life and immortality is all a phantom, and heaven a dream. Indeed, it is surpassing strange, that while "the heavens declare the glory of God, and the firmament showeth forth his handy work," and each returning season bears upon its generous bosom the rich and bountiful supplies which nature provides for the wants of the needy—I say it is strange, that there should be found a single soul to murmur and repine at the dispensations of Providence. But so it is. On the one hand we are told of the vindictive cruelties of an angry God, who will plunge the offspring of his own creative power down, down to the dark regions of black and endless despair, there to writhe and groan amid hideous yells, and agonizing shrieks, and to be the sport of demons and damned spirits throughout the unceasing ages of eternity.

On the other hand, there are those who adopt the opposite extreme, and audaciously deny the existence of a God, and the divine authenticity of revealed truth. In their zeal to propagate the errors of their intolerant principles, they would hurl from the trembling hand of humanity, the last and only cup of consolation, and in the trying hour of man's earthly dissolution, snatch from the quivering lip of the sick and dying, the hope of a blessed and glorious immortality. They would obliterate the very day-star of hope, whose beams light the pathway to virtue and peace, and in their hearts declare man's existence to be, at best, but a curse, and life itself a cruel bitter. Yes, there are scoffing skeptics, who would mock with contempt at the miracles of Jesus, and spurn with scorn his religion, his precepts, and examples, and who would triumph at the downfall of the venerated temples of Christianity, and, like ill-fated France, see the fair face of Columbia's happy soil reddened with the butchered and bleeding victims of infidelity! Merciful God! are these the tabernacles of thy goodness? Happy for mankind, did the evidence of God's goodness, that is so visibly stamped on every page of creation, continually appear to their minds as it really and truly is, in all the animated beauty and lovelliness of its great and glorious Author. Happy, did we feel and realize our dependence on the great Creator and Preserver of all; that it is by him we live, move, and have our being. Happy, thrice happy, did we know God aright, "whom to know is life eternal"—and oh! that we could everywhere feel ourselves in the hands of a kind Father, who by his wondrous power upholds and sustains the universe—controls, directs, and guides, on the principle of universal love, the destiny of the human race, and regards in pity the humblest wants of his children. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Hamilton, N. Y. MARIUS.

For the Magazine and Advocate.

WISDOM OF GOD.

Wisdom enables its possessor to make a practical use of knowledge. It consists in the adaptation of means to produce the desired end. The wisdom of God is discoverable in his works. A very slight examination of his works in the material world, is sufficient to call forth the admiration of the beholder. It is seen in the order, beauty, regularity, and harmony of the heavenly bodies. The wisdom of God is also manifest to the mind accustomed to investigation, an acquainted with science and philosophy, in the storms, tempests, and hurricanes, which sometimes desolate our earth. These, with the various phenomena which we behold in the heavens and earth, and which sometimes alarm the timid, undoubtedly have their benevolent uses.

But it is observed, and it is doubtless true, that the wisdom of God is still more conspicuously displayed in the creation, preservation, and especially in the redemption of man. But can this be so, if there is a failure, in a degree, in the great work of redemption and salvation? In the material world, God accomplishes what he designs, and has he less power over the moral and spiritual? These remarks are submitted to the candid and reflecting, and may none, in order to save a favorite theory, say in effect, that God has constituted creatures which he can not control. J. B., Jr.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor;
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, AUGUST 31, 1838.

THE FALLS OF NIAGARA.

In a former paper it was remarked, that the Falls of Niagara, from all appearances, had worn away seven miles of limestone, and therefore had receded that distance from Lewiston towards lake Erie, and that they were still breaking down the rock from time to time. Concerning this fact, an eminent geologist has given us the following speculations.—"If the ratio of recession had never exceeded fifty yards in forty years, it must have required nearly 10,000 years for the excavation of the whole ravine; but scarcely any estimate can be formed of the quantity of time consumed in such an operation, because the retrograde movement was probably much more rapid when the whole current was confined within a space not exceeding a fourth or fifth of that which the Falls now occupy." Lyell's Geology, Vol. I., P. 178.

It will be perceived, according to Lyell's calculation, that it has probably taken 10,000 years for the Falls to retrograde seven miles, provided we admit, that precisely fifty yards of rock have been worn away every forty years. Lyell himself, however, presents a reason in the extract, why this calculation must be faulty. But among many skeptics this reason is forgotten; and the position is urged, that the falls must have occupied 10,000 years in attaining their present position—*therefore*, say they, *the Mosaic cosmogony must be false.* Indeed one gentleman at Black Rock, Erie county, remarked to me, that this calculation alone would destroy his faith in the account of creation by Moses. We shall endeavor to show in a few considerations, that a mind must not only be feebly disciplined and wavering as the unstable wind, to yield its faith to such an objection, but that the objection itself is absolutely incorrect.

1. The calculation is uncertain, because the strata of shale beneath the limestone formation over which the river flows, may, at different periods, have been eaten out more rapidly and deeply than at others, and thus have left a great mass of limestone unsupported, to be broken down by the enormous weight of water.—Thus the falls may have receded a space in a short period, which, at other periods, may have occupied years.

2. A small acquaintance with our limestone formations, will serve to convince any person, that cracks often occur in them, leaving great portions of them far from being solid masses. Hence, the calculation is uncertain, because the limestone, at certain places, may have been cracked, and thus vast portions may have cleaved off in a few hours, which, in other spots, may have taken years.

3. The water of the Falls is now spread over a surface of 800 yards. But a short distance below the present situation of the cataract, the American and British Falls were united, and poured over a channel only 160 yards wide. "The old channel being 160 yards wide, is exactly one-fifth of the width of the present Falls. Now supposing the retrograde movement of the cataract had been in proportion to its width, then according to Mr. Lyell's estimate it could have been only 2000 years in travelling from Queenstown to its present place; for 160 being a fifth of 800, and allowing the present movement to be at the rate of seven miles in 10,000 years, then, being only a fifth as wide, anciently as now, there is reason to believe that it moved at least five times as fast. But reasoning from the data before us, the time must have been even less than 2000 years, for it is plain that a given quantity of water, say a yard in breadth, would perform the work of excavation more than five times as rapidly as it would if spread over five yards in breadth. It is however but fair to state that the Falls at Queenstown were not so high as they are at present, and therefore, estimating the quantity of water the same as at present, the movement must have been slower than now. For, we know that the denutating, or excavating power of water, bears not only a proportion to its depth and rapidity, but also to the height from which it falls, so that cataracts of little elevation produce no perceptible effects for centuries, while, if the same quantity of water were precipitated from a height of several hundred feet, the whole precipice would gradually retrograde up the stream. Allowing, therefore, that the Falls moved only at half the rate above estimated, this would fix the time at 4000 years since they were at Queenstown.

Now, without giving *any* opinion as to the real epoch, when this cataract was at Queenstown, for there are no grounds on which such an opinion ought to be formed; still we must be permitted to say that according to the data Mr. Lyell has given us, it is quite plain that the cataract of Niagara could not have been more than 3000 or 4000 years in moving from Queenstown to its present place, instead of 10,000 years, which impression, if any, he conveys." Comstock's Geology, pp. 33, 34.

4. These considerations show, that not only is the objection fallacious and founded on uncertain data, but must serve to convince us that there is no fact connected with the Falls of Niagara which casts the charge of falsehood upon the Mosaic cosmogony. And that faith must indeed be feeble, which can yield the well attested principles of the Bible for the speculations of an unproved theory, false in fact and unsustained even by the scenery of the cataract, to which it refers for testimony. So far is the "Thunder of Waters" from weakening Christian faith, that no person of the least devotion can look upon the iresis which the Lord hath painted on the tempest and roar of the mighty scene, without feeling that He hath also bended a bow of promise amid the storms of life, which looks to a brighter prospect, and speaks of a glorified world in immortal felicity.

G. W. M.

THE DESTRUCTION OF JERUSALEM.

Many of our opposing brethren think we err greatly, and without shadow of reason, in applying so many passages of Scripture to the destruction of Jerusalem—that we thereby lessen the importance of its teachings and the necessity for its revelation—that we destroy its influence on, and applicability to our present times and circumstances, and render a great majority of its passages a mere matter of ancient, national history, instead of present and future personal concern. Some of our Universalist brethren, also, who have not reflected deeply on the subject, are perplexed by these plausible objections, and are at a loss to account for the fact, that the destruction of the Jewish city and nation should be made so important an epoch in the Sacred writings. To answer these objections is the aim of the present article.

The phrase "destruction of Jerusalem," is generally intended to embrace, not only the destruction of that city, but the whole siege it sustained, the miseries of famine, civil war and pestilence it endured, the loss of the lives of more than a million of inhabitants of Judea, the destruction of the Jews as a nation, and their dispersion as fugitives and slaves throughout the nations of the world, the total cessation of the Mosaic dispensation as a divine institution, and the establishment of Christianity in its stead. More or less of all these wonderful events are generally included by us in the brief phrase, "destruction of Jerusalem." Politically speaking, the destruction of Jerusalem is perhaps of but little more importance than the destruction of Babylon, or the fall of the Grecian, Assyrian or Roman empires, or the downfall and partition of hapless Poland in our own day—though none of these were attended with as terrible afflictions, nor were they followed by results as wonderful, as extensive and lasting, as was the destruction of the Jewish nation. So that even in a political point of view, the destruction of Jerusalem is worthy of distinguished reference. But considered in a religious, or spiritual point of view, the imagination shrinks into insignificance in attempting to conceive the importance of the event.

To the introduction of Christianity, every act of creation, every event of Providence previous thereto, all tended. The promise in the garden, the covenant with Noah, the call of Abraham, the elevation of Joseph, the deliverance from Egypt, the giving of the law, the destruction of the Canaanites, the establishment of the Hebrew commonwealth, the captivities and subsequent restorations of this wonderful people, their subjugation by the Greeks, and the translation of their Scriptures into that widely spoken language, (that they might become well known to the Gentile world previous to the introduction of a more *universal* revelation,) their after subjugation to the "Mistress of the world," (under whose tolerant viceroyships all religions were allowed, and Jews every where were permitted to make proselytes, or at least to make known their religious views)—all—*all* these great events were but preparations to usher in the Christian dispensation, to prepare the world for its reception, and to furnish, before hand, a foundation on which its advocates might erect a knowledge of its truth But without the destruction of the Jewish polity, all these preparations had been useless. This latter event it was, that formed the gateway by which their results became operative on the world of mankind. By the destruction of Jerusalem, the Jews were made the Pioneers of the religion of the Nazarene, whom they despised and had crucified; for they carried every where the wonderful prophecies of that event, and confirmed the tale of its fulfilment. By the destruction of their temple and polity, the Old Testament, instead of being confined in its moral and spiritual teachings to one nation, became the property of vast humanity; while its ceremonial worship was succeeded by that of which it had so long been but a faint emblem, though a useful forerunner and preparation. And although the early Christians were at first confounded with the fallen and hated Jews, by some of the conquerors of Judea, yet the contrast in the principles of universal benevolence, meekness and long suffering, evinced by the Christian, contrasted much in favor of Christianity, with the narrow nationality, self-righteousness and intolerant spiritual pride of the Jew. More points of great importance might be enumerated—to dwell on them even briefly, would outswell by far the limits of an essay or a sermon—but suffice it to say, that the shaking of the things that were temporal, signified their removal, that the things that were eternal might be established in their stead. The last revelation from God, which crowned with excellence all previous revelations—the dispensation of the fulness of times, which was to be the universal dispensation of God's moral government, then commenced for all nations; and from thence forward it is to go onward, until heaven and earth are filled with its power and glory, and all souls are made holy with its influence and grace.

Such being, in fact, the uses of the destruction of Jerusalem in the divine purpose and economy—such its position in the concatenation of events his providence designed and produced for the establishment of the new and better covenant, by which alone, his plan of creation could be perfected, who will not agree with the Universalist, in supposing that Jesus and his apostles (as well as the prophets) would naturally regard it, speak of it and refer to it as one of the greatest and most important of all earthly epochs? They did so refer to it and speak of it—as one of the most important events in the divine economy, attended by the most magnificent displays of omnipotent power and glory, and from which were to flow the most importants results of God's moral government.

The destruction of the Jewish nation and the deliverance of the Christians from the bondage of the law and the persecutions of the Jews, are to the whole world what the defeat of the Egyptians and the deliverance of the Hebrews from slavery, were to the latter. There are several beautiful parallels between the two events.

1. The deliverance from Egypt and the possession of Canaan had been promised by the prophetic voice of God about 460 years before its fulfilment. So the deliverance of the Christians, and the glorious rest of the Shiloh was promised by the last prophet of the Old dispensation, who lived about 480 years before the destruction of Jerusalem.

2. In going from the bondage of Egypt to the land of rest, the Israelites wandered 40 years in the wilderness, amid great difficulties, and entered at last only after a great war, the destruction of their enemies, and the death of all who were their leaders in the beginning.—So the Christians, in coming out of the bondage of spiritual Egypt, wandered about forty years "without a continuing city," amid great tribulations, and finally entered into the rest remaining for the people of God, only after a time of trouble such as never had been, nor ever again should be, and after the decease of nearly all their leaders—John alone, if any, being left.

But these, and other parallels that might be drawn, aside, it is no wonder that all other judgments—those of Tyre and Sidon—of Sodom and Gomorrha—of the antediluvians—all are represented as rising up to view this still greater and more awful event. Nor need we be longer surprised at the bold figure used by the sacred writers in describing it—the stars falling, the sun turned to darkness and the moon to blood, the hosts of heaven falling, the powers of the heavens shaking and the earth trembling and quaking, the elements melting with fervent heat, and the heavens being rolled up like a scroll of parchment shrivelled up in the fire, etc., etc. For if these and similar figures are used to designate temporal events, as the destruction of kingdoms, etc., (and that they are so used by the Old Testament writers, Dr. Clarke, Bishop Lowth, Sir Isaac Newton and others testify and prove,) then surely we may expect to find them used in the New, as well as in the Old Testament, when speaking of so terrible, wonderful and important an event as the destruction of the chosen nation, and the entire abolition of the legal dispensation.

Regarding, then, the destruction of Jerusalem in this light, is the reason why Universalists refer all these passages to it; and knowing that the Bible thus represents it, is it not reasonable for us to look upon it as the new creation, without which the former is incomplete?

We *may* be wrong, I admit; but if we are, it is an error that harmonizes wonderfully with facts in history, and explains most admirably all that else would be confused, unintelligible, and disarranged in the teachings of Jesus and his apostles. Let any one read one of the best Partialist commentators on the 24th and 25th chapters of Matthew, for instance, and remark what a confused and jumbled mess he makes out of the plain and even-tenored discourse of Jesus there recorded. One while Jesus is speaking of something then about to happen, then of something centuries distant—now of time, then of eternity—now of Jerusalem, then of hell—and thus skipping backwards and forwards, to and fro, part of the time unknowing what Jesus referred to, if he is not speaking of several different things at once—until at last the reader tires of the confusing riddle and its more confused explanation, and lays by the book in disgust! But admit our views of the destruction of Jerusalem—that it is synonymous with "the end of the world" (*aion*, age)—and how beautiful, clear, and consistent with profane history is the whole discourse!

If any one of our opposers wishes to try one of the strong ramparts with which Universalists are entrenched, let him try his hand at disproving our views on these two chapters in Matthew in particular. Let him take some of the numerous sermons or explanations on this subject—Whittemore's sermon on the Parable of the Sheep and Goats, for instance—and answer it paragraph by paragraph, argument by argument—and let him answer it fairly, fully, candidly. When he has done this, he will have done more towards refuting Universalism than has yet been done by any writer whose productions have ever yet met my eye.

But I must hold up—my article is too long already. Reader, I have given a hasty and brief sketch of our reasons for so often naming the destruction of Jerusalem, and explaining so many passages of Scripture to refer to that event. Read, examine, reflect, and decide for yourself whether we do right or wrong in so doing.

A. B. G.

TRACTS.

Through the medium of the Postoffice, I have received two tracts from some one, inscribed—"Read, and let conscience speak plainly, are you right or are you wrong? One who desires your eternal wellbeing." The one entitled "Future punishment," was read carefully, many years ago—the other has now been read. My reason, conscience, revelation and nature, *all* agree in telling me that *I am right*. Both tracts misrepresent Universalism grossly, and as grossly pervert and misapply Scripture. If the sender of them will muster courage sufficient to give me his or her name and address, I trust to show my gratitude for the desires expressed in my behalf, by making proof of what I assert.

In conclusion, if any wish to convince me that Universalism is false, they must do it with something else than these old, worn out, often refuted and stereotyped falsehoods against it, contained in the publications of the American Tract society. Let them attend to the answers we have given to those arguments, and show wherein they fail of refuting them, or cease to urge them on our attention. If a *new* argument against Universalism can be offered—one that has not been often and amply refuted—why is it not done? I have read all I could find on the subject, and I solemnly declare that I have not met such an argument for twelve years past! Nor have I met any, in that time, but what any intelligent Universalist would nail to the counter in five minutes.

I do not say this by way of boasting, but as a matter of fact. Nor do I question the sincerity and honesty of those who urge these stale objections to what they suppose is Universalism, but I do their *knowledge* of both

sides of the question. It is because I believe the sender of these tracts sincere, that I have thus noticed them, and request a *name*, that I may enlighten the sender, and prove that the tracts themselves are but a tissue of misrepresentations, a refuge of lies long ago rent asunder and refuted by the truths supporting the doctrine of God's impartial, universal and efficient grace.

A. B. G.

THE RECORD.

Associations.—The Southern Association of Connecticut met in New-Haven, May 23d. N. L. Wheeler, Moderator; F. Hitchcock, Clerk. Appointed N. L. Wheeler, Stratford; S. A. Hurlbut, and D. Andrus, Committee of discipline—C. K. Brown, New-Haven; I. Ambler, and L. Birch, Committee on fellowship and ordination—S. C. Bulkeley to preach the next occasional sermon. Five sermons were preached by Brs. L. S. Everett, Lyon, Bulkeley and Hitchcock. Adjourned to meet in Westport on the fourth Wednesday and Thursday in May, 1839.

The Western Reserve Association met in Bloomfield, Trumbull county, Ohio, June 6th. Br. E. Hoag, Moderator; H. Torrey Clerk; E. Hoag, Standing Clerk; S. A. Davis, Beals, and Fowler, Committee on fellowship and ordination; A. Upham, Newbury, M. Smith, Parkman, D. T. Bruce, Chardon, Committee of discipline; D. T. Bruce, M. Smith, H. Bishop, M. Hayden and B. Abbott, delegates to the State Convention; and Br. Hoag to designate time and place of meeting for the first Quarterly Conference, and the place of meeting of the next annual session of the Association. Granted fellowship to the Universalist church and society in Chardon, and to Br. H. Torrey, of Ravenna, and ordination to Br. E. Leidy. Br. James McKelvey was suspended from fellowship until he should prove certain reports affecting his moral character, to be unfounded. Eight sermons were preached by Brs. Fowler, Torrey, Biddlecom, Beals, Bell, Hoag, Davis, and McCune—the latter an ordination sermon.

The Chatahochee Association was organized in Mulberry Grove, Harris county, Georgia, July 7th. Major J. Mitchell, Moderator; J. Gregory, Clerk, P. Brownson, Standing Clerk; J. Ferguson, McMorris and Hubbard, Committee of discipline, and Andrews to preach the next occasional sermon. Sermons were preached by Brs. Harris, Andrews and Gregory—the latter the sermon at the ordination of Br. Brownson. Adjourned to meet in Lafayette, Chambers county, Alabama, in November next.

The Northern Association met *some where* in Vermont, *some time* this year—from some remarks in the Circular, and the address of a letter to the Council, supposed to be in Calais; and from the adjournment to next year, supposed to be on the third Wednesday in June last; but the *Minutes* are without time and place—Br. H. Sampson, Moderator; L. G. Warren and S. C. Loveland, Clerks; L. H. Tabor, to collect statistics of the Association, and report at the next State Convention. H. Sampson, E. Ballou and E. Brown, Committee of discipline. Granted ordination to L. H. Tabor, of Calais; and fellowship to E. Goss and L. G. Warren. Accepted the resignation of Br. B. H. Fuller's letter of fellowship, and approbated the selection of Br. J. Wallace, late of Potsdam, N. Y., as Editor of the Watchman and Repository. Sixteen preachers and twelve lay delegates were present—ten societies represented. Six sermons were preached by Brs. Barron, T. C. Eaton, E. Garfield, Wellington, E. Ballou, and Sampson. Brs. Loveland and Tabor took parts in the ordination, and Brs. Wallace, Wellington, Brown, and Dow in the other services. Adjourned to the date mentioned above.

Removals.—Br. W. Wilcox, from Albany to Alps, Renssalaer county. Br. Z. Cook, from Lansingburg to Genova. Br. S. Barnes, from Salina to Perry, and Br. N. Brown will shortly remove from Henrietta to supply the vacancy at Salina. Br. A. Kinney, who formerly resided in De Ruyter in this State, now resides in Juliet, Ills. Br. S. P. Landers, from Prompton to Bethany, Wayne county, Pa. Br. J. Gilman, from Concord, N. H., to Tynsboro', Mass. Br. J. Atkinson, from Meredith Bridge to Weare, N. H. Br. E. Hoag, from Ravenna, to Chardon, Ohio. Br. P. P. Fowler, from Plato, N. Y., to Parkman, Ohio. Br. H. Lyon, formerly of Fort Plain, N. Y., has settled with the friends in Norwich city, Conn. Br. H. W. Morse, from Milford, to West Scituate, Mass. Br. E. G. Brooks, from West Amesbury to East Cambridge, Mass. Br. A. Bugbee, from Phillipston to Charlton, Mass.

New Laborers.—Br. J. Witherill, of Orleans, Mass., a young man of good talents and character, commenced preaching sometime since. Br. James M. Cook of North Chili, in this State, is a new laborer of good talents and character and commendable zeal, whose entrance into the Gospel field has not yet been publicly announced.

Ordinations.—Besides those that were ordained at the meetings of our public bodies, Br. G. K. Shaw was ordained in Dixfield, Me., July 12th. Sermon by Br. Drew.

Installations.—Br. M. H. Smith was installed in Salem Mass., June 6th. Sermon by Br. H. Ballou.—Br. H. Ballou, 2d, was installed in Medford, Mass., June 20th. Sermon by Br. L. R. Paige.

New Societies.—A new society was organized in Talbotton, Georgia, July 22d. Another was formed in Vienna, Oneida county, this Spring, and has engaged Br. Wm. Martin to labor with them one fourth of the time. A letter from Br. Whiston states that another was formed in New-Berlin on the 6th inst., and a subscription is in circulation to build a meeting-house. Societies have also been formed lately in Terre Haute, and Lawrenceville, Indiana.

New Church.—A church was formed in July in connexion with the society in New-Bedford, Mass.

New Meeting-houses.—The frame of a Universalist meeting-house was raised in Prompton, Pa., in May last. It is three miles from Bethany and four from Honesdale, and is 38 by 45 feet in size. The corner stone of the first Universalist meeting-house in Hartford, Washington county, was laid with the appropriate ceremonies, in July last. Sermon by Br. Rayner. The frame of another was raised in New Portland, Me., July 18th.—Size 38 by 48 feet. The new house in Andover, Mass., was dedicated on July 3d. Sermon by Br. T. Whittemore.

Items.—Oral discussions of Universalism continue to be numerous. One in Goshen, Ohio, of two days duration, was held in May last, between Mr. Lucas (Methodist), and Br. Gurley. Another in the same month was held for several days, in Henderson, N. Y., between Mr. Lyon (Methodist), and Br. Morse. Br. Morse's old luck! Another of two days continuance was held in Watertown, Ohio, between Mr. Roberts (Presbyterian), and Br. Jolley. Br. E. Manford (a young preacher), was attacked at the close of one of his meetings in Whitewater, Indiana, in July, by Alexander Campbell, and another Partialist. A reply from Br. Manford seemed to satisfy this great Theological controversial Lion of the West, that (as in the case of Br. Montgomery of Auburn) no great honor could result from a controversy with "stripling" Universalists; so he remained *mum*, and saved his creed as well as his credit as a controversialist. Other discussions have occurred, especially in the West; but this sample may suffice.

Br. Gregory has sold out his share of the Evangelical Universalist, published in Macon, Ga., to Br. J. P. Harris, who is now partner with Br. L. F. W. Andrews.—Br. Gregory remains Editor.

"ELLEN CLIFFORD;

Or the Genius of Reform. By the Author of the Palfreys."

This admirable little work by Miss S. C. Edgarton, of Shirley village, Mass., and well known to our readers as one who has so often added interest and utility to our columns, is a neat 18mo., of 144 pages, published by Brs. Tompkins and Mussey, of Boston. I do not wonder that it has won golden opinions from the press in our atlantic cities—for it richly merits them. We add our commendation to theirs, and hope its brevity will not be taken as *the measure* of our praise.

A word of caution to sister Sarah. If she uses her witchery in turning *grey* to *black*, as she has done on pages 51 and 91, all the Aunt Tabby's in the United States will be seen wending their way to Shirley village, to solicit some similar cast of her craft! I have been tempted to go there myself, to get my formerly grey, now hazle, tinged a shade deeper—think it might add considerably to the attractions of my steel-rimmed spectacles!

A. B. G.

The Knickerbocker for August has been before us for some time—that for July has never yet come to hand—and nothing but a continued round of more pressing duties has kept us from noticing it before now. Even now, I can not notice it as it deserves. I have not perused the whole of it, but those of the office who have perused what I have not, say that I have much pleasure yet in store. It is good—very good. Indeed I have not yet found a number that was not. Some few articles there may be as low as mediocrity—none below it—nearly all above it. The literary man, able to afford five dollars a year in advance, and leisure to read it carefully, can not spend his money more worthily for the benefit of literature—more pleasantly for himself.

That the Editor has a good taste—one capable of relishing what is good, the following notice will prove.

A. B. G.

A Voice to Youth. Addressed to Young Men and Young Ladies. By Rev. J. M. Austin. In one volume.—pp. 390. Utica: Grosh and Hutchinson.

If good inculcations, various in kinds, yet all essential, conveyed in plain, simple, and chaste language, with important directions in relation to the education and general conduct of youth, of both sexes, be deemed worthy of extension, we look to see the little volume before us widely disseminated. It claims, and justly, to inspire a spirit of cheerful devotion, a correct taste, and a pure and affectionate morality among the rising generation.

JUVENILE BOOKS.

We have just received a most excellent assortment of books suitable for children, Sunday school libraries, etc.; among which are Miss Edgarton's new work, "Ellen Chfford, or the Genius of Reform," Parley's works, Girl's, Boy's, and Child's own books—books of sports and amusements, Nursery books, Toy books, plain and colored plates, Young Man's Library, Evening book, and Winter evening book, besides a number of others too tedious to mention. Of the first named work we we have said somewhat in another part of this paper, suffice it to say, that it has been highly commended not only in our own periodicals, but in the Philadelphia United States Gazette, and other high sources—Mr. Chandler of the U. S. Gazette being at present "king in the republic of letters." A. B. G.

Br. Tompkins, Send the Repository with back numbers, to Miss Eleanor Goff, Plymouth, Windsor county, Vt., and charge S. Goff, Genesee county, N. Y.—Credit Benjamin Mason, Pekin, Carroll county, Ohio, $4.00 for current and next volume of the Repository, and charge G. and H.

Br. Bazin, Credit Br. D. Skinner, Utica, $2 00 for present volume of the Expositor, and send him No. 1, which has never been received. Charge G. and H.

Br. Yelding still resides and preaches in Fort Plain, and wishes to be addressed there accordingly.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. C. B. Brown, in Onondaga South Hollow—Br. Martin, in Phenix, where a society will be organized—Br. J. D. Hicks, at Richfield Springs, and Br T. J. Smith, in Newville, at 10 A. M., and in the evening, and at Ford's Bush at half past two P. M.—Br. J G. McAdam, at Marshall, and in Oriskany Falls school house in the evening.

There will be preaching on the third Sunday inst., by Br. Hicks, in Russia, and in Postville school-house in the evening—Br. C. B. Brown, in Mexico, and in the school-house near Br. Dauby's at 5 P. M.

Br. C. B. Brown, will preach on the evenings of Monday, September 17th, in the school-house near Br. Silas Wood's—Tuesday, 18th, in the new school-house Hastings—Wednesday, 19th, Parishville—Thursday, 20th, Union Square—Friday, 21st, near Br. Sanford Douglass', Richfield.

The Hudson River Association, (which was adjourned to meet on the second Wednesday and Thursday in September,) will meet at West Fort Ann, on the first Wednesday and Thursday in October.

L. C. Browne, Standing Clerk.

N. B. This postponement has been made in reference to the meeting of the General Convention, and with the consent and advice of Brs. Smith, Rayner, and Hathaway, and the friends at Fort Ann. L. C. B.

The first Conference of the Otsego Association will be held in Newville, on the first Wednesday and Thursday in October. Services to commence 11 o'clock, A M. Ministering brethren and friends from a distance will call on Brs. R. Sims, A. Snyder, A. Wilcox, or J. Matteson. O. Whiston, Standing Clerk.

A Conference will be held in Knoxville, Madison county, on the 26th and 27th of September, inst.

The United States Convention of Universalists will meet in Boston, on the third Wednesday and Thursday in September next. Delegates who can not attend will do well to look out for suitable substitutes who will.

The Black River Association will hold a Conference at Constantia, Oswego county, on the second Wednesday and Thursday in September next. Ministering brethren and friends are invited to attend.

POETRY

From the Columbus Journal.

O YES! I TAKE THE PAPERS.

BY GEORGE B. WALLIS.

Oh yes, I take the papers—
Their trifling cost is never missed,
Although I've stood for forty years
Upon the printer's list.

Talk not of warriors—Faust released
Earth from the terrors of her kings,—
He twirled his *stick* and darkness ceased,
And morning streamed along the East,
On Freedom's burnished wings.

Oh yes, I take the papers,
And sons and daughters—tall and small—
For they have been through thick and thin,
The pastime of us all.

'Twas nobly said that should a star,
Be stricken from the dome of Night,
A printing press—if stationed there—
Would fill the vacuum to a hair,
And shed a broader light.

That man who takes no papers,
Or taking, pays not when they're read,
Would sell his corn to buy a "horn,"
And live on borrowed bread.

The printer opes the wide domains
Of Science—scatters Education
All o'er the land, like April rains:
And yet his labors and his pains
Are all his compensation.

Printing Office, May, 1838.

From the New-York Mirror.

PRAYER.

"Evening and morning, and at noon will I pray."—Ps. iv: 17.

My heart loves to pray when the sun's early beams
Are bursting o'er sky, o'er earth, and o'er seas—
Like the hour—sweet, glorious and blessed it seems,
When the last Sun of righteousness rose upon me!

My heart loves to pray, when at noonday the sun
Is bright'ning the meadow, the garden, the tree,
Thus beaming o'er sorrow, o'er sin, o'er the grave,
Oh! bright Sun of righteousness shine upon me!

My heart loves to pray at the bright evening's close—
'Tis holy, 'tis calm, 'tis delightful to me—
May I thus, Sun of righteousness, sink to repose,
To rise in thy morning, rejoicing in thee!

IS IT DANGEROUS?

Is it dangerous to the morals of society, to have the storm, the tempest, the vivid flashes of forked lightning, and the bellowing thunder to pass by, and leave the world in calm and sweet repose?

Is it dangerous to the morals of men, to have a morning without clouds, a day without an impending storm to hurl the red artillery of wrath and vengeance from on high?

If so, well might the ancient Jews and modern Pharisees exclaim against the Gospel of a world's salvation. God requires us to love him with all our heart, soul, might mind and strength. "This is the first and great command; the second is like unto it, thou shalt love thy neighbor as thyself." The law could not make the heart of man love God. Two thousand years had passed away under the law of Moses before "*the kindness and love of God our Saviour towards man appeared*," as revealed in the Gospel, by the death of his Son. The hearts of men were melted and moulded into the likeness of the God of love; they were made the mild, the kind and tender friends of all men, whether friends or foes.

"We love him because *he first loved us*"—not because of the thunders of Sinai; nor because we must die and go into the deep ocean of eternity; nor because our good minister preached to us an *awful* God, an *awful* devil, an *awful* eternity, and an *awful* hell; but "*because he* (God) *first loved us*." We are not of that kind of moral men who move, Pharaoh-like, because of the awful judgments on the land; but because God is our friend and not our enemy. If God was our enemy, as we hear from the preachers of wrath, then how could we love him because he first loved us?

The apostle John 1 epistle, 4th chap., is careful to caution us not to "believe every spirit, but try the spirits whether they are of God." We have tried and compared the spirits that pour out the letter that killeth, with those that give life; and have found that there are many able ministers of the law who drive men to pray loud and long, and who are often heard to say that they would plunge into the ditch of human corruption, if the storm, or the awful picture of darkness drawn before their eyes, was to become a calm, and a glorious display of light, love and kindness, through Jesus Christ our Lord. To such man God has said, "their fear towards me is taught by the precept of men." Isa. xxix: 13. "They that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—Verse 24.

The comparison drawn between a tempest and fair weather, will show the difference between the law and the Gospel. The same comparison will also show that there are two kinds of servants. The one serves God because he is alarmed, and stands in fear of the lash; the other because God loves him. Now it strikes me that the preachers of the awful and alarming doctrine which is represented by the calamities of Egypt, the tempest, etc., would do well to get a large ship, and send out their heralds in every direction, to invite as many thousands on board as possible, and then launch out into the great deep, or out into lake Ontario, or lake Erie, and make a hole in the bottom of their vessel, and let in the water! Let this be done, and then let the heralds of the cross cry aloud; let them present death, and all the *awfuls* they can think of to the minds of the sinking multitude, and they will make converts to their doctrine faster than in any way which I have seen or heard of. They will soon have a praying multitude whether they love God or not.

When all this is done, let it be asked if they love God because he first loved them—because of the calm—ask them if it is safe to preach peace and good will toward men; ask them if it is safe to preach a doctrine like the day-spring from on high that hath visited us, and shines forth like the sun with healing in his wings, and you will soon find the doctrine of mercy rejected. Such converts must have a minister to keep up the same fearfulness and doubt that awakened them, or they will desert the ranks of their task masters. It would seem that doubt and the fear of being lost does more to make such people pray, than the faith and firm belief of the Christian. If it were not for doubt, and the unbelief of such converts in the word of God, they would not pray nor live a moral life. This being the state of thousands, it is necessary for their ministers to preach on the dark side of the picture, and make their hearers doubt, and then they will do the more.

I hope to see the production of some abler pen upon this subject. Let this be attended to, and the eyes of many may be opened to see and know the love of God, as the only cause which they love, and be led to serve him.—*Union*

MARRIAGES.

In Victor, on the 5th inst., by Rev. T. J. Whitcomb, Mr. ARNOLD HARWOOD, to Miss ELVIRA CROSIER, both of Pittsford.

In Victor, on the 16th inst., by the same, Mr. ANAH P. DICKINSON, to Miss RACHEL MARIA RAWSON, youngest daughter of Samuel Rawson, Esq., all of Victor.

In Wilna, August 4th, by Rev. J. Britton, Jr., Mr. AUGUSTE THEODULE VUILLAUME, of Sterlingville, to Miss MELANNIE PHILIPINE SALTZMANN of the former place.

DEATHS.

In Hanover, Chautauque county, June 8th, Mrs. POLLY BLODGET, consort of Martin R. Blodget, and daughter of the late Stephen Williams, aged 29 years. Sister B. endured her sickness, which lasted for three years, with Christian fortitude, and a calm resignation to the will of God. It was reported that she renounced her faith; the report was a false one. The funeral obsequies took place on the following day, at which time a sermon was preached by the writer. H. R.

In Victor, in May last, Mrs. OGERSON, aged 84 years. This aged matron left a husband, (with whom she has been connected in marriage, 65 years,) and numerous other relatives and friends, to mourn her departure.

In East Bloomfield, July 31st, ANDREW F., only son of Peter and Delia Van Orman, aged 3 years.

The consolations of the Gospel, on both these occasions, were tendered to the bereaved mourners by T. J. W.

In Carthage, June 10th, Mrs. SARAH AUBORN, consort of Mr. Calvin Auborn, aged 38 years, leaving a beloved husband and several small children, the youngest an infant, to mourn the loss of a tender and affectionate wife and mother. May all the relatives behold in this event, the hand of a Father, and be enabled to bow with Christian resignation to his wise determination.

Mrs. Auborn made no public profession of Christianity, but in her virtuous life, she gave evidence that she possessed its spirit and it is believed she enjoyed the hope of the Gospel. The funeral was attended on the 12th, by the writer. A large congregation of different denominations evinced by their presence, that the departed possessed the esteem and regard of her acquaintance. J. B. Jr.

In Cortland, on the 4th inst., Mr. CADY, aged 80 years. The funeral was attended on the following Sabbath, and a discourse delivered by A. C. B.

In Warsaw, June 8th, of consumption, Mrs. RACHEL, wife of Edward Putnam Esq., aged 46 years. She had for many years been afflicted with sickness; but had borne her sickness with Christian patience; and at last died in the triumph of Gospel faith.

July 31st, EDWARD PUTNAM, Jr., son of the former, aged 18 years. For thirteen years he had been a cripple, and much of that time had been subject to severe pain. During his last hours he expressed the utmost confidence in God, and a longing desire to depart for a better world.

The funeral services, on both these occasions, were attended in the Baptist meeting-house, in Warsaw; and the consolations of the Gospel tendered to the afflicted friends by the writer. W. E. MANLEY.

In Lysander, July 28th, Mr. DANIEL CHASE, aged 83 years. He retained the use of his mental faculties to the last, and yielded up his breath, rejoicing in the hope of a world's salvation. Sermon by Br. S. Barnes.

In Gaines, Orleans county, N. Y. on the 8th inst., Miss PERCENA L. BABBIT, in the 19th year of her age.

Beloved in life, her loss is severely felt by her relatives, and a wide circle of youthful companions, to whom she was bound by the ties of friendship and affection.—She was sustained and comforted in her last painful illness, while she retained her senses, by the cheering hope of a blessed immortality. She several times signified to her mother, her willingness to depart and be with Christ—to leave this world of sorrow, sickness and death, that she might go to a land of rest, which lies beyond the reign of sorrow, where sickness comes not, and where death has no victims.

Miss Babbit was a worthy member of the choir, connected with the Universalist society in Gaines—was punctual in her attendance on the services of the sanctuary, and a consistent believer in the doctrine of God's impartial grace.

Her funeral was attended on the 9th inst., in the Universalist church, and a sermon delivered on the occasion by the writer. The congregation that met to sympathise with the afflicted, was large and deeply affected by the solemnities of the occasion. May God bless and comfort all that mourn! T. D. COOK.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, SEPTEMBER 7, 1838. NUMBER 36.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 30.—Mr. Campbell to Mr. Skinner.

Bethany, Va., August 1, 1838.

SIR—Your grand proposition is, that "*eternal life* (meaning holiness and happiness) shall be the ultimate destiny of all mankind." This you were to prove from the Bible. Your proposition is not single, but compound. You admit that "without holiness no man shall see the Lord." Hence you have to prove that all men will ultimately be holy. But multitudes, you also are obliged to admit, live and die in their sins, unrighteous and unholy: consequently, you have also to prove from THE BOOK, that all who live and die unholy and profane, shall be made holy after death. Both of these points being established, it remains for you to prove that all men shall be finally *happy*.

2. Now, instead of dividing the proposition and proving the predicates separately, you are attempting, contrary to all the rules of reason, to prove a compound proposition by texts that neither name, nor even allude to, any one of the predicates you have laid down. Should you even prove one of the predicates, it does not necessarily follow that the other is also proved. You remind me of one who said he could prove his system from every text in the Bible: so you can prove Universalism by a hundred texts that never allude to the subject. To quote the Scriptures with your license, is summarily to hand me the Bible and say that in the aggregate it proves every thing you affirm.

3. Universalists seem not to be aware of this sophistry; for I never saw them quote a verse to prove their predicates separately—as, for instance, that all men shall finally be holy. They reason as if the assertion of the one point proves the other. The proof of universal happiness is universal holiness, and the proof of universal holiness is universal happiness, seems to be your favorite circle. You move in this circle; for in all your quotations you have not presumed to adduce a single text in proof of the final *holiness* of all mankind.

4. Your "*thus saith the Lord*," is "Thus saith Mr. Skinner" on some scrap of disjointed Scripture. For example, in Letter 27, you say "God is the rightful owner and proprietor of all men." You quote the Lord as saying, "All souls are mine." Then, says Mr. Skinner, "he can not suffer his property to be irrevocably lost." Lost for a time he may suffer it, but not irrevocably! This is one of your Scripture proofs, from which you infer the ultimate salvation of all; and this inference you call a *thus saith the Lord*. Well, are not all sheep and cattle the Lord's? Does this prove their final salvation!

5. Another of your direct proofs (Nos. 14, 15, 16,) is the promise that the heathen people were to be given to Christ "for his inheritance, and the uttermost parts of the earth for his possession." Another—"When lifted up on the cross Christ would draw all men to him." Another—"That he would give eternal life to as many as were given him," etc., etc. Do any of these texts affirm the ultimate holiness and happiness of every man? Christ has been long since lifted up: has he now drawn all men to him? The heathen are now his inheritance: are they every soul converted, or will they universally become holy? Where is the proof in these Scriptures? As well might you affirm that when Paul said to the Collossians he "warned *every* man and taught *every* man, that he might present *every* man perfect in Christ Jesus," he meant every son of Adam. Did he mean every son of Adam, or did he mean every one of a certain class, or place, or number! Your answer to this will refute all your Scripture quotations.

6. You rely upon the universality of certain words in all these passages. Well, we shall give you another specimen: "Behold *the world* is gone after him." John xii. "Your faith is spoken of throughout *the whole world*." Rom. i. "*All the world* wondered after the beast." Rev. xiii: 3. Do the phrases "the world," "the whole world," and "all the world," mean every son of Adam, or some of all classes, or the whole of one class. Answer as you please—your answer is mine to your quotations.

7. As you have not yet replied to my last three letters, I shall go on to prove still farther the negative of your proposition. This I will attempt by adducing a few illustrations and proofs of the following proposition: *The language and style of the Bible are at war with Universalism.*

8. *Example 1st.* You say that after death, or at most after the final judgment, all men will be made holy and righteous. Now the last intimation of the sayings of the Judge, found in the Apocalypse, flatly and directly contradict this: for after the final judgment he will say, "He that is unjust [then] let him be unjust still [or forever;] and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." Rev. xxii: 11. Where now your universal holiness! There are some unjust, filthy, unrighteous, and unholy persons after the final adjudication, according to John. They are, then, not all holy.

9. *Example 2d.* In describing the New Jerusalem state John farther says, (xxi: 24,) "The nations of them that are saved shall walk in the light of it." Does not this imply that all will not be saved, or that only one class of mankind shall inhabit the heavenly Jerusalem?

10. *Example 3d.* "They shall enter into the heavenly city whose names are written in the Lamb's book of life." Can any thing more plainly intimate that there are names *not* written in the Lamb's book of life, who shall not enter into the New Jerusalem?

11. *Example 4th.* "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter through the gates into the city." Rev. xxii: 14. Can any words more fully evince that there are some who will not have right to the tree of life, and who can not enter through the gates into the city?

12. *Example 5th.* "Without are dogs, sorcerers, whoremongers, murderers, idolators, and whoso loveth and inventeth a lie." Rev. xxii: 15. This may be called the last oracle of God concerning the ultimate destiny of mankind; and does not this intimate that there will be kept out of the city of God, the heavenly Jerusalem, a large portion of mankind?

13. *Example 6th.* "The elect of God." "Who shall lay any thing to the charge of God's elect?" This phrase intimates that there are some who are not God's elect—some who are not blessed, pure in heart, or saved from their sins—against whom charges of condemnation may be brought.——From these specimens the readers of the Bible will be able to add hundreds of passages that designate the opposite characters, fortunes, and ultimate destinies of mankind, so plainly and so fully that it will require great ingenuity to pervert or misapply them.

14. Compare the point in such contrasts as these with the looseness of your inferences from Scripture quotations: for example, one of your proof-texts, with which you cap a whole climax, is, "Whom the heaven must receive until the times of restitution (or *accomplishment*, as some of the learned render it,) of all things which God has spoken by the mouth of all his holy prophets since the world began." (Close of Letter 27.) From this you argue the certain salvation of all mankind. Now what says the text? "*Christ must continue in heaven till the times of the accomplishment,*"* or restitution, if you please, "*of all things which God has spoken by his prophets from the beginning of time.*" This proves that Christ will not again appear on earth till all the predictions of the prophets concerning the church and the world shall be accomplished. From which you infer the restoration of the wicked out of hell, and their final holiness and happiness, although the prophets in their thousand predictions have not once spoken of this subject.

15. Now, Sir, let me say to you emphatically that you can not produce one text in proof of your compound proposition of final holiness and happiness that I can not show to be as much perverted as this one; nay, you can not produce one text that I can not show to be a manifest wresting and perversion of Scripture. Select one or two of your strongest texts, and put me to the proof. You need not tell me that you can produce one hundred: remember I only ask for one. If you can produce only one, that, *fairly construed in its contextual meaning and the scope of the passage, affirms the final holiness, or the after-death reformation of wicked men, or the eternal happiness of mankind*, I will give up the whole controversy.

16. You and "the *destructionists*" having concurred that endless misery is unjust or unjustifiable, have had recourse to many expedients to explain away a thousand scriptures that confront your theories. You once said that you were glad that I was not a destructionist: and why I could not conceive, unless you thought as some of my friends once seemed to think, that destructionism is more plausible or palatable than everlasting punishment. But, Sir, I go for what is evidently the meaning of Scripture, or whatever is true; not for what is most plausible or palatable. And however plausible the reasonings of Mr. Bourn of Birmingham, or those of the more deservedly celebrated John Taylor of Norwich, from whom destructionism has been imported into the United States, and once handsomely set forth in an anonymous pamphlet of my friend Henry Grew of Philadelphia, are now maintained by two or three of my acquaintance from whom I expected more good sense; I say, however commended to us as worthy of all acceptation, because more consonant to some men's theories of what is fitting for God and men, destructionism is to my mind just as repugnant to Scripture language, right reason, and good logic, as your modified Restorationism or ultra Universalism.

17. The modified destructionism of Old England and of New England, as above noticed, is briefly told in two sentences:—"Eternal punishment does not mean," say they, "an eternal preservation in misery and torment; but a total extinction of being. The sentence of destruction, or annihilation, or total extinction of consciousness, shall be pre-

*"To me," says Dr. George Campbell, "it is manifest that these words, *The restitution of all things which God hath spoken by his prophets*, convey no meaning at all. Substitute *accomplishment* for *restitution*, and there remains not a vestige of difficulty or of impropriety in the sentence." See him on Matt. xvii: 11.

ceded with more or less torment proportioned to the greater or less guilt of the criminal." This, with these benevolent spirits, is everlasting punishment, everlasting destruction from the presence of the Lord, the fire that is never quenched, the worm that never dies, the true contrast with eternal life. Dr. Watts' annihilation of infants is but a modification or special application of this very comprehensible and intelligible theory. Their end is destruction, or annihilation, or total extinction of consciousness, etc., etc. I have but one objection to this theory—and that is, that it makes the word of God of no effect so far as it presumes to sustain itself by its testimony.

18. With me punishment is pain, and everlasting punishment is everlasting pain, not an everlasting unconsciousness of pain, torment, or misery; for that, with me, is everlasting annihilation. Their system is *suicidal*, because they first say that everlasting punishment is everlasting annihilation or unconsciousness; and then unsay it by alleging that sinners are raised to life, are first tormented according to their works, and then destroyed or annihilated: so that with them, at one time, punishment or torment precedes destruction, and at another eternal punishment is eternal unconsciousness or destruction. If this be not a suicidal theory, there is none such.

19. To destroy the meaning of words is to destroy the Bible: for what is the Bible but words of fixed meaning? Unfix the meaning of these words, and where shall revelation be found! Now if punishment mean pain or torment, it can not also mean unconsciousness; for an unconscious being can not suffer pain. If there be everlasting punishment, there must be everlasting consciousness; in other words, there can not be pain without feeling. *No feeling, no pain*, is a sure maxim. An everlasting destitution of feeling and everlasting punishment in the subject, is a contradiction in terms. Bible destruction is not, then, the extinction of life, of consciousness, or of feeling: for if it were, eternal pain or misery would be impossible. This is my first argument against the destructionists.

20. My second is, that Jesus assigns to wicked men the eternal fire prepared for the devil and his angels. Now angels can not die; for Jesus affirms they can not. They can not be annihilated or rendered unconscious of being. Hence as the devil can not die, or cease to be under future torments, neither can the wicked: for the devil, wicked angels, and wicked men are to be co-partners in the same eternal fire—in the same everlasting punishment. And that the devil and his angels are to be tormented beyond their present sufferings is clear to themselves: for when Jesus came the first time they asked if he were about to torment them before the final judgment.

21. My third argument is, that if eternal punishment be eternal unconsciousness, an eternal ceasing to be, or annihilation, (for we use the word annihilation not in the quibbling sense of some who suppose a reduction to *nihility* impossible;) I say, if eternal punishment be eternal death in the sense of eternal unconsciousness, then those who are doomed to this state are punished no more than the harmless dove that sings among the branches, or the innocent lamb that skips in the meadow; for they too suffer an everlasting punishment—they go into the eternal fire with the devil and his angels, if that everlasting punishment and eternal fire be an eternal sleep, an everlasting unconsciousness, an endless extinction of feeling. These three objections to me are insuperable. Others are at hand.

22. These are not, however, the common arguments by which this system has been usually assailed. Dr. Chauncey, like many other Universalists, held the doctrine of the destructionists *provisionally*; that is, if he failed in proving the salvation of all men, he would then contend for the destruction or eternal unconsciousness of all wicked men. The great Dr. Edwards objected to this destructionism as follows:—

23. 1st. That the different degrees of punishment which the wicked will suffer according to their works, proves that it does not consist in annihilation, because that admits of no degrees.

24. 2d. If this annihilation be preceded by torment of different degrees, then it makes eternal punishment to be a compound of previous torment and eternal annihilation. And this makes annihilation the least punishment imaginable, as that without any previous torment will be the doom of infants and the least culpable sinners.

25. 3d. To be annihilated after a long series of torments would be no punishment at all; it would indeed be anticipated as a sort of rest or heaven to the miserable inmates of a temporary hell.

26. 4th. To threaten men with "recompensing *tribulation*" and "taking *vengeance in flaming fire*" and "everlasting destruction from the presence of the Lord," is to threaten them with putting an end to their miseries, if everlasting destruction mean an everlasting ceasing to be, or an eternal annihilation.

27. Met by such arguments as these, the talents and learning of Taylor, the ingenuity of Bourn, and the dexterity of Scott and Mason failed in the last century of making many converts to this theory—the pleasing salvo of dubious Universalists, the anodyne of those who have too much sense for gross Universalism, and too little faith in the words of Him who will say, "Depart, you CURSED," not you BLESSED, "into the ETERNAL FIRE prepared for the DEVIL and his angels." "These shall go away into *everlasting punishment*, while the righteous enter into *life eternal*."

28. Life, let me add, is not simple being; nor eternal life eternal being, but eternal well-being: neither is eternal death the loss of being, or of consciousness, but the loss of eternal well-being. For there will be *something* to be blessed and *something* to be tormented forever and ever, independent of, and distinct from, eternal happiness and eternal torment.

29. I am not, then, a Destructionist, a Restorationist, nor an *ultra Universalion*—not from any prejudice against any of them, but because I can not find in the Bible a single sentence contextually interpreted, not a single word properly understood, favorable to any of these schemes. I claim no originality on this subject. I am not in love with any new theory, neither have I any traditional prepossession nor bias against them: I have long since made myself familiar with these theories and their evidence to see if there was any thing in them more worthy of acceptance than the old Protestant, Puritan, or Waldensian theories. I have found that the views of the primitive church, of the Protestant and Waldensian church, on this subject, are consonant to Scripture, good sense, and sound reason, if I am any judge of such matters. Some of them may have spoken very incongruously, and done injustice to themselves and brethren; still the Arminian and Calvinian theories are incomparably more scriptural and rational than those of the Destructionist, Romanist, or the Universalist.

30. The apostles could have very easily prevented all difficulty upon this subject by simply assuring us in definite language that all the wicked dead should become righteous men in another world in consequence of being tormented for a thousand years in hell; that they would eventually all become holy and happy; or if that were not the fact, they could have taught us that all the wicked dead shall be raised and tormented for a few thousand years, and then annihilated as an eternal punishment or rest from misery. But, Sir, such ideas are not in the Bible, simply because they were not in the minds of the men who spoke as they were moved by the Holy Spirit.

31. Now, Sir, let me say to you with all perspicuity, that I neither adopt nor oppose any theory on this subject because it corresponds with, or differs from, my views of the primitive and present constitution of man. Nor would I non-fellowship a destructionist because of his theory, inasmuch as he teaches that it shall not hereafter and forever be with the righteous as with the wicked; nor would I make it a term of Christian union or communion that a person should agree with me in my exposition of future punishment. But, Sir, the absolute denial of future punishment in another state of existence is with me a denial of the faith of of Christ whose errand into this world, whose death, burial, and resurrection for our sins and for our justification were altogether unjustifiable and unnecessary, if so be that man was not forever doomed to wo because of sin, or saved from endless misery by Christ's interposition. It is as unequivocal a denial of Christ's words as quoted by me in the 28th letter, as human speech affords. The boundary between opinion and faith are to my mind clearly marked. To deny a fact and to differ in opinion, are, with me, two things as different as reasoning and believing—as seeing an object and thinking about it. I have, moreover, uniformly found that those who deny the future punishment of wicked men, deny other facts in the Christian system that essentially change its nature, character, and design. But of this I may have to speak more plainly and fully hereafter.

32. After giving us in letter 29th, a string of Scripture texts speaking of Christ's kingdom in this world compared with the narrow limits of the ancient kingdom of God among the Jews—of the superabundance of grace in passing over millions of sins in an individual, while sin reigns to death for a single offence—of Christ's being called "the Saviour of the world"—of Christ's praying in accordance with the will of God—of "every knee bowing and of every tongue confessing to the glory of God"—you proceed to ask, last paragraph, "*How can all the foregoing scriptures be true and yet the salvation of all men not be true?*" etc. I answer, because not one of those scriptures speak of the ultimate and eternal salvation of all mankind; nor have you, by any sort of reasoning or proof, attempted to show that they do—*nor can you!*

33. If it were even said a thousand times that God is the *Saviour of all men*, while there are *three distinct salvations* repeatedly alluded to in the Scriptures—such as the *salvation of the soul* from the guilt, power, and pollution of sin—the *salvation of the body and life of man* from temporal evils—and the *salvation of the whole man, body, soul, and spirit*, after the resurrection of the dead, so often spoken of in the sacred writings; and so long as there are multitudes said to be lost, perished, destroyed, and punished, your assumptions can not be sustained by such passages of scripture as you have quoted. While Jesus says "the gate of life is *strait*, and the way leading thither *narrow*; and the gate of destruction *wide*, and the way leading thither *broad*, and *many* going in thereat, and *few* finding the other"—that "many shall at last seek to enter in and shall not be able," etc.—I say, with a host of such sayings, a few specimens of which I gave you in my last letter, it is impossible that those passages you have adduced can refer to the same subjects at all.

34. Remember I have called upon you to single out *one*, *two* or *three* of your strongest proofs, and I will either show that they are *wrested* or *perverted*, or give up the controversy. But, Sir, I presume to say that you will not hazard even this much. I want your *strongest* text, that I may the more fully canvass it and show its irrelevance.

35. You talk of *some* of the Christian Fathers, *if not all (!)* having been Universalists. The Romanists say, with just as much truth and reason, that some of them, *if not all*, were good Papists. I want you to give us the primitive apostles: throw none of your primitive dust in our eyes, Mr. Skinner. It is all a hoax. All the truly primitive Fathers ask, "How shall we escape eternal punishment if we neglect so great salvation?" "Of how much sorer punishment than temporal death shall the apostate be thought worthy?" Yes, Sir, "our God is a consuming fire." There is nothing but a certain fearful looking for of judgment and fiery indignation that shall destroy the adversaries of Christ's person and gos-

pel. And says Paul, "If any man preach any other gospel than I have preached, let him be *anathema*—let him be accursed! yes, if an angel do it, let him be *accursed!*" Take care, then, lest that curse come upon you which is written in the Prophets; for Jesus says, "Fear Him who when he has killed the body, can destroy both soul and body in hell: yea, I say unto you, *fear Him.*"

Very faithfully and benevolently,

A. CAMPBELL.

For the Magazine and Advocate.

THE KINGDOM OF GOD.

BY REV. S. MILES.

Our Saviour says, the kingdom of God "is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Luke xiii: 21. Having represented the loose and unsettled state of men, by the unleavened meal, he then goes on to say—"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God;" (which he had just represented by leaven that leavens the whole lump). "And, behold, there are last which shall be first, and there are first which shall be last." Luke xiii: 29, 30. This is the same as in another place, in which Jesus says, "Verily I say unto you, that the publicans and harlots go into the kingdom of God before you." Matt. xxi: 31.

Having taken a view of the leaven that leavens the whole lump; let us now turn to another kind of leaven, in opposition to, and at war with, "the bread of God which came down from heaven and giveth life to the world." Our Saviour once compared the doctrine of men to *leaven*, and cautioned his disciples to beware of the *leaven*, that is, the *doctrine* of the Pharisees and of the Saducees.—Matt. xvi: 11, 12. The doctrine of Christ was unlike that of his religious enemies, and like Aaron's rod, was about to devour and destroy them. This awakened the powers of darkness in violent opposition against him, until they came out with a general cry "away with him"—"crucify him, crucify him."

We now have two kinds of leaven, (doctrines,) with their opposite tendencies, before us. The one, is like a morning without clouds, all mild and unmoved by the passions of the earthy man.—The other is like a dark and gloomy tempest that sweeps the land with the besom of destruction, leaving desolation and ruin in its train. Such has been, and continues to be, the effect of the doctrines of men, which stand opposed to the leaven (doctrine) of Christ, which leavens the whole lump. The doctrine of Christ brings men from the east, and from the west, from the north, and from the south, where they sit down together in *one* God, whose name is love; in *one* spirit, *one* mind, *one* Lord, *one* faith, and *one* baptism. While, on the other hand, the doctrines of men have ever been leavening men from the centre point; *from the leaven that leavens the whole lump*, scattering them to the east, and to the west, to the north, and to the south, and to every point of the compass which carries on its face four times ninety degrees. The unhappy effects of the leaven (doctrines) of men, can not but convince every reflecting mind, that the kingdom of Christ neither has, nor can have divided and subdivided mankind into so many divisions, one against the other.

Another most striking instance of the effect of the word of God, is found in Ezekiel 37th chap. The prophet says, "So I prophesied as I was commanded, and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone." What a glorious and joyful day this must have been. When shall our eyes behold all nations, families, and kindreds of the earth turning unto the Lord, as declared in Ps. xxii: 27, 28. "For the kingdom (which is like leaven that leavens the whole lump,) is the Lord's, and he is the governor among the nations." When shall men be brought from the four cardinal points, so that the little party here, and another there, shall sit down together in the kingdom of God? Now, suppose St. Paul was here with us, in this age of the world; and he was about to give an account of the different churches in this land of light and liberty, would it be right for him to say as in 1 Cor. xii: 13, "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit"? Is this the true description of the churches now? If not, then may the time soon come, when all who are opposed to the leaven (doctrine) which unites men into *one* body, *one* spirit, and *one* mind, shall ground the weapons of their rebellion, and turn their faces towards "Jerusalem, which is above, the mother of us all." "Turn ye, turn ye, O house of Israel, for why will ye die?" Why will ye forsake the fountain of life, and hew out to yourselves cisterns, broken cisterns that can hold no water? Why live in the wilderness, when Immanuel's land lies just before you? Is it because you fear to leave the first covenant, that was given in the tempest; least by so doing, you should become less serious and prayerful? If so, let me tell you that I fear that you have never known what it is to love God, because he first loved us, or you would not object to our doctrine—you would not fear that it will have a tendency upon those who are serious and prayerful, in a thunder storm. May you not with equal propriety object to fair weather on the same ground, lest the fair weather should quiet and compose the minds of those who pray the more earnestly and fervently in the hour of peril?

We should remember that God requires us to love him with all the heart. The love required, can not be produced by the law, the tempest, or the lash. It was therefore necessary that a better covenant, a better doctrine, (leaven,) should be given to men, to unite their hearts, and make them one.

Perrinton, August 6, 1838.

For the Magazine and Advocate.

HOME.

What vivifying reminiscences cluster around the home of our childhood! A thousand fond recollections crowd around its very name; a thousand lovely images float over the transparent waters of memory, when we think of it! At home we spent the sunny hours of our early years. Then we roamed over hill and dale, with our innocent companions, and gathered the flowers from the fairy bosom of nature. Then we whiled away the joyous season of our youthful spring-time, and longed to be MEN. We longed to enter the arcana of life's vicissitudes, perplexities and cares—to mount the hill of fame—to hear the shout of applause. After years of absence, our bosoms dilate with joy, our hearts expand with rapture, to visit our boyhood's home. There every thing around, calls to mind scenes long past, over which rolled the lethean waters of forgetfulness. How changed! We left the paternal cottage, embarked on the world's wide stage, to seek fame and fortune in remoter climes. We may have formed new homes and fireside delights, but, still, it is not the home of our infancy—our early days. Impressions then are made upon our plastic minds which never can be effaced. They grow up with our elastic spirits, and vegetate on the luxuries of the past. In whatever situation you may be placed, it matters not how far, or how long we may have been from home, its image is indelibly engraved upon the tablets of memory. It is painted in fadeless colors. It beams with increased effulgence, when "far awa'." What sight flits across the wild visage of the expiring soldier? What spectre appears to the exile and stranger? What thoughts occupy the sailor's lonely musings, when pacing the deck, on his midnight vigil? Methinks I hear them exclaim "my home, my home!—that beautiful spot around which our memories fondly linger." At home we are enshrined in all that makes our existence desirable. Fatherly, motherly, brotherly, and sisterly love, then meet and embrace us, and twine their pure, disinterested affections around us. But alas! the loss of a dear father, or much-loved mother, reminds us that change and decay mark the face of all sublunary things. In the course of events we shall be deprived, sooner or latter, of an earthly childhood-home. Where then shall we flee for consolation? to whom shall we look for comfort? We have the promise of a home which shall endure for aye, without change. The blight of time shall never corrode it, the fiend shall never enter it; nor sorrow, nor death cast their mildew of sickness and pain. It shall never fade away. Then we shall not have occasion to mourn the loss of relatives and friends, and pine away in misery and grief. Then we shall be perfect, glorious, blessed. May we all be so happy as to participate in this eternal home. Then may we meet, no more to take the parting hand, to say farewell, or bid ADIEU.

South Venice, N. Y. ASA.

For the Magazine and Advocate.

FORGIVENESS.

I am no blind adorer of ancestral lore; nor do I look to their lives as models of excellence by which we should rigidly shape our own. But I would not reject their brilliant gems, because found amid a mass of puritanic rubbish, but rather call them out and free them from their impurities, that they may shine with their original lustre. Their virtues may adorn even these days of affected wisdom.

The times to which I allude, were times of rudeness; yet, withal, times of simplicity and frankness well worthy our emulation. Frankness was the earliest lesson taught in the New-England schools; and if it sometimes reared the abrupt and uncourteous, it was free from that other fault, hypocrisy, which latter days seem so ready to adopt. The honest yeomanry were then wont to consult their good parsons on matters temporal as well as spiritual. Not the sacred desk only, but the kitchen and parlor, the workshop and harvest-field, shared in the counsels of their wisdom. Deacon C. had been severly affronted by his neighbor, and wrathy, he meditated long and *manfully* over it, and resolved on summary vengeance. But this he could not inflict without the consent of his minister. The grievance was laid before the sage divine in moving colors—"and now," concluded the injured deacon, "will it not be *manlike* in me to chastise him?"—"Yes, yes," replied the parson, philosophically wiping his brow, "yes, it will be *man-like* in you to chastise him, but more *God-like* to forgive him." ELLA.

For the Magazine and Advocate.

PASSAGES FROM THE DIARY OF A WORKING MAN.

I. I have found that it makes the readings of public transactions, and, especially of history, much more interesting when I regard the people or nation whose transactions are recorded before me, as one large family. Then all their movements I look upon as so many attempts to supply some pressing want, and to advance what they deem their interests. It is interesting to compare the opinions of this large family as to what constitutes their chief good, or what is most worthy of pursuit with the sentiments of other nations, and with our own. It is then more interesting to decide upon the wisdom of their choice in regard to the means adopted to further their ends, and we still farther increase our interest in this family and its records, if we venture occasionally to prognosticate the probable results of any important movement, or the influence upon the whole family of one pre-eminent individual. By such methods I give to public news and historical records somewhat of the interest which attaches to biography, or individual memoirs.

Sophistry may perplex truth, ingenuity may warp the decrees of justice, and ridicule may raise an undeserved laugh; but where free inquiry prevails, errors will be corrected, justice will be revered, and ridicule will be retorted on those who have abused its influence.—*Ensor.*

For the Magazine and Advocate.

LETTER

TO REV. H. ELY, EDEN, N. Y.

BROTHER—I am induced to address you at this time, by the perusal of an article from you in "Zion's Watchman," of June 2d, in which article you profess to give an account of a certain meeting held last Spring, at Abbott's Corners, in Hamburg, of which meeting, soon after its date, N. Brown, a Universalist preacher, gave what you pronounce "an erroneous statement," in, as you sneeringly have it, "a paper *called* the Gospel Advocate." There are some points in your letter which I feel myself called upon to notice. And

1. You state as facts a great many things which, were they facts, are still unknown to you to be such. How do you *know*, for example, that the Universalist preachers who attended that meeting, came "expecting nothing less and wishing nothing more than to provoke to controversy?" and that their friends considered the holding of your quarterly meeting to be "the very nick of time to secure their much desired end?" yea, that those preachers "considered that the time had now come which was to bring them into notice"—and much more of the same kind? Mr. Ely, I have no objections to your being ever so positive, in those matters where individual judgment is the only criterion of truth—as, for example, you may extol the preaching of your brethren to the skies, if you think proper—but I do seriously protest against any man's indulging in "evil surmisings," as to what my unexpressed opinions or motives are, and then *publishing* those surmises as matters of known fact.

2. You give, in some instances, only a *part* of the truth, when you profess to give the whole. Br. Hoyt and myself had had, prior to the meeting in question, some correspondence on the subject of the great question at issue between Universalists and those who hold the doctrine of endless punishment; and you say that "the precise *form* of the question," as given by me, was, "Do the Scriptures teach that all mankind will be finally holy and happy?" I reply, this was not its *precise* form, as Br. Hoyt well knows. The question was a *conjoint* one; and you give only the first half. The remainder reads, "or that some will be endlessly sinful and miserable?" Why suppress this? Would you not affirm it?

At the close of the meeting the second evening, I gave *two* principal reasons why I should attend the meeting no longer. One of them I think you intend to give, when you make me to have said that "two days are all the Universalists think proper to spend in religious meetings at one time, and then we retire to make preparation for the support of the body." Rather an unskilful reporter—but let that pass. The other reason, by no means the least important one, a reason which your presiding Elder gave me to understand met his entire approval, as expressing *his* view of the subject, you, for some cause, have wholly omitted to give, or even to mention. I said, in substance, that it must be quite evident from our preaching, that we (the Methodist and the Universalist preachers) differed much upon some of the most important points of Christian doctrine; and hence, that it might, in one view of the case, be considered a desirable state of things, to see the clergymen of different denominations occupying the same desk, at the same meeting, and alternately addressing the same congregation, yet as it was manifest to all, that we were not doing so for the purpose of *mutually* discussing, like honest men, the points of difference between us, before proceeding to urge our respective views upon the people not only as matters of faith, but as rules of practice, but on the contrary, were preaching as truth, the one side one thing, and the other its opposite, without replying to each other, (for your side would have no discussion,) I did deem that the meeting thus conducted, was calculated to exert a pernicious influence upon the best interests of the Christian religion in general, and therefore felt myself constrained to leave, although, upon purely sectarian grounds, I should certainly be in favor of staying. Why is this not even pointed at by you? Was it because you meant to say in your next paragraph, that "the champions of Universalism fled, one by one, from under the burning rays of the truth"?

3. You misstate some very plain facts. Thus you give the public to understand that Br. Pickering "*wished* Br. Hoyt to preach from this text:—'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' Mark viii 36." Now the facts are, as Mr. Brown has in substance stated, that Mr. Hoyt, a short time before the meeting in question, preached a sermon from that text, and either challenged or defied the intellect of the world, to disprove the conclusions drawn by him from it. And subsequently he agreed to preach from the same text again, and to allow any Universalist minister the opportunity of replying. So that Mr. Pickering did not offer terms, but only acceded to the proposals made him. This *may* be deemed a small matter, and be christened a mistake in you; but if a mistake, it certainly is not a very natural one.

Again, you represent Br. Hoyt as having sent me this reply: "I preach to save souls: hence I shall not controvert that 'question' with you; and if you *preach*, you must look to your own errors, or suffer the people to canvass them, for I shall not do it." Now, Sir, I aver that it is not true that this was, as you say, his "only reply;" and neither is it true that his reply was any thing like it. I have his letter lying now before me—all the one I have ever received from him; and I must do him the justice to say, your account to the contrary notwithstanding, that it is couched in respectful language, and savors of good manners, kind feeling, and Christian charity.

4. You bestow upon your brethren, both clergymen and laymen, some direct, and some indirect *compliments*, of such a quality, that I should hardly think they would be disposed to thank you for them. Mr. Hoyt's reply to me, as you make him answer me, is a case of the kind intended. And you tell us also, that he has sent word to Mr. Pickering, "that he held [holds] himself in all readiness to commence with him a like protracted effort for the salvation of his church." You do not say his congregation, nor his stated hearers, nor even his society; but "his church." Whether he has sent such a message I can not say; but I hope to find he has not; for I should be sorry to know that *he* is capable of so gross an insult.

Again, you represent that an effort was made to draw the presiding Elder "into disputation;" and that he replied, "You must quarrel with the *Son of God* about that: He has settled the question." The import of this language seems too plain to be mistaken. What can be meant less than this, that if we dispute the Methodist doctrine, we "quarrel with the Son of God." Is, then, Elder J. Hemingway a complete personification of bigotry and Popish arrogance!

Once more. Speaking of the services the second evening, on which evening I had the happiness to address the congregation, followed by Br. Hoyt, you say, "It was quite a moving time while Mr. L. was discoursing; but the people seemed quite easy and contented while the messenger of God stood before them." Now you certainly can not mean here, that it was the friends of Universalism who sat so uneasy and discontented while *that doctrine* was being presented; and who along with the rest, sat so still and comfortable to hear the Methodist doctrine. As, therefore, the congregation, according to your account, were quite still while Mr. Hoyt was discoursing, but were quite otherwise while being addressed by me, it follows that the friends of Methodism possessed and exercised on this occasion, so little of the article usually called good manners, (to say nothing of Christian decorum,) that they kept moving about all they conveniently could, through the whole of the Universalist discourse; while the friends of Universalism, who had been quite still "about an hour and three quarters," as you stretch the time, remained after this so still and quiet through the whole of a Methodist discourse, that they "seemed quite easy and contented." Verily, you do your brethren and friends singular honor! and especially so, as my subject that evening was principally "the conversion of the soul." Ps. xix: 7.

But I must do the congregation the justice to say, your assertion to the contrary notwithstanding, that with the exception of one or more individuals, they were very still and attentive, and seemed impressed with a deep sense of the importance of the subject. Yet I do not suppose your statement to be wilfully wrong—a child in a carriage can easily imagine that objects by the roadside are "moving" away from him.

5. Your letter throughout is highly seasoned with that kind of language which I should suppose almost any publisher of a religious periodical would be ashamed to insert in his paper, and almost any Christian writer be ashamed to have inserted over his signature. A few examples, in addition to those already given, must suffice. "The time came, and brought with it the antagonists of truth as it is in Jesus." "The next that appeared in defence of their soul-destroying error, was Mr. Lewis." Respecting the message which you tell us Mr. Hoyt has sent to Mr. Pickering, about laboring for the salvation of his church, you say, "We presume Mr. P. will not again involve himself in *such* difficulty. The old maxim will apply in his case: 'a burnt child dreads the fire.'" You do not allow that there was any preaching at that meeting except what was done by your Methodist brethren. You say of me, that I "talked;" of Mr. Brown, that he "read certain extracts from different authors," and of Mr. Pickering, that he "read a *composition*." But note how your story hangs together, and what an air of probability it has. The expression "extracts from different authors," you mark as a *quotation*, conveying the idea that Br. Brown spoke of his extracts as such; and of course that the reading of them was just what he professed to do; and yet you add that he did it "perhaps thinking to palm them upon the people for original." Br. Pickering's "composition" you intimate was not his own, but a piece selected by him for the occasion; and yet, marvellous to relate, it not only had not "its foundation in that text," but it appears to have had about it so very little of either taste or talent, argument or arrangement, pith or pertinency, wit or wisdom, that you remark in relation to it, "What he was endeavoring to accomplish, no one (at least from the document) could tell." Sir, it is my opinion that you will have to try again.

6. Some of your misrepresentations may have arisen from want of information. Thus you insinuate a charge of falsehood against Mr. Brown, because he stated that he could not stay any longer at the meeting because he had to attend a Universalist Conference; and yet, surprising to relate, he stopped by the way, and lectured in the evening; or as you tell it, "read the very same extracts" he did at Hamburg. Now, Sir, let me inform you that it is no surprising thing for a Universalist preacher while travelling to a distant meeting, to lecture in the evening at certain places on his road, and especially so, if he has previously promised to do so the first time he passes that way. As for Br. Brown's "extracts," I suppose them to have been principally texts of Scripture; and he may have used the same at Eden as at Hamburg—it is a matter of very little consequence, I think—but I am informed he did not.

Again—You say, "since the conclusion of this meeting, we have heard nothing of Universalism in that quarter. They have not preached there since." This may be all true in word; but you mention it in such a connexion as to give the erroneous impression that the facts stated owe their existence to that meeting. Know, then, that the undersigned labored last Fall, Winter, and Spring, as a circuit preacher, for a term of 6 months; (himself his own presiding Elder,) and in the fulfilment of his course, he lectured at Abbott's

Corners once in two weeks, on Tuesday evenings. And it so happened (and this was a principal reason of my staying that day) that my last appointment at that place was the Tuesday evening which has been mentioned. The reason, then, that I have not preached there since that time, as I have not, is, that my circuit was then closed, to be probably resumed the coming Fall. This, particularly, because it has been said, by mistake, in this paper, that I am or have been preaching there half the time, that is, on Sundays.

I have thus, brother, reviewed your article, and noticed some of the outlines of your *protraiture* as there presented. Will you please take a peep at yourself? I am confident it can do you no harm.

I subscribe myself, yours in all kindness,

Boston, July 20, 1838. JASON LEWIS.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, SEPTEMBER 9, 1838.

PHIL. III: 15-21.

The apostle, in the commencement of this chapter, we find using some pretty severe language in rebuking those Judaizing teachers who boasted of their high rank in God's esteem, on account of their descent from Abraham, and who insisted upon all converts to Christianity, maintaining the institutions, and submitting to circumcision.—Such the apostle calls dogs, and the excision, that is, those whom God will cut off; whereas that name of which they were boastful, the circumcision, Paul says, truly belonged to those who worshipped God in spirit, not with ritual services, who boasted in their discipleship to Christ, not of their descent from Abraham, nor of any thing pertaining to the flesh. But if the privileges of which the Jewish teachers boasted were of any value, he was entitled to all of it, being a Hebrew of the Hebrews, of an honorable tribe, and in conformity to the law, unblameable. These privileges he, like other Jews, had once considered great advantages: now, they appeared to him of no value; they could not forward him in the race set before him, and therefore they were to be disregarded. Under his Master, Jesus, he had learned to set no value on his descent from Abraham, and as little nearly upon the most complete compliance with the institutions of Moses—the righteousness that is of law; his standard of excellence had been amazingly altered and exalted—he was hereafter to rest satisfied with nothing less than a close and perfect assimilation to the character of Jesus, and a participation with him of a revivified and spiritualized body. This was the new and high aim of the apostle. His aim was conformity to Jesus; his hope was a glorious resurrection. These were not, like the boasts of the Jews, easy attainments; they gave employment to a man's whole life, his entire energies. In the course he had marked out for himself, he had made no attainments of which he could boast, like the Judaizing teachers who were attempting to mislead the Philipians; all past attainments he little regarded, seeing so much yet unattained in advance. Upon the *un*attained his views and desires were fixed. He had neither time nor taste for boasting of previous attainments; upon the untrodden ground, and the laborious ascents before him, his regards, desires, and exertions were concentrated.

Here is a model for those who love and who aim at the perfection of the Christian character. Here is a model *for us*, my brethren. Those who desire our welfare can set before us no more useful copy for imitation. Let our aim be as high as Paul's, let our exertions be as strenuous and well-sustained, and we shall reach the highest excellence of man, resemblance in spirit and in virtue to Jesus, an inward consciousness shall reward and corroborate us, and finally, we shall attain to the resurrection of the dead, and be for ever with our Lord. Brethren, let us be joint-imitators of Paul, let us be of the same mind, let us have an aim equally high, a vigor of pursuit equally resolute.

With Paul we have to lament the existence of professed Christians at this day, who are well characterized in verses 18 and 19. They look not unto Jesus, they aim not to be perfect, they are contented with a name to live while they are dead. Their Christian ambition is pitched too low, or their exertions are too imbecile and irresolute.—Let us not swell the number of such; and let all such, all in danger of becoming such, listen to an earnest and appropriate exhortation from Prof. Ware. "Remember always," says he, "that you are capable of being more devout, more charitable, more humble, more devoted and earnest in doing good, better acquainted with religious truth; and that, as it is impossible there should be any period to the progress of the human soul, so it is impossible that the *endeavor* of the soul should be *too exalted*. It is because men do not think of this, or do not practically apply it, that so many, even of those who *intend* to govern themselves by religious motives, remain so lamentably deficient in excellence. They adopt a low or a partial standard, and strive after it *sluggishly*, and thus come to a period in religion before they arrive at the close of life. Happy they who are so filled with *longings* after spiritual good, that they go on improving to the end of their days."

We fear that it is no uncommon defect among would-be-Christians, to fix upon a standard of attainment by far too low and limited. We know of no remedy for this state of sentiment, which produces such stunted specimens of Christian disciples, better than a more frequent recurrence to the perfect pattern, a more frequent meditation upon his excellences and their sources, a more frequent endeavor to do in all cases as we suppose Jesus would if in our circumstances. Look, look unto Jesus. P. P.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor;
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, SEPTEMBER 7, 1838.

LETTER

TO BR. GEORGE ROGERS.

Utica, N. Y., August 24th, 1838.

Dear Brother—About a week ago, I received from you an excellent letter, touching sundry matters, but especially organization, discipline, etc. among Universalists. The whole letter, (with the exception of the following extract, which is a total exception to the rest of the letter, and is complete in itself,) shall soon be laid before our readers; who will, I doubt not, be as much delighted with it as I was. But the following extract seems to me so unfounded in its insinuations, so uncharitable and so utterly uncalled for, that I can not but wonder at it. What have I ever done to deserve such ungenerous thrusts at your hand, my brother? Wherein have I offended against your peace, or against the cause you labor so zealously to promote?

But to the extract.—You are speaking of the extremes, superstition and skepticism, and showing that Universalists are more prone to the latter than to the former, and that therefore the latter should be most zealously guarded against, by the introduction of a stricter church government and discipline, and of suitable religious ceremonies. Then, you know, brother, you proceed thus—

"Come, Br. Grosh, let us reason these points. I think better of you as a philosopher, than I care to say; but I do think you ULTRA in certain things pertaining to government and church practice—(nevertheless I respect the RADICALISM which makes you so.) You know that man is a creature of extremes, and that of two evils (pardon the saw) it is the wiser part to choose the less. 'To choose NEITHER, wiser still,' you may say—well. Now, to which extreme, the superstitious or the skeptical, are Universalists most prone? Your candor will compel you to own, the latter. Ought not IT, then, to be more specially guarded against? You will admit this, I think. I do, at least, with all my soul; and hence, in the controversy about praise-meetings between Brs. Whittemore and Thomas, on the one hand, and Br. Sawyer on the other, I could not but feel that, although in the abstract, the latter seemed to wield the weightier arguments, yet those of the former were in stricter conformity with the homely philosophy of fact. The same, I think, will hold good in regard to the matters between us. Take you a church, and drill it into *your notions—no ordinances of a ceremonious nature—no laws prohibitory of infidel connexion with the church—no meetings for the objects of praise and prayer*, etc. I also take a church, or, (to be more modest in the comparison,) Br. Messinger takes a church, and he trains it to the observance of the things specified. What will be the result of these opposite measures upon these churches respectively? This. I think that the one, in the world's sense of the term, will be the better philosophers—the other will be the better Christians. Now the latter have become so rare an article, and the former are so cheap and plentiful, that I confess I would go farther to find one good, warm-hearted, *bona fide* Christian, than to find the most numerous fry of philosophers to be met with beneath the moon."

Such is the extract in full—complete in itself. The italicising, only, is mine. It charges me with being opposed to *all* ordinances of a ceremonious nature—in favor of the admission of infidels to our fellowship and communion—and opposed to social religious meetings, or meetings for prayer and praise. I deny every charge here made, length and breadth—totally, positively, and unqualifiedly; and appeal to my practice, my conversations, and my writings as an Editor of this paper, in confirmation of my denial. And for what reason, or or on what grounds you have preferred these most detestable "notions" to me, I can not even imagine. It is true that I have denied that either the eucharist, or baptism, or feetwashing is binding upon the disciples of Jesus at this day—but I have yet to learn that this renders me opposed to the observance of either of them as merely commemorative or emblematic rites—and if it did, that would render me opposed to *all* ceremonies. On the contrary, you *know*, Br. Rogers, that I have had my children *dedicated* to God, by public ceremony—that I have assisted in *ordinations* of my brethren, and submitted to the rite myself—that I have aided in the *celebrations of Christmas eve*. etc. etc.

In regard to your second charge, I am still at a greater loss to account for your charge. I have, *for years*, advocated the propriety and necessity of organizing every one of our societies with church discipline; and, certainly, the forms of constitutions which I have published for this purpose, and the arguments I have used, show that I was for having none but believers in divine revelation—none but persons of good moral characters, admitted as *members*.

In regard to the last charge, I can only say, Br. Rogers, that you will not find any thing from my pen—you will not find a witness who will testify that he ever heard any thing from my lips, against such meetings.

This much in self defence. If I have *seemed* to boast—and may God keep me from vain glorying in my feeble efforts to serve him!—it has only been in appearance, and because I deemed such an appearance necessary in defence of my character. For the same reason, I solemnly call upon you, brother, to point to the proofs of your charges, or to exonerate me from them.

Will you say that you praise me, in the beginning of this very offensive paragraph of yours? Yes—much as you would tickle a trout, that you may the more securely make him feel the barb! Flattery I do not want from any one—but your praises, brother, are *not* flattery—they are *insult*—though I do not believe you *meant* to insult me. You imply that you think highly of me as a *philosopher*; and then, in speaking of a church supposedly trained by my *philosophic* labors, you give the world to understand that you mean, by philosopher, a heartless,

faithless, enemy to good order, social feeling, and Christian affection! When you wish to damn me in the estimation of your friends, praise me for being a philosopher, and the work will be done, so far as you can do it.

Your article, Brother, was intended for publication. The remainder of it so nearly meets my feelings and opinions, that I shall publish it. The extract is published above, for it needed and has received my answer.—As you are so much on the wing, I could not answer it by private letter. If you reply to sustain your charges, take your own way—but if to abandon them, let your words be few—a disclaimer and a retraction is all I want. I feel no enmity—even no *anger*, now; though your letter, a week ago, made the blood rush to my face in indignation and astonishment, mingled with grief, that any reader of this paper could so much misunderstand or misrepresent the feelings, faith, and opinions of

Dear Brother, yours affectionately in the Gospel of Jesus, A. B. Grosh.

REVELATIONS XX: 12.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

We have two requests for the explanation of this passage. When I furnished my views of the Book of Revelations, in the 30th number of the current volume, I expected to follow it up with an explanation of this and the succeeding passage. Some circumstances prevented me, and I now am obliged to request my readers to reperuse my views respecting the whole book, if they have forgotten them.

I regret that I will not be abie so much to say what the passage does mean, as what it does *not* mean. From the very nature of the book itself—its highly figurative style and the obscurity that rests on its meaning—we must confine ourselves to guarding it from being perverted to teach doctrines that are opposed to other teachings of the New Testament—at least, doctrines that are not taught in the other portions of the Bible. In accordance with this duty, I will confine this article to a few remarks on

THE DAY OF JUDGMENT.

The passage quoted above is generally believed, by our Partialist brethren, as proof positive of a day of judgment, beyond the confines of earth and time. I shall endeavor to satisfy you that not only does the text *not* prove this dogma, but that it is not taught in the Scriptures. Our Partialist brethren say, that after the resurrection all mankind will be ushered into God's presence, and there be individually examined according to their faith and obedience in this life. After this judgment, the righteous will be received into endless glory, and the wicked driven into endless torments. Now, we object to this doctrine, because,

1. All the judgment days (and they are many) spoken of in the Bible, represent the judgment to be according to *works*, and *never* according to *faith*, or election, or reprobation. It is believed that no exception can be found to this statement. And so sensible does Dr. Clarke appear, that our text is in opposition to a judgment according to *faith*, that, in his comment, he adds to the record—"'according to their works'—*and their* FAITH, *for their works are evidence of their faith.*" Is this so? Was the half-heathen Good Samaritan of more orthodox faith than the correctly believing priest and Levite?

2. We object to the doctrine that all mankind must *go* to the judgment seat of God and Christ, because in *every case* named in the New Testament it is declared that Jesus *will come to the earth* to enter into judgment. You can not find a *single* instance in which it is declared that any go from this earth, or from this life, to be judged—but every case where movement is spoken of, it is expressly declared that Jesus, or God, *comes* to this world to hold the judgment.

3. We object to the common doctrine, because it represents the judgment as being on one particular day, in eternity, when, not only are there no days in eternity, but there are a vast number of different days specially spoken of as days of Judgment in time—and none are specially designated as being particularly "*the* great and general judgment day." I am aware that our common English version speaks of "the judgment," and "the day of judgment," in several places; but if our opposing brethren will look into the Greek Testament, or their own Commentators, they will find that it should be "*a* judgment," and "*a* day of judgment."

It is also said in the Acts of the Apostles, that "God hath appointed *a day* in which he will judge the world by Jesus Christ;" but it should be remembered that Jesus said, "*now* is the judgment of this world;" and that Peter declared that, *in his day*, this judgment was to *commence* at the house of God. Consequently, this day appointed, is like the day of the Mosaic dispensation—an indefinite period of *time*, not in eternity but in this world; and the judgment is not a sentencing to endless wo, but a ruling of the world with truth and grace, until all things shall be reconciled to God—for Jesus came not into the world to *condemn* it, but to *save* it.

4. We object to the common doctrine of a day of judgment—the last judgment, as it is called—because no where does the Bible use such language as the last judgment, or the first, second, third, or any other numerical order of judgment days.

It is true, the Bible frequently speaks of the last day and days—of the present world and the world to come—of the end of the world, etc., but if our opposing brethren will compare Scripture with Scripture, or consult their own most learned Commentators—they will find that these phrases always designate the days of the Messiah—the close of the Jewish and the beginning of the Christian dispensations of grace and truth. Hence Paul says that "in the ends of the worlds Christ came to put away sin by the sacrifice of himself"—and that "in *these last days* God hath spoken to us by his Son."

Thus the day of the last judgment, if any can be called the last, began 1800 years ago, is yet continued, and will be continued until ended on the earth—until *all* are saved (not condemned) by the Saviour of the whole world.

5. We object to the common doctrine of a day of final judgment after the resurrection, because in no place is such a judgment spoken of in connection with the resurrection to immortality. I am aware that some quote Dan. xii: 2, "Many of them that sleep in the dust of the earth shall awake, *some* to everlasting life, and *some* to shame and everlasting contempt"—but this, you see, is no *general resurrection*, as only "MANY *of them that sleep in the dust of the earth*" were to awake; and, besides, by the first verse you will find that it was to take place when "Michael the great prince"—i. e. Jesus—would stand up for the children of the Jews—when there should be a time of trouble such as had never before been—i. e. at the destruction of Jerusalem, as may be seen by comparing the language here used with Christ's own declarations in Matt. xxiv: 21, compared with Matt. xxiv: 29 and 35.

I am also aware that many quote John v: 27 to 29, "all that are in the graves shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation"—but this, also, is but a partial resurrection, embracing those only that are in "the graves"—and of them, those, only, who have done good and done evil. Neither is it a resurrection to immortality, but, as may be seen by comparing it with Dan. xii: 1, 2, and with its preceding context, only a resurrection from spiritual death to spiritual life.—For the Scripture use of the word "graves," see Ezekiel xxxvii: 11-14.

I repeat, then—in *no place* where the resurrection in eternity—the general resurrection—the resurrection to immortality, is spoken of, is any mention whatever made of any day of judgment—of any condemnation of a part of mankind to endless wo. You can not find a single instance in the whole Bible. Nor is this all—in no place where a judgment according to works is spoken of, (and the Bible speaks of no judgment according to any thing *but works*)—in no such place will you find any mention of the eternal state of immortality—of some going to heaven and others being cast into hell—of some coming from heaven and others from hell, to be judged—or any mention of immortality, or a general resurrection. Search for yourselves, and you will be astonished at the vast difference between the creeds and preachings of our Partialist brethren on these two subjects—general resurrection, and days of judgments—differences so numerous and great, that the limits of three sermons would hardly suffice to name them all.

These objections to the common doctrine of a day of judgment, might be greatly multiplied and extended, but my limits admonish me to close by a direct reference to our text, and an explanation of the doctrine of the New Testament which it illustrates and confirms, and with which it fully harmonizes. I think you must readily perceive, that our text and its context—construe them as literally as the highly figurative language of the whole book will allow you to do—can not with any propriety, be adduced in proof of the common opinions, until, at least, those opinions are proven true by some other part of the sacred Scriptures.

Of itself, the text is far from proving the common notions of a final general judgment. The *dead*, and not those *made alive* in the resurrection, are judged. It is "*the dead.*" They are judged according to their *works*—neither faith, nor sovereign electing grace are made of any account. The "*dead*, small and great," are first judged, and then, only, "the sea gave up the dead which were in it; and death and hell gave up the dead which were in them," consequently it was but a *partial* judgment that our text describes. Not a word is said of the saints coming from heaven to be judged—not a word of a resurrection to immortality—not a word of some being received to endless glory, and the remainder being condemned to endless wo. In short, silent as all the rest of the Bible is on the common opinion of a day of judgment—destitute as this passage is of the many particulars of that common opinion, and opposed as it is to many others—and followed as it is by the solemn and repeated declarations that all these things were to come to pass "quickly" and "shortly," more than 1700 years ago—I should do violence to my conscience—to the word of God—to reason—were I to admit this passage as proof of the popular dogma of a general judgment at the end of time.

Do you ask, what, then, does the text mean? I answer, that with Dr. Clarke and others, I do not pretend to understand the Apocalypse. I have a vague opinion as to the meaning of the text, it is true, but do not feel very positive in regard to its correctness, nor very able to sustain it if opposed. But in regard to what it does not, can not mean, I feel perfectly willing to defend it—whether able to do it, or not, perhaps futurity may determine. The text can not mean to contradict the entire teachings of the Bible on the subject of punishment—of the resurrection state—of the destiny of man—of, in fact, the very doctrine of which it treats. That it harmonizes with the doctrine of the Scriptures generally—entirely—on these subjects, I will prove in my next article. A. B. G.

ORDINANCES.

From an esteemed ministering brother, I learn, that some of our readers suppose that I am opposed to the ordinances of baptism and the eucharist. Permit me to state how far they err. I am in favor of their celebration by all who desire to do so, as merely *emblematic and commemorative ceremonies.* I do not believe that Jesus enjoined their observance after the destruction of the Jewish dispensation; and, of course, I am opposed to observing them as saving ordinances, or as being obligatory on Christians at this day. But I am decidedly in favor of securing their observance to all who wish to observe them, as rites emblematic of purity, and commemorative of Jesus. The long abuse of the eucharist

in the world—the errors yet entertained in regard to it—the pertinacity with which it is forced on our attention as a duty obligatory upon us, commanded by the Saviour, etc., would, I confess, render me loth to partake of it, unless the object was specially stated to be in accordance with my views of the subject. But I do wish to see all enjoying the privileges *their* consciences or desires demand, and I ask to be permitted to enjoy *my own*, in peace—to eat to God's glory, or to abstain from eating if I deem it to his glory, just as I please. As to other judicious ceremonies not thus abused, and not urged as binding, and celebrations of holidays, to bring great persons or events to mind, I am in favor of them, and *always have been*. For other matters, see Letter to Br. Rogers, in this paper. A. B. G.

EXAMINATION AND EXHIBITION OF THE CLINTON LIBERAL INSTITUTE.

On Tuesday and Wednesday of last week, I had the pleasure of witnessing the Examination of the male, and the Exhibitions of the male and female departments of this excellent Institution. As we have received a communication from Br. T. D. Cook, who was present, and shall publish it next week, I will only say in this place, that the whole came off to the great satisfaction of every one I have heard speak on the subject, and with great credit to all the parties concerned in them.

The examination was not a "got up" affair. The students were examined, without extra preparation, in any part of their previous studies, just as the teachers chose, at the moment, to select the place and subject. The questions were very minute, and were answered as to the *why* and *wherefore*, until the students had exhausted the reasons they had to give. And these answers were given with a readiness and correctness, generally, which proved that they *understood* and had *made their own*, all they had learned. In short, so far as all present were able to judge of the various branches in which the pupils were reviewed, it appeared to be the most thorough examination ever had in the walls of the Institution. The illness of Mr. Ellas, for some weeks previous, rendered the duties of Dr. Clowes and Mr. Perkins more arduous, of course; and would probably account for some defects in these branches Mr. Ellas taught. I thought this was the case in the Elocution exercises. If it was the case in any other branch, it was not perceived.

But such were the exercises, as to convince every one present, that the Clinton Liberal Institute, under its present management—under the mild, courteous, and arduous exertions of its present teachers—is rapidly rising in usefulness and merit. There is certainly, no institution of the kind in this, if in any section of our State, more worthy of public confidence and patronage. And when we add to its merits as a mere institution of learning, its manly, liberal tone—its freedom from the trammels of sectarism and bigotry—there is none *as* worthy of a hearty, substantial patronage—especially from that portion of the public which is in favor of educating the rising generation in such a manner that they may well fill the station of *free honest* men, active, and thinking, and useful citizens of this great republic.

More—much more, I would gladly say, but have not room. Next week Br. Cook will speak for it, candidly and briefly. In the meantime, can not our friends do *something* to aid it? Donations of books, money, philosophical apparatus—all will be acceptable aids. Or make known its character to those who have children to educate, and who wish them to be carefully, thoroughly and pleasingly educated. They will find a father in the President—brethren in his assistants—who will watch over and aid them in every good and noble effort to become virtuous, learned and useful. A. B. G.

MEMOIR OF REV. JOHN FREEMAN.

This very excellent and truly valuable work, written by Br. S. R. Smith, and the sale of which was designed to furnish a small fund for the benefit of the widow and orphan children of the lamented Freeman, has now been before the public a little over three years. The greater part of the edition printed (a few hundred only being left) was soon put into the hands of booksellers and ministering brethren throughout this and other States where the doctrine of impartial grace prevailed most, with the expectation that the sales and receipts would soon refund to the Publisher the cash advanced for paper, printing, binding, etc., and allow something to be paid over to the widow long ere this time. But this reasonable expectation has not been realized. As yet enough has not been received to pay for the publication; of course the widow has received nothing.

This ought not so to be. The work is one of more than ordinary interest and value, not only to the minister, but to the parent, the teacher, the guardian of youth, whoever he may be, and indeed to every lover of Christian truth and zeal; and it should be in the hands of all. Will our agents who have received this work for sale, and who have not yet done it, make immediate returns, one and all, of the number of books sold, and send the money received therefor; and will those who still have some of the books on hand make another and an extra effort to sell them? Let them, especially our ministering brethren, take them to the places of public meeting, speak of the merits of the work, and of the claims and wants of the widow and orphans, and urge our friends and a liberal public to buy—yea, urge every one who is able, to give as a contribution (if they will not buy) fifty cents, the price of the work, for the benefit of the widow, and then let them take the book as a valuable legacy to themselves and posterity; and we can assure them that every good judge, after reading the work, will value it at least ten times above its cost. Let this course be adopted, and we believe the whole edition (of only 1500 copies) can be immediately disposed of, the publisher paid, the cause of truth and righteousness both honored and served, the orphan be fed, the widow's heart be made to sing for joy, and every contributor to such laudable ends doubly compensated for his beneficence. Brethren, will you make the experiment—and will you do it faithfully?—Let those who are out of the work, order more, till no more are to be had. Remember "pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction."

D. Skinner.

A LEAF FROM PRAYERFUL MEDITATION.

* * * * All-pervading spirit! Mind most glorious and infinite! Thy sun forever marches on its august pathway, and Thy stars burn in heaven, speaking in their voiceless eloquence. On earth Thy bounties pour in a living tide of blessing, proclaiming Thee good to all. In the mysteries of mind and matter—in the secrets of magnetism and of life—in all the varied world of sublime works—Thou art seen. In the spiritual kingdom, Thy beloved messenger in his resurrection power, tells of the torch of hope which Thou hast made to burn even on the coffin of the dead, and of the ultimate exultation of all minds to Thee and happiness. And lo! all these do teach that "God is Love"—and to him should man bow in the majesty of truth and the holiness of virtue. * * *

G. W. M.

ONE MORE CALL.

I have long, very long, and patiently as I could, waited on my old subscribers and delinquent debtors for this paper, who have been owing me from three to ten years past, in hopes that their own consciences and sense of justice would prompt them to settle up their accounts without another call, and pay me for the many years of hard and incessant labors I spent for their edification and the furtherance of the cause of truth. But "hope long deferred maketh the heart sick;" and on many of them I have waited in vain. I desire that all outstanding and unsettled accounts may be immediately settled up and remittances made to this place forthwith. I shall feel obliged to leave those accounts that are not settled soon in the hands of others for legal adjustment. I have higherto been and still am extremely reluctant to the adoption of any compulsory measures for the collection of my dues. But when all other means fail is it not right? And again we ask our debtors, have we not waited *long enough?* The latest of my accounts for papers are three years old, and many of them three times three! I hope not to be compelled to make another call, or a different one from the above request, and that while my old subscribers remember me in faithfulness—as many of them have already, yea many times done it—God bless their kind souls—they will none of them forget the present deserving and needing Publishers of the Magazine and Advocate. D. Skinner.

Utica, August 31, 1838.

CLINTON LIBERAL INSTITUTE.

The Fall Term of this Institution will commence on Monday, October 8th, 1838, and continue fourteen weeks. The terms of Tuition vary according to the branches taught. In the Male department, Common English branches, $4.00 per term; Latin, Natural Philosophy, Chemistry, Rhetoric, Algebra, Surveying, Geometry, etc.—for all or any of these, $6.00 per term Greek or French, Intellectual Philosophy, the highest branches of Mathematics, etc.—for any or all of these, $8.00 per term. In the Female department, Common English branches, $4.00 per term; the higher English branches, $6.00 per term; Embroidery and plain sewing, $1.00, drawing or painting, $3.00, Latin or French, $2.00, and music, $10.00, extra, per term. Each department has a library, and a literary association of the young men, has another. The Institute is well furnished with Mathematical and Philosophical apparatus.

Board can be had in private families at from $1.50 to $2.00 per week—washing about 38 cents per dozen.

Teachers.—*Male Department.*—Rev. T. Clowes, LL. D., Principal and Professor of Languages; George R. Perkins, Professor of Mathematics; F. S. Ellas, A. B., Assistant Teacher.

Female Department.—Miss Louisa M. Barker, Principal; Miss Amelia Stebbins, Music Teacher.

N. B. Donations of books for the libraries, will be gratefully received, and duplicates, if any, used in rewarding meritorious pupils. They, or instruments, for the schools may be left at the Magazine and Advocate Office, Utica; Union Office, 130 Fulton-street, New York; Trumpet Office, 40 Cornhill, Boston; or with any Universalist clergyman who takes an interest in the Institution sufficient to forward them to either of the above places.

Donations in money may be sent to Rev. S. R. Smith, General Agent, Albany; or to Joseph Stebbins, Treasurer, Clinton.

***Editors friendly to the Institution, will please copy.

Br. Whittemore—Credit N. Kimball, Utica, for the amount due on trumpet—charge and send bill to G. and H.

Will Br. Johnson Wheeler of Florence, Ohio, inform us where S. W. Rowland takes his papers. We can not find his name. G. and H.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. Hicks, in Russia, and in Postville school-house in the evening—Br. C. B. Brown, in Mexico, and in the school-house near Br. Danby's at 5 P. M.—Br. Whitcomb, in Baldwinsville—Br. McAdam, in Munnsville, Stockbridge, and in the evening where the friends may appoint.

The United States Convention of Universalists will meet in Boston, on the third Wednesday and Thursday in September next. Delegates who can not attend will do well to look out for suitable substitutes who will.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

A Y, Sheldonsville, for J B and J L C—A M T, Carrol, for J E P—Rev S A, Carrol—P V, Port Washington, (O) for self and G H—R D, Mt Morris, for self N L and N W—Miss H T, Towner's P O—R S, Weathersfield, (Vt)—D H, Abbingdon, (Ills)—J W Florence, (O) for self, D W, P S, N G F, D H, T W, H T, L L, A W, S W R, (Query—at what Postoffice does this last take?) J C, Cabotville, (Mass) for Wm W—G W, Monturesville, Pa.

POETRY

[From the London Metropolitan for April.]

THE WORLD.

BY ELIZA COOK.

Talk who will of the world as a desert of thrall,
Yet, yet, there is bloom on the waste;
Though the chalice of life hath its acid and gall,
There are honey drops too for the taste.

We murmur and droop should a sorrow-cloud stay,
And note all the shades of our lot;
But the rich scintillations that brighten our way,
Are basked in, enjoyed and forgot.

How thankless is he who remembers alone
All the bitter, the drear and the dark—
Though the raven may scare with its wo-boding tone,
Do we ne'er hear the song of the lark?

We may utter farewell when 'tis torture to part,
But in meeting the dear one again,
Have we never rejoiced with that wildness of heart
Which outbalances ages of pain?

Who hath not had moments so laden with bliss,
When the soul in its fulness of love,
Would waver, if bidden to choose between this
And the paradise promised above?

Though the eye may be dimm'd with its grief-drop awhile,
And the whitened lip sigh forth its fear,
Yet pensive indeed is that face where the smile
Is not oftener seen than the tear.

There are times when the storm-gust may rattle around;
There are spots where the poison-shrub grows;
Yet are there not hours when nought else can be found,
But the south wind, the sunshine, and rose?

O haplessly rare is the portion that's ours,
And strange is the path that we take,
If there spring not beside us a few precious flowers
To soften the thorn and the brake.

The wail of regret, the rude clashing of strife
The soul's harmony often may mar;
But I think we must own in the discords of life
'Tis ourselves that oft waken the jar.

Earth is not *all* fair, yet it is not *all* gloom,
And the voice of the grateful will tell,
That He who allotted pain, death, and the tomb,
[illegible]

[illegible] do its worst, and my spirit [illegible]
O'er its own shattered happiness pine,
Let me witness the joy in another's glad breast,
And some pleasure *must* kindle in mine.

Then say not the world is a desert of thrall,
There is bloom, there is light on the waste
Though the chalice of life hath its acid and gall,
There are honey drops too for the taste.

THE DEVIL.

What strange and ridiculous notions some people entertain concerning the devil. And these notions are not confined either to the miserably ignorant, to the common people, but are cherished and have been for years and years, by some of the best, learned, and wisest men of the world, so called. Commenting upon 1 Peter v: 8—"Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Dr. Adam Clarke makes the following very extraordinary remarks concerning the skill and power of this wonderful non-descript. "This is the reason why we should be sober and vigilant: we have an ever active, implacable, subtle enemy to contend with. He walketh about: he has access to you every where: he knows your feelings and your propensities; and he forms himself of all your circumstances; only God can know more and do more than he." The Dr. by this language places the devil second to God only, in power and wisdom, etc., but barely inferior to him.

This is *almost* omnipotent, omniscient, and omnipresent. In fact, as he is usually spoken of, we can not see wherein he falls one particle short of an Almighty and All-wise Being. This devil was, it is said, once an angel of light, and a citizen of heaven—that by some unaccountable oversight in Jehovah, sin entered the "high and holy place," and the bright angel became polluted therewith—turned traitor and rebelled against the government. A war in consequence broke out in the celestial realm, and after a mighty struggle, Mr. devil was overpowered, and had capital punishment been the law of heaven as it is of some parts of earth, doubtless the rascal would have been executed, and thus, perhaps, have saved the world from all the sin and wickedness which it has been doomed to experience. But instead of doing this he was banished from the kingdom and transported to the regions of hopeless despair and perpetual torment. But astonishing to relate, this contemptible and cunning fellow has broke jail—escaped from his dungeon, and now walks up and down the earth seeking whom he may destroy. He is invisible, always present with every body, and in short, is one of the most remarkable characters that ever visited the earth or found place upon the page of history.

But we deny the truth of this doctrine of a personal being called the devil. We disbelieve the story of the fall of angels as usually explained and understood, and the silly idea of mankind's being influenced and governed in any degree by any invisible spirit save that of God, finds no countenance with us. The whole phantom of a personal devil, and his fiery kingdom, is to us sheer nonsense, and we reject the entire scheme which involves the notion of a partial Deity, a living and sort of locomotive devil, and a bottomless pit of fire and torment prepared for a part of the human family. We reject these things because they are both *unreasonable* and *unscriptural*.

St. James says, "resist the devil and he will flee from you."

But such a being as many represent the devil to be, I venture to say, could not be resisted by man. Knowing all our thoughts and possessing so much greater power than we, he could take every advantage of our plans, and lead us whithersoever he pleased. And to think that any thing we could do might cause him to flee from us, is as preposterous and absurd as to think that by the same means we could divert the lightning of heaven from its course, or smother the report of the bursting thunder. We could do nothing with such an adversary, and therefore are led to conclude that such a being is only the bug-bear of imagination and has no existence or abiding place any where else. The word "devil," as employed by the apostle James, simply represents the evil passions and unholy lusts of mankind.—"From whence come wars and fightings among you?" saith the apostle, "come they not hence, even of your lusts that war in your members?" Every attentive and unprejudiced reader of the New Testament can not avoid discovering the fact, that evil propensities—the lusts of the flesh, etc., constituted what is called the devil, and therefore it is needless for us to enlarge. We only ask a candid examination of the Scriptures by all those who doubt our opinion on this point. But finally, let the belief of man be what it may in reference to the devil, one thing is certain, that he is to be destroyed. Christ, we are informed by Paul to the Hebrews, shall destroy the devil and all his works, so that there shall be a "finish of sin and an end of transgression"—everlasting righteousness shall be brought in, and all mankind be clothed therewith, that they may enjoy an eternity of holiness and happiness.—*Gospel Witness.*

MARRIAGES.

In Paines Hollow, on the 19th ult., by Rev. J. D. Hicks, Mr. DELOS L. FILER, of ——, to Miss SALLY AMANDA PAINE, of the former place.

In Wilna, May 30th, by Rev. J. H. Whelpley, Capt. SIMEON FULTON, to Miss LARISSA SMITH, all of Wilna.

Also, on the 12th ult., by the same, Mr. JAMES INGALS, of Wilna, to Miss HANNAH SWEET, of Rutland.

DEATHS.

In this city, on Saturday, the 25th ult., of billious fever, Mrs. LUCY ANN BROADWAY, wife of Daniel D. Broadway, in the 32d year of her age. She had been of a consumptive habit, and was sick some time previous to the attack of fever. She bore her illness with patience, and was resigned to depart. A bereaved husband and four children have met in her death the loss of an affectionate partner and tender mother. May they feel that God afflicts us for our profit—that all his dispensations are the results of infinite love and goodness, and that, consequently, all sorrow shall be resolved into joy, all mourning into rejoicing, and all death into life immortal and blissful.

In Sharon, Washtenaw county, Mich., August 10th, MARGARET, consort of Elijah Stanton, aged 22 years and 5 months; leaving an infant daughter three and a half months old, to the care of her afflicted husband. Few persons have lived more fondly beloved, or died more feelingly lamented. A large assemblage of her neighbors and friends, by their heart-felt sympathies at her funeral, fully evinced the estimation in which she was held. She lived and died, emphatically, a Christian.—Her faith gained strength as the time of her departure drew near. She was firm in the belief of the final restitution of all things, and ready to depart. She selected hymn 325 from Streeter's collection, to be sung at her funeral. Her relatives and friends in Oneida and Herkimer counties, N. Y., will know best how to prize her worth, and to estimate their loss. Mrs. Beebe and myself attended her funeral from a distance of 30 miles—Elder Hamblin (Baptist) officiated. S. BEEBE, Jr.

Also, on August 13th, MARGARET HELEN STANTON, the infant daughter of the aforesaid Margaret and Elijah Stanton, aged three and a half months. May the bereaved husband and parent find in this afflictive trial, that God's grace is sufficient for his consolation and support. A. B. G.

In Edmeston, on the 13th ult., Mrs. ELECTA BILYEA, daughter of Isaac T. Brown, and wife of T. J. Bilyea, in the 25th year of her age. Mrs. Bilyea was a believer in the faith that maketh free; and the neighborhood and society in which she resided, have sustained a loss which they deeply deplore. May God enable them to feel that their loss is her gain. O. W.

In Clay, on the 4th ult., Mrs. ELIZABETH, wife of Wm. Warner, Esq. In the death of sister W., society has sustained a loss. She was one who cherished in her bosom the religion of Christ, and ever acted upon its principles. Sermon by S. B.

In Albion, Orleans county, N. Y., on the 24th of July, WILLIAM CASWELL, in the 38th year of his age. Br. C. had long been a believer in the doctrine of God's impartial grace, which doctrine he adorned with a well ordered life and conversation. He was comforted by its hopes, during a protracted illness, and when death approached he hailed his arrival with apparent joy. He died in peace.

May the consolations of the Gospel be the portion of his surviving relatives, and reconcile them to this afflictive stroke of divine Providence.

His funeral was attended in the Methodist chapel and a discourse delivered on the occasion by T. D. COOK.

In Duanesburg, N. Y., July 30th, Mrs. ISABEL BRADFORD, in her 87th year.

Mrs. Bradford was a person of unbounded benevolence, and her heart always beat in unison with charity and love. At the threshold of being, God gave her a soul whose affections reached to all mankind. Not far from the same time her spiritual teachers gave her a creed, calculated to circumscribe the affections and limit them to but a part of our race. Hence came a long and bitter warfare between her soul, which God had made, and her creed which man made. Her soul conquered, for God is stronger than man. She died fully in the faith, that eventually, the whole family of man on earth shall be but one family of God in heaven.

By her request, the writer preached at her funeral, and chose as his text Rev. xiv: 13. L. C MARVIN.

A VOICE TO YOUTH.

This valuable work, which has been favorably noticed in the N. Y. Mirror, New-Yorker, the Boston Pearl and Galaxy, and sundry other periodicals, may be had at our Bookstore, wholesale and retail—in cloth, $7.20 per dozen, or 75 cents single; in elegant morocco, $9.60 per dozen, or $1.00 single; morocco extra, $12.00 per dozen, or $1.25 single; Turkey and other morocco, extra and gilt edge, $15.00 per dozen, or $1.50 single.

Those who wish to make presents to their young friends, will not find a more beautiful and valuable gift than this work in these splendid bindings.

Orders respectfully solicited.

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41 Genesee-street.

The Universalist Register and Almanac for 1839.

For sale as above, wholesale and retail, at $3.50 per hundred; 50 cents per dozen; 6 cents single. Being a periodical, it can be sent by mail at a postage of one cent and a half on each copy, if not sent over 100 miles; two and a half cents, over 100 miles.

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Universalist, Unitarian, Phrenological, school and miscellaneous books and pamphlets, and stationary and fancy articles, for sale at our Bookstore, 41 Genesee-street, Utica. GROSH and HUTCHINSON.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, SEPTEMBER 14, 1838. NUMBER 37.

Liberal Institute, Clinton, August 29th, 1838.

Rev. G. W. Montgomery:

SIR—At a meeting of the Students of the Clinton Liberal Institute, a Committee consisting of the following individuals, G. W. Gage, J. M. Elwood, and J. S. Torrance, were appointed, who drafted the following resolution, which was unanimously adopted.

Resolved, That the thanks of the Students of the Clinton Liberal Institute, be presented to the Rev. G. W. Montgomery, for his very able address, and that a copy be requested for publication in the Magazine and Advocate.

Yours, etc., A. P. WILLARD, President.
WM. R. BIDDLECOM, Sec'ry.

Auburn, September 1st, 1838.

GENTLEMEN—Your note, requesting the publication of my address on the day of Exhibition at the Clinton Liberal Institute, is hereby complied with. It yields me no small degree of pleasure to yield to your wishes, and also to meet the desires which were personally expressed to me, of your very respected President and Principal, the Rev. Dr. Clowes.

Respectfully yours, G. W. MONTGOMERY.

To the Students of the Clinton Liberal Institute, through their President, Mr. A. P. Willard, and Secretary, Mr. W. R. Biddlecom.

ORATION.

THE POWER OF MIND, AND THE NECESSITY OF ITS CULTIVATION.

DELIVERED AT THE EXHIBITION OF THE CLINTON LIBERAL INSTITUTE FOR THE YEAR 1838.

It is at the request of the respected Principal of this Institution, that your speaker now addresses you, to discourse concerning principles which have an important bearing upon the moral and intellectual nature of men. And though the subject he has chosen, is one of high import, and leads to vast range of thought—though it swells into grandeur, because it looks forward to the period when man shall attain the most elevated heights in the regions of science and philosophy; and though it requires even volumes for its general illustration, yet in the little space of time allotted him, your speaker will endeavor to cause the light of the feeble fire he now kindles, to shine upon the theme, the *Power of Mind, and the necessity of its Cultivation*.

Whoever has examined the history of animated life, and freely studied that part of it which comes within his immediate observation, must have beheld the vast difference which exists between man with the immense power of his actions, and the lower animals as connected with their habits and relative situation in nature. Animals, in answering "their being's end and aim," walk in the pathways which He who governs the flower as well as the world, has marked out for them. And the guide which leads them there, is, with some remarkable and interesting exceptions, *instinct*, written upon their constitution, which, without education, carries them unerringly to the kind of food adapted for them, and to the fulfilment of the object for which they were designed. The bee, throughout all its generations, constructs its comb with the same mechanical skill and nicety; the bird builds its nest of the same convenient form and situation; the beaver rears the same appearance and arrangement of habitation. And so onward, throughout the great chain of brute creations: they walk in the unvarying instincts of their nature, without improvement and without instruction, except what the great Master of life has written on their organization, which guides them as surely as the magnet fixes the point of the needle to the North.

How different is the fact in reference to man. He stands at the head *of*, because he is different *from*, all other animal life in being an inventor, and in some respects, a creator. He combines the various forms of matter into the new, the useful, the beautiful; he improves his dwelling, beautifies his home on earth, and gathers around him the blessings of nature. He creates new duties, fixes new wants, and increases the sources to satisfy them. If we open the tomb of nations and cities, there shall rise before us, Babylon, the place of wealth and wonders; Thebes, of vast extent; Athens, the seat of philosophers and marbled palaces; Jerusalem, the spot where the holy temple stood, and the glory of the Lord was manifested; Rome, once proud mistress of the whole earth; to tell of the magnificent structures which man has raised: while the vast fragments of them, which remain scattered on frightful deserts, forever the wonder of man, show, as they melted from the record of existing things, how the dust of their ruins has overwhelmed multitudes of the species who built them. Since then, man has fled forward on the wings of improvement. The floods have been seized and made to pour upon machinery, so as to saw his trees into lumber, weave his wool and silk into articles of dress, both for ornament and comfort, and grind the wheat which forms the basis of his food. Steam has been enslaved, and compelled to drive his boats through the water with the speed of a scared bird, to force the spiles deep into the swamp upon which the rail-road rests, and then to convey him over that road with the velocity of the swallow. The wind has been gathered up and made to swell the wings of his ships; magnetism has been chained to the point of the needle, to guide those ships over wild and trackless wastes of ocean-water; and the iron rod renders them safe even when electric fluid is rolling its thunder and causing man to quail before its terrific energies. The mountains have been opened, and the diamond brought forth to shed its lustre, or the gold to exhibit its richness. The surface of the earth has been torn asunder, and forced to give up its treasures of iron ore, or its equally invaluable coal—the one to become the vast and multifarious machinery used in human society, and the other to be an inexhaustible resource to supply the want of wood. The heavens have been explored, and their arrangements, movements and sublime appearances, have been written in a book to form the science of astronomy, and to teach us that there are other worlds, beyond comprehension more magnificent and gigantic than that which we inhabit, and that the ways of Him who bids the sun walk in the midst of its unquenchable fires, and the chariot-clouds to roll over continents pouring down their floods, are as past finding out as the universe is incapable of being grasped by an atom.

The art of noting down thoughts and facts in books by the aid of the printing-press and paper, has been discovered—and, lo! a new world is opened, a new existence is created, a new felicity is enjoyed. The classic lores of other and ancient days are opened to us—among many, the eloquence of a Cicero, the ardent genius of a Demosthenes, the sage moral precepts of a Seneca, the racy, rich, and meaning verse of a Homer, and the histories of an Herodotus, are all unfolded to our enjoyment. In centuries that sleep in the tomb of oblivion, we can trace the rising to splendor and the fall to ruin of empires, and the wars, changes, wayward fancies, and desolation which attended man; we can, by the aid of the historian, walk over the desolated tracks and blood-stained pathways of the conqueror—stand with Paul on Mars Hill, in the midst of the Athenian philosophers, or attend the kings of Egypt, while those who now live only in the mummy-case, were beholding the gradual uprising of the wonderful pyramids; and with but a simple book before us, we can hear the hallowed voice of the Saviour as he proclaimed Heaven's truth—can behold the strange vicissitudes of that truth, and the political revolutions which the nations met through which it passed; and we can inspect the darkness of the iron ages, when mind was cramped and enfeebled; and we can view the rushing of that mighty tide of reformation, which, breaking down the barriers of state policy, has borne man onward to diversified forms of truth and knowledge, and is still taking him to a yet higher station in the world around him, and to nobler scenes of philosophy than he has yet attained.

Books are around us in multitudes, displaying the movements and workings of all grades of intellect. Through them, a Paley and a Wayland unfold the moral duties of life—a Locke, Gall Spurzheim, and Combe unveil the secrets of mental phenomena—a Buckland, Lyell, and Silliman develope the wonders of the geological and mineralogical world—a Dick, Chalmers, Cuvier, La Place, and a host of others, spread before us like a map, heaven, earth, and the intricate machinery of animal organization—a Mrs. Moore, Sigourney, a Miss Edgeworth, Sedgewick, and a constellation of lights, dispense to us the powers and excellences of female mind—while works have been written which shower immortality upon the name of Sir Walter Scott. And above all these, in the Book of books, the treasure-house of the Lord, we hear the pleasing promises of Him whose word never fails, or the awful words of prophecy sweeping away centuries of future time, and predicting the downfall of empires and the fate of men—we imbibe the sublime doctrines of that Saviour who spoke no guile and practiced no evil, or we hear the terrible denunciations against sin and the noble rewards of virtue—until the majesty of truth makes us bow in humility, while we thrillingly feel that in this book *the Lord speaketh*.

Still farther than all this.—We discover that the works of man are not yet exhausted. A Newton, by the simple falling of an apple, traces out the powers and wonders of the law of gravitation. A Davy, though once the indigent apprentice of an apothecary, invents a lamp, by which the miner can explore the dismal regions of earth's interior, without fear from the explosive fire-damp. A Franklin, though once a poor printer's boy in the streets of Philadelphia, rises into the philosopher, grasps the lightning of the heavens by means of a kite-string and key, and becomes famed for his sage writings and bountiful wisdom. A Fulton brings a power to bear on machinery, to stem wind and flood, and to penetrate our land in every direction, through the vast veins which forever pour their waters into the ocean-heart of the earth. A Courtois, while manufacturing nitre in Paris, in 1812, observed a corrosion on his kettles, an examination of which added a new substance to the science of chemistry, called *iodine*—one of whose singular properties is to scatter that frightful disease called *goitre*, or immense swelling, to which the inhabitants of the Alps are very subject. A Fenelon, by his known philanthropy, has gained,

the protection of even the ferocious Cossack; a Penn has subdued the wild savage of the forest by his kindness: and Sisters of Charity have boldly looked the angel of death in the face while exhibiting their labors of benevolence. In fact, in all possible branches of knowledge, utility, discovery, and kindness, persons have risen to stars of the first magnitude in the firmament of human society and improvement.

But why all this? Why is man thus enabled to produce such magnificent results over all other animals? He is but the worm of an hour, and fades from life like a flower of the field. Why then soars he so far above the chain of his animal nature, and occupies, as it were, a midway station between pure spirit and real matter? It is because he has *mind*—mind, the star which guides man in the paths of his life, the light which beams over his day, the candle which burns on the house of his fleshly tabernacle, the divine spark which raises him from the grovelling of the mole into an intellectual, reasoning creature, and enables him with the daring of the eagle, to send his aspirations of hope even beyond the stars, with the ardent desire to be fixed in the firmament of God's own dwelling-place, a sun of mind never to set. Without mind, man is but a darkened temple, a form of feebleness, a quenched torch, an idiot, left to blunder his way over the stage of life, and then to disappear like a bubble on the flowing water. But with mind, he becomes a mighty atom, a magnificent worm. Mind is to man what the sun is to earth—it casts its invigorating heat and intellectual light over human nature, waking up all its energies, and rendering mere forms of matter subservient to its wants and its wishes.

Let it be remembered, however, that the fact of man's possessing mind, does not pre-suppose the possession of knowledge. Many men have even strong minds, yet who remain quite ignorant. An uncultivated mind, though endowed with much capability of collecting knowledge, may look up to the heavens, and down upon earth, and at himself, without discovering aught there which electrifies the astronomer, the geologist, the physiologist. He may hear the storm without knowing the cause, or see the lightning without understanding its origin, or gaze upon books rich in philosophy, without being conscious of the treasures contained in them. Mind is but the foundation of man's intellectual nature—it is the *foundation*, but not the *temple* to be reared upon it. Simple mind alone, is like a diamond in the rough, or like a plant wild in the woods—one needs the lapidary to smooth and polish it; the other expands and beautifies when cultured, pruned, and watered in the garden. Man, in order to attain the height of his intellectual nature, needs both a lapidary and a gardener for his mind: *knowledge* is the one, *education* is the other. Hence, judicious, correct education is the mighty lever which will overturn all prisons of mind, make it free in the walks of nature, and show man his relations to God, to earth, to his fellow-beings, and to himself.

There is no greater misfortune for earthly man than *ignorance*. Intellectual acquirement casts forth no waters for the ignorant—philosophy is a sealed book to them. Ignorant minds are the strength of a despot's empire—a fit soil for prisons and vice. A mass of ignorant people is the power with which a skilful demagogue who knows how to rouse the passions of untutored minds, can overturn governments. With the fish-women of Paris, and the blinded mass of its suburbs, who were instrumental in unchaining the tide of French revolutionary horrors, he can effect some favorite object, or he can pour them out, like the northern hive of barbarians who stung the Roman Empire to its death, to place him upon a throne of blood, until some other person more skilful than himself, changes the tide of ignorant slaves against their former master, to obtain a still greater tyrant in the shape of a Nero, a Danton, or a Robespierre. Among the truly ignorant, neither virtue nor liberty can long exist. Ignorance is the pest-house from which almost every blast of vice has issued that has withered the happiness and prospects of the world.

A tyrant fears knowledge. He accordingly endeavors to fetter the press and stifle its voice. He knows that if the sunlight of knowledge is permitted to shine in every corner of his dominions, his power will fall, and the iron heart of his tyranny will wither. Accordingly, it has been the policy of a Charles X., no less than of the *un*-holy Alliance of Europe, to stifle knowledge and free inquiry, for they knew that if the Hercules of intelligence was suffered to attain full strength, all their efforts to cramp mind into subserviency to their wishes, would be palsied. Enlighten mind, call out its true dignity, invigorate its noble powers, and people will not be slaves—they will rise up in majesty, and disseminate a liberty as broad and as generous as the roaming airs of heaven; they will press onward, until man becomes educated, virtuous, and free.

It has become a maxim that *money is power*. But with much more truth may it be said, *knowledge is true power*, and *ignorance is true weakness*. Take an individual who has lived in an uncivilized tribe of men—the properties of whose mind are hidden, though, if they were developed, they might be exceedingly powerful. He may present for admiration a brawny chest, the strongest muscular power, and the noblest developement of a physical frame cast in a Herculean mould. These may enable him to awe a few beings, ignorant like himself, into submission—but here ends his power and the extent of his influence. Take another individual whose body is feeble even, but whose mind has been highly cultivated in all the forms of knowledge. Let him take his pen, and through the medium of the printing-press, cast his thoughts upon the waters of society, and he exerts a power of the most gigantic character. His principles come into contact with other minds; those minds become assimilated to his views; and in consequence are filled with new energies. Multitudes bow to his thoughts, whose opinions are changed through his influence, though mighty oceans separate them from the author of that change. He electrifies others, though freezing in the arctic regions, or burning beneath the fires of a tropical sun. And even when his body mingles with the dust, he lives in the immortality of his literary works. Yet all this is a power exhibited by a cultivated mind exerting its knowledge. That power is more vast than brute force. It was not a physical blow which made Papal supremacy quail—it was the exertion of mind belonging to Martin Luther and John Calvin. It was not the sound of a cannon which awoke the terrors of the French Revolution—it was the voice of infidel minds, which, by sapping the walls of religion, virtue, and moral restraint, precipitated the nation into the ruin which befel it. It was not the mere pushing of a bayonet which aroused the patriotism of our sires—it was the knowledge of their rights, which inspired a stern determination to defend them.

Mind, cultivated mind, is the true sun of the moral world. Accordingly, the power of Galileo and Newton is everywhere felt—while a giant might be admired and dreaded only within the limits of some paltry village. Knowledge confers power from Red Jacket to Daniel Webster. Demosthenes could sway the Athenian multitude; Cicero could command the Roman ear. And in more modern times, knowledge, flowing from the tongue of eloquence, or pouring from the page of the laborious scholar, influences multitudes. It flies farther than the eagle; its supremacy is greater than that of the Roman banners; its dominion is broader than that of Napoleon Bonaparte. The chains of the slave are falling before it; ignorance shuns it in dismay; while its vision is bringing the rights of human beings into view. And the more mind is permitted to look into the arcana of nature and moral truth, not only will all there be found beautiful and harmonious, but the various forms of knowledge, coming in contact with intellect, will alter the complexion of society, arouse the dormant energies of mind, purify community, and strengthen all the advantages of virtue.

Such being the advantages of a mind strong with knowledge, let me urge you, young gentlemen, forming the male department of this institution, to consider more fully the fact that you are placed here to cultivate your minds and obtain knowledge. And while your teachers kindly point out to you the means of attaining instruction, be it your duty to pursue them with energy and ardor. Let no ordinary difficulties impede your way. Let the instances of men, who, with great obstacles to overcome, have combined every point of knowledge within their reach, until they have made the halls of legislation tremble beneath their overwhelming eloquence, or else sent forth the results of their private study to sway community more potently than the sceptre or the army; let these incite you onward. It is very true, that in future life, all can not become Franklins, Rushes, Sharpes, Cuviers, and Bucklands—yet you may become stars of literary power, which will shed a benign and pure light upon community. Remember, that knowledge of philosophy and morality, will give you influence, gain you respectability, acquire you happiness, and gather you riches which will make age pleasant and serene, causing life to go down like the sun on a calm summer's eve. Remember, and encourage your teachers by your industry, prudence, and propriety, and by your vivid sense of the importance of availing yourselves of their labors in enabling you to obtain knowledge in its various branches. To see your minds expand and glow with increased power and vigor, will to them be a rich reward, and to you a blessing more dear than the monies of earth. A cultivated mind will enable you to enjoy what money alone can not command. By it you can understand the voice of nature, read the secrets of the sciences, and enter upon the sublime duty of communing with God through his word and his works, which will more vigorously arouse within you the hope of existing as an intellectual being when all the earth shall cease.

Fathers, mothers, sons, and daughters of civilized and Christian communities, hear the solemn truth, that the dissemination of knowledge through a correct education, and other sources embracing all forms of instruction, is the mighty defence of the liberty which enfolds America; the cornerstone of her prosperity; the happiness of her people, and the power by which the banner of her institutions will ultimately cast its shadows over the whole earth. The moment that a portion of our population becomes ignorant, unacquainted with its rights, wants, and capabilities—the exact machine for disorganizers to propel against freedom, and the very materials for vice to feed upon—that moment we have a power among us fatal to free institutions, fatal to pure democracy, fatal to the results of that American Revolution which struck the chains of political slavery from the limbs of an infant nation, fatal to the exercise of pure religion, and fatal to the future interests of the world. Our national freedom depends on universal education: let every mind be cultivated and expanded—place knowledge at the door of every dweller of the soul—diffuse it as freely as the airs of heaven—let a school-house, with a proper teacher, be placed on every hill-top and in every valley—let all freely come—and then our nation will be as imperishable as the pyramids of Djizeh.

Hence the necessity of education, thorough education in all its forms. And that person who adds aught to the power and influence of education, is a benefactor to community and to his country. Consequently, Girard, by endowing the noble institution which is now being raised through his munificent legacy, has done more to secure the liberty of America, than he who should surround our land with a triple wall of brass bristling with bayonets and frowning with cannon. For, very soon will that institution pour into community a stream of educated men, whose influence shall be felt throughout all our dominions. And the more

of such institutions we can have—the more people can look into the harmonies and arrangements of the geological, geographical, mineralogical, and physiological worlds—the more clearly they can understand the laws of nature and of language—the more capable they become of tracing the sublime Author of the universe, in all his works and in all his ways—and the more effectually they can commune with science in all its forms, the greater will be their happiness, the more nobly will they fill their stations as members of community, as citizens of a free country, and as moral stars in the Saviour's kingdom of glorious truth.

Hence it is not only the duty of every person to encourage all the efforts which are instituted for the advancement of education, but it becomes our duty to sustain this Institution, the examination and exhibition of whose scholars, have proved so creditable to them, and so approbatory to their instructors. It has hitherto been too much the case, that many of the seminaries of our land were confined with the lock and key of sectarism, to frown in darkness upon those who wished to enter them believing another faith than the one written upon the pages of the fashionable creed-book of the day. A few individuals, feeling this evil and the necessity of having a *Liberal Institute*, by their energies awakening the energies of others, succeeded in rearing this seminary of learning. And, situated as it is, in a delightful and healthy portion of our country, strengthened by able, judicious, and scientific President and Assistants, it is worthy of approbation and encouragement. Let us send here our sons and daughters for that general education which will fit them to nobly act out their parts on the great stage of action, in relation to God, to community, to themselves; and that they may better appreciate and understand the truth, that ultimately, when the chemistry of death shall have consigned all earthly bodies to their original elements, all minds shall return to Deity, and in infinite and constantly increasing knowledge, enjoy the felicities of immortality. ADIEU.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, SEPTEMBER 16, 1838.

COL. III: 1-17.

Baptism, the rite of initiation into the Christian church, seems to have been employed and interpreted by the apostles as an emblematical representation of the death, burial, and resurrection of all mankind, and as a commemoration of the death, burial, and resurrection of Jesus. In the preceding chapter Paul had been improving this meaning of baptism to urge upon the Colossians the putting off of their old habits and practices, which they had, figuratively, buried in baptism. More particularly, "in the 12th verse of the preceding chapter, the apostle had told the Colossians, that they had been buried with Christ in the waters of baptism as dead persons, in token of their relinquishing their former principles and practices; and that in baptism, likewise, they had been raised out of the water with Christ, as an emblem and pledge of their resurrection with him to eternal life. The former of these doctrines the apostle had applied, chap. ii: 20, to show the Colossians the absurdity of subjecting themselves to the ritual precepts from which they had been freed by their death with Christ. And now, as the application of the latter doctrine, he told them in the first verse of this chapter, that since they had been raised with Christ out of the waters of baptism, and thereby had professed their hope of being raised with him to an eternal life in the body, they were bound to do their utmost by faith and holiness, to obtain the possession of the joys of heaven, where Christ now sitteth at the right hand of God, vested with full power to bestow these joys on all who are capable of receiving them."—*(Macknight.)*

By any one who considerately peruses the epistles of Paul, it will readily be observed that the hope of a glorious immortality—of a resurrection from the dead—of being with Christ and having a body like to his glorious body, was a thought ever present to, and nearly uppermost in, the mind of that apostle. Were Paul addressing us now, we might expect, therefore, a like prominence given to this pervading thought, and to have like exhortation founded upon it. Probably the allusions to the emblematical meaning of baptism might be omitted, but in the main, an address to us on the same subject would, otherwise, be the same in outline as the one now before us.

Basing his arguments and persuasives upon the hope which we entertain of a resurrection from the dead, of having bodies like to Christ's glorious body, and of being admitted to his society, Paul would urge us by the power of such considerations, to endeavor after a resemblance to him while we lived upon earth. "Who," he would ask us, "who can relish the spiritual pleasures of eternity, that has not become spiritually minded? Who could enjoy admission to the society of Jesus and the spirits of the just made perfect, that is not like them? Why should one hope for heaven?" perhaps he might say, "and how expect to be happy there, if he has not formed a taste for its habits of purity, worship, and love." To preserve any consistency between our hopes and our conduct, he would tell us that we ought to be frequently contemplating the character of Christ, and always endeavoring to act, in whatever circumstances we are placed, as we suppose that Jesus would have us to act, or as he himself would have done in the circumstances. Whatever feelings or habits we have been accustomed to indulge, that are inconsistent with this hope, he would persuade us to renounce—to put under the process of mortification. Whatever temptation Jesus would have overcome, that we must essay to overcome also. Defeats must not cause despair; to a strenuous perseverance, confident of ultimate success, he would encourage us. To expel from our character everything unlike to or unworthy of Jesus; to cultivate all the excellences of his transcendently pure, useful, and peaceful life, is to be the business of our lives.—He would tell us to seek such things—things that are above, that is, to let them employ the chief of our thoughts and endeavors, to keep an eye upon them so as never to lose sight of them. The formation of a complete Christ-like character is, he would tell us, the natural and consistent result of the hope which we profess to entertain. He might say—"In all that you learn, think, feel and do, you are to have reference to this end. Whatever tends to promote this, you are to cherish and favor. Whatever hinders this, or in any way operates injuriously upon it, you are to discountenance and shun. All that gives bias to your passions and appetites, to your inclinations and thoughts, to your opinion of yourself, to your conduct towards others, your private or public employment of your time, your business and gains, your recreations and pleasures, is to be judged of by this standard, and condemned or approved accordingly. You are to feel that nothing is of so much consequence to you as the Christian character; that to form this, is the very work for which you were sent into the world; that if this be not done, you do nothing,—you had better never have been born; for your life is wasted without effecting its object, and your soul enters eternity without having secured its salvation. The provisions of God's mercy are slighted, and for you, the Saviour has lived and died in vain."

To such as profess to entertain this hope of immortal and happy existence in the society of Jesus and of his sincere followers, such might be yet the language of Paul. Another apostle says, "Beloved, now are we the sons of God: and it doth not yet appear what we shall be; but we know that when we shall appear, we shall be like him, and that we shall see him as he is. And every one who hath this hope in him, purifieth himself even as he is pure." This is a sentiment exactly parallel with that of our present paragraph.

Brethren, we profess to entertain this hope.—Is our conduct consistent with it? Do we aim at any excellence lower than that of Jesus Christ? Do we rest satisfied with any attainments short of perfection? Are we making progress towards a Christ-like character? Are we more desirous of such a character than of any worldly possession? Let us answer these questions to ourselves, my brethren; and act as becomes consistent men, and the expectants of the heavenly inheritance with Christ, and with God. P. P.

For the Magazine and Advocate.

PASSAGES FROM THE DIARY OF A WORKING FARMER.

II. Joseph said of the events which brought him into Egypt, that though intended by his brethren for evil, the Lord meant them for good. It is a very interesting field of speculation to conjecture regarding the events of individual and national history, what were the designs therein, of the supreme Disposer of events. I have frequently indulged in such enticing and adventurous speculations: and although I have frequently been led to relinquish the opinions which I had previously considered specious and plausible, yet have I never regretted the time spent in such investigations. If I fail twenty times in my attempts to reach the "veiled design," yet am I, by these, educating myself in the knowledge of God's mode of government, for it is my supposed better knowledge of the objects and plans of this over-ruling Providence which makes me reject views, which formerly seemed probable. Besides this, I create for myself a high degree of interest in observing and meditating upon the events passing before my eyes, or spread out by the painter of the past upon the historical canvass. Wherever I think I can discover the footsteps and the purposes of the King of kings, there I delight to linger, meditate, be instructed, and adore. It is delightful also to be able

"To justify the ways of God to man."

III. I have generally found it a more useful exercise to inquire into the immediate, operating causes of any evil with which I have been afflicted, than to follow the too common fashion of becoming peevish, or venting idle complaints. The one exercise generally shows me how to avoid the same evil again; the other but makes me feel my smart the more keenly. I have this day been thinking, not of the immediate causes of afflictions, but of what may be called their remote causes. Why are pain, misery, and affliction permitted? why made a part of the constitution of this world? Not without necessity, absolute necessity, I am well assured; for Jehovah "doth not afflict willingly, nor grieve the children of men." For what then are we visited with rods and chastisement? For our good; and especially that we may renounce those dispositions and habits which separate us in feeling and in likeness from our Father above. When do we act wisely under affliction? When we bear it with patience; when we look on our distresses as gentle remembrances from Him that we are going astray; when we submit to our spiritual Father; when our chastisements yield the peaceable fruits of amendment, and progress in righteousness.

IV. I do not know a more delicate, yet a more important task, than that which devolves upon the inspectors of common schools. How hard to refuse a certificate of fitness for the business of teaching, yet how important that the unqualified should be excluded! We say important, for as is the master, so, generally, is the school. If they discharge the important trust committed, well and faithfully, they will raise the standard of education among us. Let this nerve them to their duty.

V. How vague and indefinite is the trite word happiness. A man that is rich is said to be happy. A man that is healthy is said to be happy. A man who has attained to fame or distinction, is supposed to be happy. A man who has time at his own command, is thought to be a happy fellow. With such diversity of character, what then is happiness? A valuable coin much counterfeited.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 33.—Mr. Skinner to Mr. Campbell.

Utica, September 7, 1838.

DEAR SIR:—

My "philosophic limb," as you are pleased to term my Scriptural arguments, occasions you a great deal of trouble. You can do nothing with it till you have first distorted and shaped it over anew in your 26th letter. When a man in controversy has to manufacture the arguments of his opponent, it is a pretty sure sign that he can not refute those that his opponent himself adduces.

2. You say my four grand assumptions are, "1. That punishment and chastisement are but two names for one idea. 2. That all punishment necessarily terminates in the reformation of its subjects. 3. That punishment is never properly exemplary, etc. 4. That punishment is not necessary for the honor of the Governor of the universe." etc. That these assumptions "are all false," and hence I "very prudently" am "content simply to assert them." When and where have I ever asserted them? No where—they are not to be found in any part of this discussion, nor any other writings of mine. In relation to the first, I have maintained, and do maintain, that punishment and chastisement, if not always, are *often* used synonymously—that the word rendered *punishment*, Matt. xxv: 46, means chastisement, and that God chastens *all* for their profit that they may be partakers of his holiness. Heb. xii: 5–11. Ps. lxxxix: 30–35. 1 Cor. iii: 13–15, and their numerous parallels.

3. Your definition of punishment, viz. "penalty or pain for transgression without any regard to what the issue of that pain or penalty may be," is quite as descriptive of the unfeeling revenge of the savage, as of the righteous administration of our heavenly Father's government. You however admit that punishment "may always have three objects in view; 1st. The glory and honor of the Lawgiver; 2d. The good of the offending subject; and 3d. The guardianship and defence of the unoffending." "Something in other words is due to the King, to the subject, and to his fellows on every transgression."

4. Thus, Sir, you have completely overthrown your favorite doctrine of endless wo. The above language can never be reconciled with endless punishment till you can show that such punishment is for "the good of the offending subject." But this can never be done. Your doctrine of endless torment supposes the king shall never be honored by the obedience of the subject—that the subject shall be tormented with no other view but that of revenge, and that his fellow-beings shall only be permitted to witness an endless *Auto de fe!* I believe the Lawgiver shall be honored by the ultimate obedience of his subjects—that the subject shall be justly punished, and yet subdued, and that the fellows of the punished shall behold and admire the blended justice and the mercy of the administration.

5. In your 5th paragraph you speak about satan and his rebel hosts in the other world suffering six thousand years of banishment from the presence of God. But what do you know about satan? who is he? what is he? Who made him, and for what purpose? or is he self-existent, omnipotent, omnipresent, etc.? What do you know about his hosts in the other world? You say you have *facts* against my *hypothesis*. What are those facts, and how proved? Neither John Milton nor A. Campbell is sufficient authority for facts relating to the other world.

6. Your 6th paragraph is a strange medley of assumptions and misapplied Scriptures. What does John say, Rev. xxii, about "the *final* assemblage of God's elect into the *eternal city*"? Nothing at all. What does he say about sorcerers, idolaters, etc., having their evil *characters indelibly fixed?* Nothing; nor is any such sentiment intimated, in all the Bible. Paul speaks of some such characters, 1 Cor. vi: 9–11, and says to his Corinthian brethren, "and such WERE some of you; but ye are washed—sanctified—justified in the name of the Lord Jesus and by the spirit of our God." And no intimation is given but what those mentioned Rev. xxii: 15, might be with all others finally sanctified in like manner.

7. Again, you declare "Solomon also said, 'in hades, or the world of spirits, there is no work, nor devise, nor knowledge, nor wisdom,'" etc. I beg your pardon, Sir, Solomon never said any such thing. If he had, it would be equally fatal both to your theory and mine. For where there is no "knowledge nor wisdom," there can be neither happiness nor misery, and universal annihilation, or unconsciousness, must be the result. The truth is, Solomon said nothing about "*the world of spirits*." He spake of *hades*, the grave, or state of the dead, (i. e. of the body in the grave,) without any reference to the condition of the soul or spirit. Thus all your false assumptions, witticisms, and sarcasms that follow your perversion of Eccl. ix: 10, are pointless and out of place.

8. Your 7th paragraph is equally irrelevant: for in the first place you attempt to refute what I have never argued, and in the next place you utterly fail in that attempt. For though punishment is often designed more directly to be exemplary, yet when inflicted by the divine Being it is not incompatible with the final good of the sufferers themselves. This is proved first, by the fact that God says he took away Sodom and Gomorrah "as he saw good." But no being could see any *good* in merely transplanting them from a state of *temporal* sinning and suffering to one of *greater* and *endless* sinning and suffering: consequently the latter is not true. Second, By the fact that the final reformation and restoration of those wicked people is clearly predicted in the 16th chap. of Ezekiel. Third, By the fact that the text you quote from Isa. lxvi, speaks only of *temporal* punishments, and fourth, By the express testimony of Scripture, Ps. lxxxix: 30–35. Matt. xxiii: 38, 39. Hos. v: 9–15, and numerous other passages.

9. In your 8th and 11th paragraphs you charge me with having been once identified with a class of Universalists from whom I am now separated, and of apostatizing from my brethren of the school of genuine Universalism, etc., etc. Be it known to you I have never altered my distinguishing sentiments since I publicly avowed my faith in a world's salvation; and I am now connected with all and with just such Universalists as I ever have been since that period. It is not my business to defend *opinions* that I never held; nor does it become you to misrepresent and scandalize opinions that you have never been able to refute. Recollect, Sir, your business and mine is with the questions at issue between us. But you seem disposed to enter upon any thing and every thing but the questions. And you seem altogether better versed in the school of Heathenism, with "the fabled Nine," and "passages through Avernus," with "*Orcus*," and "*limbus purgatorius*," than with the momentous theological questions before you.

10. The first part of your 9th paragraph is an entire misrepresentation. I hold that God can and does punish the sinner, and in that punishment benevolently unites "the honor of his own throne," "the sinners good," and "the good of his other subjects." You ask, "For what did Christ suffer through life? and for what did he die?" I answer, in the language of Scripture, "For the joy set before him he endured the cross, despising the shame," etc. "God commendeth his love to us in that while we were yet sinners, Christ died for us." He died "that through death he might destroy him that had the power of death, and deliver them who, through fear of death, were all their life time subject to bondage."—"For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

11. In your 10th paragraph you say you can see no use that I can have for any Christ, Bible, preacher, faith, hope, etc. The old maxim runs, "There's none so blind as those that *won't* see, and none so deaf as those that *won't* hear." I will tell you what use I have *not* for a Christ, Bible, faith, etc. I have no use for them to placate an implacable divinity, to ward off omnipotent wrath, to screen man from the justice of God, or from deserved punishment, to make God friendly to *man*, to save him from an endless hell, (with which he was never threatened,) nor for any similar purpose. To me, however, their utility is incomparably great and precious. They acquaint me with God, my Father and my Friend. They reveal his love and win my affection for and reconciliation to him. They wean me, while I follow their dictates, from the love, and dominion, and bondage of sin and error. They bring life and immortality to light, rob death of its terrors, give hope as an anchor of the soul, sure and steadfast, and impart to the mind, life, peace and joy unspeakable and full of glory. Are these all useless trifles? Other blessings too numerous to name here, I derive from the same blessed medium.

12. You but faintly state the two fundamental truths of Calvinism and Arminianism. But faintly as you state them you can not refute them. It is true, as the Arminian holds, that God *wills* the salvation of all men, and as the Calvinist holds, that he will save all he *wills* to save, and "worketh all things after the counsel of his own will." The Arminian sentiment is equally true, that Christ "*tasted death for every man*," and "gave himself a *ransom for all*, to be testified in due time," and likewise the Calvinistic sentiment, that he did not die in vain—that he will save *all he died for*, and "see of the travail of his soul and be *satisfied*." Pray, Sir, be so good as to refute the united strength of Arminianism and Calvinism, and you will have effectually refuted Universalism.

13. Either letter I have written of this whole series is a sufficient refutation of your 13th paragraph. Where have I, (as you charge me from your 14th to 20th paragraphs inclusive,) sought to "derogate from the heinousness of sin," or represented it as "a mere pecadillo, a speck, a cutaneous sore, a frailty, a momentary evil," etc.?—You know I have never done it, nor attempted it—these are terms of your own invention. But, Sir, let me ask, do you not deceive mankind, by representing sin greater than it really is, and its punishment to be beyond the dictates of either nature, reason or revelation, and thus weaken the restraints upon sin by begetting in the sinner a latent skepticism in regard to the infliction of such penalties? I think you do. Threaten a child with cutting off his head for accidently breaking a tumbler, and he will not believe nor heed the threat; but tell him he will receive a just punishment for his carelessness, and he will both believe and heed you.—There is, Sir, much latent skepticism in the world on the subject of endless punishment, even among those educated in the sentiment. It looks to them so unreasonable and disproportioned to their deeds that they do not believe *they themselves* will suffer it. But threaten them with a more reasonable and consistent penalty, and they will believe.

14. You call the doctrine that "sin is an *infinite* evil," the "doctrine of other days and of other men," charge me with injustice in attributing it to you, and then go to work with all your might to prove the doctrine true! The questions you ask, to prove it, are extremely sophistical. Your query, paragraph 15, is founded on a case that is not supposable. If man here were immortal, he could not be killed; if not immortal he would die without being killed. You ask again, "If A rob B of a thousand pounds, has not B lost it forever?"—Yes, in that *sense* of *forever*, i. e. during life, (unless he should regain it, which is not impossible,) but not for *eternity*; because he could have held it only during life, if he had not been robbed.—The Congressional conspirators and murderers of my Universalist brother Cilley, (if he were a Universalist, which is doubtful,) deprived his wife of her husband and his children of their father only for *life*, (or the period he would have lived had he not been murdered,) and not for *eternity*. And though those murderers were as orthodox in the

faith of endless damnation as yourself, the act was but finite, and its punishment must have an end.

15. The Bible does not speak of, nor do I believe in, any sin that is to remain unexpiated.—To give you back your own language, I will say, "Sir, it is an insult to reason and the God of reason," to suppose "that he should have instituted such an expiatory remedial system" as that of the mission, and labors, and sufferings, and Gospel of Christ, and yet perpetuate the reign and miseries of sin to all eternity! "It is a libel on the wisdom, power, justice, goodness, truth, holiness, mercy, condescension, and love of God." For he expressly and repeatedly declares he will "take away the sins of his people, turn every one away from his iniquities, take away the sin of the world, finish sin and make an end of transgression," etc., etc. Who dares contradict him and say this shall never be done?

16. I heartily respond *amen* to your declarations, that "the soundest philosophy of civil government ever taught, enforces the necessity of making punishment *certain* rather than *severe*." "The *certainty* of punishment has incomparably more power to prevent sin than the magnitude of punishment." But a more suicidal declaration for your theology, you could not have made. You hold that every sin is an infinite evil, demeriting endless punishment. All have sinned and come short of the glory of God. *Ergo*, all must suffer endless damnation; for you say God "must make the *punishment of sin commensurate with its demerits*."

17. To avoid this dilemma, you may try to make out that there is some other way of getting around sin, expiating it, or clearing the guilty, without their suffering the condign punishment of their crimes. But in doing this, you must again resort to the old Serpent's doctrine, "Ye shall not *surely* die," directly contradict your assertions above quoted relative to the *certainty* of punishment, and also contradict the express declarations of Scripture you quote in Letter 28, in which God says he "will BY NO MEANS clear the guilty," etc., etc. Thus, Sir, it is absolutely certain, either that sin is but finite, or that God will not punish it according to its demerits, or that endless damnation must be the portion of the whole human family. Take which horn of this trilemma you please. Suppose, after the example of my learned and polite opponent, I should add, "Hence Campbellism, Mormonism, Atheism, Deism, and Infidelity, never did and never can reform society, but are subversive of it and of all morality, by either divesting the universe of a moral Governor, or denying that he will adequately punish sin!"

18. Your 20th paragraph is mere declamation on the infinity of sin, spiced with a little of Milton's poetic fancy relative to satan's expulsion from Paradise. Suppose we improve it a little. A boy steals an apple! and yet sin not an infinite evil! A girl steals a pin!! and yet sin not an infinite evil!! A youth robs a hen-roost! and yet sin but a finite evil! A man murders his family, and then commits suicide! and yet sin not an infinite evil!! Sir, the bare statement of these *relative* sins, the *smaller* and *greater*, is a sufficient refutation of the monstrous notion of the *infinity* of sin.

19. When you show wherein I have disjointed, distorted, and violated the contexts from which I quote, it will be time to notice this charge of yours. I deny that I have perverted or misapplied Scripture. But I freely acknowledge that I consider God the Father alike of Turk, Jew, and Gentile, and that all are not only allowed, but required to address him as such. But you would orphanize creation, deny that God is the Father of all spirits, and forbid needy, lost man to address him as such. In other words, you would tell the sick man he must get perfectly well before it will do for him to call on a physician.

20. You accuse me, paragraph 22, of maintaining that punishment annihilates itself. The charge is groundless. Sin is a disease: Christ is the physician; punishment is one of the various kinds of medicines he administers to cure the patient. When the disease is removed, he ceases to administer the medicine. Whether he administer judgments or mercies, they are alike medicines of his prescription. Again, you say I "make the effect destroy its cause"—"suffering, the effect, destroy sin, its cause." I grant it, if by this you mean that by the sufferings he experiences, the sinner is brought to repentance and reformation, like the prodigal, so as in future to avoid sin. As God says, Jer. ii: 19, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee"; and as David says, "Before I was afflicted I went astray, but now have I kept thy law." If your charge embrace any other or different idea from the above, I deny its justice.

21. Did you, Sir, ever violate any known law of God, and afterwards by obeying it find peace, and happiness, and salvation from your former guilty disobedience? If so, why not allow that others may do the same, either in this or any other world? Are God's character and government the reverse in another world from what they are in this? Or does death dissolve the tie between the creature and Creator?

22. Your 28th letter came to hand more than a month behind its time. Will you oblige me by informing me on which of our four propositions you intended it to apply? I thank you for the compliment you undesignedly pay me in comparing my late letters to mortar in mason work.—That article serves not merely to fill up space, but is essential to the strength of the wall. And permit me to hint to you, dear Sir, that a little mortar in your own wall, might prevent its tumbling to pieces, as it does, by its own weight. But your materials being so very miserable, you have need that the mortar should be exceedingly *well tempered*.

23. I thank you for the many valuable quotations your letter contains from the Bible. I as devoutly and firmly believe all those scriptures as you do. And Universalists quote many of them much more frequently than your or any other denomination do, in proof of the absolute *certainty* of punishment, and of their *distinguishing sentiments* on the subject. There is not in the whole, a single text that militates against the final holiness and happiness of all men, nor one that favors the merciless dogma of endless wo. Nine-tenths of them are shown by the most eminent Orthodox Commentators, believers in endless misery, to be in perfect harmony with my views, and the other tenth I can easily show to be so. But as you have made no comments that go to show the reverse, I need not bestow one word here on the subject. Again, Sir, I thank you for the quotations. But as a controversialist, would it not be well for you answer several of my letters and scores of direct proofs of Universal Salvation which yet remain unanswered? This you are bound to do first, before attempting any proof of endless misery. I wait to see you make that effort.

Yours, in all fidelity, D. SKINNER.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor;
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, SEPTEMBER 14, 1838.

LETTER FROM BR. ROGERS.

According to promise we give the excellent letter from Br. Rogers a place in our columns. I sincerely hope he will alter his present opinion of me, and let us hear from him oftener. I have divided the letter—giving all he says so humorously pathetically on the subject of Phrenology, in a separate article—both for the purpose of adding a few remarks to it, and of getting a short article for this number. A. B. G.

Br. GROSH—Being at present on the shore of Lake Erie, and therefore more within the range of your paper than of the STAR IN THE WEST, I am reminded of the claims of my old acquaintance, the MAGAZINE AND ADVOCATE, upon my wayward quill. For some reasons, (perhaps for the eminent service they have rendered the cause I love,) I feel it a sort of debt I owe to it and the UNION, to scribble for them when I can find leisure to do so. By the way, a want of leisure is not my excuse for not oftener complying with the demands of this debt—for every body knows that but little leisure is required for scribbling a tolerably readable newspaper article, (and therefore the less excusable they, who, with more of it, and at least equal ability, contribute nothing at all, when their doing so would tend so to increase the variety, and thereby to elevate the character and extend the influence of our papers.) My real difficulty is, that I find so many—so very many things to write about, (which may be their case also,) that it is difficult confining my attention long enough to any one—I lack *concentrativeness*, I suspect.

And this phrenological term brings me to say a little on that topic. Are you not almost bored to death with it? I confess I am. Somebody says that the cant of Criticism is the worst of all cants; but he could have known nothing of the cant of Phrenology. We have got to be fairly demented on this head—a man can no longer claim an exclusive right to his own cranium, for every conceited oaf with whom he may chance to meet, will set himself to fumbling it, *nolens volens*. All heads belong now to the public in joint stock. Pocket combs were never more indispensable than at present, and at the same time more useless; for what avails their office of smoothing the hair, when at the next moment it may be toused out of fix, to enable some quack in Phrenology to ascertain the developements? I protest against this kind of foolery—I do seriously—for, fumbling apart, it puts a bashful man out of countenance to be stared at, and scrutinized, and his cranium, the seat of his soul's housekeeping, mapped off into sections, 1, 2, 3, 4, etc., and surveyed like a tract of Congress land by the eye of the speculator. The times have become so truly dangerous, in this respect, that it becomes every man to stand up for the rights of his head; remembering that when one member suffers, the whole body suffers with it.

Thus much in half-sport, half-earnest. In sober truth, my opinion is, that the science of mind can not be truly and satisfactorily established, except on phrenological principles. At the same time, I believe that the craniological details of the science, as laid down in the charts, have been too hastily settled, and too implicitly adopted; and that when the reigning mania subsides, they will be scouted as the chief hoax of the age.

As to the philosophical tendency of the science I am far from sympathising in the fears of those who think it to be to *materialism*—much less to *atheism*. With the former it may indeed *consist*, but it can not with the latter. Why? Because it most clearly takes the anti-atheistic side of the long mooted question, whether certain faculties and propensities are instinctive, or whether in each class of animals they are not the result of early effort and habit, transmitted down to present generations. Phrenology determines—yea, demonstrates that the former is the case; and thereby it adds to the number of natural contrivances by which ends are effected of extensive utility and benevolence.

(To be concluded in our next.)

REMARKS.—I hope the remarks intended for the Correspondents—or rather *no*-correspondents of our papers, will be attended to, by all who are concerned. Our ministering brethren, especially, who are supplied with periodicals gratuitously by our publishers, are tacitly under obligations to write for them, if they do not render other, and as useful services in their behalf. For our part, I must say, that for a year past, we have been well supplied with communications—many thanks to their writers!—so much so, that a part of the time, we have been obliged to keep some of them waiting a good while. And what is still more to their credit, nearly

every one of them has *waited patiently*—not a growl or grumble did they utter! Heaven bless them.

The craniological details of Phrenology scouted as the chief hoax of the age! Never, Br. Rogers, unless the philosophy of the science is scouted with it. Hast ever read the history of its discovery, brother? If not, permit me to say to you, that Dr. Gall was no system man—even after he had discovered nearly all the developments, he called them by their abuses rather than by their uses; and never thought of classifying them, until Spurzheim came to his aid. The latter made no alteration in the locations adopted by his master; but adopting the details, found that Nature had correctly grouped the organs—that all he had to do, was, to *discover* the classification *existing in the human brain*, and adopt it as true. On these details—these discoveries of outward developments, thus heedlessly and miscellaneously named by Dr. Gall, and afterwards added to by his followers, the philosophical portion of Phrenology rests. Take it away, and your philosophy will be *baseless*—a castle in the air!

As to the "fumblers" of whom you complain, I know of but two remedies—1st, comb your hair upwards from the front, so that it shall bristle up like palisadoes round a fort, and they will as soon think of fumbling a chesnut bur! Or, 2d, get a bust cast of your head, and carry it with you. You can refer your tormentors to it for all information, and either look on at the fun, or retire to save your blushes at their commendations of your large and well rounded nob. A. B. G.

REVELATIONS XX: 12.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

In my former article on this passage I showed that it did not support the common views of a great day of judgment at the end of time—using the term judgment in the too common acceptation. I showed that the judgments mentioned in the Bible were according to *works*, and not faith, etc., as is the common opinion—that in them God or Jesus *comes* to earth, instead of mankind *going* to eternity—that the days of judgment are in *time*, and not in *eternity*, where there are no days—that none of the judgment days are ever called the "*last* judgment," or by any other numerical designation—and that the Scriptures never connect the resurrection to immortality, and language used in strict reference to it, with any judgment day; and showed that the text itself, construe it as literally as possible, directly contradicted the common opinions of a last, final judgment day in the eternal world, in various other particulars. I then promised to show that our text harmonized clearly and entirely with the teachings of all the rest of the Bible on the subject of judgment, the resurrection to immortality, and the eternal world. To this task I now will bend my efforts, and direct your attention.

Our text declares that "the dead" spoken of "were judged" "according to their works." This doctrine is based on the justice of God, as evinced in all his dealings with men—in all his requirements of men, and in all the sentiments of justice which he has implanted in the human heart. To exhibit this clearly, notice

1. They, that is, each one of "the dead" were judged according to their works—they, themselves, and not another for them, or in their room and stead. The doctrine that imputes our sins to Jesus, lays our guilt on his innocent soul, and thus makes him a *justly punished* sinner in our behalf, is as false as it is pernicious, and as destitute of support in Scripture as it is of sanction in reason and nature. The wise man says, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord"—also, "to punish the just is not good, nor to strike princes for equity." Prov. xvii: 15, 29.

2. "The dead" were judged "*according* to their works." This shows that there is some measure, some proportion—and an exact proportion, too—between their works and their respective punishments. A most righteous sentiment, in accordance with all that is revealed to us, and required of us, of justice and equity. But there is, there can be *no* measure or proportion between finite works, and infinite punishments. The very nature of the case precludes it. Our Lord said that the knowing servant should be beaten with *many* stripes; but the more ignorant servant with *few* stripes—consequently our text agrees with Jesus in teaching a *limited* punishment; for there can not be few and many, where both are infinite in number; but only where they are finite. The justice which deals out a punishment according to works, is in accordance with the purest *mercy;* for, as says the Psalmist, "Also unto thee, O Lord, belongeth mercy; for thou renderest to every man *according* to his works." Ps. lxii: 12. By "*every* man" receiving it, God is proved to be impartial in his justice and his mercy. A punishment according to works is also consistent with *forgiveness*. Hence the Psalmist declares—"Thou art a God that *forgavest* them, though thou tookest vengeance of their inventions." Ps. xcix: 8. And God himself declared to Moses that he was "the Lord, the Lord God, gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, *forgiving* iniquity, transgression and sin, and *that* will, by *no means*, clear the guilty." Now endless sin and endless punishment is contradictory of all these declarations of Holy Writ; for there can be no mercy in endless cruelty—there can be no forgiveness of (i. e. deliverance from) sin, where it is perpetuated and punished endlessly—and if God will by *no means* clear the guilty, and will assuredly punish *every* man according to his works, either *all* will be endlessly miserable, or *none* will.

3. "The dead" were to be "judged according to THEIR works." They are not to be judged according to the works of *another*. Consequently the abominable doctrine that God will punish the posterity of Adam, for his sin, and that he will free them from punishment by reckoning to their credit the works of Jesus, are destitute of foundation, if our text is true. And herein this passage of the Apocalypse confirms the teaching of Ezekiel xviii: 1-4, 19, 20—"The word of the Lord came unto me saying, what mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge. As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold *all souls* are *mine;* as the soul of the father, so also the soul of the son is mine: the soul that sinneth *it* shall die." See the remainder of the passage referred to.

4. "The dead" were to be "judged according to their *works*." As before remarked and proved, this shows that *works*, not *faith, election*, etc., etc., is to be the test of the judgment spoken of. As the Mosaic Law took cognizance only of outward acts—of works—this confirms our belief that the only judgment spoken of in the Bible, in reference to rewards and punishments, were all to be fulfilled under the Mosaic dispensation. The Christian dispensation we well know, judges according to the intents and desires of the heart—not according to works—hence he who hateth his brother is a murderer, and is condemned accordingly, by the voice of God speaking in his soul, so long as he abides in the moral death produced by his hateful and hating disposition.—But this judgment of our text is a distribution of outward rewards and penalties, according to *works*, and is therefore under the legal dispensation, which, as is well known was wholly temporal in its jurisdiction. Not one penalty can be found in the law of Moses, relating to a future state of existence—all are confined to this life.—And although this judgment was to take place with Jesus for the judge, yet "the dead" were to be judged "out of those things which were written in the books"—most probably the books of the law.

For these, and other reasons that might be named did room and time permit, I am compelled to confine the passage under consideration to the meaning clearly inculcated in similar passages in other portions of the Bible—and the time of its fulfilment to a period as designated in the Apocalypse itself by the phrases "quickly," "soon to come to pass," etc.

In my next article I shall proceed to show *when* and *where* "the dead" are to be punished or judged.

A. B. G.

TO A. CAMPBELL, ESQ., OF BETHANY, VA.

Sir:—You are no doubt aware that a written discussion is pending between your spiritual brother, S. E. Shepard, of Auburn, and myself; and that, while on my part the doctrine of the Restitution is defended, on his part the doctrine of *destruction* carried out to total cessation of conscious extinction and eternal termination, is set forth as the truth of the Bible. This doctrine of *destruction* as held by Mr. Shepard, you deem a broad error, having no countenance in the Christian statutes—"*a suicidal theory*" without foundation. Indeed, you remark in a letter presently to be referred to, that "*destructionism is to my mind just as repugnant to Scripture language, right reason, and good logic*, as your modified Restorationism or ultra Universalism;"—and also, that from your friends who hold this doctrine, you "*expected more good sense.*" This language is sufficiently strong to show your abhorence of the opinion.

He equally abhors the doctrine of *endless misery* which you defend as a Christian truth. In one of his letters addressed to me, he remarked, "such are the *absurdities* into which men must run *when they admit the truth of the Scriptures*, and at the same time, *dispute a doctrine which is as plainly taught, in these writings, as that Jesus is the Christ, the Son of God.*" He not only deems his *destructionism* as clearly proved as the plainest principle of Christianity, but he thinks that those who deny it must run into "*absurdities.*" Thus it stands—he doubtless looks upon your faith of *endless misery* as a *very great absurdity;* though he admits you to be "a man of quick and clear perception, of sound and accurate discrimination, of great research, and, withal, a strictly logical mind"—and you expected of him "*more good sense*" than to believe a doctrine "repugnant to Scripture language, right reason, and good logic." And yet, dear Sir, A. Campbell and S. E. Shepard, Esqrs., stand in the eyes of the public as associates, spiritual brethren and co-workers, in restoring the "ancient order of things," in establishing Christian *truth* and *practice* among professed religionists—even when one holds an *absurdity* and the other lacks "*good sense*" in his choice of opinion! If you and Br. Shepard desired to arrive at any given spot in geography, would it not occupy a great time to get there, if you differed as much about the way as you do about doctrine?

In my Letter (No. 6) to Mr. Shepard, I quoted a passage against destructionism found in one of your Letters to Mr. Skinner, (No. 15,) to show him, that if denying his faith led us into "absurdities," his friend, A. Campbell, Esq., had fallen into the error of rejecting it and of deeming it unscriptural. Then speaking of Mr. Skinner's views of punishment, you remark, "I trust it is not what some call absolute *destruction*—the everlasting punishment of a few of my acquaintance, who affect to think that Nero, Caligula, and Judas Iscariot will be doomed to the destiny of a dove or a lamb! for surely if absolute *destruction* be everlasting punishment, the greatest wretch that ever lived and the most innocent lamb go into the same everlasting punishment." In reply to this argument, to my great surprise Mr. Shepard quoted the following sentence.—"As you quote the language of Brother Campbell to prove me in error, I will give you a translation of 2 Peter ii: 12, which he has approved. But these, as natural irrational animals, made for capture and destruction, speaking evil of matters which they do not understand, *shall be utterly destroyed* by their own corruptions." Now, with what intent was this passage advanced by Mr. Shepard? Did he mean, that though you had given *destructionism* a severe blow in the passage I quoted, yet that in the last passage, you had sanctioned and countenanced *destructionism* as held

by S. E. Shepard? Did he not mean, that though at one time you *denied detructionism*, yet at another you *affirmed* it? If he did not mean this, then where is the object of his quotation? If he supposed that you viewed the phrase "*to be utterly destroyed*," as equivalent with *endless misery*, of what use could it be to him in refuting your argument against *destructionism?* It is very evident that he endeavored to destroy the validity of your argument, by exhibiting you as *denying* and *admitting* the same doctrine at different intervals; or, in other words, *by attempting to make you a hypocrite.* No person acquainted with your eminent intellectual acquirements and moral dignity, can for a moment suppose that you would pursue such a course, if he decided in an impartial and Christian spirit. But friend Shepard was cornered by your argument, and hence hesitated not to place his brother in the work of doctrinal reform, in an unenviable position before the public. Under such circumstances, you might well pray, "save me from my friend."

The principal object of this epistle, is, to return you my sincere thanks for that portion of your Letter (No. 30) to Mr. Skinner, relating to *destructionism.* The arguments are good; and such as my friend Shepard will find it difficult to meet, even with his strange method of syllogizing. You have doubtless watched the discussion between him and myself, and no doubt have regretted that he had not the "*good sense*" to admit *endless misery* rather than *destructionism*, though it must be admitted that the latter doctrine is much more mild and benevolent than the former. But however unpleasant it was to you that S. E. Shepard, Esq., should so wander from sound doctrine, yet you did not wish to come bluntly and openly before him. Therefore, you devoted a part of your letter to Mr. Skinner, to the refutation of *destructionism*, well knowing that I should faithfully hand it over to my correspondent for his consideration. This has been done, and I hope it will assist in making him recant his error. Perhaps both of us joined, may open his eyes to the "knowledge of the truth," or at least, may convince him that he needs doctrinal reformation, before he can join in the attempt to restore the "ancient order of things." In the meantime, while he is digesting what has already been offered him, would it not be well for you to advance more of the arguments which you say you have at hand against destructionism? Perhaps they will have the desired effect, because your arguments may have the most influence, as you, being a giant of more than twenty-five years study, whirl a great sword of knowledge; while the undersigned, being in your estimation but a *boy*, can only now and then fling a "smooth stone." All such arguments shall by me be handed over to Mr. Shepard, with many thanks to you for them.

Very respectfully yours, G. W. MONTGOMERY.

Auburn, September 4th, 1838.

(Will Br. Price please copy?)

SELF GOVERNMENT.

The only absolute monarchy that I am prepared to admit as being based upon principles of justice and propriety, is that control which every man and woman ought to exercise over themselves. It is the complete supremacy of the moral powers. The man who indulges in vice, knowing it to be vice, is highly deficient in self-government. The animal propensities are allowed to gain the ascendency; and in many cases, even to such an extent that the individual seems almost to have forgotten that he is endowed with moral power. Situated as mankind are, in this world, they must frequently find occasion for the use of their self-control, or subject themselves to the degradation consequent upon the practice of iniquity. We can not expect to exercise the moral powers, and at the same time indulge in what we know to be morally wrong. The two can never go harmoniously together. Hence it follows that the more man indulges in sin, the more he violates his moral feelings, and conseqently the less he is inclined to turn from the fancied facinating gaze of the serpent, that he is permitting to coil around the tenderest sensibilities of his soul. To continue long in this situation, may degrade the man so far below himself that he will forget that he has power to shake off his degradation. Such a man is really given over to believe a lie that he may be damned. He has lost sight of virtue, by neglecting to practice it. Having but little practical knowledge of the enjoyment to be derived from self-government, and consequently being unable to contrast his present state, with what it would be if sweetened by the exercise of his moral powers, he concludes that there is no situation in which he could enjoy himself better than in his present.

Mistaken man! And have you no other prospect before you, but to yield implicit obedience to the dictates of uncontrolled passion? Have you nothing to do but to gratify yourself in the most beastly indulgences?—Yes! you have an influence to exert upon society and upon yourself. And that influence will either be beneficial or pernicious, according as you govern yourself. Do you not wish to lead the rising generation into the paths of virtue and peace? Know then, that you can not be instrumental in promoting that desirable object, unless you yourself set the example. Nor can any one. Self-government consists in the exercise of the moral powers. But before a man is control himself or others as he should do, he must have some basis upon which to build his determinations. He must have a fixed principle of righteousness. With this principle let him go forward; let him "touch not the unclean thing." Let this control be absolute. Refuse to yield to temptation once, and it is disarmed of half its power.

This is what I call self-government. It is to give the moral powers and feelings the judgment seat, and to yield to nothing that is contrary to their dictates.

A. R. B.

THE EXPOSITOR AND UNIVERSALIST REVIEW.

The 5th number, (mind this, ye who have not yet paid your subscriptions, for the Publishers want the money!) has been received and read with much pleasure. "The Duration of Sin," by Br. J. M. Austin, is a valuable, well written article, based on Phrenological views of human nature, and proving that sin has its origin and continuance only in the animal part of man—that the moral and intellectual faculties when enlightened and active, are in their very nature opposed to it—and that, consequently, when man is raised in the resurrection state, sin will cease, together with the animal propensities that led to transgression. "The Unquenchable fire," by Br. H. Ballou, 2d., is a brief but valuable explanation of this much abused phrase. "Divine Government," by Br. W. S. Balch, is another interesting Phrenological article, showing that what are called the evils of the righteous. (as ill health, poverty, etc.) are but penalties for the violation of the natural laws—while what is called the prosperity of the wicked, are rewards for their observance of the natural laws. It also demonstates that the adherence of the righteous to the moral laws of the universe, produces the purest and highest pleasure, while, for conduct the reverse, the wicked are most severely punished. It is a very valuable article, and should be read by every person who, by reason of not distinguishing between the different kinds of laws in the universe, is unable to justify the ways of God to man. "Orthodoxy against Universalism," by Br. H. Ballou, 2d, is one of the best controversial essays ever published in this work. The article, "Causes of Skepticism," by Br. L. C. Browne, is good as far as it goes, but is cut off rather short—he however invites his brethren to deal out the *milk* of the subject from which he has skimmed nearly all the cream! The remaining articles—"Remarks on a former article, 'Destroy both soul and body in hell,'" by Br. H. Ballou—"Literary History of the Bible." by Br. M. H. Smith—"Grounds of Universalism," by Br. H. Ballou; and "Change in the Jewish doctrines after the destruction of Universalism," by Br. H. Ballou, 2d, are all good, though, except the last, not so interesting to my mind. Br. M. H. S. errs in stating the various readings at 30,000:—they amount nearer to 130,000.—His eulogium on the common version is rather greater than facts will warrant. As to its *originality*, since the publication of Tyndale's, every one can learn whence King James' translators *borrowed* it.

The number is closed by two articles from the pen of Miss Edgarton. I have praised her so often, that I am determined to mention her *once* without saying how much I admire the articles from her pen.

The Expositor is certainly improving, (if we except the last unfortunate number,) and *must* be sustained by writers and readers. The number before us is worth the subscription price. One number more closes the volume.—Who will be without it? Remember, that the first volume of the old Series can not now be bought for love or money, and be wise enough, all ye who want this volume, to speak in time! A. B. G.

THE UNION IN QUARTO AND OCTAVO.

Br. Price proposes publishing *two editions* of the Union, containing the same matter—one in Octavo, at $2.50 per annum, and the other as at present, at $2.00. Those wishing to bind it for future reading, had better take the Octavo edition. If they think so too, let them give notice immediately to the Publisher.

The Prospectus for the two editions will appear in our next; but this early notice of it is due to Br. Price, and to all who wish to patronize his highly useful labors.

A. B. G.

CAYUGA ASSOCIATION.

By some means I overlooked the notice of the meeting of this body, last week. It meets in Caroline, Tompkins county, on the 26th and 27th inst.—being the last Wednesday and Thursday in the present month. I hope to be present, transact some business, and to receive *some money* if possible. A. B. G.

CLINTON LIBERAL INSTITUTE.

An adjourned meeting of the board of Trustees of the Clinton Liberal Institute, will be held at Clinton the 3d Monday in October next. By order of the Secretary

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. E. E. GUILE, at Harpersfield, at 11 A. M., and in the stone school-house at 4 P. M.—Br. BIDDLECOM, at Clockville and at Canesteta at early candle light.

There will be preaching on the fourth Sunday inst., by Br. C. B. BROWN, in Scriba—Br. E. E. GUILD, in the school-house near Peter Hanson's, in Meredith, at 10 A. M., and at Colliersville at 3 P. M.—Br BODEN, at Richmondville—Br. GROSH, in New Hartford—Br. MCADAM, in Marshall, and in the school house near Dr F. West's, Stockwell settlement, in the evening.

Br. C. B. BROWN will preach at Scribe Corners next Br. Walch's on Monday evening, September 24th—at Oswego village as the friends may appoint on the 25th; in Luddington school-house near Br. Simons' the 26th; at Jennings Corners, Palermo, the 27th; and on the Island near Br. Parsons' on the 28th.

B. BODEN will preach at Lawyersville on Saturday evening the 22d inst., at 5 o'clock, and at Worcester Academy on Monday evening 24th, at the same hour.

The friends in Stockbridge have appointed a conference, to be held at Knoxville on the 26th and 27th inst.

The first Conference of the Otsego Association will be held in Newville, on the first Wednesday and Thursday in October. Services to commence 11 o'clock, A. M. Ministering brethren and friends from a distance will call on Brs. R. Sims, A. Snyder, A. Wilcox, or J. Matteson. O. WHISTON, Standing Clerk.

After deliberating—consulting friends—and last not least, the interest of our brethren in Newark, I have (not without much diffidence) concluded to take upon myself the responsibility of changing the time of meeting of the Ontario Association.

It was appointed for the 19th and 20th of September. It will however be deferred until and will take place upon the 2d Wednesday and Thursday in October, at the Universalist church in Newark, Wayne county.—Ministering brethren will please notice the change in their congregations. K. TOWNSEND,

Union please copy. Standing Clerk.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

J B, Rome—A B, Gayhead—D F A, Stowe, (Vt) for self, P B, D L and J S—P M, Alexandria, (O) for E S and J L—P M, Tyron, for R N B and N H—P M, Cumberland, (Ia) for W W—P M, Boston, (N Y) for Ev J L—Rev G W M, Auburn, for J S and J B—J W, Sugar Creek, (Pa).

POETRY

PRAYER.

Go when the morning shineth,
Go when the moon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thoughts away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee;
Pray for those who hate thee,
If any such there be;
Then for thyself in meekness,
A blessing humbly claim,
And link with each petition
Thy great Redeemer's name.

Or if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee,
When friends are round thy way;
E'en then the silent breathing
Of thy spirit raised above,
Will reach his throne of glory,
Who is Mercy, Truth and Love.

Oh! not a joy or blessing,
With this can we compare,
The power that he hath given us
To pour our souls in prayer.
Whene'er thou pin'st in sadness,
Before his footstool fall,
And remember in thy gladness,
His grace who gave thee all.

THE SLANDERER.

There is not a wretch whom a kind Providence permits to live and move and have his being upon the bosom of this bright and beautiful earth for some wise purpose, although it may be invisible to human eye, so despicable and so mean as he who descends from the proud station where he had been placed by nature, and utter slanders foul and withering as the Simoon of the desert, against those who never breathed a word respecting him but that of kindness. He comes to you with the soothing language of friendship lingering upon his lips—his eye is lighted up with seeming pleasure at the prospect of a speedy and successful termination of some project which you have undertaken—words of condolence and consolation for your misfortunes are ever upon his tongue—he is as humble and pliant in your presence as the frightened dog, who will crouch at your feet at the slightest bidding,—but despite this apparent friendship and servile humility the scrutinizing and accustomed eye can detect the villain beneath the wide spread drapery. That wretch who has managed to ferret his way deep into the secrets and fond emotions of your hea , will pass away from you and go out into the giddy world and his tongue will be foul with the nauseous breath of slander. The words which you uttered in confidence will be repeated to hostile ears, and their meaning distorted—the secrets of your household—the very household whose hospitalities he has so often enjoyed—will be laid bare to the world by the contemptible monster, enveloped around with black insinuations, which the vicious will lay hold of to the detriment if not the ruin of yourself and family. The vile slanderer steals away your very household gods—your reputation with his filthy and fiendish tongue he levels to the dust, and it is generally done in such a manner, and by so contemptible a wretch, that law and justice are slow in overtaking the black hearted abortion. See the pitiful wretch—his very heart—if heart indeed he has—is gangrenous! See him on the crowded thoroughfare: his eye which but now was upraised so proudly, quails beneath the power of your steadfast gaze. His lip is pale and ashy, as if it had been tainted with the black slanders which his tongue has uttered. He affects a stately and upright bearing, but beneath that garb of affected firmness may be detected that fear and trembling which a dastard only feels. Could that heart be read, we doubt not that on its convex surface would be seen engraved in letters of lurid flame, the detested and degraded sentence "this is a slanderer." But that heart can not now be read except through the medium of a practiced eye; but that eye can scan the detested motto even though it is mystified, and wrapped up in a bosom full of guiltiness and deceit. There is far more true judgment in the world than that base artificer of hell-born villany—the slanderer—can imagine; and that judgment must at some period be brought into the field, and teach, or assist justice to wreak its proper vengeance. Justice can not sleep forever, neither will the world forever be blind to the invasions which the slanderer makes upon the bosom of society. By and by judgment must prevail over prejudice, and the fiendish hate of the slanderer be unveiled, and justice be meted to the unpunished villain, who bears the ugly brand of "slanderer" upon his brow.

We have endeavored to draw a hasty picture; but slight and simple though it be, we feel confident that it is not "overdrawn." Some, perchance, may recognize a likeness, although it is but a fancy sketch, but all, we think, may be able to detect the outline of any despicable wretch who happens to intrude upon their peace and happiness in the shape of a SLANDERER.—*Columbia Spy.*

SCANDAL.

Nearly akin to the slanderer is the dealer in petty and in itself unimportant scandal. Though of itself unimportant, scandal may be justly regarded as one of the most powerful operatives for introducing into families and into the very bosom of society those scenes of strife and discord which seem to unnerve all for the duties of domestic life and the duty which each individual owes to society. There has been, perhaps, more indirect mischief done to the domestic world through the unholy influence of scandal-mongers than from any other cause whatever. Powerful as may be the lever which sets in motion the human tongue, there should also be at work a counter-action in the shape of what is usually denominated discretion—in order that the power of the one may be at least balanced by the judgment of the other principle. But principle in the eye of a vender of scandal is of little account. The parents who gave you birth may be frightened from their affection by the bitter voice of scandal. The loved one of your youth, she to whom you gave the first offering of a heart unadulterated by care or the treachery of a busy world, even that cherished one may be turned aside from her love by the invidious whisperings of a scandal-monger. The friend of your earlier days, he from whom not a thought was held secret,—the voice of scandal may wean even him from you. And, perchance in after days, when industry and perseverance may have gained you a title of reputation—the shadow of a *name*—if not at home, at least abroad, (for what prophet receives his reward in his own country?)—it is hard to have it taken away from you, even though the name is but a shadow and the scandal-monger termed *good*. Oh, the thought is bitter—but the shaft may recoil! We pray heaven that it will not.—*Columbia Spy.*

DR. CHANNING.—The last number of Fraser's Magazine, a work which is regarded as high critical authority in England, contains a highly complimentary notice of the writings of Dr. Channing. The writer commences with this bold and candid assertion:—"Channing is, unquestionably the finest writer of the age. His language is simple, nervous, and copious in Saxon. His periods are short, and constructed without any appearance of effort. His meaning does not require to be gathered, by dint of persevering investigation, from the heart of a cumbrous phraseology; it strikes at once. Nor is this its transparency the result of weakness or want of compass; the very contrary is the case. From his writings there may be extracted some of the richest poetry and original conceptions, clothed in language unfortunately for our literature, too little studied in the day in which we live. Channing appears to have imbued his mind with the spirit of the masters of our island tongue; their very tones seem to have filled his ear, and have become key-notes to his finest compositions; their strong idiomatic English has evidently worked itself into the mind of our author, and taught him that, in the phraseology which weak minds pronounced to be *jejune*, there was a versatility capable of becoming, in the hands of a master-mind, expressive of great and ennobling thought." The critic again says that "there is a force and finish in the pages of Channing that indicate at once great genius and protracted elaboration;" and adds, "his writings have charmed us into the attitude of fervent admirers." This is high praise, coming from so disinterested a quarter—but we do not disagree with the *Fraserian* critic in his estimate of the merits of Channing's masterly style.—*Pearl.*

What we conceive to be failings in others, are not unfrequently owing to some deficiencies in ourselves, thus, plain men think handsome women want passion, and plain women think young men want politeness, dull writers think all readers devoid of taste, and dull readers think witty writers devoid of brilliancy, old men can see nothing to admire in the present days, and yet former days were not better, but it is they themselves that have become worse.

It is with diseases of the mind as with those of the body; we are half dead before we understand our disorder, and half cured when we do.

MARRIAGES.

In Auburn, August 14th, by Rev. G. W. Montgomery, at the residence of A. D. Leonard, Esq., LANSINGH BRIGGS, M. D., Surgeon and Physician to the Auburn State Prison, to Miss ANGELINA, daughter of Allen Warden, Esq., all of Auburn.

In Auburn, August 27th, by the same, Mr. CHARLES BEMIS, to Miss EMILY, daughter of Amos Underwood, Esq., all of Auburn.

DEATHS.

In Centreport, Cayuga county, on the 18th of August, of dropsy, CHARLES A. SMITH, aged seven months and four days—the only child of his afflicted parents. Thus, ere the bud had become a flower, it was strip from the parent stalk to bloom in heaven. May the mourners find their consolation in the Gospel. G. W. M.

In Virginia Settlement, McHenry county, Ills., Mrs. NANCY GOFF, wife of David Goff, aged 59 years, late of the town of Springwater, Livingston county, N. Y. Mrs. Goff has left a large family, a husband and ten children, to mourn the loss of an affectionate wife and a tender and beloved mother. She was of a slender constitution. After an illness of five days, which commenced on the 26th of July last, she continued until August 1st, at 3 o'clock and 10 minutes, A. M., at which time her spirit took its flight to a better and happier clime. It must be a great consolation to her friends and relatives, to know that she was resigned to the will of her Father and her God. She closed her eyes in death without a murmur or a struggle. A discourse was delivered on the occasion by Elder Wheeler, (Baptist,) from McHenry county seat, from Job xxii: 21. W. GOFF.

In Richland, Oswego county, on the 19th ult., after a short and painful sickness, RUFUS GRANT PRICE, only son of Br. Isaac Price, in the 21st year of his age. In the early death of this young man, his parents mourn the loss of an obedient and affectionate child, his sisters a kind and beloved brother, and community an amiable and valuable citizen. His funeral was attended on the 20th and the evidences of a universal resurrection to immortality and eternal life were presented by the writer to the mourning relatives, and a numerous congregation of friends and neighbors from 1 Thess. iv: 13.

C. B. B.

At Yorkville, Kane county, Ills., July 7th, JULIA ELIZABETH, youngest daughter of Titus and Almira Howe, aged 14 months.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, SEPTEMBER 21, 1838. NUMBER 38.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 32.—Mr. Campbell to Mr. Skinner.

Bethany, Va., August 22, 1838.

SIR—Now that I have learned more fully your character—in your treatment of those who oppose you, as evinced in this controversy, and in some of your other controversies which have recently fallen into my hand, I could not expect that truth could obtain over you a more signal triumph than is manifest from the letter before me. Your manner is well established. All my readers know it. It is not inferred from a few instances, but from every thing of yours that they have seen. It is, indeed the usual manner of a certain order of men. When fairly confuted, instead of thankfully and gratefully acknowledging it, they rise into a paroxysm of rage, abuse, and vituperation. From you, therefore, Sir, I have for some time expected just such a display of disregard of truth and honor, of wrath and bitterness, when I should sweep your whole foundation from under you. And, Sir, let me tell you, that as this controversy draws to a close, as your arrogant and delusive sophistry becomes more and more manifest, I expect you to abound in vulgarity, scurrility, and a universal recklessness of truth and good manners. With a few exceptions, it is the genuine fruit of your system. I care not what you say of me as a disputant: I have been too long before the public to be injured by any thing you can say of me in that character. I have had too many controversies not to know what is due to an opponent; and if I did not think you would pervert it into a new victory, I would tell you that an opponent stronger in assertion and weaker in proof, a greater sophist, a less courteous disputant, a grosser perverter of truth and reason, has not before fallen in my way. But this is but the echo of my readers; and this is what called forth the apology to them, which you have in your 2d paragraph so shamefully perverted. Sir, a few of my readers only have in any form alluded to the controversy; and with one consent they *all* regretted that I had to endure "such *evil treatment*" from an opponent so unworthy of a place on my pages. I have generally told them that you were the best sample of Universalian learning, talent, and good manners, which the party had at its disposal.

2. Your first paragraph contains six assertions, not one of which is true. Of five of them the very opposite is the fact. What you say of "disappointed ambition and mortified pride," of "deep bitterness," and "indignant contempt," in your 2d paragraph, are of the same genus. I told you once before, that for the entire prostration of the whole citadel of Universalism, I should claim neither honor nor merit. Who would load a cannon to destroy a baby-house or a spider's web! *You* are not the person, Sir, to "disappoint ambition," or even to excite "deep bitterness." It requires a man, a full grown man, to do either. Besides, Sir, I am not of the lymphatic nor atrabilious temperament.

3. You need not, Sir, talk to me one word more about Latin or Greek. I have proved you to be wholly ignorant of the genius, construction, and laws of these languages. Your reference to Hebrew, Greek, and Latin, have been already sufficiently mortifying and humiliating to your friends and unfortunate for your cause. To hear you talk of Abner Kneeland and your Universalian Scarlett, on whose skirts I left you hanging, as good authority or as learned men, is too ridiculous for a serious notice. I am, however, pleased that you have brought forward all that Universalists generally rely on, and have quoted all their arguments; so that, notwithstanding your ignorance of these languages, their arguments are fully refuted in this discussion. If you do not like your present standing with the literary world, you must apply to some college for a diploma. However, Sir, I can assure you, unless you enter their classes and study some years, there is not a college in the civilized world will vouch for your knowledge of Greek, Latin, or Hebrew. Unless, then, you want to fill up your pages, I say again repeat to me no more Hebrew, Greek, or Latin. Keep to the *English*—the *King's* English, Sir, if you please!

4. You have pondered three months on my last expose of your learned criticism; and what a defence you have made! Without intending it, if any compliment you could give, would be to any man an honor, then you have done my Appendix to the New Version the greatest honor by approving my Notes on the words *hades*, *gehenna*, and *aioon*. So perfectly *impartial* are they, that you can not find a single fault to them. Nay, you would seem to approve them. But, Sir, you would pervert them in the eye of your readers: for in this controversy I have not once in any instance departed from, or contradicted a single word in those definitions. Yet you would now *insinuate*, for you can not do more than insinuate, that in some way or other I have contradicted myself. No mortal can show that I have. My alleging that *aioon* is used *indefinitely* in the sacred Scriptures, is perfectly compatible with my saying in the same Note that "*more than sixty times in the New Testament it is rendered by such words as express the longest duration.*" Why did you not quote all this note in your letter! rather than put it into another corner of your paper, with comments that I can not reach, as if to blindfold your readers!! How cunning you are to get out of your present unenviable position! You take another portion of your paper and quote and comment on my Notes above and beyond the limits assigned in our Rules. Thus you give your readers nearly *three pages extra of notes and comments* for the sake of saving you from their contempt in your *learned* defence of their delusion! I suppose I must now enter into a new contract with you about republishing my Notes and your comments on them!! Really, you are grievously perplexed, Mr. Skinner.

5. You say, paragraph 9, you are "at perfect leisure and liberty to go back to the third or second, or even first proposition, as often as I do." Yes; but not without me. Then keep to the proposition on hand. I have something more important than to be always driving you out of the bush. I wish to occupy the few pages yet remaining of this controversy more profitably.

6. You are now a Restorationist, if I am correctly informed. You contend that after death wicked men are punished for a time in some place. The wicked dead are with you cast into some unearthy hell. This I do call *purgatory*, a true and proper purgatory. It is a true and proper name. You can not give it a better. If you can, do pronounce it. You have declined answering my questions upon the subject. So far you have declined sustaining your proposition, if my questions are relevant. In my judgment they are so.

7. Because, first, you contend for eternal life, holiness, and happiness, as the ultimate destiny of all men. When, then, I urge in opposition the scriptural fact that some men are neither holy nor happy in this life, and that they are punished after death; that they go into some place or state of punishment, you affirm that they will come out of that state, because that punishment will *purge* them from sin and make them holy. I ask you then for the scriptural proof; and you refuse to give any, alleging that you are not bound to do it!! I say you *are;* for having admitted that the wicked are sent to hell after death, you must bring them out of that state, or give up your ultimate holiness and happiness.

8. Because, in the second place, you allege that the punishment of hell expiates sin, which no punishment in this life accomplishes. This peculiarity of your purgatorial punishment calls for special proof. In proving that your purgatorial punishment expiates sin, you must reconcile that idea with Hebrews i: 3; vii: 27; ix: 12, 13, and very many such passages, as intimate that the death, or blood, or sacrifice of Christ expiates sin. If Christ's sacrifice expiates sin, how can the punishment of the wicked expiate it? One of the two is redundant. If Christ's death expiates sin, the pains of the wicked can not do it; if the pains of the wicked do it, Christ's death can not have done it. I say, then, Mr. Skinner, you must prove that your purgatorial pains do expiate sin, or give up your *purgatory*.

9. Because, in the third place, you allege that the punishment of your prison, or purgatory, (give me a more appropriate name for it, and I will cheerfully use it,) necessarily terminates in holiness or the perfect love of God. Now, Sir, if the wrath of God works love in the human heart, why has not God tried it in this world? Here he uses "goodness to lead men to repentence"—here he displays love unspeakable to produce love in the human heart. Now, Sir, explain to us this new philosophy: two opposite causes produce the same effect. The love of God produces perfect love, and the wrath of God produces perfect love! And stranger still, those hardened by the love of God here, are to be softened by the wrath of God hereafter! You must not explain away this word *wrath*. Recollect Paul says, "Being now justified by Christ's blood, we shall be saved from *wrath* through him:" Christ "has delivered us [Christians] from the wrath to come." And Jesus says, "He that believeth not, *the wrath of God abides on him*," etc., etc.

10. Because, in the fourth place, punishment in this life does not even under its pressure prevent sinning. Men are punished, often punished, as were Pharaoh and the Jews, and yet sinning all the while. Now as you inform us that in your purgatory men will stop sinning when God begins punishing, please name *the passages of Scripture* which sustain these novel assumptions.

11. You assume, first, that the wicked who are cast into your prison, or hell, or purgatory, will come out. 2d. To prove this assumption you assume that this punishment expiates the guilt of sin. 3d. You assume that this punishment works holiness, or sanctifies all who are the subjects of it. And, 4th, you assume that men will have to expiate the sins of this life only in hell; for that while there they will cease sinning and all become good from the first moment—indeed you make them good and holy the first instant they enter hell: for there they never sin, and only continue as long as to expiate the sins of this life. These are all very extraordinary propositions, and require, if you please, Mr. Skinner, *a word of proof*—chapter and verse, Sir, if you please. I believe you have twice quoted the *Apocrypha* in this con-

troversy. I now want a text from the *canonical Scriptures*!

12. But, Sir, your whole doctrine of *post mortem* holiness as the result of punishment, is stultified and nullified by your fourth assumption. I therefore print it in capitals—MEN CEASE SINNING AND BECOME HOLY THE MOMENT THEY ENTER YOUR PURGATORY, HOW, THEN, DOES PUNISHMENT MAKE THEM HOLY!! You have yet remaining as much sense as to see that if you do not make them quit sinning when they enter your prison, they never can get out; but you had not sense enough to see that this admission explodes your whole doctrine of the sanctifying tendency of punishment: for they are holy before the punishment begins; and therefore you have made God punish holy beings! To return some of your fine sayings, What a soul-withering doctrine! what a *horrid system* of nonsense and iniquity is your Restorationism! You had better decline the proof!

13. Another beautiful trait in your system is, that it precludes pardon altogether. There is no forgiveness with your Divinity. You say, paragraph 13, that "*God does and will punish every sinner according to the full demerit of his crimes, and there is no escape.*" These are your own words, and they are the true result of your system; therefore I have italicised them. Then where is the mercy of God—yes, the *mercy* of God! He punishes without exception, without escape, all sinners; and that, too, according to the *full demerits* of their crimes. Why talk of mercy, then!! For what did Christ die, if every sinner must still suffer the full demerit of all his sins—if God forgives not one sin? Why did David sing, and Paul preach, "Blessed are they whose iniquities are forgiven, and whose sins are covered!"—"Blessed is the man to whom the Lord will not impute sin." With you, Sir, there is no such man—all men suffer in this life all the punishment due for all their sins; or if they do not, they go into your penitentiary, and there they pay the last farthing, and come out without any gratitude or thanks to God or Christ. He is in justice, without mercy, bound to open the prison doors; for they have been punished according to the full demerits of their crimes. Why, Sir, deism is pure and undefiled religion, good sense, good logic and gospel, rather than your Restorationism.

14. It is, Sir, not true—it is, Sir, a calumny of your own invention, when, to revile the doctrine of forgiveness, you say, that "*if* they will repent and be baptized at your hands, they shall surely escape the threatened death." No, Sir, I never taught so. Jesus says, "He that believeth and is baptized shall be saved"—from his past sins; and if "by patient continuance in well-doing he seeks for glory, honor, and immortality," Paul says, "he shall receive eternal life." So I preach.

15. My version of your trilemma has, I perceive, thoroughly refuted it. You have confirmed it by making a new one—without point or bearing.

16. You do not state my views, Sir, when you say that "the greatest possible good of the universe consists in the salvation of a minority of the universe," and that "the least possible expense of evil consists in the eternal damnation of a majority." Such a view is not in the premises, and therefore it can not be in the conclusion. What proportion of human kind shall be saved I know not. An immense multitude there will be, when all the days and generations of millennial light, and bliss, and righteousness shall have been completed. This is a poor defence of your system against the drawbacks of all possible bliss stated in my review of your mathematical happy universe, Letter 24, paragraph 24. For any thing that appears to the contrary in my premises, ten to one of human kind may be saved.

17. In conclusion of your letter now under examination, do you not admit a purgatory, but not a *Catholic* purgatory? Is it a *Restoration* purgatory? Touching its localities and attributes I renew all my former requests. You say spiritual light is God! and that spiritual love is God! Need I reply? And you say, "In my next letter I shall dispose of *the remainder*" of (as if you had not yet begun to notice) my letters Nos. 26 and 28. Well, if you do all this in your next, after a reasonable share of abuse, and after telling us the one hundred and first time how completely you have vanquished, confuted, refuted, exploded and disproved every word, letter, and point that I have written, you will have expiated at least one of your former sins of omission. We shall look for it, however, without fear or hope.

18. Having nothing more to reply to, I shall commence an examination of the tendencies of your system. Your theory of a future state—of a penal dispensation issuing in the salvation of all subjected to it, stultifies and nullifies the gospel dispensation to all intents and purposes. The *incarnation of* THE WORD, the sufferings and death of the Messiah, the ministry of angels, apostles, and prophets—the ordinary preaching and teaching of the word, and indeed the Gospel system of justification and sanctification, of which the New Testament speaks, and of which it is so prominent and efficient a part, are all demonstrably useless and worse than useless on your imaginative hypothesis. If it be true, the Gospel is vain and worse than vain.

19. Let us, then, distinctly state your penal system, and hastily survey its most striking features. Taking into view the whole world of mankind—the Pagan nations, the Turks, the Jews, and all the Infidels—an immense majority, you say, live and die in their sins. Well, now, this overwhelming majority of human kind are all the proper subjects of your penal system, and are all saved in due time by its influence upon them. Hence, of all the inhabitants of this planet for six thousand years, an innumerable majority are hereafter to come forth out of your penal system, pure as the silver from the furnace, holy as God, and fitted for the happy abodes of the eternally blessed. In one word, your penal fires of hell, or your penal system, *saves all its subjects*—not one of them is forever lost. It triumphantly saves all—Cain, Ahab, Judas, Nero, Caligula, Heliogabulus, the Devil, and all his angels are its splendid trophies. It is, then, decidedly, more powerful, successful, and triumphant than the Gospel: for it is conceded on all hands that as yet but comparatively few of those who hear the Gospel are saved by it. In this first and grand character of the two systems, the Gospel system and the penal system, the latter is incomparably superior to the former—the penal to the Gospel plan.

20. But in reply to this you will doubtless allege that the Gospel is nevertheless not useless, because it saves some from sin and from the penal fires of your purgatory; and besides, it has contributed much to the civilization and temporal prosperity and happiness of the world. Admit all this, and still it is useless and worse than useless; because, in the first place, had there been no Gospel at all, the penal system, seeing it infallibly saves all its subjects, could as easily have saved all that the Gospel saves as it does all that the Gospel fails to save. Indeed those that the Gospel saves would be more easily saved by the penal system than those it fails to save. Now it is useless to employ both a perfect and an imperfect system. The former is sufficient without the latter.

21. But I have said it is worse than useless—because the good that it does here is incomparably more than counterbalanced by the evil it produces under your penal dispensation. We admit all you say of the good the Gospel does here, and still affirm that it is worse than useless; because it is admitted on all hands that the doom of those who hear the Gospel and turn away from it, will be inexpressibly more fearful, woful, and wretched than the doom of the Indian and the Pagan who heard it not. Now as there are more who reject than obey the Gospel, there is a positive accumulation of guilt which will, under your penal system, require a corresponding increase or duration of misery; and thus the alleviation of pain produced by the Gospel here is more than counterbalanced by the aggravation and accumulation of pain and anguish there. So that if the Gospel only enhances the condemnation and misery of two for one it saves, which all must allow, then the increased or protracted punishment of only two millions for example, under your penal dispensation, outweighs the whole gain of the one million saved by the Gospel, who, had there been no Gospel, would, like the devil and his angels and all wicked men, (only still more easily,) have ultimately come out of your furnace—your gehenna, pure as the light of heaven. It is worse than useless in a general system, on the admission of the objection alleged.

22. Let me add, Sir, that if the common views of the present state of the Pagan, Mahometan, and Jewish worlds be correct—that is, if those who are born and brought up in gross darkness as to the Gospel, are liable to the least imaginable quantum of punishment; and if your system of salutary, converting, and sanctifying power of the penal fires of hell upon the soul, be correct, it would have been infinitely better to have suffered all the world to be as ignorant as the Amazonian or the Arabian, and to have sojourned for a time under the mildest chastisements of your imaginative Orcus, and by a shorter passage have escaped to heaven, than to have enlightened them by the Gospel and subjected them to the unmingled vials of divine indignation and the long protracted sufferings under the penal system for the deeper guilt of disobeying the Gospel of the grace of God and slighting the mediation of his beloved Son. This, Sir, on the general scheme of divine government, makes the Gospel rather a curse than a blessing to mankind in the aggregate, and as I before said, stultifies and nullifies the whole remedial system. But, Sir, here I must close before I have finished my picture of the inutility and folly of your system. Now, Sir, in your next, after your regular portion of abuse and of enumerating your triumphs, please notice this point somewhat specially.

Faithfully, A. CAMPBELL.

For the Magazine and Advocate.

THE PROPHECIES.

BY REV. W. WILCOX.

Every page of Scripture is stamped with the immutable seal of truth, and no man can examine it without acknowledging a greater miracle in its wisdom and excellency, if uninspired, than any of which the Bible gives us an account. Yet many reject the Scriptures as being the work of man, unworthy the seal of divinity. Hence it becomes us to inquire and search out the cause of this anomaly, in order to see whether it may not be removed. We firstly inquire the cause, and what think ye that it is, Christian friends? Is it that those who reject the Scriptures are more conversant with their pages, and therefore better able to detect falsehood and imposture? This can not be, for I can truly say, that I have never read the writings of a single champion of skepticism, who might be said to have even a tolerable understanding of that volume which he so unreservedly rejects. Nor am I acquainted with one who is able to unfold a correct account of the plan and requirements of the Old and New Testaments. I here speak advisedly, for I know of what I testify, and if any person who rejects Christianity thinks it a hard saying, let him see to it, that we may never have occasion to repeat it. I know that some unbelievers claim to have an extensive acquaintance with the Scriptures, and can very fluently refer to those parts which they imagine to be objections to their sacred character. But can they as fluently converse upon their beauties?—Make the trial, Christian friend, and you will most assuredly see this boasted knowledge vanish as the morning cloud or the early dew.

But some may inquire with regard to the soundness of those objections which are so constantly urged against the Scriptures. And here we find even less wisdom than before. Let us see. First they tell us, "The Scriptures give an overwrought and exaggerated account of the Son of Man."—

"They can not believe a perfect being ever lived upon earth." The next breath they find fault with the Bible for recording the iniquities of the ancient Jews. They tell us "such things ought to have no place in the Bible," and triumphantly ask if we can believe God would have inspired men to have transmitted the account of such horrid outrages to posterity, and very complacently add, they can not. In the first place you find them rejecting the Bible, because it shows you a man without spot or blemish; and in the second, because it describes a wicked man and his wickness, as it truly is.

But is there no way for the unlearned Christian to meet the proud boaster, and to silence him upon the boasted ground of reason? There most certainly is. Leslie, in his Short Method with the Deists, has proved this, as has also Keith in his valuable work upon the Prophecies. These works should be in the library of every Christian, and their contents should be all conned over, so that the Christian always could "be ready to give an answer to every one that asketh of him the reason of his hope, with meekness and fear."

No one will dispute that the Old Testament is a work of very ancient date, and no man of candor will deny that it was written prior to the destruction of Jerusalem. This acknowledged, the Christian has an easy task to drive his opponent from this boasted ground of reason, to that of mere assertion. Read to him Moses' prediction concerning the overthrow of Jerusalem, and the dispersion of the Jews, and will he then reason with you, or will he turn the subject into ridicule, by telling you that these things transpired so long since, he believes nothing about them? But stop not here—read to him the predictions of Moses and the prophets, with regard to the present condition of the Jews—a people scattered, a by word, hissing, and reproach among every nation upon the face of the earth. Read him also the predictions concerning the nations and countries around Jerusalem, and then see the use he will make of his boasted reason. Give him no chance to escape by simply asserting that the prophecies are of a vague and indefinite character, about which but little can be known, for the Christian can read them, and convince the most skeptical that such is not the case. Reader, hast thou any doubts with regard to the truth of Christianity? If so, procure the works of which we have spoken, and see the evidence which those who reject Christianity bring to your aid.

Alps, N. Y., August, 1838.

For the Magazine and Advocate.

CLINTON LIBERAL INSTITUTE.

On the 29th of August, in company with Brs. D. Skinner, A. B. Grosh, G. L. Platt, and B. F. Grosh, I left Utica for Clinton, to attend the annual Examination and Exhibition of the Clinton Liberal Institute.

The friends of this institution will long cherish in grateful remembrance the untiring efforts which Br. S. R. Smith has made in its behalf. When he left this object of his paternal care, to take his post on another part of Zion's walls, it seemed to lament its loneliness. But, God be thanked, the loss which it sustained in his removal to Albany, has been abundantly made up in subsequent changes: since that time, the Rev. T. Clowes, LL. D., in compliance with the request of the Trustees of the Institute, consented to take charge of the Male Department; and, assigning the Female Department to the care of Miss Louisa M. Barker, he now acts in the capacity of Principal. Geo. R. Perkins and F. S. Ellas, A. M., are his principal assistants—both of whom are well qualified for the stations they fill.

The experience of Dr. Clowes in teaching—his affectionate and unostentatious manner—his ardent devotion to the interests of science and literature, and his undoubted talent and extensive erudition, must soon secure for himself a worthy name among us, and an enviable station in the world. And a liberal community, we confidently trust, will not suffer his benevolent exertions in behalf of the rising generation, to pass unrewarded. If we have rightly judged of his character, parents may safely entrust to his care the instruction of their sons and their daughters, and rest assured, that while their minds, under his direction, are expanding with useful knowledge, their hearts will be duly impressed by his examples and his precepts, with the genial principles of virtue and of piety.

The Principal of the Female Department, Miss Barker, is eminently qualified for directing in a proper channel, the more pliant minds entrusted to her charge—for inculcating the principles of morality, science, and literature. In this department, Miss Amelia Stebbins performs the duties of music teacher. Here, too, moral and mental improvement go hand in hand. This is right.—What is the latter without the former?

At 7 o'clock, P. M., the female exhibition commenced. The church, in which they met for the occasion, was filled to overflowing. A laudable desire to please was manifested by the scholars in all their performances; and it must be gratifying to them, as well as to their worthy teachers, to know that they had the good fortune to give general, if not universal satisfaction.

The exercises of the evening were introduced by Dr. Clowes, in a short, comprehensive, and appropriate prayer. This was followed by music from the choir, in the words "O sing unto the Lord," etc. Next were the original compositions; first, by Miss H. Hawkins, subject "Love of Country;" 2d, by Miss H. Carpenter, on "American Forests;" 3d, by Miss S. Tracy, on "Simplicity," and 4th, by Miss J. E. Barker, on "The Influence of Beauty." Miss Underwood, from whom a composition designed to show "Woman's Obligations to Christianity," was expected, was necessarily absent. This was a subject of general regret. As a whole, these productions were good, *very good*, and creditable to their respective authors. Particularly was this the case with the last two that were read. And it requires no ken of prophecy to foresee that the authors of these compositions will soon be ranked among the most valuable female contributors to our literary and religious periodicals; such, for instance, as the Ladies' Repository, Magazine and Advocate, Universalist Union, etc.

After the compositions, we were entertained, very agreeably, by the recital of several select pieces, which had been committed to memory. All these were well spoken, but some would have been better understood, and consequently better received, had the audience made less, or the speakers more, *noise*. The addresses, and the piece entitled "Love and Hope," delivered by "that miniature *woman*," (as Br. Skinner called her,) Miss C. L. Barker, were received by the audience with an enthusiasm corresponding in degree with the merits of the speaker. This *little lady*, by her modest appearance and graceful movements on the stage, secured for herself many flattering compliments, which I may not repeat. I can not say that I was pleased with the spirit of the article entitled "The Bride." But it was well spoken. And I might perhaps express the sentiments of some others by saying the same of "The Soul in Purgatory," by Bulwer. The author's ideas were forcibly expressed by the speaker, but what were their moral tendency? The "Colloquy," written by Miss L. M. Barker, and styled the "British Queen," contained many valuable hints, and had the desired effect on the audience—it made them *smile* with an "open countenance."

The Exhibition of the Male Department was equally interesting and creditable to those young men who participated in it. Their exercises were more protracted than those of the females, and partook more of the *masculine manners*. Let the authors of these orations be actively engaged in the acquisition of useful knowledge, and soon their light will shine over the world, reflected in every direction by the literary page. I would rejoice to see those on "Slander" and the "Eloquence of Sympathy," grace the pages of the Magazine and Advocate. The New Military Band from Utica, honored the Institute with their services on this occasion, to the great satisfaction of those who listened to their performances. At the close of the exhibition of the students, Br. G. W. Montgomery, in an able and appropriate address, on Education, delighted the audience for half an hour.

Thus have we briefly alluded to this interesting scene, which gave us such delight, that others may participate somewhat in our joy. And in concluding our remarks on this subject, we beg leave to call the mind of the liberal portion of community to the interests of this important institution. Amidst the thousands in our State, who despise the sectarian principles inculcated in most of the literary institutions of our country, can not a sufficient number be found who will contribute something for the support of this one, in which the youthful mind, untrammelled by creeds which have their origin in "the wisdom of this world," may expand with useful knowledge, without being, from day to day, bathed in the sluggish waters of religious error? It is time that Universalists aroused to a sense of their duty to themselves and to their children. If they commit the untutored minds of their tender offspring to the care of errorists, for instruction, let them not complain if they are impressed with erroneous views of the divine character, the administration and final result of the all-wise government of God, and are rendered miserable by the views which, under these circumstances, they imbibe. But instead of entailing such miseries upon them—miseries which flow from early imbibed errors, let them, in obedience to the dictates of parental affection, secure for them the advantages of a school designed purposely for such as love the broad, anti-sectarian principles of the Gospel of Christ—let them secure the advantages of the Liberal Institute for their children.

And let ministers throughout the State, or throughout the United States, exert themselves in procuring books to replenish the library belonging to the Institute, and inducing parents to reap the benefits of it, by sending their children there for instruction. Its venerable Principal and his worthy Assistants, need their aid to support them in their arduous task. They can render these servants of the public much valuable service, and through them secure to the rising generation an invaluable blessing. Let us, then, as ministers of Christ, yield implicit obedience to the dictates of philanthropy and religion; and, as far as we can, subserve the interests of mankind, by promoting the welfare of this nursery of science and literature, let us be diligent. T. D. Cook.

Note.—The above brief and correct description of the exercises, and appeal in behalf of the Institute, was unintentionally passed over. It should have appeared last week.

I have made an informal but earnest request for several of the orations spoken by the young gentlemen, through one of their number, and hoped, ere this, to have been able to solicit those named of the young ladies. But, alas, many cares drive form before them! May we not hope for them on this public request?

A. B. G.

For the Magazine and Advocate.

PASSAGES FROM THE DIARY OF A WORKING FARMER.

VI. Franklin's mode of spending his time, and his choice of an epitaph is very much to my mind. An independent farmer is, of all men, most the master of his own time. In his Familiar Letters we find this account of his manner of life:—"For my own part, at present, I pass my time agreeably enough. I enjoy through mercy, a tolerable share of health. I read a great deal, ride a little, do a little business for myself, now and then for others, retire when I can, and go into company when I please; so that the years roll round and the last will come, when I would rather have it said, *he lived usefully*, than *he died rich*." Franklin, I wish a century had not divided us!

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, SEPTEMBER 23, 1838.

1 THESS. IV: 13-18.

If the apostle commiserated the condition of those Gentiles who, when they were parted from their friends by death, could not indulge in the fond hope of meeting them again; how much more would he sympathise with those Christians whose faith permits them to receive the doctrine of a resurrection, but at the same time gives to this article of their belief an edge more keen to wound, than it is powerful to heal! If those are to be pitied who have no certainty of a future meeting with their friends, how much more so, those who fear that their future meeting may be only for association in rival guilt, mutual enmity, and endless wo!—how much more to be compassionated, those whose gloomy creed gives room for fear, that they may meet their nearest and dearest in a future state only for a moment—only to hear them curse their fate, their friends, and their God, and then to see them hurried by the vengeful ministers of Almighty ire into a fiery furnace where they shall weep and howl for years unnumbered, yet never be able to obtain one look nor act of mercy from their worse than inhuman—from their relentless foe. If Paul so much compassionated those parents, those sons, those daughters, those husbands, those wives, whose unhappiness, at separation, consisted in the dread of annihilation, in the fear that their hours of sweet and social intercourse were never to be renewed, as to take up a portion of a brief epistle to banish such fears, and implant more consolatory views, what pains would he not now take to expose the fallacy of those views which harrow the feelings of thousands of timid and credulous Christians? With what pathetic persuasion, with what pitying remonstrance, with what force of scornful exposure of error, with what earnest and eloquent enforcement of truth, would his tongue and his pen abound!—Travel-worn and fatigued, in season and out of season, we would hear of him at every sick-bed, every funeral meeting, in his circle, expounding the ways of God to man, imparting consolation and hope, banishing gloom and despair, and urging all to confidence and to resignation in the arrangements of heavenly Goodness. Earnest, eloquent, persuasive, would be his appeal to the reason of man, and the truth of God, against this false, this melancholy, this maddening creed of a corrupt form of Christianity.

It is evident from the tenor of the remainder of this passage, that there must have been other differences in the state of sentiment prevailing among the inhabitants of Thessalonica from the existent opinions among us, besides the one to which we have just been alluding. The doctrine of a resurrection was new to the Gentile world, and much confusion of idea regarding it, from the novelty of the conception, and the mixture of ancient fancies, seems to have prevailed among those to whom it was first announced. From the 15th, 16th, and 17th verses of this chapter, we may logically infer, that the Thessalonians, and probably many elsewhere, were of opinion that those who were alive at the coming of Christ were more certain of being noticed and taken with him to his kingdom of glory and power, while many of the dead, if not all, might be neglected and passed by. What Paul says regarding this prevalent misconception, would not be repeated or addressed to us, were we the persons to and for whom he was writing; for no opinions among us require any such correction.

The common version and commonly received interpretation, favor what we deem a gross perversion of the meaning in verse 14th. "Those that sleep in Jesus," is the erroneous version, and the doctrine which it is supposed to favor is the equally erroneous one, that God will only admit into his society those who are said to have fallen asleep in Jesus. The true meaning is guessed at by Doddridge, and thus given by Wakefield.—"For, if we are persuaded that Jesus died and came to life again, then must God through Jesus bring with him them also, that are asleep." The plain and general meaning of the preposition *dia*, through, not in; the correspondence of the Improved Version with Paul's doctrine of the resurrection, particularly in 1 Cor. xv: 13; and the intention of the passage in which this verse occurs, all go to demonstrate the impropriety of the common, and the justness of the version given above. Paul intended to furnish topics of consolation to bereaved friends, and to those also in the prospect of death; but what comfort could be extracted from the doctrine of a partial salvation, and of the resurrection of a few to life and the society of Jesus?—Had we no other reason but this one to suspect the common version, and incline us to that of Wakefield, it were sufficient, alone. But the other two considerations are equally valid as proof, and equally satisfactory to those who can appreciate them.

We can not quit our present theme without more distinctly indicating the manner in which we extract consolation from the doctrine of immortality. It is this alone which is presented as a source of consolation to the Thessalonians by Paul; he says we shall live again, but of future happiness or unhappiness he does not directly speak. We should therefore be unfair, and, to our extent, injurious expounders of Paul's writings were we to countenance the idea, too prevalent, that only those can take comfort from this address of Paul, whose departed friends were, by general consent, such as were fit for the business and the joys of heaven, and that all connected with those whose characters were here very imperfect, are debarred from the pleasing hope and consolation presented by the apostle.—For another reason, also, we would speak more plainly. We can not lend ourselves to encourage any one to hope for happiness complete and unmixed, immediately after death, for all men. This prospect neither reason nor revelation authorizes; and it is not necessary to the consolation of bereaved and mourning friends. In the words of Channing—"to anticipate a higher existence whilst we neglect our own souls, is a delusion on which reason frowns no less than revelation.—Dream not," he continues, "dream not of a heaven into which we may enter, live here as you may. To such as waste the present state, the future will not, *can not* bring happiness. There is no concord between them and that world of purity. A human being who has lived without God and without self-improvement, can no more enjoy Heaven, than a mouldering body, lifted from the tomb and placed amidst beautiful prospects, can enjoy the light through its decayed eyes, or feel the balmy air which blows away its dust."*—On these accounts we are prompted to say, what we believe Paul himself would say, if permitted to explain his meaning, that it is consolation enough for any man to know that his friends shall continue, in all future stages of their being, under the protection, care, and discipline of the Heavenly Father, the wisdom and beneficence of whose government are evident even now;—that if the departed have been increasing in intellectual and moral vigor while here, they will continue, probably accelerate, their progress in the future state;—that for those who have made no improvement in virtue in this world, kind and wise arrangements will be provided in future, which will melt them to repentance, and secure their return to their Father, their duty, and their happiness: and that assuredly the aim and purpose of all the arrangements of the Ruler of Heaven regarding his intelligent offspring, is to secure their progressive improvement, and their ultimate felicity. Compared with the darkness of doubt, or the dread of annihilation, is not the prospect of being under the kind and fatherly discipline of Heaven during all the future stages of our existence, a consideration full of comfort, fraught with all the pleasures of a reasonable hope? Immortality is a consoling doctrine; to the benighted of Paul's day peculiarly so; to us, whose prospects the orthodoxy of the present day would blacken and becloud, it is no less so. "Wherefore," in the words of Paul, "comfort one another with such considerations."

P. P.

* Discourses by W. E. Channing, Boston, p. 244.

For the Magazine and Advocate.

"THE WICKED SHALL NOT GO UNPUNISHED."

No biblical declaration is more clearly demonstrated by experience than the above. Observation impresses this truth upon our minds, in the most forcible language—a language equally open to all. "Though hand join in hand the wicked shall not go unpunished; for he that doeth wrong shall receive for the wrong which he hath done, as God will by no means clear the guilty." There have been instances, it is true, of crimes of the deepest die, having eluded *pro tempore* the search of justice, but time has never yet failed to bring to light those deeds of darkness and death. We are constantly meeting with examples verifying this assertion in the public journals of the day.—Though men endeavor to evade the truth of this declaration, they must, eventually, come out and acknowledge their error. They will learn that "to be happy they must be good," to live in the enjoyment of peace and tranquillity, they must be innocent—no thoughts of moral turpitude must oppress them—no dark, deep, daring deeds enter their nocturnal reveries. "The wicked are like the troubled sea, which can not rest; whose waters cast up mire and dirt." Peace can not be their heavenly companion. If we would be happy, our thoughts must be pure and virtuous—not associated with evils for which blood can not atone, and no repentance wash away.

When will men learn to be governed by the declarations of God, and not by the affirmations of their brethren? When will they learn to be guided by that doctrine of rewards and punishments, which is confined to this life alone, not deferred to an infinity of ages to come? When will they remember that sin, like the poison of the venemous serpent, brings a punishment adequate to its quantity and quality, magnitude and strength; that no sincere sorrow, no true penitence, can in any wise avert the inevitable consequences which are sure to follow the commission of evil; and above all, when will they cease to teach their fellow-men, the flattering dogma, that whatever may have been their conduct through a long series of years, if they repent ere they die all is well—that a sacrifice is hereby offered, good and acceptable, and ample atonement made? If there is any thing that will encourage the sinner to continue on in his course of wickness and crime, the doctrine of future rewards and punishments is that thing calculated to do it.

ASA.

South Venice, N. Y., September, 1838.

For the Magazine and Advocate.

MORAL COURAGE.

Moral courage—I was just narrating a tale by way of illustration, but tales are wearisome—the lesson is best learned from the moving school around us. In this mass of intelligence how manfully it sits on the brows of some; how to be pitied are those in whom it is wanting. It is the constituent of a man, a freeman; without it he is but a slave; he is in manacles stronger than brass or iron; his *mind* is enslaved. Of all servitude, mental, moral servitude is the most galling—sinks its subjects lowest, for it destroys that elemental attribute which distinguishes man from all else animate. But unlike all other bondage, its subjects are the first to boast of their freedom, and fancy the very chains that bind them, their gayest ornaments, and their clanking, the sweetest harmony. I see about me the favorites of nature—favorites, for they bear the choicest gifts—who shrink not to tread the mazy windings of science, who love to wander with astronomic vision, away to the starry worlds, or plunge to the depth of metaphysic philosophy, who are proud of the name "freemen," and would repel with scorn and indignation the charge of cowardice; yet to *public*

opinion, to *popular prejudice*, they bow in meek submission! Samsons they are, shorn of their locks—ay, they are deep in mental bondage. Many, very many of them I esteem for their virtues and admire for their noble qualities, and uncourteous will seem the expression from one fallible like themselves; but on religious subjects I have marked their course, and here I must say they do not, they *dare* not think for themselves. Not that they do not think as I do, but they do not think, investigate, at all: they *adopt* the opinions of their fathers, the creeds that popular prejudice sanctions, and call it presumption, heresy even, to question their validity.

One of the rudest of the rude storms the trumpets of endless wo ever gathered, has just spent its force on this devoted community. Noble, daring, generous minds have been crushed by the terrors sounded by the notorious K. Yes, they were terrors "terrible as hell!" yet terrible and monstrous as they were, these minds, that on other subjects would act so energetically and gather strength with increasing opposition, yielded to public opinion, and, swallowing the whole, prostrated themselves by the effort. One, once the ornament of the social circle and with literary attainments of no ordinary grade, acknowledged that he surrendered his reason in the act, and was borne along by the impulse of feeling. O, the power of sympathy! Another, an amiable classmate, heard the parable of the rich man and Lazarus interpreted as *literal fact*—he arose when *the preacher called the vote that "that night's effort had utterly overthrown Universalism!"* Yes, my friend that eve voted with the preacher, and then bowed at "the anxious seat," as he said, "to show the world on which side he stood," and the next day he went and purchased the Presbyterian Confession of Faith to learn the creed he must defend!—his parents were Presbyterians!! But why multiply examples! The mass of mind around me in its vacant stare at the mysteries imposed by clerical declaimers and enforced by the stronger ban of public opinion, proclaims in audible tones, that MORAL COURAGE is wanting to scan those dark mysteries with reason's eye. Once let their minds be free as their bodies—then might they see *through* the clouds of mythologic fiction, and behold religion pure and amiable, shedding her cheering radiance over a benighted world to make it glad unto salvation. Then might these tears of anguish be followed by sweeter tears of joy, and these unearthly sobs and groans give way to raptures of delight, and earth enjoy a foretaste of heaven.

The weary duties of the day were being closed by religious exercises. I was marking the cheerless countenances around me, and tears did trickle down, for the rude one, fanaticism, had been here, and rung the knell of a lost world to their terror stricken souls. Our worthy and esteemed President arose to offer his evening petition to Heaven, for the flock committed to his watchful care. His closing sentiment yet sounds on my ear, and I would it could sink deep in the young hearts of those who heard it—ay, be written there in letters as enduring as time, and resound to them in after years as they go forth to the world to lend their labors for good or ill:—"MAY THEY DARE TO BE WISE: MAY THEY FEAR GOD, AND NO ONE ELSE."

Union College, July, 1838. ELLA.

I owe Ella an humble apology for the delay in publishing the foregoing. It was preceded by a *general* article, and not perceiving that this one was *local*, after reading the introductory remarks, it was filed away with the other. But I hope that the delay has given time for thought to those "captives of delusion," and that those of them who may see this article, will feel its force, and obey its dictates more readily now, than they then could have done. Moral courage—it is the attribute of humanity only—without it, man is but an intelligent animal. A. B. G.

Peter the great sometimes blushed at his involuntary fits of anger, and exclaimed with confusion and grief, "Alas! I am trying to reform my people and can not reform myself.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor;
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, SEPTEMBER 21, 1838.

LETTER FROM BR. ROGERS.

The remainder of this letter, (with the exception of an isolated extract already published,) follows, and is well worthy a perusal—and more, a consideration that will lead to a consistent practice. I have taken the liberty to add a few remarks at its close, not to oppose its leading principles, but to detach from them a few useless adjuncts, which may clog them in the minds of some of our brethren.

CHURCH ORGANIZATION.—"Union is strength." That is a trite truth, but not the less a truth for its triteness. Union, however, without organization, is as the union of particles in a mass of sand, which a breath of wind will blow apart. I think, too, that the union will be closer as the laws which govern it are the more strict. We may thus account for the strength and durability of the Methodist body. Small secessions from it have occurred at different times, it is true; and of these new unions, on more lax principles of government, have been formed; but they either have all come to nothing, or been re-absorbed in the parent church—and even the Radicals, although they started with a very fair portion of strength and talent, do not, by a great deal, prosper as the old church does—in the ratio of their talents and advantages (1). My maxim therefore, is, that the *rigorous*, is preferable to the *lax* extreme, in church—and indeed all *popular* governments. I say *popular* governments—of course, then, I will be understood as not wishing for any other—but I do wish for one as rigorous as may be, consistently with that principle.

If ever a people were suffering for want of organization, we are that people. We have not even a standard hymn book—three are extant, a fourth, a tenth, a twentieth may be issued, and the travelling preacher must drive a cart, for the purpose of having with him one of each kind in use (2). If difficulties arise between brethren, how are they to be settled? Both appeal to the public, as the case now stands, and they each gain a party to their side of the quarrel.

"Well, well!" I think I hear you impatiently exclaim, "it is easier to point out faults than remedies." It is so, I grant; but still the remedy here is not very difficult, I think. First of all, each society might be instructed to choose delegates to the Association within which it is comprised, with express reference to the framing of a code of rules for association and society government—each Association might send delegates to the State Convention for the same purpose. In State Convention let the delegates thus accredited, enter upon their important trust in good earnest. Let the session be prolonged, if necessary, in order that the business be well accomplished. (Let the preachers be well seen to by the legislators, in this case—for they have always needed more watching than any other class of persons.) The code thus formed might be experimental for one year; at the end of which, such amendments as might be seen necessary, could be adopted, or alterations made—after which it would be the law for the Convention, Associations, and societies, (or to speak collectively, *the church.*) of Universalists throughout the State, and a strict conformity thereto should be the price of fellowship to both preacher and laymen.

Is the above a good proposition? I care not whether it is or not: the fact is, that I only thought of it as I wrote it; my object being to make a beginning. I have so made it, let others, of more legislative skill, take up the clew and follow it out to a consummation of that desired object. I shall be most happy, and I promise in advance, that be the form of government what it may, (so it may be strict enough,) I will be a most obedient subject—even though it tie my feet, and compel me to confine my labors within a restricted sphere. I rejoice to find that the brethren in this part of the State are quite alive to the necessity of church organization—they feel that there can be no permanent prosperity without it.

You are against the eucharistic observance, Br. Grosh (3). We disagree then, for I am for it most decidedly—not, however, as a matter of obligation, but of utility. Man always needed external symbols to aid his devotions. The general tendency of these, I know, is to degenerate to superstition—but better so than that we verge to frigidity in feeling—and to skepticism in faith. And think you that Universalists can ever be made to think, that this or that observance is indispensable as the price of divine favor? This you are aware is the basis of all superstition. * * * * * *

Organization, then—strict organization—a leaning, in practice, to *puritanism*, rather than to *rationalism*—such outward rites as will serve to refresh the memory as to the leading facts in our faith—churches in which the visiting preacher may reckon on finding *some* Universalists—and in which, too, when a preacher is not present, lay brethren may be found both able and willing to lead in religious worship—laws which shall compel each minister to fulfil his obligations to the church or churches to which he ministers, and which shall oblige them to fulfil *their* engagements

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NOTES.—(1). I differ from Br. Rogers here. The despotism of the Methodist Episcopacy, however strong it may be, (and its *greatest* strength is the ignorance of its laity generally,) is beginning to decline. Its ratio of increase is certainly less than that of other denominations—less than that of the population of the United States—whether the Radicals are increasing, or not. Indeed, for the years 1836 and '37 it has lost instead of gained, by some thousands, by its own admissions.

(2). This is unnecessary—let each congregation supply the minister with a hymn book, during his stay with them. At all events, I hope our denomination will never be so foolish as to attempt erecting standards in literature, unless they can render them as progressive as the minds of the people, and as varied as their wants.—Overgrown Book Establishments are a curse to the liberties of any denomination, and are *not* necessary to a good and efficient organization.

(3). This is so vague that it may be taken for more than I am willing to allow. I am not opposed to others celebrating the eucharist as a merely commemorative rite, and in an appropriate manner and spirit. But I am opposed to making it a requisite to church membership—to enforcing it as obligatory on Christians, by command of Jesus—as a necessary part and parcel of Christianity. Those who thus enforce it, do more to prevent its general observance, than those who directly oppose its observance. They keep up the superstition which has caused many to abstain from it, who would be willing to celebrate it as they celebrate the birth and the resurrection of the Master. At present, I confess myself to be thus driven to abstaining from it. I have never partaken of it, and possibly never may—but I have never opposed any one's practicing differently.—On the contrary, I aided, however little, in providing for its observance in the church in this city—and in every *society* I have aided in organizing, I have urged the introduction of a clause in the Constitution, which would secure to those who wished it, the privilege—the right of observing it, whenever they thought proper.—Can all those who are so zealous for it, as to urge it as a part and parcel of Christianity, prove their liberality toward us who differ from them, by similar acts? If they can, and if they will, whatever may be our differences of *opinion*, there need never be any differences of *feeling* among us. We can be one in general sentiment—one in fraternal affection—one in charity and liberality—and with heart and hand can go for strict organization, church discipline, and equal rights. A. B. G

with him, etc., etc. These are the measures for which I contend—they seem to me to be called, and to be all that is called for, to secure an ultimate, rapid, and overwhelming success to our cause. The impressions of their necessity among the laity of the West, is becoming deep and wide—God grant it may, ere long, lead to simultaneous action toward them!

CHRIST-IANS.—The denomination so nicknamed, once nearly overspread the whole State of Ohio. The suddenness of their up-growth and the rapidity of their spread, was a cause of serious alarm to the churches termed orthodox. But what has become of this once numerous sect? It has utterly vanished from these parts—the places that once knew it, now know it no more. I know of but once society of the kind—one puling and languishing society, within the bounds of the entire State! How shall we account for this mushroom durability of the sect? Were its preachers particularly wanting in ability?—or in moral character? Were its doctrines particularly objectionable? or were its members in any marked degree deficient in Christian charity, or rectitude of life? No, neither of these was the case. The true solution of the matter is, that this sect *was never strictly organized*—even its doctrinal principles were never well defined. Some attempts towards these ends were made, but in too late a stage of its decline to avail it much. Thus it has happened that this *new-light* in Christendom has been *snuffed out*.

As near akin to that sect as cousin-german at least, is the denomination nicknamed CAMPBELLITE. It is trying to gather up and save the scattered fragments of its short-lived relative. (There is small profit, methinks, in transfering cider from a burst barrel to a leaky cask!) Time was, when this sect also was much more rife than it is at present, in Ohio. Several of our preachers attached themselves to it. (and, in the estimation of its great high priest, they, of course, were at once metamorphosed into *gentlemen*—for he *has never met a Universalist preacher who was such.)* Like its prototype, this sect starts up with much suddenness on new ground, and spreads for a brief space with great rapidity; but, alas! it is like "the morning cloud, and the early dew," it soon "vanisheth away." I could wish it otherwise—I could, sincerely—for there is much that I like in this people. I could name some of our preachers in this region, who, previous to the pending controversy—Campbell *versus* Skinner—were so strong in their leanings toward this sect, that their formally connecting themselves with it would have occasioned no great surprise amongst their brethren, but they are now cured of that, and content to stay where they are. One of them told me, himself, in relation to said controversy, that he was never more surprised in his life, nor more—— ah! I bethink me, that I am, in some sort, a party concerned in this matter, and that it behooves me to be silent about it while it is pending. Well—to take up the thread where I broke it off—this people are as short-lived as were their defunct neighbors, the Christians—and without doubt from the same cause, for (as before remarked) they have much that is good among them—much, both in doctrine, and in spirit. But they want a better organization and so do we! We, to be sure, on account of the almost self-evident nature of our tenets, may endure longer without it than they—we *have* so endured, and are increasing in numbers and moral power continually, but not by any means, as we should if we were more strictly organized. Therefore a closer, more systematic, and better regulated union amongst us, say I. I hope you will say the same, and that it will be echoed and re-echoed throughout our wide-spread and wide-spreading denomination, until the sound shall give place to the substance—and the talking about it to the doing of it.

Br. Grosh, in two years from this date, if it please God, there shall be an Association organized in the south-eastern section of LOUISIANA, including NEW ORLEANS. It shall be my object within that space, to get up several societies and churches, within the territory named; and have it supplied with several good preachers; for, believe me, it is as good a field for Gospel culture as I have found in the whole course of my ministry, it is so, more especially, on account of the highly intelligent and generous character of the inhabitants generally. To meet the No's. of the MAGAZINE AND ADVOCATE in that remote quarter, was like falling in with an old friend—I enjoyed that pleasure at the residence of my valued friend, Major Parmele, who, with his amiable family, is a staunch and intelligent co-religionist of ours. Ere I close my long-winded epistle, I will take the liberty of stating an incident, and of propounding a deep metaphysical problem thence arising.—The incident is briefly this. A rat, mistaking the naked toe of a drunken man for a piece of pork, or some other equally dainty edible, took a mouthful out of the same, which occasioned a highly inflamed sore, resulting in mortification; insomuch, that it became necessary to cut it off in order to save the poor fellow's life. Such is the fact.—Now for the problem. As the bite of the rat occasioned the man much pain, and *the loss of his toe forever*, did not the mischievous quadruped *commit an infinite sin?* Adieu—may God bless and prosper you! Amen. GEO. ROGERS.

BIBLICAL INTERPRETATIONS....NO. VIII.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith I will return into my house, from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."—Matt. xii: 43-45.

Let it be observed, that the human body is compared to a house, swept and garnished, and that into this house the evil spirits went. But what are the spirits? Many suppose that they were demons or devils, who took possession of the heart and corrupted it. But nothing is said in the passage about devils, and if there was, it would not prove that there were actually such demons; for such an opinion belonged to the Pharisees, who believed that insane and epileptic persons were possessed by the spirit of some departed individual, which opinion, our Saviour admitted for the time being, because he knew, that to combat every private notion was useless; for after he should have succeeded in establishing the great principles of truth, he saw full well, that those opinions would sweep away every minor erroneous opinion as a matter of course. It is necessary, however, to prove this now.

It is a well-known fact, that nothing was more frequent among the Jews, than personification of principle. In the Proverbs of Solomon, we find wisdom personified as a female, and represented as speaking and warning simple people. So Paul personifies death; "O death! where is thy sting," making him a monster, stinging the human family. So in the present passage, evil is personified and represented as walking, and taking companions, as entering the heart. It appears to me, that our Saviour intended nothing more than this—a man commits wrong, he makes a resolution to do so no more, he sweeps his heart and conduct clean from iniquity, but his resolution is feeble and can not long resist. Hence the evil is represented as concluding, after endeavoring to find another place, that no habitation is better fitted for it than the one it last possessed. Nothing could better exhibit the consequences of a weak resolution; for if an individual, after having once resisted temptation, yields to his besetting sin, he lets in seven other sins, for no act prepares the way for swifter destruction, than broken resolutions; it seems to open the floodgates of vice in the heart, and to destroy shame more rapidly.

We now inquire, in what application did our Saviour use this plain fact? From the context we learn, that he was engaged in conversation with the Jews, and that this language was used in express reference to them, for he says, "even so shall it be to this wicked generation." By the spirit leaving a man, the partial renovation of the Jewish people was intended under the preaching of John the Baptist, who came as the forerunner of Christ, to train the hearts of the children to their fathers, preparing the way for Prince Messiah. By the return of the spirit with seven others, is intended the relapse of the Jewish people into wickedness, through the influence of the Pharisees, whose examples and teachings led them to reject the Messiah, and to cry out, "crucify him, crucify him; his blood be on us and our children." They were garnished and prepared for all iniquity; consequently, their latter state was worse than the first, when John the Baptist came. And they wilfully continued to wax worse and worse, notwithstanding the tears, the efforts and the warnings of the Saviour, until the Roman Power was poured upon Palestine, sweeping away the chosen people to the endurance of that "everlasting punishment," in which they have wandered for eighteen centuries, about four hundred years longer than they enjoyed the "everlasting possession" of the land of Canaan, or the "everlasting priesthood."

This is obviously the true application of the passage. But upon what an important principle it is based—the futility of *weak* resolutions and the necessity of *strong* resolutions. Had the Jews been firmly resolved to keep out the spirit of evil, after it was once out, and not permitted its entrance, which paved the way for seven others, but embraced the Saviour and followed his advice, they would have escaped the unmingled horrors which befel them. But their resolutions were broken, and they fell.

It is necessary that resolutions should be cautiously, and understandingly made, and with a proper view of their bearing. And yet, whenever we are in the wrong, we should make a resolution to refrain from it. The profane should watchfully resolve to refrain from taking the name of God in vain. And there is so much evil from the use of ardent spirits, so much misery arising from it, so many fine men destroyed by it, who are capable of being the first men in community, so many families broken up by it, that I devoutly wish every person would make a solemn resolution to break from the habit, and submit to the evil no longer. And if such measures could destroy the evil, I could wish that there was not a distillery in the world—and I am sure, that if such an example would influence those who are ruining themselves, it would be worth while for all of us to make a resolution, not to drink anything stronger than tea or coffee. And I do not believe that there are any believing the "restitution of all things," who would refuse to do this, if convinced that it would be instrumental in saving those who are now rapidly dropping into the vortex of dissipation. And it is worth our while to inquire of our own hearts, whether it would not be best for us to do this. Let every one be persuaded in his own mind. But of one thing we should be cautious—whatever good resolution we make, we should adhere to it; for to make a resolution which is correct and proper, and then to be fickle and depart from it, is but preparing our minds for seven worse evils, and to make our condition more feeble than it was before we made the resolution. We must then not only resolve to depart from all evil, but we must "watch and pray," lest we depart from the resolution. G. W. M.

REVELATIONS XX: 12.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

In my last article on this passage I showed the nature of the judgment spoken of in the text—that it was accordant with all the ideas of justice taught in nature and revelation—that each one of the dead was to be judged, and not another for them—that they were to be judged *according* to their works, and not with a punishment bearing *no* proportion thereto—that such just punishment was merciful to the punished, and consistent with the *forgiveness* of their sins—that they were to be

judged according to *their own* works, and not by the imputation of Adam's sin or Christ's righteousness—and that they were to be judged according to their *works*, and not their faith or any thing else. From this latter feature I argued that the judgment was to be under the "covenant of works"—under the Mosaic law, and not the Gospel—and must therefore be temporal. I am now to show *where* and *when* the dead are to be thus judged.

Where will "the dead" be judged according to their works? I beg the reader to remember, that owing to the highly figurative nature of the book, I do not feel at liberty to apply to it as being of itself sufficient proof of any doctrine—that hence I am compelled to resort to the other portions of the Bible for information and proof; and having found it, to construe all in the Apocalypse in accordance therewith. In this manner I shall answer the question—*Where* will "the dead" be judged according to their works?

Our text says, before God—the New Testament generally, says, before the judgment seat of Christ. These two phrases mean the same thing. God hath committed all judgment to the Son, and rules, or governs, or judges all through and by him. Hence the question recurs again—where is the judgment seat?

Our Partialist brethren say, in eternity—we say, on this earth—in this dispensation. Remember that Jesus said, "*For judgment* I am *come* into *this world*"—and in every case where judgment is spoken of, the judge is represented as *coming* to the world, instead of people *going to him*. "Now," says Jesus—"*now* is the judgment of this world." Peter says, "for the time *is come* that judgment must begin at the house of God." "For the Son of man," says Jesus, "*shall come* in the glory of his Father with his angels, and *then* shall he reward *every* man *according to his works*."—*When!* The next verse will tell you—"Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom. Matt. xvi: 27, 28. "Behold *I come quickly*, and my reward is with me, to give every man as his work shall be."—Rev. xxii: 12.

The passage in 2 Cor. v: 10, so often quoted by our opposers in proof of their views of a last judgment, if read without the words which our translators have added without authority, is decidedly in agreement with these passages. It reads in the common English version—"For we must all appear [Greek—be made manifest] before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad." The italicising is the same here, as in the Bible, as the reader may see by examining for himself. Now leave out the words in italic, which have been added by the translators who deemed them necessary to make sense, and you have the text as Paul wrote it. "For we must all be made manifest at the judgment seat of Christ, that every one may receive the things in body, according to that he hath done, whether good or bad." That is, as the other passages I have quoted declare, that in this mortal body he may be judged according to his works, whether they be good or bad.

In short, every passage, when read in connexion with its context and parallel passages—*every* passage of Holy Writ that speaks clearly and plainly of a judgment—of the judgment seat of God and Christ—of rewarding men according to their works, represents it as in this world, in this state of existence. Why, then, must our text be applied to eternity, so contrary to all similar passages, and even to other declarations of this book itself? Why, in short, should any part of this book be applied as proof positive of any doctrine relating to the eternal world?

This exposition and application of the text may be objected to, because of the phrase "the *dead*, small and great." I admit that it was the *dead*—not the naturally dead, however—still less those who *had been* naturally dead, and were *now alive* in immortality—but the spiritually dead—the morally dead—the dead who slept "in the dust of the earth," spoken of by Daniel—the dead spoken of in John v: 28, 29, some of whom had, then, already, as Jesus declares, "passed from death to life"—i. e. life in the Gospel—even the eternal life which consists in knowing God, and Jesus Christ whom he has sent. And my views of this and all similar passages, receive strong confirmation, not only from the Scripture doctrine of judgment in the earth, according to the works—but also from the Scripture doctrine of the resurrection of the dead. I say, then, that the common opinion of a day of general judgment, and the sentencing of a part of mankind to endless misery, at the end of time, can not be true, if the doctrine of the general resurrection, as it is taught in the New Testament, is true. The Scriptures can not contradict themselves. No two truths can be in direct opposition to each other. If I, therefore, show that the doctrine of the resurrection is opposed to the common views of our text, as I have shown that those common views are not taught in the Bible, you will admit, I think, that those common views are erroneous.

Jesus in speaking to the Sadducees of the general resurrection, is so far from connecting with it this notion of a final judgment for works or faith (and surely he would have told these unbelievers of it, if any!)—that, in fact, he excludes the possibility of its occurrence. Read that whole triumphant argument for yourselves, and what constitutes its force? See Matt. xxii: 29-33, and Luke xx: 34-38. The phrase, "those are accounted worthy"—can not relate to *moral merit* or *deserving;* for after we have done *all* we are commanded to do, we are but unprofitable servants. We can not deserve even what we receive in this life; much less an eternity of bliss.—Dr. Franklin has, therefore, well observed, that he who would ask a large farm as the reward for giving a cup of cold water to a thirsty traveller, would be modest compared to him who should expect an endless heaven as a reward for the good works of this life. Besides, we are expressly assured that "eternal life is the *gift* of God—not of works lest any man might boast," etc. But even admitting that it relates to moral deserving—it then excludes from a resurrection, *all others*—consequently, they remain in a state of *death*. For *all* that are raised, are to be equal to the angels—where, then, is the day of general judgment and endless condemnation? But the phrase "the worthy," probably relates to desert in the scale of creation—thus embracing all intelligent beings to the exclusion of mere animals. "Ye are of more worth than many sparrows," said Jesus to his disciples. Hence, construe it as you may, the doctrine of the resurrection, as taught by our Saviour, effectually refutes the doctrine of a final judgment and endless wo.

Now turn to the treatise on the resurrection as taught by Paul, and you will not find the *least hint* on which to infer the popular notion of a last judgment. On the contrary, you will find him excluding the possibility of such an occurrence most emphatically. Read carefully 1 Cor. xv, particularly verses 21 to 28, and see if Paul mentions any thing about a day of judgment taking place at the resurrection. Is there any better place in the Bible in which to introduce so important a doctrine, if true, than along about the 24th to the 28th verses?—If there is, where is that place? But read, also, verses 42 to 49, and 52 to 54, and examine, as you proceed, what grounds can be found for connecting the commonly received doctrine of a final day of judgment with this stupendous and glorious event. There are none—not a lisp—not the most distant intimation, even, of such a concurring event. On the contrary, by this chapter we learn that, in the resurrection, *all* who die in Adam, *all men*, are to be "heavenly," "new creatures in Christ," "incorruptible."

The Bible is *full* of testimony to show that God judges men in this life according to their works—while there is none to show that he judges any thus, in eternity. The New Testament uniformly teaches that the judgment seat of Jesus, and all judgment by him is in this life—while there is no testimony whatever to show that he will thus judge men in the resurrection state in eternity. The doctrine of the general resurrection, so full and explicit, not only is not connected in any wise with such a day of judgment, but effectually excludes it. And every use of the words corruption and incorruption forbids the idea of such a judgment, and expressly declares it to be in this life. Take as a mere sample, the following with the many already quoted, and that could yet be quoted had we time. Gal. vi: 7, 8—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall *of the flesh* reap corruption—[there is no corruption in the resurrection—no flesh there—for this corruptible will put on incorruption]—but he that soweth to the spirit, shall of the spirit reap life everlasting."

I have thus examined the text, and shown the erroneousness of the construction put upon it—its agreement with the Scripture doctrine of judgment in the earth, and its harmony with the doctrine of the general resurrection. As I have a request for the explanation of the succeeding context, that is, the remainder of the chapter, I will defer further remarks on it, until I enter upon the explanation of the following verses—which will probably be next week.

Reader, may God lead us into the knowledge of all truth. A. B. G.

ALMANAC AND REGISTER.

This work has been sent to Brs. Whittemore and Tompkins, Boston; Price, New-York; Davis, Pittsburg; Singer and Covert, Cincinnati; Messinger, Springfield; O. Mann, Leavenworth, Ind.; L. F. W. Andrews, Macon, Geo.; J. E. Palmer, Barre, Vt.; S. R. Smith, Albany; W. Wilcox, Alps; A. C. Clark, Upper Lisle; Montgomery, Auburn; J. Lewis, Boston, Erie county; J. Babcock, Hume; T. C. Eaton, Dunkirk; J. French, Denmark; P. Morse, Henderson—and to various other brethren in this State. To some of the brethren above named, we have also sent the Voice to Youth—as, Cincinnati, Pittsburg, New-York, Boston, Macon, Leavenworth, etc.

Further orders for the Register are solicited as *early as possible*, in order that we may distribute the form, after printing as large an edition as will be needed.

A. B. G.

Br. Whittemore—Credit Alfred Blanchard, of Homer, $2.00, and charge G. and H.

Br. Tompkins—Forward Br. E. H. Chapin's Rep. to Richmond, Va., instead of this city.

Br. Bazin—Send current volume of the Expositor to John Sandhovel, Fulton, Oswego county, credit him $2 00, and charge G. and H.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. BULLARD, in exchange with Br. BROWN, at South Bainbridge, and at the settlement of Mr. Kirby's in the evening—Br. C. S. BROWN, in Marathon, and at Union village in the evening.

There will be preaching on the fifth Sunday inst., by Br. C. B. BROWN, in the school-house near Mr. Searls' in Albion—Br J. D. HICKS, in Newville, at 10 A. M., at Ford's Bush, at 2 P. M., and at Paine's Hollow in the evening—Br. BARTLETT, at Norwich Corners—Br. C. S. BROWN, at Union, and at Vestal in the evening—Br. BIDDLECOM, in Sullivan.

There will be preaching on the first Sunday in October, by Dr. CLOWES, at Oneida Castle—Br. T. J. SMITH, at Cedarville.

Br. C. S. BROWN, will preach near Mr. Steel's on Monday evening, October 1st.

The Susquehanna Association of Universalists, will meet at Leraysville, Bradford county, on the first Wednesday and Thursday in October next.

The Ontario Association will meet at Newark, Wayne county, on the second Wednesday and Thursday in October next. On the first day of the Association, the new Universalist church erected by the society in Arcadia and Scituate, will be dedicated to the worship of God. Sermon by the pastor of the society—dedicatory services to commence precisely at 10 o'clock. Ministering brethren and friends, and all who feel interested are earnestly requested to attend. K. TOWNSEND.

Union please copy.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

P M, Canal, for G R—P M, Willoughby, (O) for E R, A D and O K—B D A, Westfield, (O) for M L.

POETRY

For the Magazine and Advocate.

Br. GROSH—The following "lines" by an esteemed friend and sister in the faith "which is every where spoken against," were written sometime last year, on seeing in the Magazine and Advocate, an article headed "I love the West." They were not designed for publication, but they have a breathing of poesy, which is calculated to awaken kindred emotions in the hearts of those of our faith, who have broken the ties of early associations, and come to "gather flowers, bright flowers" in the "Western Eden;" and it would be doubly gratifying to me, as well as to many others, to see them appear in your paper. Fraternally yours,

D. K. L.

LINES

On reading an article headed "I Love the West."

BY MRS. MARIA WILLIAMS.

To thee, my friend, who lov'st the West,
My echoing heart replies,
The joyous theme which fills your breast,
Hath wakened kindred ties.
This truth with thee I can attest—
Religion's here—"I love the West"!

Yes! here in western climes we see,
Where'er our footsteps rove,
The impress of the Deity,
Proclaiming "God is love"!
And while this theme pervades my breast,
I'll say with thee, "I love the West"!

The book of nature here we find,
Which volume doth record
A healing balm for every mind,
That trusts in nature's Lord.
With joy and peace our clime is blest—
Religion's here—"I love the West"!

And here are those who dare proclaim,
The Gospel's joyful sound,
Good will to all of every name,
"Through earth's remotest bound!
Such is the faith we hear confest,
Rejoice with me! "I love the West."

This is the faith which heals the heart,
By error's anguish riven,
"Love, joy and peace" this faith imparts
And points the eye to heaven.
This is the faith which fills the breast
Of him who says, "I love the West."

Ann Arbor, Mich., August 27, 1838.

For the Magazine and Advocate

"MY GRACE IS SUFFICIENT FOR THEE."—2 COR. xii: 9.

BY MRS. C. D. DOOLITTLE.

When trials and troubles surround,
While tossed on life's tremulous sea,
How sweet to the ear is the sound,
"My grace is sufficient for thee."

Though sin and temptation combine,
Thy bane and destruction to be;
Said the Saviour and Friend of mankind,
"My grace is sufficient for thee."

Though adversity o'er thee may lower,
And thy path through its shadows may be,
Yet remember that heavenly Power
Whose "grace is sufficient for thee."

Should friends prove unkind and deceive,
And forsaken by all thou may'st be,
Still, still his kind promise believe,
That "grace is sufficient for thee."

Then, child of misfortune, look up
To your Father in heaven, and see
That thy portion of life's bitter cup,
Is a blessing of grace unto thee.

Then trust him in life and in death,
In each he thy Guardian will be,
And in thy last lingering breath,
"His grace is sufficient for thee."

North Norwich, August 17, 1838.

MARRIAGES.

In this city, on the 9th inst., by Rev. A. B. Grosh, Mr. TIMOTHY ROWLAND, to Miss NANCY FOSTER, both of New-Hartford.

In Buffalo, 13th ult., by Rev. Mr. Pickering, Mr. PERIES LINCOLN, to Miss HARRIET P. HOPKINS, daughter of Gen. T. S. Hopkins, of Williamsville.

In Buffalo, on the 2d inst., by Rev. Mr. Pickering, Mr. COURTLAND D. HUSTED, of Manlius, to Miss CHARLOTTE KINYON, of Chittenango.

In Marshall, August 16th, by Rev. T. J. Smith, Rev. JAMES C. EDDY, of Winfield, to Miss POLLY DIANTHA STACY, eldest daughter of Dr. C. H. Stacy, of the former place.

In Bridgewater, August 15th, by the same, Mr. WARREN PADDOCK, to Miss DEBORAH BOWEN, of that place.

In Winfield, on the 4th inst., by the same, Rev. ALONZO WILLIAMS, of Hamilton, to Miss ALICE C. HERRON, of the former place.

At Chenango, August 21st, by Rev. Mr. Woodruff, Mr. C. A. STACY, Counsellor at Law, of Tecumseh, Mich., to Miss MARIA M. WALKER, daughter of David S. Walker, Esq., of the former place.

In Cooperstown, August 21st, by Rev. O. Whiston, Mr. EDWIN J. STEBBINS, of Clinton, to Miss JULIA A. COREY, of the former place.

In Preston, 2d inst., by Rev. J. T. Goodrich, Mr. HENRY MOSHER, to Miss OLIVE S. RACE, both of Preston.

DEATHS.

In Clinton, Mich., July 5th, Miss MIRAM PARKHURST, aged 27 years. She was long a member of the family of S. Bingham, Esq., deceased, formerly of Vernon, N. Y., and died in the house of his widow. Amiable and unassuming in her deportment, she lived respected and died lamented. A member of the Universalist church, she adorned her profession by a well ordered life, and departed rejoicing in the hope of a blessed immortality.—*Com.*

In Lebanon, Madison county, August 17th, WILLIAM, son of Rev. Wm. M. and Martha A. Delong, aged five months.

Ere sin had touched his infant heart,
Or conscience felt the deadly smart,
His spirit soared to realms above
To dwell with God in endless love.

In New-Berlin, August 10th, Mrs. AMY SHAW, consort of Rufus Shaw, and daughter of Benjamin Medbury, in the 44th year of her age. She was a faithful attendant and singer in the choir of the Universalist society in this city, in its most unpopular days. The faith she thus adopted and professed in the face of a frowning world, was her guide in life and her consolation and rejoicing in sickness and death. She bore her illness with resignation, and welcomed death as a joyful release from mortality and its ills.

In Clockville, Madison county, August 31st, by hanging himself in his father's barn, Mr. LUCIUS BLIGH, son of Epaphroditus Bligh, aged 19 years. Funeral on the 2d inst., sermon by Rev. Charles Randall, from Heb. xii: 10.—*Com.*

In Geneva, September 7th, of consumption, Mrs. MARIA PRESCOTT, consort of Imley Prescott, in the 43d year of her age. In her life and in her death was manifested the power of that faith which promises salvation to a lost world. It enabled her to bear with uncommon calmness of mind her prolonged sufferings, and stayed her soul in dissolution. The funeral was attended by a large concourse of sympathizing friends and neighbors. Sermon by Br. Zenas Cook. J. B. C.

In Boonville, August 27th, of dropsy on the heart, MERCY, daughter of William and Mary Burgess, aged 14 years. Funeral services the 28th. Sermon by

J. A. A.

PROSPECTUS

Of the Fourth Volume of the Universalist Union.

The Fourth Volume of the UNIVERSALIST UNION will commence on Saturday, the 10th day of November, 1838. From the time which the paper has now been before the public, its character and course must be generally known, and little need be said thereon, in entering upon the labors of another year.

It was remarked in the Prospectus of the Third Volume, and may be repeated here, that "the paper has never breathed the atmosphere of excitement, but has rather in all its investigations of the momentous question which divides Limitarians and Universalists, aimed to address the sober, reasoning faculties of man, while a good portion of its labors have been directed to a proper development of the moral influences of its own peculiar tenets, and the upbuilding of the same in the hearts of all who take upon themselves the profession."

The *past* is the best pledge we can give of its *future* labors. As heretofore, a portion of its columns will be devoted to miscellany, of strict moral tendency. No effort will be spared to make it an interesting and instructive periodical, creditable to the denomination to which it belongs, and a welcome visiter in the domestic circle. And to this end, its heretofore able correspondents, are respectfully, but earnestly, invited to continue their contributions to its columns. And others are respectfully invited to join them.

The experience of a year or two past, has shown the imperious—the absolute necessity of prompt payment of subscriptions. Hereafter no paper can be sent out to new subscribers without the money in advance, or on receipt of the first number, except the name comes through some known responsible person, or agent, or Postmaster, and then payable within three months.—Those of our present subscribers who have always been prompt in their dealings with us, and to whom we are indebted for the sustenance of our business thus far, we shall always be happy to supply, relying securely upon past punctuality for future transactions. We hope they will one and all stand by us for another year.

In accordance with the wish expressed by several subscribers, we propose issuing on the fourth volume, *two* editions, weekly, of the Union, one as it now is, *quarto* form, and another in *octavo*. This latter has been desired for greater convenience in binding. It will contain the same matter as the present form, and same size sheet, but made up in pages of half the size, giving *sixteen* pages *octavo*, to the sheet, in place of *eight* pages *quarto*, in its present form. This will be a very desirable form for binding, making a handsome volume of *eight hundred and thirty-two pages*, octavo, per year; or two half yearly volumes, of *four hundred and sixteen pages*, each.—The terms, it will be seen, for the *quarto*, are the same as formerly, $2 per annum, and for the *octavo*, $2.50.

Should a sufficient number of the octavo edition (to make it an object to issue both) be ordered by the middle of October, 1838, ensuing, we shall publish the *two* editions—otherwise continue it in the present form alone. Remember, it will be continued in its present form at any rate. Persons, therefore, desirous of securing the smaller (octavo) form, will see the necessity of giving us as early information as possible, through agents or Postmasters.

Agents of the paper, and friends generally of the sentiment it advocates, are respectfully invited to exert themselves in procuring new subscribers and making as early returns as possible.

TERMS—Two dollars per annum, for the quarto edition, and two dollars fifty cents for the octavo edition.—No paper sent out, except as conditional in the fourth paragraph of the prospectus above. Letters should be addressed, (post paid, unless post free,) "*Universalist Union, No.* 130, *Fulton-street, New-York.*"

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IS PUBLISHED EVERY FRIDAY.
By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, SEPTEMBER 28, 1838. NUMBER 39.

For the Magazine and Advocate.

THE BIGOT.

BY MISS MARY M. HAMILTON.

It was one beautiful evening in 18—, that Mary was seated in a favorite bower, near her dwelling; the zephyrs gently blew among her silken tresses, kissing her cheek with perfumes from the rose tree and violet; the myrtle beds looked beautiful, surrounded by a thousand flowers that vied with the rich groves of the East for delicious sweetness; while, to add all possible perfection to the scene, the gorgeous king of day had rolled his splendid car far adown the occidental steep of heaven, and was just sinking into a world of waters. Lake Erie lay extended like an immeasurable mirror, its bright surface unruffled by the gentle breeze that stole softly over its placid bosom.

But Mary wept. One would think that amid such delights, the heart could but expand with joy, and drink in endless pleasures at the fountain of divine Love. Such scenes must certainly inspire the susceptible mind with the holiest emotions, and fill the breast with the most devout sensations. Nor was Mary devoid of all the feelings that these would naturally inspire; but her mind was engrossed with a painful subject, and she could not but yield to its impulse, and in prayer and tears, seek for sweet resignation and relief.

In this situation she did not long remain, for soon a form advanced towards her, his eye sadly fixed on the ground, and his mind absorbed in a deep reverie. Mary smiled at his approach, and welcomed him to her retreat, but the penetrating eye of her visitor saw that it was a forced smile; and though closed was the fountain of her tears, yet it was evident she had been weeping. Theodore's mind was less at rest than Mary's: he had come to bid her adieu, and, in a distant section, to seek relief from present ills, by burying the past in oblivion. They were at an early age, betrothed, and in the innocence of unexperienced youth, their vows were pledged, and their hearts yielded up to the shrine of mutual affection. Mary was deprived early in life, of her parents, but had been reared by kind and indulgent friends, and had enjoyed all the advantages which affluence could bestow. Her friends, though kind, were somewhat superstitious; for they were believers in the endless misery of the wicked, and, as a matter of course, she was educated in the same doctrine, and at the early age of fourteen, became an easy victim to an excitement that spread through the length and breadth of the land. Soon she was within the pale of the church, and proud were its members that so bright a genius, and a mind so aspiring, and that bid so fair to be of great utility to them, should be found among their number. Great were their hopes, and in the bosom of the church was she nurtured like a "tender vine," as if some harm might befall her, should she wander abroad. She did not believe in the doctrine of endless misery because she had investigated for herself; for her mind was not sufficiently mature for such a task; but her minister had, and she did not consider it necessary to trouble herself about these things farther than duty was plain. Thus four years passed away, and Mary was still happy as she had ever been—yet it was not perfect happiness. The unending torments of the lost and ruined soul, often recurred to her mind, and her imagination harrowed up her soul with the most horrid scenes that human powers can invent, and suppose to be endured in the world to come. But as her mind became more mature, she began to feel that all was not right. In every object in creation, she saw the love of God plainly manifest, and could it be possible, (she would reason in her own mind,) that a Being of infinite love and perfection, would thus create millions of human souls to exist but for a day, and then sink into interminable anguish? Could it be possible that nearly all the family of mankind were created with the full knowledge, and of course the design, of tormenting them through unceasing ages? But this was not all that staggered her mind. She saw in the pastor of the church, propensities no better regulated than those of private members, and in the private members, minds as carnal and dispositions as evil as in "the men of the world." She saw one of its most prominent females traducing the orphan, and turning with scorn and a deaf ear from the widow. It was true, she prayed long for the upbuilding of the church—for the prosperity of the minister, etc., etc.; but when the multitude did not see or hear, the love of mercy was forgotten. Surely, thought Mary, this is not acting upon the broad principle of benevolence and love!

Her mind was now convinced of the error under which she had labored, and for one year she devoted her whole attention to the study of divine revelation; and at the expiration of that time, she was heard, with the greatest consternation, to make the avowal that she believed in the universal salvation of the world, for God had promised that he would "not contend forever, neither be always wroth, for the spirit would fail before him, and the souls that he had made." The effect of this was astonishing. She had conceived no pleasing result, but yet would not sacrifice her duty, nor the principles of her heart, to worldly interest. She met with persecution on every hand, but remained unshaken. She saw friends forsake—yet one remained that she prized above all, even the Friend of sinners. The love of many seemed to wane away, but One was there who so loved the world as to die an ignominious death for its sake; and should she refuse to acknowledge him or his doctrine, for paltry interest?

But in her weakest hours, when she saw friends forsaking and denouncing her as a heretic and encourager of infidel principles, she could not but almost wish that her mind had not been led to this subject—but then the life-giving consolations of the Gospel, that "all things work together for good to those that love God," would strengthen her faith, and inspire confidence in divine protection.

It was under feelings and circumstances like these, that we behold her among the richest beauties of a Summer twilight, seeming unconscious of all around her, when the well-known form of Theodore approached her. After a sad and prophetic silence, Theodore thus addressed her:—

"The pensive shade that now overspreads your countenance, was not wont to darken your sunny brow in former days. Once you was happy as the gay bird—your spirits as buoyant as the pure air—nothing earthly seemed to obtrude upon your heaven of bliss—nothing transitory could darken the bright vision of eternal joy that seemed ever before you."

"Nor can aught darken this bright vision now," said Mary; "for it is brighter and holier than ever. My mind has been enlarged, and I can more fully enjoy the heavenly emanations of divine love and impartial grace. Though all the powers of earth combine, yet will I not relinquish the precious promises of God to the human family."

"I know," said Theodore, "that you are unwavering in your belief of universal salvation; were it not so, dear Mary, happiness might yet be mine. But now, alas! I see naught but misery or oppression before me."

"What can you mean?" asked Mary. "Do you regret that the lamp of divine love has been lit up in my heart? 'Were it not so, you might yet be happy!' Explain yourself, for I can not endure suspense. Do not hesitate to declare to me the whole truth."

"Yes, Mary, I will be frank, and you shall know the whole. You know my father's original intention of giving me a liberal education, and of preparing me for the ministry. That education, you know, is not yet completed, and I am yet young and under his control. His bigotry and superstition you are no stranger to. No doctrine but that of endless misery, which he hugs to his bosom as avarice does its gold, can be tolerated by him. Once he loved you next to a child of his own; but since he has become convinced of your change of sentiment, he has forbidden me all intercourse with you, on pain of his everlasting displeasure. Our engagement he has long known and sanctioned, and never said aught against it, till of late. I have plead with all the eloquence of affection, that he would not pronounce such a chilling sentence, and thus deny us both of that felicity which, from childhood, as we anticipated, has been accumulating for future enjoyment. But I can not prevail. If I persist, I am cast off as a vagabond, disowned by my parents, and deprived of that education which has been my hope in obtaining a respectable competence through life. If I obey, I am deprived of all that can render life desirable. Can I leave you? Must I—

"Yes," replied Mary, "leave me. Whatever duty bids, that do. Go—be free. Yes, go—bury forever the remembrance of Mary, and"—

"Stop," cried Theodore, "or you will distract me."

"But the Scripture saith, 'Children, obey your parents in the Lord'—and if your father commands, would you not be far happier to obey than to feel that not only a paternal curse is resting upon you, but the disapprobation of Heaven? Go, seek amid stranger hearts, that friendship which I have so long bestowed upon you."

"That will never be; so long as reason retains its empire in my mind, the image of my early friend will never be effaced."

"But go," said Mary—"be virtuous and you will be happy. Embrace 'religion, pure and undefiled,' and your pathway will be illumined by an unfading lamp. Let truth be the lady of your love—defend her."

"You have prevailed," said he, "in a measure: for the present I will leave you; and as virtue is never unrewarded, you will yet enjoy all that is due to intrinsic worth—to unequalled merit. Farewell, dear Mary, may Heaven's richest blessings be yours for time and eternity. Perhaps we shall meet again!"

"Perhaps we may—farewell!"

Thus, by the bigotry and uncharitable spirit of a professed minister of the Gospel, were two friends separated, whose love was seated in the springs of life—whose attachment by him had been sanctioned, till maturer years had rendered it inseparable from happiness, and then blighted by the very hand that had helped to rear it.

Theodore sought a place far distant to pursue his studies, and soon was a member of the Theological Institute at ———. Here two years passed quietly away, save in the heart of Theodore. There, could one have penetrated its deep secrets, could have been discovered the warrings of an

undying affection, with the cold and stern commands of a bigoted parent. Those who surrounded him, little thought that his apparent devotion, and sanctimonious countenance, arose from a cause they knew not. They little suspected that the fervency with which he addressed the throne of Grace, arose more from a troubled spirit, than from ardor in the cause which they so eagerly embraced. They little thought that in the heart of this pious and devoted youth, there was vegetating a plant destined to increase in strength and size, till it should spread wide and become a mighty tree, to which thousands would flee from the miseries of fanaticism, and find a peaceful and happy retreat under its broad spreading branches. But so it was: he was not long destined to be illuminated by the blue light that emanated from this institution. He had a mind too benevolent and too well capacitated for divine enjoyment, to exclude a greater part of his fellow-beings from the joys of heaven. He, as might have been expected, began the investigation of Scripture truth, but before he had finished the perusal of the sacred volume, he became a happy believer in the world's salvation. It was now, for the first time, that he saw God in his real character—a being of love. He now too, for the first time, rejoiced "with joy unspeakable and full of glory." In every object of God's creation, he saw marks of his infinite love. In man, who was made after God's own image, he saw perfections which before he was a stranger to. In the sea and its finny tribes—the air and its harmonious tenants—the earth and its variety of inhabitants—its herbage, fruit, and flowers—all afforded him a new theme for praise and adoration to God, of humiliation to himself, and in truth could he say to the earth, thou art my mother, and to the worm, thou art my fellow-being. He saw no distinction between man and man, for they were children of one common parent, and destined for a heavenly home beyond this humble vale. Now the conflict of his mind was past; but a fiercer conflict awaited him from without.

The institution now felt the deepest regret at this circumstance, and was convulsed to its very centre. Some offered up prayers unceasing, that he might be reclaimed from the dreadful error into which he had fallen; while others branded him as a heretic, an infidel, and could hardly refrain from calling down curses upon his head.—Yet was he not daunted. The holy spirit of God nerved him for the conflict, "being girt about with truth, and shod with the preparation of the Gospel of peace." He, however, was dismissed from the institution, with letters to his father, informing him that it was contrary to their rules to harbor such impurity.

Sad was Theodore's heart, as he approached the dear home of other days, where the fond smile of parents, of brothers, and sisters, had so oft greeted him around the cheerful fireside, his father's hearth. Now, thought he, the frown will lower on my father's brow—my mother will weep at such intelligence, and all will shrink from me as from an evil genius. He lifted his heart to Heaven, and implored strength from on high to assist him in the most trying scene of all. Soon he was locked in the fond embrace of maternal love; his father greeted him with kindness, and all were happy to see him again. After the greetings were over, he presented the letter from the Faculty of ———, and as he had anticipated, a dark frown beclouded the stern brow of his father, seeming to speak volumes to his heart. The mother, too, the most beloved of all, wept in bitterness. Loud were the denunciations of his father against the whole sect of believers in the impartial grace of God; but Theodore's better angel presided, and forsook him not in the trying hour. He defended his cause with candor and all that energy which would naturally be produced by the defence of a good, but defamed and persecuted cause. Thus passed a short time, and then was Theodore ushered upon the arena of active life, to use his own words, "without a friend to assist or advise—his education unfinished, and future purposes not planned." He who had been nurtured in the bosom of friends, kind and affectionate, now finds it impossible to be happy among them, and is forced from the home of his childhood, unassisted and unadvised, upon the world, to seek among strangers that friendship which might be expected, but yet was denied him at home. The first impulse of his mind was to preach the everlasting Gospel; but then, the dread thought of opposing his father, would intrude upon his mind, and silence the idea; and thus duty and affection contended in his heart, until wearied with opposing spirits within, he vowed in his heart to live for God, and propagate the holy doctrine that plucked him from the deep abyss of darkness and superstition, and illumined his mind with the true and unfading glories of the upper world, where the ransomed of the Lord will meet, and join in one unending song of impartial grace and boundless love.

But, to return to the Summer bower of Mary. After Theodore's departure, Mary did not sink into despondency—the smile yet played upon her lip, and health yet added the rose's tinge to her luxuriant cheek, and contentment seemed to beam from her soft eye with a heavenly lustre. From nature she learned to be happy—this happiness was heightened by the transporting thought, that after having passed through the vicissitudes of life, she would one day arrive in that haven of peace, "where the wicked cease from troubling, and the weary are at rest." She would say, "although storms assail my bark on life's tempestuous sea, yet there they will no more disturb my halcyon rest; though friends that are bound to my heart by a thousand tender ties, are separated from me, yet when the sands of life are run, I shall meet them in that bright world above, where we shall dwell forever in beatific vision; although my hopes are dead, and my brightest anticipations never realized, yet will I not murmur, for

'For earth has no sorrow that Heaven can not heal.'"

Such was the character this amiable girl maintained through every trial, and mark the result.

* * * * *

Years had gone by, and Mary was again seated in the bower near her dwelling—not the lonely and weeping girl as in former days, but the happy and triumphant wife. The same form was by her side, in whose arm hers was interlinked, and in whose society she was enjoying the greatest felicity earth could give. Her eyes were no more bedewed with tears, nor was the smile forced that played upon her sweet face. Theodore had sought her after the above-mentioned circumstances, and found her the same as in years past, save more mature. He recounted to her the occurrences already mentioned—claimed the promise of early years, and led her to the altar with the fond hope, that though sorrow had clouded their young days, yet the joys of their latter days would increase; and though they had been tossed about on the ocean of life, yet now they had found an anchor to their souls, "sure and steadfast"—and a home of their own, where they might sit unmolested under their own vine, and worship the God of salvation in the enjoyment of untroubled affection, the unclouded hopes of pure faith, and in the beauty of holiness.

Georgetown, Madison county, N. Y.

For the Magazine and Advocate.

CONSOLATION OF THE GOSPEL.

The consolation afforded to believers in the blessed Gospel of our divine Lord, was very forcibly brought to my mind, a few days since, while being solicited to attend the funeral of one who suddenly departed "to that world from whose bourne no traveller returns." I felt to rejoice that in complying with the request, I should be enabled to go before the afflicted with a message from Him who spent his whole life for the best interest of the world, calculated to bind up their wounded souls, to heal their lacerated bosoms, and reconcile them to Him who afflicts with a father's hand, and whose chastisements are designed to make us partakers of the divine nature. Oh! the value of the religion of the Son of God, which assures the children of men that death is not their final home, nor that millions of the human race will be everlastingly miserable in the world to come. Let me fancy myself, said I, a believer in no resurrection from the dead, no immortality for a desiring world. I am called upon to pay the last sad respects to a fellow-worm of the dust, and to console the weeping mourners. In addressing them, my language is—"Beloved friends, you are called to mourn the loss of one to whom you have been long and fondly attached—one who has kindly nourished and cherished you; who rejoiced with you in prosperity, and sympathized with you in adversity. But death has cut him down. Soon shall we deposite his earthly remains in the cold urn of the grave. Mourners, you will behold his face no more in this transitory life, and as it respects another state of existence, it is a figment of the imagination. Embrace these exhilerating truths, for they will raise your sinking minds, and incite you to rejoice in the midst of tribulation." What must be the feelings of the sorrowful to be addressed in this manner! Every person of common understanding must know, that instead of alleviating their afflictions, I have made them a thousand times more wretched by endeavoring to imprint upon their minds the dark and cheerless doctrine, that all mankind were ushered into existence to be sometimes in the sunshine, and then in the shade, and finally to go out forever.

In view of this system, Dr. Young, in addressing the heavenly hosts, has well remarked:—

> "Could you, so rich in rapture, fear an end,
> That ghastly thought would drink up all your joys,
> And quite unparadise the realms of light."

Away, then, with a religion that will not meet the wants of man in the hour of grief and mourning. And the system which teaches that some of those to whom we are warmly attached—who are strongly united to us by the ties of nature—have left this world of trouble, only to enter upon one where they will suffer the displeasure of God throughout the boundlessness of eternity, *is still more disgusting*, and unfit for the ears of the suffering sons of Adam, than the anti-scriptural and inconsistent idea that there is no being beyond this vale of tears. Give us, then, the faith of Jesus. How inexpressibly glorious does it appear beside the above-named imaginations and creeds of men. It affords the delightful assurance that when friends are taken from earth, we shall meet them again in a state of uninterrupted purity and joy, where death *can not* come, and disappointments harrass them no more, and where "every creature who is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall sing the song of redeeming love—the key-note of which shall never be lost—saying, "Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever." J. P. A.

Weare, N. H., September, 1838.

For the Magazine and Advocate.

PASSAGES FROM THE DIARY OF A WORKING FARMER

VII. For what purpose was this immense continent reserved so long from the knowledge and the incursion of civilized and commercial Europe? Why did the red man so long remain in undisputed possession of these boundless fields of fertility? For what was this vast territory, this fertile soil, these undeveloped treasures and resources—for what were they reserved? Such questions have oft occurred to my mind. Why was this country not settled sooner! If it had, gross darkness, gloomy superstition, and tyrannical sway would have been imported along with any settlers in an earlier age. And when would we have been able to throw them off, had they once obtained a foothold among us? Not as yet, altogether, it appears to us.—Civil and religious freedom had hardly obtained their present vigor and firmness had these fabrics of opposing dominations been to be demolished and

bid away. Had not the love of freedom and independence been brought with the first settlers, we might yet have had among us the miserable hovels of degraded, ignorant and wretched serfs, instead of happy cottage homes, and the elegant mansions of our cities; and instead of enterprising, independent, intelligent yeomen, we might have had around us the hard-tasked slaves of a despotic few. I can not resist the fond persuasion that we are another chosen people, and that this land was reserved for the high destiny of being the asylum of oppressed nations, and of taking the foremost rank in routing from the earth the many evils which have so long afflicted her population. In what country, among what people could the cause of truth make such progress, as it has done in this country, among unfettered freeman, since John Murray proclaimed among us the joyful tidings of God's universal love, and man's final felicity.

VIII. Man was made for progress—was intended to make progress—that is, he is surrounded with circumstances which conspire to this purpose. This might be shown in various ways: today, however, I was thinking of the following mode of proving it. Man is not happy unless he is making progress, unless he is improving his condition. Now this unhappiness of a backward, or a stagnant course deters from it. Take two men who are now upon a par as to wealth, but one of whom has been more wealthy, the other less so. Although he who has been more wealthy has expended the most money, and received the greater number of physical gratifications in return, yet who will doubt that he who has advanced from a less wealthy situation, has enjoyed the greatest amount of happiness, and this simply because he has been sensibly making progress. Our enjoyment, most wisely is it so ordered, does not arise so much from the situation in which we may be in, as from a sensible, perceptible, conscious improvement of that condition. Thus all are stimulated, goaded to exertion, the highest as well as the lowest, and it is about equally in the power of all to procure happiness.

For the Magazine and Advocate.

UNIVERSALIST ASSOCIATIONS—1838.

The Chautauque Association met in Fredonia August 22d and 23d—chose Br. S. Adams, Moderator, and Brs. T. C. Eaton and N. Brown, Clerks—after which transacted the business following.

Appointments.—Brs. Gillis, McDonald and Green, Committee on public services. Eaton, McDonald and Gowdy, Committee of discipline for the year. Adams, Green and Culver, Committee on fellowship and ordination. S. Adams, T. C. Eaton, (ministers,) N. Usher, and R. Green, (laymen,) delegates to the State Convention. Adams to deliver the next occasional sermon.—A. N. Alexander, Carrol, L. Harrington, Westfield, and W. Miller, Dunkirk, Committee to receive letters from destitute societies and places, expressive of their wants, numbers, ability, etc., to sustain preaching among them. Br. Eaton to prepare the Minutes for the press.

Resolutions.—Invited ministering brethren present from other Associations to seats in the Council; and lay brethren present to take part in the deliberations of the Council. Adopted the report of the Committee of discipline—"no complaint." Granted fellowship to the First Universalist society in Portland. Recommended to the societies of the Association to take up collections for the purpose of defraying the expences of delegates to the State Convention. As means of grace in advancing the spiritual interest of our common cause, of cultivating and perpetuating a spirit of devotion and brotherly love among us, and of extending a proper knowledge of the truths and principles of the Scriptures and Gospel of Christ, we would recommend as far as practicable, the establishment of Bible classes, Sabbath schools, social or conference meetings in our respective societies. We would recommend that such societies as are destitute of regular preaching, to meet each Sabbath, or as often as convenient, to spend their time in reading and hearing read sermons, in exhortation, prayer and praise. Where it is practicable and circumstances will admit, we would also recommend church organization in our societies—the observance of the ordinances of Baptism, and the Lord's Supper, and other religious practices that will tend to the advancement of our Redeemer's kingdom of peace on earth and good will to men. Resolved, also, that the societies be requested to give the ministers the time necessary to attend conferences, without deduction of salary.

Lay delegates present.—R. Green, Carrol; L. Harrington, E. B. Poor, Chautauque; S. S. Raymond, P. Howard, Columbus; N. Usher, L. R. Warren, L. Mayo, Sheridan; E. Cowden, W. Mellen, B. Sprague, Pomfret; G. S. Gowda, E. Daniels, Panama; L. Lathrop, L. Pullman, Portland.

Ministers present.—N. Brown, Salina; J. Babcock, Hume; J. Billings, A. Bond, Springfield; E. Beals, ———; S. Adams, Carrol; L. Paine, Panama; L. L. Spalding, Morganville; C. Morton, Conewango; J. Todd, Ellicottville; I. B. Sharp, Pharsalia; T. C. Eaton, Dunkirk.

Seven sermons were preached by Brs. Paine, Spalding, Brown, Adams, Bond, and Babcock—Brs. Billings, Beals, Todd and Sharp, taking parts in the services.

Harmony prevailed in Council—the news from societies showed an increase of numbers and graces, and that the cause was onward. A still closer and more efficient organization is needed, and will be attained. It is computed that, notwithstanding the hurrying season, 1000 persons attended the meeting, and filled the house which the generosity of our Baptist brethren opened for their occupancy.

Adjourned to meet in Carrol, on the fourth Wednesday and Thursday in August, 1839.

The Steuben Association met at Liberty Corners, September 5th and 6th—chose Br. S. Miles, Moderator, and Br. Queal, Clerk—after which transacted the following business.

Appointments.—Brs. Wisner, Goff and Shattuck, Committee on public services. Wisner, W. Goff and C. Graves, Committee of discipline for the year. Wisner, Graves, and Dr. A. Baker, Committee on fellowship and ordination. Wisner, Van Alstine, (ministers) Goff and Holmes, (laymen,) delegates to the State Convention. Van Alstine to preach the next occasional sermon. Wisner, Goff and Bradley, Committee on Conferences. Wisner, an agent to procure hymn books for the Association. Br. Queal to prepare the Minutes for publication in the Magazine and Union.

Resolutions.—Adopted the report of the Committee of discipline—"no complaint." Resolved, unanimously, to recommend to the brethren every where, and especially of this Association, the adoption of a church covenant and constitution, which may recognize the observance of the ordinances, that those who deem them important may be privileged with their beneficial influence.

Lay delegates present.—C. Graves, Wm. Goff, Howard; L. Shattuck, D. Parmeter, Liberty Corners; H. Smith, L. Bradley, Bath.

Ministers present.—S. Miles, Perrinton; M. L. Wisner, Bath; T. P. Abell, Rochester; W. Queal, Bristol; W. Andrews, Wolcott; T. J. Whitcomb, Victor; D. Van Alstine, Campbell; G. Sanderson, at large; A. Upson, Hornelsville.

The Association adjourned to meet in Kennedyville, on the second Wednesday and Thursday in September, 1839.

The Chenango Association met in North Norwich, September 5th and 6th—chose Br. N. Doolittle, Moderator, and Br. J. T. Goodrich, Clerk—after which transacted the following business.

Appointments.—Brs. Gorton, Perlee and Doolittle, to arrange the services. Brs. Eels, C. S. Brown and Doolittle, committee on fellowship and ordination.—Clark, Brown and Sherburne, Committee of discipline for the year. Doolittle, Goodrich, (ministers,) H. Balcom, and A. Chandler, (laymen,) delegates to the State Convention, with power to appoint substitutes. Brs. Soule, Griswold, Goodrich, Clark, Brown, Finch, Sherburne and Doolittle, a committee to visit every society in the Association, destitute of regular preaching, for the purpose of rousing them to life, and encouraging them to action—also, to visit and preach in other places, and where practicable, organize societies, and recommend such measures to the friends, as, in their judgment, the good of the cause demands—and that said Committee be authorized to divide the whole territory of this Association into eight districts, as may best suit the field of labor to each member of the same. The Standing Clerk was appointed to appoint Conferences on application therefor. Goodrich to preach the next occasional sermon, with power to appoint a substitute. The same, to prepare the minutes, and publish them in the "Magazine" and "Union."

Resolutions.—Adopted the reports of the Committees on fellowship and ordination—"that they had granted a letter to Br. J. T. Goodrich, during the past year, and granting letters to H. B. Soule, and W. H. Griswold, of Oxford." Adopted report of the Committee of discipline—"no complaint." Granted fellowship to the first Universalist societies in Binghampton, and in Colesville, and to the Second society in New-Berlin.—Invited ministering brethren to take part in the deliberations of the Council. Recommended the societies in the Association to take up collections on or before the first Sunday in January next, for the purpose of defraying the expences of the delegates to the State Convention—the amounts thus collected to be forwarded by the Clerks of the societies to the Standing Clerk of the Association, who shall equitably apply the same, keep an account of its receipt and expenditure, and report the same at the annual meetings of this body.

Sermons were preached by Brs. Sherburne, Whiston, Barray, Landers, Clark, Grosh, Potter, M. B. Smith, and (in another part of the society,) Goodrich—assisted by Brs. Delong, Kibbe and Doolittle—Addresses by Br. Potter.

Lay delegates present.—A. Cary, D. Brown, Oxford; J. Kirby, J. Stephens, Bainbridge; C. Per Lee, E. Gorton, North Norwich; C. Rich, E. Blackwell, 1st society, New Berlin; B. Brown, J. Sherburne, 2d do. do.; T. G. Lamb, L. Spurr, Columbus; S. Drew, W H. Bartles, McDonough; S. Eels, Walton; P. Bradford, Binghampton; J. Clark, Upper Lisle.

Ministers present.—L. Babcock, Pharsalia; J. Boden, O. Whiston, Cooperstown; A. C. Barray, at large; C. S. Brown, A. G. Clark, Upper Lisle; W. M. Delong, Lebanon; N. Doolittle, Norwich; T. J. Smith, J. C. Eddy, Winfield; S. Finch, Binghampton; W. H. Griswold, H. B. Soule, J. T. Goodrich, Oxford; J. S. Sherburne, South Oxford; G. W. Gage, J. S. Kibbe, M. B. Smith, Clinton; S. P. Landers, Bethany, Pa.; J. S. Palmer, Brooklyn, Pa.; J. Potter, Fort Plain; A. B. Grosh, Utica.

The Association stands adjourned to meet in Binghampton on the first Wednesday and Thursday in September, 1839.

REMARKS.

We learn from the letters received from societies, and the delegates present, that our cause is decidedly onward. Of the ten societies represented, eight have stated preaching, nine reported that they were increasing in strength, and one, that its condition had not materially changed during the past year. Three new societies were received into fellowship. In no place within our limits has there been a decline of Universalism, during the past season; and we confidently look forward to the future, for still greater zeal and prosperity. Two young men of unexceptionable characters, and good talents and acquirements, received letters of fellowship, which, with the writer, makes three accessions to the ministry, in this Association, during the past year.

The weather was delightful—our friends in North Norwich were hospitably kind, and in the Council, as among all present, unanimity, friendship, and good will prevailed throughout the session. It was a *Universalist* Association—no bickering, no strife, no enmity gave occasion for "a jubilee in hell," on account of the proceedings of our meeting.

The Gospel was proclaimed in its purity. The unbeliever was powerfully exhorted to reasonably examine the evidence of its truth, and the believer was affectionately entreated to practice its precepts, and be active in its promotion.

The preaching was heard with attention, by a large, and on the second day, an overflowing congregation.—Joy seemed to beam on every countenance, and peace and good will to pervade every heart. We verily believe much good was done to the cause of our Master, and may our energies be aroused, and each, and all of us be duly encouraged to persevere in our exertions, by considering that by so doing, we shall materially aid in ushering in that happy day,

> "When Christ shall reign, where'er the sun
> Does his successive journies run."

Per order, J. T. Goodrich.

For the Magazine and Advocate.

TO BR. G. MESSINGER, SPRINGFIELD, OHIO.

Dear Sir—For the last few weeks a report has been industriously circulated here, in Bainbridge, and through this region generally, that you have renounced Universalism, and joined the Episcopalians. Our opposers exult greatly, and manifest unusual confidence in the report. As they so obstinately adhere to this story, and are so zealously engaged in its promulgation, our friends have advised me to write to you, that you may inform us, over your own signature, through the Magazine and Advocate, whether you have returned to the beggarly elements of Partialism, or hold fast the profession of your faith, without wavering. J. T. Goodrich.

Oxford, September 12, 1838.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, SEPTEMBER 30, 1838.

1 THESS. V: 12-28.

It is said that some, in writing a letter, put the most important part of the business into the post-script. Paul's practical admonitions, at the close of his epistles, may be fairly considered the more important part of the whole letter. In this portion of these ancient letters, which was intended to correct errors in conduct, to give directions suitable to the particular circumstances of those addressed, and to be a directory of conduct generally, we may expect to meet with several advices which have no more bearing upon, or applicability to our conduct, than the doctrinal portion has to the particular state of *opinion* among us. And it is so. The circumstances which called forth expositions of truth and directions for conduct, are in many cases gone by, and no similar ones exist among us. A knowledge of these circumstances is necessary to understand these letters, and a discreet use of them is our best guide for making a practical application of them to ourselves. An address by a missionary to the first converts to Christianity in a heathen land, might be exceedingly appropriate to them, and yet contain little of any interest to those in such circumstances as ours. We mention these things, because there is a pretty general impression that all the apostolic injunctions are incumbent and obligatory upon us. From the circumstances of those written to, many of these must be inapplicable to us: and from a correct interpretation of these letters, it is evident that the case is so.

We shall not seek, therefore, to apply to ourselves each one of the directions in this paragraph, or bind them upon our consciences as of present and perpetual obligation. We shall seek only to carry away from our meditations upon these verses, strongly impressed upon our minds, some useful lesson or two, of which it were well to be more mindful in our life and conversation.

Meanwhile we would introduce, here, a supplement to our last week's "Mail." After finishing it, we met with the following most excellent remarks in Macknight's Commentary, and in the hope of their impressing many with a determination to employ their time and conversational powers to better purposes than they have heretofore done, we hasten to give it extended circulation. The remarks refer to 1 Thess. iv: 18, and v: 11. "It were much to be wished, as Chandler observes, that Christians, entering into each others' true interests, would banish from their conversation that calumny, slander, folly, and flattery, which engrosses so much of this short, transitory life; and by discoursing of things of substantial worth, endeavor to fortify each other against the snares of life, and those innumerable temptations which lie in wait to ruin us. With what comfort should we meet each other at the great day, (and every day,) were we on that occasion (and always) able to recollect, that in general we had *managed our conversation to our mutual advantage.*" Such would be rational conversation, good for the use of edifying. But where and how oft do we find it?

Had the Christian world adhered to the advice of Paul in the 12th and 13th verses of this chapter, we would have been saved the pain of witnessing a crafty priesthood, and a priest-ridden people. For, ministers of religion would then have been respected only by those who prized the work of moral and religious improvement in which they were engaged, and the respect yielded them would have been in proportion to their sincerity and success in helping us onward in our heaven-ward progress. They would have been respected for their *work* not for their *office*. But alas! Paul's admonition has been forgotten, and the world has witnessed professors of Christianity bowing down their intellect and their conscience to the unqualified assumers of the sacred office. Instead of discriminating between the efficient and the injurious occupants of that important office, and yielding respect accordingly, men have too generally given a blind deference to the office, be the occupant who and what he might.

There are other advices of Paul in this paragraph which can not be neglected without incurring evils as great or greater than that just alluded to. We will attend only to those brief ones in verses 16th and 17th.

Rejoice evermore, or maintain a state of constant cheerfulness. If we understand Paul's meaning aright, he intended to say that those who professed the Christian faith had good cause for constant cheerfulness, and that to be consistent professors, they ought to maintain a state of sober and subdued joyfulness. If we do not enjoy this Christian cheerfulness, it is not because there are not abundant sources of it in the "glad tidings" of our Heaven-sent Teacher. It must be because we do not receive the Gospel in its purity, or because we too seldom meditate upon, and realize the cheering views which it presents to us. I have pleasure in adducing in illustration of this, the words of a "beloved physician." Dr. T. Southwood Smith says—"He who believes that a Being of almighty power, unerring wisdom, and unbounded love, is seated at the helm of affairs, and is making every event promote, in its appointed measure, the highest happiness of all intelligent creatures, must possess perpetual serenity and peace. The storm of adversity may gather above him and burst upon his head, but he is prepared against it, and it can not dismay him. He knows that the evils which encompass him are but blessings in disguise. The fair face of nature smiles upon him with a brighter radiance. The boundless expanse of heaven above him, the painted plain beneath him, the glorious sun which diffuses light and life over the ample and beautiful creation, are magnificent gifts of his Father, on which his enlightened eye beholds engraven the promise of his higher destiny.....Indeed a firm persuasion that our Creator is possessed of every possible excellence, that he is our constant and best Friend, that we are entirely at his merciful disposal, that he is conducting us and all our brethren of mankind, by the wisest means, to the highest happiness, and that the natural and moral disorders which afflict us are the instruments by which he will eventually establish the universal and eternal reign of purity and bliss, can not but tend" to produce the most calm and constant cheerfulness. All this the believer of the Gospel *in its purity* has to tranquillize and comfort him, in addition to the various other sources of rejoicing which a Beneficent Providence has secured to us as the rewards of obedience to the physical, organic, and moral laws of the creation. A cheerless, gloomy professor of Christianity, Paul would not, therefore, recognize.

Pray without ceasing, or be habitually in a devotional spirit. If a habit of devotion is a part of the Christian character, what poor Christians must we conclude ourselves to be if we neglect prayer altogether, or come short, in any degree, of this devotional spirit! If we neglect prayer, we neglect a powerful means of moral advancement; and if our habitual feelings and conduct do not correspond with our prayers, when we do pray, our prayers are a mockery, a vain oblation of lip-service, inefficacious for our improvement. My brethren, we have been censured as deficient in piety, chiefly, we presume, because our devout exercises are less tinctured with an enthusiastic imagination than with a rational thoughtfulness. But while avoiding the insincere and insensate rant of those who have a name to live, let us more carefully avoid the other extreme of the neglect of prayer, undevout habits. This were a worse evil still; still more unbecoming the believers in God's true paternity. We doubt not that our Master, Jesus, expects from us a recognition of God in all his works, and in all the transactions of life—that we should in all our feelings, thoughts and actions, maintain a sense of the Divine presence, and a disposition ever ready to comply with his will.—Ask yourselves if our Master would have us rest short of this. If becoming, let us *strive* after such habitual devotion, such unceasing prayerfulness.

P. P.

For the Magazine and Advocate.

QUERY.

Is the Gospel the greatest blessing God ever bestowed upon man?

Mr. Editor—Every reflecting mind has, probably, its season of doubt, and skepticism. For my part, I am willing to acknowledge that I have mine. It seems to me something to which human nature is prone; and is doubtless owing to a lack of knowledge, or to the meddling with things beyond our comprehension. With regard to the divine inspiration of the Scriptures, I have not at present any serious doubts. To reject them because they record miracles, would involve me in the necessity of admitting the existence of greater miracles, if possible, than what is there related. So that the most consistent way appears to be, to admit their truth. But there is one thing which we are often told, both in private and in public, and in Universalist as well as in Partialist desks, which I confess staggers my powers of perception, and which I know not how to admit as true, and that is, the query which stands at the head of this article; Is the Gospel the greatest blessing God ever bestowed upon man? This, Sir, is my stumbling block. What is more common than to hear ministers in the pulpit, represent the Gospel as the greatest blessing of God to man? And as superior either to reason or existence, or any other blessing which God has given to us, and that without it, life is but a bitter cup. That the Gospel is one of the greatest blessings of God, I have not a doubt. But that it is the greatest, and superior to all others, is very doubtful to my mind. I will now state some of the reasons why I think that the Gospel is not the greatest blessing. In the first place, I would ask, is not our existence a greater blessing than the Gospel? Of what possible use could the Gospel have been to us, had we not existed. That it would have been of no use, is self-evident. Then if it is necessary for us to exist, in order to obtain the blessing of the Gospel, is not our existence at least as great a blessing as the Gospel? It will not do to say, that without the Gospel, life is but a curse; for that would impeach the goodness of God, for cursing the largest part of mankind with an existence without the Gospel. It follows, then, that existence is a blessing without the Gospel.—Now, does not this fact, added to the fact that existence is necessary to enjoy the blessing of the Gospel, prove existence to be a greater blessing than the Gospel.

Second—Of what use would the Gospel be to man was he not possessed of reason? Common sense teaches all that it would be of no more service to man than to the brute. Well, does not this prove that reason is as great a blessing as the Gospel? And does not the additional fact, that the larger part of mankind have lived, and do live, by the aid of reason alone, and enjoy more happiness than misery, prove that reason is *superior* to the Gospel? Man can not live by the Gospel alone, without reason, but he can live by reason without the Gospel. If Revelation is superior to all other blessings, why has God been so partial with it? Why has he confined it to so small a portion of the world? Why did he wait four thousand years before he developed it at all? Why did he not bestow this blessing upon all, and take away, instead, their reason, or some other minor blessing? These questions, I confess, I am unable to answer, and hence I have been led to think that Revelation is inferior to reason. Do not misunderstand me. I do not intend to convey the idea that the *truths* revealed in the Gospel are inferior blessings to reason, or present existence; but that the *revelation itself* appears to me to be inferior to them. Thus, Sir, have I laid before you my difficulty. And if you, or some of your numerous correspondents can answer my query satisfactorily, you will confer a great favor upon one who is sincerely inquiring after truth. Was I a believer in the horrible dogma of endless misery, it would take but little reflection upon this question to drive me into rank atheism. But believing, as I do, that all men will be made finally holy and happy, I think

I shall never be led to reject the Gospel, though this difficulty should never be settled. For, as I before said, I consider it as *one* of the greatest blessings God has ever bestowed upon man. I consider it as worthy of the sincere belief and practice of all, even if it had not a divine origin. I esteem it as superior to all the systems of morals ever taught by the greatest and best of heathen philosophers. I think it better calculated to reform the vicious habits and practices of man, to promote knowledge and civilization, to spread peace and harmony throughout the world, and to infuse happiness into the heart of man, than all the combined efforts of ancient or modern philosophy. And I do most sincerely desire, that the hope of immortality which is brought to light in the Gospel, "which is as an anchor to the soul, both sure and steadfast, and entereth into that within the veil," may become the hope of every man. It will buoy up our drooping spirits in the dark hour, when trouble or affliction assail us, or when the reproach of a frowning world is cast upon us. It will serve to lighten up the pathway to the tomb, and open to our vision the realities of the unseen world. Let us ever cherish this hope. Let us cling to it like the wave-tossed mariner to his shattered wreck, when the huge billows are sweeping over him, and it will waft us safely onward, to that haven of eternal rest, prepared for the reception of a ransomed world. A. F.

Richmond, Va., September 1, 1838.

I hope Br. F. will not deem me arrogant for taking upon myself the liberty of appending to the above, a few additional remarks. In relation to the efficacy and importance of the Gospel, considered either abstractly or comparatively, I have *no* doubts. Whatever doubts I may have upon subjects beyond my comprehension, I have none upon the high importance of the Gospel.—Like our correspondent, I consider it "one of the greatest blessings" which God has conferred upon mankind.

That reason is a great blessing, all will admit, and that existence is the same, few will deny. But is it a logical conclusion, that because man must first possess an existence before he can enjoy the blessings of the Gospel, therefore existence is a greater blessing than the gift of the Gospel? The fact that we possess an existence, accompanied with other faculties, necessary to the enjoyment of the Gospel, is conclusive evidence that the Gospel was absolutely required to accomplish God's purposes in relation to human existence. It is true, that the Gospel could never have been enjoyed by man, without that man had an existence; and it is equally true that an existence without the aid of the Gospel could never answer the ultimate design and purpose of God in its bestowment. Both are equally necessary and important.

Man's existence, as well as the promulgation of the Gospel, has a starting point, in the order of time, but both existed in the Infinite Mind from all eternity.—Hence the necessary priority of existence proves nothing in favor of either. But even if it did, it would be against the superiority of simple existence. It occurs to me, that the power of distinguishing between right and wrong is a blessing far superior to simple existence, and yet man must first possess life and being before he can have that power; consequently the priority of his existence does not prove its superiority. To argue the contrary theory, would be to support the idea that animal life is a blessing superior to intelligence. This will be evident upon a slight examination. I will say, that man must possess intelligence before he can enjoy the Gospel. Consequently, intelligence is a superior gift and a superior blessing. I go farther. Man must exist—he must have a consciousness of being, before he can exercise his reason or intellect. The conclusion then is, that the most diminutive creature that crawls upon the earth, enjoys the greatest blessing that ever has been bestowed upon man; viz., animal life. Taking this view of the subject, the argument overthrows itself.

That man can not live by the aid of the Gospel *alone*, and that he can live by the aid of reason, without the Gospel, are truths. But this does not put these blessings equally in a state of comparison. I would say, that man can not live by the Gospel *alone*, neither can he live by reason *alone*. Life is simple being, a consciousness of existence; it is a physical identity which distinguishes the creature from the mass of inanimate matter around him; and as such, considered in the abstract, is totally independent of reason or revelation.—Reason is *mental* existence, and though it partakes strongly of sensuality, it raises the thinking above the instinctive being. But under the influence of the Gospel, the rational being becomes the Christian. Hence, in considering these blessings separately, as mere things, I agree with F., that their negative qualities appear to be equally balanced. But I do not think that the priority of reason or existence proves their superiority over the blessings of the Gospel. On the contrary, when taken comparatively, the respective influence of each upon the other, I think Br. F. will agree with me, that the character of the enjoyment to be derived from the Gospel is decidedly superior to the others. Experience and reason teach man that there are many dangers and vices which he will have to encounter in his pilgrimage through life, which he must guard against if he wishes to be happy; the Gospel teaches him *how* to pass them unscathed. The influence of the Gospel, then, is capable of placing man in a far higher station, than any other blessing which he enjoys. In this light, I consider it superior to any other blessing conferred upon man. Not that I would depreciate the value of our existence; for it is through that, that we are enabled to enjoy the higher privileges. But I do say that the fact, that the Gospel could not be enjoyed without a previous existence of man, does not prove that existence superior to the blessings which flow from a revelation of God's will. Man could never enjoy that eternal inheritance which is to be the gift of God beyond the grave, unless he first had an existence; and yet that gift will be infinitely greater than any or all the other gifts which he has yet bestowed upon man.

Again, our correspondent asks, "if revelation is superior to all other blessings, why did he wait four thousand years before he developed it at all?" Admitting for a moment, the premises to be true, upon which the question is based, I observe, Br. F. himself, contends that man's existence is superior to the simple revelation of God's truth. Well, how comes it that existence was conferred upon some men several thousand years ago, and upon others not until the present? Or, why is it that Methuselah was permitted to enjoy life nearly one thousand years, and John Howard only sixty-three years? The answer to one is the answer to both. The facts show that it was best that both should have an existence; and they also show that it was best that one should live nearly one thousand years, and the other only sixty-three. God worketh all things after the counsel of his own will.

But I am not prepared to admit that God did wait four thousand years before he developed the Gospel at all. Paul says, "And the Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed." It seems, also, that a part of the Gospel, viz., the restitution of all things "was spoken by the mouth of all God's holy prophets since the world began." Hence it appears that the Gospel commenced its development in the earliest ages of the world. And the reason why that blaze of light which burst upon the Gentiles in the days of our Saviour, did not dawn upon the inhabitants of the old world and their immediate successors, is found in the fact that they were not prepared to receive it. They would, in all probability, have scorned it, as the Jews did that consummation of Christian evidence, the vacant tomb of a risen Saviour. But the time had come for the full, the glorious development of its power, when, in consequence of the stubbornness of the Jews, Christ turned "to the Gentiles." There he found a few humble, devoted followers. There the influence of his Gospel took effect, and spread onward, and will continue to spread triumphantly, until the knowledge of God shall cover the face of the earth as the waters cover the mighty deep—until every knee shall bow at the foot of the cross, and every heart shall swell with votion and parise to God and the Lamb for ever and ever.

Thus much, brother, have I written upon the subject, not from disrespect for your arguments and opinions, for I respect them, and think them worthy of serious attention, as illustrating how prone we mortals are, in gazing upon the blessings of the Gospel, to forget the numerous other important blessings with which man is distinguished. Nor is it with a spirit of controversy, that I have penned this article, but simply that I also might give mine opinion. A. R. B.

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BIBLICAL INTERPRETATIONS.....NO. IX.

"Hurt not the earth, neither the sea, till we have sealed the servants of our God in their foreheads." Rev. vii: 3.

The question which arises from this passage, is, what is the allusion of sealing the servants of God in their foreheads? This question leads us to quote another passage, having the *same* allusion. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their countenance." Rev. xxii: 3, 4.

When the last stripe of punishment was sent upon the Egyptians for detaining the Israelites, and the first-born child of every family was to be smitten with death, the Jews were commanded to *mark* the lintels of their doors with blood from the sacrifical Lamb, as a seal that the destroying angel of the grave should leave them scatheless. But this kind of seal throws no light upon our subject. In ancient nations, it was the custom for servants to be marked by an iron with the names of their masters, either on the forehead or shoulder. Even to this day, some of the Hindoos mark their foreheads as a sign which of their deities they worship. Undoubtedly the Revelator alludes to this custom, as we shall soon more clearly discover. John was speaking of the Jewish tribes—hence the 144,000 which were sealed as servants, were selected, and comprised 12,000 from each tribe. The angel who spoke, commanded the four angels that had power to beat the earth and sea, to hold still, and not pour out the vengeance, until these servants, who had submitted to Christ, were sealed. Do not the two facts then, that these servants were all Jews, and that some evil was withheld until they were sealed, directly prove, that John was referring to the destruction of the Jews, and the reservation of their punishments, until every Christian had escaped from Jerusalem? This was the opinion of Dr. Clarke, who says on this very passage—"It is worthy of remark, that not one Christian perished in the siege of Jerusalem, all had left the city and escaped to Pella," (a city over the river Jordan). In the 24th chap. of Matt., our Saviour said, "he that shall endure unto the end, the same shall be saved," verse 13. There were various trials attendant upon a profession of the name of Christ, previous to the destruction of Jerusalem, which are often described in the Gospels—such as poverty, persecution, and imprisonments. But the individual who waded through all tribulation, steadfastly adhering to this faith, would and was saved at the end of the Jewish age, when the Roman power deluged Palestine and swept away the murderers of Christ, Eusebius informs us that not one Christian perished. Hence, it will be discovered, that the seal of these 144,000 servants, was, salvation from destruction, which was evidence that their profession to serve Christ was sincere.

Much is said in these days, about the seal of a Christian. But a great many do not seem to know what that seal is—and they too frequently assign it a wrong location. Some suppose that it is lodged in one church to the exclusion of all others—while the seal is made to consist in subscription to a certain creed, not read from the Bible and in its own language, but stated in the language of man, and written in a book which has no sanction from God, while the seal is too often located in the prejudices, and a persecuting spirit which seeks to make all bend to its dictation.

The true seal of the Christian, is faith. "Believe on the Lord Jesus, and thou shalt be saved," said Paul to the jailor. This seal is located, not in the prejudices of man, nor in the passions; but in their foreheads, in their understandings, in the liberality of principle which teaches us to believe for ourselves, and at the same time respect the opinions of our neighbors.—The manifestations of this seal are good works; for the good works of righteousness are the signs of the Christian, and are more acceptable in the sight of Heaven than the most constant worship in hypocricy. It is not the greatest pretension, the best words, or the warmest eloquence, that is most pleasing in heaven—the noblest diamond which ever sparkled on the brow of a Christian, is universal love towards all men, and its sister-gems are forgiveness, justice, virtue and charity. The Christian character is holy. There is something sacred about the man, whose conduct is in keeping with his faith and pretensions. He who is benevolent, pure in speech and upright in conduct, will command a love and respect, which the vicious rogue, though glittering in gold, may labor in vain to produce. And though the wretch who lives in vice, and like the Promethean vulture, gnaws upon the vitals of community, may affect to despise the Christian faith as a humbug, and him as a dupe who professes it, yet, in his moments of reflection, he would give worlds for the peace of conscience which the humblest follower of Christ enjoys. G. W. M.

THE SABBATH.

To the Christian, the Sabbath is and must always be a joyful and interesting season. To have the privilege of resting from toil one day in seven, and while the physical powers are gaining strength and energy, and the mind released, measurably, from the cares of earth, to be thus permitted to lift the heart in secret and social prayer to God, is certainly a high and inestimable privilege. We can not, perhaps, fully appreciate the value of that constantly recurring day of rest, but let us reflect upon it a moment. Let us imagine ourselves deprived of it awhile. Deprived of the privilege of worshipping God, or liable to be disturbed in our devotions every moment, by the unfeeling and impious; compelled to labor day after day and week after week, the mind distracted by a thousand cares and perplexities, and all the feelings of piety and devotion paralyzed through unremitted care and anxiety, and oh! for a day of rest to dawn upon our wasted energies, and permit us to retire awhile within ourselves, and review our moral career, and to set spiritual landmarks for our future guidance.

I verily believe, that it is to the introduction of the Sabbath, and the enjoyment of the Gospel with which we are specially privileged on that day, that all our advancement in morals and civilization is, under God, to be attributed. Were it not for that, all the regulations of society would be powerless, and confusion and disorder would be the ruling law of the day. The mind would forget its higher powers, forget its own immediate wants, in the intensity of its devotion to the fancied wants of the body; yea, and forget its God. I say that without a change in the employment of the mind from sensual to spiritual contemplations, as often as one day in seven, it would soon be incapable of raising its thoughts to heavenly things. But by properly observing the Sabbath, it gains so much strength and freedom from care, that it can pass through the remaining six days of the week with ardent feelings of piety and devotion.

Christians, with few exceptions, have, since the Saviour's day, by common consent, set apart the first day of the week as that day of rest. Not that that day is of itself any more valuable than any other day, not that the sun necessarily shines brighter then than at other times, nor is it that the fields look more bright or beautiful, or that God has constituted that day in the nature of things any better than the other days. These are not the reasons why the Christian loves that day, for they are suggestions which do not exist, in fact. But it is because it is holy—set apart—devoted to a noble, an exalted purpose. It gives an opportunity for intelligent beings to review their past life, to search out their frequent aberrations from duty, to mark them for future avoidance, to trace out their evil consequences, thus enabling them to avoid the besetments of the future. I do not say, however, that by keeping the circumstances of our past life in view, we shall thereby have a talisman that will guard us from all the allurements of the world, for vice often changes its outward appearance. We may be beset in a manner quite different from any that has ever assailed us before, or from any that has ever occurred to our minds. But I *do* say, that by frequent retrospection, connected with a faithful observance of the other duties pertaining to the Sabbath, we shall discover a rule that will render our walk in the way of holiness, gloriously triumphant over the temptations of sin.

But we should not suffer our observance of the Sabbath to degenerate into idolatry, by worshipping *it*, instead of improving it in the worship of God. I solemnly believe that we are under a religious obligation to devote one day in seven, to pious purposes. But all I infer from the commandment in the decalogue, as applicable to our times, is the principle held forth in the passage. It is simply this, that it is necessary for mankind to devote one seventh part of the time to religious worship and to an attendance on spiritual things. And since the Jews were more dependent on the immediate instruction of their prophets and law givers, than we are at this day, it became necessary that some day should be designated. But since the days of our Saviour, custom has sanctioned the keeping of the first day of the week. We should regard it, therefore, as a day set apart by common consent, and sanctioned by Divine authority, for the spiritual improvement of mankind.—The man who regards it in this way, finds it a happy season. In it he sees the shadowing forth of better things. It serves to refresh his memory with themes of a noble character. On that day it was that his Saviour destroyed the power of death, opened the prison house of hades, and presented the world with evidence, sufficient to dispel the gloomy atmosphere of annihilation, which hung over the mental horizon of man's earthly existence.

The necessity of observing the Sabbath, will be apparent to every mind that is disposed to serious reflection. Whatever laborious avocation man may be engaged in, let him follow it constantly, from day to day, and the energies of his body will become exhausted; and if it be persisted in, the consequence will be premature death. Man is not constituted for unremitted fatigue. It is neither necessary nor prudent. But suppose there was no Sabbath. Suppose its contemners could succeed in destroying its observance. A cruel slavery to physical labor must be the unavoidable result. It is well known, that among employers, it is considered a wise policy to accomplish their business as fast as the specified number of hands will allow. If, then, the public opinion, and good morals would allow it, the working men would be required to labor Sundays the same as other days. They would be obliged to comply with the demands of their employers, if they wished to insure a reasonable amount of employment. But there are but few men who could bear up under the pressure of such constant toil. Thousands would sink into the grave from exhaustion before they had reached the meridian of their years. But blessed be God, that it is not thus. In the institution of the Sabbath we see the accomplishment of a wise and benevolent end. For while it acts as a check upon the avarice of mankind, it affords that relaxation from fatigue which the health of the body demands.

But it has a still more noble use. The mind of man, like his physical powers, needs relaxation from the cares and perplexities of temporal concerns. The mental eye when under the influence of physical excitement, gazes so much upon the vanities of the world, that if it were not suffered to withdraw from them occasionally, it would become blind to the beauties of spiritual things, and lose the holy impressions of religion and devotion. Hence it is that Christians have united in setting apart one day in seven for religious observances.

I know, indeed, that some few have said, and seem to think, that the Sabbath is an irksome day. They tell us that they can not go to meeting, for the preacher is so dull that they can not avoid sleeping. Or that the heat is very oppressive in church. But, alas for human consistency! these same persons are not disturbed by the heat of the sun, in the open fields or streets, as they wander about merely for the purpose of passing through a day, which, in their moral calender is worse than useless. Nor is the fatigue of hunting, or the drowsiness of passing the day over a gaming table, with some of them, at all thought of. I will not say that all who do not observe the Sabbath are decidedly immoral and unprincipled. But a very large majority of those who desecrate the Sabbath, is composed of the most abandoned and worthless beings in society.

Not so with the Christian. He delights to see his neighbors happy, and he desires to be instrumental in promoting that felicity by joining with them in praising God upon the Sabbath. The feelings of his soul, the nobler propensities of his nature are gratified, strengthened and invigorated. The foundation of his hope is examined. The evidences of God's goodness are dwelt upon in the mind; the halo of rejoicing encircles his heart; the spark of devotion, enkindles upon the altar of his affections, a flame of constant and undying love to God and to man; and the hopes and the joys of religion being felt, are disseminated among all, and its power is witnessed by all with whom he associates. Tell me not, friendly reader, that there is no joy in the religious observance of the Sabbath! Tell me not that there is no enjoyment in mingling heart with heart, and spirit with spirit around the altar of the living God, and offering up the sweetest incense of devotion, and the humble petition of the contrite heart, to the Father of the spirits of all flesh. Tell me not that there is no benefit arising from an attendance upon the ordinances of God's house. If you have not already experienced to the contrary, try it. Set your heart aright before God, reflect that he is your Father and your Saviour, divest yourself of the influence of selfish pursuits, and go up to the temple of the Lord, and worship him in spirit and in truth, realizing your utter dependence upon him for all that you are and all that you enjoy; and then tell me, if you can, honestly, that there is no enjoyment in the exercise.

Brethren, may I not appeal to you? Brethren in the faith of a world's salvation, shall the giddy and the doubting have your example? Yes, I know that they may.—They are looking to you for it. They are not fools, in this matter. They know what is consistent with the character of the followers of Jesus, and they are looking to you for an example. They expect to see you observe the day in earnest devotion. Keep it then. Not superstitiously, but piously. Not in the outward pomp of the Pharisee, but with the humble dignity of a servant of God. Keep it for your own sakes, for the sake of community. Keep it in remembrance of what is past—of the life and sufferings of Jesus for you, and for the world—of his glorious triumph over death and the grave. Keep it as a type of that eternal rest, which our heavenly Father has provided for the ransomed family of man, for in so doing, you will lay up to yourselves the richest treasures of the Gospel kingdom, where neither moth nor rust doth corrupt, nor thieves break through and steal. A. R. B.

BE CAUTIOUS.

Some weeks since we received a letter from a ministering brother, notifying us that W***** O**** had commenced preaching the doctrine of the restitution to good acceptance in that region, and requesting us to notice the fact. Why, I can not tell, but I laid by the letter, intending to procure more information, if possible, before I noticed the man. Many persons—and reputed good Christians, too—can not say "no," when requested to recommend a man, and hence frequently lend their names to impostors, and make themselves the agents by which to impose on community. I feared this might be the case in this instance. Call it a want of that "charity which thinketh no evil," if you please, but long experience has taught me that it is sometimes *prudence* not to credit every recommendation.

Well—last week Mr. O. called on me to know why I had not published the recommendatory notice of him which had been sent me. I informed him that I had filed away the letter, intending to attend to it in due time, but had in the lapse of time and the pressure of many cares, forgotten it—which was the fact. He seemed desirous of being noticed, as he was itinerating, and people wished to be satisfied of the character of persons who were to preach to them. At his request, and really ashamed partly, that I had a reluctance to notice a man against whom I knew no evil, I wrote a brief notice, basing it on the information of the letter of the ministering brother aforesaid. To induce me to avoid the mention of that letter, he produced sundry certificates from persons in Oswego, Mexico, Howlet Hill, etc. But two of the signers are nown to me. They are most excellent men—but only one of them testified to his character—the other merely stated that Mr. O. had preached at a certain place on a certain day. I therefore adhered to my original determination, to assume no responsibility for the man, and to make the brother who wrote the letter, the voucher for the information. The next day I saw the last named friend, (who certified that Mr. O. had preached in his neighborhood,) and on conversing with him, was led to believe that my prudence was not ill-timed. A few days after I received from him a letter, from which I make the following extract. The name of the writer is at the service of Mr. O., or of any one who may desire to convince himself of the truth of the statements. I know the writer—believe him to be a strictly honest, upright, straight-forward Universalist—and know that he sustains this character in the neighborhood where he resides. Judge D.'s family, also, is one of the most respectable in that region. Here is the extract.

"I was in at the sitting room of the public house in this place [Camillus], and heard some one rap loudly at the middle door. I stepped to the door and opened it, and there stood Mr. O., who seemed to be considerably surprised on seeing me; but after a little reflection he says, "where is the landlord—I want to get some crackers." I then said to him, "I don't know where the landlord is," and stepped back and closed the door; then went out at the front door to the stoop, and in at the bar room door, and found him drinking what I took to be whiskey. He is *now*, while I am writing, at the tavern, talking loudly, and bragging about being a Universalist preacher, and about his sermon at Howlett Hill—also of his education. I have also been informed by judge D.'s family, that he came there considerably the worse for liquor, and boasted of his sermon at the Hill, saying every one said it was smart. I must say he comes far short of being a good, moral, temperate man. I have written this, hoping you will notify the public, that they may not be imposed upon as *we* have been by such an impostor. Br. Grosh, do as you please about using my name as being the one that gave you the information. I remain your friend and brother. C. L."

Mr. O. not being in fellowship, this is the only course that is left to deal with him. *He* will know who wrote the above letter, and let him see to it. For the present we do not give his name in full; but if this caution is not sufficient, the *full name* will be given—that is, unless we are satisfied that he is wronged by the above and other charges against him.

One word more. If people would be careful never to certify things they do not *know* to be true, they would save themselves some mortification and disgrace, and the public no little imposition. The names of such "good, easy souls," soon cease to be taken as proofs of moral character, and public confidence being destroyed, the innocent suffer. God save me from being obliged to rest my character on a certificate from persons who can not refuse their names to any one that asks a certificate at their hands—who will certify that a man is a *good* man, when the most they *can* say, in truth, is, that they know very little about him. A. B. G.

HYPOCRISY.

This is such a mean and detestable vice, that I am astonished to find so many practising it in this free and Christian country—and to find it in any way connived at among professing Christians. That a man professing to be *free* should not dare to worship God according to the dictates of his conscience, but must float like a dead fish wherever the whirling current of the ever changing popular tide carries him, is certainly a slavery melancholy enough; but when that baseness of soul is connived at, if not encouraged by professedly pious and conscientious Christians, words strong enough can not be found to express the loathing it creates in the soul. In fact, these connivers at hypocrisy are, themselves, the basest of hypocrites. They must loathe and detest the base slave that seeks their favor by betraying the cause of God, and professing a faith he deems lies; and yet they will force themselves to smile upon him to his face, because he adds *one* to their numbers! I have known several such cases. A young man, esteemed by all sects, (for all believed him *honest*, even though many deemed him a heretic,) endeavored to increase his popularity by taking a seat in a church whose forms of worship he deemed a mummery, whose creed he deemed absurd and erroneous, and whose preaching was unsatisfying to his soul. In conversation with the believers whose sanctuary he deserted, he still claimed the liberal name and creed as his. But he deceived only himself. God knew his hollow and rotten-heartedness. His former brethren despised and pitied his weakness. His new associates found out that he was *not* the *honest* man they had supposed him, and freely expressed their contempt of him and his principles, and their want of confidence in his adherance to them, behind his back, even while they smiled upon the cowardly slave, and used to *their* advantage his mean hypocrisy. He lost all—he gained nothing; and when they have squeezed all they can get out of him he will find himself cast aside and trampled under foot of those very hypocrites who now smile on his hypocrisy. Oh, when will men learn that, in all things, *honesty is the best policy!* A. B. G.

UNIVERSALIST REGISTER AND ALMANAC.

Since our last, lots of this work, and a *few* Voice to Youth, have been forwarded to Br. Stacy, Ann Arbor, Michigan, and Br. Bartholomew, Brooklyn, Pa. Those who want the work by wholesale, had better send their orders soon, as we shall soon close the edition, when no more orders can be supplied. G. and H.

TO BR. PRICE.

Dear Brother—You will remember that a mistake was made in the printing of my Convention Sermon, and that public notice was taken of the same. You will also remember, that in a letter addressed to Br. Grosh, (which, though published, was not by me intended for publication,) I remarked, that I had almost made up my mind not to send any more sermons for publication. You seemed to think that this remark applied wholly to your paper. Not so. It, at the time, applied to all. But it was made at a season when my feelings were chagrined at the mistake—it has, however, passed from me, like other hasty sayings. Mistakes will sometimes come in the best regulated plans, and no blame can be attached to you; and I am sorry that your feelings should be hurt at any remarks of mine. And I thought this public notice necessary; for I wish not to harm that *valuable* "*Union*," which is so glorious a support of our cause, and for the judicious management of which, you are deserving of so much praise. Affectionately yours,

Geo. W. Montgomery.

Auburn, September 13, 1838.

MONEY.

We must entreat our friends who are yet indebted to us, not to forget us. We are deeply indebted, and want every aid we can get. There is now more outstanding than there ever has been since this paper was started—and now that the times are improving, we must press on the minds of those on whom we have waited so long under great disadvantages, to remember us *substantially*, as soon as possible. Let *every one* avail himself of the offer made a few weeks ago, that our accounts for all time past may be squared up within this present volume. The aid this will afford us, will free us from embarrassment, and enable us to do something handsome for the improvement of the paper for 1839.

A. B. G.

THE BIGOT.

I would respectfully invite the attention of our readers to this well written tale in our paper of to-day. It is the first production ever written for the public gaze by the writer, who is a female—and although it contains nothing intricate in its plot, or unusual in its manner, it certainly is written in an easy style, free from errors, and gives good promise of increasing beauty and usefulness. We hope the writer will "try again," and *often*. A. B. G.

To Correspondents.—We have a number of articles waiting our leisure to prepare them for the press, and room in the paper, for insertion. Those who write a plain hand, and in a style the nearest to fitness for publication, are preferred as a matter of course, in such times as the present—unless, indeed, it is a highly valued correspondent—valued because of the soundness of his views, or the originality of his style or subject.

Now that Br. Hutchinson has returned in good health, business will move on, we hope, more briskly—and as soon as I have done up a little travelling on my own account, the other department will "go ahead" again, also. A. B. G.

Br. Tompkins—Send current volume to the following persons—George Smith, Livonia, Livingston county; Mrs. C. Knapp, Green Bay; Henry G. Hardin, Exeter, Otsego county; Miss Mary Roberts, Hampton, Oneida county; credit each $2.00, and charge G. and H.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in October, by Dr. Clowes, at Oneida Castle—Br. T. J. Smith, at Cedarville—Br. C. B. Brown, at Pulaski.

There will be preaching on the second Sunday in October, by Br. C. B. Brown, at Onondaga South Hollow.

Br. C. B. Brown, will preach on the evenings of October 8th, at Clay Corners—9th, at Liverpool—10th, at New Bridge—11th, Cold Spring—12th, Bellisle—13th, Caseton, Howlett Hill—15th, red school-house, Hastings—16th, at Button Settlement—17th, Union Settlement—18th, Union Square—19th, at the school-house, near Br. A. J. Dauby's.

Br. Joseph Eaton, will preach on the evenings of Monday, October 8th, in Vienna—9th, in Constantia—10th, in Fulton—11th, in Wolcott—12th, in Ontario, near Br. Towsey's—13th, in Fairport—14th, at Churchville—15th, at Alexander.

Br. O. Wilcox, will preach in the evenings of October 2d, at Alexandria Bay—3d, at Theresa, high Falls—4th, at Bentley's Corners, Antwerp.

A Conference will be held at Newville on the first Wednesday and Thursday in October.

The New-York Association meets at Poughkeepsie, on the first Wednesday and Thursday in October.

The Hudson River Association meets at West Fort Ann, same date.

POETRY

[From the Rural Repository.]

THE OCEAN BURIED.

BY REV. E. H. CHAPIN.

"Bury me not in the deep, deep sea!"—
The words came faint and mournfully,
From the pallid lips of a youth, who lay
On the cabin-couch, where day by day,
He had wasted and pined till o'er his brow
The death-shade had slowly passed, and now
When the land and his fond-lov'd home were nigh,
They had gathered around him to see him die.

"Bury me not in the deep, deep sea,
Where the billowy shroud will roll over me—
Where no light can break through the dark cold wave,
And no sunbeam rest sweetly upon my grave.
'It boots not,' I know I have oft been told,
'Where the *body* shall lie when the heart is cold'—
Yet grant ye, oh, grant ye this boon to me,
Bury me not in the deep, deep sea!

"For in fancy I've listened to well known words—
The free, wild wind, and the song of birds—
I have thought of *home*, of cot and bow'r,
And of scenes that I loved in childhood's hour.
I have ever hoped to be laid, when I died,
In the church-yard there on the green hill-side—
By the bones of my fathers *my* grave should be—
Bury me not in the deep, deep sea!

"Let my death slumber be where a mother's pray'r
And sisters' tears can be blended there.
Oh! 'twill be sweet ere the heart's throb is o'er,
To know, when its fountain shall gush no more,
That those it so fondly has yearned for will come
To plant the first wild-flower of Spring on my tomb.
Let me lie where the loved ones can weep over me,
Bury me not in the deep, deep sea.

"And there is *another*, her tears would be shed
For him who lay far in an ocean-bed.
In hours that it pains me to think of now,
She hath twined these locks and kissed this brow—
In the hair *she* has wreathed shall the sea-snake hiss?
The brow *she* has pressed shall the cold wave kiss?
For the sake of that bright one who waits for me,
Bury me not in the deep, deep sea!

"She hath been in my dreams"—His voice failed there,
They gave no heed to his dying prayer.
* * * * * * * * *
They have lowered him slow o'er the vessel's side—
Above him hath closed the solemn tide.
Where to dip her wing the wild fowl rests—
Where the blue waves dance with their foamy crests—
Where the billows bound and the winds sport free—
They have buried him there, in the deep, deep sea.

RELIGION

It can not fail to be discovered by every attentive reader of the Bible, that a considerable portion of the Holy Book is devoted to the instruction of mankind in morals, righteousness and heavenly truth. The New Testament, particularly, contains a very great number of important and useful lessons upon the subject of good works—of holy living.

The illustrious precepts of the Son of God, and the numerous epistles of his faithful apostles, furnish ample evidence of the truth of this assertion. Indeed, it is universally admitted, that no work of any description ever appeared so worthy the attention of mankind, on account of the purity of its precepts, the value of its moral teachings, and the justness of its requirements, as the Bible, and especially the New Testament.

The epistles of John contain a fund of useful knowledge, and furnish an amount of salutary instruction equalled by the productions of no eminent philosopher, or modern divine. The first letter of that beloved disciple to his brethren in the faith, whom he frequently addresses as his children, is replete with sound doctrine and wholesome instruction.

At the time when this epistle was written, there appears to have been more than common necessity for pure teachings and plain exhortations, inasmuch as some of the followers of Christ had lost their first love, and abandoned the cause; whereas, those the apostle calls anti-christs, had made their appearance in considerable numbers.

By way of encouraging his brethren, John writes this epistle,—setting forth the true doctrine of Christ—entreating them to persevere, and warning them against being led away by deceivers. For their encouragement and best good, he tells them that God had promised them eternal life,—that Jesus Christ is their advocate, and that he was manifested to declare the love of God in the salvation of the world.

He exhorts them to believe not every spirit, but "try the spirits whether they be of God," because many false prophets are abroad in the world. And in order that they might distinguish truth from error, he says, "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." He warns them against being deceived, saying, "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?"

Such instructions were highly necessary at that age of the church, and, indeed, indispensable to the prosperity and support of the cause of pure religion. Nor should they be neglected in this day and generation.—They are equally important at this time, and deeply concern all Christian believers in this age of the world.

Religion is now what it was in the days of our Saviour. It has not undergone any change. It is unvarying, and its followers stand in need of much of the same teaching as did the primitive Christians.

The words of the apostle John are as applicable to men in this age, as they were to whom they were originally addressed. "He that saith he is in the light, and hateth his brother, is in darkness even until now." Some men act as though they thought religion to be something made expressly for particular times and places. Upon all solemn and mournful occasions they think it necessary, and upon the arrival of the Sabbath, all worldly conversation must be avoided, and even the visage altered from its week-day appearance.

Now such conduct is by no means compatible with the teachings of Scripture. Religion is not confined to the church, the sick chamber, or the house of mourning, but is to be the companion of man every day, and on all occasions. It is not to be distinguished by the outward appearance of men, but takes up its abode in the heart. It is suited to the mind of every man who desires to be happy. All should practice virtue. Every person should, for his own comfort, and for the peace of others, be religious. And upon no class of Christians has religion a greater claim than upon those who believe in the doctrine of universal salvation. They should strive to cultivate every Christian grace. And at this period particularly does it devolve upon us who have tasted the grace of God, to be active in the cause of religion, to practice the doctrine we profess to believe, and to be extremely cautious that we do not by neglect or imprudence, bring disgrace upon our own flourishing cause.

We are bound to let our light shine, and in conformity with the instructions of the Holy Word—"Do good unto all men, especially unto those who are of the household of faith." These things are equally important now as formerly—"because the darkness is past, and the true light now shineth."—*Gospel Witness.*

"THERE IS NO MORAL CHANGE AFTER DEATH."

So says the believer in the doctrine, that a part of mankind will continue in sin and rebellion, and suffer endless misery in the immortal resurrection state. But, how does this statement agree with their preaching at the present day?

We have nothing to say respecting the great change in the moral feelings of the inhabitants of those celestial regions who, they tell us, shall look down with composure and see their friends and fellow-beings, endlessly tormented in the fiery gulf, "roasting in the liquid lava of hell's molten sea—shrieking in hopeless despair." We wish, merely, to show in this article, that a great moral change must, necessarily, be wrought upon those who are doomed to the abodes of despair, in order to prepare them to suffer these torments. The reader is probably aware that the old notion, that the torments of the damned, are bodily pains in literal "fire and brimstone," is wholly discarded by nearly all of the (so called) orthodox divines, at the present day.

But these divines now tell us, that the punishments of the wicked, in the future state, consist in mental torments, and "horrors of conscience." They also frequently tell us, that "the mind, heart, or moral feelings of these wretched victims, are so hardened and their consciences so 'seared' as it were with an hot iron, that they can not suffer the punishment due to their crimes, in this life." Sinners can not receive "the wages of sin" here "in the body," they say, because they are in love with it, and their consciences are so "seared."

But, after death, there is to be such a moral change, that their consciences will torment them "day and night forever and ever." Surely, "there is no moral change after death."

But, "as death leaves us, so judgment will find us." Chimney-corner scripture; chapter and verse unknown. —*Watchman.*

MARRIAGES.

In Brooklyn, Conn., on the 10th inst., by Rev. Mr. Coe, JOSEPH P. NEWLAND, M. D., of this city, to Miss MARY ANN SEARLS, of the former place.

In Salina, Onondaga county, on the morning of the 18th inst., by Rev. H. Boughton, Gen. JESSE BABCOCK, of Scipio, Cayuga county, to Miss ALMIRA BRONSON, of the former place.

DEATHS.

In this city, August 31st, of consumption, Mr. JOSEPH MIX, in the 38th year of his age. By this dispensation, a wife and two children are bereaved of an affectionate husband and kind father, and society of an humble though useful citizen. His funeral was attended on the following Sunday, and his remains taken to Sangerfield for interment. A. B. G.

At the residence of her father, Dr. Wm. Holloway, in Raisin, Lenawee county, Mich., June 20th, Mrs. ADALINE SEYMOUR, wife of Selleck Seymour, in the 31st year of her age. Her disease was liver complaint, which, after four or five years, terminated in consumption. A letter from the bereaved and deeply afflicted husband, who was absent from her death-bed and burial—for a sudden change in her health, took her off unexpectedly—informs us that she was a believer in God's impartial grace, and ever adorned her profession by the exercise of a meek deportment, an affectionate and trustful spirit, and a life of active piety and benevolence.—He mourns not without hope—for in this day of trial he finds the grace which supported her, sufficient to comfort and heal his wounded heart, and to enable him to rejoice in the prospect of a reunion with her, and with the vast family of humanity, where parting and sorrow are never known—where God will be all in all.

A. B. G.

In Pitcher, Chenango county, September 3d, REUBEN N. STREETER, aged 14 years. The *fatal accident* which caused the death of this young man, should be a caution to others. He went out gunning, and while walking on a log, some little distance from the ground, he rested the breech of his gun on a stick lying across the log, which broke and caused him to fall on the muzzle, when the gun discharged its load in his left side.—He ran about 18 rods, and fell from loss of blood. A young man hearing his scream, went to his assistance, and with difficulty got him to the house. Conscious that he must soon expire, he advised them not to go for a physician, for he should die before he could arrive.—Seeing his mother overcome with distraction at the sight of her child covered with blood, he, although in extreme pain, endeavored to comfort her. He asked if his father had yet arrived, and on being answered in the negative, said, "I shall not see him again in this world, for it begins to grow dark—I must bid you farewell!" and immediately expired. The funeral was attended on the 6th, in the Baptist meeting-house; and as some feared that his death was so sudden, and that he might not have been prepared, by the supposed mysterious change, to enter immortal felicity, I felt called upon to address the audience from the words of Paul, 1 Cor. iv: 5—"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

May the mourning friends realize that God can bring good out of the most dark and afflicting dispensations of his own providence; and thus be enabled to say, "Father, thy will be done." C. S. BROWN.

*** Union and Trumpet, please copy, for the benefit of Mr. Streeter's friends at the East. C. S. B.

In Turin, July 27th, ALANSON, son of Simeon and Elizabeth Markham, aged 4 years. Funeral services on the 29th. Sermon by J. A. A

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EVANGELICAL MAGAZINE
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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, OCTOBER 5, 1838. NUMBER 40.

For the Magazine and Advocate

GOD'S PEOPLE.

BY REV. C. SPEAR.

"For the Lord taketh pleasure in his people."—DAVID.

On reading this passage, the first question that seems to present itself, is, who are the people of God? Sometimes a nation may be his people in a peculiar sense. Thus, Peter says, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy."—First Epistle ii: 9, 10. It is always admitted, that the righteous are the people of God; and so they are, in the highest sense of the word. But then, it can be easily proved that all mankind belong to the Creator. Indeed, man can not dissolve the connection by any act of his own, if he would. Wickedness may alienate the mind from God, but it can not destroy the relationship. This endures under all circumstances, and throughout all time. There is one remarkable fact that everywhere presents itself in the Scriptures. It is, that man is still a child of God even in the most sinful state: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."—Isaiah i: 2, 3. "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewn out to themselves cisterns, broken cisterns, that can hold no water."—Jer. ii: 13. But we need not multiply passages to prove this point.

God takes pleasure in man as a moral being.—He has formed him in his own image. As parents love to see their image in their children, so God loves to see his perfections manifested in mankind. This image may be defaced by sin, but it can not be lost forever. This whole subject is well illustrated by the parable of the Lost Piece of Silver. Though lost, it still retained its original value. And as the woman searched until it was found, so will God search for the sinner, till he is brought into a reconciled state. Such is his purpose and his pleasure:—"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him."—Eph. i: 9, 10.

God taketh pleasure in reconciling the world unto himself. It is his own work—a work which he will not give up, till it is entirely accomplished. It is worthy of a God. A partial reconciliation would derogate from his character. The same power, wisdom, and goodness that were displayed in creation, are now employed in the still higher work of redemption. But we find ourselves entering on a theme boundless as the presence of God. We have the inclination, but neither the time nor the ability to go into the glories and depths of the subject. "The soul," says Addison, "considered in relation to its Creator, is like one of those mathematical lines that may draw nearer to another for all eternity, without a possibility of touching it;" and can there be a thought so transporting as to consider ourselves in these perpetual approaches to him who is not only the standard of perfection, but of happiness.

For the Magazine and Advocate.

THINK AND JUDGE FOR YOURSELVES.

BY THE AUTHOR OF "NOTES ON SACRED SUBJECTS."

In our perusals of the discourses and conversations of their Master, which the historians of Jesus have recorded, we have not unfrequently been persuaded that the above-named lesson is that which the Heaven-sent Teacher would wish to inculcate and enforce. Whenever we find him proclaiming, "He that hath ears to ear, let him hear," we are convinced, satisfactorily enough for ourselves, that his meaning is, "Do the labor of candidly interpreting these, my sayings, for yourselves; look not to me to do that labor for you; if ye will, and are in earnest to find my meaning, ye have faculties sufficient to the task." We feel much inclined to the opinion, that Jesus spake in parables, with the frequency denoted by saying that "without a parable he spake not," *partly* that he might supply his hearers with a stimulus to think for themselves. Those who would not take this trouble, he does not seem to have thought worthy of being rescued from the evils which follow such indifference to learn and know, or such indolence of the mental capacities. He leaves them to their fate—seeing, yet not seeing; hearing, yet not understanding. But to confine ourselves to a single instance: It will be remembered that after John the Baptist had been incarcerated by Herod, his disciples visited him in prison, and reported to him the miraculous works which Jesus was continuing to perform. Whether these works established the Messiahship of Jesus, was a question which, doubtless, oft occurred to John's disciples, if not to the mind of John himself. It was probably more for the satisfaction of his disciples, than of himself, that John devised the plan of sending some of his disciples to Jesus with the question, "Art thou *He that is to come*, or may we expect another." The Baptist or his disciples, doubtless expected an explicit and satisfactory answer to their question. But Jesus did not see fit to do the work of judging for them. He gave them no opinion; but he pointed them to the *data* from which they might form their own opinion, and come to a conclusion for themselves, without dependence on his or any man's judgment. He gave no opinion; but in the presence of those who had come to be resolved of their question, he gave a specimen of his miraculous powers: "he cured many of sickness, and torments, and demons, and kindly gave sight to many blind people." If they could not, from such premises, come to a resolution of the question for themselves, we may presume from the manner of Jesus, that he thought it of little consequence that they should hold an opinion upon any other foundation.

Our own experience, as well as our observation, teaches us that we are too ready to lean upon the judgment of others. We are too indolent to take the trouble of making researches for ourselves, and from well-ascertained *data*, to draw the legitimate inferences for ourselves. We wish it were otherwise. We wish we could be persuaded to overcome our natural indisposition to intellectual labor; for we are assured that among the happy results of such a victory, it would not be the smallest, that mankind would no longer submit to have their opinions dictated to them by demagogue or tyrant, by domineering priests, or a fashionable oligarchy. We should more frequently be delighted, as well as instructed, by a display of the manhood—we may say, the divinity of mind.

When we meet with one hardy enough to judge for himself, and caring little whether his conclusions agree with or differ from those of other men, he irresistibly becometh an immense favorite. For this reason, the hero, if we may so call him, of the ninth chapter of John's Gospel, is an especial favorite. We delight to read his story. It is animating, it is spirit-stirring. The leading men among the Jews, thought to quash all belief in the Messiahship of Jesus, by the question, "Have any of the Pharisees believed in him?" With such a man as the blind man, whose story we love to dwell upon, such a question would prevail but little. We recommend this ninth of John to our readers' notice, knowing that the fearless and self-confiding deportment of the blind hero of the story, will recommend itself to every man's judgment—we would be delighted that many should become the imitators of his spirit and conduct. Oh! for a race of sturdy, manly, scrutinizing, common-sense inquirers!

For the Magazine and Advocate.

TERRESTRIAL AND CELESTIAL BODIES.

BY REV. S. MILES.

There are two kinds of bodies, *earthly* and *heavenly*. The first is *natural*, and the second is *spiritual*. The first must be destroyed before the second can exist. The first is mortal, the second is immortal. The first is represented by the scapegoat that bare upon him all the iniquities of the people unto a land not inhabited.—See Lev. xvi: 10, 21, 22. It is said of the wicked, "His bones are full of the sin of his youth, which shall lie down with him in the dust."—Job xx: 11. "Their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living."—Ezek. xxxii: 27; Psalm cix: 18. "But these, as *natural* brute beasts, (like the offerings under the law,) *made to be taken and destroyed*, speak evil of the things that they understand not, and shall utterly perish in their own *corruption*."—2 Peter ii: 12. "It is sown a *natural* body, it is raised a spiritual body."—1 Cor. xv: 44. "It is sown in *corruption*, it is raised in *incorruption*." Now, if this natural body passes down into the grave with all the sins and iniquities which it has committed in this life, attached to it, then is it not evident that sin is the work of the flesh, as declared Gal. v: 19-21. And has not Christ condemned sin in the flesh? Is not the body morally dead because of sin, even of those who have been spiritually renewed by the word of life?—See Rom. viii: 3, 10. And is it not true that "flesh and blood can not inherit the kingdom of God"? And is it not also true that Christ will deliver up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power? If so, then let this body of flesh and blood, which is now excluded from the kingdom of God, be destroyed, forever destroyed, that the glory of the *latter house* may be greater than the former.

Let those who contend for destruction, have destruction; I care not, so long as the Word of God declares that "all the ends of the world SHALL REMEMBER and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the Governor among the nations."—Psalm xxii: 27, 28.

Now, if those who were destroyed, were shut up in an unconscious state of being, there to remain in silence without end, then how and when will all the ends of the world remember and turn unto the Lord, and all the kindreds of the nations worship before God? It is true that the spirits of those who are unrenewed, are in the flesh, which is excluded from the kingdom of God; but Christ,

is authorized to raise up and quicken whom he will, (John v: 21,) and the work is going on, and will go on, "until he has subdued all things unto himself." Then he will have finished his work of raising them up into his kingdom, and then cometh the end, when he shall deliver up the kingdom to the Father, who will raise and change our mortal bodies from mortal to immortal. So when Christ shall have delivered up the kingdom to the Father, then he will no longer sit in his kingdom, judging those unworthy of a place in his kingdom, who walk after the flesh. There will then be an end of flesh and blood, because they will all have been raised by the Father, and will have remembered and turned to him, to worship him without end. The two resurrections, the first by the Son of God, and the second by the Father, will finish the glorious work of salvation. The first by the Son, who shall save his people from their sins, and the second by the Father, who will save a world from mortality, corruption, and death, to live with him in endless bliss.

For the Magazine and Advocate.

PIOUS SLANDER.

BY REV. T. P. ABELL.

"And the children of Israel heard say."—Josh. xxii: 11.

Whenever a doctrine is unpopular and its advocates "few and far between," we can easily conceive of many ways by which they may become the objects of public calumny and reproach. Whether from private pique or denominational policy, it matters not; it is an easy thing to set some rumor afloat, and pious pretenders are ever ready to give it an additional impetus; and thus it becomes enlarged and widely circulated, until it seriously affects the moral character of an individual or of a people.

It required no solemn oaths and protestations to convince the Canaanite Hebrews, that their brethren in Gilead had been guilty of the grossest idolatry and sensual abominations. "The children of Israel *heard say*," and this was all they knew about it. They did not wait to ascertain the facts of the case; they heard a flying report—perhaps it was from open enemies—perhaps from interested deceivers, or equivocating friends, and this satisfied them of the guilt of their neighbors. They did not query as to the truth or falsity of the story; they only seemed to want an opportunity of showing their devotedness to God, by saving him the trouble of chastising a portion of his supposed rebellious children.

It is often thus. It matters but little as to the foundation of these reports; if the "people hear say," this satisfies them at once, and they are forthwith ready to give ample practical proofs of their love to God. They are perfectly willing to have it understood that they are warmly attached to the religion of their fathers, and heartily despise all innovations. Hereditary belief is the thing that they love; and he who builds an altar of his own, is soon convinced of the intention of some to make war upon him, however trifling his departure from the established worship of the day, or however sincere may be his convictions of duty.

I once read of a man—and there was a moral beauty gathered over all his life, but he was the victim of much sectarian invective and scorn.—The traditions of the elders were early and assiduously instilled into his mind. He became a votary of popular religion. He embraced the faith of one of the "straitest sects." But it was an incubus upon his soul. It could not answer the deep and inherent longings of his heart. It promised nothing satisfying in life—nothing supporting in death—nothing unalloyed in eternity. And years passed away, and the benevolence of his heart expanded, and the magnet of celestial love touched his waiting spirit; a rainbow of hope was thrown across the horizon of his existence; his liberated soul basked in a new and enlarged atmosphere; his long hoarded feelings gushed out in spontaneous gratitude to God, and to his renewed and increased vision, a glory rested upon the intelligent creation. The grave was robbed of its prey, and the sting plucked from death; and he deemed that it was indeed good for him that he had his existence. But a dark desolation passed over his heart; for, if there is one thing more than another that will sicken the spirit within, it is the turning away of kindred and friends, and the treachery and ingratitude of a cherished world.

And that lone being bade adieu to the land of his birth. He was borne over the white foam and the salt wave. He became a stranger in a strange land. His arrival was hailed by a redeeming spirit. And he was led to speak of the light which had been poured into his heart, and of the faith which had caused a flood of sunshine to flow over all created things, and I ween that his soul was lifted high towards heaven, as he spoke of the exhaustless riches of free and imperishable grace, and of the bright and unfading destiny that awaits the countless throng of intelligent beings emanating from the great Eternal.

And did the acclamations and the applause of the great, and the smiles of the high and the learned, and the munificence of the wealthy, and the favor of the powerful, follow that pilgrim herald?—Gathered he any laurels of honor? Were temples reared to eternise his glory? Was his name inscribed upon the world's scroll of fame? Nay. He went forth alone amid a multitude. For his labors of love he received the scoffs and scorn of his opposers; for his tears and prayers came the buffetings of his enemies; and for his message of glad tidings came the coldness, the indifference, and the contempt of a pharisaic and an ungodly generation.

And what did the world know of that heavenly messenger? Had he imbued his hands in human blood, thus to merit their contumely and condemnation? Had he burned children to Moloch? Had he kindled the faggot-flame around the body of a Servetus? Had he castigated the Baptists, and decorated the neck of the peaceful Quaker with the *convincing* hemp? Nay. He done nothing like this. He passed along in all the inostentatiousness of charity, and his character was not blackened by one such demon act.

And what did the world know of him? "And the children of Israel heard say," and this was all. Rumor with her ten thousand tongues went before him, and so they deemed that he had built an altar to some idol-god, and then persecution stretched out her black arm, and swore revenge.

And strong must have been the heart of that lonely wanderer, and his faith deep anchored in heaven, to have withstood the evil machinations of his foes, and borne up under the weary weight of calumny that gathered darkly around him.

But a little band of the true and faithful followed that man of God, for they felt that his was a faith fraught with everlasting good to man. It possessed a redeeming power. It had a balm of feeling for the stricken heart, and the mourner was comforted, the desponding cheered, and the wayward reclaimed. And that meek messenger of Heaven re-enlivened the fires of eternal truth; and they burn gloriously now, and will thus continue, until God shall be honored by all his children; and ere then shall the thanksgivings of an enlightened and happy posterity cluster around the name of the immortal John Murray.

Rochester, N. Y.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, OCTOBER 7, 1838.

1 TIMOTHY III: 1-13.

We believe it is a true saying now, as much as it was in the days of Paul, that he that earnestly desires the office of a religious and moral instructor, desires an honorable and a useful employment. The motive, however, is less likely to be pure and disinterested now, than it must have been then. The service of Christ, in the age of Paul, brought to those engaged in it, little of either honor or emolument; and we can scarcely conceive of any motive which a man could entertain, who wished to dedicate himself to that service, save the sincere and disinterested love of promoting the virtue and happiness of his race. Circumstances have, however, changed, and to different extents, in different countries, and among different sects; but in all countries, and among all denominations, there are aspirants for the Christian ministry, in our day, who would have recoiled (as from poverty, dishonor, and death) in the days of Paul, from any prominent place in his service. If, in the day of its dishonor, therefore, it was proper to guard the doorway to the Christian altar, so that no unfit intruder might be permitted to serve there, how much more proper and even necessary is it now, when the Christian ministry is reputable and sometimes gainful, to see that no unqualified person presumes to occupy the sacred desk.

While we would gladly welcome to the ranks of the Christian soldiery, every one who is competently acquainted with the purposes for which his great Captain was commissioned and sent into the world, and who is sincerely, disinterestedly, and ardently desirous of promoting, to the utmost of his abilities, these great objects, we would not have any such forget that there are many modes of employing themselves, many spheres of usefulness, beside the occupation of the preacher's desk. He who might be useful to Christ's cause in the circle of his neighbors, by conversation, by example, by unassuming devotedness, might be very unfit for a public instructor. We might remind such a one, that even in a narrower circle he could find work enough—even in his own family, perhaps even in his own heart. Every aspiration to aid in the cause of Christ, we would encourage; but we would wish to recommend good sense and propriety as dictators of each aspirant's appropriate sphere. We would frown also upon the passion for notoriety and display, which keeps locked up so many exertions, which but for this delusive love of display, might be urging forward in private and world-unnoticed channels, the great work—the reformation of man. Babes in Christ we would encourage to work as well as full-grown men; but we would not have any one to refuse to co-operate in the promotion of the cause, merely because he can not have the foremost place.—Is this the cause why any of us, my readers, are inoperative in Christ's cause? Let us examine ourselves, and banish, if present, any such unworthy feeling. There is work enough for us all, my friends; let us make an endeavor to discover where, and in what way, our efforts can be made most efficient for good.

All disposed to co-operate with Jesus—to enlist in the cause of the Captain of our salvation, may find an appropriate sphere for action and for usefulness. In proportion as we approach to his acuteness of intellect, superiority to temptation, and immaculateness of character, we may reasonably expect to be successful in our endeavors. If, as all will allow, it is incumbent upon the most humble and unnoticed of his followers, to strive earnestly after an approximation to the virtues of his Master, how much more binding is the obligation upon those who occupy a prominent place in his service. If the most secluded Christian should strive, in the cause of his Master, after such qualifications as will make him a still more efficient co-laborator, how much more imperious is the necessity to aim at progress and perfection, lying upon that man, who puts himself forward in the foremost ranks—"the observed of all observers." For, in proportion to his intellectual and moral vigor, and his participation in the spirit which animated Jesus, will be his success in his Captain's cause.

Fellow-soldiers of the cross! let us put on the *whole* armor of God. Let not even all the qualifications enumerated in our paragraph, as befitting the most prominent servants of Jesus, limit our aspirations and exertions. Let none of us, however confined and unobserved our sphere of action, rest contented without a perpetual straining after the likeness of Christ being formed in us. Forgetting the things that are behind, let us press for-

ward to excellencies yet unattained. Let us be diffident in challenging the observation of the world by assuming a prominent place; but if any of us will assume the sacred office, let us be sure that no temptation of indolence, of vanity, or of flattery, shall ever make us flag in our efforts after the highest attainments of a Christ-like character. All we can do, all we can attain to, will scarcely save us from the reflection that we are, and have been unprofitable servants. Let no evening close upon us without having endeavored, in the course of the day, something in the cause of Christ, and some progress towards greater efficiency in his cause. To stimulate and aid us in our efforts, let us keep our eye upon "the recompense of reward," when from Father and from elder brother, shall come the enrapturing applause, "Welcome, good and faithful servant, enter upon the joy of thy Lord." P. P.

For the Magazine and Advocate.

A REMINISCENCE.

About twenty years ago, I was in Canada with a companion about my own age. We had been disappointed in business—had spent our last shilling, and had now, nothing to do but to get home if we could. The only way for us was to journey on foot from the head of the Bay of Quinta to Kingston, thence across the lake to Sackets Harbor.

We started early one bright morning in July, and, being impelled by "necessity dire," walked fast. About the middle of the afternoon, not being much used to that "mode of conveyance," our feet became much swollen and blistered. Every step was painful, and like the Paddy, when he hurt his nose, we limped on both feet. I was brought up a Baptist, and my companion was a Methodist. He knelt and prayed in a most melancholy mood, that the Lord would be "feet and legs" to him that afternoon. I could not help remarking, that I thought he might be more benefited by making the best use he could of the feet and legs the Lord had already given him. He replied he never yet knew a Baptist have any faith; but admitted at the same time, that he walked no easier than he did before he made his prayer. Arrived at a house, we told our situation, and requested the privilege of staying through the night, but were refused. My friend then wished he could find a Methodist family; for in that case, he said, we could have a home for two days, if we wanted one so long. I contended that we should do well enough could we once get among Baptists. On meeting a person on the road, my friend inquired for a Methodist family, and was informed that such a family lived in the next house. He was now overjoyed, and already, in imagination, swallowing "catfish, and eels, and roasted potatoes whole." But he was doomed to suffer a disappointment; for, on making his request, he was informed that they could not keep every Methodist pretender that straggled along the road. I now inquired for Baptists; found some people who called themselves so, but with no better success. It may appear singular that two men in our situation could travel, or rather hobble, seven miles among people who call themselves Christians, requesting admittance at almost every house, without being able to gain it; but such was the fact. At length very tired, hungry, lame, and melancholy, we sat down by the side of the high-way almost in despair. After resting for some time, we mustered courage to go on and try once more. On approaching the next house we found the occupant at the door chopping wood. We made known, as usual, our situation, and requested quarters for the night. "Certainly," said he, "certainly:"—"you seem very tired and lame; walk in, gentlemen, walk in;" himself at the same time leading the way. A table was soon set for us, with plenty of food, of which we certainly stood in need. When the repast was over, our host and his wife "took their pales and went to milking," as the saying is. While they were out, I remarked that I could almost affirm that these people were *Baptists*. And I, rejoined my friend, can *quite* affirm they are *Methodists*; and to put it out of all dispute, I will inquire as soon as they come in. They returned. My friend inquired—What do you think, my good friend, of Jesus of Nazareth? Our host, after looking a little surprised for a moment, answered—why, Sir, I have the happiness to think of him much as good old John the Baptist did. I believe him to be "the Lamb of God which taketh away the sin of the world." Not thinking this answer sufficiently definite, my companion again asked—"But to what sect do you belong?" Our host again replied—"to the same sect that St. Paul did; to that sect which is 'every where spoken against.'" Not yet satisfied, my companion again inquired thus—"But what did St. Paul believe? Answer—"If we may take his own word for it, he believed, 'as in Adam all die even so in Christ shall all be made alive.' If this does not satisfy you perhaps our Saviour's declaration may—he says, 'those who obtain the resurrection from the dead, etc., can not die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.'"

By this time we were both satisfied that we were receiving the hospitalities of a Universalist! We were astonished, but thought proper to say no more on that subject. RICHLAND.

Oswego county, 1838.

For the Magazine and Advocate.

THE RELIGION OF JESUS.

In tracing the history of the Saviour of mankind, and reflecting upon the purity of his precepts, and the beauty of character, as displayed in the religion of Jesus Christ, we find much that strikes the mind with awe, and fills the soul with love and adoration. Unlike the darkness and superstition of Pagan idolatry and the terrors of modern Partialism, he sought not to appease the wrath of God upon the altar of temporal sacrifices, nor to gain accessions to the ministry of his faith, through the medium of misrepresentation, or the slavish fear of an imaginary hell. But the religion he taught, breathes naught but the inspired spirit of his heavenly Father, the fulfilment of the purposes of his mission of universal redemption and reconciliation to God, and the final emancipation from sin and its consequences. He stooped not to the sordid influence of wealth, nor the petty distinction of a vain ambition; but recognizing mankind to be the children of one common Parent, and linked together by the same kindred ties of earth and heaven, he placed himself on a level with the humblest of his followers, and declared as he lived they should live also.

How kind in his manners, how just his conceptions, how merciful to his enemies, and yet how affecting his discourses. When reviled, he reviled not again; the flame of anger, hatred and revenge, was a stranger to his bosom; upon his manly lips hung the religion of peace on earth and good will to men. With forbearance and Christian resignation, he bore the taunts of the multitude, and braved the storms of persecution, danger, and death; and the accumulated calumny of his wicked and inveterate enemies, so far from stirring him to deeds of cruelty and revenge, only aroused him with a commendable zeal and unwavering faith, to call into active exercise the worthy and ennobling principle of overcoming evil with good, and strengthening him in the promulgation of the religion he came to establish.

He came not to sow the seeds of discord and spiritual warfare among the children of men; but he came as a Father to the fatherless, a pattern to the rich, and a pastor to the poor, benighted, and forlorn. In a word, the object of his mission was to ameliorate the condition of mankind, to save the sinner, and redeem the world. The poor beggar, in wretchedness and rags, was as much an object of his kind care and commisseration, as the stately king seated on his throne, in all the splendor and magnificence of an earthly monarch. Alike to him were the rich and the poor, the bond and the free, the noble and the ignoble. Alike to him the mansion of the monarch and the cottage of the humble. None were so high as not to need his assistance—none so low but he would bend to their necessities. We see him at one time, in all the deep humility of his profession, mingling with publicans and sinners, and comforting his fellow-creatures in the humbler walks of life; while at another, we behold him in all the glory of a God, in the mystery and astonishment of infinite wisdom and power, performing the miracles of raising the dead, healing the sick, opening the eyes of the blind, unstopping the ears of the deaf, and at the word of his command, hushing the fury of the storm, while he walked upon the waters, in attestation of the Divinity of his mission.

A man of sorrow and acquainted with grief, he could sympathise with those that mourned, and pour the balm of consolation into the afflicted bosom of suffering humanity. Possessed of the spirit of free investigation, he lit not the torch of persecution, nor drew the sword of compulsion against those who differed from his faith. His weapon was his word; and with the sword of eternal truth, we see him refuting the philosophy of the wise and the great—putting to naught the long established notions of heathen darkness, and planting in the hearts and affections of his hearers, a true and correct knowledge of the character of God, the Father of all mercies. A martyr to the faith which he preached, he received the spear of the assassin, and in the agony of his expiring breath, prayed for his merciless tormentors, saying, "Father, forgive them, for they know not what they do." Well might Rousseau exclaim, "If the life and death of Socrates were those of a sage, the life and death of Jesus Christ were those of a God." How different the religion that is of human origin, which clothes the Almighty with malice, and teaches that

> "Far in the deep where darkness dwells—
> The land of horror and despair—
> Justice hath built a dismal hell,
> And laid her stores of vengeance there."

And that ere long,

> "Tempests of angry fire will roll,
> To blast the rebel worms,
> And beat upon their naked souls,
> In one eternal storm"

Soul-withering doctrine! Is it the religion of Jesus? Is it the fruit of that heaven-born spirit of innocence and peace, which shone in brilliancy and beauty, and went down in blood on Calvary? Oh, no! It is of human origin—it owes its rise to the dark ages of ignorance and blind superstition, when oppression, cruelty, and tyranny reigned predominant over the wide-spread continent of the world. Alas! what heart-rending doctrines have the inventions of men sought out! But thanks, everlasting thanks, be to the Father of all mercies, and God of all grace, the glorious sun of righteousness has arisen with healing in his wings: the veil that has been spread over all nations, has been rent in twain, and the doctrines that for ages and centuries have pervaded and confounded the human understanding, and cast a shade of gloom, doubt, and despondency over the benighted minds of the sons and daughters of men, are fast receding before the heavenly and benign influence of the glorious doctrine of life and immortality. Yes, the religion of Jesus, standing as it does, untrammelled from the creeds and trappings of men, stands out in bold relief, perfecting the happiness of this life and the hope of the future. The forbearance and forgiveness of Jesus—his charity and benevolence—must forever remain the blessed memento of his love, and be handed down to the latest generation, as a perfect pattern of the sincerity of his hope, and the virtues of his examples.

The frowns of the world and the blasts of persecution, may beat upon it in vain; the scorn of skepticism, with all its boasted philosophy, in vain attempts its overthrow. Based upon the rock of infinite wisdom and goodness, the Gospel is destined to roll on in its mediatorial reign, until sin and transgression shall no more trouble the pure waters of life; death, the last enemy, be destroyed; all enemies made friends, and all hearts melted into love. Then he shall deliver up the kingdom to God, the Father, and God be all in all.—Amen. MARIUS.

Hamilton, N. Y., 1838.

REPLY TO BR. COOK.

I trust that all our readers who read Br. T. D. Cook's notice of the Exhibition of the Clinton Liberal Institute, will also read the following reply from Miss Barker.—While they perceive in it a praise-worthy sensitiveness to the parenthetical, and certainly not deeply meant and widely sweeping question of Br. Cook in relation to the two pieces spoken, they will find in that very sensitiveness and candor, an additional pledge of the high regard Miss Barker has ever manifested for her own reputation, and for that of the Institution over which she presides. In regard to the two pieces alluded to, I can fully endorse all that is said in praise of their literary merit,, and yet the general sentiment did not please me—not that they were of immoral tendency—for they were not; but that they were inappropriate for general application. But regarding them as a part of a rich mental feast, where great variety was required, I felt willing that those who relished them might enjoy them. But enough. I am satisfied that Br. Cook's question meant no more—and that our excellent sister replied to it more because she feared that others would misunderstand it, than that she understood it as meaning more than it did. In haste,

A. B. G.

Clinton, September 22d, 1838.

Mr. GROSH—I believe that the liberty you once gave me to the pages of the Magazine and Advocate, will save me from the charge of presumption, for wishing you to make this letter public.—But I can not so easily avoid the necessity of an apology for making the remarks of the gentleman who so favorably noticed the late exhibition of the C. L. Institute, the subject of a communication. To those friends from abroad, and particularly from Utica, who honored that occasion with their presence, the teachers and friends of the Institute in its immediate vicinity, feel very grateful. To you, Sir, and to the author of the remarks above alluded to; we owe an additional tribute of thanks, for the kind manner in which you have noticed us. Yet I must be allowed to complain of the question in the article written by Mr. C——, respecting the *moral tendency* of one or two of the pieces spoken at the Ladies' Exhibition. It was my task to select, and assign the pieces to the several speakers. The blame, therefore, if there be any, attaches to me; and so painful have been my apprehensions of the effect of this question, upon those who possess no extenuating information, that I wish to be heard in my own behalf.

"The Soul in Purgatory," is an allegorical tale, portraying vividly a common and reprehensible trait in human nature. It is not more highly wrought, I believe, than fiction and poetry allow. On that occasion, it was considerably abridged, divested of all unnecessary appendages; presenting only the simple and affecting incident and its consequence: and though I would not deny the right of individual taste in relation to it, I can see no reason for the question respecting its moral tendency. I write this with all humility; and with a willingness to be enlightened, for it is possible that the richness of the imagery, and the beauty of the language, together with the pride of feeling that there was talent enough among the young ladies under my charge, to do justice to the effusions of even the master spirit of Bulwer; might have blinded me to some inappropriateness of the piece to the occasion. It is one of that series of tales, so beautiful in themselves, and so beautifully connected, which constitute the sweetest, and purest of all the works of Bulwer—"The Pilgrims of the Rhine." I will read it again.

I can come to the conclusion, that the Dialogue entitled "The Bride," is included under this question of morals, only by supposing that a *general* application was made of sentiments which were designed to apply to a *particular* instance alone. A lady about to pledge her faith, to one whose only recommendations are his title and his wealth, is won back by a sister artist, to her earlier vow of spending life with her, in the study of painting; to which art, with all the enthusiasm which obtains under European Institutions, they had been early and passionately devoted. Now, there is nothing strange in such a combination of circumstances. No social institution, however wise in itself, and however much it may promote the happiness of those who enter it; can, from the vicissitudes of human existence, and the freedom of thought and action, exercise a universal control: and to me there is something very like the spirit of Limitarianism, in denying to one, who is able to do it, the privilege of throwing over his or her pathway, the romance of feeling and genius, merely because that pathway is different from the one which we have chosen.

I have been so wearied, at public exhibitions, with common-place, and worn out subjects, that the beautiful dialogue which has fallen under censure, was to me the possession of a gem, and as such, I am confident that it was received, by very many who heard it. I knew that I had to please an audience of sufficient literary taste, to make "a worship of the beautiful," whether they found it glowing beneath the hand of culture, or springing wild and lone, as the desert flower—an audience who could do homage to genius, whether they saw him hovering over the sanctuaries of sacred and time-honored institutions; or soaring in the fields of light and purity, free as the bird of heaven.

I wish to repeat, that I respect the right of private opinion. I do not wonder that people should think differently of the same thing. Literary taste is often as dissimilar in different individuals, as their taste in dress. Then we always associate more or less of our own private feelings, with every thing we hear, and "the accidents of life teach different lessons to different hearts."

I would say, in conclusion, that while I feel grateful to the stranger who interested himself for the school with which I am associated, I protest against the question "what was their moral tendency?" To Mr. C—— this was the natural, perhaps the careless expression of a thought—to me, it brings the fear of being thought capable of introducing upon that stage, either designedly, or ignorantly, pieces of a doubtful moral tendency. This would be to make me a traitress to the Institution whose interests are so watched over, and prayed for, by the wise and good. It would make me unworthy the memory of the hours of improvement and pleasure I have spent within its halls; and unworthy the love and the confidence of the dear girls who look to me for counsel and example. Very respectfully, L. M. BARKER.

For the Magazine and Advocate.

LETTER

TO REV. ZECHARIAH EDDY, OF SHERIDEN, CHAUTAUQUE COUNTY, N. Y.

SIR—Having heard that you were soon to leave Sheriden, and had already asked a dismission from the Presbyterian society, I feel it my duty once more, in behalf of the Universalists in this county, to call on you for the names of those individuals, against whose moral characters you circulated certain reports, which it was, and is still, believed were entirely unfounded in truth. The reasonableness of this request, and the necessity of your giving an answer to it, will be perceived by all who know what the charges were, which were preferred.

Many have been the inquiries whether you had made known the result of your deliberations on the subject in question. Although you endeavored to evade the charges, still, you never denied them, but said, you "should deliberate long, before you should give the names" of the persons whose Christian character you assailed. We have waited "long," but you have remained silent.

You, undoubtedly, are desirous that the members of your society should lead virtuous lives.—This is as it should be. Do you believe your Christian neighbor has equally as strong a desire that the people of his charge should maintain good Christian characters? If not, do you possess that charity that thinketh no evil?

Unquestionably, your mind tells you that I am anxious that the members of every Universalist society should be as exemplary in their Christian character, as you can be that yours should. You know, and every minister of the Gospel knows, that there is nothing (but a guilty conscience) that wrings the heart in sorrow, like seeing or hearing of vicious conduct in those who are under his care. What care and anxiety, and what solicitude is there on the part of the minister of Christ, as he watches over the members of his flock, as he endeavors to show them the importance of becoming careful guardians over their thoughts, words and actions! So it is with the kind and faithful father, as he extends his care and watchfulness over his children. He sets before them good examples, and uses all the means in his power to make them just, temperate, virtuous and honest members in society. And what must be his feelings, when he is told by his neighbor, that two of his children have been guilty of stealing! Not knowing which of his children had thus fallen into temptation, he earnestly inquires (how reasonable the request, Br. Eddy!) of his friend, who says he saw them commit theft, which of his sons had been guilty of purloining; assuring his neighbor that he should be very grateful to him for the information, that he might administer disciplinary correction and reclaim them from their waywardness, and restore them to paths of wisdom and virtue. He listens with breathless anxiety to hear their names called, that he may lay upon them the rod of their transgressions, and the stripes for their iniquities, though his loving kindness he will not utterly take from them, nor suffer his faithfulness to fail. The report has gone abroad that two of his children are thieves. But what must be his astonishment, when his neighbor declares that he knows who they are, but that he shall "deliberate a long time" before he will tell! and would not the good sense of community "more than half-suspect" that he had uttered sentiments that were not true, against the innocent?

I think your mind must now be prepared to see the light in which you are received, by those who think their characters have been wilfully misrepresented, and you can not but see that the public opinion is against you in this affair. I envy you not your situation nor your feelings. You have publicly stated that you saw the "leading Universalists of Sheriden, at a tavern, when returning home from an association—that they were cursing and drinking, swearing and carousing, and telling what damned good preaching they had." When called upon by me in a friendly, Christian manner, to give the names of the individuals, that "they might be held up before community as the objects of just censure and exemplary correction," you gravely told us that you should deliberate long first: I shall be happy to see you extricate yourself from the unenviable situation in which you have placed yourself, and none will more readily extend the mantle of charity, when I behold signs of repentance. Yourself, and the members of your society in Sheriden, and the world around you, must see now the only *alternative* to which you are driven; either to retract what you have said detrimental to the moral character of your neighbors, or prove your assertions by giving their names, or still go on without shewing to the world that you intend to maintain a character of truth and veracity. I am, Sir, yours very faithfully,

Fredonia, September 10, 1838. T. C. EATON.

For the Magazine and Advocate.

SUPPORT AND CONSOLATION IN SICKNESS.

When in the wise providence of our heavenly Father, we are afflicted with sickness and distress—when our strength departs, and our bodies seem about crumbling to the dust—when disease is the constant companion of our pillow by day and by night, and the angel of death stands ready to hurry us away to the dark and silent tomb, how sweet and refreshing at such times, is the religion of Jesus! How it calms our fears, stills the voice of our complaints, hushes the tremulous tones of anx-

iety and sorrow, and allays our darkest doubts! Truly, religion is the comforter of the afflicted, and the sweet soother of the sorrowful and distressed. And when, in seasons of sickness and affliction, we are unattended and alone, with no kind and affectionate friends to cool our burning and feverish brow, and smooth our pillow of distress and languishing; the holy religion of Christ comes with its heavenly and sanctifying influences,

"Lays the rough path of peevish nature even,
And opens in our hearts a little heaven."

And although for weeks, and months, and even years, perchance, we are compelled to resign ourselves to the couch of sickness and languishing, uncheered by a view of the beauteous prospect which nature has spread out around us, and are unable to share in the pleasures and amusements of the gay and busy multitudes, who throng the theatre of active life, still, if the religion of Jesus be the constant and unfailing companion of our pillow, if the bright beams of the "Sun of Righteousness" enlighten our minds, and the sweet influences of the holy spirit warm and cheer our hearts, we feel that we are *not alone* though friends may forget, and loved ones desert us.

And when, at last, we shall be called "to pass through the dark valley of the shadow of death"—when "our hearts and our flesh fail," and life's dim taper is burning low and faintly within us, the religion of Jesus will amply sustain us, even in that trying season; we shall be enabled to wrap ourselves up in the broad mantle of universal benevolence, calmly smile at the approach of death and the grave, and ride secure and

"Unhurt, amid the war of elements,
The wreck of matter, and the crash of worlds."

And when, at times, the power of faith is strong, and the hopes which the Gospel inspires are clear and vigorous within us, with what a feeling of pity and commisseration, do we look upon the poor and benighted skeptic, wandering about in the dark labyrinths of doubt and unbelief, "without hope, and without God in the world." With no heaven towards which to steer his frail bark of life, and no hope of a happy and glorious immortality beyond the grave, to buoy him up in seasons of distress and despondency, how *dark* and *cheerless* must be his prospect!

Who would willingly and without regret, exchange the glorious and cheering hopes for the future which the *Gospel* inspires, for dark, chilling, and dreary *annihilation!* Who would willingly exchange the hope of rising to immortal life, and glory, and never-ending felicity in the future state, for the low and degraded anticipation of becoming "like the brutes that perish," and sinking to nought! Oh!

"There *is* a hope, and 'tis fadeless and bright,
As the star that gleams through the cloudless night—
No cloud can obscure it—no storm can destroy
Its brilliance and beauty, its rapture and joy—
For it beameth afar in a *lovelier* clime,
Beyond the commotions and tempests of time.
'Tis the hope of the *better* and *brighter* shore—
When the perils and partings of life are o'er—
Where the fountain of gladness will *never* run dry,
Where the tear shall be wiped from each mourner's eye,
And where the sad blightings of sorrow, at last,
Shall seem like a fancy-formed dream of the past."

Russel, St. Lawrence county, August, 1838. H. L. H.

For the Magazine and Advocate.

THE PROMISES OF GOD.

"Heaven and earth shall pass away: but my words shall not pass away." Mark xiii: 31.

What a consoling and glorious assurance has the Christian in the above paragraph! What a pleasing and happifying reflection, that, though heaven and earth shall pass away, the promises of Christ shall never fail; that his gracious declarations shall be filled. What greater assurance need we ask than this voluntary avowal of our Saviour. It behooves us all, and in a special manner, the sick and afflicted; the melancholy and desponding; the unfortunate and wretched, to examine those "exceeding great and precious promises" proclaimed to us in the Gospel, and which our Saviour has said, shall never pass away; meaning that they shall be fulfilled. "I came into the world to seek and save that which was lost." "All the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out." "The Father loveth the Son, and hath put all things in his hands; that of all he hath given me, I should lose nothing, but raise it again at the last day." "All flesh shall see the salvation of God." "Every knee shall bow, every tongue confess that Jesus Christ is Lord, to the glory of God the Father." "God will have all men to be saved and come unto a knowledge of the truth," etc. These are some of the words of Christ, which he declares shall never fail; that all shall come to pass. Having a knowledge, then, of these assuring words of our Redeemer, and also, that, as he liveth, they shall never fail; who can fear or shake at the alarm of death? Who dares to say that these promises shall perish, and lie among forgotten things? No one! On the contrary, they are a never-failing source of consolation in the darkest hours of our earthly pilgrimage. They mitigate the severity of temporary suffering, sweeten the cup of misfortune, alleviate the weariness of adversity, and crown us in the trying agonies of dissolving nature, with happiness and peace. ASA.

South Venice, N. Y., September 8, 1838.

Weare, N. H., September 6, 1838.

Br. MONTGOMERY—As you have become one of the Corresponding Editors of the Magazine and Advocate, I take the liberty of addressing you in relation to a sentiment you advanced in the Magazine of August 24th. You there state—"Now there is not a *single instance* in the New Testament, where the phrase 'kingdom of God,' or 'kingdom of heaven,' occurs, that has any other allusion than to the Gospel dispensation." In all this you may be correct, but if so, dear brother, what is the meaning of the declaration of St. Paul, contained in his first letter to the Corinthians, xv: 50?—"*Now this I say, brethren, that flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption.*"

The apostle, it appears to me, is here speaking of a "kingdom of God" which the children of men will enjoy after they shall have been done with flesh and blood. If you carefully examine this chapter throughout, as you doubtless have done many times, I think you will come to the conclusion that St. Paul is treating of the resurrection of the dead to a '*kingdom of God*' which can not fully be enjoyed while confined to *flesh* and *blood*, or to a state where mortality is not swallowed up of life.

I do not desire in the least to provoke a controversy with you, by addressing you in this manner, but simply to ascertain the truth.

Yours, fraternally, J. P. ATKINSON.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, OCTOBER 5, 1838.

BIGOTRY AND SUPERSTITION,

WITH THE GOSPEL METHOD OF DESTROYING THEM.

When reading "the Life and Times of Rev. George Whitefield," by Mr. Philip, I was much struck with the spirit of the following extract in reference to some remarks made by Mr. Whitefield, "that the partition wall of bigory and party spirit is broken down" in Wales:—

"Any thing that would lessen the impression of these concluding remarks, would be ill-timed and in bad taste; but still it would be improper, even if it were possible, to forget that this fall of 'the partition wall of bigotry and party spirit,' has, like the fall of popish Babylon, too often been celebrated before the time, by sanguine and Catholic men. *It* is now nearly a century since Whitefield said that it was fallen. Good man! he thought that the whole wall had surely given way, whenever he found an unexpected breach in it, at which he could enter with the Gospel, even if he was pelted with the broken fragments. So other good men thought and said, during the *novelty* of Bible and missionary societies.—Then, not only was the partition wall declared to be fallen, but bigotry was registered in the bills of mortality, and said to be buried forever. And yet, even now that there is a far nobler spirit of reformation gone forth in the church, than ever Whitefield saw, or than the first friends of our great societies anticipated, the wall is higher than ever, and has, of late, had a *coping* of broken glass and rusty spikes laid upon it. There is, indeed, a sense, in which, like Babylon, it is somewhat fallen; but the great and final 'fall thereof' is yet to come in the case of both. Neither will fall, however, like the walls of Jericho, at one crash, nor by one crisis; although both will be overthrown by one process—by bearing around them the ark of the covenant, with the sound of its own trumpets."

The person who examines the religious communities of America and probes all their feelings and cherished influences, will have no reason to conclude that the middle wall of bigotry and party spirit is broken down.—For, though the wall is somewhat lessened in height and thickness, and is not guarded by the fearful watch-towers of the inquisition, nor are its night fires made of faggots to burn heretics, yet, it is not, like the temple of Jerusalem, thrown down so that not one stone lies upon another. The harsh spirit and jealous hardness existing between various sects—the opposition which an individual meets, who is compelled to adopt a faith contrary to that of the church to which he has hitherto attached himself—the attempts which are frequently made to destroy the business of an individual, who settles in a place with an unpopular sentiment—the constant attempts to prevent people from hearing doctrines diverse from their own, and the misrepresentations of those doctrines in order to render the attempts more successful—the slander which weaker sects are compelled to bear, however honest and sincere they may be in the belief and promulgation of their faith—all prove that though the beast is deprived of its most venomous stings, yet its spirit exists and its evil disposition operates. And its spirit and disposition will continue to operate, until persecution, in every form and shape, shall die, and its grave shall be guarded by that Christian charity which recognizes the entire freedom of mind in searching after truth.

But though the wall of superstition and bigotry is not levelled with the dust of oblivion, yet the time must and will come, when its proud power shall be palsied, and like Sampson, it shall be shorn of its strength. As sure as the Lord liveth, the period is approaching, when no more fogs and miasmas shall arise from the swamps of persecution; when its gloom shall no longer darken the advancement of Christianity; when mind shall be no more prostrated by its sickening influence; and when its sluggish waters shall be dried up, and the moral soil shall bloom with truth, virtue and that love which ever exhibits the spirit of the good Samaritan.

This object, however, can be accomplished only by the principles and spirit of Christianity. Superstition and persecution can never be conquered by severity and harshness. Flame will not put out flame—evil will not subdue evil. Good will overcome evil—liberality will destroy illiberality—kindness will change enmity into love. Therefore, in order to prostrate the wall of persecution, the trumpets of Christian principle must every where be heard, proclaiming the glorious truth, that in order to love God, Christians must love his children; a fact, which is the perfect antipode of persecution in any of its forms. No sword of unkindness must be used, no fire of revenge must be hurled. Error must be met with truth, war with peace, animosity with goodness, reproaches with blessings, and curses with prayers. Let

these powers be universally exhibited in the Christian church, and practiced by all professors, and the wall will fall like the walls of Jericho, and no one shall build it again "forever."

No partial system of religion can effect this object.—For, if any considerable number of people continue to believe that our "Father in heaven" will build up an endless wall of distinction between his children in another world, on one side of which is endless joy, and on the other endless wo, there will always be enough on earth, who will imitate him, who will build up walls between themselves and what they call heresy, and thus perpetuate persecution and bigotry in the Christian church.

Therefore, brethren and sisters of the Abrahamic faith, this work, under God, remains with us. We believe that *God loves all*. Let us practice this faith fully in all its spirit, and persecution will ultimately, though gradually, retire from the earth. Not only let us ever be mild, but when conversing on religious subjects, instead of everlastingly picking the opinions of other people to pieces, let us "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." And when a foe stands before us, however bitter, angry and virulent he may be, let us overcome *his evil* with *our good*, by loving our enemies, blessing them that curse us, and praying for those who despitefully use and persecute us. A constant exhibition of these principles, will surely prostrate the wall of bigotry and party spirit, so that all will know the fulness of the love of Christ. Oh, believers in the truth, pray that the grace of God may enable you to defend the doctrine better, to grow in its spirit more heartily, and to practice its precepts more earnestly!

G. W. M.

"THE LAKE OF FIRE."

REVELATION XX: 12-15.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

We are now prepared fully to enter on the consideration of the judgment spoken of in the text, in connexion with the "second death," "the lake of fire," etc. This we shall do by comparing the prophecies of the Old Testament in reference to such subjects, with what we believe to be their fulfilment, as here re-predicted.

1. Daniel describes precisely such a judgment as is named in our text, and confines its fulfilment to the beginning of the Christian dispensation—when the mediatorial kingdom was given to Jesus. "I beheld till the thrones were cast down, and the Ancient of days did sit,..... .....thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened.....I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him," etc. Dan. vii: 9-14. Here the same language is used as in our context—the throne is set, the judgment established, the books are opened, and innumerable multitudes are gathered before God and Jesus. And all this was to be when the kingdom *was given* to Jesus; *not* when, (as declared 1 Cor. xv: 24,) "Jesus shall *deliver up* the kingdom to God, the Father"—or, at the resurrection to immortality. Further proof that this judgment took place at the establishment of the Christian dispensation, will be found by carefully comparing John v: 28, 29, with Dan. xii; 1, 2—where it is declared that "every one that shall be found written in the book," (i. e. "the book of life," named in our text,) shall be delivered, and the rest condemned. And all this was to take place when "Michael, the great prince" (i. e. Christ) should stand up for the children of Zion; or, as the same verse has it, when "there shall be a time of trouble, such as there never was since there was a nation, even to that same time." Do you ask when this time was? Jesus informs us expressly, by comparing Matt. xxiv: 16-21 with xxiv: 31.

But we are not yet done with this corroborative testimony of the Old and New Testaments. Read carefully, Dan. xii: 4-12 and compare it with Christ's quotation and application of this very prophecy, in Matt. xxiv: 15, 16, and you must, I think, be convinced that the judgment commenced with the destruction of Jerusalem.

2. What, then, are we to understand by "*the lake of fire*"? I know that it has long been supposed to mean a pit in the eternal state, filled with fire and brimstone—though lately the fire and brimstone are discarded by most of our opposers, and hell declared to be a place where conscience, only, is the tormentor! But still it is argued that the lake of fire is emblematic of a place of endless misery, because it is declared, Rev. xx: 10, that the devil "was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night, forever and ever." I answer, that even Cruden admits that opposers of the Gospel—the persecuting Jews, are called the devil—that he was punished where there was *day and night*, periods of time that do not exist in the eternal state; and that the phrase "forever and ever" is used to denote temporal punishment, in a parallel passage in Isaiah xxxiv: 8-10. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it forever and ever. But the cormorant and the bittern shall possess it; the owl also, and the raven shall dwell in it," etc. Here, then, speaking in the figurative language of the prophet and the revelator, is "a lake of fire and brimstone" whose *smoke ascendeth up forever*, and which none shall pass through *forever and ever*; and yet cormorants, bitterns, owls and ravens dwell in it; and which *even men* now dwell in!

The lake of fire and brimstone, then, simply means a land made desolate by war and famine, and the inhabitants of which are reduced to beggary and bondage, and driven forth to exile, and continual heaviness, and anguish, and sorrow of heart—and such was—such is, the land of Judea and its ill-fated, miserable children, our Hebrew brethren yet in unbelief! Remember, that "the lake of fire," and "the second death," are used as synonymous terms—consequently, thatwhen I come to show what is meant by the second death, the proof here adduced, must correspond therewith.

If you wish to see fire—intense fire used as an emblem of severe national judgments—even the destruction of the Jewish people, and their dispersion among the Heathen—turn to Ezekiel xxii: 19-22, where Jerusalem is declared to be God's furnace, in which he will melt the people in the fire of his wrath, as silver is melted in the midst of the furnace.

As the plain where Sodom and Gomorrah stood, continued to burn until A. D. 130 to 150—having burned nearly 2000 years—it is very probable that the Revelator referred to it by the phrase "lake of fire," as well as to the language we have quoted from Isaiah. Some have supposed the phrase to mean what is called "the general conflagration of the earth"—but this would be an *ocean* rather than a *lake* of fire. Besides this notion of a general conflagration at the end of time, has as little Scripture to stand on, as the common notion of a general judgment day in eternity—that is to say, *none at all*. Both are Heathen notions, and have been foisted into pure Christianity during the declension and apostacy of the church, to the corruption of its doctrines, the perversion of the sacred records, the injury of Christian morals, and the disgust of its rational, and the terror of its timid friends.

Next week I will attend to the meaning of the phrase, "the second death."

A. B. G.

BIBLICAL INTERPRETATIONS....NO. X.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion." Ps. cxxxiii: 3.

The important thought to which this passage gives rise, is, why is the dew of Hermon so particularly referred to? Was it different from any other dew? It is a well known fact, that dews fall very copiously in Palestine, and answer partly in the room of rain. When Maundrell was at mount Hermon, he says, that "with this dew, even in dry weather, their tents were as wet as if it had rained the whole night." To what a beautiful idea this leads us! to think that the Lord, when all nature is asleep, and man is wrapped in forgetful helplessness, and the skies impart no rain, causes the copious dews to fall in order to refresh and invigorate the abundance of the earth, and to keep vegetation from perishing, is a most affecting thought, and one that makes us vividly remember what the beloved apostle said, "God is love;" for his rich dews, as well as his rain and fertilizing, glorious sun, fall on the evil and unthankful, on the just and unjust.

Having shown the fact in regard to the dews of Hermon, let me now refer to the use made of it by the Psalmist, and if we do not admit that its use is beautiful, and the subject it illustrates most worthy of consideration, then I am mistaken. "Behold, how good and how pleasant it is for brethren to dwell together in unity!—It is like the precious ointment upon the head, that ran down upon the beard, Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Ps. cxxxiii. How important! Not only is the unity of brethren delightfully comparable to the rich dews of Hermon, and as refreshing to the soul as those dews are to nature, but the Lord commands his blessing where it exists, even spiritual life. Who does not know this to be true? The history of the world is a comment upon it. You may examine man, from the nation to the individual, from the king to the peasant; and wherever you find quarrelling and contention, you will not discover the blessing of the Lord, but you will find a fruitful place for all manner of vice. But not so where love and peace dwell. There the smile of the Lord is. How refreshing is the scene of a number of brethren and sisters, who kindly advise each other in the path of life, and are free from slander; who joyfully meet on the day of worship to praise the Lord of all blessing; who sit down in good feeling to the sacramental table, in remembrance of the love of Christ, recalling all his devotedness to the cause of human improvement, and his heavenly character, that they may catch a spark of his divine benevolence, and learn to be good to all around them. There the blessing of the Lord is poured out—there all the Christian graces are cultivated, and every good work is practiced.

"How blest the sacred tie that binds
In union sweet, according minds!
How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes are one.
Their streaming eyes together flow
For human guilt and mortal wo;
Their ardent prayers together rise,
Like mingling flames in sacrifice.
Their hearts together seek the place
Where God reveals his smiling face;
How high, how strong their raptures swell,
There's none but kindred souls can tell.
Nor shall the gloomy flame expire
When nature droops her sickening fire;
Then shall they meet in realms above,
A heaven of joy, because of love."

G. W. M.

NOTE.

I find that the readers of the Advocate do not understand the reason why I withhold the title *Rev.* from, and attach *Esq.* to, the names of A. Campbell and S. E. Shepard, The reason simply is, they refuse to have the title *Rev.* joined to their names.

GEO. W. MONTGOMERY.

THE RECORD.

CONVENTIONS.—*The South Carolina Convention* of Universalists met August 3d, in Newberry district—Br. A. Fuller, Moderator; and A. R. Able, Clerk. Appointed A. Feaster, Fairfield; J. Williams, Anderson, and D. Cook, Charleston, Standing Committee for the year—A. Fuller to deliver the next occasional sermon—and a large committee, (of which Br. A. Fuller, Double Branches, Pickens district, is Chairman,) to ascertain what sections desire circuit preaching, and the sums that can be raised to support it; returns to be made to the Chairman, as above address. Br. Mullikin was ordained, sermon by Br. Fuller. Sermons were also delivered by Brs. Andrews, Linch and Mullikin. Circular by Br. Andrews.

Adjourned to meet at Huntsville meeting-house in Laurens district, on the Friday preceding the first Sunday in August, 1839—for a session of three days.

The Vermont Convention met in Randolph, evening of August 25th. Br. J. E. Palmer, Moderator, Brs. W. S. Ballou and T. Barron, Clerks. Appointed Brs. Browning, Sampson, H. F. Ballou, and W. S. Ballou, Standing Committee on fellowship and ordination; Brs. Haven, W. Skinner, S. D. Walbridge, Jr., H. F. Ballou, and Sampson, Committee of discipline for the year; Br. H. F. Ballou to preach the next occasional sermon, and Br. Sampson, substitute; and Br. W. S. Ballou, to prepare the Minutes and Circular. The Committee of last year, reported ordination of Br. T. Barron. Br. Browning introduced a resolution, pledging efforts to abolish slavery, which not being sustained, Br. E. Ballou presented one, declaring the subject not properly within the jurisdiction of the Convention—that slavery, whether black or white, is opposed to the principles and spirit of the Gospel, but that it is inexpedient to pass resolutions "for or against abolition societies, or to agitate the subject of Southern slavery at all in our Councils, or any other *political* subject whatsoever"—which was adopted. Some alterations were made in the Constitution, and a vote of thanks passed for Br. W. Skinner's occasional sermon. Sermons were preached by Brs. Skinner, W. S. Ballou, Sanford, Haven, E. Ballou, Sampson, and R. Streeter. Twenty-five ministering brethren, and nine lay delegates from four Associations. Adjourned to meet in Bethel, on the evening preceding the fourth Wednesday in August, 1839.

The Connecticut Convention met in Middletown, August 29th. Br. J. Clark, Moderator, and Br. F. Hitchcock, Clerk. Appointed Br. Case to preach the next occasional sermon; Brs. Case, Bulkeley and Stickney, Committee on fellowship and ordination for the year—Brs. A. Cooke, (Middletown), J. W. Crawford, (New-London), and E. Denslow, (Hartford), Committee of discipline for the year; and the Clerk to prepare the Minutes, etc. Recommended the establishment of Universalist Sunday and other schools; instructed the delegates to the U. S. Convention to urge upon that body the necessity of respect to the acts of discipline of the State Conventions; recommended to each Association to take measures to secure a full statistical report of itself to the State Convention; and voted thanks to Br. Moore for his occasional sermon. Seven ministering and seventeen lay delegates were present, also three visiting ministers. Sermons were preached by Brs. Everett, T. J. Sawyer, Williamson, Moore, Case, and Hitchcock.—Adjourned to meet in Hartford.

N. B. Each of the above Conventions chose delegates to the U. S. Convention.

ASSOCIATIONS.—*The Pittsburg Association* met in Elizabethtown, Va., August 4th. Br. D. R. Biddlecom, Chairman, Br. E. R. Crocker, Clerk. Brs. Crocker, Davis, and W. Baldwin, Committee on fellowship and ordination. Brs. Cox, J. Riggs and D. Terrel, Committee of discipline; S. A. Davis, Standing Clerk. Br. Crocker to designate the place of next meeting. The next Quarterly Conference to be held in Steubenville, Ohio, on the last Saturday and following Sunday in October. Appointed delegates to the Ohio State Convention. Sermons were preached by Brs. Biddlecom, Davis, and Chappel, assisted by Brs. Cox and Crocker.—Adjourned to meet on the first Saturday and following Sunday in August, 1839.

The Murray Association met in Ohio City, August 25th. Br. R. Farley, Moderator; Br. H. P. Sage, Clerk. Br. Sage Standing Clerk, *vice* Br. Whitney, resigned. Brs. J. Sage, E. Mallory and A. A. Coe, Committee of discipline. Brs. Dinsmore, Sage and E. Stearns, Committee on fellowship and ordination for the year. Br. Dinsmore to preach the next occasional sermon, and Br. Tenny, substitute. Standing Clerk to prepare the Minutes, etc. Granted fellowship to the first Universalist society in Sharon, Medina county, and a certificate to Br. R. Farley as a regularly ordained minister in our denomination. Resolutions were passed recognizing ordination when regularly conferred by other Christian denominations—recommending the observance of the eucharist at each session of the Association—the publication of withdrawals of fellowship—the delegates to report the numerical strength, Gospel privileges, and state of Sunday schools in their societies—and pledging their efforts to "establish permanently the *Universalist Institute* at Ohio City, by inducing our friends generally to patronize the school, and aid in its funds." Delegates were appointed to the Ohio State Convention.—Five sermons were preached. Six preachers (Brs. Whitney, Dinsmore, Farley, Hoag, Sage and Hull,) were present. Lay delegation not named. Adjourned to meet in Huntington, Lorain county, on the second Wednesday and following Thursday in February, 1839.

The Kennebec Association met in Wayne village, Me., August 30th. C. C. Burr, Moderator; J. T. Gilman, Clerk; W. A. Drew, Gilman, and Mandell, Standing Committee on fellowship and discipline; Drew to appoint the time and place for next session, and Clerk to prepare the Minutes. Delegates were appointed to the State Convention, and a resolution to the memory of S. A. Sneathen, deceased, was passed. The first society in Carthage was received into fellowship. Adjourned without day.

The Rockingham Association met in South Hampton, N. H., August 29th. M. Ballou, Moderator, and J. Shrigley, Clerk. Br. Shrigley to deliver the next occasional sermon. The Clerk to prepare the Minutes.—Appointed delegates to the State Convention, and received the first society in Hampstead, N. H., into fellowship. Sermons were preached by Brs. M. and H. Ballou, Bacon, Thompson and T. Whittemore, and Conference meetings held on Wednesday evening and Thursday morning. Five preachers from New-Hampshire—sixteen from Massachusetts, and one from Vermont, were present, besides fourteen lay delegates. Adjourned to meet in Hampstead, N. H, on the last Wednesday (and following day) in August, 1839.

The York, Cumberland and Oxford Association met in Portland, Me., evening of September 4th. Br. J. C. Churchill, Moderator, and Br. G. K. Shaw, Clerk.—Brs. Tenney, Stevens and Churchill, Committee on fellowship and discipline. Br. Burr and others, to confer with the Trustees of Westbrook Seminary, and take measures to get it into successful operation. G. K. Shaw, to appoint time and place for next meeting.—Clerk to prepare Minutes, etc. Resolutions were passed in favor of temperance by temperate means, and of thanks to the First Unitarian Parish for the use of their house—the Portland friends for their hospitality—and to the officers of the session. "The Universalist societies of Bridgton, Fryeburg and Dixfield" [Query—of Fryeburg and of Dixfield—i. e. *two* societies or *three?*] were received into fellowship. A resolution in favor of a *Theological Seminary* was rejected by a *nearly unanimous* vote. Six sermons were preached. Thirteen preachers, and *forty-seven* lay delegates from *twenty* societies, were present. [Well done!] Adjourned without day.

NEW PREACHERS.—Br. Thomas says in the Union, that Br. James Gallacher, of Philadelphia, has commenced preaching with excellent prospects of usefulness in the good work. Ivory Chamberlain of Exeter, N. H., is a new name enumerated among the preachers present at the Rockingham Association. Brs. G. W. Gage and J. S. Kibbe, late students in the Clinton Liberal Institute, both young men of good talents and character, have commenced preaching the word of truth.

INSTALLATIONS.—Br. Wm. Fishbough was installed pastor of the society in Southold, Long Island, on September 26th. Br. E. G. Brooks, in East Cambridge, Mass., September 16th—sermon by Br. O. A. Skinner. Br. G. Messinger, in Springfield, Ohio, July 26th—sermon by Br. Soder, assisted by Brs. Emmit, West and Strong. Brs. Emmit and West preached in the afternoon and evening of the same day.

REMOVALS.—Br. N. Doolittle has removed from North Norwich to Norwich village, where he wishes to be addressed in future. Br. N. Brown, late of Henrietta, wishes in future to be addressed at Salina, Onondaga county. Br. D. D. Smith, of Portland, Me., has agreed to remove to Gloucester, Mass., to become assistant pastor with the venerable father Jones. Br. C. C. Burr, of Hallowell, Me., is to supply his place in Portland.—Br. S. C. Bulkeley, of Danbury, Conn., has received an invitation to settle with the society in Newmarket, N. H.

NEW MEETING-HOUSES.—The frame of a new meeting-house was raised in Holliston, Mass., August 9th. Size, 40 by 50 feet. Br. J. Skinner, pastor of the society.—Another was dedicated in Springfield, Ohio, July 25th. Sermon by Br. Messinger. The corner stones of two new houses, were laid in Boston, August 14th and 16th. The houses are for the first and fifth societies—the house of the former having been torn down. A meeting-house, to be called the "Murray Chapel," is to be erected soon, about 40 miles from Macon, Georgia. There is need for, and ability to build more in our land.

A church of 33 members was recognized in Waltham, Mass., September 13th. Sermon by Br. O. A. Skinner—eucharist administered by Br. S. Streeter.

A new society has been organized in New-York city, and worship for the present in Apollo Hall, under the pastoral care of Br. Whittaker. As the old society, formerly worshipping under the pastoral care of Mr. Mitchell, is extinct, this forms the third (not the fourth, as some of our periodicals state,) in that city.

Br. Elmore Williams, of Cincinnati, Ohio, offers a donation of twenty dollars towards the erection of each Universalist meeting-house that may be built within twenty miles of that city.

The A. Campbell who attacked Br. Manford, as stated in this paper a few weeks since, is not Alexander Campbell who is now discussing with Br. Skinner; but another man of the same name and faith. Br. Gurley says that Mr. Skinner's opponent has not so great a reputation west of the mountains, as we at the east seem to suppose. The west says, it is not with us, and the east says, we have it not! A. B. G.

BOOKS AND REGISTERS.

Br. Waggoner of Watertown has a quantity of the Voice to Youth, Combe on the Constitution of Man, and Register and Almanac for sale.

NOTICE—I wish to inform our publishing brethren, that I shall leave Ohio City on the 28th inst., and wish to have my papers stopped immediately. I shall remain through the Winter at Brimfield and Akron, in Portage county. *Letters* intended for me, may be directed to either of these places. J. WHITNEY.

Ohio City, September 24, 1838.

Br. Bazin—Send the current volume of the Expositor—all the numbers, commencing with number one—to E. B. Vedder, Victor, Ontario county, N. Y., and charge this office. Credit E. H. Chapin, Richmond, Va., $2,00 and charge G. and H.

Br. Rogers—Send Pro and Con to Samuel Armstrong and Bennajah Cady, West Avon, Livingston county, N. Y. Credit each $1, and charge G. and H.

Br. Price—Transfer Smith Bateman's paper from North Grannville, Washington county, to Tripes Hill, Montgomery county, N. Y. Credit him $2,00 and charge G. and H.

☞ Br. Cady is informed that the German paper is discontinued. The $1 is subject to his order.

Br. M. H. Smith next week.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. E. H. CHAPIN in Cooperstown.

There will be preaching on the second Sunday inst., by Br. C. B. BROWN, at Onondaga South Hollow—Br. D. BIDDLECOM, at Talberg, and in the school-house near Br. Husted's in the evening—Br. BARTLETT, in Spencer's school-house, Litchfield.

There will be preaching on the third Sunday inst., by Br. HICKS, at Russia—Br. C. B. BROWN, at Mexico.

The Quarterly Conference of the Windham and Bennington Association, will convene at North Bennington on the 17th and 18th of October. Ministering brethren residing within a convenient distance, are requested to attend.

Br. C. B. BROWN, will preach on the evenings of October 8th, at Clay Corners—9th, at Liverpool—10th, at New Bridge—11th, Cold Spring—12th, Bellisle—13th, Caseton, Howlett Hill—15th, red school-house, Hastings—16th, at Button Settlement—17th, Union Settlement—18th, Union Square—19th, at the school-house near Br. A. J. Dauby's.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last page.

P M, Elyria, (O) for Wm W—A J D, Mexico, for self and H C—Ev J L, Boston—D J M H, Appling, for self, L M B, E M F and W C M—J H, Clayton, for C R D, and S W V—Rev S M Perrinton, for W M—J C, 2d, St Thomas, (U C)—J C H, Lebanon for self and E H—J W, Penfield—P P, Hinsdale, (Mass)—C B Tiffin, (O) for self and J R—B T, Mexico, for self, C G, S D, J H L, R H, W K, V D, R P, A T, J B, L B, S D, S G, J P, Z W and C A C—B C, West Avon, for self, and S A, for Pro and Con—Rev I W M, Auburn, for self, J S, M W, E C, L P A, C J, S R and A B—W S, Speedsville, for self, D C and C J—J B, Cortlandville, for Z B, R M, G P and J M—E F, Oriskany Falls.

POETRY

[From the Religious Inquirer.]

THE FLOWER AND THE INFANT.

I stood beside the turf green sod,
Where bloom'd a beauteous rose,
An infant slept beneath the sod,
In death's profound repose.

The flower was fair, surpassing fair—
Fit emblem of the child,
Affection's hand had plac'd it there,
And nature on it smil'd.

Methinks the flow'r was water'd well
By fond affection's tear,
And long will faithful mem'ry tell
How friendship linger'd there.

Bloom on sweet flow'r, and grace the spot
Where innocence reclines;
The babe, tho' dead, is not forgot,
It blooms in happier climes. LA MOTTE.

[From the Evangelical Universalist.]

COMPETENCY OF TESTIMONY.

Messrs. EDITORS.—I herewith send you an extract upon this subject from the decision of Chancellor Dessaussure, in the case of ELIZABETH FERNANDIS *et al. vs.* WM. HENDERSON, in which Charles Jones, a Universalist, was a witness, and objected to on the grounds of denying the doctrine of future rewards and punishments. All of South Carolina. S. J. M.

"The question of the competency of this person to be a witness, has been fully and indeed ingeniously argued, and I am now to decide upon it. It is one of great importance to this citizen and to others who think like him, as well as to the community at large. For if he and they are excluded from giving evidence in courts of justice, they would be a proscribed and degraded class; many of whose rights would be prostrated. They could not prove their books of account in court as merchants; they could not support prosecutions for injuries, and violences committed on their person out of sight of other witnesses. Women entertaining these opinions might be exposed to lawless violations in private without protection—murders might be committed on other persons with impunity in the presence of this excluded and degraded caste; and above all, the exclusion of these persons from being witnesses, might be the commencement of a system of exclusions and distinctions of classes among the citizens, entirely at variance with our liberal institutions and our republican government. These were the bane of the ancient republics, as well as of the modern republics of Italy, and engendered those hatreds and civil feuds which ruined them all. They deeply injured the Swiss republics. These evils ought to be avoided if possible.

The object of testimony, is the attainment of truth.—It is the apprehension of obtaining falsehood instead of truth which has induced human tribunals to require the highest sanction which can be obtained. An appeal to the God of truth, in the manner deemed the most sacred and obligatory on his conscience, by the person offered as a witness, has been universally held to be the highest sanction. Jews and Gentiles, Europeans and Asiatics, ancients and moderns have resorted to and relied on this as the test of truth—the highest discovered by human wisdom.

In the case before us, the person offered as a witness believes in a supreme Being, a God who is the ruler of the universe and who is the avenger of falsehood. But in his creed that vengeance is poured out on the foresworn witness in this life and not in another state of existence. He believes the impious wretch can neither escape detection from the eye of Omniscience nor punishment from Omnipotence. It does appear to me that this is a sufficient sanction to guarantee the attainment of truth from a witness. It is said by very learned men that the Mosaic dispensation did not look beyond rewards and punishments in this life, and even in our Saviour's time, the Sadducees did not believe in a future state.—Yet oaths were required abundantly under that system as well as under all the heathen systems. There is yet another sanction drawn from human laws. Every witness knows that he gives evidence under penalties provided by human laws to punish falsehood in testimony.

What has made a great impression on my mind is, that the objection is of vast extent, the limits of which I can not perceive. It might exclude all those from being witnesses who do not believe in the eternity of punishments. It may exclude Roman Catholics who believe that punishments in another world may be avoided altogether by absolution, or diminished by masses and prayers. In short, I know not where the objection would stop in its operation, and it would be more mischievous in this country than in any other, because the unbounded liberty of conscience enjoyed by our citizens leads to many aberrations from the standard of belief which others think correct. *The business of the Court is not with opinions.*

There was another ground on which it is my duty to express an opinion. It was contended for the defendant that the witness was entitled to be sworn because the constitution of this State guaranteed liberty of conscience which would be violated by excluding citizens from being witnesses on account of their religious opinions. The 1st section of the 8th Article of the Constitution is that relied on. That section provides that the free exercise and enjoyment of religious profession and worship without discrimination or preference, shall forever hereafter be allowed within this State to all mankind, provided that the liberty thereby declared shall not be so construed *as to excuse acts of licentiousness*, or justify practices inconsistent with the peace and safety of the State. On the argument of the case, it was contended by the counsel who opposed the admission of Mr. Jones as a competent witness, that the inquiry into his religious opinions did not contravene this article of the Constitution; that he might still enjoy his religious profession and worship notwithstanding such exclusion, and that the exclusion would merely operate on his civil and not on his religious rights. I have considered this subject with attention, and am not satisfied with this argument. If a man's religious opinions are made a ground to exclude him from the enjoyment of civil rights, then he does not enjoy the freedom of his religious profession and worship. His exclusion from being a witness in Courts of Justice, is a serious inquiry to him; it is also degrading to him, and others who think with him. If men may be excluded for their religious opinions from being witnesses, they may be excluded from being Jurors or Judges, and the Legislature might enact a law excluding such persons from holding any other office, or serving in the Legislature, or becoming teachers of schools or professors of Colleges.

In my opinion this would be in the very teeth of the Constitution, and would violate the spirit of our institutions. I do not know in what that state of things would differ from the galling restraints of the Irish Roman Catholics, which have so long kept that beautiful country and that high spirited people in a state of degradation and misery, of discontent and rebellion. It would seem to me to be a mockery to say to men, you may enjoy the freedom of your religious profession and worship; but if you differ from us in certain dogmas and points of belief, you shall be disqualified and deprived of the rights of a citizen to which you would be entitled but for those differences of religious opinion. The *proviso* in the 1st section of the Constitution, states the sole limitation to the freedom of profession and worship. The restriction is upon acts and practices and not upon opinion. Now the belief in this case of Mr. Jones, who is objected to as a witness, that there will not be rewards and punishments in another state of existence for deeds done in this, is neither an act nor a practice—it is merely an opinion, a religious profession. He does believe in the punishment of evil deeds, but it is in this world, under the superintending providence of the omniscient God, who can never be deceived as to the import of human actions, or their motives. This I think gives a sufficient tie upon his conscience. Upon the whole, I am of opinion that on principle as well as on the provisions of the Constitution, Mr. Jones is a competent witness."

"From this decree there was an appeal, and the following decision made therein.

"The Court concur in opinion with the Chancellor in this case, and the decree is therefore affirmed.

ABRAHAM NOTT,
DAVID JOHNSON."

MARRIAGES.

In South Livonia, on the 10th ult., by Rev. O. Roberts, Rev. JACOB CHASE, pastor of the Universalist society in North Bloomfield, to Miss ALMIRA COE, daughter of John C. Coe.

In Perrinton, on the 18th ult., by Rev. S. Miles, Mr. LEWIS M. TERILL, to MIS. MABILL M. CURTIS, all of Perrinton.

In Norwich, on the 20th ult., by Rev. N. Doolittle, MR. OLNEY WINSOR, to Miss POLLY MONROE.

In Bainbridge, same day, by the same, MR. THOMAS STOCKWELL, to Miss ANN PARSONS.

DEATHS.

In Geneseo, on the 15th ult., GEORGE, son of Samuel and Anna Swift, aged 10 months. O. R.

In Green, August 26th, of consumption, Miss ROXANNA CRANDALL, aged 32 years.

Miss Crandall possessed a cultivated mind, improved and refined by education. Esteemed and beloved while living, she died lamented by parents, brothers, sisters, and a numerous circle of friends. Long will the remembrance of her virtues remain engraven upon the hearts of the living.

When the hope of recovery was yielded to the fatality of disease, she expressed the utmost calmness and resignation to the divine will. In the possession of that faith which is immovably founded upon the rock of ages, death appeared to her less a king of terrors than an angel of deliverance to conduct her from the bondage of corruption, into the glorious liberty of the children of God. A few days previous to her death, she gave directions relative to her funeral, and requested the writer to perform the services. She spake with perfect composure of the time of her departure, believing that death temporal, would be the beginning of life eternal. She died in peace.

May the consolations of the same precious faith, prove a solace to the afflicted and bereaved family. N. D.

In New-Berlin, on the 18th ult., Mr. JOB HILL, aged 44 years. Mr. Hill was a highly respectable and intelligent citizen. In early life he united with the Freewill Baptist church, but afterwards became a believer in the doctrine of the final holiness and happiness of all men. He exemplified the principles of his doctrine by a well ordered life. His loss is deplored by an extensive circle of relatives and friends. May the consolations of the Gospel abundantly bless and comfort all that mourn. N. D.

In Hamburg, June 4th, Mrs. NANCY SLOCUM, aged 68 years. Funeral services by Br. J. Lewis, of Boston, N. Y.

In Hume, July 17th, WM. J. BUTLER, aged 18 years and 6 months.

In Randolph, July 21st, JAMES DANIELS, aged 49 years. He was killed instantly, by a blow upon the head from the lever of a windlass.

In Pike, August 8th, JONATHAN WILLARD, in his 61st year. Funeral services of the last three, by Br. J. Babcock, Hume.

In Champion, Jefferson county, July 16th, HARRIET, daughter of Mr. Richard Chase, aged 6 years. So fades the tender plant, but it shall bloom again in unfading glory.

In Denmark, Lewis county, July 20th, Miss HARRIET HAMMOND, daughter of Br. Benjamin Hammond, in the 20th year of her age. The bereaved parents, fond brothers, and tender sisters, relatives, friends and neighbors, evinced by their tears on the funeral occasion, the strength of their affections for the deceased, but like the mown grass she is withered, yet unlike the fallen grass and faded flower, she shall *rise* to fall—to fade no more. Funeral discourses on the above occasions by J. F.

In Boston, Erie county, August 28th, DAVID FARNSWORTH, aged 38 years. Funeral discourse by Elder Fuller, Close Communion Baptist, of Eden.—*Br. Farnsworth died a Universalist.* This remark is made here, solely because it is *reported* that he renounced Universalism just before his death, which report, I am authorized to say, is totally false. From respect to the feelings of his aged parents, he consented that a Partialist might be invited to preach the funeral discourse.

May the parents, and all the connexions, especially the widow of the deceased, be comforted with that consolation which the preacher proffered not, even the comforting and sustaining power of that faith which is "the substance of things hoped for." J. LEWIS.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, OCTOBER 12, 1838. NUMBER 41.

For the Magazine and Advocate.

ELOQUENCE OF SYMPATHY.

Delivered at the Annual Exhibition of the Clinton Liberal Institute, August 29, 1838.

BY J. M. ELWOOD.

Sympathy, the solace of affliction, and the inexhaustible fountain of consolation! Mysterious, godlike and inscrutable power, whose magic ray is the mellow light that gently falls upon the night-wave of sorrow—the common ligament of sensibility—the talisman of mercy—the burning spark lighted up in the soul, that speaks the dignity of man and declares his emanation from the uncreated Spring of love! Sympathy, the oratory of nature—the unimpassioned fervor of the soul—its simple note is eloquence—its strains are the inspiration of immortality its chorus is the swelling symphony that tunes the harps of angels—and its echo is the voice of God! The common treasure of the suffering—'tis as exhaustless as infinity, as universal as man. Its influence is uncircumscribed by civilization and all refinement. Wherever affliction's plaintive tone is heard—wherever degraded man repines the luckless victim of capricious fortune, there flow its healing waters.—Whether the gelid iceberg frowns amid the sterner realities of nature, or torrid sands present a more tolerable aspect—whether civilization holds its genial sway, or degradation's tottered garb bespeaks the ferocity of barbarism, its eloquence is heard—its healing balm dispensed. But 'tis not the artful decoration of human effort, whose overcareful polish is the key-stone to that affectation which renders it impotent and powerless. The effusions of declamation—the studied arrangement of sentences—and the euphony of words, are pageantry that adorns only to burden. 'Tis not like genius, which rolls its silvery waters in one narrow channel; but, like some mighty river, which overflows its banks, diffusing verdure and fertility around. The spontaneous production of nature—like the wild-flower, it is no exotic; it sprung as free and bloomed as beautiful in the unpolished soul of the Virginia native,* as in the cultivation and refinement of a Howard.

But its eloquence is no less effectual than general. There is something in its appeal that forbids rejection—a magic in its numbers, that is overwhelming and resistless—a music more captivating and inspiring than the mystic tones of the Eolian lyre—a manner with which the polished periods of Cicero and the fulminations of Demosthenes can not compare. The wayward and wicked son, whose career was the emblem of Pandemonium, has sunk in penitence and risen in reformation by the simple, yet native and unaffected eloquence of a mother's tears; and even the bare recollection of parental anguish, when the maternal tongue was silent in death, has been the monitor that curbed the riotous outbreakings of his inclination, and the impetus that urged his footsteps to the highest summit of renown.

The culprit stands upon the scaffold. The relentless sword of human justice thirsts impatient for his blood. The eloquence of kindred feeling moves the trembling hearts that vibrate upon a kindred chord, and the turpitude of the crime is lost in commisseration of the victim's sufferings, and in the arrogance and presumption that dares exercise the prerogative of Heaven.

Misfortune's chill blast strikes upon the gay flower of innocence and hope, which has been reared and cultured with all the excessive fondness and overweening indulgence of parental desire. It withers the faded garland of ardent expectation and the blasted chord of intense and burning love. What, then, consoles the mourning bosom? When the earth falls upon the coffined relics, and the echo rising from the sepulchral cavern, sounds the requiem of earthly comfort, what then is the acarna whose vivid brightness illuminates the dismal recesses of the desoluted soul? 'Tis sympathy, *memory* setting on the soul-cheering communion of the past, and blending with the glowing visions in the vista of hope. 'Tis the soft whisperings emanating from the philanthropic soul of friendship, that break upon the ear of the disconsolate in accents of melody, and roll back the tide of accumulated wo. Friendship, the diamond pearl of life, with all its justly celebrated charms, is but the eloquence of sympathy; for without it, friendship is but a splendid name—a sun whose brightest beams are destitute of warmth—a wealth whose richest treasures are as worthless as the miser's hoard—a consolator in whose purest spring of solace is infused the sediments of despair.

Go—ask the self-willed exile from his native home, as he turns his feet towards the theatre of youth, where "fancy, fluttered on her wildest wing," why he yearns to revisit that home which a long and uninterrupted absence has so completely changed, that scarcely a solitary vestage remains by which to recognize its locality, and he will tell you, that sympathy, with the echoes of its infant eloquence, murmurs with irresistible persuasion, "come, greet thy kindred and thy country"—and that the sympathetic bond which linked kindred hearts in the incipiency of his years, has been rendered potent by the cementing wand of time. Yes,

> "Time but the impression stronger makes,
> As streams their channels deeper wear."

Forgiveness, the vestal deity of virtue—the golden amulet of friendship—the sanctuary of innocence—the ægis of life—is but the eloquence of sympathy. "Forgive them," was the simple strain that issued from the expiring, throe-rent soul on Calvary's brow; and I covet not that sensibility which perceives in it no eloquence, and finds in it no heaven. I seek not that godless perversity which can pronounce it but the ebullition of enthusiasm, or the chicanery of imposture. It has an eloquence that defies competition—an effect that paralyzes effort—and a duration that speaks the divinity of its author, and mocks the might of time to weaken, or eternity to destroy.

But, hush! the inarticulate farewell trembles on the quivering lip. How eloquent the emotions, how thrilling and unutterable the sensations of anxiety and dread, that struggle in the soul, as the heartfelt adieu—the pledge of parting friendship, is exchanged! In it there is an influence beyond the reach of language to express—a spirit that nerves the mind for the hour of peril—an eloquence speaking in the silent anguish that springs the tear—which causes sophistry to blush at the consciousness of its impotence, and from which the most determined obstinacy shrinks like the rose-bud of kindling anticipation from the forbidding touch of adversity Yet all revolve upon the golden axis, sympathy, whose shrine is decorated with the votive offerings of love and pleasure.—Without this invaluable boon, how dreary—how *cheerless* would be existence! Not a solitary ray would dart athwart the gloomy waste of life, to beacon the pathway of the pilgrim—no refreshing shower of gladness would pour its renovations into the human breast. The gilded drapery that adorns the couch of hope, would be but the sable hangings of bereavement's cell, and man would be but the hapless plaything of sorrow, and the unpitied victim of despair—

> "The wearer of a mad-man's garb,
> For whom e'en misery might weep!"

* Pocahontas.

For the Magazine and Advocate.

THE CHOICE OF MOSES.

BY THE AUTHOR OF "NOTES ON SACRED SUBJECTS."

We are told in the Epistle to the Hebrews, that Moses, when he was come to years, refused to be called the son of Pharaoh's daughter—that he chose rather to suffer affliction with the people of God, than to enjoy sinful pleasures for a time. This wise, this patriotic, this self-sacrificing choice, may be meditated upon profitably, if we could thereby catch a little of the same virtuous resolution. During the first forty years of his life, Moses had been treated by the daughter of Pharaoh as her own son, and it is conjecture not altogether without probability, that he was designed ultimately to succeed to the crown. It is pretty certain, however, that he had received an education suitable to the grandson of a monarch—that he had cultivated all the learning of that age and country—and that his prospects of worldly advancement were of the brightest kind. But Moses also knew something of the peculiar character and destinies of his native people. He knew, probably, the promises which God made to Abraham. These promises, too, he seems to have believed despite the forbidding condition in which he found the descendents of that just man. A belief of these promises—sympathy for an oppressed and injured race—and love for his countrymen daily working in his soul, would destroy his love and relish for the luxuries, the gaieties, and the splendors with which he was surrounded. The iron bondage of his countrymen, would render pleasure ungrateful to his feelings. Conscience lent her aid in corroboration of the purposes to which these feelings prompted, and his situation, rank, and influence, seemed to mark him out as the deliverer of this chosen people. All these considerations, perhaps more, induced Moses cheerfully to resign the court of Egypt, and all his flattering prospects there, to follow in the path where duty led.

It may be observed that this was done not in the rashness and precipitancy of youth, but in the cool, deliberate prudence of maturer years. The merit of Moses is greater because his choice was made when he was "come to years." Nor was this choice made when Moses may be supposed to have been satiated with ambition and pleasure.—It was at the very time when worldly grandeur and aggrandizement have the greatest potency. Contemplate, then, this man of heroic virtue, in manhood's and ambition's prime, casting wealth and magnificence away from him, trampling the dazzling vision of a crown in the dust, and deliberately casting in his lot with an enslaved people. This was a sacrifice which patriotism, duty, conscience, can seldom enforce.

It is quite probable that his companions at the court, who knew this choice of Moses, would set him down as infatuated, as deprived of common sense—as a fool. But his estimates were judicious, though few can follow them. At his age, he must have often felt that all the gratifications placed within his reach, were only vanity and vexation. If he had not experienced, he could imagine the dignity and consolation of laboring and suffering in a noble and good cause. Those, however, who could not elevate themselves to such

views, would look upon him, in making common cause with the despised and oppressed Hebrews, as contemptible, and would shower upon him reproach. This is generally harder to bear than mere suffering or deprivations. To one, however, who, like Moses, has counted well the cost ere he makes his choice, scorn, and persecution, and reproach, will only confirm him in the sense of the dignity and superior excellence of his choice. It will remind him how few are capable of making or appreciating such a choice. Moses, we find, accounted these reproaches greater riches than the treasures of Egypt.

If we would earnestly endeavor to take enlarged views of the consequences of our objects of choice, we too, like Moses, might make a hero's choice, overcome the love of the world, and rise above it. We halt long between two opinions—we endeavor to serve two masters—and thus our time is spent ingloriously and unprofitably. Let us make a choice of whom we will serve, God or Mammon, and having deliberately made our choice, let us not turn back. There is a choice before us like that of Moses; if we act like him, we may be made eminent instruments of good like him also.

For the Magazine and Advocate.

THE INFLUENCE OF NATURE.

BY MRS. S. BROUGHTON.

How soothing are the influences of nature's wild melodies! The thousand varying and mingling sounds that rise in the still solitudes of the woodland, like harp-cords strung by invisible hands—how they shed the sweet incense of peace upon the weary heart, as the gentle dews of heaven, that distil from night's holy urn upon the flowers that have drooped beneath the scorching beams of noon. Life has many sorrows, but mankind are prone to add to the amount, by allowing the mind to be depressed by imaginary ones, or exaggerate the weight of existing evils. How many allow the most trivial incident to discompose their peace and render their society anything but pleasing, merely for the want of a little reflection! They fret and repine all day, and retire weary to rest, without having truly enjoyed a single moment, when the fault rests with themselves alone. But what if the affairs of time go a little awry—shall we be so foolish as to forego the possession of our own mind, merely because some circumstances do not exactly coincide with our wishes? Have patience; all may be for the best. The mists that gather gloomily on the mountain's brow, and veil with darkness the vast horizon, may distil in needed rains, refreshing the sun-dried plains, and painting with fresher green the kindly lap of earth. But though stern reason may show us the folly of yielding to petty vexations, how are we to free ourselves from the irritable sensations which ever attend them? Is there no remedy? Go, frail, repining mortal, and worship in nature's holy temple. Listen for a moment to the melodies that swell along the vale, where the purling rill goes dancing onward, through shade and sunshine, to its home in the fathomless deep! Let the cooling breeze fan away the phantoms of care that hover around the heart, and bid the soul go forth on the rich strains of music that thrill along the leafy dells, where the sweet warblers of the sky make vocal the whispering groves with their morning and evening carols. Surely these beauteous scenes were intended to gladden the heart, and lead it joyously along the sometimes rugged path of life! And shall we forego the sweet exercises of devotion, so necessary to our peace, when the high, blue dome of heaven spreads out the shadowy curtains of majestic grandeur over the scene, and nature's own choristers tune their matins at morn, and join in the soul-thrilling vespers of eve? Oh, no! Let the soul be kept free from passion and strife, that it may enjoy the blessed influences of nature's scenes, which shall teach it to rise, as on eagle's wings, above the trials and sorrows of a passing world, and rest its hopes upon that future which is revealed to us in the Gospel, and confirmed in every page of the wide-spread volume before us. Let us ponder upon the manifold wonders of nature, and admire the power, the wisdom and goodness of Him who rules the vast concourse of spheres that blaze in the lofty arch of heaven; and as the soul lifts itself up in admiration to the eternal, unchangeable Author of all, we shall forget the vexations of life, and return with renewed strength to the performance of the duties that surround us.

For the Magazine and Advocate.

POPULAR ABSURDITIES ABOUT THE DEVIL.

BY REV. S. W. FULLER.

1. Many people believe the devil was once an angel of the highest rank in glory; sharing liberally of the privileges and joys of heaven in the presence of God.

2. They think he sinned so outrageously and egregiously, that he was cast out of heaven, and doomed to unremitting, endless misery—to pain without cessation and without end.

3. From that time forth, they hold, that he was, and is, and will be wholly disposed and devoted to the service of evil—that every faculty of his being is bent on mischief—that he detests all righteousness and delights in all sin continually. Now if the devil finds *delight* in doing evil, and in nothing else, and if he is always doing evil, why is he not always delighted? When I am delighted I generally feel pretty well; and hence, if the devil is always delighted, he must always feel pretty well, or—*we* are not much alike!

4. When all human souls are finally disposed of, many believe that an innumerable multitude of them will be sent to the devil's dominions in hell, and that the devil will be employed in tormenting them day and night, without intermission and without end. In this employment, they believe he will take superlative delight. Now the number of souls in his charge, the untiring call for his services, and the inexhaustible run of business, will secure eternal delight to a being who finds delight in this way and in no other, as is the popular opinion respecting the devil. Thus popular opinions respecting the devil and his employment, involve the revolting absurdity of the devil's endless delight at man's expense, though he, himself, is believed to have been the primary cause of man's sin, fall, and doom to endless wo! Thus, while his victim is subjected to endless pain, he, himself, is rewarded with endless delight!

For the Magazine and Advocate

CORRECTION CORRECTED

Br. GROSH—In the Magazine of September 14, you use the following language in relation to an article of mine, which appeared in the Expositor. "Br. M. H. S. errs in stating the various readings [of the Bible] at 30,000—they amount nearer to 130,000." M. H. S. made no remark in respect to the various readings which now exist. I simply said, that in the *beginning of the last century*, the number found was nearly forty thousand [not thirty]. Is it true that at that time the number discovered was 130,000? If not, who errs, M. H. S. or A. B. G.?

You farther say, "His [M. H. S.'s] eulogism on the common version, is rather greater than facts will warrant."

You are probably aware that the eulogism was given in the words of one of the best scholars; and you know, also, that many of the best authorities have expressed the same opinion.

You have placed me before your readers as having made statements in relation to the sacred Volume, that facts will not warrant. This is no doubt your opinion. But would not candor dictate that you should say to your readers, that when I said the "translation of the Bible is an illustrious monument of the age, the nation, and the language," that remark is sustained by the testimony of the best authorities on this subject? I think so. Authorities do not all agree in relation to the same subject, and students must follow those which seem to have the most truth on their side. And when Br. A. B. G. offers an opinion, and Professors of Biblical criticism offer another and a different one on the same subject, I hope I commit no offence if I choose my authorities, following what I regard as the best light, even though in thus doing, I differ from my respected brother. A. B. G.

M. H. S.

REPLY.

Br. M. H. S. is correct in regard to the number of the various readings—I had not kept the period he names at the beginning of the section, in mind, while reading the latter part thereof. In regard to his eulogium—though it is stated in the words of another, and though many others have stated it besides—the part I objected to is not quoted above.—It is, "It is, properly speaking, less a translation than an original; having most of the merit of the *former* as to *style*, and all the merit of the *latter* as to *thought*. It is the noblest, best, and most finished classic of the English tongue." Now, it matters not who is offended—certainly *I* am not—that Br. M. H. S. believes all this, and by quoting it, makes it a declaration of his own sentiments; for he has a right to believe not only this, but any other *dictum* uttered by Professors of Biblical criticism; but he must really excuse me if I say, in my own blunt way, that "his eulogium on the common version, is *rather* greater than *facts* (not *Professors of Biblical criticism.*) will warrant." Whatever the translation of the Bible may be to the age and men who produced it, it is certain that it could be improved upon in style and correctness of thought in this day. Its *originality* has been pointed out, and is not contended for above; so we will drop that.

Br. M. H. S. may rest assured that I never take offence at those who differ *no further* from me than I do from them!

WITHDRAWAL.

Portsmouth, Va., July 27, 1838.

To the Editor of the "Trumpet"—Sir:—Not recollecting with any degree of certainty the name of the Standing Clerk of the General Convention, I take the liberty of asking you to make known to him and to the Universalist public generally, that the fellowship granted me by the Southern Association as a Universalist minister, is hereby returned, cancelled, dissolved. It has been my determination for the last two or three years to retire from the denomination at the earliest moment that I could do so with justice to myself, and the cause in which I have been engaged. That time has now arrived—and I embrace this opportunity of stating some few of the reasons which have influenced me in coming to this determination.

[Mr. Fisk here goes on to state his reasons for this step. He pursues, to a great length, the subject of corporations, banks, banking, etc., etc., but these he well knows are subjects we do not discuss in the "Trumpet." After stating his reasons why he felt himself called upon to oppose the banking institutions of the land, he proceeds to say,]

In acting as I have done from conscientious motives, with a single eye to the good of my country and mankind in general, I have been grieved to find that my course has been disapproved by a portion of my ministering brethren; I have therefore deemed it advisable for some time past that the fellowship existing between us should be dissolved. I therefore beg leave, very respectfully, to withdraw from the Universalist denomination; and that no future "imprudence" on my part may prove injurious to the body to which I have belonged, I shall hereafter in my intercourse with the world, assume a different name from that of *Universalist*.

I can not forbear in closing to express my deep sense of obligation to the brethren of the denomination generally, for their long continued kindness to me under all the various circumstances in which I have been placed. The few exceptions to this are freely forgiven. Hoping that peace, prosperity and union, may continue to bless the believers in God's impartial grace; I subscribe myself with deep respect, THEOPHILUS FISK.

The following communication has been on hand a few weeks—we had the will but not the ability to insert it sooner. If those who want an article inserted at an early day, would get it copied in a plain hand, properly prepared for the press, they would do much toward securing their wished-for object. Having many articles on hand, and very little leisure to bestow on any, we are apt to select those that look as if they would cost least time and labor; especially when the compositor is waiting for the copy, and several other items of business are waiting for the EDITOR!

For the Magazine and Advocate.

THE UNIVERSALIST INSTITUTE OF OHIO CITY.

To the Universalists of the southern part of the State of Ohio, and to the friends of this Institution, generally, we wish to say a few words.

Circumstances make it inconvenient for the General Agent to attend to its business concerns—this is a matter of deep regret to all interested; for it is to the persevering energy and industry of this worthy man and zealous friend to the cause of universal emancipation, that we owe in a great measure the existence of this Institution. However, we have the consolation of knowing that he will still continue to act as far as he can, and to aid and assist us all in his power. The writer has been appointed Acting Agent for the present—and as many, if not most of its friends, as yet have but a very partial knowledge of what we are trying to do, and of the state of its affairs, the circumstances attending it thus far, and its future prospects—and thus have not taken the subject into much consideration, I have deemed it advisable to present this article, with the desire and hope that our brethren and friends will spare an anxious thought for this infant literary Institution, for we do yet hope to see it flourish until its wholesome influence shall be experienced throughout this region of country.

The annexed Constitution will explain the principles on which the Institution is to be conducted.

In consequence of the sectarian character assumed by literary institutions in general, and the efforts commonly made in them to subject pupils to adopt the principles of some particular sect, the Universalist society of Ohio City, in the exercise of their civil and religious rights, do hereby duly organize and establish an Institution of learning in Ohio City, and adopt the following

CONSTITUTION.

ARTICLE 1. This Institution shall be known by the name of "the Universalist Institute of Ohio City.

ART. 2. Nine Trustees shall be appointed by the society, six of whom shall be members of the society—the whole to be elected in the following manner—three for the term of three years; three for the term of two years, and three for the term of one year. The first meeting of this board shall be on the 30th of May, 1838; and they shall meet annually thereafter on the first of May. It shall be their duty to elect a Treasurer and Clerk; to fill any vacancy that may occur by the removal, sickness, or death of either of the incumbents; to appoint an executive committee from their number, not exceeding three in number, to manage the concerns of the Institution, in conformity with the will of the board; and to examine the accounts of the Treasurer and make a report thereon, once in every year, for the information of all concerned.

ART. 3. The board of Trustees shall meet annually on the first Wednesday in September, for the examination of the school, and the transaction of any other business appertaining to their office.

ART. 4. The Trustees shall have power to employ a teacher or teachers, to take charge of the Institution, and to expel any student for improper conduct.

ART. 5. This Institution shall be conducted on the most extended principles of liberality, and students shall in no case be compelled by any of the officers or teachers to attend the meetings of any particular denomination, or be required to abandon study for the purpose of attending to any religious exercise.

ART. 6. As soon as the funds shall warrant it, it shall be the duty of the Trustees to provide a library for the use of the school, which shall be accessible and free of expense to all the students.

ART. 7. It shall be the duty of the Trustees, as soon as may be practicable, to provide such apparatus as may be wanted for the various purposes of the Institution.

ART. 8. The board of Trustees shall have power to appoint an agent or agents, for the purpose of travelling into various parts of the country to aid the funds of the Institution, to solicit public patronage, and to manage its concerns generally.

ART. 9. The members of this society and all other persons who are willing to adopt this Constitution and contribute to the funds five dollars, shall be entitled to the privilege of voting in all matters pertaining to the Institution.

ART. 10. The Trustees shall retain the full exercise of all the powers vested in them, until their term of service expires; and whenever the funds of the Institution become sufficient, it shall be their duty to erect another building on the same lot for the purpose of a separate department.

ART. 11. The foregoing articles of this Constitution shall be subject to amendments as circumstances may require, provided such alterations are made by two-thirds of the board.

Under this Constitution, at the first election, Richard Lord, James S. Clarke, and Wm. F. Dennis, were elected for three years; Haynes Johnson, James Dodge, and Bostwick O'Conner, for two years; and Philo Rawley, James Hartney, and Asher M. Coe, for one year.

I will now state the circumstances, wants, resources, and the prospects as they now appear, that is, if the friends generally should feel and manifest the same disposition as those on whom we have called, in furnishing means and bestowing their patronage. In the first place, a lot of land, valued at from two to three thousand dollars, has been given to the Universalists for this purpose, by those truly liberal-hearted and philanthropic men, Richard Lord, of Ohio City, and James S. Clarke, of Cleveland, with three hundred and fifty dollars, each, towards the erection of the present building. With this beginning, a very few persevering and untiring friends have exerted themselves to the utmost, and have so far succeeded as to have the school opened in one room. But that has been but temporarily furnished for the present quarter. We are now preparing to have it furnished completely for the next term, and as the number of students may increase, to have all the rooms completed and furnished with the necessary apparatus—and to continue our exertions, until our Institution shall be inferior to no one in the country, in point of respectability and usefulness.

Its location is thought by some to be one of the most pleasant in the world. It is situated in a very pleasant and retired part of the City, nearly the same distance from the central part of the two (Ohio and Cleveland) cities. The building is three stories high, surmounted with a tower to the height of sixty five feet, and one hundred and fifty feet above the waters of lake Erie, affording a fine view of the two cities, the harbor, and the lake. It will accommodate, when completed, one hundred and fifty or two hundred students. I have been thus particular in its description, for the sake of the friends at a distance.

And now as to our resources.—Brethren, this Institution belongs to the Universalist public, and to it we look for help; yes, and we look, too, with confidence, for, since we have commenced travelling on this business, and called on our friends, our before despounding spirits have been raised up, and our hearts encouraged to persevere, and we have been led to exclaim, may it ever be our happy lot, while here we remain, to be in communion with such a people. And now, brethren, let us have a little of the spirit of western enterprise in this matter. Our friends in this vicinity are willing to do, and to keep doing; but they do require your aid and assistance in this enterprise. Let us have your patronage. Send your sons and your daughters, and, you that are able and willing—for we do not ask it of any others—send in what you can to aid in its completion and improvement. Do not wait for us to call on you, for you can save us much labor by this means. I would also remark to those who have already subscribed but have not paid, please to send the amount due as soon as convenient, for now is the time we want means to do with, very much. Direct to the Treasurer or Agent of the Universalist Institute of Ohio City.

The Principal of this Institution, the Rev. Alvan Dinsmore, is known to possess ample ability and long experience in this business.

The Fall term will commence on the twenty-fourth day of September. The expences to the students will be as light as at any other Institution in the country. WM. F. DENNIS.

Ohio City, September 6th, 1838.

For the Magazine and Advocate.

ENJOY THE TRUTH.

The skeptic may behold the glorious light of the sun sink beneath the expanse of the western waters; they may admire the rich colors that mingle in the beautiful rays of the retiring orb of day, and rejoice as the twilight hour approaches, when all nature is about to be hushed in repose, and yet possess none of those soul-cheering aspirations, which gently move the heart of the true Christian in pure and spiritual worship; and which illumines the path of life with gladness, and shortens the distance between man and his Maker. How glorious the hope confirmed to man, by the Holy Scriptures! How all-perfect the being who gave us the laws and precepts of our lives! But still greater, and more abundant, are the daily testimonies, to the human family, of that God who careth for the present and eternal welfare of his children. Does any one think he is cast off? Is he bereft of reason? Does he think he is hated of God? When temporal blessings are shed in profusion around, let him remember, that the stillness of evening is for man's enjoyments; that the night is for the restoration of the natural powers, and that he himself enjoys it to the fullest extent; or, if not, that his hand only has separated between him and his Maker, and his sins only have shut him from his God. That he is still the same, unchanged and unchanging, both now and forever; that although he is merciful to the children of men, yet he is just; though he keeps forgiveness for thousands, it shall by no means clear the guilty, and that every one shall be recompensed according to his *works*, and not otherwise.—And let us all without distinction, endeavor to establish the perfection and righteousness of God in our own hearts, and be ready to exclaim with the great apostle of the Gentiles, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!" N. M. T.

EXTRACT.

"When, in the clear light of reason, I look upon creation, on the star-spangled firmament, and the glory of God's works, I should as soon doubt my own existence, as the perfect wisdom and goodness of the Author of my being. All religion, which does not strengthen our confidence in this, must be a dreary illusion. Horrible dreams, dating their origin from the associations of childhood, and the rant of wild and visionary ministers, may sometimes trespass upon our thoughts. But every rational mind must finally settle to repose in that glorious persuasion which instantly irradiates the moral universe with perennial sunshine. '*The Lord reigneth, let the earth rejoice!*' In this or any other world, in our present or any other forms of conscious being, we may advance upon the unexplored scenes, with a full confidence that we can never travel beyond the beneficence and equity of the infinite mind."

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, OCTOBER 14, 1838.

1 TIM. VI: 3-21.

The doctrines and the teachers, which are so severely represented and denounced in the first verses of this paragraph, are such as differed from the injunctions contained in the first two verses of the chapter. What are these? They relate to the conduct of slaves. In expounding the advice of Paul to slaves, we have determined to avoid all appearance of participating in the agitation on this subject which prevails at the present day.—Instead of encouraging slaves to disobedience, the Gospel makes them more faithful and conscientious.—That the apostle had the Judaizers in his eye here, (verse 3,) is evident from Titus i: 10. "There are many unruly and foolish talkers and deceivers, especially they of the circumcision: Whose mouths must be stopt, who subvert whole families, teaching things which they ought not, for the sake of sordid gain." It seems the Judaizers had no view in teaching, but to draw money from their disciples. And the money which they got, they spent in the gratification of their lusts. Hence the apostle calls "their belly their God;" Phil. iii: 19. We doubt not that the lovers of truth, more than of party, the candid, the impartial, the uncommitted, will readily admit that Dr. Macknight's comment coincides with, and fairly represents, the opinions of this chief apostle.*

The conduct of those Jewish teachers, which Paul condemned, was by him ascribed to the influence of the all, and the every where-prevailing love of money. Upon this subject—this source of all evil, as much as of that one upon which he had been animadverting, Paul addresses a few words of expostulation to his son Timothy. O! that we could persuade ourselves that we were less devoted to mammon, and more devoted to God, at every retrospect of our past lives. O! that we could find in ourselves at such seasons, less and less conformity to the fashions of the world in this respect. O! that we might find a consciousness—a soul-satisfying consciousness—that our affections were less divided between earth and heaven—that we were practically influenced by the advice of Paul in verse 11 and 12. Then might we hope soon to know what it is to be a devoted, single-eyed Christian; then might we trust soon to be prepared for the business and the joys of heaven. Brethren, should we not be employing some means to forward this desirable end? Various means will suggest themselves to various minds, if they are really in earnest to serve God more, and mammon less. Meanwhile, we would submit the following proposal as applicable to all of us, in all circumstances. Let us set apart hours of serious thoughtfulness to review our aims and pursuits, and the tenor of our lives, and in the court of conscience, and as if in the presence of the supreme Majesty, let us answer to ourselves the question—are we setting our esteem and desires upon what is really most worthy, or do we know that we are giving our hearts to a lesser, and neglecting a greater, good? Are we pursuing those things which we know it to be our duty as well as our interest to pursue, or are we neglecting such in the pursuit of enjoyments for which our heart condemns us? Such questions let us often ask, and every other means of weaning ourselves from earth, let us eagerly employ.

P. P.

* We have omitted here several extracts quoted from Dr. Macknight, not only because we have no faith in them; but also to avoid discussing the subject with our respected correspondent. A. B. G.

For the Magazine and Advocate

MATT. V: 4.

"Blessed are they that mourn, for they shall be comforted."

This text is of incalculable importance to those in affliction, who are oppressed by the storms of adversity, and weighed down by the irreparable loss of relatives and friends. It holds out to them an instructive lesson, which, if rightly adjudged, will out-balance all the minor difficulties and evils which beset us in this mundane sphere. Its real nature and essence is calculated to display the goodness of God amid all the varieties of his dispensations; to enforce the idea that he is well worthy of our confidence and affection; that he is "the one altogether lovely," being in and of himself, perfect love. These words are peculiarly adapted to the mourner, designed by the author (Christ) to keep in view the loving kindness of our heavenly Father, at times, in which their souls were rent by affliction, when they would be inclined to distrust this care and affection for them. It is an empnatic illustration of the design of our Saviour, who, in all his precepts, endeavored to imbue the minds of his disciples with the utility of casting themselves upon the arm of God, of putting their whole trust in him, and of living in submission to his mysterious will, that they might be "partakers of his holiness" and "drink of the river of the water of life" which flows from his throne. Nothing can exceed the intrinsic excellence of these words, and their value is greatly enhanced when we consider the source from which they came, being from him who hath said, "my counsel shall stand, and I will do all my pleasure." They are the oil and balm of consolation. They will heal the broken heart—assuage the mourner's grief—dry the orphan's tears—and render the bleeding bosom tranquil. Then let us "weep with those that weep," and return thanks to the "Giver of every good and perfect gift," for comforting us in the dismal season of our afflictions, and showering down blessings upon us when our spirits are wounded, and we have "hung our harps upon the willows." He likes the incense of a grateful heart—the devotedness of the contrite soul.

ASA.

South Venice, September 12, 1838.

[From the Trumpet and Magazine of September 29.]

GENERAL CONVENTION.

We have no doubt that our friends and patrons all over the United States, will feel a strong desire to receive an early account of the meeting of the General Convention in Boston, last week.—Our paper of last Saturday went to press too early to leave it in our power to make a record of the proceedings in that number. It is with an extraordinary gratification that we now take up our pen for the performance of our duty. This meeting of the Convention, for several reasons, has been one of the most remarkable, ever held by Universalists in the United States, or any other part of the world. The unprecedented number of preachers present;—the gathering of the eminent and true friends of our cause from various parts of New-England, and some even more distant, the fathers and mothers of our Israel, and the firm and vigorous brethren and sisters of our common faith; the *immense* and continually increasing congregations that attended upon the public services of the occasion;—the exceeding number of communicants at the celebration of the Lord's Supper;—the tone and character of the public services;—these all conspired to give to the meeting an interest and inspiration that hallowed the soul, and lifted up the heart in devout gratitude to God; and that marked the whole occasion as one standing out by itself, going beyond, in each and every respect, any meeting we have ever attended, or probably ever shall be permitted to attend upon the earth. We never expect, taking all the spiritual circumstances into consideration, to see another such a jubilee until we meet the general assembly and church of the first born which are written in Heaven.

On Tuesday afternoon, a large number of the brethren and sisters who had arrived in the city, went in company to Mount Auburn, to visit the tomb of John Murray. A deep solemnity took possession of the soul, mingled with gratitude to God for the great blessings he had conferred on our land through the instrumentality of his eminent and departed servant. What could be more appropriate, than a religious service under such circumstances? A hymn was sung, to the tune called "Grosh," in the "Songs of Zion," after which a prayer was offered by Br. W. S. Balch, and a brief address was made by Br. A. C. Thomas, of Philadelphia. Many spectators, who were spending the afternoon in this interesting retreat, gave solemn attention to the service.

On Tuesday evening public sevice was held in the Universalist church in School-street, when a deeply argumentative and interesting discourse was preached from John vi: 38, 39, by Dr. T. Clowes, Principal of the Literary Institution, at Clinton, N. Y. Dr. Clowes, formerly an Episcopalian clergyman, has recently avowed his belief in the final happiness of all mankind, a circumstance which added much interest to the exercises of the evening. Dr. Clowes had spent the previous Sabbath in Charlestown, where he preached through the day, much to the gratification of the people. A meeting was held at Roxbury, this evening. Sermon by Br. W. Whittaker.

The delegates constituting the Convention proper, assembled in the Supreme Court room of the Old Court House, on Wednesday morning, at 8 o'clock. Hon. Asa T. Newhall, of the Massachusetts delegation, was elected Moderator, and Br. W. S. Balch, was elected Clerk. We are not able here to go fully into a statement of the business which was transacted by the Convention—our attention being so much occupied by other calls.—But a full and official report will soon be published.

On Wednesday, at half past ten, public service was again held at the church in School-st. when the occasional sermon was delivered by Br. A. C. Thomas, of Philadelphia, from Heb. viii: 6.—"But now hath he obtained a more excellent ministry." We make no further remark in regard to this sermon, than to say that it equalled the expectations of all who listened to it, so far as we are able to judge. Our readers will soon have an opportunity of perusing it in our columns—which we have no doubt they will do with equal happiness and profit. The audience of this morning was overwhelming.

On the afternoon of this day, a sermon was preached by Br. Russel Streeter, of Woodstock, Vt., from Matt. v: 45; and another in the evening by Br. John Moore, of Lebanon, N. H., which we did not hear, as we were necessarily absent. On this evening public service was held at East Cambridge, where Br. C. C. Burr preached, at Charlestown, where Br. C. F. Le Fevre preached, and at South Boston, where Br. S. W. Fuller preached. Notwithstanding the multiplicity of the services this evening, the congregation at School-street continued greatly crowded. After the sermon by Br. Moore, a Conference meeting was holden, during which several of the brethren addressed the congregation.

On Thursday morning at 8 o'clock, the annual meeting of the United States' Universalist Historical society was holden in the Court Room. The officers were elected, the annual report of the Secretary was read—and reports were received from several of the corresponding secretaries. A collection was taken at the close of the service this morning, when upwards of *fifty* dollars were contributed to aid the funds of the Society for the purchase of books. The sermon this morning was delivered by Br. Wm. A. Drew, of Augusta, Me., from Nehemiah vi: 3—subject—Universalists are doing a GREAT WORK, and should not leave it to engage in other matters of a secondary importance.

There was a very deep and general expectation in regard to the services of the afternoon of Thursday; first, because it was known that Br. Stephen R. Smith, of Albany, N. Y., who had not preached in the city for many years, would deliver the discourse; and second, because this was the time set apart for the celebration of the Lord's Supper. The house, which at all the meetings had been filled to inconvenience, so that seats had to be placed in all the aisles, now became crowded to great inconvenience, large numbers being obliged to stand in the aisles, and vacancies of the house.—

In fact, from the beginning, the pulpit stairs on each side, the area in front of the pulpit, and all the space around was occupied. Br. Smith selected for his text the words of the Saviour, recorded John xii: 32. "And I, if I be lifted up from the earth will draw all men unto me." The audience listened with great attention and delight. At the close of the service, the communion season commenced. Father Ballou of Boston, and Father Beede of Duxbury, presided at the table, assisted by other brethren in breaking the bread. The deacons of the Boston churches served the communicants. It was a deeply solemn occasion. Never before, for fifteen hundred years, have so many professed believers in the great salvation, sat down together, at the table of their Lord. There must have been between seven and eight hundred, and perhaps there were more, who received the symbols of the broken body and shed blood of the Lord Jesus. Indeed, so many were there, that the aisles and pulpit stairs, and the area round about the pulpit, were necessarily occupied. We never saw such a season before, and probably shall never see it again on the earth. The aged fathers at the table were deeply moved by such a solemn scene—indeed, there was but one feeling throughout this vast body of Christians.

On Thursday evening sermons were preached at Charlestown, by Br. Asher Moore, and at East Cambridge, by Br. Le Fevre. But the congregation in School-st. was not diminished—in fact, at this service it was still more crowded than at any previous one. Every accessible part of the house was occupied. The pews were filled to great inconvenience—the pulpit was full—the pulpit stairs, the area in front, all the aisles were densely crowded, hundreds of persons standing up. The outer entry was full, and people were pressing in at the doors as far as possible, and climbing upon the gallery stairs, to look in over the heads of the more fortunate ones, who by coming earlier had obtained entrance. The audience below was a dense, unbroken crowd of human beings, the aisles and pews being alike indistinguishable among the living mass. Such was the lower part of the house. The gallery was equally crowded—pews, aisles, singing-gallery, window seats, every square foot of space was occupied. It was a sublime spectacle to stand in the pulpit and survey this throng. But to the services. A sermon was preached by Br. I. D. Williamson, of Poughkeepsie. N. Y., from Matt. xi: 5. "The poor have the Gospel preached to them." For beauty and strength of conception, for potency of argument, and for fervid pathos in delivery, we have seldom heard this discourse surpassed. If it were possible, it carried us still higher on the wings of faith and joy than we had been before. But the service did not close with the sermon. It was hard to part—no one wished to leave the place. Addresses were made by several of the brethren, among whom we recollect Brs. A. L. Balch, L. C. Browne, Samuel Brimblecom, A. C. Thomas, John H. Willis, Dr. Timo. Clowes, Hosea Ballou, Sebastian Streeter, Darius Forbes, Sylvanus Cobb, Sydney Turner, Stephen R. Smith, Thomas Whittemore, Lucius R. Paige, etc.

There were several circumstances which rendered this meeting one of peculiar interest. Dr. Clowes, a recent convert from the Episcopal church, and Br. Sydney Turner, a recent convert from the self-styled orthodox community of Me., were present, and made addresses that touched our hearts. The audience were informed also (a fact of which many of them were ignorant) that the very spot on which John Murray stood when he was stoned in the pulpit, was not fifty feet from the house in which we were assembled. We felt that we stood on hallowed ground;—we thanked God that he had sent ONE HUNDRED AND TWENTY-THREE preachers of universal grace, to be present on this anniversary, and to stand up together in the immediate neighborhood of the place in which Murray came near losing his life, for declaring the unsearchable riches of Christ. It still further added to the interest of the occasion, that our venerable father in the faith, Silas Winchester, of Brewer, Me., the brother of Elhanan Winchester was present, and the audience had an opportunity to see this relic of that family. Taken altogether, this service was one of the most exhilirating, glorious, and heavenly, that we ever attended, or ever shall attend. For three hours and a half this immense assembly remained on the sacred spot, without manifesting the least disposition to retire—in fact it seemed hard for them to leave even after the benediction was pronounced.

Such was the session of the General Convention for the year 1838, an occasion that will long be remembered by the Universalists of Boston, and, as we think, by all the visiters who were present with us. We never saw before such a gathering of Universalists; and the event justified the expectations which we stated in our columns two or three weeks ago, that there would undoubtedly be the largest assembly of Universalist clergymen, and of the *eminent* and *true* friends of our cause, that New-England has ever seen. So it has been, and we thank God for it. We call upon our souls, and all that is within us, to bless and praise his holy name.

The Convention adjourned to meet in Portland, Me., on the Tuesday evening preceding the third Wednesday in September, 1839. Our Portland friends must expect a very large meeting.

We can not finally close this article without uttering one word in behalf of the Universalists of Boston and vicinity; that word is GRATITUDE.—We do most sincerely thank those, both clergymen and laymen, who took pains to visit us on this occasion from different parts of the United States. Their kind and cheering services and congratulations will long be remembered. May God, in his rich mercy, reward them all.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, OCTOBER 12, 1838.

THE FLOURISHING TREE.

There once fell *a seed* on a shore whose soil was barren, rocky and forbidding. But that seed was hardy, and ready to throw out its shoots to catch the slightest fertilizing moisture to aid its expansion. In a short time it had so resisted the inhospitality of the barren shore, and so sent out its power, that it became a vast tree, whose trunk, arms and whose leaves formed a refreshing shadow in a weary land, and whose flowers shed an odor abroad where no such beauties had ever before been manifested. But that shore grew more barren, that soil more unfriendly—the pelting storms beat upon the tree, the worms gnawed at its root, the winds raged against it, and *it fell*. It fell not, however, without a witness. Its seeds found a shelter and were safely buried in the earth. Dormant did they sleep for many a weary year; when, in the overturn of the soil, the sun and rain fell upon them; plant after plant appeared, and the desert once more smiled. But there was one plant more vigorous than the rest—like its progenitor, it flung out its arms to the sun, until its broad shadows kept the gushing spring cool, inviting the traveller to its protection. And year after year, its leaves have fell and so enriched the soil, that its roots are firm—the winds must rage in vain, the storms must howl ineffectually and the worms of decay be overcome. And in future time, we have promise that it will continue to flourish, until it shall overshadow the whole earth, and its glory be known from sea to sea and from shore to shore.

That inhospitable clime was the Jewish-wicked and the Gentile-pagan world, where all was barren of truth and righteousness. The seed which fell upon it was the seed which our Saviour took from the garden of heaven for the benefit of man. In spite of the barren soil, however, this seed took root and flourished, until Christianity became a mighty tree, whose shadows refreshed the weary hearts of multitudes and whose flowers of truth beamed brightly on the benighted soul. But in process of time, the storms of pagan persecution raged against it, the winds of error hurled themselves upon it, and the worms of dissension and ignorance gnawed at its root, until, in the dark ages, pure Christianity fell. But its seeds perished not, though they were dormant, until the sun and rain of the reformation overturned the soil of darkness, and the seeds of truth were brought to light. Shoot after shoot sprung up. But one more vigorous than others was transplanted by the hands of a faithful follower to this clime, where its energies were watched by John Murray, whose voice was heard proclaiming the riches of salvation and the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." It was placed in a congenial soil. It became firmly rooted in the hearts of multitudes, and its shades called many from the burning heats of error to the glorious influences of truth. And its effect has indeed been noble. It has acted upon community like leaven in its appropriate office. Its diffusing principles have produced a great effect even among those who opposed them; because the whole mass of professors are walking toward the restitution step by step; unwillingly it is true, but not the less surely. Its branches are making still broader reaches over our country, the abundant foliage of its truth is casting still greater shadows of protection over its children, and its fruit is eagerly sought after as that "perfect love which casteth all fear" from the soul and elevates us with divine knowledge.

The broad principle of the restitution, the divinity of its doctrine, the secret of its power, is, to overcome evil with good, and finally close up the reign of sin and error and establish unmingled felicity and truth in all minds. To this crowning feature in the government of the Deity, the world is hastening. Already have many sturdy thorns and thistles been cleared from the pathways of eternal truth. Infant destruction has found its grave. Election and reprobation are only waiting to be buried. The powers of ceaseless wo are quailing before more ennobling views of God and his government, as the mists of the morning flee before the fires of the sun.—And revenge, as a governing principle, is waning gradually from among men. It is now believed that those infant buds which are nipped from the parent stock, are sipped only to bloom in heaven. It is now believed that no person was expressly created for destruction. It is now believed by multitudes that the fears which arise from endless wo are not the best motives in calling out the affection of the heart. It is on all hands being seen that kindness is the proper method of subduing an enemy and better means of family and school government are being put in requisition than the rod and the whip. The greatest portions of society view capital executions as legal murder, demoralizing in their tendency, certainly without benefit, and wholly useless so far as the reformation of a community or an individual is concerned. In fact, the whole civilized world is coming up to the glorious truth, that *evil* should be overcome with *good*, and that all government should aim at the production of the greatest happiness. And so far as men come up to these principles, so far they rest beneath the shadows of the restitution, which will finally subdue the world to its influence.

Oh, how this tree has grown. Who can look back and behold John Murray, standing on the shores of America about sixty years since; lone and desolate; against his own will and desires, compelled to lift up his voice in defence of the truth—who can behold him stemming every kind of opposition; at one time stoned; at another cruelly slandered; at another a base attempt made to illegalize all the marriages he had celebrated, to the breaking up of scores of families had it succeeded; at another most rudely condemned and villified—who can behold the progress of truth since his day, the field white unto harvest, heralds of the cross rapidly multiplying, converts increasing like drops of morning dew,

the faith more respected, the doctrine better understood, churches rising in many of the vallies and on many of the hill-tops of our country, youth seizing it as the guide of their lives, and sometimes whole societies embracing it—what member of Zion can hear of these facts without being glad, and rejoicing at the triumphs of the judgments of the Lord? Will they not call out the praise of our minds, manifested in good works and love to all mankind? As the harpstring will respond to the touch of the finger, so should our souls thrill with the good news of the advancement of the cause of holiness.

G. W. M.

"THE SECOND DEATH."

REVELATION XX: 12–15.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

I am sensible that this dragging along series of articles on the same subject, from week to week, is not the most pleasant to our readers; nor is it the most advantageous to a writer who wishes to be carefully read, and to have his arguments compared with each other—their bearings and dependence seen, and their consistency, and united force appreciated. But I had no other choice. The whole subject is so interwoven with popular errors in theology—with the common interpretation of so many passages of Scripture, and, in its true meaning and bearings, is so harmoniously connected with the entire teachings of the Bible on justice, judgment, and the establishment of Christianity, that I must either treat it in numbers, or not at all—or I must give a very imperfect explanation of the passages commented upon. And although I have endeavored to make each number as complete within itself as possible, and to connect the succeeding with the preceding by a brief synopsis of the previous number, yet it is desirable that the reader should reperuse all that has gone before, that he may properly and fully understand what here follows.

The subject of this number, is "the second death." What is it? I have proved that it is synonymous with "the lake of fire," and shown that "the lake of fire" signifies the temporal punishment and desolation of a nation or people. But I wish, in this number to examine into the meaning of "the second death," as if I had not already settled the meaning of its equivalent phrase, "the lake that burneth with fire and brimstone."

The term "death" is so variously applied in the Scriptures, that the numerical term used in our text leads us to suppose, that *not any* kind of death, but *some particular* kind of death, is there alluded to, and that there is a *preceding* death, of precisely the same kind, to which *this* one is *second in order*. The word "*death*" means natural death—it means moral death, or a state of sin and unbelief, and it means a national death, or exile and bondage from a native land—it is also applied to a severe state of sorrow, persecution, distress and suffering. The first in order of all these different deaths, is, generally, a moral death—a death in sin and transgression. After that, comes a second kind of death, i. e. natural death. But this death is extremely different from, and unlike, the first death—consequently, we look for some other moral or natural evil to which the phrase can with propriety be applied.

For the same reason, we reject the common opinion—viz., that the first death is the separation of the soul from the body—i. e natural death; and that the second death is the exclusion of both soul and body from the presence of God forever, after the resurrection to immortality.—Now this latter death, comparing it with the first, would be *life*, however miserable—for the first death would be an extinction of the powers of life—a state of insensibility. There being, therefore, no analogy between the two, we can not call endless misery the second death to natural death.

Besides—if Partialism is true, the second death may be the doom of all, in every age and dispensation, who are finally lost. But the second death is never threatened in the Mosaic law, as a thing to which the ancient Israelites were subject—it is never named in the prophets, as a thing to which the later Jews were subject before Christ—it is, in fact, never even called by *that name*, till in the close of the apostolic age, and then, *only* those of that age and generation are named as being in danger of it. Now, how shall we account for these facts, if all mankind, in every age, have been, and yet are liable to suffer it? These, and other reasons that might be named, lead us to look for another explanation of the phrase. And admitting our views as to the date and general object of this book, (and I do not see how they can well be denied,) I think we can find a good solution of the difficulty—one at least *probably* correct.

The first passage in which the phrase "second death" occurs, is Rev. ii: 8-11—"Unto the angel of the church in Smyrna write," etc. After naming the persecutions it was to endure from the Jews, the revelator adds—"He that hath an ear let him hear what the spirit saith to the churches; he that overcometh shall not be hurt of the second death." Here we learn that those of this church of believers, who were not overcome of the devil, (i. e. the persecuting Jews who cast them into prison,) but who endured these trials of their faith triumphantly, would not be hurt of the second death. We infer, also, that those who were overcome—who apostatized in these trials of their faith, *might* be so hurt.

The second passage in which the phrase is found, is in Rev. xx: 6—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Dr Clarke says—"I am satisfied that this period should not be taken *literally*. It may signify that there shall be a long and undisturbed state of Christianity." Again, he says—"as to the term 'thousand years,' it is a mystic number among the Jews." Thus the days of the Messiah are called a thousand years, though they were but thirty-three. Its being called the *first* resurrection, proves that it is not the general, or *last* resurrection—consequently is not at the end of time, or in the immortal state—while the whole context shows that it was on the earth—before wars are done away—and consequently not even in the supposed millennium.

The third place in which the second death is named, is in our text.

The fourth place in which it is named, is in Rev. xxi: 8—"But the fearful, and unbelieving, etc., and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

These are all the places in which the phrase occurs—but there is another in which a plain allusion is made to it—Jude, 12th verse—"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, *twice dead*, plucked up by the roots," etc. From this passage it would appear that apostacy, or relapse into sin and unbelief, is called a second death—inasmuch as sin and unbelief is a first death—a moral or spiritual death. I am free to confess however, that although apostacy of the early Christians is embraced in the meaning of the second death, it is not *all* that is meant by that phrase. I shall therefore proceed to show that, strictly speaking, the second death was most probably the second destruction, dispersion and captivity of the Jewish nation, as the inevitable result of a general moral death of the Jewish people.

The first death, to which the second perfectly corresponds, was precisely similar in its procuring cause, nature and results. The government of the Jews was a religious government—a theocracy, in which Jehovah was the supreme King and Ruler. In the first temple he was especially present, between the cherubim—the land of Judea, even, is called the presence of the Lord and the Holy Land, because there he manifested himself especially to his chosen people. Their decline from this holy and obedient condition, by moral death, resulted in their conquest by Nebuchadnezzar—the destruction of their temple—their dispersion, and the captivity in Babylon. This fate is spoken of as a national death, succeeding a moral death. Their lawgiver had prophesied—"And they that are left of you, shall pine away in their iniquity *in their enemies' lands*," etc. Levit. xxvi: 39. Ezekiel declares—"Therefore, oh, son of man, speak unto the house of Israel, thus speak ye, saying—if our transgressions and our sins be upon us, and we pine away in them, *how should we then live?* Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; turn ye, turn ye, from your evil ways, for why will ye die, oh, house of Israel?" We are sometimes asked, if these men were *already* dead in trespasses and sins, must not this death resulting from it, be a death in eternity? I answer, no—this moral death of the people resulted in a *national death*—a death to all their civil and religious privileges—a death to their national existence. Under the figure of Aholah and Aholibah, Samaria and Jerusalem are adjudged guilty of spiritual adultery against God, a crime punished with death. See Ezekiel, chap. 23d. In fact, the book of this prophet is full of instances, in which this captivity in Babylon is represented as a grievous death—a death of the Jewish nation. But Ezekiel xxxvii: 3-14, is a most remarkable passage in proof of this position. "And he said unto me, son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones, and say unto them. O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. Then said he unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land:—then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord." This prophecy was literally fulfilled. Cyrus returned the Jews from their first death—rebuilt their temple—and they again lived as a nation, with God as their King, and his government as theirs.

Are we not justified, then, in supposing that the second national destruction of this wonderful people—itself so wonderful an event in God's economy—is meant by the second death? Certain it is that it was such a lake of fire and brimstone as Isaiah describes, and which is declared to be the second death, as I have already shown—and certain it is, that the apostate Hebrew Christians, every where, were hurt of this second death, while the Christians were relieved and saved from all injury from it.

Time would fail me were I to give you an outline of the terrible sufferings that fell on the Jewish nation, in this second destruction of their city, temple, and nation—indeed, on the Jews every where in the world, and on all apostatizing Christians of that nation—woes so great that our Saviour declared they never had been and never would be equalled—woes which rest on that unhappy people even at this day, and which will continue to abide on them, more or less, until the fulness of the Gentiles be come in. That was truly a lake of fire whose smoke (as Isaiah said of the ancient judgment on Idumea) ascended up day and night, for ever and ever.—Then the thrones were placed—then the judgment was set—then the Son of man came in the glory of his Father with his chosen messengers, to execute judgment—then the books of the law and the prophets were opened, and the book of life, or the Gospel, was also opened, and the people were judged, every one according to their works. Then the punishments predicted on the Jews, from Moses down to Jesus, were fulfilled and inflicted.

If you would see what these punishments are, read Lev. xxvi: 14-40; Deut. xviii: 15-20; Jer. 7th and 19th chapters—or Isa. lxvi: 24; Dan. 12th chap. and Malachi 4th chap. But in vain will you search the laws of Moses, by which, only, the Jews were judged, of course, for the penalty of endless misery. If you would see the New Testament prophecies respecting this day of judgment—this lake of fire and brimstone—see Matt. 24th and 25th chapters, and the parallel passages, in all of which Jesus declares that he would come to judgment in that generation—before his disciples could have gone over all the cities of Israel—before all who then heard him had tasted of death—and that then he would sit on the throne of his glory and separate the *nations* one from another, and judge every man according to his works. The wicked Jews were to depart, with apostatizing Hebrew Christians, into everlasting fire prepared for the devil and his angels—into the lake of fire and brimstone, where the beast and false prophet were to be cast, and were there to be tormented with the devil, day and night, for ever and ever—the smoke of their torment should ascend up (as Isaiah declared would that of the temporal punishment of the land of Idumea) day and night, for ever and ever. And this, we verily believe was the second death—a death yet endured by the Jewish nation.

By the *sea* giving up the *dead*, I understand the Gentile lands giving up the Jews to bondage, and slavery, and death. By *death* and *hell* giving up the dead, may be meant, that the torpid state in which the nations then were to truth and righteousness, was then dissolved—or, in the words of Isaiah, the Jews have said, "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us"—but Jesus came to judgment, and in the words of Jehovah, their covenant with death was disannulled, and their agreement with hell did not stand—when the overflowing scourge passed through, they were trodden down by it. In the language of John v: 25-30, compared with Daniel xii: 1-4, the dead in the dust of the earth, sleeping in their graves, heard the voice of Jesus and came forth—some passed from the death of unbelief, to everlasting life by faith in Jesus, and the rest to everlasting shame and reproach. By fixing the fulfillment of our text to this period of time, we reconcile it with the declarations of the Revelator, made no less than *eight* times, in the beginning and the close of this book—that the time was at hand, that Jesus would come quickly, and that the things revealed were shortly to come to pass.

But will they be finally lost? Will they be excluded from the final salvation—from the resurrection to immortal holiness and life? I answer in the words of Paul to the Romans xi: 11, 12, 15, 25-36. "I say then, have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now, if the all of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this *is* my covenant unto them, when I shall take away their sins. As concerning the Gospel, *they are* enemies for your sakes; but as touching the election, *they are* beloved for their father's sakes. For the gifts and calling of God *are* without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God, how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor. Or who hath first given unto him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things; to whom *be* glory for ever. Amen."

One consideration more, and I will close. 1 Cor. xv: 26—"The last enemy *that* shall be destroyed, *is* death." Omit the supplied words printed in italic, and it reads as in the original, "The last enemy, death, shall be destroyed." The *last* enemy is death—death shall be destroyed. There is no possibility of *any death*—of ANY ENEMY existing after this period. Dr. Clarke well remarks on this passage—"Death shall be destroyed; shall be counter-worked, subverted and finally overturned. But death can not be destroyed by there being simply no further death"—i. e. no continuance of dying—"death can only be destroyed and annihilated by *a general resurrection*: if there be no *general* resurrection, it is most evident that death will still retain his empire." "Therefore, (says the Dr.,) the fact that death shall be destroyed, assures the fact that there shall be *a general resurrection*, and this is a proof, also, that, after the resurrection, there shall be no more death." How could Dr. C., after this clear exposition of the verse, contend for the endless duration of a *second death*? And what becomes of the "eternal death" so frequently named by our opposing brethren, but *never* named in the Bible?

In conclusion—I have proved that the judgment spoken of in the context, took place when the thrones were set, and the books were opened, and the dominion was given to the Son of man—as Daniel declares, viz.—at the establishment of the Gospel dispensation, and the cessation of the law dispensation. Then those who were found written in the book of life, as declared by Daniel, were delivered, by Michael the great Prince—i. e. Christ. Then those asleep in their graves—in the dust of the earth—were awaked, and the unbelieving and apostate Jews came forth to the resurrection of damnation, and were cast into the lake that burneth with fire and brimstone—a phrase emblematical of the total desolation of a nation by famine, sword and pestilence, as Idumea was anciently desolated, and as Judea was desolated A. D. 97, and onward. The sea—representing the Gentile nations—gave up the dead or unbelieving Jews;—the earth—representing the land of Judea, gave them up—their covenant with death and their agreement with hell were disannulled, and the overflowing scourge of the second death—i. e. the second desolation of their country, the second destruction of their city and temple, the second abolition of their civil and religious privileges as a nation, the second driving of them into grievous bondage and oppression, until men refused to buy them in the markets even as slaves—all this trod them under foot, and overwhelmed them. And, lastly, I have proven that the Jews were only cast off, that through their fall we Gentiles might be saved, and that through the mercy extended to us Gentiles, the Jews shall be afterwards gathered in again, and so all Israel be saved.—Then will all that die in Adam have been made alive in Christ—then will death, *all* death, be destroyed, and eternal life be enjoyed by all—and then will Jesus deliver up his kingdom to God the Father, and God be all in all—all that will be in all. Of course, there will, then, be no more death—nor any room for sin and its consequences in any being in the universe of God; for God will be all in all. AMEN. A. B. G.

THE RECORD.

ASSOCIATIONS.—*The Penobscot Association* met in Garland, Me., August 22d and 23d. Hon. S. French, Moderator, and Brs. B. Bursely and E. W. Coffin, Clerks. Brs. Hodsdon, G. Smith and J. Flanders, Committee on fellowship and discipline, and Br. Hodsdon to prepare the minutes. Br. Horace J. Bradbury was recommended to the Committee of the State Convention for a letter of fellowship. Delegates were appointed to the State Convention. The Universalist societies in Newport, Sangerville, Levant and Guilford [query—three or four?] were received into fellowship; and a resolution in favor of church organization, Sunday schools, and Conference meetings, was passed. Eleven ministers were present, and sermons were preached by Brs. Rand, Gardner, Averill, Forbes and Hodsdon. It is *probable* that this Association *adjourned* to meet *some time* at *some place*, but we have no account of such a proceeding in the minutes!

The Washington Association met in Watertown, Ohio, August 25th. Br. L. L. Sadler, Moderator, and Br. J. S. Hollister, Clerk. Considerable discussion was had on the subject of a Constitution, and the subject was finally laid over till next session. Brs. Jolly, W. Woodford and B. Stedman, were appointed committee of discipline, and the case of Br. T. J. Crowe recommended to their investigation and action. Appointed delegates to the Ohio Convention. Granted fellowship to the society in Rome, Athens county. Eight sermons were preached by Brs. Cox, Davis, Strong, Jolly, Biddlecom, and Sadler. The Circular speaks of the meetings as large and good; and in reference to the debates on the Constitution, warns "our friends to beware of the bed of Procurstes," and advises them to be "governed by *measures*, and not by *men*" [*Principles* are better than either as a rule for action.] Adjourned to meet in Belpre, on the Saturday preceding the last Sunday in August, 1839.

The Cheshire county Association met at Marlboro', N. H., on the 5th and 6th of September. Br. E. Glover, Moderator, and J. V. Wilson, Clerk. Brs. Woodhouse, Bailey and Wilson, a Committee on Conferences; Br. Woodhouse, Committee on correspondence; and Brs. Wilson, Woodhouse and Barber, a Committee to consider the propriety of celebrating the Eucharist, during their Association sessions. Ten brethren were appointed to attend the State Convention; and the societies in Nelson and Stoddard were received into fellowship.—Appointed Br. C. Woodhouse to deliver the next occasional sermon. The following resolutions evince the commendable zeal of our Cheshire brethren, and the prosperity of Zion among them.

Resolved, That the heart-cheering reports given by our brethren, of the great and growing prosperity of our cause in this Association, call upon believers in the faith delivered to the saints, to "*thank God and take courage.*"

Resolved, That we request all persons who wish to hear our doctrine preached in those towns where there is no stated preaching of our faith, to make this known to some ministering brother; and the preachers in this Association will consider it their duty, when practicable, to attend such requests.

Twenty-one lay delegates, and thirteen ministering brethren were present, and six discourses preached to full congregations. A vote of thanks to the Moderator, and also to Br. Barber for his occasional sermon, with a request for its publication.

Adjourned to meet in Stoddard on the first Wednesday and following Thursday in September 1839.

RELIGIOUS NOTICES:

There will be preaching on the third Sunday inst., by Br. HICKS, at Russia—Br. C. B. BROWN, at Mexico—Br. BARRAY, in Cortlandville—Br. EDDY, in Clockville—Br. HAYWARD, in this city, and lecture in Mason's school-house, New-Hartford, in the evening—Br. M. B. SMITH, at Burlington Flats, and lecture at West Burlington in the evening—Br. BIDDLECOM, at Floyd Corners.

The second Conference of the Otsego Association will take place at Burlington Flats, on the 24th and 25th inst. It may be expected that Br. Hayward will be ordained on that occasion. O. WHISTON, Clerk

POETRY

For the Magazine and Advocate.

ON THE SUDDEN DEATH OF A YOUNG LADY.

BY MRS. S. BROUGHTON.

In the pride of her beauty she sank to the tomb,
Ere time's blighting mildew had wasted her bloom—
Ere the rose-tint gave place to the sad tinge of grief,
Like the cankerworm's stain on the delicate leaf.

When the leaves, rudely swept by the eddying gale,
Sink mournfully down to their rest in the vale;
When the flow'rets we cherish'd in ruin lie low,
And the rills are responding to accents of wo;

When gathering mists by the swelling breeze driven,
With their wide-spreading folds veil the concave of heaven,
And Summer's glad bowers are deserted and lone,
And the shrill winter-minstrel is waking his moan;

How sadd'ning and drear, how mysteriously chill,
The sensations that on the lone heart-strings will thrill,
When wild desolation broods over the tomb
Where nature is shrouded in death's cheerless gloom.

But when Spring's blushing daughters are gemming the vale,
And flinging their incense abroad on the gale,
And the forest trees wave their rich garlands of green,
Like vestal-nymphs thronging the courts of their queen.

How fearful the rush of life's eddying stream,
As the black thunder-cloud shades the morning's young beam,
And the tempest-king peals the dread clarion of war,
And the strong-pinioned whirlwind comes sweeping afar.

While the warblers no more their wild melodies trill,
And flocks seek the leaf-curtained bowers of the hill,
When ruin's fierce demon sweeps over the plain,
And the lightning's red coursers attend in his train.

Thus, when in the winter of life, a friend goes
To the halls of decay—the dull realms of repose—
How sad o'er the spirit the grief-billows roar,
And we mourn for the love that can cheer us no more!

But when youth, in the pride of its beauty and bloom,
Is array'd in the white spectral robes of the tomb,
When death's chilling wreath has encircled the brow
That so lately has throbb'd with the soul's burning glow.

When the radiance that speaks in the love-telling eye
Fades away, like the rainbow's soft light from the sky,
And oblivion's pall o'er the lov'd one is spread,
Then the bruis'd spirit yearns to lie low with the dead.

And the shadows that brood round the place of their sleep,
O'er the heart's mirror'd tablet like phantoms will sweep;
Sad phantoms of joy in the days that are past,
Hopes blighted—and visions too radiant to last.

But the aged and youth shall yet live on that shore,
Where the clouds never lower, nor the storm-billows roar;
Where the freed spirit hovers o'er crystalline streams,
And rejoices forever in love's golden beams.

There the silver-toned lyres of the rapt seraphim
Join the cherubic choir in eternity's hymn,
While the ranks of redeem'd ones those bowers that throng,
Repeat the glad numbers—the chorus prolong.

[From the Ladies' Repository.]

ACTIVE VIRTUE.

I was standing on the pier that runs out into the East river, on one cold wintry day, and seeing the ice float rapidly down with the current. I was a mere lad at the time, and derived considerable amusement from the spectacle before me. As the sun drew near the horizon I was about turning to go away, when I heard a shout—a cry for help on the river. I looked and saw a small boat wedged between two cakes of ice, and hurried down the river with fearful rapidity. The occupant of the boat was standing up, and stretching forth his hands for aid. A crowd soon collected around me, attracted by the exclamations of the suffering man, who was evidently in imminent danger. The spectators earnestly sympathized with his perilous condition, but no movement was made to relieve him. Several ran here and there, and then came back to talk and speculate upon the matter.

"It is a shame that a man should be carried out to sea and so near night too," said an honest cartman.

"Yes," replied the merchant whom he addressed, "it is altogether too bad. Is there nobody here who knows how to use a boat?"

"Do you think he will fetch up on Staten Island, or Governor's Island?" asked a short bustling man.

"*Somebody* ought to go and save him!" cried another.

"I wonder if he has a family. What a loss 'twill be to them if he gets drowned!" said the merchant.

"A great loss!" echoed three or four voices. "I really can't help feeling sorry for him," said a new comer.

"There is no doubt that he is very much to be pitied," said another.

"Well, all I can say is, that I wish he may land somewhere in safety—I wonder which way the wind is."

"What time does the tide turn?" asked the first spokesman.

"Why don't somebody go to save him?" said a colored woman, addressing the merchant.

"I don't know," returned he. "It is very singular that nobody starts. I never heard of such a thing. For my part, I don't go on the water now-a-days. I was fond of it when I was a boy. I had a little pleasure skiff in which,——,

The speaker was interrupted by the sudden and somewhat rude approach of a couple of sailors, who rushed to a sloop lying at the wharf, and began to prepare the boat to be dropped from her stern.

"Come here," cried one of them. "What are you all looking at? Lay hold of these falls and help us with the boat."

A number of men sprang on board of the sloop, now that somebody was found to take the lead, and busied themselves in good earnest, in lowering the boat.

Before the keel touched the water, the two sailors were in the boat. They put out the oars, and rowed towards the sufferer, who had by this time floated to a considerable distance from the pier. After much exertion they succeeded in reaching the ice, and the man was taken, half dead with cold and fright, into the boat. The sailors pulled off their jackets and put them on him, and then shaped the course of their boat for the nearest wharf. They landed the man in safety, and by proper stimulants, he was restored to his usual soundness of body.

I have often thought upon this little circumstance since I have mingled with my fellow-creatures more freely; and have feared that where sympathy and pity do not spur to *action*, they are not very powerfully felt. Those good feelings and desires which lead us to act for the benefit of our fellow-creatures, are genuine; and one kind deed is worth more than many good natured words. A person may shed tears over an affecting romance, and imagine himself a very kind hearted individual, but if he is, at the same time, unwilling to deny himself the least gratification for the good of others, his kindness is too superficial to deserve praise or self-felicitation. The man who makes no profession of piety or good will to men, but who exerts himself on every proper occasion for their benefit, gives greater evidence of being a true Christian, than he who lauds Christianity, in the abstract, to the skies.

DON'T BE A TALKER.

One half of the mischief in this world is done from talking. And one half the difficulty we get into as we go along through life is the result of saying what we might as well not have said. There's much wisdom in the old maxim, "keep your mouth shut and your ears open," there is, depend upon it.

I do not know any body, in any situation or profession in life, to whom this advice is not applicable. It is sometimes said that lawyers live by talking; that talking is their trade, and so on; but the fact is, lawyers are as apt to talk too much as any body, and to suffer as much by it. To spin out a long argument, they necessarily fall into the habit of dealing more in fancy than in facts, saying things about parties and witnesses, that do no good but much harm, and their reputation for candor will generally diminish in the same proportion as that for loquacity increases. To hear some men at the bar, you would suppose that if they were held up by the feet, the words would run out of their mouths by mere force of gravity for a week at a time, without troubling their brains at all.

A preacher may talk too much. One of the best sermons in the world was the sermon on the mount. You may read it as reported in fifteen minutes. And though its style and power are inapproachable, its brevity might well be often imitated.

Our legislators talk too much. And nine-tenths of all the speech-making in Congress and the Legislature, is the mere sounding brass and tinkling cymbal of vanity and egotism. Your really sensible men, such as Benjamin Franklin and Roger Sherman, never got up unless they had something to say, and always sat down as soon as they had said it.

Our politicians talk too much. It is really refreshing and as uncommon as refreshing, to hear a sensible man talk sensibly on this topic for fifteen minutes. But if one listens to the street cant of the day, the whole science seems to be twisted into a Chinese puzzle that nobody can find the beginning or end of.

Some young people have a notion that they can talk each other into matrimony. It is a mistake: in such a delicate matter as this, the tongue had better be contented with playing a subordinate part. The eye can tell a better story, the language of action will make a better impression, the love that grows up in silent sunshine, which congenial hearts reflect upon each other, is the healthiest and most enuring. The matter will always sink deeper than the language of affection. But this is a matter which the people are so bent upon managing their own way, that I doubt whether my advice will be worth the ink and paper.

MARRIAGES.

In Upper Lisle, September 2d, by Rev. A. G. Clark, Mr. Amos F. Taft, to Miss Louisa Taft, both of Triangle.

On the 13th ult., by the same, Mr. Calvin Taylor, to Miss Harriet Covey, both of Upper Lisle.

Also, on the 20th, by the same, Mr. John Allen Spaulding, of Cady, Mich., to Miss Eliza Adaline Smith, of Upper Lisle.

In Leyden, September 6th, by Rev. J. A. Aspinwall, Mr. Benjamin Higby, to Miss Lucinda Jenks, both of Leyden.

Also, in same place, September 26th, by the same, Mr. Hannibal H. Kimball, merchant of Columbus, Ohio, to Miss Adaline Talcott, of Leyden.

DEATHS.

In Boonville, August 22d, of scarlet fever, Jane Adaline, daughter of Reuben and Pamelia Peake, aged about 4 years. Funeral services on the 23d, sermon by the writer. J. A. A.

In the town of Little Falls, on the 19th ult., Mrs. Almira Golden, consort of Mr. John Golden, in the 37th year of her age. She had been for many years a firm believer in the final holiness and happiness of all mankind, and in the hour of death her faith remained unaltered. She died like a Christian, in the full assurance of another and a better state of existence hereafter. She left a large and respectable circle of relatives and friends to lament her loss; and among them, five children.—While contemplating upon this dispensation from the hand of God, we are led to adopt the language of David, "Clouds and darkness are round about him;" but when we contemplate whence it came, we adopt his language still farther, and say, "righteousness and judgment are the habitation of his throne," and with this view of the case, we feel as did our departed sister, "not *our* wills, but *thine* be done." The funeral services were performed by the writer. H. Belding.

In Burlington, Otsego county, on the 16th ult., Mrs. Dorothy Button, wife of Mr. Elijah Button, aged 50 years.

Sister Button was, for many years, a firm and unwavering believer in the doctrine of God's impartial grace, and adorned her profession by a well-ordered life and conversation. She was an affectionate wife, a tender mother, and was highly esteemed in the society where she lived. By the holy influence of her faith, she was able to bear a distressing and protracted illness, with Christian patience and fortitude. Within a few hours of her death, with a mind perfectly clear and composed, she informed the writer that her trust in the unchanging goodness of her God, and the hope of a world's salvation, were her only support in that trying hour. Her funeral was attended on the 18th. Sermon by the writer, from Proverbs xiv: 32. I. Hayward.

Union please copy.

In Williamsville, on the 14th ult., of consumption, Mr. Leander Yale, son of A. Yale, Esq., aged 20 years.

It is but a just tribute of respect to his memory to say, that he was an amiable, intelligent, and interesting young man; esteemed by all who knew him. May that grace of God which is sufficient for them, be realized in its plenitude, by the afflicted parents and friends. Funeral on the 16th. Sermon by J. A. A.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, OCTOBER 19, 1838. NUMBER 42.

UNIVERSALISM:
WHAT IT IS NOT, AND WHAT IT IS.

A Discourse delivered in Richmond, Va., and now published by Request.

BY REV. E. H. CHAPIN.

"And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." JOHN i: 46.

I will not dwell, my hearers, upon the circumstances of the text. You will all, probably, perceive its applicability to my present subject. It is my intention, at this time, to show, in some respects, what Universalism is not, and what it is.—But before I enter upon the main topics of the discourse, permit me to state some of the motives which induce me to urge them upon your attention.

The present is eminently an era of inquiry and discussion, and perhaps nothing more forcibly exhibits the spirit of the age, than the springing up of new and divers sects and associations in morals and religion. Although there may be much bigotry, narrowness, and sectarism in all these, yet the fact of their establishment, shews that there is abroad a general desire for information, which must be highly cheering to him who has philosophically traced the history of the world, and who looks with an interested eye and a sympathizing heart upon humanity in its many phases. Now, as all truth is calculated, primarily, to benefit mankind, he, at a time like this especially, who holds what he *deems* to be truth, or a system of truths, of which many are ignorant or misinformed, is bound, in duty, to publish it to the world. For if it indeed be true, good will result from its promulgation, to others; if it be error, it is thus left, freely and publicly, to combat with reason.

Upon this suggestion, the advocates of Universalism have acted. Believing that they hold a system of truths—one that is of vital interest to man, inasmuch as it has reference to that which is "his being's end and aim," his happiness—they have endeavored, by all just means within their power, to exhibit that system clearly to the public. Yet, strange as it may seem, after much time and toil, this doctrine is comparatively but little known. Probably there are but few, who take any interest at all in the subject of religion, who have not an *idea* of Universalism. But the great and prevalent difficulty is, that this idea is generally a wrong one, and the prejudices which exist against it, are such as to cause from many, the surprised inquiry, "Can there any good thing come out of Nazareth?" Could we examine "the springs of human action," it would, perhaps, be more amusing than otherwise, to discover the thoughts which arise in the bosom of one laboring under this prejudice, upon beholding a Universalist. However charitable such individual may be, there is one now before him claiming to be a Christian, who requires the utmost stretch of that greatest of the virtues in his possession, to be comprehended among the disciples of Jesus. At least, "it is wonderful that one can hold to such an absurdity!"—"can be deceived by such a palpable error!" Now, we do not wonder at these feelings, when we consider how they are accumulated, and the actual views which the individual has of the system in question. They are derived from those who are opposed to the doctrine; from oral or written misrepresentations; from those who, we are willing to believe, are no worse than ignorant of it. Hence, they look through a wrong medium, and the object is distorted to their vision.

The Universalist wishes to remove this prejudice, and enlighten this ignorance. He wishes to have his tenets clearly exhibited to the world. He wishes to enjoy the privileges of the age, and to have them treated according to the dictates of "religious liberty, free inquiry, and the principles of" Protestantism. If he is in error, he wishes to have that error exposed. Now, while his doctrine is misapprehended, those who would do this are not able, for they reason from irrelevant premises. They may fasten on a position, and attack and overthrow it, and suppose their object accomplished thereby, when, in fact, their whole argument has been superfluous, and they have been combating a position which no Universalist holds, and, for all that they have done, he may be left with his wrong opinion, clinging to delusion still. But, on the other hand, if he possesses the truth, he certainly wishes it made known to all, for he believes that all truth, as I have said, is beneficial. He wishes his brethren to partake of his knowledge, and rejoice with him in the tidings of the great salvation. He does not think that if all *are* finally to be saved, he who is acquainted with less truth, is as well off as he who is acquainted with more. If the truth maketh free, he wishes, as far as he is able, to break every fetter. Thus, whether he is right or wrong in his opinions, it is for his own interest, and for the interest of community, to have them faithfully set forth, impartially canvassed, and publicly tested by reason and the Scriptures.

But it needs not that I should enlarge upon these things. The candid and reflecting of all denominations, and of every belief, will, I hope, perceive the reasonableness of what I have said. They are motives which induce to the frequent exhibition of Universalism by its advocates. They prompt me at this time, to a representation of it. If they are reasons sufficiently strong to urge its adherents in other parts of our country to do thus, they are especially so here, where the doctrine is comparatively recent and but little known.

Of course, the ideas which I may advance, will be trite to every well-informed Universalist. But to others they may be new, and it is for the edification of others that I now speak. I would say, also, that I state what Universalism is not, and what it is, as speaking for myself. I may present views in which some who are members of the denomination, will not coincide. But I think that all Universalists will assent to the general correctness of my exposition. But let it be remembered that *I* speak, and not the denomination, and that the errors which may be in this statement, I alone am responsible for.

I now proceed to the business of the discourse. The first three negations may, perhaps, to some, seem superfluous, for they are denials that Universalism is Infidelity. But it has been so called, and as I wish a fair exhibition to be made of what it is not, and what it is, I deny this charge with other things.

[We have here omitted, for the sake of brevity, giving the first three propositions in detail. The author continues the argument, by showing, 1st., that "Universalism is *not* Atheism," but that it teaches that there is one infinite, perfect, self-existent God; 2d., that it "is *not* Skepticism," but that it "is a doctrine which teaches that there is a life beyond the grave; and, 3d., that it "is not Deism." After having presented the contrast to the last proposition, by showing that Universalists regard the Scriptures as the word of God, he continues as follows:—]

But I proceed to say, fourthly, that *Universalism is not a doctrine which instructs its followers to make light of sin.* For *it is* one which teaches that sin is the chiefest of knownevils. In all the vast universe, we see nothing so dark, so desolating as this. It is the great element of hell, and where it exists, heaven can not be. Its triumphs are deeper than those of time, and more terrible than death. It has swept over the moral world, more glorious than the physical, and blighted the beautiful and desecrated the holy. It has scattered abroad and afar, the seeds of envy, war, lust, intemperance, murder, and all abomination and iniquity. It has drawn man aside from innocence and rectitude, and he has gone forth from the joy of Eden, with a bowed head and a burning heart; and, worse than all, it has spread a veil athwart his moral vision, and alienated him from his Maker. No! we do not think lightly of this. We do not view him as guiltless, who listens to its counsels, and yields to its dictates. In lands where the Bible has never shone—where the Christian missionary has never spoken—we do not view him as guiltless; for he has within him the eternal voice of conscience, uttering with an authority not to be mistaken, and calling him to duty with an impulse which he *knows* is right. But much more do we think him guilty, who acts contrary to the written code, and sins against the recorded precepts of infinite Love. He has the Law, proclaimed amid the trumpet-blasts and the thunderings of Sinai; and he has the Gospel, gently ushered in with songs of peace and good-will to men. He beholds, also, the enormity of this principle of sin, in the perils, the persecutions, the deaths, through which the great and the good have passed in their endeavors to remove it. He views in it the sufferings of apostles and the blood of martyrs. And, more vividly than in all else, he discovers it in the history of Jesus—in his teachings, his toils, and his prayers—wandering without where to lay his head—sweating, as it were, great drops of blood in Gethsemane—mocked, buffeted, scourged, spit upon—bleeding and dying upon the cross! He knows that all this was on account of sin—and even if he could be blind to these things, he can not shut his eyes upon the gloom and the mildew which it leaves where it has moved—upon the poison which it infuses into the very fountains of action, and the ruin which it brings upon that noblest of manifest existences, the immortal soul! We say, then, that sin is the greatest of known evils, and that he who obeys it in spite of conscience, revelation, knowledge, and, more than all, that Love which is ever blessing him and doing him good, is guilty—deeply, darkly guilty!

Again: *Universalism is not* a doctrine which teaches that the sinner may pass *unchanged* to heaven and happiness; for *it is* a doctrine which teaches repentance. Repentance we believe to be, not merely contrition and sorrow for sin, but reformation. A change of mind or of purpose, that exhibits itself by the actions of a life which shineth brighter and brighter, even unto the perfect day. We believe that it is a gradual work. Judging by "fruits," we can not think that wrong dispositions are eradicated in a moment, or that the fountain of corrupt and evil thoughts is instantaneously purified. This life is thronged with temptations; and he who would pursue the path of righteousness, must be continually prepared with that armor which is described by the apostle—(Ephesians vi: 13–18.) And even then, in his warfare, he will meet with defeats and wounds, and will learn that "the pilgrim's pro-

gress" is a gradual and must be a vigilant one. Such is the course of repentance or reformation. But there is a time when he who is sunken in sin and estranged from good, pauses in his career, reflects, turns, and begins to journey in the right path. There is a time when the prodigal awakes to a sense of his situation, finds himself "in a far country," and arises to go to his Father. And this is the commencement of repentance. How this penitent thought is produced, we pretend not to say. God's spirit speaks and works in unnumbered ways. That good resolution may be induced by various and opposite circumstances, in different individuals. By something which comes as suddenly and as unexpectedly as the lightning-flash from the noonday heaven, or by a course of events which are calculated to produce serious and fixed reflection.—We do not think that it is the effect of any one mode of operation. Every thing around us—all that is in the physical, the intellectual and moral worlds—all that is in the providence of God—is calling with deep, although it may be silent eloquence, to repentance. And when man pauses, when he reflects, he will hear that call, audibly and unceasingly, inviting, urging him to turn and live. Innumerable are the circumstances which are calculated to fasten reflection upon the mind, and, in turn, they may be agents in effecting this result. But hear us still further upon this point. The *good resolution*, the *momentary impulse*, the *feeling* of a day, or a month, is not "the new birth," the radical "change of heart." Repentance, we have said, is reformation, and these are but the commencement of repentance. There must be a fixed and unwavering resolution, a steadfast and upward journeying in the way of righteousness, ere we can be said to be born from above, and to have within us the active and growing principle of religion. There may, nay, there doubtlessly will be an occasional defection from right and from duty—a turning back upon the path; but within the bosom of the repentant man, will always exist the pure intent, the great and good purpose, which *means* to do right, and which struggles with, and rises from, temptation and sin, and presses forward again with redoubled diligence.

These are our views of repentance and "the change of heart," and these we would ever most earnestly teach.—"Without holiness no man shall see the Lord," is a fundamental article of our belief. As sure as man is a sinner, and all men are, so sure is it that the deeper he plunges in inquity, the farther is he from the kingdom of heaven. So sure as he is rushing on in "the broad way," so sure is it that he must enter "the strait and narrow path," ere he can be happy. "Without holiness," we repeat, he can not "see the Lord;" we add, without repentance he can not be holy. We hold that the moral death, which closes the eye and the ear of the soul to the teachings of God's Spirit and of reason—which checks the impulses of good, and withers the better feelings, and thus shuts out the glory and the loveliness of religion, is worse, far worse, than the mere dissolution of the physical frame. And we cry aloud to him who is madly pressing toward this, "Turn ye! turn ye! for why will ye die?"

Once more: *Universalism is not* a doctrine which teaches that man shall be saved from punishment. "The soul that sinneth, it shall die," is another fundamental article of our faith. We believe that full, adequate retribution will be poured out upon every one that doeth evil.

In regard to the extent and duration of punishment, there is a difference of opinion among us, as there is on other points among other sects, who yet maintain the same general view. Some hold that sin and its consequences extend not beyond the resurrection state—others, that the effects of sin, at least, are felt in another existence, and that, therefore, misery is produced to those upon whom they operate. The last is the opinion of your speaker. But it is sufficient for the present occasion to say, that all Universalists believe in complete punishment for sin, and, therefore, Universalism is not a doctrine which teaches that man may do evil with impunity; but *it is* a doctrine which teaches that all mankind will finally be saved from SIN and consequent misery. This is an important sentence in our discourse, for it is a position of which our opponents seem not generally aware. Be it remembered, that we do not enter the arena of discussion to argue against punishment—against *future* punishment; but against the ENDLESS DURATION OF SIN AND MISERY. We do not believe that evil is ultimate in the government of God. We believe that there will be a period when the last enemy shall be destroyed—when man shall bow in moral subjection to his Maker, and worship him "in the beauty of holiness." Be it in this world or in the next, where and while sin exists, misery will exist also. And this is a proper place in which to present our views of punishment.

We do not believe, then, that punishment is vindictive, but that it is corrective—emendatory. We believe that God inflicts chastisement on the children of men, with the same design that a wise and good father has in punishing his offspring. We look upon it as a *means* and not an *end;* and as we believe that good is an end which the Deity intends, we believe that it will be accomplished; and when it is accomplished, the means to that end being no longer required, will cease to exist. Punishment being a consequence of sin, whenever sin acts, that will follow until sin is no more. As man prefers pleasure to pain, a recurrence of pain will naturally lead him to shun that which is painful; and as punishment is painful, and inevitably follows sin, which is, therefore, the great cause of this pain, we reasonably suppose he that will eventually forsake sin, and therefore this means, (punishment, which has convinced him of the pain that follows transgression,) having produced reformation and its intended result, will be no longer required. This is a brief exposition of our views of punishment.

We teach, moreover, that there is no real pleasure in sin, and that in the practice and pursuit of religion alone is happiness. We teach that hell and heaven, in whatever existence they may be, consist not so much in location as in certain states of the mind—that the sin-polluted one amid the bliss of Paradise, has not escaped hell; and that the good man in the depths of Tartarus, is consoled with heaven. "For the kingdom of heaven is within" [or among] us, and mistaken man is striving to avoid outward and material burnings, "when, in truth, he carries within him the hell which he should chiefly dread."—(Channing.) I repeat the idea which I have before presented, that the individual in whose bosom rankle sin and its effects, be he in this world or in the next, can not be happy, for he is not holy—he can not be holy until he repents.

Now, we do not teach that Jesus came to save the world from *punishment*—from *hell;* but to destroy SIN, that great and desolating evil of which I have spoken—to restore man to HOLINESS, to happiness, to God—to save him from his INIQUITY! This, we believe, he will finally accomplish in regard to the whole human family. We believe that he will reign, until the ultimate result, UNIVERSAL GOOD, is reached—until sin is destroyed, moral death abolished, and the great harvest of souls gathered into the garner of the Lord. The final salvation of all from SIN—the ultimate restoration of all to HOLINESS, and consequent happiness, is what we teach.

Thus have I endeavored to shew, in some respects, what Universalism is not, and what it is. Permit me now to review what has been said, and to offer some remarks. We find, then, in the first place, that the charge against Universalism, that it is Infidelity, is without foundation. A plain statement of our belief confutes this. Whether we hold *heresy* or *error*, is a question to be discussed, and which we are willing to discuss with our brethren. In regard to the charge of Infidelity, we can conceive of one idea from which it may have originated. And it is, that because we hold certain principles in moral philosophy which Infidels hold or have held, therefore *we* are Infidels. The correctness of this reasoning we by no means admit—nor can such a position be established, until it is shown that he who agrees with another in one or more respects, must therefore agree with him in all. Now, the Infidel found these principles consistent with reason, and accepted them; he believed that the Bible taught contrary to these, and he rejected it. We, also, found these principles consistent with reason, and accepted them; we believe, moreover, that we find them corroborated by the Bible, and therefore the one strengthens the authority of the other, and proves them to be of the same origin. We agree with the Infidel insomuch as we consider them consistent with reason; we disagree with him insomuch as we believe the Bible and its teachings to be of Divine authority, and that these things are corroborated there. Is there any other sect that, in this light, is not chargeable with Infidelity, if we are? We reject the opinions, we reject the creeds of others, as being to us infallible interpreters of the teachings of Scripture, and what we ask is, to enjoy the same privilege which those who formed these opinions and framed these creeds possessed—that of reading and thinking for ourselves. To the Bible we cling—by the Bible we will be tested—the Bible alone, unaccompanied with any formulary of faith, or any set of tenets, which any sect or any man has established.

Again, it will be seen that we view sin as the greatest of known evils. Hence an answer to that captious question which is sometimes asked, "If Universalism is true, what need is there of preaching it?" We answer, that God, in all we behold of his dispensations, uses means—and preaching is a means calculated to aid in the removal of this vast evil. Although we teach that men will be ultimately saved from it, we believe that they are immediately exposed to it, and that it acts upon them. And from this and its consequences, we would be instrumental in saving them, by the word of exhortation, entreaty, and warning. I stand up here, my hearers, to predict that in the usual order of nature, there will be a harvest in the course of the next year. But I know that there will be sowing and planting also. So we believe that God will ultimately save all; but we believe, likewise, that he will use *means* in accomplishing this salvation—and man is a great agent in applying these means. When we view the enormity of sin, shall we not strive to remove it? Shall we stand idle in the vineyard, knowing tha tour labor is needed in gathering the fruit? Shall *we* not toil, because we are told that the great work will finally be consummated, if not at all through us, through the agency of others? Is such our duty to God and our fellow-men?

Again, we have seen that he who is not born again, or from above, can not enter the kingdom of heaven, and that Universalism teaches this. No man will be saved *in* his sins. Until he turns and drinks of the waters of life, he can not be holy—he cannot be happy. Hence, it is wrong to say of us, that we teach that the suicide and the blasphemer may rush into the enjoyment of heavenly bliss with reeking hands and half-uttered oaths. In attacking our faith, let not this charge be brought against us.

Once more, we see that Universalism teaches that every man shall be adequately punished for his sins. How then can our doctrine be immoral in its tendency? Is it calculated to harden one, when we tell him that if he sows evil, he shall reap dread retribution? We do not hold up before him the illusion that he shall be saved from punishment. Is it of immoral tendency to tell him that he shall finally be saved from SIN? In so doing, we only affirm that which every Christian hopes for him, viz., that he will yet repent and be saved from his sins. And does any Christian hope for him that which would be of immoral tendency? Every appeal that is made to the impenitent one, is, or should be, accom-

panied with the hope which we have named. What this Christian hopes for, then, I repeat, we only affirm. Take, for instance, the hardened felon—is it calculated to continue him in sin, when we shew him that the more he sins, the more he suffers; that in virtue, in doing the will of God alone, is happiness; that the deeper and the oftener he sins, the heavier will be his punishment, and the oftener will it visit him; yet, that there will come a time when his soul shall be washed from pollution, his evil dispositions and vile affections removed, and his scarlet sins made white. Is this calculated to harden him in iniquity?—especially, too, when we represent to him that he is going counter to the will, and rebelling against the laws of his Father in heaven, the best being in the universe, the source of every blessing which he has received, and One who has done him good, and that continually?

But some may say that we preach too much, and set forth too prominently the love and the mercy of God; or, rather, that we do not as often as we should, unveil terror to the evildoer. We answer, that we do not think that the goodness of God can be dwelt upon too frequently, or be too vividly represented. It may be that we err in the latter respect, and that in striving to avoid one extreme, we cling to the other. Yet we deem ours the nobler error, inasmuch as we appeal to the nobler passion. May God give us zeal to declare his whole counsel, and show us wherein we fail! We do think however, that the exhibition of God's love, is the most powerful motive which can be applied to the softening of obdurate natures, and the melting of stern hearts. Facts conclusively prove to us the strength of the principle of love. It is the most powerful in the universe. It conquers the soul with its "still, small voice," when the whirlwind and the flame have swept by unheeded. It is destined finally to triumph, for "the goodness of God leadeth to repentance."—(Romans ii: 4.)

Lastly, it will be seen that the great doctrine which we teach is, that all mankind will be saved, *not from hell*, but from SIN—that all will be ultimately HOLY. Although it was my intention in this discourse, merely to exhibit our faith, not to argue specially in its defence, yet there is one remark which is sometimes made, that I will notice. It is said that when men have suffered adequate punishment for their sins, they may claim heaven as a right, owing nothing to redeeming love. Now, this argument we think most unreasonable. Is it so even in the affairs of this life? Does the suffering of merited punishment, bestow upon the sufferer a claim to the richest boon in the gift of the law-giver? Because the convict has remained his term of ten years in the State prison, has he a right to the endowment of an office in the commonwealth? You will answer to these questions, unhesitatingly, "No!" Well, then, because I had endured the misery which flows from transgression, would I be entitled to perfect bliss? because I had passed through hell, have I a right to heaven? No! my situation would be merely a negative one, neither suffering inflicted pains, nor enjoying additional blessings—in which it would be mercy to me that I was permitted, *free from torment*, even to behold the New-Jerusalem, or to stand and gaze afar upon the glory of its radiant portals.

But this argument of our opponents arises from a mistaken conception of our doctrine. We do not teach that heaven is purchased. It is *given by grace*—by the love and the mercy of God—to him who enters at the first hour, and him who passes in at the eleventh. He who early enters there, will praise Him who has saved him from sin, and raised him up to sit in high places—and he who is last will shout "Hosanna!" for the same great cause. But, in speaking thus, I am conveying the idea that heaven is a *locality*, when, it will be recollected, I said that we deemed it more a *state*. Laying aside the figure, then, I ask, when the individual finds sin no more besetting him, corrupt affections no more urging to do wrong—when he finds his soul purified, exalted, happy—will he allow no obligation to his Maker? no love for that Being who, in all his rebellion, his murmuring, his guilt, has been gently drawing him along, blessing and doing good to him? I say, can he look back upon that which he was, and say that he occupies his present position, the bliss and the glory which he now enjoys, as a right? Did the poor prodigal, think you, who asked as a favor of his parent, the station of a hired servant, feel that it was but a *right* which he enjoyed, when his father's arms were clasped around him, and his father's tears bedewed his cheek? We repeat, then, that this argument arises from a mistaken conception of our doctrine. It assumes that we teach, that the individual may be free from punishment, and yet polluted with sin; that he may pass with those sins into heaven, which is "a foreign good"—something which is external and material, instead of internal and spiritual. Now we have affirmed, and to impress this portion of the discourse upon our hearers, again affirm, that punishment ever accompanies sin—that sin the cause, must be destroyed, ere punishment, the effect, ceases. Therefore, when sin is destroyed, and punishment ceases—when the soul is purified and made holy—the kingdom of heaven is formed within the individual. Now what cause has he for boasting?—what right can he claim, any more than they who, in this life, have repented, and turned, and received salvation? *They* exclaim, "Redeeming love and free grace have done it, by whatever means they may have operated"—and "Free Grace and Redemption," will be the thrilling strains of *his* song, through all the ages of eternity! This, then, is no solid objection against the system of Universalism.

It will thus be seen, my hearers, that the great difference which exists between us and our brethren, is this—they teach that sin and punishment are endless; we, that they are limited. *Endless sin! endless punishment!* Did you ever look on through the long, dim futurity, and weigh, the idea? If you have, and thought that there would be a time when sin should be destroyed, and the sinning wanderer cleansed and restored, remember, I say, that you was thinking Uniververalism.

We can not think that evil is ultimate in the designs of God, or that his designs will not be accomplished. We cherish hope in the darkest hour, and for the most degraded of our race. We know that there are hard and obstinate hearts, benighted intellects, stern and savage natures; but we believe that these can be softened, enlightened, and changed. In the meanest of humanity, who grovels in the dust—in him who bows in blindness at the reeking altar of superstition—in him who wallows, besotted, in sensuality and all vice—we know that there is a germ, capable, when the still, gentle rain and the blessed dews shall fall upon it, of expanding, budding, and blossoming in light. We know that souls like these have arisen—that depraved natures have been purified—that the big tear of penitence has flowed from the eye that never qualied before the brow of battle, nor shrunk at the horror of carnage. Oh! then, shall we despair because much gloom is upon humanity? Shall our hope faint within us, when passion, and violence, and sin are scathing and desolating the earth? We know that there are energies in existence, capable of triumphing over all these, and we believe these energies will yet conquer. We derive much strength upon contemplating the history of our race. It has many annals which are calculated to make the philanthropist shudder and grow heart-sick. Yet these things powerfully support our hope, and in viewing man as he is, and then looking back to what he was, we gather cheer from the very darkness of the contrast. In the great fact of his advancement from a state so rude, and ignorant, and barbarous, we learn the vast capacities of his nature. From the depths of the cloud, a light breaks forth, far more glorious than the gloom which surrounds it—from the wildness and desolation of the moral chaos, evolves a world of wonder, of beauty, and of joy. As an illustration, we point to Northern and Western Europe, in the days of the first promulgation of the Gospel—to lands where smoked the Druid altar, and bled the sacrifice to the fierce deities of the North—to lands where the tribes that conquered Rome, the sons of the stern Teutonic race, were fostered and nourished upon the dark thought of war. Lo! now, the Gospel has beamed there with its light—knowledge has gone forth among them, and how changed is the scene! Says a late eminent writer, (Macintosh,) "Let those who consider any tribes of men as irreclaimable barbarians, call to mind that the Danes and Saxons, of whose cruelties a small specimen has been given, were the progenitors of those who, in Scandinavia, in Normandy, in Britain, and in America, are now among the most industrious, intelligent, orderly, and humane of the dwellers upon earth."

Upon facts like these, my hearers, rests the *philosophy* of our hope. If such may be the case with races and tribes of men, we ask, why not with individuals? Had those very individuals just mentioned, lived until now, and had the energies which have been put forth to the refinement and advancement of their descendants, operated upon them, who will say that they would not have been what their offspring are? We believe that these, yea, mightier energies will exist and act, wherever a human soul may be, until the capacities of its nature are brought out, and it "goes forth into a universe of light"—until the slumberers in the regions of moral death come forth from its darkness to the resurrection of an eternal life! To our Christian brethren of all denominations, then, we would say, allow us the Christian name, the Christian character, until by our fruits you are authorized to say that we are unworthy of them. And we say, moreover, learn our *principles*, and war with them; but judge not our principles by the practices of many who say they believe them. We know, and, oh! deeply do we lament the truth, that there are many who go astray, who sin much, and whose lives do shame and injury to the pure faith which they profess to cherish in their hearts. But if the acts of these are criteria from which to judge, we ask, what denommation will abide the scrutiny? If principles are to be condemned on account of practice solely, we ask if Christianity itself can stand? One thing we are willing to do, in proportion to our numbers. We are willing to undergo this investigation in comparison with any other sect of Christians. We do not say this in the spirit of arrogance—far be it from us!—but we use it in very self-defence, against those who judge the whole system by the practices of men who call themselves Universalists. No man is a Universalist who does not practice Universalism; and he who does this, we are willing should stand forth as an illustration of our principles. Let those of every denomination remember, that when we have all done our best, we are but unprofitable servants. We are all pilgrims and sojourners here; let us not, when we are so fallible ourselves, harshly judge each other. We only ask that the blessed charity of that Gospel, by the precepts of which we all profess to be guided, may dwell in all our hearts. We claim the right to stand in the courts of our God, and worship him according to the dictates of our consciences. If we worship in error, we beseech our brethren to teach us the truth—to reason with us, mildly, calmly—with the meek spirit of our Master—not treating us with scorn, jeering, nor contempt. Will not our brethren conduct thus towards us?

In conclusion, I would say, that there are many points upon which we differ with those who are styled orthodox, which I have not set forth in this discourse. But they are those which would have taken much time in exposition. They are those, also, which we hold in common with our Unitarian brethren, and which have been often

and eloquently exhibited by them. I would that one of greater ability and more experience, had performed my labor at this time; but such as it is, I offer it to your consideration. I trust if any have heard me at this time, who have heretefore cherished wrong ideas upon any or all of the points which I have presented, that what has been said, may be the means of enlightening them, and of removing those misconceptions which they have had of thedoctrine. I hope, at least, that it may incite them to inquiry, and that in our many publications they will find satisfactory and abundant proofs of these things.

A few words more, to the Christian and philanthropist, of whatever name or sect. If you can not believe with us, wethink that you will, at least, acknowledge that our view is the most thrilling and glorious of which the human mind can conceive. Think of it, brother—it comprehends in the embrace of mercy, every human soul!—not darkened and debased, nor polluted with sin—but purified and perfected, holy and happy! Tell me, in your broadest scheme, what noblerend can you propose than universal good? You can not have more. Would you stop short of this? Oh! say, if it may be so, have you one objection? Will you not fervently rejoice and shout the triumph, also? Look at it! look at it! From a small fountain, a boundless sea! From strains which quivered over angel harps, anthems of praises—rising higher and higher—pealing from rank after rank of the white-robed host of the whole family of man!—armies of those who have been down in the shadow and the gloom, coming up and shouting upon the "hills of heaven!" light, breaking from one point, and flowing wider, and wider, and yet wider, until the vast universe is flooded with glory; and from those whose islands and altars are now in twilight or in darkness, goes up the morning song of joy and redemption, like the mingled voices of many waters! AMEN! and AMEN!

For the Magazine and Advocate

IT IS LAMENTABLE.

BY REV. S. MILES.

It is lamentable to behold the ancient cities and magnificent temples lie mouldering in ruins. But it is still more so, to behold our kindred nature, rushing upon our fellow-men, like an overwhelming torrent from the mountain top, sweeping before them every vestige of civilization and art, butchering all within their power, without discrimination of age or sex, and deluging the fields of battle with rivers of blood, desolation, rapine, and death.

How wonderful! how strange is it to us, when we cast our eyes over the natural, moral, and intellectual world, during the dark ages, and trace the events of the past up to the present time.—What do we behold but one unbroken chain of vice, passing down from father to son, from mother to daughter, and from daughter to the most distant connections. What treachery, avarice, perfidy, injustice, and revenge, do we see, even among those who profess to be the most pious, and claim to be the most wise and virtuous. Look back but a few years, and what do we see, but nation rising against nation, and empires dashing one against the other, like the raging waves of the sea. Yes, we behold them led on by their proud, ambitious, unrelenting, and cruel leaders, who were under the deadly influence of superstition and bigotry, connected with the doctrine of endless wo in a future world, which prepared them to fan the fears, the awful fears of deep damnation, in the fiery billows of an endless hell, which was constantly and carefully kept before their eyes. Yes, reader, it was under the influence, under the full belief of an endless hell, that the opposing nations and armies contended and struggled in the field of blood. It is true, they profess to love the souls of men, and pray for their salvation; when, at the same time, they have plunged them headlong into the dark abyss, into the presence of an angry God, whose wrath was supposed to be ten thousand times more awful and dreadful than their own.—In this manner have these infatuated mortals carried on a series of sanguinary contests for centuries past; and even now, the believers in endless wo are at war among themselves; one sect is struggling against the other, being hurried on by the spirit of their different sentiments.

It is among the conflicting powers and parties of the day, that we see every thing that is base and unmerciful in moral conduct, every thing that is subversive of the principle of benevolence, every thing that is destructive of charity and human happiness, that rouses the passions into diabolical fury, that adds to the sum of human wretchedness and wo, that is oppressive, cruel and unjust, and every thing that is dreadful and appalling to the benevolent mind, which has been enlightened and warmed by the benign influence of the Gospel.

O! that I had the pen of some ready writer, and the tongues of angels; then would I vent my sighs, my pathetic tones, in the ears of my fellowmen, of my fellow-sufferers. I would run—I would fly to earth's remotest bounds, until I had driven the spirit of darkness from every corner of the world, and wiped the briny tear from every weeping eye. Had I the power, I would gather together in one, all the ends of the world, all the kindreds of the nations, and spread over them the balmy wings of love. I would reconcile the unreconciled, and bring the wandering spirits of men to bow at the feet of our Lord and Saviour Jesus Christ. I would make them sit in heavenly places in Christ; I would lead them by the side of still waters in Immanuel's land, until all were brought to unite in one body, one spirit, and one mind. Had I the power, I would fully follow the spirit, the examples of my bleeding Lord. I would live as he lived, and weep as he wept, when going up to Jerusalem for the last time. I would pray as he prayed, for his bitterest enemies, even though they gave me their wormwood and their gall. I would dip my tongue and my pen in the ocean of unbounded love, and write the law of life upon every heart. I would utter the soft accents of heaven, and breathe the spirit of a broken and contrite heart among men, until all were brought to our Father's house, to taste and see that the Lord is good—until all were brought to walk the golden streets of Zion, and bask in the pure light of heaven, "the true light that lighteth every man that cometh into the world." Then the intelligences that people our globe would be transformed from darkness to light, from the power of satan unto God. Then the moral desert would be changed into a fruitful field, and "blossom as the rose." Then the instruments of human destruction would cease to exist, and ambition would no longer wade through slaughter to a throne, nor trample upon the rights of an injured people.—Brothers and sisters would be contented in the closest bonds of holy affection; the law of kindness would swell their hearts and dwell upon their tongues; serenity and joy would light every countenance; a mutual exchange of sentiments and generous affections would circulate from heart to heart, and from house to house, and all the members of the great family of man would dwell together in unity and peace.

For the Magazine and Advocate.

A FAULT AMONG UNIVERSALISTS.

BY REV. C. SPEAR.

There is one fault among Universalists that deserves the severest censure. It is the practice of leaving the cause to suffer merely because some one who professes it, is imprudent in his conduct. For instance, an individual will become a member of a society. He will regularly attend the meetings, either for business or public worship.—He will contribute of his substance toward defraying the necessasy expences, to which every society must be subject. Every thing appears to be in a prosperous state. The heart of the pastor is gladdened. He feels as though he had friends that will stand by him in every difficulty. He labors diligently by night and by day. He walks propagating these, also, am I a prisoner. But of abroad, and is met with smiles. An approval of his course is expressed unreservedly. Thus all seems to be at peace. No root of bitterness has sprung up. In prospect, he sees a growing and flourishing society. Surely, he says, we sit together in heavenly places. When lo! some member in the society, or the minister, does something which is deemed imprudent. Difficulty ensues. Disaffected members are to be labored with. Now comes the fault which I design to present. It is the practice of leaving the society, and the minister, and perhaps the cause altogether. Is this right? Can a man who does this be a sincere lover of the truth? I think not.

Those who take this step, will assign various reasons; for a man will be ashamed to be found doing that for which no cause can be assigned.—Some time it is alleged that many in the society are backward, and therefore it is extremely burdensome to be connected with such men. The minister is dull, (and what minister could help being dull under such circumstances?) or he does not exchange enough, or his sermons are too doctrinal, or too moral, or in private life he is too unsocial, etc. etc.—for there is no end to excuses when people neglect their duty. And if such persons could only once see their excuses in a proper light, they would feel degraded in the sight of God and man.

Now look at the inconsistency of such a course. Admit, for argument's sake, that there is something wrong in a society to which an individual has attached himself, (and what society is there in existence that does not sometimes violate moral precepts?) or that the preacher has committed a wrong act, and will that justify any one in leaving a cause to suffer? As well might the disciples have said, when Judas betrayed his Master, that that was a reason for leaving the sacred cause of truth. As well might our fathers who fought the battles of the revolution, have left the cause of liberty because there were tories in those days.—And if it be right for one to leave a cause in this way, it is right for all. Nothing can be more fatal to the interests of our denomination than such a course of conduct. If others do wrong, it is no excuse for the rest to do wrong. If things do not go on to suit the individual, let him stay by all means and regulate matters; for, by the way, these dissatisfied members of a society always seem to *know* precisely, what ought to be done. They can point out the only proper course to be pursued. They *know* what will tend to carry forward the denomination to the highest point of glory. What a pity that so much knowledge should lie in such a useless shape! Poor men, they live on, and suffer wisdom to die with them.

I trust the reader will examine his heart. If he has ever been with us and become disaffected on account of some imperfection he has discovered, and then left us, it is the prayer of the writer that he may feel as David did when Nathan said to him, "thou art the man!"

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, OCTOBER 21, 1838.

2 TIMOTHY I: 1-12.

The division of the Scriptures into chapters and verses, while it very much facilitates reference, has been a great obstacle in the way of the unlearned in their endeavors to understand these important writings. If these books had been printed with the divisions into paragraphs like other books, many popular errors would have been prevented, and a much better understanding of them have been secured. We would recommend, therefore, to every one who is in earnest to be familiar with the true intent and meaning of these valuable records, to procure a copy of the Bible, or New Testament at least, printed, not in the usual way, but in divisions into paragraphs. The Common Version will be found so printed; (we believe from a Boston press;) and so will a New Testament only altered from the Common Version a little to cor-

respond with Griesbach's improved text in Greek. While we would prefer either of these, to a Testament divided only into chapters and verses, we would give an infinite preference over either, to Wakefield's Translation of the New Testament.—Those who possess a copy of this work may have noticed, that in our divisions into paragraphs we have not followed Wakefield implicitly; yet, in the main, his mode of distribution is judicious, and greatly auxiliary to a better understanding of the sacred text. His improvements in the translation are also conducive to the same desirable end.—The first named PARAGRAPH TESTAMENTS have been printed in a cheap form for common use; *why should not this? Are not the children of darkness wiser in their proceedings than are the children of light?* The demand can not precede the supply; but we would confidently anticipate a demand were a supply provided. This, however, is scarcely the proper place for an expostulation on this subject—but, as we think the adoption of the hint and precedent would contribute much to the advancement of biblical knowledge and rational Christianity, we may revert to the theme upon some more appropriate occasion.

In the paragraph now before us, we perceive that Paul had some anxious fears about the steadfastness of his son Timothy, in the cause of Jesus; and the object which the apostle appears to have had in view, is to guard Timothy from the influence of shame or fear, or any other cause which might deter him from a faithful adherence to the cause of Christ. The train of thought pursued by Paul, seems to have been as follows:—"I regard myself, Timothy, as a servant of Jesus Christ, called by him for the purpose of propagating throughout the world, that promise of a future and better life which he came to reveal; and you have I adopted as a son, and devoted you to the same service. I am grateful to God for such a son and helper, and this gratitude I express morning and evening in my devotions. And I have much confidence in thy faithfulness in the cause, when I call to remembrance thy affectionate and warm reception of its doctrines, as well as the sincere belief which was given to them by thy grandmother and mother. On account of this, my confidence, and these my grounds of confidence, I make bold to remind you of your duty not to allow the powers and miraculous gifts of God, (which were given you when I ordained you by the imposition of my hands,) to lie dormant within you; but to seize every opportunity which your situation at Ephesus furnishes to you, to forward and defend against false teachers, the good tidings which you have received. Shrink not, my son, from the appearance of danger, for this is not what God expects from us who have enlisted in the cause: that cause will not be promoted by timidity or inactivity, but by courage—by bold and energetic measures, prompted by the spirit of universal benevolence, and regulated by sound judgment and discretion. God has provided us with these necessary qualifications for forwarding his cause, if we will only call them into exercise; and he expects that we shall devote these and every other capacity which He has bestowed upon us, in forwarding his cause. Wherefore, my son and fellow helper, be not ashamed of testifying to the things which concern our Lord Jesus, nor of me, who am at present a prisoner on his account; but be ready to suffer jointly with me for the sake of those good tidings which we proclaim to all people, in proportion to the powers bestowed on thee by God, who hath resolved to save us all, and hath accordingly called us all, not on account of our good works, as the Judaizing teachers affirm, but according to His own gracious purpose (Hebrew, *purpose and grace)* before the commencement of the Mosaic dispensation, which gracious purpose is now made manifest by the appearance of Jesus, the Christ, who hath made death ineffectual, and an immortal life (Hebrew, *life and immortality)* clear through the Gospel. For proclaiming these good tidings I am appointed a herald, apostle, and teacher unto the Gentiles; for this I am not ashamed; for I know the divine authority of him in whom I have believed, and I am confident, also, that he is able to preserve that doctrine, with which I am entrusted, against enemies and false friends alike, until its final triumph on that day when he shall deliver up the kingdom unto his Father."

Brethren, we believe that we have received the truth as it is in Jesus. What then does God expect from us—cowardice and inactivity? or energy, benevolence, discretion? Have we not the same support which Paul had, verse 12th? Let us, then, clergy and laity, stir up all the powers within us, and come to the help of our Father against the enemies of his children. If our cause is good, and will finally prevail, *why* not aid in its promotion! WHY? P. P.

For the Magazine and Advocate.

VINDICATION.

GENTLEMEN—Believing, as I do, that Partialism is the same in all places, permit me through your valuable paper to state a few facts connected with the death and funeral of Mr. Jonathan Willard. Mr. Willard and myself, in our childhood and youth, were compelled to bow in humble submission and even adoration, to the doctrine of partial salvation; but when I came to years of accountability, reason taught me that it was false in all its parts. I then was led to inquire what was the truth; but no one could tell. I turned with disgust from such teachers, saying, can it not be found in the Bible? Oh, yes, say they, but the carnal mind can not understand it. Why then was it given to man as a revelation from God? Are we not all carnal, sold under sin? To be sure we are. Under these circumstances, I determined for the first time, to read for myself, and forthwith set myself to the task; and I have never yet regretted it. I was soon convinced that the restitution of all things, which God had spoken by the mouth of all his holy prophets since the world began, was the truth of Jehovah. My old friend and neighbor, Mr. Willard, placed almost unbounded confidence in me, often bringing to me, what he termed hard passages of Scripture, for explanation, which I never failed to explain to his satisfaction, and he at length declared to me his conviction of the truth of universal salvation. He had arrived at the age of more than three score years, and expressed his belief that he should not live long, and that his death would be sudden. Under these circumstances, he requested me to procure a preacher of the restitution order, to attend his funeral, as there was no other one in whom he could confide. I pledged myself so to do; a pledge which the love of friends, or the fear of foes, shall never cause me to violate. Some months after, he was taken violently ill, and sent immediately for me, as he always did in cases of trouble. I repaired immediately to his bed-side, and found him already speechless, but not destitute of his reason. I continued with him the remaining time that he lived, which was about sixteen hours.

Previous to his death, several of the neighbors came in and rendered such assistance as was necessary; and after we had performed the service of laying him out, I observed to the family, and those present, that it was necessary to make some arrangements for the funeral, and made known his request respecting a preacher, which they very readily consented to. Accordingly, I despatched a messenger for Mr. Babcock early the next morning. Previous to this, the Limitarians of the neighborhood, having heard of his death, came in, apparently more with a desire to dictate than to advise, and on learning the arrangements, said with one accord that it must not be so, and endeavored to coerce the family, by saying that if a Universalist should preach, "there would be a fuss," and many other things no more to their credit. Some advised the eldest boy, 19 years of age, to turn the preacher out of doors if he should come. The young man came and informed me what was going on. I immediately repaired to the spot, and addressed myself to the family, requesting to know if they were dissatisfied. They replied they were not, but the neighbors were.—Verily, said I, here are members of three different churches, who can not eat and drink together at the Lord's table, but like Scribes and Pharisees can unite for the purpose of putting down the preachers of the Gospel of Jesus Christ; but unfortunate as it is for you, Mr. Babcock must preach on this occasion, and left them to settle the business among themselves; which, by the bye, turned out to be no easy task. However, inasmuch as they were foiled in their attempt to introduce a preacher who would deal out damnation to that afflicted family, and abuse and slander them and the deceased, a story was got up and put in circulation that I had hired the widow for a paltry sum to consent to have a preacher contrary to her wishes. Knowing that she was in a very feeble state of health, they supposed she would be unable to track them out, and detect them in their falsehood. In this, however, they are deceived; for, if I was not implicated, I would be found by the side of suffering humanity, and would follow the authors and abettors of this foul calumny from Dan to Bersheba, and from the rivers to the ends of the earth, but what I would detect them in their vile slander; for I can prove it false as the Alcoran.

The object of giving publicity to this, is to vindicate my own character and conduct, and that of the widow, and to rebuke those who manufactured and gave currency to this foul slander; not thinking however that your humble sheet will be able to overtake the report, unless it should speed itself across the mighty deep, for it has gone with the spirit of fanaticism upon the wings of the wind. MOSES L. SMITH.

Pike, September 4, 1838.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, OCTOBER 19, 1838.

CANDOR.

So necessary is the possession of this quality, that even the most debased are aware that they can not secure the respect of their own associates, without at least, assuming its garb and aspect. And wherever we find, in enlightened society, a man who is beloved by all parties, I think we shall invariably find, that among all his other virtues, candor holds a conspicuous station in his character. Indeed, the manifestation of this human attribute in any person's conduct, is calculated to win the confidence of all. Its possession implies that boldness, in the declaration of a man's opinions, which is known to accompany a deep conviction of the justice of the cause he advocates; a faithful integrity and impartiality, in the investigation of all subjects demanding his attention, and an unshaken determination to deal justly with all men. Equivocation and deceit, is a stranger to his bosom. Intolerance towards those who differ from him, is never suffered to disturb his equanimity of temper, or deprave his sense of justice: Even the plain and palpable errors of his brother man, are looked upon, if there is any extenuating circumstance in their favor, more in charity than in indignation.

Such are the advantages to be derived from the cultivation of a candid disposition in the heart. What then must be its beauties and influences, when embraced, cultivated and practiced under the influence of religious motives? It strengthens and invigorates the mind, and prepares it for usefulness in every station. It gives man a degree of holy influence, which can not be enjoyed without it. It opens wide the door of benevolence, and surrounds him with innumerable opportunities of doing good. Are we in distress, we seek for the advice and assistance of the candid; for we know that our confidence will never be betrayed. Do we wish for instruction, the precepts of candor will be gratefully received, and heartily cherished. And then, too, the influence of

this principle upon our own happiness, is beyond calculation.

The calmness and serenity which it imparts to the mind, the disciplinary power which it exerts over the passions, by exalting us above the excitement of petty litigation and querulousness, smooths the uneven path of life, and adds new lustre to a virtuous reputation.—Without this qualification, man becomes a peevish fault-finder, looking only on the darkest side of human existence, and judging others by the gloomy and distorted imaginings of a misanthrope. The genius of truth, though brightly and beautifully illuminated by the rays of heaven, he will not be guided by, because, to obtain her smiles, they must be diligently sought for, and constantly cherished. Failing to secure the respect of the wise, he soon ceases to respect himself; and fraud, deceit, and intolerance are the consequences. You can not confide in him, for he has no confidence in himself, and hence, can not have for others. Those who are above him, he hates, and would gladly hurl them from their eminence if he could reach them. Those who are beneath him are the objects of his supercilliousness.—Nor can you respect him for his conduct, for he respects not himself. God has given him noble faculties. He has so constituted him, that his real interest is identified with the interest of the whole community. He regards it not, however, but tramples upon that wise arrangement with perfect indifference.

Let all, then, who wish to merit respect, and who have any desire to render themselves useful in the world, cultivate the highest possible degree of Christian candor.—Let them harbor no sentiment which they could wish to conceal. Let them be actuated by no motives but such as they may fearlessly and unreservedly avow. Let them form no schemes, but those which they are willing should be viewed by the eye of impartiality. Let them cherish no feelings but such as are consistent with benevolence and justice, and, my word for it, they will never regret the mental and moral discipline, which the formation of such a character requires. A. R. B.

"FOR THE SAKE OF JESUS."

Do our ministering brethren know that this phrase is growing into use as a concluding petition in their prayers? And if they know the fact, do they realize the erroneous doctrine inculcated in it? By or through Jesus we receive the knowledge of the truth—through his name—i. e. his doctrine—we receive all spiritual blessings and influences—through him we hope for eternal life hereafter; for he is the medium, the mediator between God and us. But to ask for his sake, implies that God is not good of his own nature—not kind for our sakes—but that he is rendered good and induced to become kind to us, by something which Jesus Christ did to change his eternal purpose, and that that kindness is manifested towards us by the imputation of that act of Christ's to us. This is an error which, if we understand what our brethren believe, is not held by those who use this phrase—which is believed by them as well as the writer, to have no foundation in truth—no warrant in Scripture. And worshipping God by and in accordance with the best powers of my intellect, as well as of my moral powers and affections, I *can not*, conscientiously, unite with my brethren in breathing, inward communion, with that portion of their prayers—no more than I can with the closing petition of the prayers of our Trinitarian brethren, in which they acknowledge a trinity in unity.

A. B. G.

BIBLICAL INTERPRETATIONS....NO. XII.

"Touching the Almighty, we can not find him out; he is excellent in power, and in judgment, and in plenty of justice; he will not afflict; men do therefore fear him."—Job xxxvii: 23, 24.

1. God is excellent in power. What views have we imbibed concerning *excellence* of power? Let us pursue this question and we shall arrive at some important conclusions. Nero ascended the throne of the Roman empire in the year 51. He had full power—and he exercised it by setting fire to Rome, that he might have some idea of a burning Troy. In order to be free from the obloquy of his crime, he charged it to the Christians.—He then commenced persecuting them. Some were torn by wild beasts, and others were wrapped in pitched sheets, and fired in the evening. Was he excellent in power? Surely not—and for the very plain reason, that if he had exerted his power properly, he could have avoided all this evil. Alfred the Great ascended the throne of England in 872. He was wise, and entered upon every expedient which he thought would enhance the welfare and happiness of his people. All admit that he was excellent in power. Now here are two individuals, one of whom was not excellent in power, and the other of whom was. What constitutes this difference? Why, Nero consulted *misery* as an *end*, and Alfred consulted *happiness* as an *end*.

God has all power. Let us cast our minds back to the period when no human being lived. In looking forward into the future, by the power of his foreknowledge, God sees that there will be multitudes, who, if created, will be finally fixed in an endless round of pain—he views all the motives which will influence them, and can trace the windings of those influences, as, like the fascination of the snake upon the snared bird, they gradually draw their victims into irrevocable destruction. The Deity could leave them out of existence, or by one hair of his power, he could alter the tissue of motives which will surround them. Still, knowing that their end will be destruction, he exerts his power and creates them. Now, I solemnly put the question, could such a creation render God excellent in power? To me it appears not, because such a creation vastly preponderates in favor of evil. Even admitting such an act of power to be excellent, could we say with the other part of the text, that God did not afflict?

2. Let us take another view. When our Saviour constantly labored for the happiness of all men, and by his influence subdued a furious Saul of Tarsus and drew home a wandering prodigal, we say that he was excellent in power. By consequence, just in the exact ratio that he approximated to the subjection of all prodigals, we must admit that his power *increased* in excellence.

Let us go back before creation. God looks forward and discovers, that in consequence of the moral agency of the creature, an agency necessary to his earthly existence, he sins, oftentimes abominably. The Deity then discovers that the *degree* of moral light which he has given to all nations, and particularly the Gospel, will serve to check sin. In order to more effectually secure this end, he institutes a punishment—he traces its effect upon all transgressors through the devious paths of their days—he perceives *that* punishment struggling to overcome their opposition, and finally, they turn from vice, and all are brought into divine truth. With this view, he exerts his power and creates man, and sends him forth, a magnificent worm, to creep darkly or luminously through life, and finally to burst the shell of his mortality and expand into the vivid glories of immortality. Could we not then affirm that God is excellent in power? We could, because such an act of power would result in the happiness of every individual.

This view makes the text harmonious—for while it teaches that God is excellent in power, it also convinces us that he will not afflict. God is excellent in judgment, because he scrutinizes every act in love; excellent in justice, because he adjudges punishment according to the criminality of the offender; and excellent in power, because he is "a just God and a Saviour." Isa. xlv: 21. He is just to punish, and just to save from sin—hence, he will not afflict unnecessarily. How beautifully this harmonizes with the declaration of the prophet—"The Lord will not cast off forever: but though he cause grief, yet will he have compassion according to the multitude of his mercies—for he doth not afflict willingly nor grieve the children of men." Lam. iii: 31, 32, 33. We discover, then, that God is excellent in power, when all his plans result in "the restitution of all things." I know it may be said, that some men will be obstinate and will not submit to the reign and government of the Deity.—To this, I can only give the assurance of the Psalmist, when he said, "thy people shall be willing in the day of thy power." Ps. cx: 3.

Because God is excellent in power, judgment and justice, and will not afflict, therefore men *fear* him.—This is not the fear of a slave, however, nor that fear which hath torment; but it is that "fear of the Lord which is the beginning of wisdom." It is the goodness of God which leads us to repentance, for we love him because he first loved us; and when we have taken a view of his character in its excellent manifestations, of power, justice, wisdom and love, then we fear to offend his goodness by breaking his laws and rushing into vice. Such fear is the beginning of wisdom. And when the creature adheres to it, come weal or come wo, come prosperity or come adversity, come riches or come poverty, come life or come death, he or she can joyfully exclaim, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." Hab. iii: 17, 18. G. W. M.

THOMAS PAINE'S OBJECTION TO THE INSCRIPTION WHICH WAS WRITTEN ON THE CROSS OF CHRIST.

"Not any two of these writers agree in reciting, exactly in the same words, the written inscription, short as it is, which they tell us was put over Christ when he was crucified."

The position contained in these words, Mr. Paine deemed as one proof, that the Bible is a fable and of no worth. But I shall endeavor to show that the objection is unfounded, and was advanced without due consideration.

It will be remembered, that when Christ was crucified, "Pilate wrote a title, and put it on the cross." John xix: 19. This title or inscription, the different Evangelists state as follows:—

"This is Jesus the King of the Jews." Matt. xxvii: 37.

"The King of the Jews." Mark xv: 26.

"This is the King of the Jews." Luke xxiii: 38.

"Jesus of Nazareth the King of the Jews." John xix: 19.

We admit at the start, that in the common Version, there is a verbal difference in the inscription as stated by the different Evangelists. But, we ask, (however great this verbal difference,) do not the four inscriptions express the literal fact, that the Jews charged Christ with claiming to be "*King of the Jews?*" No person can have a doubt touching this point. If, then, four sets of words express the same identical fact, feeble indeed must be the views of that mind, which will reject the fact, simply because the words differ.

But even, if in addition to verbal difference, there was real discrepancy in the subject related, it would not then falsify the main account. For, though some things relating to a fact may be wrongly stated, that circumstance does not prove that the general relation is not true.—This position is sustained by an instance from which all cavilling is excluded.

WEEMS.

"The American Generals on the night of June 16, despatched *fifteen hundred* men to throw up an entrenchment on Bunker's Hill." Life of Washington, p. 74.

GOODRICH.

"The evening preceding June 17, a detachment of *one thousand* Americans were ordered to make an entrenchment on Bunker's Hill." History United States, p. 132.

WEEMS.

"The British moved to the attack *with rattling drums, and incessant discharges of muskets and great guns.*"

PAULDING.

"The gallant British soldiers came steadily on, *silent as the grave*, so many of them were soon to occupy, and were waited for by a foe equally silent." Life of Washington, Vol. 1, p. 150.

In this instance, there is not only a *verbal*, but there is a real difference in the things stated—for one says that *fifteen hundred*, and the other, that *one thousand* men, were sent to throw up the intrenchment—one says that the British moved to the attack with *rattling drums* and *incessant discharges of muskets and great guns*, and the other, that they moved on *as silent as the grave*. But, notwithstanding these discrepancies, who ever dreamed

of denying that such an intrenchment was thrown up, and such a battle as that of Bunker Hill was fought?—Yet, according to Mr. Paine, we ought, not only to reject the account, but not even consider it "a reasonable lie"! Now, even admitting that all the marks of discrepancy discovered in this case, were attached to the inscription on the cross, they would not destroy the fact that Christ was crucified and that an inscription was written over his head, any more than the above mis statements prove that the battle of Bunker Hill was not fought. The case of the inscription, however, stands on better grounds than the statements of Weems, Goodrich and Paulding, for *they* differ not only in words, but in the things related. The Evangelists state one and the same fact, viz., that Christ was charged with being "*the King of the Jews*"; they only use *more or less words* in expressing that fact.

It is well known that Thomas Paine was confined during a part of the French Revolution, and also that he was the author of the Age of Reason. Let us suppose that he was guillotined, and that on the guillotine was written an inscription in French, German and English, to set forth the reason why he was murdered, and that, in the space of fifty years, four writers should refer to his death and the inscription; and one should represent the inscription thus, "*this is Paine the author of the Age of Reason;*" another, "*the author of the Age of Reason;*" the third, "*this is the author of the Age of Reason;*" and the fourth, "*Paine, of America, the author of the Age of Reason.*" Would any person dream of denying his being guillotined, and of an inscription being written over his head, simply because of the verbal difference between the four writers, when it is evident they express precisely the same thing? Certainly not! There is then the exact parallel difference between the four Evangelists, that there is thus expressed in the instance just given.

The solution of the subject seems to be this—the Evangelists *aimed to give us facts;* but did not aim *to give the facts in exactly the same words.* They knew that an inscription was written on the cross—they knew that it charged Jesus with setting himself up as "*the King of the Jews*"—but as they wrote their Gospels at different periods, they did not endeavor to give the *precise words* of the inscription, but rather the *true sense of it.* From all these considerations, we deem it weakness to suffer Mr. Paine's objection to weigh a feather against our receiving the Word of life as the revelation of God.

G. W. M.

P. S. To Br. T. J. Sawyer:

From a note in the Cottage Bible and Family Expositor, I find that Dr. Townson places the subject beyond the remotest cavil, if his view is correct. He supposes, that, as the inscription "was written in Hebrew, Greek and Latin, it might have slightly varied in each language—and that, as St. Luke and St. John wrote for the Gentiles, they would prefer the *Greek* inscription; that St. Matthew, addressing the Jews, would use the *Hebrew;* and that St. Mark, writing to the Romans, would naturally give the *Latin.*" In our translation, Mark has it, "*the King of the Jews.*" Would this agree with Mark's using the Latin inscription, if Dr. Clarke presents that Latin inscription correctly; "IESUS NAZARENUS REX IUDÆORUM?" As I have no access to Dr. Townson's Discourse on the Evangelical History, I address this postscript to you, for information as to whether his views are admissible or not. Yours in Christ,

GEO. W. MONTGOMERY.

RETURN HOME.

The chilling rains and gloom of the past week, appear to have closed a beautiful and pleasant season.—I have just returned home from what I hope to be my last journeyings for the year, and address myself to the labors before me—neither few nor small. Br. Chapin, after a brief visit to this region, for fellowship and ordination, has taken him a wife and returned to Richmond, Va. Br. Hutchinson's health seems re-established. Br. Skinner is preparing to leave us, for a Southern climate, in the course of a few weeks more, where, we fervently pray, he may be preserved in safety and increasing health. The long evenings are at hand, and our correspondents having also returned home, and made proper arrangements, will we hope, soon employ some of them in furnishing us with a good supply of good articles—especially short ones—that we may make the latter end of the present volume better than its beginning; and the commencement of the next volume, more glorious and useful than that of any which has preceded it.

A. B. G.

TO CORRESPONDENTS.

We are much in want of good, brief articles, written in a tolerably legible hand. We have a considerable quantitity of long articles—and a frightful pile of almost unreadable ones. It is possible—very possible that there are yet a few of the kind we want among the mass, and we shall endeavor to sift them out, from time to time, as we find courage and leisure for the task; but for fear we should run out, clear altogether, do take pity on us and send us some short articles, written as plainly as you generally write. Our friends at the East, who have luxuriated at the Convention, would, methinks, like to unburden their minds of some of the good things with which they were crammed overflowingly full. Our brethren at the West might also find some subject of felicitation or complaint—of admonition or inquiry—of "decline of Universalism," or "no decline"—something or any thing to write about. (We *bar* "death," we have three or four articles on that already!) Come brethren, sharpen your knives, point and nib your pens, fill your inkstands, spread your paper, and write short articles for our paper.

But, bless me, I have forgotten that our female correspondents are as sadly in arrears as our brethren!—Singular! is it not? that the sweetness and beauty of their articles will rest so long on the mind—long, long after they are printed and read—that one forgets how long—how very long it is since they have written for the paper. Our sisters, too, then—we hope they will favor us, and *soon.* Really, until we found out that they had not favored us for so long a time, we did not know fully, how very necessary their correspondence is to the variety and excellence of our paper.

But, compliments and badinage aside, I do wish—I entreat the ladies not to forget us. If we are serious in any thing, it is in desiring them to take an active interest, not only in *reading* our paper, but in making it *worthy of being read.*

A. B. G.

UNIVERSALIST CONFERENCES.

The General Conference of Western New-York met in Gainesville, August 15th. Br. N. Sawyer, Moderator, and Br. N Brown, Clerk. The question previously appointed for discussion, was—"Is the observance of the ordinance of the Lord's Supper, obligatory upon us as a Christian denomination?" It was resolved that no discussion, in the proper sense of the term, should at present take place; but that a "mere expression of opinion" should be given for and against. Remarks on the question by Brs. Tomlinson, Sanderson, Brown and Kelsey. Resolved that the subject be deferred, for examination at the next session. Sermons were preached by Brs. Brown, Kelsey, Spaulding, Sawyer, Barnes and Tomlinson—Brs. Manley and Sanderson took parts.—Adjourned to meet in North Chili, Monroe county, on the third Wednesday and following Thursday in February, 1839.

[Br. Brown's remarks omitted for want of room. I think they would be more proper if made in a separate article. A. B. G.]

A Conference of the Black River Association met in Constantia, September 12th. Br. S. Jones, Moderator, and W. H. Waggoner, Clerk. The Standing Committee on fellowship and ordination reported in favor of conferring ordination on Br. Wm. Martin. Report adopted. Voted thanks to the Congregational society for their house of worship. Adjourned *sine die.*

Sermons were preached by Brs. Delong, Sias, Jones, Waggoner, C. B. Brown and N. Brown. The ordination services on the 13th, were as follows—

1. Reading Scriptures, Br. Waggoner. 2. Introductory prayer, Br. N. Brown. 3. Sermon, Br. Waggoner. 4. Ordaining prayer, Br. Jones. 5. Delivery of the Scriptures and charge, Br. C. B. Brown. 6. Right hand of fellowship, Br. Delong. 7. Addresses to the candidate, society, etc., Br. Waggoner. 8. Benediction by the same.

A Conference of the Central Association met in Knoxville, Madison county, September 26th and 27th. Br. Potter, Moderator, Br. Grosh, Clerk. The Standing Committee on fellowship and ordination reported in favor of granting a letter of fellowship, and conferring ordination on Br. E. H. Chapin. Report adopted. Adjourned *sine die.*

Sermons were preached by Brs. Biddlecom, Chapin, Smith, Potter and Grosh. We regretted very much that Br. Woolley was called away to attend a funeral on the second day.

The ordination services on Thursday were as follows—1. Reading Scriptures, Br. Biddlecom. 2. Hymn. 3. Prayer, Br. Biddlecom. 4. Hymn. 5. Sermon, 2. Tim. iv: 2, Br. Grosh. 6. Hymn. 7. Ordaining prayer, Br. Potter. 8. Delivery of Scriptures and charge, Br. Grosh. 9. Right hand of fellowship, Br. M. B. Smith. 10. Addresses to society, etc., Br. Chapin.—11. Voluntary by the choir. The benediction was given by the candidate.

HANSCOM'S SERMONS,

With a portrait of this deceased brother, and an ably written biographic sketch by Br. J. G. Adams, has been received, and is for sale at this office. Br. W. C. Hanscom was but 23 years old at the time of his departure, yet few had rendered themselves more deservedly beloved, and, judging by his sermons in this volume, as well as by his reputation, he proved himself an able preacher. We commend the work to the Universalist public. A. B. G.

N. Y. WESTERN CONFERENCE.

The Minutes of this body were received and prepared for the press, before I left home to attend the Hudson River Association, but by some unfortunate circumstance it was not inserted as early as I had intended. My brother, the printer, was also absent in New-York, at the same time. I returned last Friday night from my journey, and did not discover the omission till too late to add the remarks sent in Br. Brown's present letter. These remarks shall appear as a communication next week.

A. B. G.

Br. Bazin—Change directions of Expositor for Rev. N. Brown, from Henrietta to Salina, Onondaga county. Send current volume Expositor from commencement, to Rev. F. J. Briggs, Canton, St. Lawrence county, N. Y., credit $3 and charge G. and H.

Br. Whittemore—Even so. N. Kimball should have been Woodman Kimball, Utica. Credit him $2 and charge G. and H.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. C. S. BROWN, at Caroline, in exchange with Br. A. G. Clark, where a funeral discourse will be delivered on the death of the two Mr. Leggs—Br. A. G. CLARK, at South Bainbridge.

There will be preaching on the fourth Sunday inst., by Br. C. B. BROWN, at Scriba—Br. C. S. BROWN, at Binghampton—Br. J. D. HICKS, at Newville, A. M., and at Ford's Bush, P. M.

There will be preaching on the first Sunday in November, by Br. MCADAM, in the evening, in the schoolhouse near Br. F. West's, Stockwell settlement, Harpersfield—Br. DELONG, will supply for Br. C. S. Brown at Upper Lisle—Br. C. S. BROWN, at Lebanon.

Br. C. S. BROWN, will preach on Monday evening, November 5th, in the school-house near Br. Dick's, in Brothertown—Tuesday evening, 6th, at New-Hartford, if the friends think best. [Br. Brown's notice came too late for an insertion in last week's paper. ED.]

Br. C. B. BROWN, will preach on the evenings of October 29th, at Cheever's school house, New-Haven—30th, Scriba Corners—31st, at Oswego village—November 1st, Luddington school-house—and 2d, at Fulton.

The second Conference of the Otsego Association will take place at Burlington Flats, on the 24th and 25th inst. It may be expected that Br. Hayward will be ordained on that occasion. O. WHISTON, Clerk

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

E W, Scriba—Rev F J B, Canton—P M, Boyalton, for J G and A T—P M, Clarendon, for H H, A W W and D M—Rev S P L, Bethany, (Pa) for W C—Rev C S B, Upper Lisle, for self, D R and L O—Rev S L, Chester, (Vt)—Rev W A, Wolcott, for self, L S and S B—D L, Middletown, (Vt)—W R, Bombay, for W W and W B—Rev C B B, Hastings, for G T—P S, Lyme, (O) for L E S, W H and H L—C B, Orin, for J M, J B and J W B—R G, Scipio, (O) for self, W L, N F, S W and E T W—Rev L C B, Troy, for T C E V—O B, Fitsfield, (O)—L C L, Brandon, (Vt)—W W, Newbury, (O) for S A, J H and A H B—P M, Cooperstown, for T L—J M C, Plainville, for J G—Miss O S, for D S, Peoria, (Ills)—A D B, Phœnix.

POETRY

For the Magazine and Advocate.

FEMALE ATTIRE.

BY REV. S. W. FULLER.

"Even the ornament of a meek and quiet spirit; which is in the sight of God of great price."—PETER.

Yes! the worthless may flatter. the silly admire,
When woman is dressed in her gaudy attire,
When the gold on her bosom, and gems in her hair,
Are the only rich treasures she cherishes there.

But the choicest of gems, and the richest of gold,
May glow on a bosom all heartless and cold,
And the frail sons of earth, would, thrones to possess,
A brow sting with anguish, a heart with distress.

But the fairest of women, and wisest of them,
Adorn with a brighter and far nobler gem;
They clothe in a spirit all quiet and meek,
As the glorious apparel that beauty should seek.

And the Eye that looks down from the throne in the skies,
Beholds and approves the superlative prize;
And great in his sight is its price, we are told,
Above the rich brilliant in casket of gold.

To the peace of that bosom and light of that brow,
The hearts of the proudest and wealthiest bow;
For they feel that such beauty comes down from above,
And lends the fair wearer the magic of love.

[From the Edinburg Review.]

ASTONISHING FACTS RELATIVE TO A FORMER ORGANIC WORLD.

"It is marvellous, (says Dr. Buckland) that mankind should have gone on for so many centuries in ignorance of the fact, which is now so fully demonstrated, that no small part of the present surface of the earth is derived from the remains of animals that constituted the population of ancient seas. Many extensive plains and massive mountains, form, as it were, the great charnel-house of preceding generations, in which the petrified exuvæ of extinct races of animals and vegetables are piled into stupendous monuments of the operations of life and death, during almost immeasurable periods of past time. At the sight of a spectacle,' says Cuvier, 'so imposing, so terrible, as that of the wreck of animated forms forming almost the entire soil on which we tread, it is difficult to restrain the imagination from hazarding some conjectures as to the cause by which such great effects have been produced.' The deeper we descend into the strata of the earth, the higher do we ascend into the archæological history of past ages of creation. We find successive stages marked by varying forms of animal and vegetable life, and these generally differ more and more widely from existing species as we go further downwards into the receptacles of the wreck of more ancient creations.

* * * * * * * *

"Besides the more obvious remains of testacea and of larger animals, minute examinations disclose, occasionally, prodigious accumulations of microscopic shells, that surprise us no less by their extreme minuteness. The mode in which they are sometimes crowded together may be estimated from the fact that Soldani collected from less than an ounce and a half of stone, found in the hill of Casciana in Tuscany, 10,454 microscopic chambered shells. * * * * Of several species of shells, four or five hundred weigh but a single grain; of one species he calculated that a thousand individuals would scarcely weigh one grain."

Extraordinary as these phenomena must appear, the recent discoveries of Ehrenberg, made since the publication of Dr. Buckland's work, are still more marvellous and instructive. This eminent naturalist, whose discoveries respecting the existing infusorial animals we have already noticed, has discovered fossil *animalcules*, or infusorial organic remains; and not only has he discovered their existence by the microscope, but he has found that they form extensive strata of tripoli, or polishing slate, (polishing slate) at Franzenbad, in Bohemia—a substance supposed to have been formed of sediments of fine volcanic ashes to quiet waters. These animals belong to the genus Bacillaria, and inhabit siliceous shells, the accumulation of which form the strata of polished slate. The size of a single individual of these animalcules, is about 1.288th of a line, or the 3430th part of an inch. In the polishing slate from Bilin, in which there seems no extraneous matter, and no vacuities, a cubic line contains, in round numbers, 23,000,000 of these animals, and a cubic inch 41,000,000,000 of them. The weight of a cubic inch of the tripoli which contains them, is 170 grains. Hence there are 187,000,000 of these animalcules in a single grain, and the siliceous coat of one of these animals is the 18,000,000th part of a grain!

MARRIAGES.

In the Universalist church in this city, on Sunday morning, 7th inst., by Rev. D. Skinner, Mr. ROBERT R. USHER, of East Hamilton, to Miss URSULA M. FELTON, of West Edmeston.

In Potsdam, September 12th, by Rev. F. J. Briggs, Mr. LUTHER PARMETER, to Miss EMILY FREEMAN.

In Canton, August 8th, by Rev. F. J. Briggs, Mr. JOSEPH CROWNER, of Carthage, to Miss BELINDA HODSKINS, of the former place.

In Shoreham, Vt., September 19th, by Mr. W. C. Wright, Esq., Mr. ASA W. BRIGGS, of Pierpont, St. Lawrence county, N. Y., to Miss AMELIA M. WILLSON, of the former place.

DEATHS.

In Venice, Cayuga county, on the 21st ult., Miss CYNTHIA L. PORTER, in the 17th year of her age. She endured a lingering consumption without a murmur, and breathed out her life with all the resignation of a Christian. May God in his mercy and goodness, comfort those who are called to mourn. Sermon by Star in the West please copy. G. W. GAGE.

Just as our paper was going to press, a report reached us of the death of our very worthy and promising brother J. P. HARRIS, of New-Portland. We hear that he died at the house of his mother in Portland, some days since, being on a visit to that place. He was taken suddenly away by typus fever, in the midst of youth, and health, and usefulness. We suppose his age to have been less than thirty years. Of a handsome person, cultivated manners, dignified address, good literary acquirements, more than ordinary talents—and above all, a devoted Christian Universalist—by his death, our denomination in this State has lost one of its most decidedly useful and promising advocates. We can hardly realize the sad tidings of his decease. That he should thus be taken away in the midst of such bright expectations is a mystery of divine Providence, who will overrule all things for good. The society in New-Portland and the brethren in the neighboring towns, will mourn the loss of an excellent minister of Christ. As they were fortunate in securing his services, their affliction is now the greater at the loss of them.

Br. Harris was born in Poland, where he joined the orthodox church. After he came to manhood, he resided some time in Turner, where he removed to Waterville. In this place he connected himself with the orthodox Congregational church, of which Rev. T. Adams is pastor, and proved himself one of the most worthy members of that communion. Some two years ago his understanding was enlarged to receive the doctrine of universal grace, after which he became a member of Br. Gardner's society, and about a year since commenced preaching. We all regarded him as an acquisition on account of his character and talents. But he is gone—gone home to glory. Farewell! dear brother. A time of reunion shall come in a purer world.

Since the foregoing was written, we have received the following from Br. D. T. Stevens of Lewiston.

Br. DREW—I set down to communicate dreary tidings to you. Br. JOSEPH P. HARRIS is no more. The news of his departure reached me this morning; he died in Poland, the time I have not learned—but his funeral is to be attended Sunday next. I can tell you no more particulars, except that he died with a fever. Yes, our devoted, talented, zealous brother Harris has gone to his eternal rest. He has finished his labors on earth, and terminated his short, though brilliant course in the service of our common Master. Who would have thought that so soon, that bright star which shone with such glory in the moral and religious firmament, would go down in darkness? But no! it has not set to rise no more, but to rise in a clearer sky, and to shine with increased lustre. How inscrutable are the ways of Providence! We can not tell why our beloved Br. should have been cut down in the morning of life, in full vigor and increasing usefulness. All we can say is, "even so Father, for so it seemeth good in thy sight—and let thy will be done."—*Banner.*

In Auburn, September 21st, SARAH JANE, aged 12 days—and on the 17th, SUSAN LOUISA, aged 3 years 8 months and 13 days; only children of Mr. and Mrs. Winsor. Thus, in a few days, were these parents stript of all the buds of their hope. But we trust that their consolation is in Christ, through whom their children have attained the better and happier land, where God resides. May the Lord bless the mourners.

G. W. M.

In Walton, Delaware county, in September last, of consumption, Miss MARIA EELS, aged 17 years. Miss Eels was a young lady, universally beloved by all with whom she had formed an acquaintance. Many were the tears that were shed at her departure. Her attachments to earth were many, and the prospects of her youth bright and sunny. But she seemed perfectly submissive to the will of her heavenly Father. May God bless the bereaved parents with the consolations of the Gospel, and comfort all who have been called to mourn. A sermon was delivered on the occasion by A. C. B. Union please copy.

In Genoa, Cayuga county, September 28th, Mr. PALMER HEWIT, Esq., aged 45 years. Mr. H. was thrown from his carriage last Winter, and received an injury in the back, which occasioned his death. He was a man who was looked up to by all classes for counsel and instruction. He has left a wife, a son, and two daughters, besides an extensive circle of relatives and friends to mourn his departure. May God comfort them in their affliction. Funeral services on the 29th by A. C. B.

In Rochester, on the 19th ult., of the croup, SUSAN, daughter of Samuel and Lucy Doty, aged 7 years.—Thus ends the bud, ere it hath spread its flowers in the sunbeams of human existence. But its spirit now lives in the kingdom of God. S. M.

In Rochester, 28th ult., of the canker rash, JULIA, first and only daughter of Miles and Mary Decker, aged 11 months and 14 days. Br. Decker had been called from Utica to this place, to behold his beloved, but afflicted child, and cherish her in his paternal arms. He arrived just in time to see her in the land of the living, and take the parting look. May the Lord bless, and finally bring them to partake of his undying love, where parting is no more. S. M.

In Watertown, August 22d, JOHN, son of Calvin Spaulding, aged 19 months.

Also, on the 25th, MARY, infant child of Dr. J. W. Sikes, aged 3 months.

"I saw two infants sleeping
Upon their mothers' breast,
The mothers now are weeping,
Their infants are at rest.
These babes so lately breathing,
Their soft and balmy breath,
The mothers are now grieving
Their young but happy death." W. H. W.

In Watertown, September 14th, SOLOMON, son of Simeon and Arbilla Lewis, aged 10 months. This is the fourth child these parents have been called to part with. Their only consolation is found in the Gospel of free grace. May this ever be precious to them.

W. H. W.

In Potsdam, on the 11th ult., of dropsy, Mrs. FISK, wife of Mr Varnum Fisk, in the 50th year of her age. "The death bed is the detecter of the heart." She was patient in sickness, and resigned in death. Sermon from John xiv: 27, by the writer. F. J. B.

In Hopkinton, St. Lawrence county, on the 27th ult., Mrs. RUTH DURFEY, consort of Capt. Phineas Durfey, aged 60 years. Her husband and children deeply feel their irreparable loss; yet being supported by the Gospel faith, "they mourn not as those who have no hope." Few have lived more beloved, or died more lamented. Emphatically may it be said, she lived and died a Christian. Sermon from 2 Cor. i: 3, 4; by

F. J. BRIGGS.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, OCTOBER 26, 1838. NUMBER 43.

For the Magazine and Advocate.

ESSAY

ON THE BEST PRACTICABLE MEANS OF PROMOTING THE KNOWLEDGE AND PRACTICE OF UNIVERSALISM.

At a meeting of a small society of inquirers after truth, which took place on the evening of Christmas, of the past year, the above was the appointed subject for discussion and conversation. The business of the evening was commenced, and a foundation laid for future remarks and friendly discussion, by the reading of the following brief Essay, or Address.

Were I to put the question to you, my friends, or to any assemblage of professed Christians—What is the most important object of endeavor and pursuit; what the most exalted and worthy end which can be aimed at?—I would find all willing, yea, ready to admit, *in words*, that no higher object could be named, than the cultivation of pure and undefiled religion in our own bosoms, and the extension of its benefits to our brethren of mankind. This, every professed Christian is, at all times, quite ready to acknowledge. But if we were to deduce our answer from the tenor of the thoughts, conversation, and engagements of the same individuals, we would be led to conclude that their sentiments, their feelings, their motives of action, were at variance with their words—their doings with their sayings; and that they *felt* not as they *spake*. But there are seasons, when the hurry and bustle of ordinary pursuits are brought to a pause, when men's minds are snatched, as it were, and withdrawn from the current and vortex of their every-day and all-absorbing occupations; and if, at these seasons of sickness or otherwise-caused thoughtfulness, we were to put the same question to the same individuals, we should have the same answer, but made vivid and impressive from the fervid dictates of feeling and conviction, perhaps of regret and remorse. Yes! when arrested by disease, or forced to thoughtfulness by the death of those we hold dear, we estimate very differently and much more justly, the worth of human pursuits, than while engaged in the ceaseless whirl of worldly business and bustle. Oh! that a feeling of the momentous importance which, at such seasons of meditation, we may all have felt to belong to the cause for which Jesus, Paul, and the "noble army of martyrs," have labored and suffered, could accompany us continually, and have a practical influence upon our lives. Then would the consideration of the best means of promoting the best of causes, even the improvement and celestial exaltation of the human mind, be frequently the theme of our thoughts, and our efforts and exertions might be so directed, that our death bed moments might be less harassed by reflections of misspent time, and misdirected pursuits, yea, perhaps, might be cheered by the retrospect of noble aims, and efforts well-sustained.

The importance of our subject for this evening, will secure, I am well assured, your attention to the few thoughts which have occurred to me since our last monthly meeting.

There can not be much diversity of sentiment as to the meaning of the terms—"the knowledge and practice of Universalism." It may not be amiss, however, to express our meaning in terms more direct and distinct.

What is Universalism? It is Christianity as understood by men of liberal and enlightened minds—it is the summary of what the Sacred Writings teach, when interpreted by unprejudiced and well-disciplined reason, and by the rules of sound and thorough scholarship. Universalism is a system of celestial truths—a consistent and rational scheme, by which are taught such views of the paternal character and government of the Supreme, and of man's nature, destiny, duty and sources of well-being, as tend to interest, to purify, to ennoble, and to carry forward and heaven-ward the mind of man. Universalism is Christianity purged and purified from many, if not all, the corruptions and interpolations which men have attempted to incorporate with it during the ages of barbarism and imbecility, through which the mind of man has passed since it was first proclaimed. It is Christianity, pure and undefiled, freed from the many errors, the many adulterations, with which the pure metal refuses to amalgamate, but which have been too passively "received by tradition from the fathers." Partialism is that form of Christianity which sprung up in a dark and unenlightened age; Universalism is that form in which it was first taught, and which enlightened minds of an enlightened age, are rescuing from the cumbrous and incongruous lumber amongst which its beauties and excellences were well nigh concealed. Partialism is that form of Christianity which best suits the ignorant, the uninquiring, the enthralled, the timid; Universalism is that form which best corresponds, and is most acceptable, to those who do, and who dare to think, inquire, and decide for themselves—to the free, the enlightened, the fearless, who call no man on earth, Master. Partialism is the "Reign of Terror"; Universalism is the dominion of "love, power, and a sound mind." Partialism is the religion of mental slaves; Universalism of free and independent men. Partialism is the religion of past ages and of the childhood of the world; Universalism is the religion of the coming times, which shall flourish when mind has advanced from imbecility to power, vigor, freedom, and the ability of manhood.

The knowledge of Universalism may be said to include the knowledge of every thing which reason and revelation teach, when interpreted in accordance with the character of God, and the nature and destiny of man. "Nature, like Revelation, needs an intelligent interpreter; and when it has found one, it testifies of a wise and benignant Author." The knowledge of Universalism is also the knowledge of what *it is not*. And we all know, that it is *not* that which it has been represented to be, in certain pulpits, and by sundry persons. No! Universalism proclaims no immunity from the punishment of sin, until there is emancipation from its power and operation. It promises no peace, until there is purity. It gives no hope of seeing God until we are made like him. It assures not of happiness, until there is holiness. It tells of no forgiveness from God, until we have imbibed the spirit which can freely forgive men their tresspasses. But Universalism "has been made a term of so much reproach, and has been uttered in so many tones of alarm, horror, indignation, and scorn, that to many it gives only a vague impression of something monstrous, impious, unutterably perilous." The knowledge of Universalism is the knowledge of that which will banish this illusion.

By the practice of Universalism, I understand its practical influence. And what is its practical influence? Does it tend to encourage to indolence in the cultivation of a good spirit, or unfruitfulness in virtue? Does it lead to sin more, that grace may abound? God forbid! Nay, verily, we deem it highly conducive towards creating a right spirit within us, even that spirit of which the fruits are love, joy, peace, long-suffering, gentleness, goodness, fidelity, (or uprightness,) meekness, temperance. We think Universalism powerfully tends, not to promote, but to destroy the works of the devil. We think that it promotes a pure, fervent, and enlightened piety, by inculcating exalted, heart-stirring, consoling, and animating views of God's character. It tends to produce an abiding love of God, as no other system of religion does. It tends to make us feel the dignity and the duties of being children of God, as no other system does. And, further, it tends to promote exalted, generous and lovely virtues, by inspiring its believers with the spirit of good-will to men. Love to God, and love to man, which are the foundation of all the virtues and all the excellences which can exalt and adorn human nature, are more effectually produced by the views embraced by Universalists, than by any other. We maintain, therefore, that the practical influence of Universalism is purifying, ennobling, perfecting.

This highly desirable influence we would earnestly promote. By what means shall we best do so? While endeavoring to resolve and determine this important question, let our thoughts dwell for a while upon the influence of a good example, of a pure and holy life.

The influence, yea, the contagiousness of example, is universally felt and acknowledged, and has become proverbial. And, I presume, it has been the good fortune of all of us, to have felt the attractive and animating power of a good example, of a holy life; for who can witness the heavenly spirit, and the beneficent deeds, and the self-denying virtues of One whom every one is ready to acknowledge as *a Christian indeed*, without loving the individual, and respecting, at least, that Christianity in which his many amiabilities have their source? Who can behold the *Christian indeed*, without the wish, if not the effort, to be like him? Moreover, those who have been fortunate to know intimately the goodness and worth of one to whom all are willing to accord the peculiarly expressive title of a *Christian indeed*, have sensibly felt that the power, the influence which emanates from such a character consists, not only in making us love him, but, also, in making us like him. We not only respect and reverence, but we imitate or become assimilated. This assimilating power of a good example, we have all, I presume, personally experienced. It is, at all events, indisputable, or rather incontrovertible. It is the uniform testimony of those who have experienced the influence of such example, that it inspires an increase of love of excellence, improvement, virtue, perfection; that it gives energy, encouragement, animation to our resolutions and endeavors, partly by sympathy, and partly by making evident and undeniable how much may be done by what has been already done; that while under this influence, they have felt as if more advanced, more elevated, more dignified beings; that they have been conscious, not only of a fresh impulse to virtue's ways, but of a strength unknown before; and, finally, that not only did the pursuit of excellence seem more inviting, and more practicable, as well as dignified and exalting, but, likewise, that this life-giving power made the pursuit and the attainment more easy, pleasant, and peaceful.

From each one of us may such an influence go forth. And what higher, more desirable object for ambition can we set before us, than to become like the venerated characters from whom we have derived so beneficent an influence? If we could make ourselves sensibly, vividly, enduringly to feel, that by perseverance in mortifying our evil propensities, and otherwise perfecting ourselves in virtue, we would eventually become such promi-

ment objects of observation, that the young would love and venerate us, and would be encouraged to enter on the same upward path, and that both on young and old, we should exert an influence that would lead them nearer to God and to holiness, to purity and to peace, we could hardly refrain from the persevering exertions which are necessary to place us in so distinguished, exalted, and God-like a position.

And, on the supposition that there were many more examples than now are, of such eminent and contagious goodness, and that we were, happily, among the number, what would the consequences be?—how much would be accomplished towards promoting the knowledge and practical influence of pure Christianity, or Universalism, in its most extended sense?—how much, in promoting the cause of Universalism as one of the many modes of interpreting Christianity? Let us try to estimate and to *realise* how much.

It may be very confidently maintained, that in proportion as the number of men of eminent piety and goodness do increase, so will the host of prejudices and obstacles which prevent the knowledge, love, and practice of Universalism, or pure Christianity, vanish. For example: It is no uncommon sentiment which supposes Christianity a pure invention of the priesthood—"a cunningly devised fable"—a system upheld by terror, and propagated by priests and "knowing ones," merely to maintain their power and fill their pockets. As long as this sentiment prevails, it will cause those by whom it is entertained, to look askance, with contempt and indignation, upon every thing connected with Christianity. Now, what better way is there to remove this obstacle, than to exhibit the fruits of Christianity in the daily life and virtues of one eminently and acknowledgedly devout and good—one distinguished for showing forth the fruits of the Good Spirit? (Gal. v: 22.) Again: It is no uncommon sentiment which supposes that religion is but the resort of the weak-minded, or the cloak which hypocrites and evil-doers assume. To remove this and similar prejudices and obstacles in the way of the establishment of Christianity throughout the world, no more efficient weapon can be produced than the influence of a good example. The *profession* of Christianity, indeed, may comport with silliness and weak-mindedness, but do we ever see its genuine fruits save in sound-minded, if not strong-minded men? No! we have always, for our part, seen the virtues of the Christian united with the dignity, consistency, and good sense of a sound mind. The *profession* of Christianity is not inconsistent with deceit, hypocrisy, and many disgraceful vices; but its genuine indwelling and power, is altogether incompatible with any taint of dishonesty, deceit, or want of sterling uprightness. Again: Besides those who are opposed to every form of Christianity, there are some who are merely *indifferent*—who, like Gallio, "care for none of these things." The loveliness of a good example would remove this indifference also. It would prove, in the manner most likely to be impressive and undeniable, the value of that tree of which the fruits are so pleasing and beneficent. In fine, no hindrance to an examination and reception of Christianity, has been thought of or suggested to me, which the weapon whose value I am insisting on, would not overcome and remove. No *eulogy* of Christianity is at all equal to a life which daily exhibits some of the virtues which the spirit that was in Jesus doth engender. No *evidence* of Christianity so convincing as a holy life!

Let our attention be directed, for a little, to the lessons which experience has taught the friends of Christianity. What chiefly hinders the reception of Christianity among heathen nations? The immoral, unchristian lives of its professors and would-be propagators. "It is well known, that the greatest obstruction to Christianity in heathen countries, is the palpable and undeniable depravity of Christian nations. They abhor our religion, because we are such unhappy specimens of it.—They are unable to read our books, but they can read our lives; and what wonder if they reject with scorn a system under which the vices seem to have flourished so luxuriantly. The Indian of both hemispheres, has reason to set down the Christian as little better than himself. He associates with the name, perfidy, fraud, rapacity, and slaughter." Thus, you see, and missionary-loving enthusiasts might learn, that the greatest hindrance to the reception and propagation of Christianity, consists in the want of good men, good lives, good examples. Let it be demonstrated that Christianity makes us any better, before we feel so anxious to send it to heathen nations. The prejudices and antipathies of the Jew against Christianity, are, perhaps, more invincible than any other, national or individual. How are they to be evangelised? By controversy, by logic, by the written evidences of Christianity? Nay, verily. The Jew is surfeited with controversies; he is proof against logic and reasoning; but he is not proof against moral feeling, against the loveliness and the power of Christian example. Thus, *and perhaps thus alone*, will the Jew ever be led to embrace faith in Jesus as the Christ, and his precepts and example as his best guide to peace and happiness. To preach by example, is the best mode of addressing the children of Israel, and the most efficacious means of persuading them to embrace Jesus as a Teacher sent from heaven. Were the spirit and precepts of Christianity exemplified by professed Christians among whom the Jews are scattered abroad; were the piety, devotedness, charity, meekness, forgiveness, brotherly kindness inculcated by our Master, more frequently practised; in short, were the Christian manifestly better than the Jew, the latter would soon yield to the force of example. But save in one among a million (almost) of instances, where does the Jew see the virtues of Christianity—the fruits of the spirit of Jesus?

Having stated our impression as to the efficiency of a good example in those professing Christianity, upon the removal of the obstructions which arrest its *visible* progress throughout the world, we next consider the potency of a Christ-like life in subduing the more latent causes of obstruction, and in promoting the inward and *unseen* progress of Christianity among those who are professedly friendly, or at least, neither scoffers at, nor opposers of Christianity. Upon those *out* of the pale of the Christian church, a good example would operate so as to induce a favorable regard, and a candid, unprejudiced examination of what Christianity is; upon those who knew, in part, at least, what it was as exhibited in creeds, in pulpits, and in books, example would operate so as to produce a knowledge of what Christianity is in deed and in truth, in power and in the bosoms of its genuine disciples, and to extend, in this best sense, the number of those who compose the kingdom of heaven. From the many topics of consideration which this field presents, we will confine our attention to a few—chiefly to the following:—the efficacy of a good example in a public teacher of Christianity; in a parent; in one of influential station; of each of these, in recommending the subject to consideration; in prominently exhibiting the chief characteristics of Christianity; in promoting the practical influence of Christian principles; and, finally, in recommending the peculiar views or interpretation of Christianity which they are known to have embraced.

What would be the effect of an eminently pure and holy life in a public teacher of Christianity, in promoting the knowledge and influence of those views which he taught, and those principles which he exhibited? We are all, in the present state of society, well aware of the efficacy, for good or for evil, which emanates from each individual who makes a profession of Christianity. "Every man calling himself (in a special sense) a Christian, either saves or destroys those around him: such is the rule of the dispensation under which we have to act." This influence or efficacy is concentrated in its greatest degree in the person of a public teacher. From him men look for much; wisely or unwisely, yet they look for much. When clergymen come short of the spirit and the attainments which are generally expected of them, it is not exaggerated language to say, that the evil which their influence produces, is tremendous.—And, on the other hand, when the public teachers of Christianity do come up to the "stature of a perfect man in Christ," and to what is expected of them, their power of doing good is almost illimitable. Upon every one within the circle of their acquaintanceship, they leave a celestial influence, a touch of heaven. Have we not in our eye now one of this latter character—a teacher of liberal Christianity—a preacher of the "glad tidings which shall be unto all people"—one whom young and old, and those of every religious sect, do respect, love, and venerate? His character is so well established, that even from one who differs from him, *toto cœlo*, in religious creed, and who might be very glad to find "one hole in all his coat," we can not suppose that we could get any other than the subjoined answers to a few queries which we may be supposed to put to him in reference to our present subject. "Is not Mr. ——— a Christian indeed?" "O yes, I verily believe he is; for he could hardly have kept up the *appearance* so long as he has been among us." "Does not your own clergyman speak highly of him?" "Yes, I have heard him speak in terms of warmest admiration and affection, but lamenting that he should preach such dangerous doctrines. If he were only sound in the faith, he might be another apostle John." "Do you not now think very differently of Universalism than you did before knowing Mr. ———?" "Why, yes, somewhat. I used to think that it was only a way by which wicked men tried to pacify their consciences; but Mr. ———, and most of his church, are really as good men as we have among us. I used to think that it could only encourage those who believed it, to sin more egregiously and daringly; but now I know that it does not offer any such encouragement as Mr. ——— preaches it, and I see many of his hearers becoming better men." "Have you not known that the sentiments of many who once bitterly opposed Universalism, have become changed, and that in language similar to that of Festus, they might say of Mr. ———: Almost he persuades us to be Universalists?" "Yes, for who could oppose such a meek, gentle, good man. Those that go to hear him, have generally less to say against him; and he has persuaded over to his side some of our best and most sensible men. I believe them mistaken and almost bewitched; but then if he makes them as good men as himself, we may overlook their mistaken notions." Yes, we know at this distance from the scene of his labors, that many a thoughtless, giddy youth has become seriously disposed through his influence; that many, all of whose religion consisted in a weekly attendance at meeting, do now search the Scriptures daily, and are endeavoring daily to die unto sin, and live unto uprightness and well-doing; that in many families whom he visits, there is now seen less of an absorbing attention to making merchandise and money, and more to the improvement of the mind and character; that he seems to leave with every one with whom he associates, a portion of his own spirit—of the spirit of piety, gratitude, veneration towards God—of love, candor, gentleness, peace-making, brotherly-kindness towards men—and of cheerfulness, contentedness, activity, moderation, and self-command. We have good reason to fear that the tone of society would be lowered by his removal; that the interests of sociality, education, literature, morality, and religion would all materially feel his loss. So much does this venerable Christian do for the promotion of human improvement, and a slandered system of belief!

For Universalism, in its most restricted sense, as a name for the peculiarities of the faith of a "sect which is every where spoken against," our venerable friend has done immeasurable service. Honest misconceptions, as well as interested and malignant misrepresentations of his faith, he has scattered to the four winds, simply and chiefly by

living them down. Having overcome much difficulty and opposition, he has established for Universalism a claim to respectful inquiry and a candid hearing. He is blessed and venerated by those who once thought lightly of his office, and all serious and unprejudiced persons admit that whatever peculiarities there may be in his opinions, yet no man teaches with greater authority and earnestness *that religion* which maintains "that denying ungodliness and worldly lusts, we should live righteously, soberly, and devoutly, in this present world, looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ, who gave himself for us, to deliver us from all iniquity, and to purify for himself a peculiar people, zealous of good works."

Nor are the praises due to this good man and eminent servant of God complete, so far as they are related to our present subject, without mentioning his conduct as to controversy and proselyting. Neither in public nor in private is he given to disputation. In preaching, and also in conversation, he dwells chiefly on those great principles which have the most direct bearing on the heart and life. He seems of the opinion of John Newton, who tells us—"My principal method for defeating heresy, is by establishing truth. An individual proposes to fill a bushel with tares; now if I can fill it first with wheat, I defy his attempts." And he is far above the vulgar arts of proselyting. Believing that his views of Christianity are more favorable to piety and morality than those views generally prevalent, he ardently wishes their dissemination. But he cares more about their bearing fruit in the heart and life, than their dormant existence in a vain profession. To swell the numbers of his own sect, is less an object with him, than to see men of every denomination denying ungodliness, mortifying the flesh, and abounding more and more in the love of God and the fruits of his holy spirit. Under a race of such preachers, how would Christianity flourish!

Within a narrower sphere, the influence of the parent rivals that of the public teacher. The influence of parental example exceeds that of any other, and is quite familiar to all of us. All the weight of this mighty agent on rising mind and character, may be wielded either for or against Christianity. I do not think that we can conscientiously claim to be in earnest in our desires to propagate that form of Christianity which we esteem the purest, the most interesting, and possessing the happiest influence on character and happiness, if we neglect to take advantage of the very powerful instruments with which, as parents, we are intrusted. It should have been ere now, and it surely ought now, at least, to be our aim and our endeavor to form such habits and acquire such a power of acting upon the young mind, that we render our religious views interesting to, and operative upon, those committed to our charge. Youth, hitherto, have not generally felt much interest in the subject of religion. They generally wish to escape from every thing associated with it. Much of this distaste has arisen, we doubt not, from the repulsive aspect in which the character of God, his mode of government, the nature and destiny of man, together with many kindred subjects, have been presented to the minds of youth. While we knew no more of God than was taught us by Calvinists, we were wont to regard him as the GREAT UNINTELLIGIBLE, and his mode of government as the most obscure and puzzling of all subjects. Thank God! that we are able, on our part, to make these topics both more intelligible and more attractive to our children. We can not employ their minds on more interesting or ennobling subjects than those which our views of religious truth do furnish. Universalist parents, and all who have embraced liberal views of Christianity, can not consistently employ the language of our Lord's prayer, and say, "Thy kingdom come," if they do not use, to the utmost advantage, their powers of instructing and operating upon youthful minds, and render their thoughts familiar with those views which our own souls would not give up for any earthly consideration. Why have so many gone over to infidelity? Because their first and strongest impressions of religious subjects, were such as their unsophisticated judgment and feelings could not adopt. Rather would we believe the evidences of Christianity a stupendous fallacy, than that a true revelation could picture such a God as Calvinists find there. By giving the youth of the rising generation more interesting and just views of such subjects, we hope to prevent them from becoming victims of infidelity, or timid slaves to the propagators of a system against which their intellectual and moral natures revolt. Were the youth of the present age to adopt our views of Christianity, and be disciplined in the spirit and the duties which it inculcates, what a changed generation would the next one be! In proportion as we are able to impress upon our children such views, such a spirit, and such habits, will the next generation exhibit somewhat of the astonishing change to which we refer. Oh, then, let our example, our lives, and our instructions, make religion to our children a very different subject than it was as presented to us in our youth. Let them feel its loveliness, its dignity, and its power to make them nobler, purer, better beings. I know of no way in which we can more efficiently promote the cause of Christ—of the good news—of Universalism. And I would rejoice to know that many parents entertain such views, and act in correspondence with them.

Especially, would my heart leap for joy, could I be assured that every *mother*, who has adopted our religious views, was aware that with her resides the most powerful influence in the formation of the mind and character, and was well prepared, and still earnestly preparing further, to use that influence to the best advantage. They may find much calculated to awaken them to the importance of their influence, and to their responsibility in Abbot's "Mother at Home." We would that some mother among us would address her sex, and detail the methods that might be successfully adopted to imbue children with suitable religious views, and to form them to a Christian spirit and Christian virtues. Let her tell the little devices to render religious truths agreeable, and interesting, and intelligible, and of her plan for subduing the selfishness of our natures, and cultivating in the young mind a love to others like that entertained towards themselves, and habits of self-control, and of such virtues as love of God and our neighbor, would produce. *I am well assured that mothers, who entertain liberal views of Christianity, can do more for the improvement of human nature, and for the promotion of the most enlightened and happifying form of Christianity, than any other agents or agency whatever.* With this expression of my convictions, I must tear myself from a subject on which I could, with pleasure, indulge beyond the limits proper on this occasion.

Mothers! your sons and the next generation "will arise and call you blessed," if, to the best of your ability, you will lead your children—sweetly draw them by example, and urge them by instruction—to be like Christ, their elder Brother, and God, their Father in heaven.

Next to the influence of parents and preachers in promoting the cause of Universalism, may be ranked that possessed by men of liberal views and Christian lives, who are in eminent stations.—On such are men's eyes very generally turned, and hence their influence. If this were employed in extending and recommending liberal views in religion, and in cultivating the graces and virtues of liberal Christianity, our cause would mightily prosper. Let such as are set on a hill, whose light can not be hid, be very solicitious that their light may *so* shine as to lead men to think, to be virtuous, and eagerly to pursue the path that leads to perfection. By blameless and exemplary lives they can do more, than those in less eminent stations, for the promotion of their enlightened views, and of those virtues which these tend to produce.

But I must bring my observations to a close, for your patience would be exhausted and my limits be exceeded, were I to indulge in reflections upon the efficacy of Christian lives in promoting the great end for which Christ appeared—even the improvement and exaltation of our race. Perhaps to some it may appear as if I attributed too much importance to this instrument, and might have allowed other means a nearly equal share of importance and efficiency. There are, indeed, many other means, but I hold them so subordinate and inefficient, compared with this, that I do not regret having taken up the time allotted to me upon the influence of a holy life alone. Time indeed would fail us to speak of all the means which might be put into operation to promote our good cause.—Partly as an excuse for having occupied your time so long upon one topic—partly to show that I stand not alone in my estimate of the exceeding importance of this means—I will read you a few sentences from "Fanaticism," a work by the author of "Natural History of Enthusiasm," one of the most talented writers of the day. "The great work in an age of missions, should it be any thing else than the re-inauguration of Christianity among ourselves? If religion—religion we mean, not as found on parchments, or in creeds, but in the bosoms of men, were indeed what once it was, it would doubtless spread, as once it did, from heart to heart, and from city to city, and from shore to shore."—"Christianity, such as it actually exists in the bosoms of those who entertain it, is the instrument of God's mercy to the world:—and the effect in every age will be as the Instrument. In these times we have not quite lost sight of this great principle; much less do we deny it:—and yet every day we give more attention to other truths than to this. We honor the capital doctrine of the agency of the spirit of Grace in the conversion of men; and then we turn to proximate and visible means, and pay due regard to all the ordinary instruments of instruction. And thus having rendered homage in just proportion, to the Divine power and sovereignity on the one hand, and to human industry on the other, we think too little of that Middle Truth which, nevertheless, *to ourselves* is the most significant of the three, namely—That the moral and intelligent instrumentality from which the Sovereign grace refuses to sever itself, is nothing else than the vital force which animates each single believer. Does not the Omnipresent Spirit, rich in power to renovate human hearts, even now brood over the populous plains and crowded cities of India and of China, as well as over the cities and plains of England? Is not God—even *our* God, locally present among the dense myriads that tread the precincts of idol worship? Is he not ever and in all places at hand; and wherever at hand, able also to save? Yes, but alas! the moral and rational instrumentality is not present in those dark places; and the immutable law of the spiritual world forbids that, apart from this system of means, the souls of men should be rescued."

"Nor is the bare presence of the moral and rational instrument of conversion enough; for its POWER resides in its QUALITY. The very same law—awful and inviolable, which demands its *presence*, demands also its *quality*, as the condition of its efficiency. Yes, indeed, awful and inviolable law; awful, because inviolable; and awful to the church, because it makes the salvation of mankind, in each successive generation, to lean with undivided stress, upon the purity and vigor of faith and charity, as found in the hearts of the Christians of each age, severally and collectively!"—"Shall our thunders always have a distant aim? Alas! how many generations of men have already lived and died untaught, while the church has delicately smothered her failings, and has asked for an inobservant reverence from the profane world. True it is that the vices of heathens and infidels are grievous; but it is also true that the vices of the church, if much less flagrant, and less mischievous in their immediate operation, are loaded with a peculiar aggravation, inasmuch as they destroy or impair the ONLY EXISTING MEANS for the repression and extermination of all error and all vice."

A. N. S. S.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, OCTOBER 28, 1838.

2 TIM. IV: 1-8.

In this paragraph we behold Paul, in the prospect of a near and violent death, giving to Timothy, his son in the faith, a solemn admonition regarding his conduct as an evangelist. We behold a dying apostle pouring out his most earnest desires for an adopted son and successor. To the admonitions and injunctions of the dying, we usually attach an uncommon interest: when permitted to listen to the last words of one so eminent as Paul, our attention should be secured. Being not inapplicable to our own case, these departing charges are still more worthy of consideration.—Let us then listen to a dying Paul, meanwhile applying his words to our own benefit.

Could there be a more solemn or impressive method of adjuring Timothy to a faithful discharge of the duties which had been explained to him—of the trust which had been committed to him, than that of Paul?—"I charge thee in the presence of God and of the Lord Jesus Christ." We know of no more effectual method of preserving the conscience in influential authority—no more effectual method of keeping ourselves strictly and energetically to our pursuit of high, and exalted, and holy aims, than the maintenance of a constant sense of the presence of our Father above. We would, therefore, recommend to all with whom we have any influence, to endeavor to maintain this sense of God's constant presence, not only upon the great occasions of life, but upon all occasions, even habitually. Nor do we know a better guide in many of the perplexities of life than the asking ourselves what, under similar circumstances, would be the conduct of our unerring example. In his presence we should frequently place ourselves, therefore, and from his example take lessons for our guidance.

To the discharge of his whole duty Paul, in this solemn manner, charges Timothy, but he more particularly insists on the following.—The word—that is, the glad tidings communicated by Jesus to Paul, and by Paul to Timothy—the latter was to consider it the chief object of his life to proclaim and make known; and to the propagation and defence of these in their primitive purity, he was to attach such pre-eminent importance, that no considerations of personal ease, convenience, or comfort, were to be allowed to keep him from embracing every possible opportunity of making them known. When he had done nothing towards promoting the dissemination of the glad tidings, he might consider his time as lost, of such supreme moment was this duty to Timothy. A desire of interest betrays itself upon almost all occasions; Paul charges Timothy to let it be thus with him—to let men see that above every thing he desired that they should receive, and be made happy by, the recent announcements from Heaven. Such we take to be the amount of being "instant in season and out of season."

Those who taught, or were under the influence of error were to be confuted, reproved, and exhorted, "with the utmost patience of instruction."—Experience demonstrates that errors are not readily relinquished; and no qualities are more necessary in the management of errorists than patience and its parent kindness. It has been noticed that the apostle has often recommended this virtue to Timothy, (2 Tim. ii: 20; iii: 16,) whereas it is once mentioned in the directions given by the same apostle to Titus. It has been supposed that this might be owing to the differing dispositions of the two; and that Timothy being younger than Titus, was of a more ardent and impatient temper, and required to exercise more restraint upon his natural feelings. And observation teaches us that some of us have more need to apply to themselves, this admonition, than others. The evil treatment which he would receive from these errorists and opposers, he was to endure patiently.

Other charges of minor importance, we shall pass without remark, that we may dwell the more upon the sublime self-satisfaction with which Paul reflects upon his course, and the serenity with which he looks upon death. Read the 6th, 7th and 8th verses, and imagine to yourselves Paul in prison, and in expectation of a violent death, thus calmly, yea joyfully, reflecting.—"The time of my departure is speedily approaching, yea, I may say, my blood is already poured out. But this appals me not when I consider that in the cause of Jesus I have combated a good combat, like a successful competitor in the Olympic games, I have completed the race, and in all my engagements I have preserved my fidelity. Besides, there is now reserved for me a crown of righteousness, with which the Lord Jesus, the impartial umpire, will reward me at the day of his kingdom. Death, therefore, has no terrors for me." Who would not wish for such a latter end as this! As all must desire such an end, why is it not more frequently to be met with? There are two causes of this rarity which are found operating where they ought not, even among those who have a form of godliness, and a name to live. The first is a want of devotedness to high, conscience-approved, and God-approved aims—a grovelling contentedness with gratifying the lower propensities. The second is a want of energy, decision, perseverance when a high and worthy aim has been taken.—If we would have a latter end like Paul, let our aims be as disinterested, as much for Christ's cause, and our pursuit as resolute, and then conscious of good and faithful service, we may anticipate a crown, and long for the Judge's coming.

P. P.

For the Magazine and Advocate.

SUNDAY SCHOOLS, ETC.

To all Universalists, especially those within the bounds of the Genesee Association.

You will perceive by a reference to the minutes of the Genesee Association, which was held on the 20th and 21st days of June, 1838, that the following, amongst other resolutions, was passed by the council of that body.

1. Resolved, That we earnestly recommend to the Universalist community generally, and to the societies within this Association especially, the institution of Sunday schools, Bible classes, and conference meetings, in all places where it is practicable, and thus to cultivate the social and religious feelings among them.

2. That an article be prepared by Br. N. Sawyer, and published in our periodicals, recommendatory of Sunday schools, Bible classes, and conference meetings.

Thus you will see, my brethren, what has brought me before you in this public manner; to speak to you as men and Christians, on those points, which the council of the Genesee Association deemed of much and vital importance to the good of the rising generation, and the cultivation of our moral and intellectual faculties, as stewards of God's numerous blessings and bounties, which we are daily receiving from him.

When I say that this is an age of improvement, I tell you nothing more than you have been informed of in numerous ways, and you, who have come to years of manhood, can see the advancement of the arts and sciences, within your own recollections. And is there not yet room, as well as a need of an improvement, in our mental and moral faculties, as well as in the arts and sciences? I hardly need have proposed such a question to a community of Universalists, who are well informed in the knowledge of the holy Scriptures, and who profess to take them as the man of their counsel in all their intercourse in the human life.—But I put the question to you seriously, my brethren, is it not our duty, as well as our privilege, to attempt to improve the minds of our children, and of those who have been committed to our charge; and that we see that they are brought up in the fear and admonition of the Lord?

But the objection has been raised by some good men of our denomination, that others have made use of Sunday schools as nurseries of their particular faith, and the peculiarities which they attached to the same, and which we believe to be erroneous and not founded upon the Word of God; and if we begin to follow them in the establishment of Sabbath schools, we shall be as likely to run into sectarian principles, as they have done, and we shall become a sect among others, and cultivate our errors in our children as well as they.

Is it not *the duty* of every parent to bring his children up in a knowledge of the Word of God? I do not ask whether it is a privilege, for all to whom this friendly article is directed must be aware of that. But I do contend it is their imperative *duty*, and if they have even been initiated into the first principle of Universalism, which is supreme love to God, and love to our fellowmen as to ourselves, then the argument holds good—if knowledge is good for us, it is good for our children; if a knowledge of the holy Scriptures makes us wise unto salvation, it will have the same effect upon them.

The fact is universally admitted by all, that the first impressions made upon a child's mind are the most permanent and lasting. Therefore should every child be impressed with a knowledge and a belief in one God, who is the Father of all, and that he superintends the affairs of the whole world. And whilst the child is learning the great truths of divine Revelation, it will be laying the foundation of a consistent and scriptural religion which will stand by it through all its after life.. Children will increase in knowledge and wisdom, and become wiser and better, and when they go out into the world for themselves, they will be prepared with all that is necessary to make them devoted and consistent followers of our Lord Jesus Christ; for they "have known the Scriptures from their youth up."

The wise men has truly said, "Train up a child in the way he should go, and when he is old he will not depart from it." And there is nothing more true than if a child is properly informed as to the great and leading principles of the Christian religion whilst his mind is young and tender, that those principles will "grow with his growth, and strengthen with his strength;" and he will improve upon them in after life, and on this youthful but permanent foundation already laid, he will erect that superstructure of faith, hope and righteousness which shall adorn and beautify his whole life. And how, and when can this be done better than at a well organized Sabbath school, and when children shall be in the habit of coming together from week to week, for the purpose of receiving those salutary lessons of religion and morality which the Bible contains, and the teachers will feel anxious to have them learn and understand?

I appeal to you who are fathers and mothers, and to all who love the Lord Jesus Christ in sincerity and truth; how much more comfort and consolation you would have experienced thus far in your life, if you had been in childhood instructed in the glorious Gospel of a world's salvation from sin through faith in our Lord and Saviour Jesus Christ, than what you have by being brought up in the belief of a partial and selfish system?

Then be persuaded to enlist in this, one of the best of causes, by instructing your children and others in the knowledge of the Scriptures, well knowing that you are learning them, at the same time, how to be men and women, and how to be Christians; and thus you will prepare them for the faithful discharge of all the duties that await them. And in so doing, you will use your exertions for the promotion of the Sabbath school—in providing the necessary means for establishing the same, and seeing that your children do attend regularly on each returning Sabbath, where they will get a knowledge of the Word of the most High, and of his Son; and become meek and lowly followers of him "who came down from Heaven, not to do his own will, but the will of him that sent him," and who "hath done all things well."

Brethren and sisters—think of these things,

and when your minds are settled on what is your duty, do it.

The next thing in order, is Bible classes. And to these, I hardly know where an objection can be raised. If it is necessary that we should study the Scriptures, to make us wiser and better; if they contain the mind and will of God; then there can not be one permanent and solid objection raised against them. The time that those classes will usually occupy, will be but short; perhaps on the Sabbath, after our minds have been engaged through the day by hearing the Word preached. We can thus come together and spend an hour or two, in the investigation of some portion of the divine Record. Then pastor and people will meet on an equal footing, each can propose to the rest of the class his doubts and objections, and the rest, with a true and philanthropic spirit will endeavor to remove those doubts and objections, and to lead the mind of all into a rational and scriptural interpretation of the same.

Thus, much useful and lasting information will be given and received, and many questions investigated, which will be a means to throw light upon the mind and design of the writer, and prepare us to give a reason of the hope that is in us with meekness and fear.

The young will, at the Bible class, be continually laying up a fund of useful and biblical information, that will last whilst they have their reason, fitting and preparing them at all future time in their lives, to meet the objections which may be brought against our particular views of a world's salvation. The older Christian will, as he is a regular attendant on those meetings, feel his growth in knowledge and grace, and his faith will be founded more and more firmly on the immutable principles of the word and will of our Heavenly Father. He will thus grow stronger and stronger in the Christian warfare, and become a better man in society, a more consistent and more devoted follower of our Lord Jesus Christ.

Then permit me, my brethren, to persuade you to think of these things, and if it is right and good, if it will make us wiser and better and advance the cause of virtue and truth, then let us enlist in the establishment of the Bible class; and when once established, let us never falter in the discharge of our duty, but always to be present to receive and impart that rich and durable instruction on this important subject, for we shall never be too old to learn, nor too young to impart that knowledge which we glean from the Word of God.

Conference meetings are the next thing embraced in the foregoing resolution. A Conference meeting is the assembling of ourselves together for the purpose of consulting on the present and future prospect of our earthly Zion, to strengthen the weak hearted, to confirm the feeble minded, and to remove the doubts of any in the great salvation, and to further us all on in the good way of virtue and holiness. To create more uniformity of feeling and action of all believers in the Gospel, and to build us up in a more connected action, and advance the pure worship of God our heavenly Father, whilst we are sojourners here in time.—At these meetings there will be a diversity of exercises—such as prayers, exhortations, and singing the praises of our God and his Son.

In the Conference room we shall hear the aged fathers and mothers in the church speak of the goodness of God, and how a faith in the world's salvation has sustained them through a long life—how they have been comforted under all the afflictive dispensations that they have been called to pass through here in time, and how the glorious day of their emancipation brighteus in their vision of faith, as the earthly scenes seem to recede before them—and that they feel willing to wait all their appointed time before they depart and be with Christ. There we shall also meet young Christians devoting themselves to the worship and service of God, and going on in the way of peace, and leading lives, devoted to the Giver of all grace, and putting their dependance on him, for their future usefulness in society and the advancement of righteousness on the earth. Then we shall become more and more acquainted with each other learn from each their several wants and situation in a more special manner than it can be done in almost any other way. And by becoming thus more intimately known to each other, there will be more union of feeling and concert of action, and a church or society thus blessed by these means, will grow stronger, and can move on in a more glorious and Christ-like course, building themselves up in the most holy faith of Jesus Christ and his apostles, whilst here below.

In fine, this will be a kind of centre, or in other words, a point where all will be informed of the necessities and wants of each, and they can all start from this place to perform those Christian duties which are incumbent on us, as individuals or as a society. By these remarks I do not intend to say that those duties can not be performed without the aid of a Conference meeting, or that this information can not be obtained by any other means; but I do contend that there will be the most convenient time and place to obtain this information, and the best place for any society to devise means for the relief of the same.

With these remarks, I leave these subjects with you, hoping that if any thing has been said which will have a bearing, if put into practice, to make us and the rising generation better and wiser, and promote the happiness of mankind whilst here below, and be a means of building up the Redeemer's kingdom on earth, my object will be fully accomplished; and may God bless us, keep us, sanctify and save us. Amen. N. Sawyer.

For the Magazine and Advocate.

N. Y. WESTERN CONFERENCE.

Though harmony and good feeling prevailed in the council of this Conference at its late session, yet I must be allowed here to remark, that our deliberations there, were to me, not very interesting or profitable—especially when we take into view the singular disposal of the question previously voted for *discussion*. But this is only "mine *opinion*," it may pass for what it is worth. I can not believe that a mere "expression of opinion" upon any *so called* important question, is calculated to elicit that light which a fair and candid "discussion" of the same would do. I am for open and untrammelled discussion, whether in political, secular, scientific or religious matters. This is in strict accordance with the rights of man, and the true genius of the Gospel. "Prove all things, and hold fast that which is good," is my religious motto in my investigations after truth.

The subject of the ordinances, especially that of the Lord's Supper, has been considerably agitated of late in western New-York. It has been the subject, and I believe the principal subject of "discussion," or rather *examination*, (*vide*, Minutes,) of each session of the Western Conference of Universalists. Some of our ministering brethren have, uncalled for, sounded the tocsin of alarm, that "great is the desolation of Zion in western New-York—that Universalism was here on the decline," etc.—and they have sagely undertaken to solve the great problem of the supposed "falling off," by imputing the difficulty to a total neglect, or at least a remissness, of attending to the ordinances of "meats and drinks!"

In answer to the first specification I would say, that I am, for one, unable to discover such a decline as some of our brethren have represented.—Universalism in western New-York is advancing as fast as can well be expected, considering the small number of preachers there, who have as faithfully and as thoroughly pioneered as has been their duty to do. I think that the difficulty is not by any means wholly on the part of our lay brethren. And as a preacher, I am willing to take my due share of remissness.

Another difficulty has grown out of the pecuniary embarassments which have, to a greater or esser extent, affected the whole community for a year or two past. Another—that some of our societies have been built up with unsuitable materials—have been built up by a too unwarrantable spirit of opposition, during the great religious new-light excitement which has afflicted our country for several years past.

In reply to the second specification, I remark, that the grand difficulty does not lie in a neglect of the mere ordinances, but in a neglect of greater matters. We should look well to the *substance* of our holy faith, before we reach forth our arms to embrace the mere *shadow!* The foundation of our prosperity as a denomination of Christians—the foundation of true piety and moral virtue, rests not upon the "baseless fabric of a vision." We must, in my humble opinion, depend upon more substantial materials with which to build up the fair temple of righteousness and truth, than mere forms and ceremonies—the letter which killeth.—See Col. ii: 14, 20. Let us attend, I say, to the *greater* and *more important* matters first; and then, if it is thought proper to attend to the *lesser*, I have no objections. Let every "man answer a good conscience towards God," and be "fully persuaded in his own mind." I am in favor of a thorough discipline, an efficient and a close organization—church organization, if you please; but under present circumstances, when so many of our lay and clerical brethren are divided in opinion in regard to the expediency and obligatory nature of the ordinances, we should be careful how we press this subject *too fast*. We have work enough before us of a more important nature—at least, for the present. I would therefore suggest to the Western Conference of New-York, the propriety of searching thoroughly into the cause of the supposed decline, before it pronounces a too *hasty* decision. These remarks in perfect good will. They are plain, I know; but I am a "plain, blunt man, and speak right on." N. Brown.

Salina, September 6, 1838.

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A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, OCTOBER 26, 1838.

DO WE WORSHIP CHRIST?

The Rev. Richard Roe, of Dublin, Ireland, was elected a Corresponding Secretary of the United States Universalist Historical Society, in 1837, and declined the appointment very respectfully, (with offers of personal services, however,) on the ground that his acceptance would be holding connexion with *Unitarians*—or persons holding Unitarian sentiments. Br. Whittemore, in the Trumpet of October 6th, examines the objection, and justly draws a marked line of distinction between the Universalist and the Unitarian denominations, and disavows most truly our holding those objectionable views of the divinity of Christ's mission, the inspiration of the Scriptures, etc., which are held by many Unitarians, and are but another form of infidelity. In all this I agree most cordially with Br. Whittemore—I believe he has truly represented the great leading views and feelings of the Universalists *generally*, on those subjects.

But not content with this, he evidently endeavors to convince Mr. Roe that he could be in our connexion without fear of being in connexion with persons holding to Unitarian sentiments. There is some disingenuousness apparent to my mind in this part of Br. Whittemore's article. He either uses terms in some other than their commonly understood meaning, or he misrepresents the views of *all* Universalists with whom I am acquainted. But hear him speak—

"Lastly, Jesus shall participate with the Father in receiving ascriptions of praise and glory from the boundless universe. When his work is fully done, when sin is finished, and transgression has an end, when all apparent evil is banished from the wide universe, then shall Jesus receive the homage of all. Universalists are clearly of opinion that Jesus Christ is an object of worship.

What passage of Scripture do they more frequently quote than the following? 'God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. ii: 9-11. We are unable to understand this passage, if it does not describe the worship of Christ, by the assembled universe. Once more. See the following sublime passage in the book of Revelations: 'I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten *thousand* times ten thousand, and thousands of thousands, saying with a loud voice, WORTHY IS THE LAMB that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and UNTO THE LAMB forever and ever.' Rev. v: 11-13. It is the evident import of the above passages, that Jesus will at last participate with the Father, in receiving the ascriptions of praise from a redeemed and grateful universe forever."

There are some objectionable phrases in the preceding paragraph, but my comments on this will be sufficient to show my meaning. If by *worship*, Br. Whittemore means what *all Unitarians* understand by the term as used in the Scriptures, then not only do Universalists, but all Unitarians in America and in England, agree with him in believing that "Jesus Christ is an object of worship." But if he means by the term *worship* what our Trinitarian brethren generally understand by it, then do I, as one of the Universalist denomination, (and I *know* that I speak the feelings of very many others,) solemnly PROTEST against the foregoing article as expressing the opinions of Universalists. Br. Whittemore well knows that Universalists generally *never* pray to Jesus Christ—that we never ascribe salvation to him but as an instrument in the hands of his God and our God—that we never consider him as the source and origin of any benefits received from or by him—and that, therefore, we never *worship* Jesus Christ in the strictest, highest, and most common meaning of the word. To us there is but *one God*, the Father of our Lord Jesus Christ, and we bow the knee in religious adoration to none other. To us the time has come when we ask the Saviour for nothing, but ask the Father in his name. To us there is a period coming when even the power and office which Jesus now holds from the Supreme, will be delivered back to its Fountain, and Jesus himself become subject to God, with us, that God—and God alone—may be all in all.

These are the views of all Universalists (with one or two solitary exceptions) with whom I have ever conversed on the subject. These are the views I have always found inculcated in our periodicals, sermons and publications—with a *very few* exceptions. And if Br. Whittemore intended to convey any other impression, (as, from the *object* of his article, and the *contrast* he endeavors to render apparent, I think *was* his intention,) he has failed to express the opinions of Universalists generally. And if so, does not candor and justice require him to correct the wrong impression?

In conclusion Br. W. asks whether Universalists have given sufficient attention to this subject, and dwelt on it as much as they ought to have done? I think they have, comparatively speaking, and in reference to other subjects. The unity of God—the impropriety of paying adoration to any being save the Supreme Jehovah—the acknowledgment of the Father of our Lord Jesus as the only supreme object of adoration, the only Giver of *all* good, has always been a prominent subject in our prayers and our sermons—in our conversations and publications—as much so as was consistent with Christian charity and forbearance towards the *very few* Universalists who verge towards Trinitarianism in their opinions—and as much as was proper, in consistency with our more paramount duty to promulgate right views of the *character* of God, and the *objects* of Christ's mission.

If I have erred, or failed to state clearly the views of Universalists generally, I am subject to, and trust I will receive the correction I tender to Br. Whittemore; though I have no convert to win as my excuse for straining a point, or using terms in any equivocal sense. But of one thing I am certain, I have expressed the dissent of several brethren from Br. Whittemore's statement, and have stated my own opinions and feelings on the subject, as free from disguise as I could. Hence, to the Trinitarian, who would understand the word *worship*, as it is commonly understood, and not as I believe it is often used in the Scriptures, I would reply to the question—"Do Universalists worship Christ?"—IN THE NEGATIVE.

A. B. G.

THOMAS PAINE'S OBJECTION TO THE TIME OF THE CRUCIFIXION OF CHRIST.

Mr. Paine makes the following remark—"Mark says, he was crucified at the third hour, (nine in the morning,) and John says it was the sixth hour, (twelve at noon)." In a note, he further remarks—"According to John, the sentence was not passed till about the sixth hour, (noon,) and, consequently, the execution could not be till the afternoon; but Mark says expressly, that he was crucified at the third hour, (nine in the morning,) chap. xv: 25; John, chap. xix: 14."

In these statements Mr. Paine has fallen into a very great error. He would have us understand that John declares the *crucifixion* to have taken place at "the *sixth hour*;" whereas John does not even hint at such a declaration. The two passages are as follows:—

MARK XV: 25.	JOHN XIX: 14.
"And it was the third hour, and *they crucified him.*"	"And it was *the preparation of the passover, and about the sixth hour*; and he (Pilate) saith unto the Jews, behold your king."

The difference of these two statements is very obvious. After Mark had described the crucifixion of Christ, he then said that it was "*the third hour*;" that is, it was the "third hour" when Christ was nailed to the cross. But when John spoke of "*the sixth hour*," it was not immediately in reference to the crucifixion, but to the fact of Pilate's saying to the Jews, "*behold your king.*" And after Pilate had said this, Jesus had to be delivered to the soldiers, the distance between the judgment hall and the place of crucifixion had to be traversed, and all preparations made when there, before Christ was crucified.—Now, if we can show, that by "*the third hour*" Mark means our 9 o'clock, and by "*the sixth hour*" John means our six o'clock in the morning, it will be obvious, that it would take about three hours from the time Pilate said, "behold your king," to the time of the crucifixion, for the intermediate preparations just mentioned to be accomplished. In showing this, there are three circumstances to be specially considered.

1. What did Mark mean by the phrase "*third hour?*" The Jews divided the time between sunrise and sunset, into four watches; the principal hours of which were as we learn by John, "the third, the sixth, and the ninth." "The third corresponded to the ninth of our reckoning, the sixth to our twelfth, and the ninth to 3 o'clock in the afternoon." Bib. Archeology, p. 108; § 101. When the disciples spake with "new tongues" on the day of Pentecost, to the strangers who were in Jerusalem, some of those strangers mocked and said, "these men are full of new wine." Acts ii: 13. Peter, in his defence, said, "these are not drunken, as ye suppose, seeing it is but *the third hour of the day.*" Verse 15. The "third hour" here denotes our 9 o'clock. Hence, Peter simply intended to affirm, that the supposition of their being intoxicated with new wine, was not true, on account of its being so early in the day; as "the Jews rarely, if ever, ate or drank till after the hour of prayer," which was "the third hour." See Acts x: 30; also a note in Horne's Introduction, vol. 3, p. 161. Hence, it is evident, that Mark, by using the phrase "*third hour*," meant to declare that Christ was crucified at a time, which is equivalent to *our* 9 *o'clock*.

2. John affirms that "*it was the preparation of the passover*," and about "the sixth hour," when Pilate said to the Jews, "behold your king." What are we to understand by "*the preparation of the passover?*"

The passover was instituted to commemorate the protection of the Israelites when the angel of the Lord smote all the first born of the Egyptians, and also their deliverance from the servitude of their tyrants. See 12th chap. of Exodus, and Deut. xvi: 1. This feast was observed once a year. The lamb was sacrificed between the sixth and ninth hour, and was eaten in the evening. Our Saviour observed this passover the evening before he was crucified. By his directions, the disciples prepared the passover, and Christ partook of it with them, and gave it a new direction, by exhorting the disciples to afterwards observe it in remembrance of him. See Matt. 26 chap. and the parallel passages in Mark, Luke, and John. It appears that Christ observed this feast, for the last time, on the evening before the Jews did; for they did not observe it until after the crucifixion. Now there was a beautiful propriety in this circumstance. Christ partook of it before the Jews did, that he, as the paschal lamb to be sacrificed for the sins of the world, might be enduring the agonies of the cross, at the very period when the Jews were sacrificing the lamb to commemorate their salvation *in* and their deliverance *from* Egypt. Concerning the phrase "*preparation of the passover*," the following note is judicious:—"*During the third hour, from eight to nine, their morning sacrifice was prepared, offered up, and laid on the altar precisely at nine* o'clock; *this interval they termed the preparation.* (Paraskeue, *John xix: 14, where 'the preparation of the passover' fixes the precise time, when our Saviour was before Pilate*)."—Horne's Introduction, vol. 3, p. 161. Now, as John was a Jew, and well acquainted with the customs of his people, would he, even admitting him to be an impostor, engaged in writing a fiction, have represented Pilate as saying to the Jews, "behold your king," at the time of preparation, which he knew to be before nine o'clock, and in the same breath represent it to be at the Jewish "sixth hour," or twelve o'clock? Had he been the veriest impostor that ever lived, he would have carefully avoided so glaring a contradiction. Thus far, the time of the "preparation of the passover" countenances the declaration of Mark, that Christ was crucified at nine o'clock.

There is another consideration of no small moment. The Jews were forbidden to work on the day of the passover. Exodus xii: 16. The Jewish day commenced at about our six o'clock. See Dr. A. Clarke on Exo. xii: 6. Accordingly, we find that nearly the whole of the trial, as well as the crowning of Christ with thorns, the mocking and the scourging, took place "*early*," John xviii: 28; in fact, before "the sixth hour" spoken of by John, for it was not until after these events, that Pilate brought him forth and said, "behold your king." Now, as the Jews were forbidden to work on the day of the passover, and consequently would not have engaged in the trial after that day had fairly commenced; as the trial and nearly all the accompanying events, transpired very "*early*," is it not presumptive evidence, that by "the sixth hour" John intends a period earlier than the "third hour" at which Mark affirms Christ was crucified? This consideration will appear more powerful by viewing

3. The phrase "*sixth hour.*" The Roman division of a day into hours, was different from that of the Jews.—The Roman civil day was like ours, and commenced at twelve at night, instead of six in the morning.

John's Gospel was written after the destruction of Jerusalem. Dr. Clarke remarks that it was most probably written about the year 86. It is very natural to suppose that the Roman method of computing time took the place of the Jewish, after the Jews were destroyed as a nation.

Mark wrote when the Jewish method was in full vogue, and hence his "*third hour*" was equivalent to our nine o'clock. While John, writing after the overthrow, in this instance, uses the Roman method, and hence his "*sixth hour*" is equivalent to our six o'clock. This view of the subject accords with John's mention of "the preparation of the passover;" accords with the fact, that the Jews would not labor on the passover-day but little if any after six o'clock; and it perfectly agrees with Mark" declaration, that Christ was crucified at 9 o'clock. For, it allows three hours for the Roman soldiers to prepare the cross, to travel from the judgment-hall to Calvary, and go through with the drama of the crucifixion.

But, even if we admit that Mark affirms that Christ was crucified at nine, and John affirms at twelve o'clock, does that prove that he was not crucified at all? Then does the declaration of Mr. Weems, that fifteen hundred, and of Mr. Goodrich that but one thousand British soldiers attacked Bunker Hill, prove that no such battle was fought—for, discrepancy in one case proves as much as in the other.

From these considerations, we deem Mr. Paine's objection to be without foundation and of no worth. And it casts not even a feeble obstacle in the path of that divine revelation which brings life and immortality to light.

G. W. M.

BIBLICAL INTERPRETATIONS....NO. XII.

In delivering the Jews from the hands of the Egyptians, a series of miracles were performed to induce Pharaoh to dismiss them. Among the rest, was one described in the following language—"And the Lord said unto Moses, stretch out thy hand over the land of Egypt *for the locusts*, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left." Exo. x: 12.

We are informed that Moses did stretch out his hand, and the locusts came up so numerously with the "east wind," that the land was darkened and every green thing was destroyed.

To persons who had not informed themselves on this subject, the numbers in which locusts will gather in a swarm and the rapidity with which they will consume every green thing, is perfectly incredible. The worst kind of locust, is the brown locust, one of which I saw preserved several years since. It is about three inches in length, with four strong wings. Their ravages are so great, that the inhabitants of eastern nations dread their appearance, and anticipate a famine, whenever they spread over the land. They fly in such numbers, that Mr. Forbes, when he was in India, saw a flock of locusts which he calculated was one mile in length, and half a mile in breadth. At a distance, he observes, they appeared like a heavy cloud rising; but when they flew over him, they were so thick as to obscure the rays of the sun. When they alight, every green thing is entirely stripped in a short time, and left as desolate as Winter. About 123 years before Christ, the Africans were scourged with immense swarms of locusts, which consumed the leaves of the trees and every plant of the field. After a period of time, a high wind swept them into the sea, where their bodies floated to the shores in immense numbers, so that they affected the air in such a manner, that a pestilence arose, which swept away thousands of people. Volney and Shaw, when they were travelling in eastern nations, both saw flocks of locusts, and testify to the desolation which they spread, in whatever point they proceed. And we have accounts, that in all ages of the world, the locusts have appeared at different periods, and completely swept every vegetable production from the fields, as though a fire had passed over them. How great then must have been the consternation of the Egyptians, when they saw the terrible locusts appear in their land, to deprive it of every green thing.

In the 3d chap. of Matt., where an account is given of John the Baptist, it is said, that "his meat was *locusts* and wild honey." The locuts here mentioned, are undoubtedly the same as we have described. The Arabs use them in great numbers for food. They take them, partially roast them, and then dry them; when they are laid away for use, as occasion may require. This then was one article of the temperate food of the excellent prophet, who was a forerunner of Christ, the "Saviour of the world;"—while the remarks which we have made concerning the locusts, will serve to explain every instance in which the Scriptures refer to them.

G. W. M.

CHARITY.

There is probably not a Christian in the world but wishes to be a charitable person. It is the most desirable and excellent quality that can be cultivated in the heart of erring man. There is no one who has arrived to the age of manhood, but what has seen the time when the friendly smile of charity or love, was like balm to his sin wounded spirit. Hence we see the propriety of placing charity at the head of all the Christian virtues. We have all erred, and hence are all the subjects of that charity which "suffereth long," and which "thinketh no evil." Paul says, "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Charity, then, is an indispensable requisite, among the virtues which constitute the Christian character. Without it, all our boasting of piety, is but "sounding brass, or a tinkling cymbal." There is one trait about this qualification, to which I wish to direct the attention of the reader. "Charity seeketh not her own." The Christian is not satisfied with his or her own happiness, so long as there are those around them who are exposed to misery. I say, just so long as there is sin and misery, charity will prompt its possessor to strive for the amelioration of the sinner's condition. It will seek his good. Thus, boasting professors and [illegible] of our good Partialist brethren proves to be none. They [illegible] ty, and labor, and preach, and pray and [illegible] the wicked, by all the inducements which they are experimentally acquainted with, to forsake the evil of their ways, and turn to the Lord by righteousness. Now, if they should happen to find, when they get to heaven, that some one for whom they have wept and prayed so often, has been doomed to endless perdition, which will they do, apostatize from charity, or go on an errand of mercy to the miserable abode of the lost one? Will some one answer me?

Again, although charity "rejoiceth not in iniquity," yet the same author says, it "rejoiceth in the truth."—Whatever may be the truths of the Gospel, then, they are cause for rejoicing to the charitable man. This furnishes us with an unexceptionable rule, by which to determine whether our faith is true or false. If we possess Christian charity, and the doctrines which we believe, cause us to rejoice, then we may know, as certainly as we know that Paul spake the truth, that these doctrines are true. But if, on the contrary they give us pain—nay, we need not take an extreme—if they do not give us pleasure, we may know they are false. Now let us test our theories by this rule. Universalists believe that the inevitable consequence of sin is pain. But they believe that it will finally result in the sinner's good. Hence charity rejoiceth in it. But our Partialist brethren believe that the sinner who dies such, will experience eternal misery. Do they rejoice in view of this doctrine? If they do, they have not charity, and consequently are not Christians, for charity seeketh not her own. But they do not rejoice in it—they can not. The unavoidable conclusion then, is, that their doctrine is not the truth; for charity rejoiceth in the truth, but it can not rejoice in the doctrine of endless misery.

A. R. B.

NOTICE.

I believe, but am not certain, that a subscriber paid me $3 for the Advocate, at noon on the first day of the Ontario Association. If so, I gave him a receipt. His name I have lost. If that subscriber will drop a line to the Advocate office, the publishers will pay the postage, and give him credit. G. W. MONTGOMERY.

UNIVERSALISM IN AFFLICTION.

Extract from a letter from a bereaved mother.

BROTHER B.—Death has entered our habitation and taken from us our beloved child, our dear little G. She was taken on Sunday, and the next Saturday, at two o'clock in the morning, she was no more. She was spared but a little while to bless and comfort us, when God saw fit to take her. It was his will that she should go; therefore we ought not to complain or murmur. Yet we can not but deplore her loss, and feel that it can never be made up to us in this world. We shall go to her but she shall not come back to us. What a comfort, what a consolation, to believe that we shall all meet in heaven—that we shall there rejoin our babe, never more to be separated! But for this belief, my heart would sink under this deep affliction. J., [her husband,] is yet very feeble. He feels our loss very deeply, though he has borne it as well as I expected. Respectfully yours,

A. B.

TO OUR PATRONS WHO ARE YET INDEBTED TO US.

Brethren—we need our dues—we have heavy payments to meet next month, besides our current expenses, and what we now receive is not sufficient to pay our current expenses alone! Surely if you knew our wants—if you realized our necessities, you could not be as indifferent to them, as many of you *appear* to be, judging by your delay in sending us the needful. Do—every one of you that is able—do send us speedily what is our due. We are ashamed to dun thus, but what else can we do to reach you, and stir you up to your duty to us?

G. and H.

ONE MORE REQUEST.

It seems to be almost useless for me to remind my many delinquent debtors of their uncancelled obligations to me, which are now of many years standing, and of the necessity of having them immediately settled. I am now very soon to start for the far South, to spend the Winter for the benefit of my health; and as my voyage will be long and expensive, I shall need what has long been my due to meet those necessary expenses. Shall this not be given? I hope not. I have many accounts that *must* be left for legal adjudication if not paid immediately. Will my delinquent debtors remember this, and act accordingly, without further delay. D. SKINNER.

Utica, October 24, 1838.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. E. E. GUILD, in the school-house near Peter Hansen's in Meridith, at 10 o'clock, and at Colliersville, 3 o'clock, P. M.—Br. M. B. SMITH, at Salisbury—Br. MCADAM, in Clinton.

There will be preaching on the first Sunday in November, by Br. DELONG, will supply for Br. C. S. Brown at Upper Lisle—Br. C. S. BROWN, at Lebanon—Br. E. E. GUILD, at Richmondville at 1 o'clock, and at Lawyersville in the evening—Dr. CLOWES, in Marshall—Br. MCADAM, in Clinton.

There will be preaching on the second Sunday in November by Br. E. E. GUILD, at Jacksonboro', at 10 o'clock, and at the Academy at Worcester at 3 o'clock.

There will be preaching on the third Sunday in November, by Br. E. E. Guild, at the Lutheran church in South Worcester, at 1 o'clock, and at the Quaker meeting-house in Harpersfield, in the evening.

Br. E. E. GUILD, will preach in November as follows: Thursday evening, 8th, in the stone school-house between Hobart and Harpersfield—Monday evening 12th, in the red school-house at Worcester Centre—Tuesday evening, 13th, in the school-house near Br. Brown's in Decator. ☞ Union please copy Br. Guild's notices.

N. B. The subscriber defers his intended visit to Harpersfield, from the first, to the third Sunday in November.

J. G. MCADAM.

The dedication of the Universalist meeting-house, recently erected in South Hartford, Washington county, will take place on Thursday, November 8th, at 10 A M. Sermons will be by Br. B. Hyde.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

M A C, Fredericktown, (O,) for C A—Rev G W M, Auburn, for W H, G C, L C, W P, J E Jr, I F C, S R, J D H, G N, E W C, C S, S L and N B—P M, McLean, for W S C—R F, Schenectada, for H H—D R A, South Shaftsbury, (Vt) for D E, R F, G R D and R F—P M, Honeyoe, for A A A—P M, Hall's Corners—R C, Albion, for self, I C H, J H, C J and O W—P M, Laporte (O) for J W—E B V, Victor—W B W, for Z N E, Canton—B C, West Avon, for H C

POETRY

[From the Niles Intelligencer]

LINES

On the death of CHARLES A. MORTON, *of St. Joseph, Mich.*

Light be the sod that covers thee,
Youth of the noble brow—
Warm as the vows of lovers be,
The grief that mourns thee now—
Fresh as the mem'ry of thy worth,
Be the flow'rs o'er thy head—
Deeper than joy that hail'd thy birth,
The sorrow for thee, dead—
For there be none among us now,
Like *thee*, youth of the noble brow.

O'er his grave let the Jasmine grow,
Genius the Lupine rear,
And bid the blushing Moss-rose grow—
They tell of virtues dear,
"Few hearts like his with virtue warmed,"
Few to truth so inclined—
"Few heads with knowledge so informed,"
And few his peers we'll find—
O'er thy temples truth's wreath we'll bind,
Youth of the pure and noble mind.

Oh had the earth no joy for thee!
A mother's love no spell!—
How could'st thou from that fond breast flee!
From all that lov'd thee well!—
And hide thee in the cold, cold grave!
O'er thee at eventide,
Kindred dear, mourn they could not save—
And many a friend beside,
Felt Pity's tear from its fountain flow
For MORTON in thy dark house low.

Niles, 1838.

[From the Olive Branch.]

REV. T. F. NORRIS—SIR: If this extract from a letter (addressed by a gentleman of this city to his wife) merits a place in the Olive Branch, it is at your service. Yours, etc. A SUBSCRIBER.

It is a curious reflection that we can not remain stationary any considerable time. We are either learning something, or forgetting some thing we have learnt.—We are either accumulating something, or spending something that we have accumulated. We are alternately receiving and bestowing favors; influencing others, and being influenced by others. This last needs some consideration. I believe that half the errors committed at the present day, of which we are sensible, are those encouraged, approved and sanctioned by custom, by fashion, or by some popular sect or denomination.—But can it be any satisfaction to us, when we are sensible of an error, to say—"it is customary"—or, "it is fashionable"—or, "it is approved by a respectable individual, or popular denomination?" Certainly not!—Then my dear C———, as for you and I, whatever our Bible tells us is right, and whatever we feel and know in our consciences to be right, that let us fearlessly do, and act up to, the custom, fashion, and the opinion of any individual or denomination to the contrary notwithstanding. Let us judge all the trees by their fruits; and let not a popular title, or a great name, or great numbers, by which any sentiment or measure may be held up or propagated, bear more weight with us, *if we believe it to be erroneous*, than if it was preached up by a person as humble and as lowly as our Saviour was upon this earth, who was supported only by a few poor fishermen. Let us be charitable to all—but not support nor aid any denomination in any measures beyond what in our judgment are right. Let us exclude none on account of their sentiments—there is no religion in this. If any exclude and denounce us on this ground, claiming to themselves infallibility and the right of judgment; on our part, instead of asserting and approving what the Bible disapproves, which says—"Who art thou that setteth thyself up to judge another"—and "Judge not that ye be not judged," let us treat them with merited indifference, for acting from a spirit so contrary to every principle of Christianity. I am aware how hard this duty is in some situations. Even as good a man as St. Peter, who told his Master, that if all others denied him he would not, yet, when he found himself in a small minority, he did deny him. Some persons consider St. Peter's peculiar situation at the time, a sufficient excuse for his conduct. For my part, I think it was inconsistent, and by no means commendable. Such is the power and influence of popular opinion, at the present day, in religion and politics, (which, by the bye, are so blended together *in some places*, that it is difficult to separate them;) that the situations and circumstances of many persons are not much pleasanter than St. Peter's were—and we sometimes see them "go out and weep" as "bitterly."

Do not infer from what I have said, that I think it our duty to contend, and oppose those who take the responsibility of judging and excluding us because we can not, without a sacrifice of principle, adopt their sentiments and measures—I do not! I think it our duty not to aid nor support them. And if they press upon us, to manifest and act our sentiments independently. In short, let us be prudent and wise as possible; consistent without being superstitious; and wherever, and whenever it is *necessary and proper to act at all*, let us act independently—agreeably to the dictates of conscience.

POETRY.

A smile, a tear, a glory, a longing after the things of eternity! It lives in all created existence, in man and every object that surrounds him. There is poetry in the gentle influence of love and affection, in the quiet brooding of his soul over the memory of early years, and in the thoughts of that glory that chains our spirits to the gates of paradise. There is poetry, too, in the harmonies of nature. It glitters in the wave, the rainbow, the lightning and star; its cadence is heard in the thunder and the cataract, its softer tones go sweetly up from the thousand-voiced harp of the wind, the rivulet, and forest, and the cloud and sky go floating over us, to the music of its melodies. There's not a moonlight ray that comes down upon the stream or hill, not a breeze falling from its blue air, thrown to the birds of the Summer valleys, or sounding through the midnight rains, its mournful dirge of the perishing flowers of Spring, not a cloud bathing itself like an angel vision in the rose bushes of Autumn twilight, nor a rock glowing in the star-light, as if dreaming of the Eden-land,—but is full of the beautiful influence of poetry. It is the soul of being. The earth and heaven are quickened by its spirit; and the great deep in tempest and in calm, are but its accents and mysterious workings.—*Prentice.*

BEAUTIFUL ILLUSTRATION.

The following beautiful illustration of the existence of God, is extracted from Mr. Addison's work concerning Damascus and Palmyra. G. W. M.

"The Musselman writers speak of an ignorant Arab, who being asked how he knew any thing about the existence of God, replied—Just as I know by the tracks in the sand whether a man or beast has past there; so, when I survey the heaven with its bright stars, and earth with its productions, do I feel the existence and power of God."

The demoralizing practice of *betting on elections*, is fast gaining ground in this country. The New-York Express says: "One of the most melancholy signs of the times that we have seen, is the fact, that over HALF A MILLION OF DOLLARS are staked in bets in Pennsylvania, on the result of the election. We trust in God the day is coming when it will be a State's Prison offence to bet on the result of an election. It is odious, wicked gambling, ten thousand times more fearful to the morals of community than all the Roulette Tables or Gambling Hells in Paris, or London."

The following extraordinary Anagram, has recently been discovered in Pilate's famous question, St. John, chap. xviii: verse 38, which in the Latin vulgate stands thus:—"*Quid est veritas?*"—What is truth? A simple transposition of the letters, gives the following answer: "*Est vir qui adest!*" The man who stands before you!

"Experience teaches that the sword, the faggot, exile, and proscription, are better calculated to irritate than to heal a disease which, having its source in the mind, can not be relieved by remedies that act only on the body. The most efficacious means are sound doctrines and repeated instructions, which make a ready impression, when inculcated with mildness. Every thing else bows to the sovereign authority of the laws; but religion alone is not to be commanded."

A salute was fired at Wheeling, Va., on the appearance of the late rain there, after the long drought which had suspended the navigation of the Ohio.

The Buffalonian says—"Our jail must be in a *sinking* condition. It is always more or less *full*, though people are constantly *bailing out*."

MARRIAGES.

In this city, on the 15th inst., by Rev. A. B. Grosh, Rev. EDWIN H. CHAPIN, Corresponding Editor of this paper, and pastor of the First Independent Church of Christ, in Richmond, Va., to Miss HANNAH NEWLAND, of this city.

In this city, on the 18th inst., by Rev. D. Skinner, Mr. THOMAS WHITE, of Deerfield, to Miss HESTER JANE COLE, of this city.

In North Bloomfield, August 19th, by Rev. J. Chase, Mr. RICHARD M. JOHNSON, to Miss RACHEL TREED, (name not legible,) all of Mendon.

In Deposit, on the 26th ult., by Rev. Mr. Richardson, Mr. JOHN B. GERRARD, of this city, to Miss ANTOINETTE, daughter of the late Silas Crandall, of the former place.

In Oxford, September 20th, by Rev. J. T. Goodrich, Mr. CHARLES MCNEAL, to Miss JANE DENISON, both of Oxford.

At the residence of Mr. Sylvester Doolittle, Oswego, September 25th, by Rev. Mr. Condit, Mr. AMASA COLBURN, to Miss ANN HEARTLEY, both of this city.

In Barre, Mass., on the evening of the 27th ult., by Rev. S. Thompson, (Unitarian,) Rev. HARVEY BOUGHTON, of Scipio, N. Y., to Miss ALICE P. WOODBURY, daughter of Capt. Hubbard Woodbury, of the former place.

In Auburn, Cayuga county, September 2d, by Rev. G. W. Montgomery, Mr. WM. VAN CAMP, of Skeneateles, to Miss HENRIETTA D. WATERS, of Elbridge.

In Aurelius, September 20th, by the same, Mr. DAVID FORSHEE, Jr., to Miss MARY ANN JENKS.

In Stark, Herkimer county, September 23d, by Rev. J. D. Hicks, Mr JAMES LATHROP, to Miss MARY SIVER, both of Stark.

Also, in Fort Plain, October 14th, by the same, Mr. ELISHA W. WILLIAMS, of Dudley, Mass., to Miss LOUISA M. DAVIS, of St. Johnsville, Montgomery county, N. Y.

DEATHS.

In Bennington, Vt., on the 8th of September, GERTRUDE, only child of Rev. Jesse and Adeka Bushnell, aged 2 years and 8 days; after an illness of one week.

The circumstances of this obituary are unusually afflictive. Br. Bushnell, in the prime of life and usefulness, with the most ardent and unanimous attachment of a large society, and in the morning of a most happy domestic union, was prostrated by an almost total nervous debility. He has lain for two years and a half, a great portion of the time, helpless, speechless and sightless.—Gertrude bore a strong resemblance to her father, and both he and sister Bushnell doated on her with an extravagance of affection which the circumstances naturally elicited. Yet there is consolation. "Clouds and darkness are round about him," yet, "righteousness and judgment are the habitation of his throne."

L. C. B.

In St. Josephs, Mich., August 23d, CHARLES A. MORTON, eldest son of Eleazer Morton, Esq., aged 28 years, (and of the firm of Britain, Sanger and Co., forwarding merchants.) His death is deeply lamented by all who knew him.

In Westfield, on the 5th inst., of consumption, Mrs. SALLY, wife of Lory Harrington, in the 34th year of her age. Mrs. H. was an amiable woman, beloved and esteemed by all who knew her. She died in the full assurance that she should live again in a purer world.—Funeral on the 7th. Discourse by the writer.

T. C. E.

In Oxford, on the 26th ult., JOHN FREDERICK, an interesting son of the Hon. Harry and Mary Balcom, aged 5 months. Funeral on the 27th. Sermon on the following Sunday, from Ps. viii: 4, by J. T. GOODRICH.

In McDonough, September 21st, Mrs. P. JACOBS, aged 62 years. She bore a lingering illness with the resignation of a Christian, and was supported by the belief that she should meet all mankind on the blissful plains of immortality and eternal life. Funeral on the 23d, and a discourse by W. H. G.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, NOVEMBER 2, 1838. NUMBER 44.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 35.—Mr. Skinner to Mr. Campbell.

Utica, September 26, 1838.

DEAR SIR—Your letters 30 and 32 are now before me. In No. 30, you say my "grand proposition, that 'eternal life (meaning thereby holiness and happiness) shall be the ultimate destiny of all mankind,' is not a single, but a compound proposition." With all due deference to your superior learning and skill, I must take the liberty of dissenting from this statement. The proposition, in my opinion, is perfectly simple. In order to avoid ambiguity, the parenthesis is thrown in *explaining* the sense in which the phrase "eternal life" is meant to be used in the predicate of the proposition. But, Sir, does an *explanation* of the *terms* of a proposition change a *simple* into a *compound* proposition? Your laws of logic must be peculiar to yourself if you affirm it.

2. After cutting up and dividing my simple proposition to your liking, you next accuse me and Universalists generally, of stupidity in not being aware that we have several propositions to prove, in order to make out the simple one of universal salvation, and of quoting texts to prove it that have no bearing on either predicate which you say I am to prove. Now, Sir, waiving all further dispute about simple and compound propositions, and the several different predicates which you say I must prove, I will here simply state, that, if I prove the final salvation of all mankind, in a Gospel sense, I thereby prove their final holiness and happiness; for holiness and happiness are necessarily implied in the Gospel sense of salvation. If I prove the ultimate happiness of all, it is proof of the salvation of all, and the holiness of all; for we both agree that holiness is essential to true happiness; and I desire no other salvation but holiness and happiness. And if I prove the holiness of all, no enlightened Christian will ask further evidence of happiness or salvation; for holiness and happiness are inseparably united. The proof therefore of either of your subdivided predicates is sufficient for the whole.

3. But you say my "thus saith the Lord," is but the "thus saith of Mr. Skinner." Your proof of it is that I quoted the text where God says, "all souls are mine," and thence showed that God "could not suffer his property to be irrecoverably lost." You then artfully ask, "are not all sheep and cattle the Lord's? Does this prove their final salvation?" Why did you, Sir, change the subject of the predicate? Why not ask, according to the tenor of my position, Will God suffer all sheep and cattle to be irrecoverably lost? My answer then, is, No, he will not suffer them to be *irrecoverably lost* in the sense you use the word *lost*, i. e. to signify *endless misery*. But further, the text I quoted says, "all *souls* [not mere *brutes*] are mine." Now if you will prove that all sheep and cattle have *immortal souls*, I will take the ground of their salvation against your necessary inference from your question, that they will suffer endless damnation!

4. You admit paragraph 5, my proof that all, without exception, are given to Christ: but you contend that this is no proof of the ultimate holiness and happiness of all. Had you forgotten, Sir, that in the same paragraph, and directly connected with that proof, I also proved that all who were given to Christ should have "eternal life," should be drawn to him, and should so come to him as "not to be cast out?" Your affected obtuseness here in neither seeing nor noticing the most positive proof, is only equalled by your extraordinary acumen in your sixth paragraph, where you discover and divulge the momentous fact that *all, all men, every man, the world*, and *the whole world*, don't *mean* all men, but signify far less than they express!

5. Now my rule for understanding all these terms of universality, is this: When there is nothing in the text, the context, or nature of the subject, which necessarily limits their meaning to less than the whole, the terms are used in their most extensive and unlimited, because their most obvious and natural sense: but when the text, context, or nature of the subject, forbids this, they are of necessity to be understood in a restricted sense.—Can you object to this, or find a better rule?—Now in every text you adduce, where these terms occur, in the last part of your 5th and in your 6th paragraphs, there is something in the text, context, or subject which necessarily restricts the meaning to less than all men. But when we read that God created all, is the Father of all, wills and purposes the salvation of all, is the Saviour of all, that Christ died for all, gave himself a ransom for all, tasted death for every man, is a propitiation for the sins of the whole world, taketh away the sin of the world, is the Saviour of the world, will draw all men unto him, etc., etc., etc., there is nothing in text, context, or subject, that forbids, but every thing requires, that the terms should be understood in their broadest and most unlimited sense. And, Sir, dare you risk your reputation, either as a scholar or a biblical critic, by denying it?

6. You pass over my 23d, 25th, 27th, and 29th, letters, where the strongest and most incontestable proof of the final salvation of all men is adduced, drawn from the attributes of God, the reason and nature of things, the character, advent, teachings and labors of Christ, and scores upon scores of direct and unequivocal scriptures, without an effort to set aside or refute that proof, or at most but a mere *feint* at it. I confess I should not know how even to *express* the sentiment of universal salvation, if that evidence does not clearly express and fully prove it. Yet you seem disposed to let the whole pass unrefuted and almost unnoticed! and for want of other business, attempt to prove the negative of the proposition!! Beware, Sir, lest your readers embrace this "awful heresy" for want of an effort on your part to refute it. Now, if the Bible clearly prove the final salvation of all men, it certainly can not prove the negative of this doctrine, if it be divine. And so far as any thing yet appears from your pen on the subject, it is fairly presumable the negative can not be proved. And of all the attempts at proof of the negative which I have seen for years from any respectable source, yours is the weakest.

7. Of the six examples you give to prove that "*the language and style of the Bible are at war with Universalism*," five are taken from the *Apocalypse!* a book, the very authority of which, many eminent biblical critics call in question, and many more, admitting its authority, confess their ignorance of its meaning, especially of its high wrought metaphors and figures. Dr. A. Clarke says of it, "I do not understand it, and—I dare not indulge in *conjectures*."—"I repeat it, I do not understand the book; and I am satisfied that not one who has written on the subject knows any thing more of it than myself." But though I admit its divine authority, I think, with the most eminent critics, that it ought not, on account of its highly figurative style, and its undetermined application, to be relied on, of itself alone, as sufficient to establish the truth of any important doctrine, especially so grave and awful a doctrine as that of endless wo. I am also satisfied that, rightly interpreted, it furnishes no evidence of any such doctrine, nor in the least militates against the salvation of all men.

8. To me the internal evidence is abundantly satisfactory, that the Apocalypse was written prior to the overthrow of Jerusalem and the abrogation of the Jewish polity; the signs, wonders and commotions in the heavens and earth, relate to the revolutions and changes of the political and religious world; the New-Jerusalem, the heavenly city, denotes the Gospel covenant, or Christian economy, which was fully established at the cessation of the old dispensation, and succeeded it at that time; ancient Jerusalem being most probably the Babylon of the Apocalypse. To the New-Jerusalem the faithful followers of Jesus were admitted, were saved from the calamities that fell on his enemies, walked in the light of it, had their names written in the Lamb's book of life, did his commandments, had right to the tree of life, and entered through the gates into the city; while dogs and sorcerers and the unclean that had not these qualifications, but were unjust still, [not to all eternity, as you say,] were excluded therefrom, and on them fell the awful judgments described in the book. But not a syllable is hinted about their endless exclusion from immortal bliss. So far from the judgment mentioned Rev. xxii: 11, being the "*final* judgment," as you term it, the context clearly shows that it was then, (nearly 1800 years ago,) about to take place, and history proves that it did. The verse before it says "*the time* is *at hand*," and the verse after it says, "and behold *I come quickly*, and my reward is with me," etc.

9. According to your definition of the word *still*, i. e. *forever*, in the text, "he that is unjust, let him be unjust still," the following text must read thus: "It pleased Silas to abide there *forever*." "Silas and Timothy abode there *forever*." Acts xv: 34; and xvii: 14. "I besought thee to abide *forever* at Ephesus." 1 Tim. i: 3. It does not follow, because some had not at that time their names written in the Lamb's book of life, that therefore they never would be there written: for we read that "they shall obtain mercy that had not obtained mercy," "she shall be called beloved that was not beloved," and "it shall come to pass that where it was said, ye are not my people, there shall they be called the children of the living God."

10. Your 6th example is "the elect of God."—Wonderful evidence this! Pray, Sir, will you be so good as to take the Calvinistic counterpart of election, viz., the eternal reprobation of some men and angels to endless wo? I admit and believe in election. Christ is called the elect precious, and in the sense he was elected, the whole human family are non-elect. The twelve apostles were elect; and in that sense all other men were non-elect. The seventy disciples were elect, and all others non-elect in that sense. But are the elect chosen for their own exclusive benefit? or for the good of the non-elect? For what are the officers of churches chosen? For what are city, town, county, state, and national officers elected? Your answer will correctly state the object of election.

11. Because Dr. Geo. Campbell could see "no meaning at all" in the expression, "restitution of all things," Acts iii: 21, you are willing to believe there is none. But if either he or you could, like Abraham, lay hold on the exceeding great and precious promises of God, and believe that he who

had promised was able also to perform, you would see meaning, beauty, sublimity and glory in the text. May the Lord open your eyes to see them in all their loveliness. You call on me to produce *one* text proving my sentiment. I have given you *many scores*, not one of which you have shown or can show to be irrelevant or wanting in evidence. Try a few of them, friend, and see. For example, try Psa. xxii: 27; cxlv: 9; or Isa. xlv: 22-24; or 1 Cor. xv: 22; or Philip. ii: 10. 11; or 1 Tim. iv: 4. When you have disposed of these I will name as many more as you wish.

12. You occupy several pages in belaboring your brother Destructionists. This, (though my friends are perfectly at a loss to know why you should introduce this utterly irrelevant subject,) I conclude is for the especial edification and correction of your Br. Shepard of the Auburn "Primitive Christian;" who, although a true yoke-fellow with you in "restoring the Primitive doctrine," the "ancient order of things," in the church, has schismatically gone over to the defence of *Destructionism* or *annihilation*, in a set controversy with Mr. Montgomery. What the "true doctrine" will be when you and he get it *restored*, doth not yet appear. It will doubtless be very *harmonious!*—I have no objections to your arguments on this subject, except so far as you attempt to make them bear against the doctrine of the restitution; and then your labor is like "kicking against the pricks." The reason why I was glad you did not take the ground of the Destructionist, was, that should this prevail to any considerable extent, it would be likely to hold out against the true doctrine of the restitution much longer than that of endless misery can; for the former is less revolting to reason, humanity, justice, and benevolence; and the latter is now on its last legs. But both are equally opposed to truth and the general voice of revelation; and both consequently must soon go down to the "tomb of the capulets."

13. You say my reference to the Christian Fathers as having been Universalists "is all a hoax;" and you say, "give us the primitive apostles," etc., Sir, I *have* given you, 1st. The ancient patriarchs and prophets, and the words of God spoken through them; 2d. The character and express teachings of Christ himself; 3d. The positive and unequivocal testimony of the apostles; and lastly the fact that the most eminent of the Christian Fathers were believers and teachers of the restitution. Is not this sufficient? What would you have more? There is no "hoax" about it. But you say, "the truly primitive fathers speak of *eternal* or *everlasting punishment.*" All this Sir, I very well know; and I know also (and can you be ignorant of the fact?) that those very Fathers believed and strenuously maintained the final salvation of all men, thereby clearly showing that *everlasting*, [*age-lasting*] *punishment* was not used by them to signify *endless misery*. How will you account for the fact? In reply to your very kind admonition in the close of your 30th letter, I will only say, "Physician, heal thyself."

14. I now come to your 32d letter, or what should be such. On perusing the first three paragraphs, I fell into a sort of *reverie*. I imagined myself transported to Bethany, Va., seated in a room adjoining your study. There was a small aperture looking directly into your apartment, where, unseen, I could observe your every movement. You sat before a large mirror, in which you could see yourself from head to foot. After surveying yourself for some time with great complacency, and even with extatic delight, you burst forth in the following soliloquy:—"I am Alexander Campbell, the Great. I am 'a man, a *full grown man*,' the pink of a gentleman, the prince of philosophers, the generalissimo of theological combatants, the leader and founder of a new sect, (though I don't exactly dare *call* it such,) the Pope of my people, (or should be, were it not for Dr. Thomas and Br. Shepard.) 'I have been too long before the public—have had too many controversies,' to dread *any* thing, or even the doing or saying any thing that is vulgar. I have killed the giant of Atheism, divided the Baptist churches, out-bishoped the Bishop of Rome, that I might enjoy the papal See quietly myself, 'prostrated the whole citadel of Universalism,' (though it be 'the weakest of all causes,' and no *gentleman* ever advocated it,) and more than all, and above all, I understand all about *Hebrew*, *Greek*, and *Latin*—even more—I understand the *King's English!* I have"——

15. Here you were interrupted by the arrival of a messenger bringing in my letter No. 31. Your appearance, and the effect of the letter on you, can not be better described than in the following language of Milton:—

"——— Distempered, discontented thoughts,
Vain hopes, vain aims, inordinate desires,
Blown up with high conceits, engendering pride.
Him thus intent, Ithuriel with his spear
Touch'd lightly; for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness: up he starts,
Discovered and surprized. As when a spark
Lights on a heap of nitrous powder, laid
Fit for the tun some magazine to store,
Against a rumor'd war, the smutty grain,
With sudden flame diffused, inflames the air;
So started up in his own shape the fiend."

16. The faithful exposure that letter contained of the verbiage of your pedantry, the gasconade of your learning, the sophistry of your reasoning, and the insulting and personal abuse of your style, was too much even for your *good temper* to endure. You actually *exploded* before my eyes, quicker than one could say *Hebrew*, *Greek*, and *Latin*—the vision vanished, and I found myself composedly seated at my table to notice further the contents of your extraordinary letter.

17. Seriously, Mr. Campbell, I do exceedingly regret, for your sake and the general reputation of this discussion, the low and vulgar style, and the vaunting, and bitter, and undignified spirit of the letter before me. When this controversy began, I hoped it might, throughout, be so conducted as to secure the respect for both parties, of all who should read it, especially of the higher classes, the literary, the critical, the theological, the serious, and the candidly judging reader. But, Sir, how would you feel to have your Letter 32, now before me, read publicly before all the professors in our colleges, and grave theological and literary writers and critics in America? If, Sir, you could feel no shame for yourself, I should fain blush for you. But I waste time in saying more to *you* on this subject.

18. As to *argument*, your letter contains none against either of my propositions, or any position I have taken in this discussion. You complain, paragraph 4. of my publishing the two notes from your Appendix to your version of the New Testament, in a place by themselves in our paper, and ask why I did not quote them all into my letter! Why should I quote them all into my letter, to occupy my space thereby? It was unnecessary. I gave them entire by themselves, that our readers might all see them, and I asked you twice to do the same in your Harbinger, that *your* readers might all see them too. Have you done it? *Will* you do it? If not, what will your readers think? Publish them, Sir—publish them entire, either in your letters or elsewhere, as you please, so all may see them. I will guarantee that all Universalist papers that copy this discussion, shall copy them. It is in vain for you to pretend that they do not contradict the positions you have taken in this discussion. If the "radical idea" of *aion*, as your note of definition says, "*is indefinite duration*," by what process can you show that when applied to punishment, it is *necessarily definite*, and *must signify absolutely endless duration?* Who is in "perplexity," Sir, on this subject—you or I?

19. From your 5th to the end of your 12th paragraph, there is not a sentence relating to the subject or proposition under discussion. It is all made up of false attributions to me of doctrines I never held, and positions I never assumed. God knows, and you know, and I know, and all our readers know, that I have never argued nor assumed the doctrines of *purgatory* that you charge me with—nor that hell expiates sin—that punishment sanctifies the sinner, or supersedes the necessity of salvation by Christ—that men will stop sinning when God begins punishing—that they become holy the moment they enter purgatory, etc., etc., etc.—though you have attempted fixing these charges upon me by CAPITALISING YOUR OWN ACCUSATIONS!!! Quote, if you can, a single sentence or word of mine, that authorises any of these charges. The truth is, you are hard run, and know not what to do. I will tell you what you ought to do—you should either give up the controversy, or fairly meet my arguments, rather than spend your time in conjuring up false charges—making men of straw, and then exhibiting your adroitness in tearing them to pieces. I have amply proved, from Scripture, the final holiness and happiness of all men. You make no attempt to refute it.

20. It is true, I have informed you that I believe (though I have not argued it in this discussion, for it was unnecessary) that punishment will in some instances, extend beyond the present state. You insist that it shall be called *purgatory!* Why not call it what I call it—*punishment?* You next insist I shall tell you its location, duration, termination, etc., etc. The subject, Sir, is not embraced in either of our propositions; and if it were, I am under no more obligation to tell you these particulars, than you are to tell me exactly how many and what proportion of mankind will be finally saved, what portion damned, when the last soul shall enter heaven, whether your God and your devil shall harmoniously unite in endlessly tormenting the damned, and whether the ceaseless groans of the latter are to constitute the principal music to gratify your delighted ears in heaven. Will you explain all these particulars?

21. If punishment extend beyond the present state, I know not that it will be different in character, design, or tendency, from present punishment. The same benevolent God presides over all worlds, all states, and all beings. I do not profess to be "wise above what is written." It is not for me "to know the times and seasons which the Father hath put in his own power." His "words shall be fulfilled in their season." "In the dispensation of the fulness of times God will gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." What particular period or periods may be meant by this phraseology, I know not. I am content to believe most firmly, that *when* that time arrives, all shall be new creatures in Christ, sin and misery and death shall cease, and "God shall be all in all."

22. In your 13th paragraph, you again unblushingly advocate the serpent's doctrine, "Ye shall not surely die," and recede from, and now oppose what you once undertook to sustain, viz., that God "will *by no means* clear the guilty," but "will render to every man according to his deeds." You say truly that I maintain, and that the position is the true result of my system, that "*God does and will punish every sinner according to the full demerit of his crimes, and there is no escape.*" I thank you, Sir, for *once* fairly quoting my words and representing truly my sentiments. I hope you will not again charge the serpent's doctrine upon me; but ponder seriously on its just application to yourself. But you ask, if all are to be punished according to the *full demerits* of their crimes, "then where is the mercy of God? Why talk of mercy?" I answer in the language of David, Ps. lxii: 12, "Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his works." But you appear strangely ignorant of Universalism, or the Bible doctrine of punishment and forgiveness, or remission of sins, in supposing that these are inconsistent with each other. For your special benefit, then, permit me to inform you, that the Bible does not in one single instance speak of the *punishment* of sin being forgiven. It speaks often of the pardon, re-

mission, and forgiveness of *sin*, but *never of the forgiveness of punishment.*

23. To *forgive*, (Greek *aphemi,)* signifies "to send away, dismiss, remit, send forth, divorce, put away," etc. When sin, therefore, is forgiven, it is put away, removed. Sin is a moral *disease.* Punishment is the effect, the pain, or suffering consequent of the disease. Remove or put away the disease, and its effect, punishment, ceases of course. But it would be as unscriptural and as unreasonable to talk of *forgiving the punishment of sin*, as it would for a physician to talk of *forgiving* his patient his *pain*, or *remitting his sufferings.* without removing his *disease.* If disease exist, the consequent pain must be endured, "*and there is no escape.*" This view of the subject will perfectly harmonise all those scriptures (without driving us to the serpent's doctrine) that speak of the absolute *certainty of punishment* in all cases, and of the *forgiveness or remission of sin.* Scripture history and facts also confirm it. Joseph's unnatural brethren suffered for many long years the bitter but just punishment of their sin, and yet their sin was forgiven, remitted, or the disease cured on the heartfelt application of the grace of Joseph. David was sorely punished for his sin, and yet forgiven. The Prodigal Son suffered the condign punishment of his guilt so long as he continued a sinner—his punishment did not sanctify him, but brought him to reflection, humbled his pride, and induced him to return to his father's house, and there he was met with that sanctifying grace that could pardon his guilt and completely cure his moral disease.

24. You make no effort to demolish my second trilemma, paragraph 15, Letter 31. Of course you deem it unanswerable. You say I misrepresent you in stating that you hold the "greatest possible good of the universe to consist in the salvation of a minority, and the least possible expense of evil in the eternal damnation of a majority," and add, that "for any thing that appears to the contrary, in" your "premises, nine-tenths of human kind may be saved." Very well—then my friend Campbell wants but a *tenth part* of being a Universalist—you are *nine-tenths* gained over to my side. Take care, or the other tenth will come soon. But now I bethink me, you quoted only in your previous letter, (30,) paragraph 33, the text about the *strait* and *narrow way* that leadeth to *life*, which *few* find, and the *broad* way that leadeth to *destruction*, whereat *many* go in. Did you intend by this quotation, that only the *few* there mentioned should ever be saved in the eternal world, and that the *many* would be endlessly damned? If so, does the word *few* mean *nine-tenths* of mankind, (which you now think may be saved,) and the word *many*, only the *other tenth?* Please answer the question. If you now think that nine-tenths of human kind will be saved, you must either reverse the definitions of *few* and *many* in the text, or allow, with me, that it has no reference to the final destiny of man, but only to the comparatively small number that embraced the religion of Christ while he was on earth, and the many that rejected him and went the broad way to the temporal destruction that came on that nation.

25. Your last five paragraphs in the letter before me, on the alleged tendencies of my system, are entirely foreign from the propositions we agreed to discuss, and are utterly irrelevant, being wholly based on your falsely attributing to me sentiments I never held, nor before thought of. I will only say on these, that I never held that punishment could sanctify the sinner—nor that it alone could save mankind—nor that it in any way did or could supersede the necessity of salvation by the grace of God and the mediation of Christ. Indeed, so far from being opposed to, or extraneous from, or inconsistent with the latter, punishment, whether it be inflicted here or hereafter, is one of the *means* of God's grace—one of the means *employed by Christ* in his mediatorial reign, to subdue and bring sinners to him. For Christ expressly declared that he would "reward every man according to his works," and also that he would "draw all men unto him."—Matt. xvi: 27; John xii: 32. My system then does not make void and useless, but establishes, and in the highest possible degree honors, the Gospel of Christ.

26. One word, Sir, respecting your own system and its tendencies. You say, "those who are born and brought up in gross darkness, as to the Gospel, are liable to the least imaginable quantum of punishment," and that "the doom of those who hear the Gospel and turn away from it, will be inexpressibly more fearful, woful and wretched than the doom of the Indian and Pagan who heard it not." You add, "there are more who reject than obey the Gospel." How, then, Sir, in the name of reason and humanity, dare you try to enlighten any of the human family? Why not suffer them to remain forever in Pagan darkness? Why give them a chance to reject the Gospel and thereby greatly enhance, not merely their *temporal*, but their *endless wretchedness* and *immortal woe!* Your system of promulgating the Gospel and enlightening mankind, if your doctrine be true, will forever add to the endless woe and immortal pangs of millions on millions of human souls! Pause, my friend, I beseech you, pause a moment, and think on the dreadful position you occupy. Examine your moral portrait, and that of your system, in this mirror of your own make, and may God assist you to grow "wise unto salvation."

Yours, most truly, D. SKINNER.

For the Magazine and Advocate.

THE HUMAN HEART.

A dark, inexplicable mystery overshadows thy resting place; a deep, unfathomable obscurity; a dim, impenetrable darkness overhangs thee, thou very common, yet strange—familiar, yet unknown thing! Who has power to divest thee of thy envelope and expose thee to the naked gaze? None, save him "in whom we live, move, and have our being." He alone can cast aside the dimming veil, and show the world its "secret workings."

ASA.

[From the Universa'ist Union.]

NEW-YORK ASSOCIATION—1838.

The New-York Association convened according to adjournment, at Poughkeepsie, N. Y., October 3d, 1838; and after uniting in prayer with Br. C. F. Le Fevre, organized the Council by appointing Br. William Pirsson, *Moderator*, and Br. S. J. Hillyer, *Clerk.*

The committee of discipline for the previous year, reported that no cause of complaint had come before them. Appointed Brs. T. J. Sawyer, I. D. Williamson, and S. J. Hillyer, Committee of discipline for the year ensuing; and C. F. Le Fevre, Wm. Whittaker, and I. D. Williamson, Committee on fellowship and ordination.

Appointed Brs. P. Price, and Wm. Howe, *lay*, and C. F. Le Fevre and I. D. Williamson, *clerical* delegates to the next State Convention; and S. J. Hillyer to preach the occasional sermon before the next session of this Association.

Resolved, That the Standing Clerk be authorized to appoint one or more Conference meetings of this Association during the present year, at such time and place as may be deemed advisable.

The following resolution having been passed at the last New-York State Convention:

Resolved, That we recommend to each of the Associations in our fellowship to consider the propriety of so altering its modes of granting fellowship as to require candidates to signify to the Association, at its regular session, their intention to preach; which intention shall be entered on the Minutes, or otherwise published, if thought proper; and that the Committee on fellowship be required to ascertain that the candidate has preached, and conducted to the acceptance of the people among whom he has labored, and possesses a good moral character, before they report in favor of granting him a letter of fellowship at the next session of the Association.

Therefore, *Resolved*, That this Association highly approves of this recommendation, and will be governed by it.

Resolved, That the Standing Clerk be authorized to designate the time and place of the next meeting of this Association. Adjourned.

WILLIAM PIRSSON, *Moderator.*

S. J HILLYER, *Clerk.*

Lay delegates present.—Matthew Bird of the 2d Society, and Wm. Pirsson of the 2d, New-York; Wm. Howe, and Samuel Hunt, North Salem; Wm. H. Slater and Benj. Gile, Poughkeepsie. *Clerical*—C. F. Le Fevre, I. D. Williamson, and S. J. Hillyer.

Visiting brethren.—F. Hitchcock and D. Ackley.

The Council met in friendship, deliberated in charity, harmony and love, and parted in peace. The societies or friends within the limits of this Association, desiring its next session in their neighborhood, will please make timely application to the Standing Clerk, Br. T. J. Sawyer, New-York.

Sermons were preached by Brs. Hitchcock, Le Fevre, Hillyer, and Ackley. The weather was pleasant, the congregations were respectable, and devout attention was given to the word preached. And under the Divine blessing, it is believed that this meeting will be instrumental in the advancement of the Redeemer's kingdom.

S. J. HILLYER.

HUDSON RIVER ASSOCIATION—1838.

Convened at West Fort Ann, Wednesday, October 3d, 1838.

APPOINTMENTS.—Br. L. C. Browne, Moderator, Br. Joseph Bacon, Clerk. Br. Smith to deliver next occasional sermon. Br. Rayner to prepare and publish the Minutes.

REPORTS.—(Com. discipline. Not present. Com. fellowship and ordination—"conferred ordination on Brs. Hathaway, Cook and Brooks, since last session."

NEW COMMITTEES.—Br. Hollister, of Granville; Powel Howland, Halfmoon; and Marvin, Duanesburg, on *discipline.* Brs. Smith, of Albany; Browne, of Troy; and Spencer, of Lansingburg, *fellowship* and *ordination.* Brs. Rayner, Spencer and Hollister, to nominate delegates to the State Convention. Brs. Rayner, Browne, and Van Schaack, to report a Constitution for a Relief Society.

RESOLUTIONS.—1. That the Constitution of this Association be so modified, at the next annual session, as to require that all persons desiring the fellowship of this body, as clergymen, shall signify such request to the Committee on fellowship and ordination, *one year* previous to the time at which they shall receive fellowship; and that said Committee publish all such requests immediately after their reception, in one or more of the Universalist periodicals in this State.

2. That the doctrine of impartial grace is progressing; and that the state of our cause, in general, requires in our ministers, a decided course of alternate doctrinal and practical preaching.

3. That we tender to Br. Grosh the warmest thanks of this Association for the excellent discourse, delivered at the opening session; that believing the same to be eminently calculated to do good in our denomination, we respectfully request that Br. G. publish it in pamphlet form; and that we will exert ourselves, as far as possible, to give it an extensive circulation.

4. That this Association recommend to each society within its limits, to take up a collection, in the month of January next, for defraying the expense of our delegation to the N. Y. State Convention, and transmit the same to the Standing Clerk of this body, to be, by him, equitably applied, according to the amount of expense actually incurred.

5. That this body adjourn to meet in Lansingburgh on the first Wednesday in October, 1839, and then and there consider the expediency of making that the constitutional time for its regular annual sessions.

RECEIVED INTO FELLOWSHIP, the Universalist society in Nassau—the Sacondaga Universalist society—and the Independent society at Bolton.

DELEGATES TO THE N. Y. STATE CONVENTION—*Laymen:* Brs. Silas Harvey, Lansingburgh, and Stephen Van Schaack, Albany.—*Clergymen:* Brs. M. Rayner, Troy, and P. Hathaway, Saratoga.

LAY DELEGATES PRESENT.—Henry Spencer and Thomas Gwin, Lansingburgh: Artemus Childs and Lyman Cook, Saratoga Springs; Joseph Bacon and Abiah Kingsley, Fort Ann; Stephen Dewel and Powel Howland, Halfmoon and Stillwater; Henry Barton and John Harris, Greenfield; John W. Creel, and Truman B. Hicks, Sacondaga; Calvin Tounson and Benjamin Hyde, Hartford; John B. Prosser and Warren Thomas, Bolton.

CLERICAL DELEGATES PRESENT.—G. Brooks, Athol; P. Hathaway, Saratoga Springs; M. Rayner, L. C. Browne, Troy; C. Hollister, Granville.

VISITING CLERGY.—A. B. Grosh, Utica, Rev. Mr. Harrington, Fort Ann.

PUBLIC SERVICES.—Sermons were preached by Brs. Browne, Grosh, Hathaway and Rayner. Addresses by Br. Browne. Brs. Brooks, Hollister and Harrington, [a Baptist brother] took parts in the exercises. There was a conference meeting on Wednesday evening, in which Brs. Hathaway, Browne, Grosh, Rayner, Hollister and Brooks, participated. It was a season of much interest.

Adjourned, (on Thursday afternoon) to meet in Lansingburg, on the first Wednesday in October, 1839

J. BACON, *Clerk.* L. C. BROWNE, *Moderator.*

For the Magazine and Advocate

MORAL RELATION OF GOD AND MAN.

BY REV. C. SPEAR.

The subject of the moral relation existing between God and mankind, is one of the most interesting that the mind can contemplate. It is found on almost every page of the sacred writings. It is indeed the foundation of our obedience. It is the tie that binds earth to heaven. It is the golden chain that binds the universe to the great Creator. Let us contemplate the origin of this connection and its permanency. God is the Creator of all things. He formed man in his own image; gave him all his possessions of body and mind; and has given him all the blessings which he enjoys. But the Scriptures present God in a more amiable light than as a Creator. True, there is something sublime in contemplating God, rising in his strength and might, and creating unnumbered worlds. But then we must look further before we can decide whether this is an act of benevolence—we must look at the character of such a Being; and here we shall find that we are not left to mere conjecture. Jesus has directed us in prayer to say, "our Father." And a more endearing name, could not be given to the Author of our being. We feel, at once, that we are his children, and objects of his care. There can be no scene in life where a father's eye will not be upon us, and where his friendly hand will not be extended for our protection. Blessed and happy thought! May it ever lead us to put entire confidence in the Father of mercies and the God of hope.

This revelation is of a permanent character.—Nothing in heaven or earth can dissolve the connection existing between God and the human race, for man is a child of Heaven under all circumstances. He may be sunk in the very depths of depravity, or debased by superstition; yet the relationship is the same. Hence the reason why God calls on man to return to him and be saved. Let us look at the divine Word now, for directions—"My people have committed two evils: they have forsaken me, the fountain of living waters, and hewn out to themselves cisterns, broken cisterns, that can hold no water." Jer. ii: 13. "I have nourished and brought up children and they have rebelled against me." Isa. i: 2.

It may be said in objection to this, that Jesus says to the Jews, "ye are of your father, the devil;" and that John speaks of the "children of the devil." Such expressions are designed to show that men may, in *character*, belong to the devil, but then, not in *reality*, for God is certainly the Father of all by the act of creation. If there be a personal devil, and he has made creatures, then he has a right to their obedience, and God can not consistently interfere in the regulation of the subjects of his kingdom.

But God is the rightful owner of man, and he will claim the hearts of all. Contemplating him in this light, it becomes all to pay him the homage and love due unto his name. Man is certainly ungrateful, to treat the Author of his being with neglect, when he has received so many tokens of his goodness from his Word. Let all, then, serve the Creator faithfully, and they will find permanent happiness and joy.

For the Magazine and Advocate.

THE KINGDOM AND THE JUDGMENT.

BY REV. S. MILES.

The first resurrection brings us to the kingdom of Christ, or in other words, to the Holy City, New-Jerusalem, "which came down from God out of heaven," as may be seen Rev. xx: 5, 6, compared with Rev. xxi: 1–4, which reads as follows—"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John, saw the holy city, New-Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Nothing is here said of the final resurrection to a state of immortality, when "death the last enemy shall be destroyed." The writer has here confined himself to the description of the first resurrection and the day of judgment by the Son of God.

The dead here spoken of, are not judged worthy, or unworthy, of going into heaven, but whether they are worthy of going into the holy city which came down from God out of heaven. The writer does not say; "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into heaven" as those would have it, that pervert the word. But, blessed, etc., are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates *into the city*. This *city* came from heaven when Christ came in his kingdom as described in the following words. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John xiv: 2, 3. "So likewise, ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled." Luke xxi: 31, 32. "And he said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Mark ix: 1. "For the Son of man shall come in the glory of his Father, with his holy angels; and then he shall reward every man according to his works." "Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. xvi: 27, 28.—Now nothing can be more evident, than that Christ did come in his kingdom in the lifetime of some of his disciples who were with him at the time of his death. He came, and rewarded every man according to his works. So that none were admitted into the "*holy city* which came down from God out of heaven," except those who had done good. None were admitted into the kingdom of God except those who were blessed because they had done his commandments, and had a right to the tree of life within the city. "They that have done good shall come forth to the resurrection of life; and they that have done evil shall come forth to the resurrection of damnation." By the holy city, New-Jerusalem, I understand the new covenant. There are two covenants spoken of. See Gal. iv: 22–26. Paul says, "Jerusalem which is above is free, which is the mother of us all." All are not yet brought forth to the light; but one thing is certain, that a child is just as nearly related to its mother before it arrives to that perfect knowledge which induces obedience to her will, as it is afterwards. Jerusalem, that makes us free, is the same forever; she is the mother of us all; and all men shall be saved and come to the knowledge of the truth, as it is in Christ, the way, the truth and the life. All who are unworthy of the life enjoyed by the saints in the Gospel, are out of the light, and are in darkness and bondage.

There are two resurrections, the first brings us to Christ, the truth and life in the new covenant. The second resurrection will bring us into a state of immortality beyond the cold grave. That the first resurrection is by Christ through his word, is testified by Christ himself—"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." John v: 21. "For the Father judgeth no man, but hath committed all judgment unto the Son." "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life." Verses 22, 24. The first resurrection had commenced. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." "Now is the judgment of this world."—John xii: 31, 48; xvi: 11; 1 Peter iv: 17. The prophet Daniel has shown us that the day of judgment was to take place when the saints came into possession of the kingdom, and not as some who have erred concerning the truth, will have it, who say that the day of judgment is in eternity, and to take place at the time when Christ is to deliver up the kingdom to the Father. See Daniel vii: 9, 10, 13, 14, 21, 22, 26, 27. Nothing is said in the Bible of a day of judgment, at the time when Christ shall deliver up the kingdom, and God be all in all. There will then be no more death; because the last enemy death will then be swallowed up in victory, and tears will then be wiped from every weeping eye. Isa. xxv: 6, 7, 8, compared with 1 Cor. xv: 53, 54, 55. The kingdom was given to Christ "that all people, nations, and languages, should serve him." Dan. vii: 14.—"And all dominions shall serve and obey him." Dan. vii: 27. By adding these together it will stand thus—"All people, nations, and languages should serve him," and "All dominions shall serve and obey him." They shall do that which they should do. "The kingdom is the Lord's, and he is the Governor among the nations." Ps. xxii: 27, 28.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, NOVEMBER 4, 1838.

TITUS II: 1–15.

The first converts to Christianity in the island of Crete, where Titus labored, were Jews. It appears that when Gentile or idolatrous converts were added to the church, they were assailed by their Jewish brethren with great warmth, in order to persuade them to a sense of the necessity of conforming themselves to the laws of Moses.—"Moreover" says Dr. Macknight of these judaizing teachers, "to render the law acceptable to these new converts, they no doubt followed the course in which their brethren in other churches walked. They amused the new converts with vain talking, and Jewish fables, and commandments of men, and foolish questions about the law. Nay, they went so far as to affirm that the sacrifices and purifications enjoined by the law, duly performed, would procure pardon for them, though they continued in the practice of sin. To this doctrine, the Cretians, many of whom were very wicked, lent a willing ear." Such errors and such teachers the apostle ordered Titus to expose and rebuke sharply, in the first chapter, and now in this he gives Titus a sketch of those opinions and precepts which he is to inculcate in conformity with sound Christianity, and in opposition to judaizing teachers. It will be observed, upon a survey of this chapter, that the burden of Titus' preaching was to consist in the inculcation of the appropriate duties of the young and the aged, of husband and wife, and lastly of the slaves, whom the Jewish errorists endeavored to seduce to their party, by teaching that under the Gospel slaves were free. Upon such topics he was to insist with frequency, using exhortation and encouragement where needed, and refutation and rebuke where error and obstinacy required.

In what terms would such a preacher of relative duties and moral virtues be denounced by the self-styled orthodox in modern times? As one of the self-righteous, as a preacher of morality, not of Christ, as the recommender of filthy rags, not of heavenly righteousness. These would be the least abusive, the least contemptuous epithets.—Who is the best judge of Christian preaching, Paul, or the orthodox? There is among those who deem themselves the "unco guid"—the most orthodox of the orthodox—the evangelical *par excellence*—a most complete and lamentable neglect of giving instruction upon these duties, upon which Paul desired Titus to insist, and an utter deficiency in

pointing out the most successful methods of fulfilling them. But this ought not so to be, for what honest Christian has ever found a harder task than the application of Christian truth to the regulation and improvement of his daily duties, of his intercourse with his brethren in the various relations of life? In the words of an Edinburg Review, (Edin. Rev. No. 130, Jan. 1837,) "What can possibly be a more imperious duty on a Christian minister, than that of describing the various insidious forms in which temptation presents itself—of exposing the pretexts under which men reconcile themselves to breaches of the laws of morality—of showing the hollowness of the enjoyments which vice yields, and the miseries it entails—of smoothing the path to virtue by reducing apparent difficulties to their real size, and by pointing out the aids to be employed, and the encouragements to be found in following a virtuous course? Who ever hears instruction on these topics from an evangelical pulpit? What have we instead?—Minute systematic arrangements of articles of faith—building up of paradoxes, to be pulled down by explanations—elaborate proofs of mere truisms, where the conclusions are just as readily admitted as the premises—consolations of factitious griefs—solutions of imaginary difficulties—removals of fears which nobody ever felt—warning against dangers which nobody ever fell into—fitting of allegories—discoveries of hidden meanings, and new applications of texts. A man shall be informed, to the most minute particulars, in what respects Christ executed the functions of a prophet, those of a priest, those of a king; and never hear a word about his own duties as a master, a servant, a neighbor, a citizen. The respective offices performed by the Father, the Son, and the Spirit, in the work of salvation, are here defined with metaphysical precision—what a man is to do in it himself, he is never intelligibly told; or rather, he is led to understand that he has nothing at all to do in the matter. He whose difficulties in embracing a religious life are how to brave ridicule—how to forsake vicious habits, how to combat infidel arguments, how to break from worldly entanglements, shall be left without encouragement, help, or direction: but should any one chance to find himself obstructed by suspicions as to how far God's veracity may be safely trusted, or how far Christ is in all points rightly qualified, or fully empowered, or sufficiently disposed to be a Saviour (or any other such *likely* or *reasonable* scruples), he shall have ample testimonials produced for his satisfaction. And this is spiritual preaching!—truly if we take spiritual as opposed in meaning to substantial or solid, such instruction is spiritual indeed. And we have spiritual preachers wondering at the immorality of their flocks—wondering, namely, that they can not gather figs of thorns, or grapes of thistles!"

We have indulged in this long extract because it is such an admirable and striking *hit* against a style of preaching, unsanctioned by Paul or any other good authority, and pregnant with most pernicious consequences. If we have herewith given any aid towards the superannuation and extinction of such preaching, and the introduction of better, our labor shall not be in vain. P. P.

For the Magazine and Advocate.

NATURE, ANIMATE AND INANIMATE.

BY D. F. YOUNG.

Does there not, gentle reader, a glowing sensibility at times pervade my breast, as, apart from the bustling scenes of a busy world, the mind reverts to those periods in thy existence which nicely correspond to green spots in a gloomy desert, animating and cheering the weary traveller as he pursues his journey, and without which, life would lose its charms, and cease to be worth possessing? Methinks you will respond affirmatively. And who is so truly a misanthrope—so stern a stoic, as not, at such times, to yearn over the sufferings of his kindred nature, or be moved by the unaffected simplicity, the simple grandeur, and the silent eloquence of the scenes with which he is surrounded? There is implanted in the human breast, that which more than incites to "feel for others' woes" and "weep for others' tears"—yea, the sympathies of our common nature stimulate to privations and sacrifices of the dearest personal interests, to alleviate the distresses and assuage the sorrows of a fellow-being; and this is but the sacred performance of a common duty—a noble discharge of the obligations which bind mind to mind, and man to his Maker, while it invariably tends to enhance the sublunary enjoyments of him who is the willing subject of such divine benignity. How soothing is that sensibility of satisfaction and unsophisticated pleasure, which flows to the generous soul of him, whose kindest sympathies are ever enlisted, and who cheerfully administers the balm of consolation wherever he beholds indigence and want craving the offices of a charitable humanity. And this, we believe, is the grand incentive to deeds of kindness and charity; and while we contemplate this noble trait of the human character, untrammelled by the shackles of vice and ignorance, the spirit expands into song and we respond to the dictates of the muse:—

There is a sympathetic soul
To ev'ry mortal given,
Whose promptings he can not control,
Because they are of Heaven.

Who can behold his fellow's grief,
Or smile upon his wo,
And coldly pass without relief,
A man—a brother too?

Ah! there are none—we all can feel
For other's pain and wo;
And those who do those sorrows heal,
Unearthly pleasures know!

The miser thinks with sordid wealth,
Unsullied joys to buy,
And for this idol barters health,
Yet all his hopes must die.

And not unlike his fate who bleeds
Upon the battle field,
Or thinks the fame of valiant deeds
Will lasting pleasures yield.

And so are other joys, compar'd
With those we feel and know,
When want and indigence have shared
Of what we own below:

Such joys, are prelibations of
The happiness, that reigns
Within those holy courts above,
A ransom'd world obtains!

There is an eloquence in the handy-works of a munificent Creator, and the multifarious scenes of a variegated existence, which overwhelms by the grandness of its own simplicity, the proud monumental productions of man's most perfect attainments. Who can gaze upon the thundering cataract of the proud Niagara, and contemplate the vastness of that grand column of disturbed waters, which, as if in mockery of man's insignificance, have for ages tumbled over its lofty summit, with a mind, conscious of its own comparative imbecility, not involuntarily drawn out in admiration of the greatness of that Being who "measured the waters in the hollow of his hand, and weighed the mountains in scales, and the hills in a balance"; who said to the waters of the mighty deep, "thus far shalt thou go and no farther, and here shall thy proud waves be stayed."! We can not envy the sensibility of that man, who can gaze with a fixed attention upon the works of nature, and contemplate the mighty wonders of creation, with his faculties transfixed with the deepest emotion, and his soul ravished by the sublimity of the scenes which every where meet his vision, while he attributes all to the production of chance—yea, blind chance. The unfading splendor of the golden king of day—the silvery brightness of night's pale queen—the countless myriads of twinkling luminaries which bespangle the cerulean vault of heaven, proclaim, as in a voice of thunder, that there is a God who placed them there, and whose power sustains and governs them as they wheel their stated course through the boundless space of infinitude! There is, indeed, sublimity in the conception, that the sun, with all its retinue of planetary worlds, is the habitation of some order of intelligences whose constitutional organs are nicely adapted to their peculiar circumstances; and who, in contemplating the immensity of the universe—the countless number of habitable worlds, which must needs be under the superintending providence of God, can wonder and admire with the emotion which dictated the exclamation of the Psalmist, "What is man that thou art mindful of him!"—And here, gentle reader, we again crave thy pardon while we, for a few moments, indulge the dictates of poetic fancy:—

Is there a God whose nature is divine,
Who makes the sun on good and evil shine;
Pervading all things—rules and governs all
From the small atom to the pond'rous ball?
There is a God, who rules the day and night—
The deep proclaims the power of his might!
There is a God, the voice of nature cries—
Behold his glories in the glowing skies!
The gentle breeze that sweeps across the plain,
The rippling waves that dance upon the main,
The mighty tempest that „old ocean" heaves,
The plaintive rattle of the falling leaves,
The vivid lightnings dashing thwart the sky—
Celestial wonders nightly we descry,
Alike declare the instance of a mind;
Wise, uncreated, self-existent, kind.
His spirit rides upon the hurricane,
And Heaven's artill'ry thunders forth his name;
When storms subside he bends his ample bow
Along the sky, his constancy to show.
It can not be—I ever must disown
The skeptic's creed, that chance—blind chance alone,
Had, of itself, a power to create
From matter dead, all things inanimate;
Yet were this true, I question still the whole—
For whence did matter first receive a soul?
Not from blind chance—this were absurd indeed!
Whence was it then—say, whence did it proceed?
The thing is clear—enough for us to know
'Twas God who did th' immortal mind bestow.
'Twas him who first from chaos did create
All things, both living and inanimate!
Wise as benignant, merciful as just,
He breath'd his spirit into lifelesss dust,
When man came forth, the image of his God,
As pure and sinless as the earth he trod!
Great God I own thee as a Father kind:
To thee I bend the powers of my mind;
Give me thy spirit, and in mercy save
Me from the horrors of the skeptic's grave!

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, NOVEMBER 2, 1838.

BIBLICAL INTERPRETATIONS.—NO. XIII.

"For where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii: 20.

The view generally taken of this language is this—that where two or three are gathered together in a conference meeting or a prayer meeting, there Christ will be in the midst of them. But though it is a touching idea to think our Saviour is with us, when we engage in divine worship; and though it is a fact, that the spirit of Christ, such as animated him to forgive his enemies, dwells in the midst of all his true followers, yet, I am satisfied that the explanation generally given of this passage, is not correct.

Again, when our Saviour sat at the Supper with his apostles, he said to them, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. xxvi: 29. The idea which many people have of this passage, is, that it refers to meeting Christ in heaven. But if it be carefully remembered, that wine was to be used at this meeting, it will be seen that it can not have reference to heaven, since no wine can or will be found in the abodes of immortality.

It appears to me, that the two passages quoted, have reference to facts which transpired during the forty days

that Christ was on earth, between his resurrection from the tomb, and his ascension to heaven. To prove this statement a few quotations will be made to the point.—When the apostles had gathered together to hear the account of two of the disciples, who had seen Christ after his resurrection, we read, "and as they thus spake, Jesus himself *stood in the midst of them* and saith unto them, peace be unto you." Luke xxiv: 36. Again we read, "And after eight days, again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, *and stood in the midst*, and said, peace be unto you." John xx: 26. In these instances it will be discovered, that Christ literally appeared among his disciples, when a few of them were together. Could he have allusion to other than these literal appearances, when he said, "For where two or three are gathered together in my name, *there am I in the midst of them?*"

Let another quotation be introduced touching the last passage. After Christ had escaped from the chains of death, and by a series of appearances, endeavored to convince his disciples of his triumph over the tomb, he said to them on one of his meetings with them "Have ye here any meat? and they gave him a piece of a broiled fish, and of an honey-comb. And he took it and did eat before them." Luke xxiv: 41–43. Here the fact is evident that he did dine with his disciples after his resurrection. Can we suppose that he referred to any other circumstance than this, when he said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom?" It was emphatically partaking with them under new auspices. He had drunk the cup of affliction to its very dregs; he had dared the death of the cross, and felt the sting of the dark monster; he had realized what it was to die without an earthly friend around him, and amid the cruel contempt of his murderers. But he had overcome the evil; he had triumphed over the forces of darkness; he had lighted a brilliant hope of immortality amid the gloom of the grave; he had put off the shackles of mortality, and earned the singularly peculiar name, "the first born from the dead." And now, for the first time, after his noble victory over the tomb, he partook with his disciples, before his ascension to the glory of a higher order of being, where, in the presence of the Deity, he is mediator between God and men. Yes, *now* did he partake with his disciples "in his Father's kingdom;" for that kingdom of grace and salvation was established by the resurrection, which has gone forth a consecrated friend of the world, bearing virtue to the sinner, wisdom to the prosperous, truth to the errorist, comfort to the mourning, and immortality to the dying. Then, while convincing his disciples of his actual escape from death, the peerless truths of that divine system began to unfold themselves, which will not cease their onward power to universal dominion, until a redeemed world shall sing the praise of the most high God. And while he was partaking, it must have brought vividly to the remembrance of the disciples, what the Saviour said to them at the last Supper, previous to his crucifixion. And when it gradually dawned on their minds, that Christ had indeed burst the gates of death, can we wonder at the relation of the historian?—"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." Luke xxiv: 51–53. Not only their's, but our hearts should burn within us, when we remember that our destiny is, to rise as Christ has risen, and partake of the blessings of immortality with a ransomed world. G. W. M.

Auburn, October 16, 1838.

Br. J. P. Atkinson:—On page 317 of the present volume of the Advocate, there is a note addressed to me, from your pen, concerning the phrases "kingdom of God," and "kingdom of heaven." The substance of the note, is as follows:—I take the position, that "there is not a single instance in the New Testament, where the phrase 'kingdom of God,' or 'kingdom of heaven' occurs, that has any other allusion than to the Gospel dispensation." If this position is correct, you inquire, "what is the meaning of the declaration of St. Paul, contained in his first letter to the Corinthians, xv: 50? 'Now this I say, brethren, that flesh and blood can not inherit the *kingdom of God*, neither doth corruption inherit incorruption.'" This inquiry shall be answered in the same brotherly spirit which is breathed in your whole note.

I formerly believed, as you now do, that the phrase "kingdom of God," 1 Cor. xv: 50, referred to that immortal state in which the whole human family shall ultimately be fixed; but subsequent consideration has changed that belief. Some of the causes of that change will now be presented.

1. It is contended by our brethren, and with good success, that the phrases "kingdom of God," and "kingdom of heaven" mean one and the same thing; viz., the reign of Christ, the Gospel dispensation. The only exception, to my knowledge, which is made to this application, is the single instance in 1 Cor. xv: 50; there, they suppose, that the phrase "kingdom of God," signifies the final state of human beings. But, is there sufficient proof to admit of giving that phrase, in a single instance, an entire different meaning from what it possesses in every other instance? And have not our Limitarian brethren as much testimony for applying the phrase "kingdom of God," to a future world of immortality, especially as it occurs in the conversation between Christ and Nicodemus, as we have to so apply it in 1 Cor. xv: 50? This view possessed some little influence in forming my opinion.

2. The phrase "kingdom of God," occurs four times in the 1st epistle to Cor.; in three of which instances it plainly refers to the reign of Messiah—and I have no proof that it refers to any other reign in the fourth instance. See 1 Cor. iv: 20—vi: 9, 10—xv: 50.

3. In Dan. vii: 13, 14, we are certified that a kingdom was given to Christ, that all nations might serve him. In Matt. iv: 17, Christ affirms that his kingdom was at hand. In 1 Cor. xv, we are assured that the reign of the Messiah will have an end—for, having accomplished the object of subduing all things to Christ; the laws of the kingdom, its spiritual throne and judgment-seat, and its rewards and punishments will cease, because, all people having become obedient to Christ, there will no longer be a necessity for their continuance. Now, I find no biblical proof for applying the phrase "kingdom of God" to any other period, than that which exists between the *commencement* and the *end* of Messiah's reign. Beyond that period, Christ will possess no kingdom; for, becoming himself subject to the Father, God will be all in all.

4. What then did Paul mean, when he said, "*flesh and blood can not inherit the kingdom of God?*" 1 Cor. xv: 50. In Gal. v: 19–21, Paul affirms that the "*works of the flesh*" are adultery, lasciviousness, murders, drunkenness and many other evils. But in verses 22 and 23, he affirms that the fruit of the spirit is love, joy, goodness, temperance and other virtues. By this view, it is evident, that the flesh and its works can not inherit the "kingdom of God" or Gospel-truth, "for the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Spirit." Rom. xiv: 17.—Man comes into the enjoyment and possession of truth through his spirit or mind; and when his mind bows to the reign of Christ, then his flesh and passions are made subject to "the law of the spirit of life." This is precisely the idea expressed by Paul in 1 Cor. xv: 50.—And he had prepared his brethren for his application of the idea, by introducing it in 1 Cor. vi: 9, 10. "Knowing that Christ, being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Those who are subject to the works of the flesh can not inherit or enter into the spiritual kingdom or truth of Christ.

5. For what object did Paul introduce this idea?—The whole 15th chap. was written for the purpose of combatting the notion, that there was no resurrection, and of proving that all men should rise in Christ and become subject to his reign. In effecting this purpose, the apostle uses a number of comparisons as illustrations of his subject. The 50th verse is made up of one of these comparisons. The first limb of the verse. "*flesh and blood can not inherit the kingdom of God,*" contains a fact with which the last limb of the verse is compared, "*corruption can not inherit incorruption;*" thus—

"Flesh and blood can not inherit the kingdom of God"—or the flesh and its works can not enter into the reception and enjoyment of the truth embraced in Messiah's reign.	"Neither doth corruption inherit incorruption"—or, it is as much impossible for the corruptible body to enter the incorruptible state of immortality, as it is for the flesh and its works to inherit the blessings of the Gospel reign

This, I think, is the comparison used by Paul; and is another illustration of the fact, that, before the spirit returns to God who gave it, the dust must return to the earth as it was. All of which is submitted for your consideration by your brother in Christ. G. W. M.

BR. ROGERS,

Our readers may remember a letter of mine, addressed to this brother, some weeks ago, in reply to some charges against me in a communication intended for this paper. The following reply to it is copied from the Star in the West. It was received during my absence from home, and not seen until this late period. Of the severe tone of my remarks, the reader must judge, whether severe charges, affecting my character individually and professionally, did not call for earnestness—all anger I disclaimed at the time. I *might* have suppressed the offensive paragraph, it is true; but to do so, would have been a virtual acknowledgment, that I had *reasons* for fearing to publish it, if not that it was *true*. No, when charges are made, I prefer meeting them—and I would rather have them made, even published to the world, than to have them circulated privately, far from my knowledge of even their existence; for then I can grapple with them.

The apology of Br. Rogers, as well as his explanation, is perfectly satisfactory—*perfectly* so. I could not imagine why he should *mean* what he *said* of me, and am too pleased to find that he did *not* mean it, to care how "meagre" is the explanation, satisfied that it is *sincere*. That he *did* consider me an opposer of nearly all church ceremonies, was to me evident; and this alone justified me in calling for an explanation of *that* part of his letter. But enough. Here is his reply. A. B. G.

Br. Grosh—I will not directly disclaim the offensive sense, which your scrutinizing eye—aided by spectacles (steel-cased, if I remember aright) has detected in my recent letter to you, of which you complain in the Magazine of September 7th. I will not directly disclaim it, I say, lest it might seem that I was *lashed* into the doing so by the severe tone of your remarks thereupon: and it is not in my nature to be lashed into any thing. My letter to you (of which I retained no copy—I *never* do) was your *private* property, to do with, as seemed unto you best—you might have suppressed the offending paragraph, and I should most probably have forgotten that I ever wrote it. Truth is, that my letter (as you were notified in a postscript) was written in extreme haste—and in the spirit of familiar and careless confidence usual with me in that kind of effusions: God help me! I should be sorry to be held to a rigorous answering for all the nonsense, which my wayward quill throws off when I am in such moods. Thus much for apology—now for explanation.

The paragraph complained of is poorly written,—*poorly*, for it is a main object in writing to express one's meaning, and that does not express mine. I no more intended to charge upon you the several negative characteristics enumerated, in connection with the church proposed to be "*drilled into your notions,*" (although the italicised words here quoted from said paragraph seems clearly to

imply the contrary,) than I designed to appropriate to myself the affirmative characteristics opposed to them, and proposed to be embraced in mine, or Br. Messinger's church—I have never baptized any, neither have I had my "children dedicated to God," nor have I ever but once attended a praise meeting, (for want of opportunity, however,) nor but twice took part in the eucharistic rite, (for the same reason,) none acquainted with me will suspect that, in that article, I was advocating the things which *I myself do*—but those only which I more and more feel *ought to be done*. So on the other hand, I but made you to personate the advocate for opposite principles—I singled you out for this purpose, because to you my letter was addressed, and because, also, I did consider you an opposer of nearly all church usages of a ceremonious kind. I am happy to find you less so than (I can not tell from what cause) I had been led to suppose.—Still, be assured, that were the contrary the cause, it would not in the least affect my personal regards toward you. I set too high a price on my own liberty of conscience to wish, in the smallest degree, to interfere with that of another.

Touching the term *philosopher* in said paragraph, it must be evident to every one, I think, that I used it in a different sense in regard to you, from that which I intended by it in its other application—in the former its true—in the latter its *pseudo* sense is apparent. The language, "I think *better* of you as a philosopher," implies a philosophy of which I think well—whereas the philosophy which I speak of as being "so cheap and plentiful," is a sort of stuff, which is constantly setting itself and the world agape with astonishment at the pretended profundity of its researches—which is constantly arraying its gratuitous or "old wives' fables," against the well-authenticated truths of the Bible, and which, in fact, is no philosophy at all. Such, Br. Grosh, is my explanation—it may seem meagre, but it is true, and sincere, nevertheless. Your remarks have drawn from me a longer reply than I designed when I commenced it; but I could not well compress within narrower limits what I conceived it expedient to say. Yours, in sincere affection,

Cincinnati, September 20. GEORGE RODGERS.

VISIT TO NEWARK, WAYNE COUNTY, N. Y.

On Tuesday the 9th, I visited Newark, for the purpose of attending the session of the Ontario Association, and the dedication of the Universalist church in that place. And truly, my expectations in reference to the prosperity of the cause there, were far more than realized.

Notwithstanding the derangement of business matters for the last two years, our friends in Newark have erected a beautiful brick church, 56 by 44 feet in size, with an excellent basement story, and a marble slab in front, designating the time of erection, and bearing the sublime declaration, "God is love." There are three aisles in the church, one in the centre, and one at each side wall.—There is a gallery, over the entry, for the singers.—Neither the desk nor slips are painted. They are made of butternut wood, varnished; which has a very beautiful appearance, being as handsome as walnut. There is a small organ in the church.

On the morning of the 10th, the church was solemnly dedicated to the only living and true God. Of the excellent dedication sermon, (which was delivered by Br. K. Townsend) it becomes me not to speak, as the readers of the Advocate will soon have the pleasure of perusing it. Notwithstanding the inclemency of the weather, the house was crowded in every part, by an attentive congregation. Indeed, throughout the session, we had excellent congregations, whose tears of joy showed their pleasure in hearing the word of salvation and in meeting so many friends of the Restitution. It was a refreshing season, and it was good that we were there.

The success of the cause in Newark, is no longer problematical, either as it regards moral influence or pecuniary matters. Their church is owned among themselves. Their slips, of which there are 58, are rented for the support of the preached word. All the slips were rented the first week, with the exception of six; and there were yet twelve friends to supply. They will raise by pew-rent about $900 per year. And, when I consider how nobly our very excellent friends have done their duty, and in spite of every obstacle, have built them a temple of worship—when I consider the state of the cause a few years since in Newark, feeble as it was; and now see there a society of virtuous believers—when I consider that they are blest with the labors of an efficient and energetic preacher (Br. K. Townsend)—I see yet greater things coming for Zion in the beautiful village of Newark; for the past is an earnest, that in future our friends will go onward, until the light of their example will incite other villages to go and do likewise.

May the Lord bless both pastor and people with all needed blessing; strengthen them in every good word and work; and richly reward them for their hospitality to visiting friends, and generous exertions in the advancement of truth. G. W. M.

Auburn, October 18, 1838.

W***** O****.

By these initials and marks, in No. 39, current volume, I designated an impostor, who had palmed himself off as a Universalist preacher, in Jefferson, Oswego and Onondaga counties. Since then several letters from respectable ministering and lay brethren, have been received, assuring me that he is, without doubt, a deceiving, and intemperate man, utterly unworthy the countenance of our friends, and possessing no claim to our fellowship, even as the member of one of our societies. The fellow has a decent family, and I do not, for their sakes, desire to expose him further. But if any one of our friends should hear that he yet attempts to palm himself off as a preacher of the Gospel, and will give me information of the fact, he will oblige me and our friends, and will render it my duty to give a full description of the man, with his name in full.

As I am informed that his certificates have been taken from him, so that he can not easily use the names of others to countenance his impositions on the public, it is very probable to my mind, that he will be willing to save himself further exposure and me the painful necessity of making it. But if not, I will do my duty.

A. B. G.

UNIVERSALIST BOOKS.

Br. Chapin has for sale, at Mr. R. Poore's, Government-st., Richmond, Va., a good assortment of Universalist books, among which are Ely and Thomas' Discussion; Williamson's Arguments for Christianity; *Voice to Youth*, in various bindings suitable for gifts; etc., etc. Also, *the Universalist Register and Almanac for* 1839, and a few other pamphlets.

As Br. Chapin is one of the Corresponding Editors of the Magazine and Advocate, any business concerning this establishment will be the same as if transacted with us. He is also appointed an agent for the Universalist Union. A. B. G.

HUDSON RIVER ASSOCIATION.

One word of explanation. I left on the morning of the second day. After I left, the resolution was passed as I was given to understand it would be, notwithstanding my expressed wishes that nothing might be done—for if the sermon was really wanted, I would publish it without a public request. They had *their* reasons—I had *mine*,—and though opposed to each other, no blame can be attached to either. The sermon will be published as soon as I can find leisure to rewrite it.

A. B. G.

THIS CITY.

I should have stated earlier, what it gives me much pleasure to announce, that Br. T. D. Cook, of Gaines, Orleans county, has received and accepted an invitation to become the pastor of the Universalist church and society in Utica. He will remove here, and commence his labors with them, the first of January next. This arrangement will give me my whole time to bestow undividedly on our publications, when necessary—and I flatter myself that it will enable me to render them more interesting to our readers. A. B. G.

UNIVERSALISM: *What it is not, and what it is—A Discourse by Rev. E. H. Chapin.*—As copious extracts were published in this paper, it is only necessary to inform our readers that the *entire* sermon, in pamphlet form, is for sale at *this office*. Price 6 cts. single—63 cts. per dozen.

It may also be had of P. Price, 130 Fulton-st., New-York, and of the author, at Mr. R. Poore's, Government-st., Richmond, Va. A. B. G.

THE KNICKERBOCKER.

As times improve, and our subscribers pay off the arrears to us, they will find some loose change remaining for literary uses. Those who love a solid; serious monthly, with a sprinkling of the light and playful, can not do better than to send a V to "Clark and Edson, 161 Broadway, New-York," ordering the Knickerbocker.—I. Tiffany, Esq., is the agent for this city—or we will order it for our friends, if they prefer our agency.

Of the October number, to notice specks on the Sun's disc, we would remark that some of the poetry is very inferior—so much so, that we wonder how it found a place. To that on p. 333, particularly that at the foot of the page, the Epigram on page 332, is very applicable. A short piece of poetry should be all point—all goodness—there is not room in it for faults—one large fault makes it *all fault*. Interest in the poetry of the present number there are some beautiful articles—"The Logger's journey" heading the list. The prose articles are as usual good—not as *solid*, however, as in some numbers.

The criticisms on Walter Scott's morality is able, and if the facts are not mis-stated, the Great Unknown was rather obtuse in his moral feelings, and basely loose in conniving at the wrong doings of——those on whom he depended for favors. I have seen it stated that Mr. Cooper is the author, and has indulged his mortified pride in the manner in which Sir Walter named Mr. C. in his Diary. If *mortified pride* was the *motive* of the Reviewer, *his* morality is as questionable as Scott's—and his republicanism, which feels such deep mortification and revenge at the neglect of the *nobility*, is scarcely less so. It is to be desired, however, if Scott was really defective in uprightness of character, that a nobler motive than *revenge for a slight*, has led to the exposure and censure offered. A. B. G.

NEW AGENTS.

L. Stratton, P. M., Richmond Dale, O.; Isaac A. Brooks, Portage, Mich.; D. S. Brazzell, P. M., Harmony; A. W. Tompkins, P. M., Wolcott, in connection with Brs. Andrews and Landin; Wm. E. Young, Milton, Ky.; Rev. Wm. Wilcox, Alps; Luke Frame, Lafargeville; George Walton, Philadelphia; James Livingston, P. M., South Canton; O. Wheelock, Felts Mills; S. Walrath, Morristown; J. Griggs, Jamesville; A. J. Waldron, Linden; C. B. Dunbar, Varysburg; J. Corey, Plainville; A. M. Johnson, Port Gibson.

NOTICE.

We regret that Br. Landers' notices were unintentionally overlooked until too late for insertion. We will try to do better next time.

NEW BOOKS.

Just received, a new lot of Life of Murray, Palfreys, Horne's Introduction, Mrs. Sigourney's Letters to Mothers, Paige's Questions for Sunday schools and Bible classes.

REMOVAL.

Br. W. E. Manley has removed to Gainesville, Genesee county, and requests that all letters and papers intended for him should be directed to that place.

Br. Tompkins—Send Repository to J. M. Clark, Watertown, Jefferson county, N. Y.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. E. E. Guild, at Jacksonboro', at 10 o'clock, and at the Academy at Worcester at 3 o'clock—Br. Eddy, at Ericville.

There will be preaching on the third Sunday inst., by Br. E. E. Guild, at the Lutheran church in South Worcester, at 1 o'clock, and at the Quaker meeting-house in Harpersfield, in the evening—B. Eddy, at Clockville—Br. Bartlett, at Munsville.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

P M, North Adams, (Mass) for W B—P M, Union village, (Vt) for U W—P M, Akron, (O) for A S N—Dr P C, Hull, (L C)—P M, Farmington, for R A—H C S, Warsaw—J J Q, Minerville, for W H D.

POETRY

For the Magazine and Advocate.

THE WANDERER'S HOME.

BY MRS. S. BROUGHTON.

Let us go, let us go to the green woodland bowers,
We joyfully roamed through in life's early dawn—
Where we wreath'd our young brows with the sweet scented flowers,
That bloom'd on the hill-side and spangled the lawn.
Where the strawberry bright, 'mid the clover was blushing;
Where the pure sparkling rill o'er the steep cascade gushing
And the fresh mountain breezes at eventide rushing,
Blent the whippoorwill's note with the songs of our home.

O how bright were those hours when the syren was wreathing
Her garlands of glory for youth's sunny prime;
When in fancy's bright halls, magic voices were breathing
Those numbers ne'er heard in the dim aftertime;
When hope her glad flight o'er the future was winging,
And joy's golden harps to wild measures were ringing,
And amaranth flowers, by crystal founts springing,
Added beauty and bliss to the joys of our home.

Ah, no! let us seek those glad bowers no more;
The home of our childhood is moss-grown and old,
And the night breezes sigh through the half ruined door,
While sadly the moon lights the hearth-stone so cold.
Airy forms o'er the lone, dreary wainscot seem straying,
As the weeds by the window are fitfully swaying,
And saddening shades on the streamlets are playing,
And blighted hopes flit o'er the mem'ry of home.

But, behold, far beyond the blue ether is gleaming
A haven of rest—the sad wanderer's home;
Where the pure crystal waters of life, ever beaming
In truth's sunny light, woo the weary to come,
There the flowers ne'er fade—the young buds never wither,
The skies brightly glow in love's radiance forever,
And the songs of the harpers by the sweet flowing river,
Melodiously ring through our heavenly home.

Great Protector, who rid'st on the storm's whirling billows,
And guidest the hurricane's steeds in their flight;
Whose pavilion is rear'd on the lightning's red pillars,
O cheer the lone pilgrim through time's dreary night!
When the coil of despair round the crush'd heart is twining,
And no star on the dark wave of sorrow is shining,
Bid the white wand of faith with hope's roses entwining,
Point the vision afar to the wanderer's home.

See the flame-pinion'd cohorts of seraphs surrounding
In circles of glory the emerald throne,
And list to the deep-rolling anthems resounding
Through the pearl-spangled domes of eternity's zone.
O'er the pavements of gold, see the armies advancing,
While on the soft air, the love-banners are glancing,
And the diamond-like waves of the pure river dancing,
Blend their chimes with the songs of the wanderer's home.

THE GREAT FIRST CAUSE.—John Mason Good, author of the Book of Nature, and the Translation of the Book of Job, has in four stanzas stated the argument in favor of an intelligent First Cause—the wise contriver of all the arrangements of this material world, as strikingly as it could be stated in a whole volume.

THE DAISY.

Not worlds on worlds, in phalanx deep,
Need we to tell a God is here:
The daisy fresh from Winter's sleep,
Tells of his hand in lines so clear.

What power but his who arched the skies,
And poured the day-spring's purple flood,
Wondrous alike in all it tries,
Could rear the daisy's curious bud;

Mould its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold embossed gem,
That set in silver gleams within;

And fling it with a hand so free,
O'er hill, and dale, and desert sod,
That man, where'er he walks, may see,
In every step, the stamp of God?

CHARACTERISTICS OF THE CARIBS

The race of Caribs having now almost disappeared, it is interesting to go back a hundred and seventy years to the pages of an author who gathered his information from persons who lived amongst them while their numbers were still great, and their natural character comparatively pure. Even at this time, indeed, they had been driven from several of the islands by the fire-arm and superior intelligence of the whites; but they still abounded in St. Vincent's and a few other places, in each of which, modifications of character were to be found. The author warns the reader that his description is applicable, chiefly, to the Caribs of St. Vincent's.

Our readers are well acquainted with the flattened and unintellectual forehead presented by the Carib skull.—The author says—Admiration being the daughter of ignorance, we ought not to be surprised that the Caribs should be seized with a profound astonishment at every thing, of which they can not see the cause, and that they should be brought up in so much simplicity, that *in the greater number of this poor people, one would take it for brutal stupidity.* Most of them were persuaded that gunpowder was the seed of a plant, and many insisted on having some to sow in their gardens, where they thought it would grow like cabbage. They never could get over their astonishment at muskets, or conceive how they were discharged. They saw the match applied to the cannons, and thus accounted for their discharge; but believed that Matoya, their evil God set fire to the muskets. The Caribs are as bad as those American Indians, who, being employed by the Spaniards to carry letters and despatches, could not conceive how the news contained in them was conveyed, and at last fancied the letters to have eyes and ears, and to tell what they saw. Acting on this belief, a party in charge of a letter, fearing its watchfulness, hid it below a stone, that it might not see them steal and eat some of their master's melons!

Our author notices the inability of the Caribs to count beyond the number of their fingers. Their extraordinary deficiency of causality, or reasoning power, proved an insuperable obstacle to their forming any conception of an omnipotent and omnipresent God; and when the admirable arrangements of Providence were pointed out as proofs, they listened patiently and answered, *my friend, you are very eloquent, I wish I could speak like you;* and then added, that it was the earth, and not God, that gave every thing. Monsieur de Montel, finding a Carib at work on a Sunday, told him that the Being who made the heaven and the earth, would be angry with him, as he had set apart that day for his own service. The Carib, unable to penetrate beyond what he saw with his eyes, replied coarsely, I am angry at your God; you say he is the ruler of the world and the seasons;—it is he, then, who has not sent rain in due season, and has caused my manioc and potatoes to die. Since he has used me so ill, I shall work all Sunday to vex him. This brutality, the author remarks, is like that of another savage, who, when told that God was the author of thunder, remarked that he could not be good, since he took such pleasure in terrifying them with it. Remarks like these, could proceed only from minds incapable of embracing general principles, or following out a chain of reasoning to its proper results. They possess only that kind of acuteness which proceeds from active knowing faculties, jumping to a visible conclusion. The Caribs were never able to comprehend the doctrine of Christianity, and although many were baptized as a means of protection against one of their own demons, they always considered Christianity as ridiculous and unworthy of men.

Justice was not publicly administered amongst them. Every one was his own avenger, and was held in contempt if he did not resent injuries. They almost never stole from each other; so that when any thing was missing from their huts, their first exclamation was, *a Christian has been here.* * * * * * *

The Caribs were extremely fond of their children, and the mothers were tender and excellent nurses; which trait corresponds with the great development of Philoprogenitiveness in all Carib skulls without exception, of which the Phrenological Society possesses casts. They were scarcely less kind to the children of their neighbors, when the parents were absent in war. They left the infant the free use of its limbs, and allowed it to roll about on the ground; and by this constant exercise most of them were able to walk at six months old, and all of them were finely formed,—deformity, except from wounds, being unknown amongst them. They were carefully taught the various qualifications of an able warrior; to draw the bow, endure hunger and fatigue, and cherish revenge against their enemies. To fit them for the first of these duties, it was a common practice for the parents, almost as soon as the child was able to walk, to tie its basket by a thread to the branch of a tree, put a bow and arrow into its hands, and tell it to eat when it could bring it down; and no pity was shown them if it failed. As the children grew older, the breakfast was suspended from a higher branch, till at last their dexterity in cutting the thread became almost incredibly great. This may serve as a hint in our systems of education.

In accordance with their deficient reasoning powers, the author remarks, that their language can not express any relation which does not fall under their five senses, except the names of some good and evil spirits; but beyond this they have no word to express any thing spiritual, such as *understanding, memory,* or *will,* and they have no comparatives or superlatives. They have names for only four colors, *white, black, yellow, red.* Can this last have relation to a small development of the organ of coloring? They are easily managed by kindness, but harshness totally fails. They have strict regard for cleanliness, which, he says, is extraordinary in savages.

The *naiveté* of the author in commenting on the omission of swaddling in treatment of infants, as was the universal custom in Europe when he wrote, is very amusing. He says that the Carib mothers allow their infants to tumble about on beds of cotton or dried leaves, without either bandage or swaddling clothes; and that *nevertheless (neantmoins)* they do not become deformed, but *grow marvellously well, and most of them become so robust that they can walk when six months old,* and all of them are straight and well made! This he seems to have considered a truly marvellous result, and it never once occurred to his simple and *civilized* understanding, that the savages were in this respect reaping the reward of fulfilling the intentions of nature, while his deformed country-women were enjoying the necessary fruits of their own absurd aberrations. The modern Europeans may gather an useful lesson from the testimony now quoted, if they choose to avail themselves of it.— *Annals of Phrenology.*

MARRIAGES.

In Newport, Herkimer county, October 21st, by Rev. A. B. Grosh, Mr. Wm. S. Benchley, to Miss Roxy Ann Post, daughter of Dan Post, Esq., all of that town.

In Duanesburgh, Schenectada county, on the 18th inst., by Rev. Mr. Thomas, Mr. Robert C. Chapman, of this city, to Miss Ann Sorenda Whipple, of the former place.

In Grove, Allegany county, October 14th, by Rev. W. E. Manley, Mr. James H. Kellogg, to Miss Sally Wilson, both of Grove.

DEATHS.

In Dover, Cuyahoga county, O., October 3d, Mrs. Anna Taylor, wife of Mr. Jonathan Taylor, aged 50 years. The deceased was a firm believer in the restitution of all things. Though subject to severe attacks of a lingering complaint, she endured her lot with resignation and fortitude, and retained her reason to the last.

A. M. Coe.

In Morristown, St. Lawrence county, August 10th, Mary J. Wallrath, aged 5 years, 6 months, and 5 days. Funeral services on the 19th, when the consolations of the Gospel were presented to the parents, and a large and attentive audience by the writer.

O. Wilcox.

In Depeyster, on the 15th of September, Joseph Rounds, one of the oldest and most respected citizens of that town. In this dispensation of divine Providence, an aged companion and a numerous circle of children and friends are left to mourn their loss. Services by the writer.

O. Wilcox.

A VOICE TO YOUTH.

This valuable work, which has been favorably noticed in the N. Y. Mirror, New-Yorker, the Boston Pearl and Galaxy, and sundry other periodicals, may be had at our Bookstore, wholesale and retail—in cloth, $7.20 per dozen, or 75 cents single; in elegant morocco, $9.60 per dozen, or $1.00 single; morocco extra, $12.00 per dozen, or $1.25 single; Turkey and other morocco, extra and gilt edge, $15.00 per dozen, or $1.50 single.

Those who wish to make presents to their young friends, will not find a more beautiful and valuable gift than this work in these splendid bindings.

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41 Genesee-street.

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IS PUBLISHED EVERY FRIDAY,
By A. B. Grosh and O. Hutchinson.

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C. C. P. Grosh, Printer, No. 41 Genesee-street.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, NOVEMBER 9, 1838. NUMBER 45.

For the Magazine and Advocate.

THE SUNDAY MAIL;
FOR SUNDAY, NOVEMBER 11, 1838.

HEB. XII: 1-14.

The attentive reader of these "Sunday Mails" may have noticed that the general plan of our remarks has been, firstly, to investigate for what objects and in what circumstances the passage under consideration was originally spoken or written, and thus determine its real and primitive import or meaning; and, secondly, to turn the passage thus correctly interpreted to some useful account for our own case—to build up in our most holy faith, to remind us of our duty, or generally, to edify in righteousness. Such is an outline of the course which we will pursue in the illustration of the present passage, and such seems the plan most conducive to make the New Testament scriptures, what Paul affirmed those of the Old Dispensation to be—"profitable for teaching, for confutation, for correction, for instruction in righteousness, for making the man of God perfect, and thoroughly fitted for every good work."

The first converts to Christianity were generally Jews, either those resident in their own land, Judea, or those "dispersed abroad" among whom it was a custom to come up to Jerusalem at the great festivals. Those who lived in Judea were called Hebrews, to distinguish them from their brethren in Gentile countries, who were called Hellenists or Grecians. This remark will illustrate, and be illustrated by the following passages. Acts vi: 1; ix: 29; xi: 20.

From the records of ecclesiastical history we learn, that these first converts to Christianity were subjected to virulent and unceasing persecution by their brethren who still adhered to the institutions of Moses. This persecution commenced soon after the ascension of Jesus, (indeed, those who professed their faith in Jesus as the Messiah were persecuted during his life-time,) and was open and violent at the time we first hear of Paul as a forward actor in the scenes. From that time to the time at which this epistle was written, about A. D. 61 or 62, those who professed their faith in Jesus were assailed by their brethren with outrage, threats, ridicule, argument,—in every form they were persecuted, to withdraw them from the profession of Christianity. To these persecuted Hebrews this epistle was addressed, to refute the arguments of their opposers, and to encourage them to steadfastness in their profession.

In the former part of the epistle, the apostle had refuted all the arguments alleged by the persecuting Jews to withdraw their converted brethren from the profession of Christianity. From the tenor of the argument, we may infer that the objections of the unconverted were, chiefly, these:—that the law of Moses was given by the ministration of angels; that Moses, himself, was far superior to Jesus Christ, who suffered an ignominious death; that the public worship of God, instituted by their great legislator and prophet, was truly splendid and worthy of Jehovah, while the Christians, on the contrary, had no established priesthood, no temple, no altars, no victims, etc. In opposition to such arrangements, the apostle proves that Jesus of Nazareth, was the Messiah, the Son of God, and far superior to the angels, to Moses, to the high-priest of the Old Testament, and to all the other priests; and the Gospel, superior to the law.

Having thus obviated the insinuations, and answered the arguments of the unbelieving Jews against the Gospel of Christ, as inferior to the dispensation of Moses, by proving, from their own scriptures, its transcendent excellence, the apostle proceeds to fortify the minds of the believing Hebrews against the persecutions which they were obliged to endure, on account of their adherence to their belief in Jesus. For this purpose, he reminds them of the sufferings they had already endured for the sake of the Gospel, and of the pernicious consequences of apostatizing from their faith. Chap. x: 26, to the end. In the 11th chapter, the apostle adduces examples from their own scriptures and history, of persons who had resisted great temptations, endured heavy persecutions, and triumphantly overcome the most formidable difficulties and dangers. These patriarchs, kings, prophets and righteous men, whose faithfulness and fortitude, the apostle had celebrated in the preceding chapter, we find him, in the commencement of our paragraph, representing as a company of spectators looking upon the Hebrews in their present combat. In the presence of such eminent spectators he exhorts them to exert themselves to the utmost, so as to deserve their approbation, taking strength and encouragement from the example of these distinguished persons, and more especially from the example of Jesus, whom he represents as also looking on, and whose virtues and sufferings were more particularly worthy of imitation, and more applicable to their own case and circumstances.

As a further encouragement to persons in their afflicted and persecuted circumstances, the apostle calls to their remembrance those consolatory views of affliction which their own scriptures furnished them with. In accordance with the teachings of these, the difficulties and afflictions, with which it has pleased the All-wise Disposer to encompass our lot in this life, are to be regarded as the provisions of a Father's wisdom and love for our improvement in virtue and happiness. These chastisements were not dictated by caprice, as are many of the punishments of earthly parents, but by unerring wisdom and infinite kindness, and are all intended for our profit. By such considerations the apostle seeks to render his Hebrew brethren resigned and submissive to the arrangements of divine Providence, and calmly courageous to bear the evils to which they were exposed on account of a good cause—for Christ's sake and his Gospel. Such is a brief outline of the object and argument of the epistle at large, and of our paragraph in particular.

Now, what is the application of all this to ourselves? If we see it not, let us ask ourselves what we can do to promote the great cause for which Jesus came into this world. That cause was the moral improvement, advancement, and regeneration of his brethren. For this cause did God set up for him a kingdom ever-enlarging, ever-enduring.—This cause we can do something to forward, if not in a wider sphere, at least in our own breasts, and in our families. Whatever we *can* do in promoting this cause, and in whatever sphere, we are called upon to do, that we *ought* to do; and the considerations suggested to the Hebrews to support and animate them, may be usefully employed for our own benefit. If we have no outward enemies or opposers, we have not a few internally. Old habits, love of ease, love of money, love of the world, want of persevering endeavors, are as hard to overcome, as the ridicule or the reasonings of adversaries. Let us bind ourselves to the prosecution of this great work, so deeply impressed with its importance, that we shall be able to conquer all difficulties, all dangers, all obstacles, that we may be worthy followers of the Captain of our salvation, and merit at the last his applause.

For the Magazine and Advocate.

JESUS, A COVERT.

BY REV. C. SPEAR.

"And a man shall be as a hiding-place from the wind, and as a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." ISAIAH xxxii: 2.

The above passage contains a variety of rich and pleasing imagery, designed to show the serenity that shall be enjoyed under the kingdom of the Messiah. A single metaphor is all we design to present. He is "a covert from the tempest."—On this word, Cruden presents the following:—"1. An umbrage, or shady place, 1 Sam. xxv: 20. 2. A thicket for wild beasts, Job xxxviii: 40. 3. Something made to shelter the people from the weather on the Sabbath; or some costly chair of state, wherein the kings of Judah used to hear the priests expound the law on the Sabbath, 2 Kings xvi: 18. 4. Christ Jesus, the saints' shelter, defence, or refuge, Isa. xxxii: 2."

David applies this figure to the Almighty, when speaking of the confidence which he reposed in him: "For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle forever. I will trust in the covert of thy wings."—Psalms lxi: 3, 4. It is very probable that the prophet drew this figure from a custom in the East, where travellers find it very necessary and refreshing, "in a weary land," to erect a shelter, or covert. To such places there is an evident allusion. They are to be met with in every part of Arabia and Egypt.

Jesus, then, is "a covert from the tempest." Happy thought! When, in the journey of life, storms beat upon us, we may find in him permanent rest and security. Hear him speaking to the weary and the afflicted: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "Let not your heart be troubled: ye believe in God; believe also in me." Such truths in affliction are indeed consoling to the mind; like the gentle dew upon the tender plant; like the calm sunshine after the convulsion of a tempest; like water to a thirsty soul. In Jesus every want is supplied. There is no wound which he can not heal; no cloud so dark that he can not paint the bow of hope upon it; no tempest so severe that he can not succeed it by clear skies. And when we have passed through the "weary land," he will bear us in his arms to that world where storms and tempests are never known, and where we shall dwell around the throne of love and purity forever more.

"In him the naked soul shall find
A hiding-place from chilling wind;
Or, when the raging tempests beat,
A covert warm, a safe retreat.

"In burning sands, and thirsty ground,
He like a river shall be found;
Or lofty rock, beneath whose shade
The weary traveller rests his head."

For the Magazine and Advocate.

REFLECTIONS.

BY. J. S. KIBBE.

When the last beams of the bright king of day have vanished from the horizon, and descended the western declivity, to awaken into life and beauty the gloomy aspect of other climes, and night's sable curtains are gently spread over the landscape, or darker still, when despair sits brooding upon the brow of humanity, and corroding anguish poisons the pleasures of life, and the soul is tossed upon

the dark rolling wave of affliction, then it is that man needs an angel of peace to soothe his troubled bosom, and quell the tempest that rages around his lonely spirit. And then it is that *hope* enchanting smiles, and lends her golden pinions to waft his sinking spirit upwards. She beguiles the sorrowing heart, and soothes the soul of anguish—as

> ——"her glittering wings explore
> Earth's loneliest bounds, and ocean's wildest shore."

Hope is a star, lighted up in the pathway of human existence, whose radiant beams illuminate the dark recesses of the soul, and relume with life and joy, the lone tenant of this earthly frame. There is no gloom which her light can not scatter, and no darkness so dense that her melting beams can not penetrate it. She is an angel of relief, hovering over the mansions of sorrow, whose siren voice falls upon the ear as gently as the moonbeams upon the western wave. There is no grief that she can not alleviate, and no misery so intense that she can not blend with it some pleasure to beguile its sting—some joy to evade its shafts.

Give man but the radiant light of Hope's beaming star, and he will pursue it with as much eagerness as does the child the painted insect. But extinguish the last remaining spark, and he sinks, without a struggle, the hapless child of wo, and the sacrificial offering upon the burning altar of hopeless despondency. Let the merciless waves of sorrow and oppression beat with the fierceness of the rolling tempest upon his soul, yet, if one solitary gleam finds way to his bosom, to warm and cheer his drooping spirit, it will awake with new life and strength; but let Hope's bright star be blotted from the firmament of human existence, and man sinks in despair. It is the beacon of joy, lighted up to cheer the pilgrims of earth, and guide them across life's gloomy waste—to dispel the darkness which gathers around the tomb, and light the lamp of immortal bliss over the wreck of mortal man.

> Who can "expanding truth invidious view,
> And think or wish the song of Hope untrue?"

It is, in fact, the bright spirit which has ever lingered in the bosom of humanity, and refused to desert them in their utmost extremity, and which still soothes their sorrows in the lap of peace, and points the spirit, longing for immortality, to the realms of endless day beyond the tomb. And it inspires mankind with a desire to prolong their existence through eternity; and promises them that when life's last flickering ray is glimmering by, and all earthly pleasures have vanished, and gone faintly shining to the dust, we shall live again in fadeless bloom, where bliss immortal never dies. So strongly is this desire implanted in the human breast, and so fondly cherished, that were it extinguished, mankind would be but a blank in creation—a bubble thrown up by the ocean of time, to glitter and dazzle a moment, and sink forever in the gulf of hopeless despair. But with the consolation it imparts, man can exclaim,

> "What is the bigot's torch, the tyrant's chain—
> I smile on death, if heaven-ward Hope remain!"

Clinton, October, 1838.

For the Magazine and Advocate

EFFECTS OF SIN AND RIGHTEOUSNESS.

BY REV. H. TORREY.

"Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man." JOB XXXV: 8.

A truth so important and momentous as is contained in the above passage of Scripture, is deemed worthy of notice. It should be impressed upon the heart, there to remain as a monitor within.—There are but few in Christendom, who correctly understand the legitimate *effects* of sin—the consequences resulting from a course of wickedness and crime. Contention in the mind of the Christian church, ever has, and does still, exist in relation to this subject: the opinions of men are greatly at variance with regard to the natural *effect* of the commission of sin; and, hence, if we can establish the truth by an appeal to the Holy Bible, it will be very essential and altogether satisfactory.

Before men engage in the performance of any labor, they cast the perceptive eye forward to the result—to the probable *effect* of their work; and if they conceive it to be good, to be beneficial in the promotion of their best interest, they will pursue their purposes with unrelenting vigor, having a fair prospect as an incentive to action. But if they should see evil, misery, and wretchedness, as the inevitable consequence of their operations, they would immediately cease from carrying into execution their previous designs. So with a sinner—if he is permitted to scan the awful *effects* of sin—to imagine the piercing pangs of conscious guilt, which he would necessarily experience after the commission of crime—he would revolt from wickedness, detest a course of sin, and turn from the evil of his ways. And hence, it is very important that men should become acquainted with the natural and necessary *effects* of sin, lest, like the blind, they should, unawares, fall into the miry ditch of human iniquity.

"Thy wickedness may hurt a man as thou art." Now, there are many persons who suppose that the wicked actions of men greatly affect the God of heaven—that the small sins of finite man, agitate an infinite and eternal Jehovah with fury and malevolence. Such a notion I consider vain and preposterous, because it is written, "If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?" Thus we perceive that our wickedness does not have the least effect upon an almighty and immutable God; but that the evil influence of sinful indulgences, is alone exerted upon vain mortals. Again: others suppose that a course of wickedness affords great pleasure and happiness to the sinner, while in this life; that he can run counter to the just commands of Heaven—trample the precepts of Jesus as dust and ashes under his feet, and violate all the laws of religion and morality, with a joyful heart and a quiet mind. And thus, while revelling in the haunts of vice—grovelling in detestable darkness—sunk into the most cruel debauchery, and pursuing the road to ruin and destruction, they are told by the preacher, that in such a course, their hearts will be filled with joy extatic, and their bosoms beat with emotions of gladness; for which they will receive, in the future state of existence, their *reward* amidst the endless burnings of hell! But such a supposition would be erroneous in the extreme; for "the wicked are like the troubled sea," whose waters can not rest—there is no peace to a guilty soul—the wicked shall be recompensed *in the earth*, and their damnation slumbereth not. Their wickedness *hurteth* no one but themselves—they alone experience the gnawings of the worm that never dies—it corrodes the heart, and pours its showers of vengeance there!

"Thy wickedness may hurt a man *as thou art*." From this I would argue, that the *effects* of sin must be experienced in the present state of existence, because, when we pass through the shadow of death, we become changed from corruption to incorruption, from mortal to immortality—and hence we are immortal and incorruptible beings. And now, Elihu, in speaking to Job, says, "wickedness may *hurt* a man *as thou art*. What was Job? A *mortal*. And as wickedness can *hurt* only such a man as Job, who was mortal, we can no longer feel its poignant daggers than while bound in the shackles of mortality; for at the last trump we shall be changed into beings, as the angels of heaven, quite different from what we now are; and as the effects of sin can *hurt* only *mortals* such as Job, we are very sure that in the world of immortal bliss, the wicked will cease from troubling, and the weary be at rest.

If the sinner can be convinced that misery follows crime in quick succession—that the just recompense of reward shall be given him on the very day of transgression—that by doing wrong, he will "*hurt*" himself in the opinion of a virtuous public—that he will be "lightly esteemed" by the honest and upright of all who know him, in view of his degradation; and that "God will by no means clear the guilty"—will he not be induced to "cease to do evil, and learn to do well"? Believing, also, that "the soul that sinneth, it shall die," let us not lull to repose the guilty conscience, by singing the siren song of "peace, peace, when there is *no peace*," saith my God to the wicked. These truths should be enforced upon the mind, until every sinner shall repentingly exclaim, "If I have done iniquity, I will do so *no more*."

"And thy righteousness may profit the son of man." Man only is to be profited by his righteousness: by doing good, we benefit ourselves, our neighbors, and the community at large. The *effect* of "doing as you would be done by," is wholly upon man; it does not profit God nor Jesus Christ, in the least, for us to be righteous, but it adds to our own enjoyment, increases *our* happiness. We should live the religion of Jesus—practice his precepts, and obey his commands; for it is said, "If they obey and serve him, they shall spend their days in prosperity, and their years in pleasure." Thus our minds would be elevated by the glorious *effects* resulting from a course of righteousness—our feelings refined by the ennobling principles of Christianity—our hearts purified by the love of God, and constituted the altar of pure devotion—our minds enriched by a knowledge of the Lord, and our whole soul would feel to exclaim, "Glory to God in the highest."

How sad and deplorable the *effects* of sin!—how transcendantly glorious and lovely the *effects* of righteousness! Remember, reader, that the path of *wickedness* is strewn with thorns and thistles, which tear the bosom in agony, and rankle cruelly there; but that peace, tranquillity, and happiness spread their balmy wings over the man of righteousness, calming his bosom by the soft tones of affection—leading him by the still waters of love, into the Gospel path of holiness and truth, where the sweet flowers of faith, hope, and charity are so abundantly dispensed—and where, too, the afflicted mourner can alleviate his sorrow by drinking of that water, of which if any man drink, he shall never thirst—drawn from the wells of salvation. Oh! yes—the righteous man findeth a consolation in the Gospel of Jesus, sufficiently glorious to soften all the ills of life! And, therefore, reader, in view of these things, "*go and sin no more*"; and by thy "daily walk and conversation," hasten on that blissful period, when

> "From every place below the skies,
> The ardent song, the fervent prayer,
> The incense of the heart, shall rise
> To heaven, and find acceptance there."

Ravenna, Ohio, October, 1838.

For the Magazine and Advocate.

PLEASURES OF SIN.

BY REV. A. C. BARRAY.

How often are we told that there is pleasure to be derived from a course of vicious habits; that there is happiness to be found in the paths of transgression, and peace and joy to the soul in the corrupt and loathsome haunts of sin! Even from the sacred desk, where religion should be exalted, and vice degraded, we are told that the way of the transgressor is easy; that flowers of happiness spring up on every side, and fountains of pleasure gush forth on every hand; that there is nothing there to disturb "the soul's calm sunshine, and the heartfelt joy"—but that the sun shines there with a serener ray, and the birds have a sweeter song!

Now, we must expect to see vice and infidelity stalking abroad at noon-day, so long as so pernicious a sentiment is taught from the sacred desk. No wonder that man quaffs of the poisonous bowl, alienates himself from kindred and kind, degrades himself below a level with the beasts that perish, and at last ends a career of infamy in despair, and fills a drunkard's grave, so long as he is told, by pretended embassadors from God, that there is pleasure in sin, and joy in the sparkling wine! No wonder that man indulges in the lowest of vicious habits, and pursues the highway of crime and blood, while he is taught in the temple of the

Most High, that there is misery in the practice of religion! No wonder that the most unheard of crimes are committed; that lewdness and libertinism are practised under the very droppings of the sanctuary of God, so long as it is preached and believed, that peace and joy slumber in the bosoms of the unrighteous and the ungodly! Sin and wickedness will continue to infest every walk of life, and every avenue of society, so long as they find such able advocates in these professed preachers of the Gospel—iniquity and crime will continue to abound, entering even into the church of God, and degrading its altars of worship!

I can not conceive of a sentiment more licentious in its tendency, more demoralizing in its influence, than that which I have been portraying. If we wish for vice and iniquity to disappear from our midst, we must tell mankind, that if happiness is their object, they must seek it in the religion of Christ, and not in sinful indulgences. We must tell them that religion is the one thing needful; that it is an angel of peace, sent to cheer the benighted and wandering; a messenger despatched from the regions of glory, to proclaim joy to the world, to invite the weary to repose, to heal the wounds that sin and grief have made, to sing a song of gladness in the ears of the disconsolate, to impart hope and confidence to the soul, to be our stay and support through life, and when we come to die, to put a song of triumph on our lips. We must likewise tell them that sin is an enemy of the human race; that under a robe of smiles it conceals the venom of asps, and allures to its embraces only to destroy; that it places in the sinner's bosom, a *hell* to scathe and wither every joy, and blast and destroy every hope; and that there is no peace, no happiness, no rest, no joy, in the ways of vice; but, on the contrary, that the sin of man will assuredly find him out, and bring tribulation and anguish to his soul!

Harford, October, 1838.

For the Magazine and Advocate.

WHAT IS MAN THAT THOU ART MINDFUL OF HIM?

"Father," said a young man who was daily in the habit of recapitulating to his parents the sum and substance of his reading and reflections—"Father, I was reading to-day the 8th Psalm, and endeavoring to represent to myself the state of David's mind, when, as he viewed by night the starry heavens with their innumerable orbs of light, and thought of the immensity of that universe over which God's providence and care extended, and of the insignificance of man in such a widely-extended creation, he exclaimed, 'What is man that thou, God, art mindful of him; or the son of man that thou visitest him?' Judging after the manner of men, David must have felt that if such an immensity of objects were committed to the care of a man, so small a speck, as it were, as the place which man holds in such an universe, must be often, if not altogether, overlooked. Do you think, father, that David had any idea that the moon and stars were the abodes of habitation for sentient and intellectual beings as this globe is?"

"It is possible, but I think it very little probable, that such an idea should be entertained by David. I think it was quite sufficient to have produced the feeling to which David gave expression, in the sentence which has arrested your attention, that he should think of the numberless objects of God's care upon the earth, and then, as he looked up to the magnificent and widely-extended firmament, should be impressed with the feeling that these remote and seemingly more glorious objects would claim more of the attention and the care of the Almighty. His own experience, as a king, of his aptitude to neglect the interests and the welfare of remote or obscure subjects, would suggest the thought of surprise that it was not so with God. David felt as if this world was the remotest of God's dominions, and so liable to be forgotten or neglected."

"I think, then, father, if the contemplation of the vastness of creation, could have produced such devout sentiments in one unacquainted with astronomical discoveries, no one, now, can escape having similar feelings forced upon him, when he thinks of the wonders of modern discovery. If David had thought of the moon's being habitable, it would have heightened his surprise."

"For years we have seldom looked upon the firmament above, in a contemplative mood, without some conception of the infinity of beings, sentient and intelligent, who, in these countless worlds, are drinking of the rivers of enjoyment which flow from the Ocean of Love, and expressing their well-feeling or their gratitude in playful or useful activity, or in such devotional language as that of David. We have thought that probably each of our twelve planets were as full of life as our own, and where life is, there is enjoyment. We have thought that each of these stars was the sun of another system of planets and their moons or satellites. Of the distance of our own sun, we could form some faint conception—of 95,000,000 miles; but of the distance of the fixed stars, or of the nearest of these suns of other worlds, we could form no imagination. They have been supposed, you know, to be about 400,000 times further from us than we are from the sun, that is 38,000,000 of millions of miles, and that it would take a cannon ball between four and five millions of years to reach one of them, and probably as many more to reach another. Such distances exceed the utmost efforts of our imagination, and we are lost in the infinity and immensity of such conceptions. When we think of the prodigious number of these suns of other worlds, we are again forced to remember the littleness of the tenants of ours. It is said 3,000 are visible to the naked eye, but when the heavens are viewed through the telescope, the stars become visible in numbers wholly incalculable. Two thousand have been counted in the small space of one of the constellations. When we call to mind these and similar revelations of modern astronomy, our imaginations labor in the vain endeavor to conceive such vastness, and would not the hearts of the children of men sink within them, as insignificant atoms in such immensity, were not each of us supported and consoled by the assurance, that 'OUR FATHER made them all.'"

A. N. S. S.

For the Magazine and Advocate.

PENMANSHIP.

This is an art which comes within the province of every man—an art truly useful and ornamental, which all desire, and which all may attain.—To write with facility and ease, neatness and elegance, is certainly an attainment worth seeking for, and without which, no one can be said to be fully accomplished; for penmanship stands pre-eminent in the list of accomplishments, if not first in point of utility. When I speak of penmanship, I have reference to first-rate writing; not the illegible scribbling of the present day which almost supersedes the use of letters, syllables and words. Nothing can be more vexatious than to peruse the written composition of the really learned. Yes, those who rank highest in the circles of literature, are the most deficient in this art. Whether it is considered of minor importance as an accomplishment, or as of little value to themselves, or beneath their dignity, is more than I know; but this much we do know, that our poorest writers are our best scholars. Collegiates, those who are to figure conspicuously in the halls of science, neglect this important branch above all others. It may be said that all can not make good writers, but to this doctrine I can not subscribe. I believe all who have the free use of those instruments nature gave them, (their hands) can make good penmen.—It is practice which gives one man a superiority over another in this branch. Practice, indeed, here makes perfect. Our farmers and mechanics can not be expected to write always with the same facility, but they may all write a fair hand—generally speaking, our farmers and mechanics are better writers than the lawyers and M. D.'s, and the whole fraternity of literati. Contributors to periodicals should be the best of penmen.—By writing a neat and legible hand, we will save our Editors much labor and anxiety, ourselves the mortification of having our communications altered or misconstrued from badness of penmanship, amounting sometimes to an entire rejection. It is to be hoped that there will be a new action in this branch of instruction; more and better cultivation, than it has received for some years past. Our school teachers, it stands them in hand to practice this highly useful art—to become themselves good penmen. For a few years this branch of instruction has been entirely overlooked in our common schools, either from an incapacity to teach it, or from the misjudged notion of its not being a proper place. This inattention and neglect to one of the most useful, elegant and important arts, calls loudly for reform. Every person may become a penman by his own exertions. All the necessary requisites, are attention, practice, and a model of imitation. These surely offer great inducements—incentives of the most flattering kind to prompt to action, perseverance, and finally perfection.

ASA.

South Venice, N. Y., September 4, 1838.

For the Magazine and Advocate.

MINUTES OF THE CAYUGA ASSOCIATION FOR 1838.

The council convened, according to adjournment, in Speedsville, Tompkins county, September 26th, and organized by choosing Br. J. Badgley, Moderator, and Br. N. Brown, Clerk. Prayer by Dr. Green. Read the minutes for 1837. The Committee of discipline, who were instructed to consider the case of Br. John Annear, reported as follows:—That as Br. Annear was induced to surrender his letter of fellowship last Spring to Br. West of Cincinnati, this Association no longer has any jurisdiction over him; and therefore, as he has ceased to be a preacher among us, the denomination is no longer responsible for his conduct. Report accepted. The society in Salina was received into the fellowship of the Association. Brs. A. G. Clark, Aikin and Jenks were appointed to arrange the public services.—Brs. G. W. Montgomery, W. Bullard, and W. Babcock, of Scipio, were appointed the Committee of discipline for the ensuing year. Brs. Berry, of Homer, Montgomery, and Green, were appointed the Committee on fellowship and ordination for the ensuing year. This Committee reported in favor of granting a letter of fellowship to Br. N. Brown, of Salina; which was unanimously adopted. Brs. S. Larned, of Groton, and A. Clark, of Elbridge. W. Bullard and N. Brown, were chosen as delegates to the next State Convention. Br. N. Brown was chosen to deliver the next occasional sermon, with power to choose a substitute. The council adjourned to meet in Genoa, Cayuga county, on the last Wednesday and Thursday in September, 1839. During the session, Brs. W. Babcock, N. Brown and G. W. Montgomery, were appointed to draw up a new article to be added to the Constitution. Their report was adopted. The new article is this:—When any candidate shall signify his intention to preach, that intention shall be entered on the records and published minutes of the session of the Association at which such signification is made. And the Committee on fellowship shall be required to ascertain that he has preached and conducted to the acceptance of the people among whom he has labored, before they report in favor of granting him a letter of fellowship at a subsequent session of the Association. But if a preacher has labored in the bounds of another Association for one year, and then removes into this Association, he shall, on application at any session of the Association, receive a letter of fellowship, provided he produces satisfactory testimony of the above qualifications, by letters or from friends at the session acquainted with him.

PREACHERS PRESENT.—N. Brown, Salina; S. Barnes, Perry; A. G. Clark, Upper Lisle; C. S. Brown, Lisle; G. Sanderson, at large; Dr. Green and H. Green, Virgil; ——— Gage, Clinton; W. Bullard, Cortland; A. C. Barray, at large; G. W. Montgomery, Auburn.

DELEGATES PRESENT.—J. Badgley, B. Roberts, Cortland; T. Simonds, H. H. Watson, Genoa; T. Moore, T. Green, Virgil Corners; I. E. Cook, E. Taintor, Harford; L. P. Aikins, C. Jenks, Speedsville; W. Babcock, L. Birch, Scipio.

REMARKS.—Eight sermons were preached to good acceptance. Peace was in our councils, devotion and piety in our worship, and praise in our hearts. Our Speedsville friends exhibited the kind and warm hospitalities of brethren and sisters, for which, we hope, they felt themselves repaid. All went on harmoniously, and we separated with the hope of ultimately joining in the association of the whole world in the presence of God and the Lamb. G. W. MONTGOMERY, Standing Clerk.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 34.—Mr. Campbell to Mr. Skinner.

Bethany, Va., September 30, 1838.

Mr. SKINNER—If not a logical you are certainly an ingenious disputant. Foreseeing the conclusion of our debate, you voluntarily threw yourself three months behind me, instead of keeping one month before me. Thus your last letter of September 7th is a professed reply to my June letter, No. 26. This interposes a threefold veil between you and your readers, and hides the irrelevancy and imbecility of your defence. Few of them, you know, will put themselves to the trouble to look back and read a letter three months on file. If they do in the present case, they will leave me little to do: they will readily perceive that it meets not fairly a single point; or that it is a mere *feint*—a mock assault upon my outposts. How tame you have become! From standing before me sword in hand to assail my approach to your mighty bulwarks, you have thrown away your sword, taken your bow and arrow, and retreated a hundred yards behind me, and, with an empty quiver, you are now fixing your strings and shooting feathers, instead of feathered arrows, into the air. Such are my unfeigned views of your present attitude—if the above figure is only tolerably expounded.

2. Your first six paragraphs, (except your denial of the existence of satan and his angels,) in which you have placed yourself where I have long thought you ought to stand—*with the skeptics of the present day*; have not a single word deserving a reply; they are all mere assertion without fact, and without reason to support them. He that denies or doubts the existence of satan, and his history as given in the Bible, may as well deny the Messiah whom he tempted, and ease his conscience of all the restraints of the Old Testament and New. I was scarcely prepared for such a candid avowal of your infidelity as the fifth paragraph unfolds.

3. I did not think but that there was at least one among the leading Universalists, that, however hardly pressed, would still save appearances and respect the Bible and the common sense of Christendom. But it seems you feel yourself driven beyond those precincts, and fearlessly avow your disbelief in the existence of satan and his angels. You regard a real, a personal being called satan, as the work of poets—as a centaur, a sphynx, a chimera. You have so far thrown off the mask, and jeeringly spoken of satan as Paine, Hume, and Voltaire were wont to do. With you, they sneeringly asked, "Is the devil self-existent?—Who made satan? Is he omnipotent? Is he omnipresent?" If I can not sympathize with you in your hard destiny and present distress, I can nevertheless admire your temerity!

4. After this, I do not wonder at the liberties you take with what I have written, when you respect so little the word of my Lord. There are more misrepresentations than paragraphs in your letter before me. You say Solomon never said that there was no work nor device, nor knowledge nor wisdom, in *hades*, or the world of spirits.—Open the Septuagint and see "hades" with your eyes; open Adam Clarke and read his old manuscript Bible, and see the identical word transferred—"There is no work," etc. "in hell whither thou art going." You formerly approved my version of *hades* as the place of departed spirits.—Now you recant, do you! But you assume that Solomon called the whole man *the body*, and said, there is no wisdom, etc. whither thou (*thy body*) goest. Your bold contradiction is therefore returned to your own bosom.

5. Your exposition of the end of Christ's death is just what I anticipated. You do not believe that he died "to expiate sin:" for among the ends of his death you never name it, paragraph 10.—You say he died for the joy set before him!!—he died to show the love of God—he died that he might destroy the devil, and you have denied his existence!—he died that he might succor the tempted, and you have no other tempter than lust!! This is all the use you have for the Messiah. I do not wonder at it. You have annihilated satan to get rid of hell; and now you have made foolish the death of Christ to obviate both punishment and pardon.

6. In the 11th paragraph you give us a sublime view of the reason of the hope that is in you. It might have been more clearly told, though not so verbosely eloquent, in one breath:—"I rejoice with joy unspeakable and full of glory in the hope of heaven, because there is no real satan, no devil, no hell." Yes, Sir, your hope of heaven is founded on your glorious Gospel that satan and hell are mere bugbears—like the tales of ghosts and witches, etc., etc.

7. Your united strength of Calvinism and Arminianism reminds me of a popular mode of quoting Scripture. One Scripture says, "Judas went and hanged himself:" another Scripture says, "Go, thou, and do likewise." Now, says Mr. Skinner, he that does not go and hang himself has resisted the united strength of Christ and his apostles! This is a just comment on your 12th paragraph.

8. The remainder of your letter has nothing worthy of reply. It is a distortion or misrepresentation of the few points to which reference is had in it. You have only fully proved your disbelief in the death of Christ as an expiation of sin, and of forgivness, and re-asserted what you will find amply anticipated and refuted in my last letter, forwarded about the time your present epistle seems to have been written. The points in my last, which cover all that remains in your present letter, are found in the eight following points deduced from your former assertions, which are only once more repeated in the present communication:—

9. 1st. Paul says, "Jesus expiated or purged away our sins." Mr. Skinner says, The sinner's own sufferings expiate his sins. 2d. John says, "We love him because he first loved us." Mr. Skinner says, After the *post mortem* suffering, all sinners will love him, because he has first punished them for all their sins. 3d. Paul says, "After death the judgment:" Mr. Skinner says, After death the expiation and purification of sin. 4th. David and Paul say, "Blessed are they whose iniquities are pardoned:" Mr. Skinner says, Blessed are they whose sins are fully punished, "because God does and will punish every sinner according to the full demerit of his crimes, and there is no escape." 5th. David says, "There is forgiveness with God," and Daniel says, "To the Lord our God belong mercies and forgiveness:" Mr. Skinner says, he punishes every sinner and there is no escape; consequently no mercy nor forgiveness with God. 6th. Paul asks, "How shall we escape if we neglect so great salvation?" Mr. Skinner answers, Under another dispensation after death. 7th. Christ says, "Work while it is day—the night cometh [death and hades] in which no man can work:" Mr. Skinner says, All who die in their sins can work out their own salvation by suffering in purgatory according to their deeds. 8th. And to consummate the whole, Mr. Skinner represents God as punishing those who love him with all their hearts, souls, mind and strength: or, in other words, those who "have ceased to do evil and learned to do well," those who have entered purgatory and left off sinning, contrary to the whole Bible, Old Testament and New.

10. If in your defence of yourself in any one point in the remainder of your letter, you have succeeded in the estimation of any one who reads the articles to which you pretend to reply, I would not spend a sentence to recover him from your snare. He is not worth saving from your system. The best defence of yourself is in paragraphs 20, 21, and 22. In paragraph 20 you say, "Sin is a disease; Christ is a physician: punishment is one of the various kinds of medicines he administers to cure the patient." But is not punishment the only medicine used in purgatory—the grand specific which saves all the incurable cases that die in their sins!—Sin a disease! Christ a physician! punishment his mild medicine, his sovereign specific, in hades! What an imagination! What should we think of a physician who healed our physical diseases by punishment! Yet these are your splendid conceptions of sin, Christ, and punishment!! How much it relieves your system to ask, "Is satan self-existent, omnipotent, omnipresent!" Substitute sin, and your wisdom will be more wonderful. Is sin a misfortune, a self-existent, an omnipotent, omnipresent evil, which can be cured by mercy or wrath—by medicines as antipodal as light and darkness, as sweet and bitter, as heaven and hell!!

11. Paragraph 21. "Did I find peace," you ask, "in obeying a violated law?" What a sage question truly! Did Mr. D. who last night owed Mr. C. a thousand talents, find peace in paying off the debts of to-day? Did he find a liquidation of the ten thousand talents of by-gone years, by paying every evening the debts of that day! Save me from such debtors as take their lessons of justice and moral right from you, Sir! This, Sir, is your satisfaction for sin—this is your honoring and magnifying of the divine law! Reader, examine Mr. Skinner's 21st paragraph for a clear indication of his views of getting rid of sin. If you violated a commandment ten thousand times, and then obey it once, this one act of obedience atones for ten thousand offences, clears off the whole score, "brings peace, happiness, and salvation from your former guilty disobedience"! I thank Mr. Skinner, however gratuitous it may be, for this full disclosure of his system. And to help out the free grace of this system, if a person should violate any commandment according to his ability all the days of his life, and only once obey it after death—for instance, the 7th or 8th of the decalogue—that one act of obedience in purgatory gives him peace, holiness, and happiness: for, continues Mr. Skinner, "are God's character and government the reverse in another world from what they are in this? Does death dissolve the tie between the creature and the Creator?" If this be Universalism defended by a *giant*, what shall we think of it in *weaker* hands! This is some of Mr. Skinner's mortar which strengthens his wall! Solomon's Temple had no mortar—consequently it was weak.

12. In answer to the question in paragraph 22, I state, That the Scriptures adduced in Letter 28 are intended to show that the ultimate destiny of the wicked shall not be as the righteous.—Mr. Skinner presumes that his *post mortem* punishment ending in holiness saves him from the force of those passages which bear only, as he would have us think, upon the ultra Universalist, who makes death the final end of all punishment. But this is fallacious in the extreme—for two reasons:—1st. His purgatory is a perfect assumption, for which he has not pretended to give one word of proof, except from the Apocrypha or his own reasoning, and no reasoning can prove a positive institution. What text avows that those who go into eternal punishment, shall get out of it? Aye, that is the question. Captain Symmes' hollow spheres, the Pope's *limbo puerorum*, and your imaginative Orcus, Pandemonium, or Purgatory, are equally without a fact or a "*thus saith the Lord*" to support them. Your frequent evasions of this matter show you are conscious that it is wholly unfounded on scriptural testimony.

13. In the second place, a temporary *post mortem* punishment ending in bliss, makes the ultimate destiny of the wicked and the righteous the same: for the man who lives to be a hundred years old, though he may suffer more than he who dies at twenty-five, they both arriving at eternal life, has the same ultimate destiny with him. Now as those scriptures alleged speak of *an abiding difference* between the *post mortem* state of the righteous and the wicked, they are just as conculsive against you, Sir, as against the ultra Universalist. Your seeking to evade them by asking to which

proposition they belong, can be easily perceived by our readers.

14. Your "pin," "apple," "hen-roost," and "suicide sins," are too ridiculous for a grave reply. James settles all such pins and puns by saying, that "if a man should keep the whole law, and yet offend *in one point*, he *is guilty of all*." As respects society, there is a great difference in sins; but as respects God's authority, dignity, law, all sins are equal. Remember, Mr. Skinner, that we all die because our Father stole an apple! and laugh no more against God's economy. Read your 18th paragraph again, and blot it out forever.

15. Having done a work of supererogation in replying to such a suicidal defence of your system, I proceed with my argument. In my last letter I closed with the uselessness of the Gospel scheme, if your penal system saves all. In some three months probably you may reach that letter. I shall, however, continue that argument, because not then complete. I think I have shown, 1st. That Restorationism, as plead by you, annihilates the truth, holiness, justice, and mercy of God.—God says, "When the wicked turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, [has ceased sinning,] he shall save his soul alive." Yet you say that in your purgatory, although God's government is immutably the same on this earth and in your purgatory, he will continue to punish—nay, all his punishments there shall fall on those who have turned away from their wickedness—who have ceased to do evil, and who love and submit to the Lord. Where, then, is the truth, mercy, holiness, and justice of your God? The dilemma, whose invincible horns now embrace you, reads thus:—Your spirits in prison must cease sinning soon as they enter purgatory, or they can not get out; but if they cease sinning they can not be punished, unless God can punish those who are pure and holy as the angels in heaven—that is, who sin not in thought, word, or deed.

16. I have shown, in the second place, that it stultifies and nullifies the Gospel economy; and now I ask, in the third place, does it not equally stultify the apostles who laid down their lives for the Gospel? And does it not stultify yourself, Sir, in laboring so hard for nothing, and taxing the people so highly for it—for the sake of showing that the world will be as certainly saved without your labors as with them! Nay, you are, upon your own principles, a public injury to society; for if you speak the truth, you enhance the guilt of many more than you temporarily relieve, and send many more for a longer term to purgatory than they would, but for your meddling, have had to endure. Instead of promoting the salvation of many, you save not one that would not have been saved without you, and you increase the misery of many. The Grand Jury ought, on your own showing, to inquire into your case.

17. Your system also is useless; because, 4th. It takes away every stimulus to moral excellence. "All men will be forever happy, live as they may," is the most licentious tenet ever promulged by mortal man. A few, indeed, might love virtue for its own sake; but they are already virtuous persons, and need not your interference.—Others might find in hope a stimulus to moral attainments; but they are also a virtuous few, and need not your preaching. But to the mighty multitude of animal men your Gospel would not be either the wisdom or power of God to reformation. *All that have come out from among you testify that your system never reformed a single sinner.* Some have too much hope; and to these Paul says, "Work out your salvation with *fear* and *trembling*." And Jesus the great master of the human heart, said, "*Fear* Him who, when he has killed the body, has power to destroy both soul and body in hell: yea, I say to you, *fear Him.*" And Paul again says to Christians, "Having a promise left us of entering into his rest, LET US FEAR, lest any of you should *seem* to come short of it." A thousand passages confirm, and in various forms inculcate this view of the matter. That very fear, then, which you labor to destroy, was inculcated and cherished by Jesus and his apostles, as a healthy and necessary stimulus to virtue.

18. In the fifth place, your system is useless; because, if it be true that none but the virtuous here shall be forever happy, we are perfectly safe who inculcate and practice truth and righteousness. We can lose nothing except the pleasure of spending a thousand years in your purgatory. We are happy in the paths of virtue; and all that fear, from which you would deliver us in behalf of our families and friends, is a healthful stimulus to seek their salvation, from which we would not be delivered. Perfect love casts out tormenting fear. "There is none of that fear in love." If not perfect Christians, it would be a misfortune not to have this fear for ourselves. And for our children, if we discharge faithfully our duties, we have nothing to fear; but if we do not, it would be a misfortune not to fear. I say again, if your system were true we lose nothing. "Godliness is profitable to all things, having promise of the life that now is as well as of that which is to come." But if none but "the pure in heart shall see God," or, in other words, if your system be false, then we are safe; but where are your deluded hosts!!

19. The wicked are easily converted to your theory; but where is the power to convert them to holiness? Our doctrine has converted thousands from Belial to Christ—from sin to holiness—from vice to virtue. But where are your converts?—The honest preachers who have come out from among you, and of these there are a few, with one voice declare that your system *never did reform an individual;* but that it has made many worse, very much worse for embracing it. As I shall make this the sixth specification of the inutility of your system, I shall be at some pains to adduce some evidence in proof of it. I will introduce a very competent person, one of your own editors and preachers, of much moral worth; one, too, whom you have most shamefully abused because of his honesty in relation to his experience while among you. You are, I presume, by this time thinking of Mr. Lewis C. Todd. I have no personal acquaintance with that gentleman. I learned he heard me discourse the other day at Garrettsville, Ohio. He was after he left you a Methodist preacher, I believe: I know not what his present views are. His neighbors give him a good name, and his book shows that he is a gentleman of an enlarged and cultivated mind. As far as I have read it, (say 100 pages,) it is clear, strong, and convincing—well written. I have not room for many extracts. I may do the author injustice by short quotations; but I will not misrepresent him:—

20. "I became a preacher of universal salvation, and was ordained as such in Fairfield, Herkimer county, N. Y., about eight years ago. I believed the doctrine true, and thought that, in proportion as it was propagated, mankind would become good and happy. I preached in different parts, far and near, and itinerated over an extensive region of country, suffering the excesses of heat and cold, and the pitiless peltings of stormy skies, and muddy roads. No danger or effort did I consider too great that was possible; for I believe, for a number of years, I should often have rejoiced in the martyr's privilege of attesting my faith. Some years since, however, I occasionally reflected that although the doctrine had spread much faster than I had anticipated, it did not seem to produce the effects I had expected. This gradually cooled my ardor and diminished my zeal, so that for some years I cared but little whether I preached or not. In this state of mind, believing Universalism to be the true sense of the Bible when rightly construed, and being unable to see any considerable good resulting from the system, I was much inclined to doubt divine revelation. I could not go entirely into infidelity, nor feel much confidence in revelation." * * * "I had seen the blessed influence of the doctrine spread out often on paper, but I could not see them any where else! No—God knows I am honest in this assertion. I do not feel to abuse the denomination; but it is true that I could not for my life see any good resulting to society from the sentiment. This conviction rolled in upon my mind and my feelings with tremendous effect. Alas! thought I, have I been spending my "labor for that which satisfieth not!' Are all my efforts useless, and only tending to make looser the restraints of religion and virtue!" * * * "But with these impressions, I was obliged still to be a Universalist; for I could not make up my mind fully to be an infidel, and viewed all the doctrines of the orthodox almost with abhorrence. I could much easier have gone into infidelity than orthodoxy." * * * * "I know individuals among them of the most amiable dispositions and characters, that would honor any profession. But I did not think their doctrine ever made them so. I candidly aver in the fear of God, that I do not believe the doctrine ever made a single soul any better than he otherwise would have been, while it has been the means of removing necessary restraints, and giving latitude to thousands whose propensities and passions needed restraint, whereby they have indulged in criminal pursuits and gone to perdition. I only judge from what I know—from what I have seen in reference to the general effects of the doctrine.—"The tree must be known by its fruits. And after taking the *fruits* of the tree of Universalism into long and deliberate and prayerful consideration, so far as I have ever seen them, I am compelled to conclude the tree is radically defective—that God never designed to give mankind a religion which would do them no good, and about which most of its friends would feel so perfectly indifferent as Universalists generally do about their religion. When I learn of a *single* drunkard, or swearer, or gambler, or debauchee, or knave being reformed in consequence of the Universalist doctrine, I shall think better of its influence than I do now; for it is my solemn opinion that such an instance never occurred. And I would gladly hold up this truth to all the friends of this doctrine, and make it speak out in thunder to their consciences; and then ask them if they will still teach this doctrine to their children!" * * * * "I do not pretend here to accuse all Universalists, who deny future punishment, of dishonesty; but that they do not believe in the Scriptures in their plain, natural, *unvarnished* sense. To bring people to *their* system, their principal business is to *varnish* over the Scriptures so as to give them the appearance of teaching what common readers would never have suspected from the words. The system, in my opinion, is so near Deism, as to be precisely the same in its moral effects." * * * "This is the reason why I think it would be fairer or better for mankind and for posterity, if the advocates of that doctrine would openly espouse Deism.—For I do not believe that by preaching open infidelity they could undermine the Christian faith and increase hostility to religion as fast as they do now. I think it impossible to look over the country, and trace Universalism in *any* place where it prevails to any extent, and not be satisfied of this truth. Many professed Universalists have told me, at different times, that they only supported Universalism as a means of putting down superstition, (revealed religion.) Many preachers take a kind of dark course on the subject of future punishment. They preach *present* punishment; and all their common arguments are calculated to induce a belief that punishment must be *here* and *nowhere else*. Yet they do not say but there *may be* punishment in a future state! Hence, while they teach *ultra* Universalism in its material features, they hold in reserve the advantage of taking shelter under *Restorationism*, whenever they are met with scriptures in debate, which they can not evade, and which they must allow to teach future punishment. Mr. Kneeland was for years a learned and eminent Universalist teacher. He became an Atheist; and says that the fundamental principles, taught by modern Universalists and himself, are the same; that the elements of his system are

all found in their arguments; that the principal Universalist writers and teachers are engaged in the same *great work* that he is—viz., to bring mankind out of superstition into reason and nature.—He claims the honor of acting openly and honestly in promoting the same results, which he says his Universalist coadjutors are promoting in their own way. I am informed by a reputable gentleman from Boston, that Universalist societies in that region open their temples, and pay him for his instructions on Atheism, or Pantheism, which is substantially the same thing." * * * "My objections to Universalism are founded *mainly* upon the fact of its inefficiency to reform the wicked, and to promote the growth and living energy of vital piety." "Sincerely and deliberately believing that such is the effect of the Universalian doctrine, I appeal to the heart-searching God for the purity of my motives, while I hereby publicly renounce the doctrine as unscriptural and of pernicious tendency; and I withdraw from all ecclesiastial connexion with the people called Universalists. LEWIS C. TODD."

All of which is respectfully submitted—by yours faithfully, A. CAMPBELL.

MAGAZINE AND ADVOCATE.

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MAN!—WHENCE CAME HE?

Man exists. This wide earth is one vast hive of human life. From the burning deserts of Africa to the everlasting ice of the North, from the eastern coast of China to the western shores of America, from the gates of Gibraltar to the uttermost bounds of the world, man lives, acts and perishes. No clime so cold, no sands so arid, no mountain so lofty, no land so barren, no waters so tempestuous, but man will there be found. All around us the curtain of non-existence is folded up, and the great drama of life is being acted by the countless throngs which forever flow *upon* and retire *from* the earth, like the ever-advancing and retreating waves of the ocean. The stream of life never ceases—like a river gradually threading the plain until lost in the distance, so the stream of life continually recedes into the past, until hoping, dreaming, acting, dying man, is, with all his works, forever engulphed in that vast ocean of time, whose surface exhibits no wreck of human greatness. When the human mind ranges over the congregated masses of human existence; reflects upon the varied changes through which man passes; and recollects how insignificant is man when compared with his works; in the vastness of the subject it enquires, *from whence* came man? *what* is he? and *to what* is he tending? Whose hand fashioned him? whose power protects him? and beyond the changing things of a perishing world, shall the star of his mind shine bright in the firmament of virtue and knowledge, or shall its glory be quenched forever in a night of despair and misery? How ample is the field of thought to which these questions lead us? and how interesting the theme they open? Hence we can now gather but one flower of its truth; obtain but one glance of its many portions of instruction; for one discourse can furnish but an outline, to be filled up, we trust, in the hours of meditation and religious study.

From whence came man? The simplest of all history, as well as the most reasonable, returns us a clear and decided answer—"And the *Lord God* formed man of the *dust* of the *ground*; and breathed into his nostrils the *breath of life*; and man became a *living soul*." Here we have the *Creator*, the *cause* or creation, the *result* of life. The same almighty Architect who made all things that are, who made the earth, its seas, its land, and all its soft beauties and grand rudeness, also made man as the highest stone on the temple of animal and thinking being. He was fashioned from the dust, but still he was dead; then the energy of divine wisdom brought the air to operate upon the lungs; then the whole machinery began its round of duty, to go onward with constancy for years, with a power and mystery of life absolutely beyond our comprehension; while the whole combination resulted in *man*; living, thinking, acting, breathing, dying man.

Here then is the *origin* of man; and how unvarnished is the account? Let the so-named philosophers dream that man was never created, but existed from all eternity; or that he sprang from monkeys; or that he rose spontaneously from the clods of the valley like a vegetable; but when this philosophic trifling, alike unsubstantiated by history or experience, shall be forgotten, the Mosaic Record shall still be admired for its simple statement and reasonable conclusions, attested by all the experience which can bear upon it. We know that man is matter—he *lives*, he *dies*—the chemistry of nature touches him, the elements of his body separate, and soon become mere dust; out of which, in the first instance, he was formed. "Dust thou art, and unto dust shalt thou return," is a *truism*, not only in sacred history, but in the stern facts around us.

It will appear evident to every reflecting mind, that the man thus created to move on the earth as his sphere of action, and pronounced *good*, must have been ignorant of the relations which awaited him; for, immediately after he was fashioned, what could he have known? Being ignorant then, is it not probable that the same divine goodness which created him, would also instruct him in regard to the facts pertaining to his life and his existence? Most certainly. It then follows that the third chapter of Genesis, instead of being the account of a horrible evil entailed upon the whole human family, is simply a record of the instruction necessary to prepare Adam for his station as a mortal being. This instruction was communicated by using *real things as symbols of truth*. It is a well-known fact, that when words are comparatively few among a people, the more comparisons and real objects will be used to exhibit ideas. This is very true of our native Indians, whose language is scanty. A vast many of their ideas are communicated by using tangible objects. They formerly counted by *fingers*—and when a warrior wished to show how he had been beaten in a race, he did it by placing one finger before another, and moving his arms along. As, however, language becomes copious in the number of its words to express its ideas, the use of real objects as signs of communication will cease. When Adam was created, he, of course, was unacquainted with any words as signs of things. A child, brought up without hearing words spoken, will only make an unintelligible noise instead of language. Hence, Adam was instructed by a few words, and these, connected with real objects, were the instruments by which he was taught his relation to the earth around him.

The very first element of knowledge necessary for him, was the distinction between good and evil—for without such distinction, he would not have seen any difference between virtue and vice. The Hindoos, not having a perfect knowledge of good and evil, will burn the widow upon the funeral pile of her deceased husband, or cast the infant into the Ganges, believing it to be correct; but had they a full view of good and evil, they would deem such a proceeding murder. To give Adam this knowledge, a certain tree of the garden was selected, and he was told not to eat of its fruit. This tree was not selected because its fruit was bad; it was only selected as a tangible symbol, that a law, involving a knowledge of good and evil, might be urged upon Adam.—Adam violated this law, and in the first goadings of a guilty conscience, endeavored to hide from his Maker, thus painfully realizing that there was good and evil, and that he could *choose* the one and *refuse* the other. How important was the knowledge thus obtained. What would be the horrible condition of the world, if it knew no difference between good and evil? When the child thrusts his finger into the blaze of the lamp, he learns good and evil—hold the lamp towards him afterward, and he will instinctively shrink from it.

The next element of instruction, was, that he must obtain his sustenance by labor, or as Scripture expresses it, "by the sweat of his brow." This also is a blessing, for the very labor which must be exerted in order to get food, visits the frame with vigorous health and developes all its powers.

The next element of instruction, was, his mortality. "*Dust thou art, and unto dust shalt thou return.*" If Adam had *not* been told that he must infallibly die, is it at all probable that he would have taken any pains to preserve his life? Certainly not. But the moment he was told that he was mortal, then must have arisen that love of life which pervades every sane mind, and makes the creature instinctively shrink from the tomb, and institute measures to preserve his existence.

Having thus learned that man was fashioned by the hand of Deity; from him he obtained a knowledge of good and evil, of the necessity of labor, and of his mortality. G. W. M.

IRRESOLUTION.

There may be times when irresolution would be a virtue, especially if compared with the propensities which might be supposed to accompany it. I say it *may* be, but I will by no means vouch for the correctness of the statement, only so far as it may be applicable to some kind of negative virtue.

There are three kinds of characters in this world, which can not be said to be under the control of positive virtuous integrity. One, is that class of persons, who, while they do but little good, except as they are actuated by the most grovelling selfishness, are only restrained from doing evil, through fear of detection, or some other cause equally based on the principles of slavish fear.—Of this class, are those who, thinking it to be a strong argument against Universalism, boast that if they could be certain that there would be no future endless misery, as the consequence of sins committed in this life, they would give loose to all their evil passions and propensities, and roll sin as a sweet morsel under their tongues, thereby acknowledging that their hearts are evil in the sight of the Lord, and in love with iniquity. Poor souls! They are so enslaved under the dominion of error, that they have not resolution enough to open their eyes lest they should discover a certain and just punishment, exactly proportioned to their iniquity, awaiting and even attending them, instead of the uncertain ignis fatuus horrors which are so congenial to their prejudices, and which they imagine await all those, who do not do precisely as they intend to do some time or other. They are, in fact, suspended between a desire to do evil, on the one hand, and a desire to placate the wrath of an angry God on the other; but hardly know which to do first. Hence they are extremely anxious, that in their inquiries among Universalists, they may be able to find some practical deficiency, which will justify them in their opposition, and serve as a peg upon which to hang their doubts. But still, they are not fully resolved upon doing evil, though they do not believe that sin contains within itself the seeds of death. The unfortunately long cherished error of putting the evil day far from them, seems to give them too great a prospect of escaping punishment, to be given up peaceably; especially as safety, in their vocabulary, is synonymous with escaping justice. Hence a want of resolution to break over the prejudices of education, and to encounter the alarming truth, that "the soul that sinneth it shall die," induces them to cling to the old opinions, which they have been taught is the safe side. Here, irresolution seems to claim the title of a negative virtue. It does not lead them to practical virtue, because they are not certain that their safety requires it. Neither does it invariably lead them into actual crime; but on the contrary, many times restrains them from indulging in their cherished propensities, for fear they shall not, after all, escape their long delayed retribution. Let it be understood, that I do not now

speak of opposers universally, but only such as have no virtuous resolution to do good for righteousness' sake, and who, if they do good at all, do it through fear of endless pain.

Another class of persons, not under the control of active integrity, is those who, though not opposed to the doctrine of impartial goodness, have not, nevertheless, sufficient resolution to enable them to defy the frowns of popular prejudice. Perhaps they even desire to enjoy the privileges of the Gospel in its purity; but choose to sacrifice their independence of mind, rather than be left with the minority. They seem to forget that he who brought life and immortality to light, was also charged with being a poor Nazarene, and censured for associating with publicans and sinners, when at the same time, those with whom he associated, were not half so immoral as the self-righteous Pharisees who censured him.—Now, suppose the disciples had all deserted their Master's cause, because the rich and powerful were opposed to it,—think you, friendly reader, that posterity would have applauded their weakness? No! It would have said, that the awful destruction which came upon the enemies of the cross, in Jerusalem, and which, of course, would have fallen on the disciples, had they apostatized, was but the retribution of justice. So with the persons under consideration. There is not a single redeeming trait in that state of mind which lacks the resolution to brave the maledictions of cowardly prejudice. It is true, if a person is determined not to countenance any sect or denomination, unless it will contribute to his pocket and his fame, it would be well for all sects, could he forever float in the atmosphere of irresolution, uncertain which would best accomplish his aims.

The third class to which I allude, are those who seem to be fully bent on the gratification of every vicious propensity, without really intending to do injury to a single living being. In one point of view, these people have too much resolution. It would be well for them, if they had less of it. And I confess that it would be well for them, were they completely *destitute* of that kind of resolution. But I can not help thinking, that there is a greater want of resolution in these individuals, than would at first be supposed. They do not wish to harm any one; but this negative virtue is all they can take the trouble of cultivating. They have no inclination to pause in their career, and examine into the natural tendency of their conduct. Carelessness and indifference has become so habitual that it has become almost a second nature with them. And when they experience or witness the evil consequences of their iniquity, they have not resolution enough to trace them to their legitimate cause, and are therefore insensible that they have originated in themselves. It requires the most decisive and vigorous resolution to correct bad habits. Hence it follows that the resolution evinced in this last class, is directed in the wrong channel, and consequently it would be better for them, if they had less of it, as there would then be more chance of their reformation.

But these *negative* qualities discoverable in the irresolute, are after all, of no *positive* benefit to them. It would be much better if people would resolve to become acquainted with their duty, and having acquired that knowledge, to resolve as firmly to perform it.

One of the greatest evils arising from this irresolute disposition, is, that we are in danger of neglecting almost every known duty. Under its influence, the smallest obstacle which arises to obstruct or prevent the execution of our plans, is deemed a sufficient excuse for our neglect. And as man can not expect to accomplish any good without meeting with more or less difficulty, it becomes a fruitful source of procrastination. This, every one must see, is doubly dangerous. To put off from day to day, the fulfilment of our duty, merely because we have not resolution to encounter the difficulties attending it, is placing us in a situation, wherein we are obliged to overcome an accumulation of difficulties, which might otherwise have been met one at a time, and thus conquered with more ease, and also to overcome a bad habit which we have thus been fostering and strengthening in our hearts. But this is not all. The irresolute man will imagine a thousand difficulties, which never did and never can exist save in his fears. This is the almost certain result of indulging in such a disposition. If he lacks an excuse for his imbecility, he will imagine one, until he has exhausted the whole array of imaginary obstacles, and then he will refuse to act, for fear something might happen which it would be impossible for him to foresee. In this way, he experiences more trouble than he would if he was to take a straight-forward course, and persevere until he succeeded, or had the satisfaction of knowing that his failure is not for want of effort. In such cases as these, the character partakes as much of the nature of indolence as of irresolution. The man can not arouse himself to make a beginning.

But suppose these things fairly overcome, and the pain of fearing to begin, actually left in the back ground. A long and tedious process of mental inquiry, in which each particular is left as undecided as it was commenced, has yielded him no benefit. The advice of friends has been eagerly sought, and as eagerly distrusted, and he has finally decided upon acting, without knowing whether he acts right or wrong. Thus, as he goes along through life, he is continually tormented with a thousand little methods, which, after it is too late to improve them, he thinks would be better than the one he has adopted. There is no happiness to the man who leads such a life as this. He is always doing, but never satisfied with what he has done.

The only remedy I know of, for this, is to be reasonably decided in all things. Not stubborn in any thing, but firm in every thing which we know to be right.—And if we venture upon untried schemes, let us not be scared by imaginary evils—let us not exchange those things which may yield us dignified enjoyment, for mere shadows. A. R. B.

OUR PROSPECTUS—FOR 1839.

Last week we commenced sending our Prospectus for the next volume, to our various agents and active friends, and will continue to send until all are supplied. It is usual to offer a few remarks on the occasion. Ours at this time will be brief, both because dire necessity has compelled us, most unwillingly, to publish a few duns lately, and because the Prospectus itself contains several requests and directions, which, if promptly and faithfully attended to, will gratify all our present wishes.

1. We want to know as early in December as is possible, the exact state of our list. We want to know the *exact state*, for in these times of changes, many of our friends have also changed their habits and their means—and we, also, have had our means greatly changed, and *must* change some in our habits. In other words, we must cut our coat according to our cloth, and cease sending papers (except *gratis papers*,) where the desire to receive them is not sufficient to induce the subscriber to endeavor to pay for them. We want to know it *early in December*, that we may regulate our books, and the edition for the next volume. Every year we lose some hundred dollars, by not being able to regulate our list, till after we have sent out a number of papers that are afterwards discontinued without being paid for.

2. We want *every* good subscriber to continue taking the paper. Much as we have suffered and lost during the past two years, we do not feel able to afford the discontinuance of a single good subscriber. We absolutely need every such subscriber on our list, to strengthen and support us until times shall make us some little amends for the past. We know that times are improving nearly every where, and with nearly every body—but as the printer is the last person whom a majority of persons generally think of paying, these good times have not yet reached us. And to be the first to suffer and the last to benefit by a change of times, has been, so far, our hapless lot. Our subscribers *can* afford to continue aiding us, and we can *not* well afford to lose their aid. We hope, then, that every good subscriber will continue on our list—or, at least, if there are any who *must* quit, may we not hope that they will find some one as prompt and faithful as they, to take their place?

3. We want some new subscribers to fill the places of those whom hard times have pressed from our side—Perhaps they may be had among those very persons, as a brighter sun is again beginning to gild their fortunes; and so they will become their own substitutes! There are some, also, whom we have been and shall be compelled to strike from our list, because we can wait no longer for the reward of our toils expected long at their hands. We want good men and true to fill their places. And there are many such in our land—can they not be prevailed on to subscribe for our humble sheet?

4. For the supply of the first and third named wants, we are compelled to rely much on our noble hearted, generous and active agents. We *do* call on them—no because we have any claims on their services, but because (what we believe will be a stronger appeal to them) *we need their aid*. May we not rely on their speedy and active exertions to aid us in collecting what has been so hard earned, and, in some cases, so long waited for? May we not expect them to stir themselves with renewed energy and zeal to fill up our list with many more good subscribers?

We are expected to labor much and constantly for the spread of the truth—the uprooting of error—the advancement of our cause. Gladly will we do it—yea, it is our meat and our drink thus to do our Father's will, and to fulfil the expectations of our brethren—but we can not do it as we would, nor as it is expected we should do it, unless those for whom we labor will give us their encouragement and their support—unless our faithful co-workers with us, our agents, will use their influence and exertions in our favor. All we have, and are, and hope to be or to possess, is at the service of the cause in which we are engaged, and shall be so employed while life and sense remain; and on this ground only do we feel emboldened thus to solicit and importune our friends in behalf of our exertions.

In conclusion. There are many to whom we send the paper free of charge. Can they not do some what for us? There are many more to whom it *should* be sent thus freely. Are there not those who can send it to them at their expense? Are there none who could get enough subscribers, to secure the gratis copy for some such persons? Remember the poor and afflicted—the aged, the widow, and those who have none to help them. When you have piled the warm fire on their hearths, clad their shivering limbs with comfort, and filled their mouths with plenty—then, remember, that they too have a relish for the bread of life and the waters of salvation. Give them the Bible—give them, also, a weekly messenger to unfold its truths to their understandings and apply them to their hearts! Forget not the poor—the poor in this world's goods and the "poor in spirit"—for if any need the consolation this paper can give, it is they.

How many families are there, called Universalist, or favorable to Universalism, who take neither this nor any kindred paper! Can you render them and their children, their neighbors and friends, a better service, than to induce them to subscribe for a Universalist periodical, to read aloud in the family circle—each taking turns in the delightful and profitable task? Try it—persevere in trying thus to spread a knowledge of the truth so glorifying to God and happifying to man, and rely upon it, Universalism must prosper, and spread over the land, and produce the fruits of love, joy and peace among men. God grant it! Amen. A. B. G.

UNIVERSALIST REGISTER AND ALMANAC FOR 1839.

We have given the last order to our printer, who will then distribute the type, when no more orders for it can be executed. *Are all hands supplied?* If not, apply *immediately*, or you may be too late. We have but a few left; and our brethren elsewhere have not more, probably, than they will want for the supply of their respective markets.

Thanks to a liberal public, thus far the work has been patronized beyond our first expectations. That patronage, we will endeavor to prove another year, has not been thrown away on us. But for the present, we want every Almanac and Register in the hands of wholesale purchasers, sold; that they may not be discouraged from giving us early liberal orders next Summer—and we want every Universalist neighborhood supplied, that they may feel a desire to see what the next year's Register and its Companion will be. Let every one in want of a copy, speak early and loud enough, or he may continue to want it.

N. B. The work may also be had, *yet*, I believe, at the Union office, 130 Nassau st., New-York—at the Repository, and Trumpet office, Boston—in short, at all our periodicals, publication offices that have not yet *sold out*. A. B. G.

ERRATUM.

The compositor not understanding a remark by Br. Montgomery, in his reply to Br. Atkinson, published in our last, did not quote the text there named. When the proof came to be read, I noticed the omission, and ordered the text to be quoted. He turned to, and quoted *Romans vi:* 9, 10, instead of 1 *Cor. vi:* 9, 10! As this was done after the proof was read, the blunder was not perceived in time to correct it last week. Will the readers, generally, and Br. Atkinson particularly, notice and correct the error? A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the *third* Sunday inst., by Br. E. E. Guild, at the Lutheran church in South Worcester, at 1 o'clock, and at the Quaker meeting-house in Harpersfield, in the evening—B. Eddy, at Clockville—Br. Bartlett, at Munsville—Br. J. D. Hicks, in Russia.

POETRY

A DREAM OF HEAVEN.

Lo, the seal of death is breaking,
Those who slept its sleep are waking,]
Eden opes her portals fair!
Hark, the harps of God are ringing,
Hark, the seraph's hymn is singing,
And the living rills are flinging
Music on immortal air!

There no more at eve declining,
Sun's without a cloud are shining
O'er the land of life and love;
Heaven's own harvests woo the reaper,
Heaven's own dreams entrance the sleeper,
Not a tear is left the weeper
To profane one flower above.

No frail lillies there are breathing,
There no thorny rose is wreathing
In the bowers of paradise;
Where the founts of life are flowing,
Flowers unknown to time are blowing,
'Mid far richer verdure glowing,
Than is sunn'd by mortal skies.

There no sigh of memory swelleth,
There no tear of misery dwelleth,
Hearts will bleed or break no more;
Past is all the cold world's scorning,
Gone the night and broke the morning,
With seraphic day, adorning
Life's glad waves and golden shore.

Oh! on that bright shore to wander,
Trace those radiant waves' meander,
All we loved and lost to see,—
Is this hope, so pure, so splendid,
Vainly with our being blended?
No! with time ye are not ended,
Visions of eternity!

THE OCEAN.

The ocean has its silent caves,
Deep, quiet and alone;
Though there be fury in the waves,
Beneath them there is none.
The awful spirits of the deep
Hold their communion there;
And there are those for whom we weep,
The young, the bright, the fair.

Calmly the wearied seamen rest
Beneath their own blue sea;
The ocean solitudes are blest,
For there is purity.
The earth has guilt, the earth has care,
Unquiet are its graves;
But peaceful sleep is ever there,
Beneath the dark blue waves.

WISDOM.

There is no project, to which the whole race of mankind is so universally [attached,] as that of being thought wise; and the affectation of it is so visible in men of all complexions, that you every day see some one or other so very solicitous to establish his character, as not to allow himself leisure to do the things which fairly win it; expending more art and stratagem to appear so in the eyes of the world, than what would suffice to make him so in truth.

It is owing to the force of this desire that * * * * * there is no injury touches a man so sensibly, as an insult upon his parts or capacity. Tell a man of other defects—that he wants learning, industry or application—he will hear your reproof with patience. Nay, you may go farther; take him in proper season, and you may tax his morals, you may tell him he is irregular in conduct, passionate or revengeful in his nature, loose in his principles; deliver it with the gentleness of a friend, possibly he may not only bear with you, but thank you for your lecture, and promise a reformation. But hint but a defect in his intellectuals, touch but that sore place, from that moment you are looked upon as an enemy sent to torment him before his time, and in return, may reckon upon his resentment and ill-will forever: so that in general, you will find it safer to tell a man he is a knave than a fool; and stand a better chance of being forgiven for proving he has been wanting in point of common honesty, than in point of common sense.—Strange souls that we are! as if to live well was not the greatest argument of wisdom; and as if what reflected upon our morals did not most of all reflect upon our understanding!—*Sterne.*

ATHEISM.

It has been long observed that an Atheist has no just reasons for endeavoring conversions, and yet, none harrass those minds which they can influence, with more importunity of solicitation to adopt their opinions. In proportion as they doubt the truth of their own doctrines, they are desirous to gain the attestation of another understanding, and industriously labor to win a proselyte, and eagerly catch at the slightest pretence to dignify their sects with a celebrated name.—*Dr. Johnson.*

MARRIAGES.

In Marshall, on the 19th ult., by Rev. D. Biddlecom, Mr. Orrin Terry, to Miss Adaline Dunbar.

In this city, on the 31st ult., by Rev. Mr. Mandeville, Mr. John T. Stevens, to Miss Eliza Hackett, all of this city.

DEATHS.

In Alexander, August 17th, an infant son of Newcomb and Jane Demay, Jr.

"Ere sin could blight, or sorrow fade,
Death timely came with friendly care,
The opening bud to heaven conveyed,
And bade it bloom forever there." S. Goff.

In Batavia, October 5th, Mr. William D. Robertson, aged 24 years. The deceased being a believer in the restitution, was an honest, industrious man, a dutiful son, and a kind husband. He bore an illness of about three months with calmness and composure, died resigned, and his peaceful spirit, taking its flight

O'er the path by mortal never trod,
'Sprung to its source, the bosom of its God.',

leaving a beloved wife with a tender infant, a disconsolate mother, and other relatives to mourn their loss. May the consolations of the Gospel of Jesus, assuage their grief, hush their sighs, dry their tears, and give them "the oil of joy for mourning, and the garment of praise for heaviness." Funeral services by the writer.

S. Goff.

In Ashford, Cattaraugus county, October 8th, Mrs. Rhoda Hill, consort of Mr. Asa Hill, aged 82 years.—Funeral discourse by J. Lewis.

In [illegible] county, October 21st, Mr. Jonathan Townsend, aged 73 years. Funeral discourse by J. Lewis.

THE LAYMAN'S LEGACY.

Proposals for a volume of Sermons under the above title will be found below. To those who have known the author as the able conductor of the old Gospel Herald, the Pioneer of Universalism in this city, not a word of commendation will be needed. The readers of the Union will also readily recognize him through the frequent communications to our columns, (Short Sermons, etc.,) over the signature of "H. F." We are assured that much pains has been taken with the volume, and that one of the sermons, "The Predestination of Truth," will comprise a pretty full commentary on the Book of Romans. We have no doubt the work will be valuable. We understand it will come from 75 cents to $1—not over $1; as is guaranteed by the prospectus.

Proposals are inclosed to most of our subscribers.—These papers need not be returned—only the names, or number of copies wanted in each neighborhood. Our agents and friends will confer a favor on the author by making early exertions, and returns, as directed in the Prospectus, to this office. Publishers of Universalist papers will also confer a favor by giving the Prospectus a few insertions, or the substance of it.—*Univ. Union.*

PROPOSALS

For publishing by subscription, a Book, to be entitled

THE LAYMAN'S LEGACY,

Or twenty-five sermons on important subjects.

BY HENRY FITZ.

The slave of no sect, the partisan of no party, a bigot to no creed, a zealot of no dogma, the servant of no man, save the man Christ Jesus; and wedded to no faith, save the faith of Christ; free as air, I entered on the discussion of the subjects before me.

SUBJECTS.

I. The Lacked thing.—John v: 39.
II. The Argument.—1 John ii: 1, 2.
III. The Origin and Destination of Man.—Prov. xvi: 4.
IV. Natural and Moral Evil, the ministers of God.—Isa. xlv: 7.
V. The New Birth.—John iii: 7.
VI. The Parable of the Good Shepherd.—John x: 27.
VII. A Parable—Christ the Door.—John x: 9.
VIII. The Predestination of Truth, or Kisis and Pasa. Rom viii: 29.
IX. Persecution.—Acts ix: 4.
X. The Incident of a Morning.—Prov. x: 22.
XI. Paul's Syllogism.—I Cor. xv: 16.
XII. Truth Always Consistent.—Gen. xviii: 14.
XIII. Moral Courage the Concomitant of Truth.—Titus ii: 15.
XIV. The Origin and end of Faith.—Eph. ii: 8.
XV. Almost a Christian.—Mark xii: 34.
XVI. A Particular Providence Illustrated and Defended.—Matt. x: 30.
XVII. Polytheism not Peculiar to Pagans, or Witchcraft Unveiled.—1. Sam. xxviii: 7.
XVIII. The Strait Gate.—Matt. vii: 13, 14.
XIX. The Wrath of God.—Rom. i: 18.
XX. The Scape Goat.—Ezek. xviii: 2.
XXI. Liberty and Slavery.*—John viii: 36.
XXII. The Mistake.—Matt. xxv: 40.
XXIII. The Law in the hand of a Mediator.—Gal. iii: 20.
XXIV. Vested Rights.—Ezek. xviii: 4.
XXV. The Grand Consummation.—Isa. xxv: 9.

In addition to the usual table of contents, a copious Index to the subjects discussed, will be published, which will serve as a general reference to all important facts, and correlative testimony adduced in support or proof of the doctrine advocated, etc. It is proper to add, that this book will consist entirely of original sermons, never before published.

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The work will be issued in neat 12mo. form, put up in best muslin binding, with a handsome title stamp.—The number of pages which it will occupy is not yet fully ascertained; but it will go from 350 to 400 or perhaps rising. If there should be a liberal subscription, an accurate likeness of the author, well executed, will accompany it. As there are some contingences in respect to the size and expense, the price is not definitely fixed. The chief motive in its publication, being to circulate it as far as practicable, the price will be put as low as the expense and number subscribed for, shall possibly allow. For the security of subscribers, however, it is guaranteed that the price shall not exceed *one dollar* per volume: and they will be put lower if possible, and as much lower as the size, amount of subscription, etc., will warrant.

Persons receiving this Prospectus are respectfully requested to make early and active exertions for subscribers. Every sixth copy gratis. Names or number of copies, (it is not necessary to return the papers,) may be returned (post paid) to the office of the "*Universalist Union*," No. 130 Fulton-street, N. Y.

The work will be put to press as soon as the number of subscribers will warrant. Early returns are therefore desired, with directions how the copies shall be sent.

*Not of black slaves—*white* ones!

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, NOVEMBER 16, 1838. NUMBER 46.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.

NUMBER SIXTEEN.

BY S. R. SMITH.

INTERNAL EVIDENCE OF REVELATION—CHARACTER OF THE DEITY.

The reader has been kept much longer than was at first intended, from the consideration of the *internal evidences of a Divine revelation*. But it seemed proper and necessary to remove certain impediments to a clear understanding of the subject in debate, before we entered upon this part of our labors. Christianity, however simple and intelligible originally, has become by far too general and indefinite a term, to be treated without explanation. It is undoubtedly capable of defence as a whole—as a system of revelation. But among the immense variety of sects, whose opinions not only differ from each other, but are sometimes quite contradictory, objections might lie against certain views which we have no wish to defend, or which we deem wholly indefensible. Let their abettors see to this matter themselves. It is our desire to have it perfectly understood what we mean by Christianity. And with a view to render this as intelligible as possible, we have endeavored to clear it of the several incumbrances which Heathenism, or superstition, or policy has incorporated with its original doctrines.

By Christianity, then, we mean that system of divine truth which was revealed from heaven, according to the will of God; the doctrines and precepts of which, are worthy of their divine original—some of them being such as the world did not possess, and could not discover, and the moral precepts of which, are alone calculated to render mankind good and happy. It explodes the idea of a plurality of gods, and distinctly teaches the divine unity and paternity; it employs, not a divinity, but the "man Christ Jesus," to illustrate the principles and practices that constitute reconciliation; it supposes mankind in possession of some correct views and feelings, and instructs them how to improve and perfect them; it makes no distinction of nation or character, but addresses itself to all alike, and to all generations; and it promises what all desire, and what nothing else can prove, a resurrection of the dead, and a happy and glorious immortality for all mankind.

Such only, in our estimation, is Christianity—such is the system which we propose to maintain; the evidences of which are two-fold—those which relate to it as a whole, and such as confirm the propriety, consistency, and truth of its respective parts. And as it is taken for granted, that we are debating the general question with reasonable men, we will not intentionally introduce an argument that is not in itself reasonable. And, differ as we may in our respective conclusions, there are principles of mind, and rules of judging, concerning which there is little room for disagreement.

As a whole—an entire system—Christianity is proved to be a divine communication, by the great superiority and excellency of the character which it ascribes to God, and by its adaptation to the political condition, social relations, and moral and mental wants of mankind. It will scarcely be denied, that the views entertained of the Deity, were, with the exception of the Hebrews, too gross and sensual to be denominated reasonable. For though an occasional conception worthy of the supreme Intelligence, may be detected in the mass, they were perpetually obscured and contradicted by other and more prevailing sentiments, which lessened and degraded every divinity whose being was acknowledged by mankind. And labor as men may, to prove that any just and rational notions of a perfect Deity were entertained in the Heathen world, before the introduction of Christianity, the attempt must end in disappointment.

1. The Jupiter of the Greeks and Romans, was to all intents the same, and possessed the same attributes as the principal or superior god of all the Heathen world. But he was not supreme in power, nor could he in all cases, be truly said to govern the universe. He was himself perpetually influenced and controlled by a blind and unconscious chance, or fate. It is true, that some of the properties of omnipotence were ascribed to him, and he was pompously denominated "the father of gods and men"—but every one knows, or may know with little labor, that he was at the same time bound by an uncontrollable decree; so that he was in the predicament of an animal confined by a chain—free to go its length, and to do any thing he pleased within the circle it would describe, but nothing beyond.

2. The passions by which the superior god of paganism was actuated, were of the grossest and most brutal kind. These are well described by Pope, in a single line—"rage, revenge, and lust"—and are so palpably unsuitable to human dignity and morality, as to require no proof of their impropriety when attached to the character of the governor of the universe. Nor were these passions supposed to be either dormant, or under proper and becoming restraint. They were cherished by indulgence and unrestrained gratification; and violence and misrule, such as would disgrace the court of an oriental potentate, were the characteristics of the supernal abodes. The amours, and intrigues, and debaucheries—the deep and settled malice, unnatural envy, and vindictive contests—the chicanery, craft, and circumvention of the chief deity of Heathenism, can not be described in any terms, without an offence to common decency. Even some of the Heathens blushed for the infamy of their gods; but they still thought they were gods, and worshipped and served them with rites in all respects suited to their character.

3. The principal Heathen deity, was neither infinitely wise nor omniscient. It is notorious that the inferior deities, male and female, were supposed occasionally to steal a march upon his vigilance, while he was napping, or indulging in an extra cup of nectar, or was busy with the affairs of state, or of his household. And during these intermissions of universal knowledge, much mischief was occasionally done in his cabinet, and some of its politic members found time to arrange their own little matters on earth, as well as circumvent the machinations of some rival in heaven. And then, however terrible the offended majesty, he was sometimes strangely perplexed to find the culprit, or to apply the proper antidote to all future presumption. For he could neither foresee the full extent of the operation of the evils in train, nor had he wisdom to guard against those which might yet be planned and executed by his dependents. And he resembled a testy and capricious householder, whose domestics, though standing in some fear, are nevertheless disposed to manage their own private affairs in their own way; and who trust to their mutual interest, as well as the oversight of their master, for concealment and impunity. Such management keeps him in a state of perpetual vexation and wrath, and annoys and occupies him in fruitless endeavors to restore order and discipline to his household. Such was the deity of the religion of nature!

There were those who, disgusted with the mockery of religion, rejected the doctrine and belief of a God. But it seems never once to have occurred to them, that a Deity could exist, whose attributes were unexceptionable, or which did not comprise those already named. And while atheists abounded, and some of the philosophers exposed without mercy, the character of their divinities to contempt and ridicule, many of them were among the most arrant idolators. Is it not surpassing strange, that with an open field—the full privilege of conceiving of as many deities as they pleased, ages should successively roll away, and not one blameless divinity is found among the objects of human devotion? That from the father of gods and men, down to the tutelary genius of a single individual, there was not one who was supposed to possess positive omnipotence, infinite wisdom and knowledge, or even common goodness? And yet, in full view of all these facts, and a thousand others which may not here be named, we are told that the mere light of nature and plain common sense, are sufficient for all the purposes of religion. If this assertion were true, why were the characters of the Heathen gods so utterly abhorrent? If it is true, how can we account for the stupid and preposterous devotion, which was rendered by men of the first capacities to divinities of wood and stone? If true, what reason can be rendered for the abominable sacrifices and impure rites which deformed the Pagan religion in every part of the world? If true, what apology can be made for the licensed enormities of mankind? But it is not true; nor, in view of what Heathenism was, and is, can any reasonable man think it true!

But there is one fact which is overlooked by skeptics: they apply the knowledge which they have derived from Christianity, and from Christianity alone, to their position, that the light of nature is sufficient to perfect both morals and religion. They forget that the precepts of the Christian doctrine, are effectually calculated to lead and improve the moral sense, at the same time that reason approves the principles and the progress of the mind. They forget that the high and worthy notions which they entertain of the Deity, and the correct moral views which they cherish, are the result of a Christian education. They are indebted to the strong religious feeling of a fond and pious mother, or a tender father, and to the practical lessons of a heavenly morality illustrated by them, and by others around, for all that they feel, and enjoy, or practice above the Heathens. Their youth was guided, directly or indirectly, by the great and pervading influence of the Gospel; and however unseen, or unacknowledged, if seen, it has moulded their minds and feelings to a greater or lesser extent, by its own power. And they constitute a host, which has turned its arms against the institutions by which it has been cherished. If they want evidence of this, let them endeavor to ascertain why their views of the Deity, or of the nature, necessity, and propriety of moral virtue, are so very different from those of the philosophers whom they admire! These lived exclusively under the *light of nature*, and they were certainly men of acute and admirable common sense; but with the boasted infallibility of these guides, they were greatly behind the moderns in their religious views and moral sentiments: and from what we have already seen,

there is yet room for considerable improvement in these respects, in the family of unbelievers. Reason, then, whether in the believer or unbeliever, will infallibly lead to the same conclusion, that the improved theology and morality of skeptics, are the result of the influence of the doctrines and precepts of revelation.

With the views of the Deity entertained by the Heathen, let us now compare those of the Hebrew and the Christian. And then, if we can, account in a satisfactory manner for the difference—a difference which will not only show the immense superiority of the God of the Bible, but one which no unbeliever can dispute is approved by every principle of reason.

1. It was the belief of the Hebrews, and it is that of Christians, that God is absolutely and effectually omnipotent, and that as such, he "doeth his will in the armies of heaven, and among the inhabitants of the earth." They believe that he neither is, nor can be influenced, thwarted, or controlled by any principle or being separate from or external to himself; but that all that is, or was, or can be, is subject to the direction and control of his all-disposing energy. They believe that he presides with endless and undeviating might, over all that Heathenism denominated chance, or fate, or decree; and that he disposes of, and controls all that lay beyond the utmost boundary of power ever assigned to any Heathen god. And there is something in this view, that satisfies the demands of reason. It explodes chance or accident from the physical and moral universe, and reduces every thing to the direction of supreme intelligence. There is reason to believe that absolute and illimitable power is concentrated in an all-disposing mind. And he who owns a God, can not presume to be reasonable in denying his omnipotence. Nor is there among skeptics, one whose mind would not revolt at the idea of ascribing to him any thing less. To a man, they will admit his proper and unqualified omnipotence, or deny his being. They do not—they dare not conceive of God as did the Heathens of their Jupiter; and they can not do so, and claim the appellation of philosophers, or wise men.

2. The Christian's God is above and beyond the imputation of the foul and hateful passions which disfigure the fairest and the highest beings in the whole Pagan mythology. The student of nature no where sees a single page in all the works of God, polluted by the impurity of his passions. On the contrary, there are every where the traces of a benignity that knows no selfishness, and no limitation—of a purity that pours its freshness over every unsophisticated mind, and of a compassion that provides for all the natural wants of "every living thing." The moralist sees, in the prompt and impartial visitations of chastisement for offences, and in the ample peace of well-doing, the everlasting spirit of equity; and in the measures and means for effecting the reformation of the wicked, and of mitigating the sorrows of the afflicted, the condescension of boundless mercy. And in all these things, there are no signs of capriciousness, no fitful paroxysms of oppressive cruelty, no weak and childish compassion. An even temper and a steady hand adapts the discipline to the disobedient, or measures the sum of blessing to patient and persevering virtue.

The Bible gives the same character to the Deity. Its ascriptions never once fall below moral perfection. Not an unworthy passion or affection attaches to him. He has no lusts to gratify, no intrigues to carry on, no competitors to excite his envy or provoke his indignation. But he is just, merciful, and true; affectionate, benevolent, and compassionate; and his compassions are enduring. These are the moral perfections of the omnipotent God—their field of operation is infinity, and their period is eternity. Such is the purity, the excellency of the Being who presides over the universe. And what is there in these perfections, that reason does not approve, and must not acknowledge to be suitable to the dignity, the government, and the majesty of God? What, that reason does not imperiously demand, as constituent virtues in an infinite moral Governor?

3. The God of the Bible is omniscient. All times, all beings, and all events, are ever in his view. From the greatest to the least of all concernments, through the infinity of their gradations, whether of matter, mind, or morals, they are alike comprehended, controlled, directed, and made in their respective spheres the instruments and appendages of his plan of universal government. The thoughts of all hearts are open to his inspection; he pervades the darkness as well as the light—life as well as a moment, and eternity as well as time. He never slumbers, is never weary, and is never so occupied that his omniscience turns from any one object in the field of immensity. Heaven itself, has no means of attraction, that can for a moment withdraw his attention from earth—from the least, the vilest, the meanest thing that has a being on its surface. And that attention descends below the utmost care of the human mind—makes a miniature world in every department of matter—peoples it with myriads of invisibles, and provides for every want and every purpose of their existence.

And in close and holy communion with this all-pervading knowledge, lives the wisdom of God. With this attribute, the Deity manages the vast, the diversified concerns that throng in infinite number and endless succession before the steady and untiring view of the eternal Mind. His wisdom is never outwitted—its plans are never thwarted, and its determinations can neither be evaded, frustrated, nor postponed. For while the "end was seen from the beginning," all the intermediate steps in the process were amply provided for; and power, knowledge, and wisdom concentrate in one great and immaculate purpose, and bring their infinite resources to bear upon its final accomplishment.

We may now ask, if there is any thing in the character of the God of the Bible, that is inconsistent with reason and sound philosophy? Is it unreasonable to suppose, that the Being who created all things, is present to his works? If not, then the Scripture doctrine concerning his omniscience, is reasonable. And the Psalmist spoke the language of philosophy and common sense, when he said—"If I ascend up into heaven, thou art there; if I make my bed in hell, [the grave,] behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me."

Again, is it unreasonable to suppose that he who knows all things, past, present, and to come, is infinitely wise? Is not knowledge the basis of wisdom, and consequently, is not he the wisest who knows the most? Infinite knowledge, then, is the criterion of infinite wisdom. And is it not also reasonable to ascribe both infinite knowledge and wisdom to the Deity? If it is, the sacred writers displayed their good sense, at least, in saying, that "known unto God are all his works, from the beginning;" and of wisdom—"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.—When there were no depths, I was brought forth; when there were no fountains abounding with water."

Is it unreasonable that God should be infinitely perfect in all his moral attributes? The concentration of these, constitutes infinite goodness; and infinite goodness consists in the personal purity of the being to whom it is ascribed, and in the impartial diffusion and exercise of the principles of justice, mercy, truth, and benignity. All this the Scriptures ascribe to God. "Thou art good and doest good;" "The Lord is good unto all, and his tender mercies are over all his works." To us it is plain, that the least want in any of these particular perfections, would render the character of God *imperfect*—that it would *undeify* the Deity, and that to ascribe such want to him, is to the last degree unreasonable and impious. It is reasonable to believe in God, and no less so, to ascribe to him the attributes and perfections that are worthy of his divinity. And as none but such are attributed to him in the Bible, the doctrines of that book are so far consistent and reasonable, as relate to the divine perfections. But such perfections were never ascribed to the gods of the Heathen; and consequently the mere light of nature furnished none but inconsistent, unworthy, and unreasonable notions of the Deity. The question involved in this subject, and which remains to be settled, is, whence did the Hebrews derive the only rational and consistent views of the natural and moral perfections of the Deity? There are but three sources whence they could have been obtained—and these are, from the surrounding nations, or they originated them, or else derived them by special revelation. As far as miracles are concerned, there is little difference to which we refer their origin. For in either case, considerations are involved which defy the ordinary conclusions of the mind from existing facts, and which can not be accounted for without admitting the violation of the usual processes of human intellect, or a miraculous intervention. To suppose that they were derived from others, is to suppose an effect without an adequate or even an obvious cause; it is to make them impart what there is not a shadow of proof was possessed. For it is too evident to be seriously questioned, that no nation under heaven, of whom history or tradition has given us any information, entertained any corresponding ideas of the nature and character of the Deity. How, then, could the sacred writers borrow their notions of the divine perfections? Reason must say, that if they were obtained from others, they must have been derived from those who had them. But there were none such, and to suppose that they were so procured, is to the last degree unreasonable; it is not only to suppose an effect without a cause, but it is the denial of the necessary effects of existing causes.

Abraham, the father of the Hebrews, evidently came out of a family of idolators—such they certainly were, in the days of his grandson, Jacob; and both among the tribes who then peopled Canaan, and by whom the family of the patriarch was surrounded, and the Egyptians, whose servants his descendants afterwards became for several centuries, the grossest and most revolting polytheism certainly prevailed. Whence, then, could Abraham have borrowed his theology? Whence could his patriarchial sons have learned the doctrine of the divine unity? Whence could Moses, who to a certainty could acquire no such views from any existing system among the Egyptians, or from any other people not connected with the Hebrews, have derived the clear and consistent notions of God, which are so often expressed by him in the books of the law? From the peculiar and isolated nationality of the Hebrews, and their inveterate and cherished prejudices, it is morally certain that they *would not* have borrowed their religion if they could; and from the fact that no such views existed among others, it is certain that they *could not* have thus derived them, if they would.

That Moses, who wrote the pentateuch, ascribes these high notions of the Deity to the patriarchs, is undeniable; and that they were maintained exclusively by their descendants till the commencement of the Christian era, is proved by the whole and united testimony of sacred and profane history. Abraham, or Moses—for it is immaterial which, as far as the argument is concerned—must have originated them by the mere force of a superior intellect, or they must have been derived by direct revelation. In either case, the knowledge is miraculous. But we are greatly mistaken, if skeptics are prepared, or disposed to admit that the solitary Mesopotamian was wiser than all the world besides; or that the Hebrew Lawgiver could from the nature of the case, be a sounder

philosopher than any other country has produced. If they will admit either, they should by all means believe the Bible, in order to sustain their pretensions to reason and philosophy!

Who that for a moment considers the simplicity of the character of the patriarchs, the comparative rudeness and barbarism of their descendants when contrasted with the superiority of other nations in general knowledge, in social refinement, and civil policy—who that does this, can imagine that mere unassisted intellect ever attained to those sublime and worthy conceptions of the Deity, for which they were distinguished? Is it probable that Abraham alone of all mankind, should be able to form a correct idea of God, and should become, in this respect, the instructor of the human race, without divine aid? That among the millions whose feelings must lead them to the contemplation of congenial subjects, and to form notions of the attributes of God—that of the thousands and tens of thousands of acute and speculative philosophers, the patriarch alone should *reason* himself into the knowledge of the true God? If it be not absolutely impossible, it is at least extremely improbable, and can scarcely be contended for by any well-informed skeptic, merely to support a favorite hypothesis.

But we have no right to suppose that any one man is exclusively capable of forming, by the mere superiority of his intellect, the only worthy notions of the Deity. There is no parallel by which such a supposition can be sustained. And yet, if the Bible doctrine of the Deity be not a revelation, this must be admitted. For it is certain, that no views worthy of God, were ever discovered by those who do not acknowledge that Book, or have not been educated under its teachings. Besides, were such a supposition admitted, it would by no means answer the purpose of the skeptic, because it would still force him to admit a miracle into his theory. And we put the question to the good sense of the skeptic, or any other man, which is the most out of the order of nature—the most miraculous—that only one man should possess the powers of mind requisite to discover the true principles of theology, or that those principles were revealed from heaven! If miracles are most miraculous, because few in number, then, if natural talents only operated in the discovery of the divine perfections, such an intellect is, of all other things, the most wonderful, since it stands alone, and must forever stand unequalled, the admiration of a world.

The conclusion, then, is, that the only reasonable and philosophical account of the origin of the Bible doctrine respecting the attributes and perfections of the Deity, is, that it was revealed. And that these views are a revelation from God, is proved by their nature, their consistency, and their tendency. They could not have been borrowed by the sacred writers, for there is no evidence that any people, or persons on earth possessed them. They could not have been originated by the Hebrew patriarchs, for they were not distinguished in other respects from those with whom they were associated; and they neither possessed extraordinary talents, or superior means of arriving at truth. And that such high and worthy notions did exist, with such a people as the Hebrews, and at such a time of the world—that they are what they are, and that they have superseded other systems, is proof of their divine original.

For the Magazine and Advocate.

THE PSALMS.

"O satisfy us early with thy mercy, that we may rejoice and be glad all our days." PSALM xc: 14.

The charming beauties of the Psalms have ever been the theme of admiration. Purity and simplicity of diction, strength and copiousness of style, pathos and sublimity of expression, are among their happiest characteristics. But their chief excellence consists in the animating doctrines they promulgate. In them may be found much to comfort and console us—much to enrich the imagination and exalt the fancy; in them are substantial aliment for reflection, instruction, and imitation. The loving-kindness and unbounded mercy of our Lord, is held up to view in such a manner as to excite in us the most delectable sensations. The whole tenor of these writings are evidently designed, as well as eminently calculated to enforce the duty of reposing our trust in Him "who is good unto all, and whose tender mercies are over all his works." This trust is not partial, but universal. It embraces all created intelligence. The reasons for staying our confidence on God, are pleasingly displayed through every letter, word, and paragraph of these sacred hymns. 'Tis not because he is cruel and unjust; nor because only a part of mankind are to be saved; but on account of his abundant mercy, long-suffering, and universal goodness. These are the reasons of the Psalmist, in calling upon us to put our hopes of safety in Him. He is willing to make all his offspring happy, and he is abundantly able. He has given us evidence sufficient to convince the most skeptical, of his mercy and goodness. He has been kind to his children when they were unthankful; merciful, when they were revengeful; forgiving, when they were vindictive. After all his many and various manifestations of benevolence, impartiality, and kindness, who can fear to put their trust in Him "to whom all power is given"? Would that all men were satisfied "early with thy mercy," O Lord! then might they "rejoice and be glad all their days." Then would the notes of these divine songs, roll in melody o'er their souls. ASA.

South Venice, October, 1838.

For the Magazine and Advocate

THE SUNDAY MAIL:

FOR SUNDAY, NOVEMBER 18, 1838.

JAMES V: 21-27.

Before we can make any very useful or rational application of any passage of Scripture to ourselves, we should well understand the circumstances of those to whom it was primarily addressed, and the particular occasion which originated it. This, we know, is not the usual method followed in making these ancient writings applicable in modern times, and to altered circumstances; it is more usual to pass by the inquiry into the occasion of any address or exhortation, and to consider what was once enjoined by apostolic authority, to be obligatory still—what was intended merely as the application of Christian principles to people in particular circumstances, as equally important and equally applicable to us, let our circumstances be what they may. Instances of such gross injustice to Scripture, might be readily adduced; the memory of most readers will suggest some. That we may be preserved from such blind following of blind leaders, let us, in the present instance, as always, investigate the original circumstances and occasion which produced the penning of any passage we may have under consideration, and then, having a clear conception of the primary application, we may be able to make a more satisfactory, rational, and edifying application of it to our own cases, times, and circumstances. We can then represent to ourselves what the author would have modified, left out, or added, in correspondence with the circumstances of a modern auditory—what he would have altered in altered circumstances.

We may gather from what precedes our paragraph, in conjunction with other scattered hints of the state of opinion among the converted Jews, that they made God's revelations more an occasion of pride, than a directory of practice; that they were theoretical and disputatious, more than plain and practical Christians. They seem to have held that it was enough to have a knowledge, and make a profession of religion, without any anxious care to make their lives correspond with the principles which they professed. It would appear, also, that they had the hardihood to allege, in vindication of their careless and wicked conduct, that God tempts men to sin, and is the author, in reality, of wicked as well as better actions. From the 19th and 20th verses we may also infer that talkativeness, disputation, and proselytism were much more common manifestations of their kind of religion, than serious inquiry and consideration. It is a good remark of Dr. Macknight, that "persons half learned, having an high opinion of their own knowledge in religious matters, are very fond of instructing others, and zealous to bring them over to their opinions." Such appear to have been abundant among the Jewish converts, to whom, wherever scattered, this epistle was addressed; and we are not without such converts at the present day.

It was to men of such sentiments that James, the brother of Jesus, as is generally supposed, thus speaks:—"Seek no longer to excuse your falling before temptation, for it betrays only your filthiness; neither manifest any longer your zeal for religion, by reviling those who differ from you in opinion, or by a disposition to dispute and proselytize; for that is only an overflowing of a malicious spirit; but with a teachable disposition, embrace the new revelation, which is able to save your souls. Deceive yourselves no longer, however, with the notion that knowledge alone will effect this object. A hearer of the Word, without practical conformity, is not more wise, nor more benefited by his knowledge, than that man would be, who, with deformities in his appearance, came to a looking-glass which revealed them, but neglected to remove or amend what he had seen amiss. If I were to fix upon one evidence more than another, that a man's religion was false, I should say that *his* religion was especially worthless, whose tongue abounded with calumnious imputations against those who differed from him in opinion. And, on the other hand, if I were to fix upon one mark more characteristic than another of genuine religion, I would say that it consisted in benevolent exertions in behalf of those who had nothing to bestow in return, and in endeavors to preserve oneself from those vices which disgrace and blemish society. Brethren, we can make the application—an easy one—each one for himself. May it be so made as to yield fruit, in some sixty, in some a hundred fold. P. P.

For the Magazine and Advocate.

REPLY OF BR. MESSINGER.

BR. GOODRICH—Your notice of the report of my having renounced Universalism, and become an Episcopalian, addressed to me through the Magazine and Advocate, is not the first report of a similar kind that has been spread concerning me.—For it was reported, and believed by many, that I became a Presbyterian shortly after I left Salisbury, and moved to Bainbridge. Again, when I was in Bainbridge last Spring, it had been reported by some, that I had become a Methodist, by some that I had become a Presbyterian, and by others that I had become an Episcopalian. I was frequently questioned whether I had changed, and I informed all who inquired, that my sentiments were not changed, and that I still conscientiously remained a Universalist, and should probably continue to be one as long as my reason and intelligence should remain. But I had scarcely got into this State, before the report was again circulated that I had become an Episcopalian. It really seems as though the various Limitarian sects determined that I should be a Limitarian of some kind, whether I will or not. I assure *you* my dear brother and *all* who ever knew me, that all the reports which have ever been circulated respecting my *renouncing Universalism, are without the least foundation in truth.* I am not conscious that I have ever done, or said, or written any thing that could give rise to the above reports. By the grace of God I expect to remain a Universalist through time and eternity. It is my prayer to God, that I may be led into all truth, and ever be actuated by the precepts, examples and spirit of the benevolent, meek, and gentle Redeemer. Yours truly,

GEO. MESSINGER.

Springfield, Clark county, Ohio, October 15, 1838.

[From the Universalist Union.]

U. S. GENERAL CONVENTION OF UNIVERSALISTS.

MINUTES OF PROCEEDINGS.

The Convention assembled in the Supreme Court Room, in Boston, at 8 o'clock A. M., September 19th, and was called to order by Br. A. C. Thomas, the former Moderator and Clerk being absent. Stebbins Walbridge, Esq., of Bennington, Vt., was called to the chair, after which the Standing Clerk reported the following list of delegates from the several Conventions, viz:

MAINE.—W. A. Drew, D. D. Smith, G. Smith. C. C. Burr, ministers; and J. Metcalf, J. S. Comings, G. Mendum, H. Barrett, A. Lyon, S. Winchester, lay delegates.

NEW-HAMPSHIRE.—A. L. Balch, J. Moore, J. Shrigley, A. P. Cleverly, Ministers; and J. Cheever, A. P. Smith, D. Farnsworth, A. Waterman, J. Dow, R. Porter, lay delegates.

VERMONT.—R. Streeter, K. Haven, S. Laws, ministers; and S. Walbridge, lay delegate.

MASSACHUSETTS.—H. Ballou, J. H. Willis, J. M. Spear, T. B. Thayer, ministers; and A. T. Newhall, L. Smith, A. Carlton, M. Lincoln, C. D. Palmer, lay delegates.

RHODE-ISLAND.—W. S. Balch, B. H. Davis, ministers; and M. Knapp, A. Pitcher, lay delegates.

CONNECTICUT.—A. Moore, minister; and S. Silloway, S. Stearns, lay delegates.

NEW-YORK—S. R. Smith, R. Tomlinson, O. Whiston, T. J. Sawyer, ministers; and S. Van Schaack, C. Eldred, L. Seymour, A. Underwood, L. Philleo, lay delegates.

PENNSYLVANIA.—S. W. Fuller, A. C. Thomas, ministers; and Wm. Taylor, lay delegate.

SOUTH CAROLINA.—L. Dwelle, lay delegate.

Hon. A. T. NEWHALL, of Linfield, Mass., was elected *Moderator*, and Br. WM. S. BALCH, of Providence, R. I., *Clerk*.

The Constitution and By-Laws, and proceedings of the last session of this Convention were then read.

Br. T. J. Sawyer, from the Committee appointed at the last session of this Convention to publish the proceedings and Occasional Sermon of that and the preceding session, reported that he had discharged the duties of his appointment, and that a large quantity of the pamphlets remained unsold, and that he had incurred a debt of between $40 and 50 which remained unpaid.

On motion, the above report was referred to Brs. J. M. Spear, D. D. Smith, John Moore, H. Ballou and T. J. Sawyer, with instruction to report thereon, and also to recommend some course for publishing the proceedings of the present and future sessions of this body.

Brs. W. A. Drew, R. Tomlinson, A. C. Thomas, R. Porter, S. Walbridge, J. H. Willis, M. Knapp and A. Moore, were appointed a Committee to recommend a place for the next session of this body.

Brs. P. Martin, C. Eldred and S. Winchester, were appointed to nominate some suitable person to deliver the next occasional sermon.

The Convention held a recess, during which the occasional sermon was delivered by Br. Abel C. Thomas. Prayers were offered by Brs. A. L. Balch and D. J. Mandell.

The Committee to whom was referred the publication of the proceedings of the Convention, made a report, which after some debate was laid on the table.

On motion, adjourned to meet at 10 o'clock, A. M. to-morrow.

Thursday, A. M., 10 *o'clock*,—after prayer by Br. S. R. Smith, the proceedings of yesterday were read.

The Committee to nominate a preacher of the next occasional sermon, reported in favor of appointing Br. John Moore, of New-Hampshire, and K. Haven, of Vermont, substitute—none having been selected from those States. Report adopted.

Statistical Reports from Massachusetts, New-Hampshire and Rhode Island, were then read.—Reports from other States were not presented.

The Committee to designate a place for the next session of this Convention reported that they had received requests from Portland, Me., Cooperstown, N. Y., Strafford and Bennington, Vt., and Troy, N. Y., and that they recommend Portland, Me., as the most suitable place. Adopted.

The following resolution was presented and passed:

Resolved, That it is the opinion of this Convention that delegates appointed to this body by the State Conventions, are in duty bound to attend to the business of the Convention, in preference to attending public worship, or other ordinary affairs.

The report of the Committee on the publication of proceedings of the past and present sessions of this Convention, was called up, when the following substitute was presented, argued, and passed; viz.:

Resolved, That a subscription be opened among the brethren at this session, to defray the deficit of expenses incurred by the Committee of publication of 1837, and that the copies of the pamphlets remaining unsold be divided among the persons so subscribing in proportion to the amount contributed: and that the proceedings of the present session be published in our periodicals.

Resolved, That *if* the amount subscribed should exceed the deficit referred to, the surplus shall be put into the Treasury of the Universalist Historical Society.

Whereupon a subscription was opened and the amount forthwith made up.

Resolved, That the Council of the United States Convention, respectfully advise the several State Conventions in its fellowship, to respect the official acts of discipline of each sister State Convention.

On motion, *Voted*, That the Clerk be directed to publish the proceedings of this session in our periodicals, accompanied with a Circular.

On motion, *Voted*, That the thanks of this Convention be presented to Br. A. C. Thomas for his Sermon, and that he be respectfully requested to furnish a copy for publication.

Voted, That our thanks be presented to the brethren in this city and vicinity, for their liberal entertainment during our Conventional meeting, and also to the Second Universalist Society and the Choir attached to said Society, for their kind attentions during this meeting.

On motion, *Voted*, That our thanks be presented to Hon. A. T. Newhall, for the efficient manner in which he has discharged the duties of the Chair during this session of our Convention.

United in devout thanksgiving and prayer to Almighty God with Br. Kittredge Haven.

Adjourned to meet in Portland, Me., on the Tuesday evening preceding the third Wednesday in September, 1839.

ASA T. NEWHALL, *Moderator*.
WILLIAM S. BALCH, *Clerk*.

CIRCULAR LETTER.

To all of like precious faith with us; to all who love the Lord Jesus Christ in sincerity; and to all to whom this epistle may come;—To you, brethren and sisters, the General Convention of Universalists send Christian salutation, earnestly desiring the fellowship of the spirit, and the communion of saints. Grace be unto you.

Dearly Beloved:—Through the abundant kindness of God we have been permitted to enjoy a season of unprecedented delight. Our denomination never met on an occasion more deeply interesting, or more truly profitable. Never was there collected in our country so great a number of believers in the great salvation, nor so many who are engaged in publicly proclaiming it to a sinful world. Long shall we have occasion to remember with heartfelt gratitude, the session of our Convention in 1838, when more than *one hundred and twenty* preachers of the common salvation, and uncounted multitudes of devoted believers were congregated around a common altar, to commingle their sympathies and joys, to render thanksgiving and praise to the Kind Source of all favors, and worship in the name of him who died for all, that all might live.

The services during our Convention were uncommonly interesting. The house in which we assembled is large and commodious; but it was thronged in every part, and multitudes, who desired, could not gain admission. The public exercises were of an elevated and purely evangelical character. The great doctrine of the Gospel was ably discussed, and its practical bearings were set home with the demonstration of the spirit and of power. One sentiment pervaded all minds—gratitude to God, and love and good-will to all men.—One desire burned in every bosom—the desire that all men might see and feel as we then saw and felt. There was not a wish or thought that was not directed by the love of God and our fellowmen. However discordant or desponding our feelings might have been when we came together, we all soon drank the same spirit, and separated with the same bright hope glowing within us.—But why should I attempt to describe the pleasures of that occasion? They were above description. Eye hath not seen, nor ear heard, neither hath it entered the heart of man to conceive the pure, unsullied joys of that meeting. Those who wish to know them hereafter, must be present during our anniversaries.

No part of our meeting was more interesting than the communion service, at which near eight hundred believers ate and drank at the table of him whose body was broken and whose blood was shed for the remission of all sin. The pervading spirit of God was there, and we felt it. A solemn joy pervaded all hearts. The burst of grateful feeling could hardly be repressed. The silent tear, the half-breathed sigh, the suppressed smile, the heaving bosom, all bore evidence of the deep impression, which that simple service made upon all minds. And we separated from that place, with better feelings, purer sentiments, and holier desires. We felt more attached to our Saviour and his cause, more ardent in our affections for each other, and stronger in our resolutions to extend abroad, even to all men the precious Gospel of the blessed God. Such seasons bring refreshment to the soul; and we would recommend to our fraternity the subject of Christian ordinances, that they with the spirit of true religion in their hearts should allow it to shine in their lives.—Many, we know, were present at that communion who never enjoyed such an occasion before, and who will remember it with joy to the day of their death. But let us all be careful not to substitute the shadow for the substance, but remember that every substance will have a shadow necessarily, till we are come into the full blaze of perfect day with its light all around us, then the blessing shadowed forth in this dim world shall become a complete reality, and God be all in all.

The business of our Council was transacted with the utmost unanimity, but not with that regularity and despatch which could have been desired. It is believed that the business of our Conventions could be performed in much less time, and to a far better account, if all the members would take hold of the work with all readiness of mind, and allow nothing else to divide their attention till it was completed. We are excusable in part, perhaps, for our neglect of attention to business, from the consideration that we are exceedingly happy to meet our brethren from various parts of the vineyard, whom we have not seen in a long time, perhaps, never before, and to exchange with them the affectionate salutations of fraternal feeling.—But it would be well to remember the maxim,—"What thy hand findeth to do, do it with thy might." Order, regularity, and promptitude should always mark the proceedings of deliberative bodies. Correctness and despatch will be the consequence.

While upon this point, it may not be improper to suggest for the consideration of those who shall constitute our future Conventions, that the experi-

ence of the past has taught us the propriety of having the business of the Convention matured somewhat in the minds of the members before they come together, and also to remember that it is not so much the object of their convocation to legislate for the denomination, as it is to gather facts and intelligence respecting our faith, and promote good fellowship throughout our entire brotherhood.

Upon the business of the present session, it is not necessary to remark. The minutes of the proceedings are before you. It is presumed the State Conventions will heed the advice contained in a resolution intended for their benefit, that the utmost harmony may always prevail in all parts of our God's heritage.

It is sincerely regretted that so many States failed to furnish the reports required of them by our Constitution. It is among the first objects of this Convention to furnish a medium for the annual concentration of all the facts which are interesting and important in relation to the growth and condition of our denomination. This duty has been inexcusably neglected the present year.—But we have the promise from the several State delegations that it shall yet be discharged. And with this view the publication of these minutes has been delayed, that the *promises* might be fulfilled, and the reports appear. As yet none has been received. But I would suggest to the State delegations that they cause them to be published in our periodicals, that the desired information may thus be made public.

On the review of the present condition of our denomination, we have abundant reason to thank God and take courage. It was never more prosperous. Our prospects are bright and encouraging in every respect. We do not count our success merely from the number of new Societies, or additions to old ones; from the extensive reaches of our doctrine towards the South and West; or from the additions to the ministry; though in all these our advance is without a parallel. But our confidence is not in our numerical strength. It is in the mighty power of truth, which is working a most astonishing change in the whole aspect of the religious institutions of our own, and all civilized countries. It is a truth which none, with open eyes, can deny, that the world is rapidly becoming liberal. What a change has been wrought within the last half century! How altered are the feelings and prospects of all Christians! I have not time for the comparison. I need not make it. It is obvious to all. Not that every body is soon to be called by our name. Names are but trifles; but the things named are all important. And it should be remembered that every change for the better—from darkness to light, from error to truth, from sin to holiness, from hatred to love, from selfishness to liberality, from sorrow to joy, from hell to heaven—is so far an approximation to Universalism. And once in this sublime career, this heaven-ward race, the human mind will never rest satisfied till all darkness, sin and suffering is completely and forever removed, till the cry of guilt and the wail of wo shall no longer arise from any corner of God's universal empire; but the power of truth and love exercise an undisputed influence over all intelligences, and extend a full and perfect deliverance to all the sons and daughters of humanity.

To the accomplishment of an object so grand and glorious, the hopes, the prayers, the labors of all Christians and philanthropists, and all the philosophers and statesmen are directed. To meliorate the condition of our race, to extend the light and liberty of truth and benevolence, is at least, the ostensible object of all. The enlightened and liberal spirit of our age will tolerate no other pretence. And though there may yet remain some unsubdued, some rebellious spirits, yet the promise made to Abraham is fulfilled and the seed of the faithful have gotten possession of the gates of the enemy. Final conquest is certain. Only let those who "have been called unto liberty, not use it for an occasion to the flesh, but by love serve one another," and in all things show themselves a pattern of the power and perfections of the truth as revealed in Jesus, and others seeing our good works, will be compelled to acknowledge that God is with us of a truth, and will straightway come and go along with us, "to take the kingdom, and possess it forever, even forever and ever."

Brethren, we profess to be in advance of our brethren of other names in this great work of moral reformation and salvation; and our profession, I trust, is not in vain. Our views of Deity and his government, of the duty and destiny of our race, are more expansive and liberal than theirs, and, we think, more correct. If it is so, have not the world a right, not only to expect, but to demand of us a more pure and perfect life, a more deep and abiding sense of duty, a more generous and forgiving spirit, a more elevated and subduing piety, a more sincere and ardent worship, a more calm and patient submission, a brighter hope and a firmer faith than is possessed by those of less attainment? Ought we not to be pioneers, not only in doctrine but in practice—in all things which appertain to the principles of Gospel grace? Our doctrine, true or false, embraces the only principles which it is safe to carry out in moral practice; and while it is the glory of professors of a partial scheme of grace, that their conduct is better than their creed, it is our disgrace that our conduct falls far short of the dictates of our doctrine. Our sentiments teach us to love God and *all men*, to do good to *all*, to render evil for evil to *no* man, but to overcome evil with good, and promises thereby to make us children of our Father in heaven—*like him*.—Whether it will do to exhibit the character attributed to Deity by Partialists, in *our* conduct, and to enact *here*, in miniature, the scene they believe will transpire hereafter, I leave to the decision of those who are qualified to judge.

Let us remember then, dear brethren, that the surest test of our faith rests not in the antiquity of our creeds and confessions, but on the purity of our thoughts and lives; and that this is the boldest evidence, the most resistless argument, we can present to others in favor of our doctrine. The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. If this spirit be in us, we shall be neither barren nor unfruitful, but shall always abound in the work of the Lord. The evidence of this Conventional meeting, has offered additional proof, confirmatory of the fact that such is the case, for in all our deliberations, in all our intercourse, no spirit but that of the purest love abounded in all our hearts. O may this sacred flame spread through our whole community, and warm every heart and quicken it into greater activity, that our whole fraternity may be found faithful in every good word and work.

Many thanks are due to the friends in Boston, for their liberal hospitality to the brethren during the Convention. Their numbers were great, and their means ample, and they employed them with a generosity which reflects upon them great credit. We trust they were not unblessed in these deeds of brotherly kindness.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.—Even so, Amen. Per order, W. S. Balch.

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STATISTICAL REPORTS.

Massachusetts.—The Massachusetts Convention of Universalists would tender Christian salutation to the General Convention of Universalists in the United States, at its session in the city of Boston, in September, 1838; and respectfully submit for its inspection the following statements of facts with respect to the existing condition and prospects of Universalism in the State of Massachusetts.

The facts hereby submitted have been gathered, chiefly, from the documents of Committees, appointed by the Convention at its previous session, to report to it the state of our common cause in the respective counties of the Commonwealth, at its session in June last. They are not so full and circumstantial as could have been wished; but sufficiently so to furnish a pretty correct view of the present state of our affairs in this region.

1 Convention—Associations, 3—Quarterly Conferences, 2—Young Men's Institutes, from 12 to 15—Societies, 140 or 150—Churches of communicants, about 50—Meeting-Houses, not far from 80—Preachers, between 80 and 90.

In the county of Essex, there are 19 societies—18 meeting-houses—12 settled pastors—about the same number of churches for the celebration of the Lord's Supper; and, in many places, Sabbath schools have been instituted, and promise very happy results.

County of Middlesex—13 societies with settled pastors, and 9 which have preaching a part of the time, from one half to a fourth—14 meeting-houses—10 or 12 churches of communicants—and about the same number of Sabbath schools.

County of Suffolk, including Boston and Chelsea, 5 societies—4 settled pastors—4 meeting-houses. Two of these, one belonging to the first, and the other to the fifth society, are in an unfinished state. They are spacious, brick buildings, with stone fronts on the basement story, and will be completed in the course of a few months. The society heretofore known by the name of "The Central Universalist Society," has, during the past year, relinquished its original title, and assumed that of "The Bulfinch-Street Church." Four churches of communicants, embracing in all not far from 300 members—5 Sabbath schools, containing between 5 and 600 pupils—2 Bible Classes—and one Young Men's Universalist Institute. There is also in Chelsea a Union society, composed chiefly of Universalists, which has a flourishing Sabbath school, and of which Br. W. H. Knapp is the stated pastor. Indeed, in this county, the cause of the common salvation is, in every respect, in a prosperous state.

County of Norfolk—7 societies—5 meeting-houses—1 settled pastor—3 Sabbath schools—3 churches of communicants—2 Institutes.

Counties of Hampden, Hampshire and Franklin.—All I have been able to learn from these counties is, that there is a respectable and flourishing society in Cabotville, under the pastoral care of Br. W. M. Fernald; and another in Warren, of which Br. J. W. Talbot is pastor. The society in Cabotville is the largest in the three counties, and owns a new and commodious meeting-house. There is also a considerable number of believers in Ludlow, Springfield, West Springfield, Ware, and several other towns; but whether there are in any of them regularly organized societies, I have not learned.

County of Berkshire.—In this county, so far as I have been able to ascertain, there are but four organized societies, viz., one of about 40 members at Mount Washington, and another of about 30 at Egremont. The former of these supports preaching about one fourth of the time; and the latter, I believe, has been pretty soundly asleep for several years. There is also a small, but zealous society in South Adams; and another at Florida. The latter was originally a Baptist society. It united itself with the Universalist denomination in 1833; and still enjoys the labors of its former pastor, the Rev. D. Thayer. Professed believers are to be found in almost every town in this county; and in several places, in sufficient numbers to form respectable societies; but hitherto they have been too lukewarm and indolent to do any thing towards the organization and support of societies for the public worship of God.

Barnstable, Nantucket and Dukes counties.—Provincetown, one flourishing society, Br. J. B. Dods, pastor. Eastham—an infant society;—preaching a part of the time. A spirit of earnest inquiry has recently been awakened. Orleans—one good society. Owns a good meeting-house. Enjoys the constant ministry of the word by Br. E. Vose. Chatham—one good society; the oldest and wealthiest in the county. Owns a convenient meeting-house. Has constant preaching by Br. W. S. Cilley. Prospects very good.—

Brewster—one small, but devoted society. Owns a good meeting-house, and has preaching one-half of the time by Br. N. Gunnison. The gates of hell can not prevail against this little band. Dennis—two societies. Both zealous. Intend to build. Br. N. Gunnison preaches with them a fourth of the time. Yarmouthport—one society. A good house of worship. Br. J. N. Parker is settled here, and preaches one half of the time.—Prospects encouraging. Barnstable—two societies. One at Hyannis, and the other at West Barnstable. The former has a meeting-house, and preaching all the time by Br. G. Hastings; the other, no house; but preaching occasionally by different ministering brethren. Sandwich and Falmouth have numbers of nominal believers; but in the former, they have put their light under a bushel; and in the latter, they never, it is to be feared, had any. In Harwich, however, there are a few warm-hearted friends of truth, who hold meetings for public worship some portion of the time.

In Nantucket and Dukes counties, Universalism has made but very humble advances. There are many zealous and wealthy believers in these counties; but they are without any thing like organization; and of course can do but little for the furtherance of our good cause. Nothing seems to be wanting in this section of our Master's vineyard, except a few discreet, active and resolute leaders; and this want, it is hoped, will ere long be supplied. God grant that it may be speedily done.

County of Bristol.—New-Bedford—one respectable and growing society under the pastoral charge of Br. J. M. Spear. Connected with this society is a flourishing Sabbath school; also a female charitable society; and the brethren have resolved that they will have a church. There is also a society in Taunton; and a goodly number of believers at Fall River. In both these places there is occasional preaching, but no settled pastor.—Were an able and laborious minister of reconciliation located in either of these situations, he would, no doubt, become the instrument of a rapid and wide spread to the truth as it is in Jesus.

During the past year several of our ministering brethren have exchanged their fields of labor; and one, Br. Hanscom, late pastor of the Society in Waltham, has been called to his long home.—He was a young man of good talents, and of great promise; zealous and laborious;—and a peculiarly warm and elevated spirit of devotion pervaded his whole mind and heart. It continued vigorous and active till the last pulsation of his life. His praise was deservedly in all our churches; and few, if any, have lived more highly esteemed, or died more deeply lamented.

But we have had occasions of joy, as well as of sorrow. The Rev. E. N. Harris, for eight or ten years an acceptable preacher among the Baptists, has been blessed with an enlargement of faith, and come over to our help. He is now the pastor of the Universalist Society in Methuen; has thus far been very abundant and successful in his labors, and promises to be eminently useful as a member of our ministry.

From the foregoing facts and circumstances, it will be obvious that, as a general thing, the cause of Universalism in Massachusetts is encouragingly prosperous at the present time. Respectfully submitted by order of the Massachusetts Convention of Universalists. S. STREETER.

(Continued in our next.)

For the Magazine and Advocate.

CONFERENCE.

The second Conference of the Allegany Association, met in Hume, October 24th and 25th, 1838. Brs. L. Couch, Moderator, and J. Babcock, Clerk. Sermons were preached by Brs. Babcock, and Lewis. Br. Sharp assisted in the services. The friends in Hume were very much disappointed. They expected to see the notice of the Conference in the Magazine and Advocate, but in consequence of some negligence or miscarriage, the Minutes of the first quarterly Conference (held at Carrol) containing the adjournment, were not published. Consequently they did not know of the meeting until the very day, and many could not make it convement to attend. They therefore request that a notice be given in the Magazine and Advocate, that a Conference will be held in Hume, the 29th and 30th days of December, 1838.

Ministering brethren are respectfully invited to attend.
Hume, October 27, 1838. I. B. SHARP.

REMARKS.—No Minutes of the Conference at Carrol, have been received, so far as any of us can remember—neither was any notice of the Conference at Hume, received, to the best of our knowledge.—EDS.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, NOVEMBER 16, 1838.

MAN!—WHAT IS HE?

Man is a social, thinking, accountable, mortal being; capable of noble moral action or of horrible vice; a creature of habit, either of good or evil, generally according to the education he receives and the circumstances which surround him in life and induce him to act.

When the best feelings and principles of his nature are developed, how beautiful is the *result* of their *action*. They exalt a Fenelon with a love which turned aside even the spear of the wandering Cossack; they send a Howard to the dark, damp dungeon of the condemned criminal, to open the buried affection and soften the hardened heart; they divest Sisters of Charity of the fears of Cholera, the angel of death, in order to comfort the sick and cheer the dying; they enable a David to subdue the murderous Saul at the caves of Engedi, and a Penn to subdue the ferocious savage of America; they fill the hand of man with charity, influence his actions with virtue, and dispose him to every good and perfect work; and in all the sublimity of their power, warmed with love divine and strengthened by the spirit of heaven, they led the way in the Saviour's heavenly example, when for his bitter foes he prayed, "Father, forgive them, for they know not what they do."

But when the *passions* of man are let loose; when he worships at the altars of sin; when his pride, lust, ambition, and bitter revenge are awake, and are suffered to run riot over his reason and his sense of right; how melancholy is the result; how dark the picture; how solemnly the thought comes home upon the mind, "*God made man upright, but he has sought out many inventions.*" His arm becomes nerved for *war* and he revels in *blood;* his soul becomes *iron*, and he oppresses the *widow* and the *orphan;* he becomes *ambitious*, and he wades in blood and sits upon a throne founded upon bayonets; he dreams of *feeling better*, and becomes *intemperate*, debases his mind, yields his gentility, ruins his property, destroys the peace of his family, brings the grey hairs of his parents in sorrow to the grave, and himself fills at last, a dishonored and an ignominious tomb; he becomes *self-conceited*, and acts as though he had *no Creator* to *judge* him, or *God* to *punish* him for his *wickedness;* he forgets the bounty which blesses him, and takes the name of God in vain; he spreads blasting and mildew in community, and by the evil of his example, corrupts his fellows around him. Happy were it for the world, if man would put aside these devices, restrain these passions, and live, as he should live, the worshipper of his Father, and the friend of his fellow-beings. This he can do; for God has nobly blest him with moral power, capable of being instructed and strengthened by the light of the Scriptures; and if this power is only exercised, man will become the friend of the oppressed and the adherent of virtue in all the ways of holiness.

Man is a *thinking being*—he possesses *mind*. By *mind*, something is intended besides simple matter. When we address an individual, we do not address mere form, mere outward show, for an *idiot* may have all the outward portions of the human form, without capacity of thought. We address *something which we do not see*—a *power* which *thinks* and directs the tongue what words to use in expressing thoughts. This *power is mind*. How glorious is that mind. Without it, man is a mere shell, a sun without light, a blind, helpless, idiotic creature. But with it, how nobly he ascends in the scale of being.—How countless, how vast, how grand are the results which spring from human mind! By it, man has unveiled the riches of the mountain, has crossed the stormy ocean on the wings of the wind, has made steam an obedient servant, has almost annihilated distance, has penetrated the secrets of the earth's surface, has ascended to the stars and there read the grandeur, sublimity, wisdom, power and goodness of him who from everlasting to everlasting is God, world without end. And besides this, by his mind he has discovered that method through whose agency he can communicate the result of his researches to his brethren in the far parts of the earth, by noting it down in a book—so that a single mind can instruct and kindle the energies of other minds, though mighty seas roll between them.

One singular power of human mind, is, its capacity of retrospection, of recalling past events. How inscrutably mysterious and beyond all explanation is the fact, that a man, who may sit as calmly and as motionless as a breathless statue, yet has a mind at work within him, which is either scourging him for sin committed, or else meditating upon the wonderful events which crowd the the history of the world. The mind may either cast itself among the nations that once lived and are dead, or, if away from home, it may recollect each beloved feature and visit every cherished spot, or, on the wings of faith, it may go forward to the period when it shall be clothed with immortality and dwell with God and the Saviour.

But, however strange mind may be; however powerful man may be; however wonderful his works; *yet all must pass away from* earth; for man, like the flowing waters, is continually upon the change—here there is no abiding place. The past proves it. Man, as an individual, and men, forming nations, all fade away. If we behold the rising of the Babylonian empire, we also behold its fall—if we gaze upon the *existence* of the Persian empire under Cyrus, we also gaze upon its *death*—if we witness the *growth* of the Grecian empire, we also witness its *decay*—if we trace the *successive progression* of the Roman empire, we also trace its *erasure* from the list of existing nations. We see the dews, the mildews of time, gathering from the deserts of fate and hovering over vast cities, and their place knew them not, for they fled like the sands of the desert-storm—so passed Nineveh, so melted away Thebes, so fled Tadmor, so decayed Athens, so fell Carthage, and so died Rome. Works of grandeur, splendors of fashion, dreams of power and granite edifices, were destroyed by the hand of time, whose capacious strength levelled the whole in the dust. Amid all these events, what is man? A worm of greatness—a grain of magnificence—a reflection of mighty power—a child of creative art; who accomplished astonishing works, raised cities and gathered empires but to be overwhelmed in the dust of their ruins. Oh, where are the millions which have melted away like ice in the fires of the sun? Gone—and of all their works, no sight can be found, save a few scattered remnants of empire, or a fragment of demolished cities, or a pyramid flung upon the sands of the desert, a monument of the folly and the power of man. The events which astonished and terrified; the facts which pleased and made happy; excite but little notice now—save the lingering interest with which some lover of history consecrates the places where they lived and died. All sleep in oblivion. Empire after empire, nation after nation, city after city, millions after millions, have thus died and disappeared like the Northern Lights, which flash their glory upon the sky, and then fade, until, with a few faint gleams, they cease to be.

Man must enter the congregated shades of death.—He can not escape. And it is a solemn reflection, that though man may be proud and roll in his gold, yet the

worm of the coffin will make no distinction between the king and the beggar—it will use its power in returning all flesh to the dust from which it was formed.

G. W. M.

BIBLICAL INTERPRETATIONS....NO. XIV.

The Psalmist made an honest confession, when he affirmed, "I said in my *heart, all men are liars.*" Ps. cxvi: 11.

From some disappointment or cross, he was induced to look upon all men as liars; to class them together, good, bad and indifferent, and with the tongue of a cynic, to denominate them all bad. But this was not the conviction of his heart, for he affirms that he said it in haste—it was not the conviction of his better judgment; hence he made the acknowledgement which he did.

It is not unfrequently the case, that we hear persons condemning the whole world, and because disappointed in some particular thing, pronouncing all men a pack of scoundrels. And it is not as unfrequently the case, that we hear persons denominating all mankind totally depraved—which amounts to the same thing as calling them "all liars," for a totally depraved person must be "opposed to all good, and wholly inclined to all evil." And yet, when we remember the many sympathies of the heart for the distressed; when we see how ready people are to comfort, assist and protect the sick; when we see, even amid heathen darkness, the most noble exhibitions of charity, it does not seem as though the world was "totally depraved." True, there is vice enough among men, but it does not follow that they are "all liars." Indeed, the very way to make them so, is to act as though they were so. Take a decent man, continually insinuate that he is wicked, give him no credit for good deeds, and certainly a better course could not be pursued to make him actually evil. And men have so long been told that they are incapable of a good thing, and are "totally depraved," that it is not at all wonderful some should act as though they were "totally depraved." It is taking the part of a misanthrope, to call men all vile, because we may have been disappointed. And yet how frequently this is done. But it is very incorrect. There is a great deal of integrity among men, much tender feeling, and a large measure of honesty; while many act honorably to their Creator and mankind. Even if the world was as bad as it is sometimes represented, yet I should prefer to think well of mankind, for it is a much more comfortable feeling, than the reflection that there is nothing around us but wickedness.

Christianity, the holiest and best of all systems, teaches us not to think meanly of the world, not to degrade the work of the Creator; but whenever we discover evil, to use all our exertions in removing it, that our fellows may learn to do well. That we do not act thus, to the extent that we might, is obvious; for if every professed follower of Christ should set such an example and practice such conduct as they might do, the moral world would be revolutionized. But that men are not all bad, is pretty clearly proved by their forbearing one another in these hard times of universal pressure, when the want of money is the root of much evil. G. W. M.

APOLOGETIC AND EXPOSTULATORY.

I am informed that some of our readers and correspondents complain that I delay or refuse inserting some articles in which they feel interested. That they may have just cause for dissatisfaction in a few instances, I will not deny; for I am deeply and painfully sensible of many short comings in my Editorial duties. But I also think that my criminality is not without excuse, and beg leave to state a few extenuating circumstances.

I have not only a family to support, but am principal partner in a concern which requires a very large weekly income to defray its current expences. I have no capital—no earthly reliance but the proceeds of my labor as preacher and Editor. In fortunate circumstances, these labors would be easily performed. But for two years past, and especially during the present year, many of our subscribers and debtors (including, possibly, some who complain of my neglect of duty!) have not fulfilled their implied obligations of honor and justice toward us; and therefore left us without adequate resources to meet our obligations to others. I have been obliged to take time from my editorial duties, and (what was worse) to rack my brain, week after week, and month after month, for expedients by which our business could be continued, until those for whom we toiled so incessantly, would be able and willing to pay us at least a good portion of what we earned so hardly! The time spent and the cankering cares endured in this manner, are the principal *causes* of my remissness in editorial duty—and the remissness of those on whose honor, promptness and ability we are so fearfully and tremblingly dependent, is the sole cause of nearly all that we and our readers have endured; I would to God I could tell a tale more creditable to our delinquent subscribers; but I can not, in truth. With many thousand dollars outstanding, that should have been paid us months and months ago, we are perpetually cramped for the want of means to meet current expences. To add to all, sickness has interfered, and added to my cares and labors, until my own health sunk under these accumulated burdens, and the springs of mind and spirit lost their energy and power. I feel that I *can not be* and *do* what I would, under such galling circumstances; and gladly would I resign my post, with all its cares and labors, and retire to a more quiet and easy employment, if any one would pay me for past sacrifices, and release me from all my present toils and obligations.

Now, let any one dissatisfied with my course, make my case his own—place himself, as much as his imagination can conceive it, in my situation—and he will readily feel that I have fallen short of duty *because others have fallen short in duty to us!* May I not humbly entreat, then, that mine, alone, should not be all the censure—all the punishment? Indeed, I think I have already suffered sufficiently. Five thousand dollars, poor as I am, would be no temptation to induce me to live over again the toils, and cares, and bitter, *bitter* disappointments I have endured for the last 18 months! I declare this in sincerity and truth—and perhaps the end is not yet; for many of our subscribers seem just now as dilatory in heeding our urgent calls for aid, as ever!

But, to make a long apology short; I have taken measures which will enable me, during *next* volume, to devote my *whole* time to my editorial duties, whenever necessary. If our subscribers will promptly meet their engagements, so as to allow me to bend a mind unembarrassed by other cares, to those duties alone, I feel confident that few causes for complaint will exist hereafter. I ask a fair trial—I ask but one more—and reasonable support and encouragement while making it. Will a Universalist public refuse these to one who is proudly conscious of having neglected his own immediate interests, during the nine years that he has labored in their service, to advance the great cause of God and humanity? Subscribers to the Magazine and Advocate—to your *deeds* I look with hopeful solicitude, for an answer!

But there are probably some complaints made, in which there is, on my part, no cause given for censure. Notices have been sent that did not come till too late—or are crowded into the midst of a business letter, where they were unnoticed—or names of persons and places were written so illegibly, that we could not publish them—in all these and similar cases, let not complaint be laid at my door.

As to communications, I have inserted all that were prepared for the press, for which I had room, provided they were at all worthy of insertion. This point I can confidently affirm. I can also say, that I inserted many that I had to prepare for the press, with considerable trouble. Also, that in some cases I have even corrected the articles, and then, to render them fit to be read by the compositor, I have *copied them off* with my own hand! If I have neglected to insert some articles sent me, it is certain that my neglect has, in some cases, saved the credit of the paper, the patience of the reader, and the character of the correspondent as a literary man! But I presume the neglect complained of refers to local articles. Of these, some *should* be inserted—and when acquainted with circumstances sufficient to warrant me in doing so, I do insert them. But, where I conceive that not one in five hundred of our readers cares any thing about the subject, and where no special reasons are known to me, I generally pass by all local articles—such as, correspondence in relation to withdrawing from a church—letters to abusive clergymen of little character, or infamous character—reviews of prosy sermons, tracts, etc.—exposures of the vices of Partialist preachers and church members, (unless intended to warn the public against imposition)—all such articles, (and they are generally *long* articles,) I am apt to lay on the table—few readers care to see them, nearly all dislike them, and the paper that makes a business of publishing the last named, enjoys but a doubtful reputation. Yet when reasons of public utility exist, I am willing to publish any such article. I only ask that any one who is dissatisfied with my course, should first inform me of what I am guilty, and hear my defence. Don't condemn me without stating charges and giving me a hearing. And, above all, before I am censured for a neglect of duty, see clearly that it *was my duty* which I neglected, and that *you* have *not neglected yours.* A. B. G.

THE EXPOSITOR AND UNIVERSALIST REVIEW.

The number for November—the *last* number of the present volume—has just been received. I have not time to read it through before our paper goes to press, but notice it to call public attention to it—particularly the attention of such as *should* subscribe for the next volume, if not for the present.

There are but four articles in the present number, entitled, "Truth of the Mosaic history of the primitive world"—"Remarks on the article"—"Comparative view of the Law and the Gospel"—"The Old Testament doctrine of sacrifice"—and a review of "Austin's Voice to Youth," published by us in June last, and the edition of 1500 copies of which is, already, nearly all sold!

The second article is by Br. H. Ballou, of Boston, correcting several mistakes made by Br. I. D. Williamson, in his article comparing the Law and the Gospel.—It is mild, courteous, affectionate, yet plain in its correction of several great errors regarding the Law. The third article is a long one, prepared with much care and labor by Br. S. R. Smith, of Albany. It will be found one of the most thorough articles ever published in the Expositor, and on a highly important and interesting subject. The marks of the chisel can not be seen in the part I read, so carefully has the labor of months finished it. The last article is a judicious and well deserved commendation of Br. Austin's labors, and a warm recommendation of it to the general perusal of our denomination—especially of parents, and of the class addressed.

In two months the first number of the next volume of the Expositor may be expected from the press. The Editor has received the promise of additional correspondents, by whose aid an improvement will be made in the *literary* character of the work. One word to the Editor. He speaks of "thorough and finished Essays." I hope he does not, by this phrase, mean to exclude occasional articles of a highly popular character, such as was the Reply to Mr. Holt's weapons of Universalism reversed. He may rest assured that if he does, he will not only lessen the usefulness of the work, but will also decrease its life and animation—its interest, for many of its readers. I speak thus, because one of our most popular Editors rather apologized for the introduction of that very article, on the ground that it was rather foreign from the general character of the Expositor. But Br. H. B. 2d, may rest assured that such articles, given occasionally, will materially enhance the value of the Expositor in the estimation of at least four fifths of its readers.

N. B. Subscribers to the next volume, or discontinuers, (of the latter it is hoped there will be *none,*) must make known their wishes by December 7th, in order that the edition may be regulated to the number of subscribers. A. B. G.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. C. S. Brown, in Bainbridge.

There will be preaching on the fourth Sunday inst., by Br. C. S. Brown, in the town of Barker, near Oliver Kenyon's—Br. Woolley, at Howlet Hill; sickness prevented his fulfilling his last appointment at that place—Br. M. B. Smith, in Salisbury.

There will be preaching on the first Sunday in December, by Br. C. S. Brown, at Upper Lisle.

Br. C. S. Brown, will preach on Monday evening, November 19th, East Green—Saturday evening, 24th, near Esqr. Tafts—Monday evening, 26th, in Clark Settlement.

Br. Sias commenced preaching to the Society in Oswego on the *first Sunday inst.*, and will preach there *every two weeks*, until further notice.

The second quarterly Conference of the Black River Association of Universalists will be holden at Denmark, on Wednesday and Thursday, 26th and 27th of December next. Ministering brethren are earnestly requested to attend.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

Rev J A A, Leyden—P M, Pendleton—I B, Carlton's Store, for G C and S S—P M, Plainfield—Rev L L S, Perrysburgh, (O)—Rev G M, Springfield, (O) for self and P H—A B M, Stockbridge, for A W and C D P—P M Shelby, for M D—S H, Franklin Mills, (O)—B K, Tipton, (Mich) for self, J B T, R S and J C—Rev E B W, Farmington, (Mich)—P M, West Bloomfield, for self and M H—P M, Depauville, for S M—I B, Collinsville—P M, Allen Centre, for U C.

POETRY

For the Magazine and Advocate.

HYMN.

If the following production of a leisure moment, written for the "Budget" of our Berean Institute, gives the reader as much pleasure in perusing, as I felt peace and joy in penning it, it will not be deemed quite unworthy of the space it occupies. If an "air" is wanting by some one inclined to sing it, its measure will be found the same as, "I knew by the smoke that so gracefully curled."

Oh, why should the hearts of believers be sad,
Or religion be clothed in the vestments of gloom?
In heaven, above, there are none but the glad,
And we are their kindred, and heaven's our home.

Mourn we for the dead—for the dearly loved dead—
Who've left us, (how early!) to linger behind?
They live in our Saviour, our own living Head,
And in him, once more, we with them shall be joined.

Weep we for the living—the cruel, the vain,
The proud and self-righteous, who scoff at our faith?
All-powerful Love, even them will reclaim,
Unbelief will be lost in the life beyond death!

The ends of the earth—all the offspring of God—
Shall with us be saved, and Jehovah adore;—
All suff'ring shall cease, sin and death be destroyed—
Oh, what can the souls of believers ask more!

Then, rend from religion the drap'ry of gloom,
And banish forever all terror and care;
Let Faith, Hope and Love ev'ry moment illume,
And good will to man be the heart's constant pray'r.

By the light of the Gospel, earth's valley of tears
Is arched o'er with rainbows that smile as they weep;
And evil's dark clouds fade in skies that it clears,
Till death, even death's but a child's peaceful sleep.

Then, oh, let believers, o'er fast-flitting hours,
Spread the bliss that our faith and our duty adorns,
Till Time, growing hopeless of reaping life's flowers,
Shall rob us of only its sorrows and thorns! A. B. G.

ARABIA AND PALESTINE.

REMARKS OF PROF. ROBINSON.

Our readers are aware that Prof. Robinson, of the New-York Theological Seminary, is pursuing his researches in the East, preparatory to the publication of a geography of the Holy Land. High expectations are entertained of the value of these researches to the cause of Biblical science. The following interesting particulars are furnished by a letter from Dr. Robinson to the Rev. Dr. McAuley, dated Jerusalem, April 30, 1838.

"At length," says Dr. R. "my feet stand within thy gates, O Jerusalem. A gracious God has brought us as on eagles' wings through the great and terrible wilderness; and here, in this city, where of old Jehovah dwelt, and where our Redeemer taught and suffered, we are permitted to hold sweet converse with all our brethren of the Syrian mission, and to celebrate with them the Saviour's dying love in the place where he instituted the ordinance in commemoration of his death."

Passage of the Israelites through the Red Sea.—"The results of our journey thus far, have been much more important and satisfactory than I could have anticipated. At the Red Sea, both Mr. Smith and myself were able to satisfy ourselves that the passage of the Israelites must have taken place at or near Suez, it being, of course, impossible, after the lapse of so many ages, to point out the exact spot. We suppose it may have taken place a mile or two below Suez, where even now the shoals from the opposite side come near together, and where at low tides the Arabs can wade through though the water is up to their necks. On the east side of the Sea, we could trace the route of the Israelites through the desert of Shur to Elim and beyond, where they encamped 'by the Red Sea.' (Num. xxxiii: 11.) This we have no doubt was at the mouth of the Wady Taybe."

Site of Mount Sinai.—"To Sinai itself we came with some incredulity, wishing to investigate the point whether there was any probable ground, beyond monkish tradition, for fixing upon the present supposed site. We were both surprised and gratified to find here, in the inmost recesses of these dark and lofty granite mountains, a fine plain spread out before the foot of the so-called Horeb,—a plain capable of containing two or three millions of people; from the south end of which the mountain rises perpendicularly and overlooks the whole,—so that whatever passed upon its top would be visible to all. *This* part of the mountain is about 1200 feet above the plain;—the *summit* now called Sinai, is about two miles farther south, and is not visible from below. With *that* summit Moses probably had no concern. South West of this is Mount St. Catharine, 2700 feet above the plain, and nearly one thousand feet higher than Gebel Mousa, or Sinai. We made minute and particular inquiries of Arabs and others acquainted with the whole peninsula, and could not learn that there was so much room in any other spot among the mountains, certainly not in the vicinity of any of the loftier peaks."

Antiquities of Jerusalem.—"In Jerusalem we are surprised to find how much of antiquity remains, which no traveller has ever mentioned or apparently ever seen. The walls around the great arena of the mosque of Omar are without all question, those built by Herod around the area of his temple; the size, position and character of the stones, (one of them 30 1-2 feet long, and many over 20 feet,) show this of themselves; but it is farther demonstrated by the fact, that near the south west corner there still remains, in a part of the wall, the foot of an immense arch evidently belonging to the bridge which anciently led from the Temple to the Xystus on Mount Sion; (Josephus J. 6. 6. 2.) This no one appears ever to have seen. In the castle near the Yafxa gate is also an ancient tower of stones like those of the temple, corresponding precisely to Josephus's description of the tower Hippicus, B. J. 5. 4. 8.—which Titus left standing as a memento; the ancient part is over 40 feet high, and built solid without any room within. We have no doubt that it is Hippicus.

We have thus gained some important fixed points from which to start in applying the ancient descriptions of the city. We have been able also to trace to a considerable distance the ancient wall north west and north, of the present city. The pool of Siloam, at the mouth of the Tyropœum, (see Catherwood's plan,) is without doubt the Siloam of Josephus, and the wall of Nehemiah; farther down is the En Rogel of Scripture, where the border of Judah and Benjamin passed up the valley of Hinnon. We have found farther that there is a living fountain of water deep under the mosque of Omar, which is doubtless ancient; the water has just the taste of that of Siloam, and we conjecture a connexion between them. This point we have yet to examine. We have not completed the half of what we wish to investigate in this city, and could spend another month or two with profit in the like researches here."

Farther researches proposed.—"Our plan is to make excursions from this city to the neighboring sites of ancient places—to Jericho and the Jordan, and also a journey to Gaza, hence to Hebron, and to Arad, if not Mousa, so as to explore the north end of the Ghor, and the region of the Dead Sea. I hope to find some trace of Kadesh and other cities in that region. From all the information we can get, it would seem that in the rainy seasons, when water runs in the Ghor, it flows northward toward the Dead Sea, thus contradicting the hypothesis that the Jordan once flowed through it to the Elanitic Gulf. Afterward we hope to go north, examine the sources of the Jordan, and other points as far as Damascus, and then pass from Beirout to Smyrna. All this, if the Lord will, and *as* he will."—*American Biblical Repository.*

DOUBTING.

To doubt is to believe; for to doubt, is to think.—Does he who doubts believe that he doubts, or does he doubt whether he doubts or not? If he doubt whether he doubt or not, he destroys his own skepticism; and if he believes that he doubts, he destroys it again.—*Cousin's Philosophy.*

MARRIAGES.

In Medina, September 13th, by Rev. T. D. Cook, Mr. Thompson B. Barney, of Lynden, to Miss Maria Finch, of Barre.

At the same time and place, by the same, Mr. James Kennebrook, of Lynden, to Miss Rachel Drum, of Hartland.

In Gaines, October 6th, by the same, Mr. Foster Kelly, to Miss Polly Blaine, all of Gaines.

In Ridgeway, October 17th, by the same, Mr. Daniel Hascal Shepard, of Barre, to Miss Sally Ann Thorp, of the former place. Prayer by Br. Andrews.

In Barre, October 18th, by Rev. William Andrews, Mr. Horace H. Smith, to Miss Caroline Shepard, all of Barre. Prayer by Br. T. D. Cook.

In Whitesborough, August 13th, by ——— Baylis, Esq., Mr. W. M. Mayhew, of Milwaukie, W. T., to Miss Phebe Cook, of the former place.

In East Bloomfield, on the 18th ult., by Rev. Wm. Queal, Mr. C. C. Beach, to Miss Mary McKay, both of East Bloomfield.

Also in same place, on the 24th ult., by the same, Mr. L. H. Robison of Pittes Flatts, to Miss Caroline Smith, of East Bloomfield.

In May last, in same place, by the same, Mr. Henry Vandusenbury, to Miss Almira Monroe.

In Rochester, October 4th, by Rev. T. P. Abell, Mr. C. B. Gifford, to Miss Hannah Flint.

DEATHS.

In Albion, Orleans county, September 21st, Mrs. Sarah E. Ladd, consort of Royal Ladd, aged 26 years.—She died as she had lived, rejoicing in the hope of the salvation of our God. The doctrine of the restitution exerted its genial influence upon her heart, as she was wasting away under a protracted illness. Her confidence in the impartial goodness of God was unshaken by the approach of death. A husband is left, by this stroke of Providence, to mourn the loss of an amiable companion, and two children that of a respected mother. The funeral was attended on the Sabbath following, in the Methodist chapel, in Albion, and a discourse delivered to a large congregation by the writer. May Heaven smile upon the afflicted, and reward the liberality of the Methodist brethren, who opened their convenient house for the occasion. T. D. Cook.

Vermont papers please copy.

In Clarendon, September 24th, Priscilla, youngest daughter of Simeon Gliddon, aged 2 years. May the mourners be comforted. Sermon by T. D. Cook.

In Carleton, October 2d, twin son of Br. John Murdock, in the 7th year of his age. Funeral on the 4th, and sermon by the writer. T. D. Cook.

In Centreville, October 19th, of consumption, Henry Joseph Green, aged 26 years, 7 months, and 19 days. Br. Green was a firm believer in the final restitution, and this belief made him "rejoice with joy unspeakable and full of glory." He was respected and beloved by all who knew him. His Partialist brethren say they firmly believe his spirit has gone to a land of rest. He requested that some Universalist minister should preach his funeral discourse, from 1 Peter i: 3–5. His request was complied with on the following Sunday by the writer. I. B. Sharp.

In Centreville, November 27th, Mary M., daughter of Chauncy and Esther Barker, aged 2 years and 10 months. The funeral was attended on the 29th, and an address delivered by the writer from Mark x: 11.
I. B. Sharp.

In Newport, October 15th, of consumption, Albert Clark Watson, aged 22 years. His life was exemplary, and his character unblemished. His sickness was cheered by a firm belief in universal salvation, and his dying hour with the happy assurance of eternal rest.

In Deerfield, October 12th, of consumption, Mrs. Ruth, wife of Daniel Bowen, and eldest daughter of Samuel R. and Polly Watson, in the 23d year of her age. She was a worthy member of society, and has left a husband and two infant children to mourn their early loss. When told the fatality of her disease, she expressed a calm resignation, and spoke of her last moments with perfect composure. In the bright anticipation of a better world, and confiding in the unchanging love of her heavenly Father, she expired while breathing his name. H. T.

In Bristol, October 13th, John, child of Rev. Wm. Queal, aged one year and fifteen days. Funeral services by Br. Whitcomb.

This is the second child Br. and Sister Queal have been called to part with, and by this dispensation they are left childless. We rejoice to learn that they feel that their children have merely gone home to God; and that sooner or later they will again meet them in a region where parting is no more. A. B. G.

In Troy, October 1st, of consumption, Peter I. Barrenger, aged 38 years—late a resident of Syracuse.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, NOVEMBER 23, 1838. NUMBER 47.

For the Magazine and Advocate.

LET GOD BE TRUE.

BY REV. S. MILES.

That God is a God of truth, and can not lie, will be admitted by all who subscribe to the truth of divine revelation. Now, as all do and will admit, that God's word is as sure and infallible as his undying attributes, I would here inquire, is it not positively certain that God will do as he says he will? If so, then let us abide by this admission, this fact, and see what will become of the doctrine of endless torment.

God will positively, and certainly do as he says he will—and he has said that he "will render to every man according to his deeds." Rom. ii: 6. "The wages of sin is death." Rom. vii: 23.—"Heaven and earth shall pass away, but my word shall not pass away." Matt. xxiv: 35. "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v: 18. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii: 31.—"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." Eph. v: 6. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap."—Gal. vi: 7. When God thought to punish the wicked, he "REPENTED NOT." Zech. viii: 14, 15. "Every transgression and disobedience RECEIVED a JUST recompense of reward." Heb. ii: 2, 3. "If they ESCAPED NOT who refused him that spake on earth, much more SHALL NOT we escape if we turn away from him that speaketh from heaven." Heb. xii: 25. Now, as we do not make void the law through faith, is it not positively certain that every man shall reap the fruit of his labor! "Wo unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Isa. iii: 11. Yes, sooner or later, God will do as he says he will, "he will render to every man according to his deeds." Faith does not, can not make void the threatenings; because faith subscribes to the truth of God's word.—"He that hath received his testimony, hath set to his seal that God is true." John iii: 33. "The wicked SHALL BE turned into hell and all the nations that forget God." Psalm ix: 17. Yes, "SHALL BE;" and all the doubts and fears, all the contradictions and blasphemies of those who are halting between two opinions, can not make the word of God of none effect. That doctrine which teaches the wicked that they may, or, may not, be turned into hell, is a delusion—is as false as the Koran. God says, "the wicked shall be turned into hell," and we believe it.

The ancient Fathers used the word methusael, which signifies, death in hell. (See Brown's Dictionary of the Bible.) "The wages of sin is death." One of the descendants of Cain was called Methusael. It would seem that his name was given, to denote the banishment and punishment of Cain, who, when he was denied the presence of the Lord, was constrained to say, "my punishment is greater than I can bear." Gen. iv: 13. "There is no fear in love; but perfect love, casteth out fear: because FEAR HATH TORMENT."—John iv: 18. This torment is the punishment of all who do not love God. Nothing short of love can save the soul from torment. David says, "I love the Lord, because he hath heard my voice and my supplications. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul." Ps. cxvi: 1-4. When David had forgotten his God, he forgot to love; and then it was, that the sorrows of moral and temporal death came upon him like a flood, and overwhelmed his poor soul. He prayed, and was delivered from the pains of hell, from the torments of death, through that love that casteth out fear which hath torment. Now, if such is the effect, the final result of hell torments, then there is nothing strange in the prayer of the man after God's own heart, when he prayed, "O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; so persecute them with thy tempest, and make them afraid with thy storm.—Fill their faces with shame; that they may seek thy name, O Lord." Ps. lxxxiii: 13-16. And, again, "Let death seize upon them, and let them quick into go down hell." Ps. lv: 15.

Here let the believers in endless wo, pause and reflect; let them put the question to themselves, and ask, is it as certain that the wicked will be consigned to never-ending wo, as it is, that "the wages of sin is death?" Are the torments of an endless hell as certain, as it is, that God has said, he "will render to every man according to his deeds?"

Is endless punishment as certain to the wicked, as it is, that God has said, that "the wicked shall be turned into hell, and all the nations that forget God?"

Let these questions be faithfully put, and answered in truth; then they can not fail to see, that they have put a lie into the mouth of the God of truth, if he does not do as they say he will.

If the inquirer should now turn and say, that Christ has suffered the penalty of the law in the sinner's room and stead, then I would ask again, can any being suffer endless wo, in a shorter time than endless duration? The answer must be, NO. Then it follows, that Christ has not suffered the penalty of endless punishment in the sinner's room and stead. Now, admitting that God has threatened the wicked with endless torments in a future world, can he exonerate both Christ and the sinner from the penalty of the law, which he said he would inflict, and yet do as he has said he will? Here again the answer must be, NO. Then is it not evident, fully evident, to a demonstration, that God has not said, that he will render to every man according to his deeds *in never-ending wo?* The doctrine of remediless wo in an endless hell, is false; because the God of truth will not, can not lie to save sinners from any *punishment* which they justly deserve. It is in vain to pray for salvation from the *punishment* of our sins. The Bible does not teach the forgiveness of *punishment*, but of *sin*. Those who pray that the punishment of sin may be forgiven—that the penalty of God's law may not be inflicted, are blind—they knew not that they are asking the God of truth to vary from his word, to lie for them, and thereby destroy the ground of our confidence in his word, which can not fail.

For the Magazine and Advocate.

INTEMPERANCE.

BY REV. A. C. BARRAY.

That intemperance is an evil, and an alarming one, none can doubt. It has gone abroad in its withering might, desolating and destroying the fairest portions of society. Wherever it appears, there is misery. It blights and destroys every germ of peace, and poisons every stream of happiness. It visits the dwelling of the husbandman, and the once fruitful fields become barren. Herds no more graze on the hills, nor flocks feed in the valleys. And that home, once the habitation of peace, is filled with mourning, and has become the residence of vice and debauchery! It goes to the cottage where happiness and contentment reign, where dwells conjugal felicity and parental joy, and the scene is changed! The husband and father is degraded—the altar where spiritual communion was wont to be held with the great Creator, is broken down—the wife and mother, who looked forward to long days of happiness, has gone down to the tomb broken-hearted, and a lovely group of innocent children are compelled to beg from door to door, and subsist upon the cold charities of a too often unfeeling world! It visits the shop of the mechanic, whose industry and prudence are securing for him riches and independence, palzying his arm, and paralyzing his efforts. The implements of trade fall from his hands; disgrace and poverty stare him in the face, and religion, that angel of peace, is madly relinquished for the loathsome embraces of vice!

Oh! what ruin intemperance works in our world! How does it blacken every bright and sunny prospect, and desolate and destroy the fairest portions of society! How many bitter tears has it caused to be shed; and how many bosoms to heave with anguish! Like the lightning in its wrath, it has scathed and blighted within its reach, the fairest trees of promise! It rushes out into the world, "in form a fury, and in art a demon—its heart festering with the fires of hell—its hands clothed with the gore of earth—its path apparent by the print of blood—and its pause denoted by the expanse of desolation."

Harford, October, 1838.

JESUS, A DELIVERER.

BY REV. C. SPEAR.

"And so all Israel shall be saved; as it is written, There shall come out of Zion, a Deliverer, and shall turn away ungodliness from Jacob." ROMANS xi: 26.

Almost every person knows the duty of a deliverer. It is one sent by a superior power, or one who voluntarily assumes the duties and responsibilities of the office. Sometimes objects are embraced of very wide extent, and of difficult accomplishment. In some instances, the object is merely to rescue an individual, either from some eminent peril or danger to which he is exposed, or from suffering which he is actually enduring.—Sometimes a hero starts on the great errand of freeing a whole nation from the yoke of religious tyranny or political bondage. Washington was the great deliverer of America from political evils. Howard was a deliverer from physical suffering and mental degradation. Luther, Calvin, and a host of others, have aimed to deliver men from superstition and religious oppression. But while the great and the good have striven for universal emancipation, their means have been limited; for although it may be painful to a benevolent mind to realize that the Creator has so constituted man that he can conceive of more than he can accomplish, yet it is a pure and blessed thought when considered in its proper connection.

But when we view Jesus, we are not pained with the thought that he can conceive more than can be accomplished. His benevolent soul contemplated the happiness of a world, and he will carry such an object into effect. To contemplate him in any other light, is derogatory to his character. Human deliverers may effect a temporary relief, but Jesus came to bring a permanent salvation.—God looks upon a limited restoration of our race as too small for him to attempt. Hear his declaration to his Son through the prophet: "It is a light

thing that thou should raise up the tribes of Israel, and restore the preserved of Jacob. I will give thee for a light to the Gentiles, that thou mayst be my salvation to the ends of the earth." To this end, Jehovah has given his Son sufficient wisdoin and power.

In the passage which is guiding us in our remarks, the deliverance of Israel only is contemplated; but the connection contemplates also "the fulness of the Gentiles." A certain order is pursued in the scheme of a world's redemption; for God has assigned laws to the moral as well as to the physical world. That order is well expressed in a phrase employed by the Saviour—"the first shall be last, and the last shall be first." The Jews were the first to hear the Gospel, but will be the last to receive it. The Gentiles were the last to hear it, hut were the first to receive it. The whole subject is finely illustrated by the parable of the laborer in the vineyard.

The greatest good that can be conferred on man, is to "turn him away from his iniquity." The bestowment of wealth, is supposed by many to be the greatest blessing; but he who turns another from the practice of a single vice, confers a greater good than the riches of a world could purchase. This great moral truth is recognised by an apostle: "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—James v: 19, 20.

Here is a great work in which all may engage. In the moral world, we need not seasons as in the natural world, but may labor at all seasons. We need not say "four months, and then cometh the harvest." We may thrust in our sickle, and work at all times. Let us then be faithful laborers in the vineyard of our Lord and Master, and we shall hear his voice cheering us onward—"Well done, good and profitable servant; enter thou into the joy of thy Lord."

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, NOVEMBER 25, 1838.

JAMES II: 1-13.

"Mammon wins his way where seraphs might despair," is a poetical saying no less true as a statement of fact, than severe as a satire.

It will be readily perceived from the tenor of the paragraph now under consideration, that the corrupting influence of gold had found its way into the sanctuaries of religion or of justice, from which, if from any where, its baneful operation should be excluded.

Most of the readers of this paragraph would suppose that the writer is rebuking partiality of behaviour towards the rich and gaudy, in the hours of sacred worship—that he has reference to a practice which may yet be witnessed in our places of public worship—the ready opening of pews for the rich, and their slow movement on their hinges when a poor man is to be accommodated. But it has been surmised by some of our best commentators, that the reference is to the proceedings of a court of justice. It is well known that the laws, manners, and customs of the Jews, were different from those of the surrounding nations. On this account the Romans (at this time masters not only of Judea, but of almost all countries where any Jews had been "scattered abroad,") allowed this peculiar people the privilege of settling their own controversies according to their own laws and customs. Their synagogues were the places where they met to administer justice according to their own laws, and hence the reference in the second verse.

The first verse should be read interrogatively, instead of preceptively, as in our Common Version, because in this way it is more consonant to the queries in the three verses immediately subsequent. The sense may then be expressed as follows:—My brethren, are ye not guilty of gross inconsistency in professing to hold the glorious faith of our Lord Jesus Christ, while, at the same time, ye manifest even in your courts of justice, partiality and respect of persons? The apostle makes good this charge of inconsistency, by alleging, in the form of a question, what he knew few, if any, of them could deny, that they showed their partiality towards the rich litigants, by allotting to them a better seat than that which they gave to the poor. From this specimen of their disposition as judges, the poor man must at once despair of even-handed justice; and from this exhibition alone, their gross inconsistency as professing Christians, was evident. Hence the apostle's question in verse 4—"Verily, do ye not, by such behaviour, make a difference—that is, show a prepossession in your minds, and are thus evidently become judges, who will judge unfairly?"

To convince the Hebrew Christians of the evil and inconsistency of their behaviour as disciples of Jesus, the apostle, in a very earnest manner, recalls to their recollection the fact, that "in all the countries the poor had shewed a greater disposition to receive the Gospel than the rich, (verse 5,) and that the rich unbelieving Jews were great persecutors of the Christians, and dragged them to the heathen tribunals to get them punished.—Verse 6. But, above all, he recommends, as a remedy for this deplorable injustice, a fulfilment of that most excellent law of their Master, "Thou shalt love thy neighbor as thyself." Furthermore, he teaches them that as long as they show partiality in conduct or in judgment, this law would convict them as transgressors, and the most strict observance of other precepts, would not excuse failure in this respect.

Brethren, are we guiltless? Does our conduct correspond with our glorious faith? Are we imitators of our Father, and our elder Brother, in their impartial, universal benevolence? Strong in the faith of our common sonship, and our common brotherhood, are we impregnable against the justice-perverting influence of gold? In an age in which Mammon has his countless votaries, are there among us thousands who have not bowed the knee to Baal, servants of a better Master! Brethren, it is well if we are *overcoming;* few have entirely *overcome* the world. It is a hard task; but there is in our faith, well meditated and applied, ample means of making us conquerors, and more than conquerors. By such fruits let us, then, adorn our faith and our profession. P. P.

For the Magazine and Advocate.

A GOOD REPLY.

A few years since, an aged and venerable member of one of the Partialist churches in this vicinity, became convinced of the truth of the great and glorious sentiment of the final restitution of all things—became convinced that that was the doctrine which God had spoken by the mouth of all his holy prophets since the world began. And, like Simeon in olden times, his heart was filled with joy, and out of the abundance of his heart his mouth spake; he was not ashamed nor afraid to declare to the world what he believed to be the whole counsel of God.

The church to which he belonged, being possessed of narrow and contracted views, proceeded, as a matter of course, to labor and expostulate with him concerning the enlargement of his faith. In their letter of expostulation, they asked him the following taunting and insulting question:—"Is it because your intellectual faculties, in the decrepitude of age, are more acute to discern truth, or that some new flood of light has broken in upon your soul, from some heavenly fountain! Are these the reasons that you now hold that to be truth, which for some thirty years, through the meridian of life, in the vigor of intellectual strength, with the plain word of God before your view, you firmly believed to be a most dangerous heresy?" To which the aged Simeon, in his answer to the church, thus nobly replied—"You are not content," replied he, "with using solemn and admonitory language, but *tauntingly* inquire, 'Is it because my intellectual faculties, in the *decrepitude of age*, are more acute to discern truth, or that some new flood of light has broken in upon my soul, from some heavenly fountain?' As I have ever made it my rule to turn every thing to some good account, if in my power to do so, I shall apply this rule to your unchristian *taunt* and inquiry. I have lived to a pretty good old age, to be sure, but not yet to the age of decrepitude; and through Divine favor, my faculties of body and mind are yet continued to me in a very good degree. But I have lived long enough to witness the errors and follies of many around me, from whom better things might be expected. And I have lived to witness a spirit of virulence and persecution, among many of my acquaintance, entirely inconsistent with the spirit of the Gospel, and at war with the peace and happiness of society. But since you seem to be solicitous to know something of this matter, you will permit me to say, that I was, not long since, in a situation not altogether unlike that of Simeon of old, who, when the '*flood of light*' from heaven broke in upon his soul, exclaimed, '*Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation.*' It is true, I have lived a long time ignorant of this salvation, and believed as the priests told, that a very great portion of the race of man were permitted to be born and exist for no other purpose but to suffer endless damnation, for the glory of God, and the endless joy and gratification of the elect—and I was taught to believe that God had decreed that it should be so. In this state of belief all was uncertain, gloomy, and dark. But when the 'flood of light,' of which you speak, 'broke in upon my soul,' the dark, appalling clouds which a false and early religious education had cast around my mental vision, fled like the thin vapors of morning before the bright beams of a Summer sun, and left me, as it were, on the top of the spiritual Mount Pisgah, with the heavenly Canaan full in view. I have in vain to regret that for so long a period of my life, I have been groping my way among the thick fogs of the doctrines of men, believing them to be the doctrines of the Gospel; while hardly a ray of the Sun of Righteousness ever penetrated the gloom to illume my path."

Immediately upon the reception of the venerable father's reply, the church, governed more by bigotry and superstition than by the spirit of the Gospel, proceeded to excommunicate him from their fellowship and communion, with the intimation that there was fearful reason to apprehend, that what was by them done in that act, would be *ratified* in heaven, and he, in consequence, be finally excluded from the "*church triumphant*"!

W. R.

For the Magazine and Advocate.

ANGELS.

The caption I have placed at the head of the article which follows, may cause surprise in some; but I entreat that such may not be too hasty in forming conclusions, either of astonishment or interest, before they have well considered the subject the writer is about to lay before them. The word we have chosen for a motto, is often mentioned in the Scriptures; but the whole meaning, or adaptation of the word, has not, to my knowledge, been inquired into, nor properly understood. That angels, ministers, and messengers are, in some places in the Bible, synonymous terms, will not be disputed; but the questions for our present inquiry, are, *First:* Have we any evidence in the Scriptures, of spiritual beings, properly denominated angels? *Second:* If so, have we any account of their origin or creation, and the purposes for which they were made?

These are questions of greater importance than will appear at first view. And if I am not greatly mistaken, their proper elucidation, and natural result, will add much to the happiness of mankind in their present state—at least to those who believe in the holiness and happiness of all mankind, in a future state of existence—because if I can sustain the positions I shall take, they will put at rest, forever, the "*sleepy system*" of Br. Balfour.

In the account which Moses gives of the creation of the world, he places the *epoch* of its existence 4004 years before Christ clothed himself in humanity; and in following up this history of Moses, we find there is not a word said about an angel or angels, till the world had been in existence 2091 years; and the first account we have of such a being, is the one introduced to Hagar, "in the wilderness, by the fountain in the way to Shur." Before this time, in all the communications made from heaven to man, they are all said to be made by the Lord. In the communications to Adam and Eve, in the garden, "the voice of the Lord was heard"—"the Lord said unto the woman"—"the Lord said unto the serpent"—and "the Lord said unto Cain," etc., etc.—and so it reads all the way up to 1913 years before Christ appeared upon earth in his human character. After this, angels are often introduced, to the end of Revelation. The "Lord" so often introduced in the Bible, as communing with man, I consider to be the Christ—the first created spirit that had any communication with this world. Jesus saith, "Before Abraham was, I am." And St. Paul says, (speaking of Jesus, Col. i: 15, 16, 17,) "Who is the image of the living God, the first-born [or created] of every creature: for by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist"—that is, all things are to continue *fixed*, as well as to have existed through him. Now, if Christ was before all things relating to this earth, (for so I understand it,) and if all things were created by him, and for him, he was undoubtedly the "Lord" so often spoken of as conversing with, and instructing the ancient fathers. He was the great Manager, and for a long while, solely so, of his own concerns. The first account of any assistant or agent employed by him, is in the case of Hagar, before mentioned. In this case, "the angel of the Lord found her."

The question now is, was this angel of the Lord a spiritual being, or is the whole a dream or chimera? It would seem not to be a farce—for it was, and is being most literally fulfilled. Hagar, as she was told by the angel, bore a son, and named him Ishmael, as directed, from whom sprang a nation, which is in existence to this day—"whose hand is against every man, and every man's hand against him." Had Hagar derived this information in a vision, or had it been communicated to her as a prophecy from some inspired mortal, it would undoubtedly have been so stated; but deriving this information in the manner stated, it necessarily follows, that it was communicated to her by a spiritual being other than the "Lord," and who was deputed by him to instruct Hagar to go back to her mistress. It will hardly be necessary to multiply evidence on this branch of the subject, and I will only introduce one other testimony to the point. After the devil, or the influence of the earthly character which Jesus had taken upon him, had done tempting him, having been completely subdued by our Lord, "behold, angels came and ministered unto him." It is evident that these angels were not his earthly ministers, or disciples, for Jesus was alone when tempted, on "an exceeding high mountain."—Therefore, these ministers must have been spiritual beings, or the whole account is a farce.

But, second: Have we any account in the Bible of the origin and purposes for which these spiritual beings were called into existence? Not any, I am bold to say, separate and distinct from man; nor are they mentioned in the Bible until some 2000 years after the creation of man. Their use, however, is made very evident. They were ministers, or agents, to assist the Lord, the Christ, who was the owner and sole proprietor of this world, and all it contains, in carrying on his works, and keeping it in order. *But who and what are they?* This I consider to be the most important question that could at this time be propounded to man; because, as I have before said, if I can sustain the position I am about to take, it will destroy the *chilling system* advocated by Br. Balfour—a system, in my humble opinion, which is tantamount to annihilation! Besides, it will dispel other clouds of darkness and doubt, which are hanging in the horizon of theology.

My position, then, is this: *All the angels spoken of in Scripture, that can properly be considered spiritual beings, are the spirits of the human family, whose bodies are literally dead.* And my opinion is, that there are no other angels of a spiritual nature, in heaven or in earth, who have any agency or superintendance in the affairs of this world, except such as I have last mentioned. The first angel was the spirit of Abel; and as men died, angels increased. All things in existence have had a beginning, except the Great Jehovah. All things were created but Him; but as we have no separate and distinct account of the creation of these spiritual angels, except in a collateral point of view, after the formation of man—viz., when God "breathed into his nostrils the breath of life, and man became a living soul"—I therefore conclude, and I think with great reason, that in *man* lies the foundation of all the spiritual angels who ever have, or ever will have any connection or ministration with this world. But "to the law and the testimony," for the proof the position. In this there is much that has a bearing to the point.—But not to offend our publishers with too long an article, I will select but two passages.

First. "And behold there appeared unto them Moses and Elias, talking with him."—Matt. xvii: 3. Should it be said (as I know it has been) that the scene in the Mount, where Peter, James, and John were in company with Jesus, was a *mere vision*, I would like to be informed where, in the statement, any evidence of such a notion is to be found. True, Jesus says to his disciples, when coming down from the Mount, "tell the vision to no man," because a circumstance so marvellous might figuratively be called a vision. But it should be remembered, that Peter, James, and John did not even fall upon their faces, till they heard "a voice out of the cloud"; therefore, if asleep, they must have been so, standing. But Peter, at least, did not consider himself asleep when the transaction took place, for he says, (alluding to the circumstance, 2 Pet. i: 18,) "And this voice which came from heaven we heard, when we were with him in the holy mount."

Second. As I began with the *alpha* of this subject, when the *germ* of these angels was planted in man, after his formation, I will now introduce the *omega* of the whole matter, by quoting from the last chapter of Revelations. In this book, it appears that the revelator had seen and been told so many wonderful things, that in the wonder and joy of his heart, he "fell down to worship before the feet of the angel." But the angel said to him, "See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets." It appears to me that comment here is unnecessary; for it seems that in the very last article of knowledge communicated from heaven to man, as though there might otherwise be some misapprehension as to who and what these angels were, the subject is plainly developed, so as to do away with all reasonable cavil on the subject. Admitting that the communications to the revelator were through a vision, still the whole detail was managed by these ministering angels. Of this there can be no doubt. I consider the Book of Revelations to be a recapitulation, in highly figurative language, of all the prophecies and denunciations consequent upon the second coming of Christ, when the temple was to be destroyed, and the Jewish polity closed forever; with reference also to the bringing in of the Gentiles, the final establishment of the Gospel, and the universal salvation of all intelligent beings.

The inference that may be drawn from the above statements—or I should rather say, *the facts and evidence produced*, are of such a nature, as not to be reasonably controverted. If the spirit, or immortal part of even one of the human family, is an angel in heaven, why not the spirits of all whose bodies have returned to mother earth? If not so, there would be evidence of partiality in the Father and owner of this world. If it should be said that the spirits of the *wicked* could not become angels in another state of existence, but must sleep to some future great resurrection day, it might answer for some; but it would not satisfy me; because I know of none who are not wicked.

What is wickedness? where is it located? and to what does it belong? It is an *evil* that wholly belongs to this world, and is attached solely to our earthly character. The spirit, or the *germ of an angel*, in every one of the human family, is always in opposition to evil; but being enveloped and interwoven with the earthly character, it can not always judge of the *effect* from the *cause*, and suffers the consequence with the body. The state of man in this world, may be compared to a partnership between individuals. The spirit, or immortal part, is at the head of the firm, and, if I may so express myself, the *book-keeper* and *accountant* of the whole concern. And although it can not always control the wild speculations of its vicious partner, and does, and must suffer while in the connection—a connection it was compelled to enter into, "*not willingly*," but encouraged by a "*hope*" that it should be released in due time—it has the assurance that the debts of the firm will finally all be paid off, and the good partner left with the same amount of *capital* it had when it entered into the connection. Now, then, must this immortal part, when released from its vicious and *drowsy partner*, be *put to sleep*, God knows where, and for how long a time? *Nay*, God forbid! It then becomes *an Angel of Light*. So believes

J. KINGSBURY.

Sheshequin, November, 1838.

For the Magazine and Advocate.

REPLY TO MISS L. M. BARKER.

The exception you took to the question contained in the article to which you replied, relating to the *moral tendency* of two pieces spoken by scholars under your charge, at the late exhibition of the Clinton Liberal Institute, discovers to me your high sense of virtue and morality, and the regard you have for the station you fill. For this, an enlightened and virtuous community will esteem you.

But I have yet to learn that an attempt to break up a marriage contract, which by the parties was voluntarily entered into, is commendable in *any* case. No trifling circumstance should be allowed to induce a violation of that sacred vow which virtually blends the interests of two kindred souls in an inseparable union, and renders them identical. It was under this impression, that I objected to the *spirit* of the piece entitled, The Bride. I did not object to its literary merits. Nor did I suppose that it was necessary for her whose business it was "to select and assign the pieces to the several speakers," to endorse fully the sentiments which they contained. If I understand the object of this kind of declamation, it is not to inculcate morals or religion, but to improve in speaking—to express in the most impressive manner, the ideas of the author whose productions are used on the stage. Hence, in saying that "I was not pleased," etc., I did not suppose that I was censuring you for the selection of pieces you had made for the occasion. Nor do I think so now.

I was not the first to object to the piece entitled, "The Soul in Purgatory," as a reference to my article will, by intimation, show. And as I only expressed the opinion of others in relation to it, I will call them to account when it is deemed necessary, and thus exonerate myself from all reproach for all that was said on that.

If I have excited any suspicions unfavorable to your character—if I have given one soul to believe you were capable of inculcating, "either designedly or ignorantly," vice or immorality, or of being "a traitress to the institution" over which you preside, I sincerely regret it, and can assure you that it was unintentional on my part, and shall therefore claim your pardon.

Yours, respectfully, T. D. COOK.

U. S. GENERAL CONVENTION OF UNIVERSALISTS.

STATISTICAL REPORTS.

RHODE ISLAND.—*To the General Convention of Universalists in the United States.*—BRETHREN—Since the last session of this Convention, the brethren in R. I. have organized a State Convention which is represented at this meeting. The territory of this Convention is small, and the extent of our common faith still less. Until the present year only two active societies have existed within this State, and only one preacher labored with them. Since the formation of our Convention, one new society has been organized, and two brethren commenced preaching in the State.—There are also several other places where our doctrine is occasionally preached, and considerable attention given to the great subject of the world's salvation.

The society in Providence may be reckoned the first and foremost in support of Universalism, in this State. This society was organized about the year 1822, and soon after a very good house of worship was erected in a central part of the city. Two years after, the house was destroyed by fire, but another and still better one was erected on the same spot a few months afterwards. This society is now in a very prosperous condition, and may be reckoned among the best in our denomination.

There is a society in the village of Woonsocket, which employs occasional preaching, and talk much about erecting a house of worship. Although not very active, it may be considered in a sound and healthy condition.

A new society has been organized in Smithfield, which, though young, has fair prospect of future usefulness and success. A society once existed in Pawtucket, which for some years has been extinct or nearly so.

There are several other towns and villages where regular or occasional preaching is had, in some of which, societies will doubtless be formed during the present year.

There are now three preachers in the State, all residing in Providence. Br. W. S. Balch, the settled pastor of the Providence society, and Brs. H. B. Davis, and J. Richards, who have been pursuing their studies, and now frequently preach in various parts of the State.

On the whole, our brethren may rejoice with us on a view of the brightening prospect of our good cause in R. I., which, with the blessing of God, promises soon to exert an extensive influence among our brethren in this State.

WM. S. BALCH.

NEW-HAMPSHIRE.—The committee of the N. H. delegation beg leave respectfully to report to the General Convention of Universalists.

The present number of clergymen residing in N. H. is 24—many of whom preach to two, three, and four societies.

There has been an accession to our number, of four, during the past year, by fellowship. Four meeting-houses have been built and dedicated, during the same time; four more are now nearly completed.

We have a Convention which meets annually—six Associations, and several Conferences, which meet quarterly.*

Our common cause through the whole State is prosperous;—there is a general desire by most societies, to have a greater proportion of preaching; but the committee is sorry to say, that owing to the general small compensation allowed for the support of clergymen in our State, many are induced to leave for other sections, which necessarily leaves many societies destitute. All of which is respectfully submitted. A. L. BALCH.

PENNSYLVANIA.—*To the General Convention of Universalists, session of* 1838.—BRETHREN—There has been so little change in the condition and prospects of our denomination in this State, during the past year, as to require nothing further at present than a reference to the luminous report of Br. S. W. Fuller, presented at the last session, and published with the minutes. It it proper, however, to mention, that Br. James Gallagher, of Philadelphia, a young brother of excellent promise, has recently commenced the ministry of reconciliation, intending to devote his life to the proclamation of the good word. A. C. THOMAS.

* Greater attention has been paid to the subject of churches, Sabbath schools and Bible classes, for the last year, than at any former time, which labor has been richly blessed.

UNIVERSALIST HISTORICAL SOCIETY.

PROCEEDINGS OF SESSION OF 1838.

According to its adjournment, the Universalist Historical society met in the city of Boston, on the 19th and 20th of September, 1838. The President took the chair, and the session was opened by uniting in prayer with Rev. Mr. Forbes of Me.

On motion, the Secretary read the record of the proceedings of the former session.

Voted, To proceed, according to custom, to the election of officers for the ensuing year. Whereupon, the following individuals were duly elected.

Thomas Whittemore, *President.*
Stephen R. Smith, *Vice President.*
Thomas J. Sawyer, *Secretary.*
Lewis Seymour, Esq., *Treasurer.*

Corresponding Secretaries.—William A. Drew, Me.; Lucius R. Paige, Mass.; William S. Balch, Rhode Island; Asher Moore, Connecticut; A. L. Balch, New-Hampshire; Kittredge Haven, Vermont; Geo. W. Montgomery, Isaac D. Williamson, New-York; John H. Gihon, New-Jersey; Savilion W. Fuller, Samuel A. Davis, Pennsylvania; Sebastian F. Streeter, Maryland; John M. Whitmore, Virginia; G. C. Marchant, North Carolina; Allen Fuller, South Carolina; Allen Green, Georgia; Willis Atkins, Alabama; Wm. E. Camp, Louisiana; John E. Holmes, Illinois; Jonathan Kidwell, Indiana; John A. Gurley, Ohio; Nathaniel Stacy, Michigan; Solomon Bingham, Lower Canada; Oliver Smith, New-Brunswick; Amos Seamons, Nova Scotia; David Thom, John R. Beard, England; William Scott, Scotland.

The Secretary then read the following

ANNUAL REPORT.

Four years have now elapsed, since the organization of this society. During this period something has been done towards the attainment of the objects contemplated in its formation; but as the number of its members actively engaged in promoting its interests is comparatively small, it has thus far accomplished less than some of its friends might have anticipated. Still, when we consider the circumstances under which it began its operations, and has hitherto labored, we shall perhaps find reasons for congratulation rather than murmurs, and for encouragement rather than despondency. We have begun, and it is believed, well begun. The field of our labors is open before us, and we need nothing but increased and persevering zeal to ensure the most gratifying success.

Considerable progress has already been made in the collection of books, pamphlets, etc., in accordance with one of the Society's objects. Much more, however, still remains to be done in this very important department of our labors. Our publishers have not so readily and generally responded to the call of the Society for donations, as could be wished; although there is no reason to believe that they feel the slightest degree of unfriendliness toward the institution, but on the contrary, we are well assured that any apparent neglect on their part, is to be accounted for from the fact that no individual appeal has been made to them in the Society's behalf. Some indeed have not only very generously contributed to our Library from their own publications, but have also kindly lent their aid in obtaining donations from other sources. To Rev. T. Whittemore, our President, and P. Price, Esq., the Society acknowledges itself under particular obligations, as well for handsome donations to our Library, as for a praiseworthy interest in its prosperity.—To Rev. W. Ballou it is also indebted for copies of most of his published works, and to Rev. David Thom, our valued Corresponding Secretary, in Liverpool, England, for a complete set of the various productions of his pen.

It is thought to be highly desirable to collect as far as possible a copy of every work of ancient or modern times, which relates to the history of Universalism.—This would of course embrace every thing that has appeared on the subject, whether in favor of our common faith or against it. So far as the publications of our own country are concerned, it is hoped that, with few exceptions, they may be obtained through the generosity of our friends; but there are many foreign works of somewhat rare occurrence here, which we can not expect to secure to our Library on so favorable terms. At the second session of the society therefore, a committee was appointed for the purpose of devising some practicable means of supplying the Treasury with such funds as might be necessary for gradually enriching our Library with those rare and valuable books. At the last session, this committee was appointed to report, and, at its own request, was permitted to stand another year. Undoubtedly it has now matured, and will propose some plan for attaining so desirable an object.

It is much to be regretted that the Corresponding Secretaries of the Society have been so remiss in making communications relative to the rise, progress, and present condition of the cause of Universalism within their respective limits. It is on their interest in the great objects of the Society, their assiduity in collecting, and their promptness in communicating such information as they may possess, or from time to time obtain, that we must at present chiefly rely for the furtherance of our plans and the attainment of our wishes. May we not, then, indulge the hope, that in this respect another year will show a decided improvement, and that year after year we may be making more and more rapid progress, toward the attainment of the Society's objects?

In our last report we took occasion to mention the efforts that some of our religious opposers were then making to shield the character of Prof. Tholuck of Germany from the imputation of being a believer in the doctrine of Paul, that "God is the Saviour of all men." The solicitude which they have shown on this subject is to be accounted for by the fact, that Prof. Tholuck has generally been regarded as the head of the evangelical party, so called, in opposing Neologism in Germany, and in sustaining and defending evangelical doctrines. Hence his name has become familiar even to the ears of the unlearned Christian on this side of the Atlantic. His works, or opinions, have been more frequently quoted, and more authority has been attached to them here, than perhaps to those of any other theologian of Germany.—The announcement that with all his acknowledged learning, and zeal, and piety, he was still a Universalist, filled our religious opposers with amazement and alarm. At first it was stoutly denied by the orthodox press of the country. But it subsequently appeared that the denial was made in an almost total ignorance of the facts, or else with but a very indifferent regard to the interests of truth. The testimony of those who have enjoyed every requisite opportunity to know, and whose veracity scarcely admits of doubt, as well as the evidences which his own writings furnish, place it beyond debate that Prof. Tholuck, whatever may be his present opinions, has been, and at the time the controversy on the subject commenced in this country, actually was, a Universalist, i. e. a believer in the final holiness and happiness of all mankind. It is probable, however, that while, like many in almost every age, he believed in the truth of the doctrine, he entertained doubts of its moral influence, if generally promulgated. It did not corrupt himself, but he dared not trust it with his unlearned and vicious neighbor. There are multitudes in the same or a similar condition in our own country. So imperfect is their spiritual vision, and so warped by prejudice are their judgments, indeed, so much more confidence do they repose in their own timid policy, than in the dictates of infinite wisdom, that they fear the preaching of God's truth will overrun the world with immoralities!

Be this as it may, the efforts to which we have alluded have been so far successful, as to extort from Prof. Tholuck a half way and an apparently very reluctant confession that his faith on the subject of man's final destiny, corresponds in a tolerable degree to popular dogmas. True, it is not very clear what he does believe; but the acknowledgment that he is not a Universalist, has diffused a heartfelt pleasure through all the ranks of American orthodoxy. It should be remembered, however, that this poor concession has been gained from the Professor, by a gross misrepresentation of facts, and by a powerful appeal to his pride and love of popularity. Universalists are not so much grieved merely to erase his name from the list of those who have labored and suffered reproach because they trusted in the living God, as they are to behold the humiliating spectacle of one standing on so proud an eminence as that to which Prof. Tholuck has raised himself, and who, beyond all controversy, has hitherto believed that Jesus Christ is the Saviour of the world, now timidly shrinking from a frank and honest avowal of his opinions, and weakly yielding to the unworthy fear of forfeiting his public reputation.

At the last session, the Society, at the instance of the Secretary, appointed Richard Roe, Esq., of Dublin, its Corresponding Secretary for Ireland. It was not expected that he would regard this act as conferring honor upon him, but as a token of the Society's respect and confidence; and it was anticipated that he would willingly accept the appointment and render us such aid as might be in his power. In this last respect we are not disappointed, but owing to peculiar circumstances and relations, he respectfully declines the appointment of Corresponding Secretary. The reason he assigns for so doing is the unity and fellowship with Unitarians, which such an act would imply. Perhaps Mr. Roe's acquain-

tance with Unitarianism as it appears in the sect called Unitarians in great Britain, may have prejudiced him against our opinions; which, although we reject the popular doctrine of the supreme divinity of our Lord Jesus Christ, are, we believe, by no means identical in many important respects, even in reference to the person and atonement of the Saviour, with those of the sect just now mentioned.

During the past year our foreign correspondence has been kept up, and somewhat extended, and although the results thus far have not been very important, it is confidently expected that farther and still more definite information with respect to Universalism in Germany, will ere long be received.

The condition of our common cause in this country was never more prosperous. The messengers of truth are running to and fro in the earth and knowledge is increased. It becomes the duty of our Society, while it is engaged in gathering up the scattered records of the past, to trace with care the features of the present, to watch the changes of our sky, and to engrave upon enduring tablets the records of phenomena which are now presenting themselves to the eye of the beholder, and which will soon be reckoned among the memorials of by-gone times. All which is respectfully submitted.

On motion of Rev. Mr. Balch of Rhode Island. *Voted*, That the report be published in our religious journals.

The Committee appointed in 1836 to devise some practicable means of raising funds for the purchase of rare foreign works, treating on the subject of Universalism, for the Society's Library, reported, that they had given the subject such consideration as their time and circumstances would permit; and as the result of their reflection, recommended to the society as the most practicable means for attaining the contemplated object, that a collection be taken up at some convenient time during the annual session of this body; and that a committee be appointed to expend the same for the purpose of enriching the Library. The report was accepted. Whereupon it was

Resolved, That a collection be taken up in the School-street church immediately after the public services on Thursday morning.*

Resolved, That the Secretary be requested to be present and state to the congregation the character of this Society, and the purposes to which the collection is to be applied.

Resolved, That a Committee of three be appointed to purchase at its discretion, such books as are contemplated in the preceding report.

On motion, L. R. Paige, A. C. Thomas, and T. J. Sawyer, were appointed said committee.

On motion of A. C. Thomas, *Resolved*, That the Secretary be requested to deliver an essay at the next session, embracing such general statistics of our denomination, and the history and prospects of our distinguishing sentiment, as he may believe interesting and profitable.

Communications having been received, one from Rev. Russel Tomlinson, Corresponding Secretary of western New-York, containing a brief memoir of the late Rev. Wm. I. Reese, and another from Rev. W. S. Balch, Corresponding Secretary of Rhode Island, relating to the early history of Universalism in the United States—it was, on motion,

Resolved, That they be submitted to the care of the Secretary, and employed as he may deem proper.

On motion, the Society adjourned to meet in the city of Portland, Me., on the 3d Wednesday and following Thursday, of September, 1839.

THOMAS WHITTEMORE, *President.*
T. J. SAWYER, *Secretary.*

*The collection taken on the occasion amounted to a fraction over *fifty-two* dollars.

For the Magazine and Advocate.

DILIGENCE IN BUSINESS.

"Sees' thou a man diligent in his business? he shall stand before kings." PROV. xxii: 29

How impressively beautiful is this passage of Scripture. "He who is diligent in his business, shall stand before kings." The proverb implies the extent of the power of man. He need but to act, and he is crowned with success. The God of nature has given to the intelligent beings of this terrestiral sphere, a power that but few of them fathom. We know not ourselves; and our energies slumber within us. It is but our own inactivity that binds us down, and compels us to grovel in the dust. Man was formed in the image of his Maker—framed for "high and noble enterprise." The Eternal commanded our great progenitor to "multiply and replenish the earth, *and subdue it*," to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." He commanded, and he knew that the beings he had created were "sufficient for these things." A few, whom we term master spirits, have existed, who have made the earth, and the sea, and the air, and "all that in them is," yield to their will.—Napoleon stood upon the burning sands, and then upon the "iced mountain top," and kings, and princes, and nations, bowed to do him homage.—And yet, he was once but a charity boy—once a corporal of Corsica.

But though the few have used the powers which their God has given them, and have left a cloud of glory to mantle their memories; yet the great mass of our race seem to live along, with souls that are nerveless and powerless. "These things ought not so to be." Men should shake off this lethargy, and show themselves to be what they are. They have every incentive to action; they are assured that they shall not spend their energies for nought. The poorest beggar that walks our streets, was formed in the image of his Maker; and though he may now be a degraded object of weakness, yet he was once possessed of God-like faculties; and it is by his own abuse that he has lost them. Perhaps the little disappointments of early days, chilled the ardor of his youthful hopes, and he became inactive; soon penury and want gathered around him, and he felt himself degraded. He has lost

> "That noble confidence
> Which bids man look his fellow man
> In the face, and be the thing,
> Fearless and upward eyed,
> Which God has made him,"

And thus became what we now find him. Dear readers, let not the noble powers within you degenerate for want of use. Be active—*be diligent in business, and ye shall stand before kings.*

Oswego, N. Y. R.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, Corresponding Editors.

UTICA, FRIDAY, NOVEMBER 23, 1838.

BIBLICAL INTERPRETATIONS—NO. XV.

And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, what is written in the law? how readest thou? And he answering said, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, and who is my neighbor? And Jesus answering, said, a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.—And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, he that shewed mercy on him. Then said Jesus unto him, go, and do thou likewise.—LUKE X: 25–37.

It is lamentable, but it is true, that even the Christian world has been troubled with the questions, who are my neighbors? and how many are our neighbors? It would seem as though the commonness of the blessings we enjoy, and the same mortality to which we are heirs, would fix a chain of kindred feeling among all men. But it is not so. Very different are the views which men entertain upon this subject. Various have been the answers to the question. The tyrant will answer, "those who minister to my pleasure"—the miser will answer, "those who put dollars into my chest"—fashion will answer, "those who rally around my standard"—bigots will answer, "those who belong to our church, none others." But happily we are not left in the dark on this interesting subject. He who spake as never man spake has given us light.

On one occasion, "a certain lawyer stood up and tempted" Christ, "saying, what shall I do to inherit eternal life"? Our Saviour answered him, "what is written in the law? how readest thou?" The lawyer said, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—This answer being judicious and proper, our Saviour said to him, "thou hast answered well; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, and who is my neighbor?" The reason of this question, is this; the Jews did not consider the Gentiles as their neighbors; and so far was this notion carried, that if a Jew murdered a Gentile, he was not considered in the light of a murderer, by the Jewish Sanhedrin.—Hence, the lawyer inquired, "who is my neighbor?"

Jesus answered this interesting question in such a striking manner, that the Jew was obliged to answer his own question, and in a way contrary to his own notions. "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journied, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him; and whatever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, he that shewed mercy on him." Then came the obvious instruction, "go, and do thou likewise."—Luke x: 25–37.

There is one fact in relation to this account, which is well worthy of notice. There are circumstances which seem to show, that this account is not a parable, but an account of a literal robbery; which, if so, must have made it doubly powerful in the eyes of the lawyer.—The road from Jerusalem to Jericho was wild, rocky, lonely, and infested with robbers, and has continued so to modern days. Mr. Buckingham, a traveller in Palestine, says, that they were obliged to have an escort to guard against any robbers who might be hidden in the high cliffs, which extend along the road. He remarks—"Here pillage, wounds, and death, would be accompanied with double terror, from the frightful aspect of every thing around; here the unfeeling act of passing by a fellow-creature in distress, strikes one with horror, as an act more than inhuman; and here too, the compassion of the good Samaritan is doubly virtuous, from the purity of motive which must have led to it, in a spot where no eyes were fixed upon him, and from the bearing which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate."—Quoted in the Cottage Bible, on Luke x: 30.

How much more beautiful does the instruction of our Saviour appear in the light of this fact—how much more amiable the conduct of the Samaritan. To stop and assist a wounded Jew, the enemy of his people, was to endanger his own life, for the robbers might come and destroy him, if he tarried; but he was not afraid; his compassion was aroused, and it led him to take care of the forlorn and wounded Jew. What better instruction could our Saviour have chosen, to rob the Jew of his prejudices, and make him answer his own question?—He could not avoid the conclusion, when the pity and benevolence of the Samaritan were displayed before him, that the Samaritan was the true neighbor of the wounded Jew, far above the Priest and Levite of his own nation. And what could he say to the indisputable instruction of the ever-blessed Redeemer, "go, and do thou likewise"? Methinks, that if the miser, the tyrant, the

uncharitable heart, the bigot, who limits the favor of God to but a few, the contentious sectarian who denounces all that can not believe his creed—methinks that if they could have heard our Saviour referring to the perhaps recent transaction between the noble Samaritan and the wounded Jew, and could have witnessed how all-divinely and touchingly Jesus always exhibited the spirit of this beautiful account in his life, they would not only have been ashamed of their conduct, they would not only have exclaimed, "Lord, be merciful to us sinners!" but their hearts would have been filled with a spirit of Christian philanthropy, which is the soul of the Restitution and sees in every man a brother. How glorious is the spirit which this narration embodies! No longer need we ask, "who is our neighbor?" No longer need we doubt that he who slanders his fellow-beings and looks down upon them for not bowing to his creed-book, possesses conduct no where sanctioned by our Saviour. No longer need we look upon mountains, rivers, and oceans, as barriers to brotherhood. God "hath created of one blood all nations for to dwell on all the face of the earth;" and whenever we find a creature in distress, no matter of what nation, clime, sect, or faith, there is a neighbor, a child of God, a brother, who has claim upon our sympathies. This fact is written in the living beams of light and of heat, which flow from the sun upon all men—it is sounded in the noble song of the royal Psalmist, "the Lord is good to all, and his tender mercies are over all his works"—and especially, it is exhibited by the Saviour in the account of the good Samaritan. And if this truth, noble and worthy truth, was consecrated on every altar of divine worship, and illustrated from every desk; if it was written upon the foremost page of every creed-book, and enshrined in the best feelings of every heart; if in living praise, it was proclaimed "from the rivers to the ends of the earth," as the very spirit of the love of God, forming that golden chain which shall finally draw a redeemed world home to heaven and joy; what would become of war, fraud, dishonesty and persecution?—They would sink to rise no more; while the feelings would expand into "*supreme* love towards God and *universal* love towards men," viewing in God a *Father*, in Christ a *Saviour*, in man a *brother*. So be it in the name of him whose nature is *Love!* G. W. M.

MAN—WHENCE IS HE TENDING?

This body is tending to its original elements, but the mind or spirit has another direction. Amid the infallible changes which are constantly awaiting us on earth, it is an exalting fact, that there is another state of being whose pleasures never fade. Where is the mind which does not thrill with the influence of heaven, when it reflects that its destiny is to nobler scenes, even to the presence of him, of whom in our most secret hours we can say, "thou, God, seest me?"

Though Deity hath created our bodies from the dust, yet beyond death there is a higher, more intellectual creation, whose seal is immortal. "*As in Adam all die*, even so *in Christ shall all be made alive.*" 1 Cor. xv: 22. We are not then in doubt concerning the destiny of man. Not more certain is the creation of man than the point to which he is tending. We behold him fashioned from the dust: we behold him in wayward folly committing sin, and meeting severe punishment for his transgression, for vice can not pass unrequited; we behold him sinking in death, and what then?—"*Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.*"—Ecc. xii: 7. This is the destiny of man.

I know that many sincere persons believe that the destiny of multitudes will be *from* the presence of God, instead of to him, because they are impure. But why should this be an objection? They go to Deity, to be made pure; in his light to see light; and in his influence to become assimilated to his character. All men die more or less impure, for no man, in his mortal constitution, is pure. By returning to Deity, they become equal to the angels in heaven, and are completely subjected to the government of Christ.

If an individual, entirely ignorant of the geography of the earth, should be placed at the junction of the Missouri and Yellow Stone rivers, and was told that the turbid, boisterous water which he saw there, would flow onward until it became entirely pure, it would seem improbable to him—but if he should trace the river to its junction with the ocean, that mighty heart of the earth, he would behold its waters entering that ocean for the very purpose of being purified—it goes not there to be made more impure than ever—it becomes assimilated to the waters of the ocean; and when drawn into the air in the form of vapor, to be condensed in the clouds, and to drop as rain, it is sweet and prepared to yield its own fertilizing nature to the land upon which it falls. And yet, who, not acquainted with the fact, would have supposed that the muddy water in the wilderness far from the ocean, would become the pure rain of the heavens?

The stream of life commences in infancy—it flows onward, for the stream can no more be prevented from progressing to its ultimate destiny, than the river can be prevented from tending to the ocean. This stream may become impure in manhood by reason of wicked works, but still it flows onward until death, and then it reaches the universal ocean of life. The spirit returns to God who gave it—it came from him; to him it must return. Does it return there to be made more impure than ever, to be fixed in endless transgression and a continued opposition to the government of Heaven? We think not; for as the waters of the river return to the ocean for purification, so the spirit returns to God to partake of his all-glorious perfection and holiness.

There is proof of this position. Even when God was communing with the first man into whose nostrils he breathed the breath of life, this noble principle was shadowed forth. For, in the garden it was said, "I will put enmity between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel"—that is, sin should bruise man to a certain extent, while sin should be mortally bruised, inasmuch as the prophet Daniel tells us that "sin shall be finished." This purification was also made known in the prophecies of the Old Testament, in a number of cases. "The rebuke of his people shall be taken from off all the earth."

From the creation to the beginning of the Christian era, we find man very sinful. In order to obviate sin, Christ was raised up for the purpose of saving his people from their sins. Matt. i: 21. This Saviour endured persecution and enmity, but with a mildness all-heavenly and divine. We next behold him on the cross, shedding his blood for the world—then we behold his resurrection, and his ascension to the right hand of his Father, with the declaration that all power was given him in heaven and on earth. At the right hand of God, we behold him the "Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time"—1 Tim. ii; and "who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John ii: 2. His object in being thus exalted, is distinctly given in Phil. ii: 9, 10, 11. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Consequently, Jesus has all power *in heaven* and on earth; as he is to cause every knee to bow *in heaven* and on earth; it follows, that all who die impenitent and without the knowledge of the truth, will eventually be subdued to the power of the Saviour, and made to rejoice that in him they have righteousness and strength. One means of producing this result, is, chastisement. Sin is an evil, and is contrary to the righteous rule of the Saviour.—Punishment is one means of destroying sin, and of bringing the prodigals who endeavor to feed upon it, home to holiness and truth. This punishment will continue to be inflicted on all sinners, until their hearts are subdued to acknowledge Jesus the Christ.

The next view we have of the Saviour, in the progress of his work, is most glorious and exalting, for it is the hope of the Christian soul, and the burden of all heavenly prayer. It points out to us the final state of man; his last glorious and immortal fixedness in divine knowledge and ever-enduring joys. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, until he has put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son, also, himself be subject unto him that put all things under him, that God may be all in all." Oh my soul, rejoice—how great is this view of divine truth—and how nobly does the work of God end in man's redemption. Though God created man, yet he did not forsake him; but through all his follies, watched, and guided, and punished him, until all partial evil is overruled for universal good; after the same fashion that the evil plans of Joseph's brethren were overruled for Joseph's exaltation, and their reconciliation and salvation from a murderous desire. The imperfect, mortal creation commenced in Adam; it ended in Christ, the more noble and second Adam—it began in mortality; it ended in immortality—it began in the flesh; it ended in the spirit. Consequently, at the period when Christ shall deliver up the kingdom to God the Father, this present race of human beings will end, and the earth most probably will again be refashioned, to once more show the glory of the Lord in a more improved race of intelligences, while we shall exist forever in immortality.

We have then found the *origin*, the *nature*, and the *final state* of man. G. W. M.

THE RECORD

The Ohio State Convention of Universalists, met in Akron, September 15th and 16th. Br. F. Loring, Moderator; J. Whitney, Clerk; S. A. Davis, Standing Clerk; W. P. Putnam Treasurer; S. A. Davis, delegate to the U. S. Convention for 1839, with power to represent by deputy, or letter. Twenty preachers and seven lay delegates were present. A proposal to recommend a hymn book, for general uniformity, was laid over. Nine sermons were preached, and the eucharist administered. Met in the Baptist house, as our own new house (of stone) was not yet finished. The meetings were very large and delightful. Adjourned to meet on the third Saturday and following Sunday in September, 1839, as the Moderator and Standing Clerk may publicly desiguate.

Associations.—*The Richland Association* met [in Lexington, Ohio, we presume, from remarks in the Circular] on September 8th. Br. T. Strong, Moderator; H. P. Sage, Clerk; C. Keith, Standing Clerk; ——— Coleman, Treasurer; Strong, Pond, and Watson, Standing Committee. Br. Farley was admitted to the fellowship of the Association, as a regularly ordained minister of the Gospel. Authorized delegates to the State Convention to urge the adoption of the hymn-book by Br. H. Ballou, 2d, as the denominational hymn-book. Eight ministers were present and three societies represented. Adjourned to meet in Fredricktown, Knox county, on the Saturday next preceding the second Sunday in September, 1839.

The Strafford county Association met in Gilford village, N. H., September 26th. Br. J. P. Atkinson, Moderator; J. Molineux, Clerk; R. O. Williams, Standing Clerk; J. P. Atkinson to preach occasional sermon.—Received the society in Centre Harbor into fellowship. Five preachers (Charles Lamson and Charles Clark, new names), and four lay delegates, present. Four sermons were preached. Adjourned to meet on the second Wednesday and Thursday in September, 1839, as Br. Molineux may appoint.

The Susquehanna Association met in Leraysville, Bradford county, Pa., October 3d. Br. E. Shaw, Moderator; T. S. Bartholomew, Clerk; G. S. Ames, Standing Clerk; G. S. Ames, J. Kingsbury, S. Stevens, Committee on fellowship and ordination; R. W. Cheney, F. Bailey, N. Flowers, on discipline; G. Sanderson, H. Gibbs, T. S. Bartholomew, to appoint Conferences; G. Sanderson, T. S. Bartholomew, (clerical), J. Kingsbury

and F. Bailey, (lay) delegates to the Pennsylvania Convention; and S. P. Landers to preach the occasional sermon. The first society in Orwell, Bradford, county, and the first society in Forest Lake and Rush, Susquehanna county, received fellowship—a letter was granted to J. S. Palmer; and ordination to S. P. Landers, T. S. Bartholomew, and R. W. Cheney, at such time and place as may best suit them. Recommended to societies, to state annually, through their Clerks, when formed, the number then belonging, the present number, and their progress from year to year. Fifteen lay delegates from eight societies, and twelve preachers, were present. Sermons were preached by Brs. Ames, Delong, Hussey, Ashton, Barnes, Sanderson and Bullard—addresses by Br. C. S. Brown—and among the official proceedings appears the marriage of Mr. Geo. Bowman, of Middletown, to Miss Frances Stevens, of Dimock, by Br. Ashton. The session is described as a very interesting one. It is not stated whether they adjourned or not, nor to *where*, nor till *when*.

The Quinnebaug Association met in Norwich, Conn., October 10th and 11th. Br. D. Tracy, Moderator; H. Lyon, Clerk; Br. Lyon to deliver the occasional sermon; H. Chaffee, Standing Clerk. Granted requests of the church and society in Norwich, to instal Br. Lyon, as pastor, and to admit the church to the fellowship of sister churches. Seven preachers and four lay delegates were present. Seven sermons were preached. Br. Lyon installed, the church in Norwich recognized, and the eucharist administered. Adjourned to meet the second Wednesday and Thursday in October, 1839, as the Standing Clerk may designate.

The Lincoln and Waldo Association met in Prospect, Me., October 10th and 11th. Br. J. Thompson, Moderator; D. Forbes, Clerk; F. W. Baxter, Standing Clerk; F. A. Hodsdon to preach occasional sermon, and E. B. Averill, substitute. Adopted Constitution. Eleven preachers and thirteen lay delegates were present, and six sermons were preached. Among the preachers, Mr. Fales, Nova Scotia, is a new name. Adjourned to meet in Belfast, in 1839, as the Standing Clerk may direct.

New Laborers.—More converts! Rev. Mr. Taylor, pastor of the second Christian society in Lynn, Mass., and a majority of his society, have been converted from this sect of Christians to the Universalist Christians, and have invited the second society of Universalists, who were destitute of a house, to unite with them. This has been done. We thus gain a zealous, able and worthy preacher, the best portion of a Partialist society, and a meeting-house worth nearly $6000. Rev. Jeremiah Haskell, another preacher of the sect of Christian Christians, has also become a Universalist Christian.—He resides in or near Calais, Vt. ☞ Br. Badger, in the last Christian Palladium, says—"Universalism has become an old subject, [it bids fair, truly, to be older than Christianism!] it has gone by [yes, it *is* travelling ahead, sure enough!] and has lost its interest—[to those who see their ablest preachers beginning to proclaim it]. Its arguments can all be learned in *ten days*, [and it lacks not for *pupils*, as may be seen above!] and have all been refuted a thousand times"—[but with refutation so inconclusive, that even their authors (Christian preachers and people) are abandoning them by droves, and begin to proclaim the faith they once endeavored vainly to destroy. Is not that it, Br. Badger? or, why refuse to admit any defence of it into your paper?] Long may Universalism live, to become older and older, and to *go by* every dark, narrow, and un-evangelical doctrine in the universe!—Br. Kies Doane, of Petersham, Mass., has commenced preaching to good acceptance. Br. J. L. Smith, a member of the church called Campbellite, has commenced preaching "the restitution of all things," in Shenandoah county, Va. What will A. Campbell do? Expel Br. S. for preaching contrary to the *creed* of this *no-creed sect-no-sect*, and for denying the supremacy and infallibility of Mr. C.? We shall see.

Ordinations.—Br. Ezekiel Dow was ordained in St. Johnsbury, Vt., October 17th. Sermon by Br. M. Sanford. At the same meeting, a meeting-house was dedicated, a pastor installed, and a church was recognized, as may be seen below. Br. J. S. Barray was ordained pastor of the society in West Amesbury, Mass., on the 14th inst. Sermon by Br. H. Ballou, 2d. Br. S. Turner, recently a Partialist preacher, was ordained pastor of the society in Brunswick, Me., October 17th. Br. J. Grammer was ordained pastor of the society in Andover, Mass., October 3d. Sermon by Br. Z. Thompson.—(For others, see proceedings of public bodies.)

Installations.—Br. H. Sampson was installed pastor of the church and society in St. Johnsbury, Vt., October 18th. Sermon by Br. J. Wallace.

Removals.—Br. W. E. Manley, from Warsaw to Gainesville, *Genesee county*, NOT Gaines, *Orleans county*. Br. I. D. Williamson, from Poughkeepsie, to Baltimore, Md. Br. R. Blacker, late of Massachusetts, to Columbia, Me. Br. D. Ackley, from Walpole, N. H., to Hudson, N. Y. Br. J. T. Gilman, from Bowdoinham to Bath, Me. Br. Whitney, from Ohio City, first to Brimfield, now to Akron, O. Br. G. C. McCune, from Woodsborough, Md., to Dayton, O. Br. A. C. Barray, who has been itinerating for some months past, has settled at Harford, Cortland county, and wishes to be addressed accordingly in future. Br. P. Brownson, from Mulberry Grove, to Talbotton, Talbot county, Ga. Br. B. B. Bunker, to Hampstead, N. H. Br. R. M. Byram, to Orland, Me. Br. S. A. Davis, from Pittsburg, Pa., to Akron, Ohio. Br. A. A. Davis, from Sunbury to Worthington, O. Br. R. Smith, to Hamilton, Butler county, O. Br. Wm. West, of Cincinnati, O., starts for England, next month, to visit the home of his youth, preach the word, etc., in Great Britain. Br. Gurley will supply the desk during his absence. ☞ Br. T. D. Cook wishes all letters and papers intended for him, to be sent to *Utica*, instead of Gaines, after this date.

Church.—A church was formed in St. Johnsbury, Vt., and publicly recognized October 18th. Sermon by Br. J. E. Palmer.

Dedications.—The new meeting-house (not *church*) at St. Johnsbury, Vt., was dedicated October 17th. Sermon by Br. J. Moore. The meeting house in Stoddard, N. H., was dedicated on the 14th inst. Sermon by Br. L. Willis. Same day, the house of the second society in Lowel, Mass., was also dedicated, sermon by Br. H. Ballou. And on the same day, the house in Fryeburg, Me., was dedicated. The meeting-house in Brimfield, O., was dedicated October 12th. Brs. Tenney, Biddlecom, Davis, Torrey, Bell, and Sadler took parts in the services. Sermon by Br. Whitney. The house is of wood, 30 by 40 feet, gallery on three sides. The house in Montgomery, near Cincinnati, was dedicated September 8th. Sermon by Br. West. The house is of brick, 35 by 53 feet.

Br. H. Hawkins, of Oxford, Me., has resigned his letter of fellowship—not from any change of sentiment, but to retire to private life.

The Glad Tidings, recently published in Pittsburg, Pa., has been removed to Akron, Ohio. Br. Whitney has become joint Proprietor and Editor in it, with Br. S. A. Davis. We give him the right hand of welcome and fellowship, to aid in his new vocation. May his seat be soft—his ink flowing—his pen springy—his mind clear—his heart firm—his hopes cheering—his readers good humored—his subscribers prompt, and his fruition exceed his expectations!

The Universalist Female Charitable Society of Boston, held its anniversary on the second inst. The weather was unfavorable; but the collection taken up exceeded $117.

TO BR. J. V. WILSON.

Dear Brother.—We sent No. 44, current volume, in a wrapper, directed on the outside to you, at Jaffrey, N. H., with an Extra (containing Prospectus for volume 10, and directions to agents) enclosed. Yesterday we received the Prospectus, etc., done up in letter form, nothing written inside, but postmarked on the outside, in red ink, "Jaffrey, N. H., Nov. 14th," and charged "18 3 4" cents postage, and directed to us in the same hand, in black ink. We are satisfied, from appearances, that this was done by some dishonest boy, zealous against Universalism, who is a clerk in your Postoffice. To impose on us, he has violated his oath, (for without being sworn, no one can be employed in the Postoffice,) broken the law by opening your package for you, pilfering therefrom your property, and by burdening the department with a useless letter—for the Postoffice department, and not we, loses the postage, as it was promptly refunded to us this morning, by our Postmaster.

This is a small matter for a newspaper article, but so many attempts are made to impose on us, that we think it time to notice some of them. We therefore give you notice that, hereafter, if your papers are torn, dirtied, or lost, you may look for the cause near home. We have also written to your Postmaster, and sent him the Extra, that he may properly admonish the offender. Were we persuaded that *a man*—the Postmaster himself—could be so forgetful of his oath, and of his legal and moral duties, we would report the case at once to the Postmaster General for redress. But we think it a *boy's trick*, and pray he may be cured of it before he grows confirmed in perjury, theft and fraud. Affectionately yours,

G. and H.

OFFERS.

Below we have made some offers to compensate those who are disposed to aid us in increasing our list for the next volume. Can not those who are supplied themselves, supply some friend they would like to serve, in this way, without feeling the expense. There is much useful matter contained in these back volumes that cost us money, and they will neither benefit us nor others while lying in our garret, but by being thus brought into circulation will benefit not only us but the glorious cause in which we are engaged. Those who wish to avail themselves of either of the offers, will please state, distinctly, *which offer*.

WHO WANTS VOLUME SEVEN?

Any one who will forward us the advance pay for four new subscribers to the next volume, free of expense, or three new subscribers and a five dollar bill at our expense, shall be entitled to a full file of the seventh volume of this paper.

FOR TEN NEW SUBSCRIBERS.

For ten new subscribers and the pay in advance, we will furnish full sets of volumes 7 and 9, and volume 8 excepting numbers 22 and 26, containing the discussion in full.

THE DISCUSSION.

Those who wish for the back numbers containing the discussion, can be supplied with a full set of the numbers from the beginning, together with all the numbers of vol. 8, excepting 22 and 26, and of vol. 9, excepting 12 and 13, by sending us six new subscribers for the next vol., and the pay in advance free of postage.

$2 FOR VOLUME NINE.

Many complain of paying $2 for volume 9. We can not help it. We have suffered for the want of the money and must be compensated in some way. If, however, those who owe for vol. 9, will send each two good new subscribers, and the advance pay, we will deduct the additional charge.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in December, by Br. C. S. Brown, at Upper Lisle.

There will be preaching on the second Sunday in December, by Br. C. S. Brown, in Vestal.

There will be preaching on the third Sunday in December, by Br. C. S. Brown, in Bainbridge, and in the evening in the Kirby settlement.

Br. C. S. Brown, will preach on the evenings of December next as follows:—evening of Friday, 7th, at Maine—8th, near Philander Hooper's—10th, at Apalachin—11th, at Little Meadows—12th, at Vestal—13th, at Binghampton—14th, at Chenango Forks, near Br. Ackerman's—20th, 21st, and 22d, as the friends in Walton may appoint.

In consequence of a severe attack of the Rheumatism, I shall be unable for the present to fulfil my appointments on the circuit—I have been confined one week at home, and have deferred giving public notice, in hopes that I should be able to resume my travels; but I am completely broke down, and no probability that I shall be able to travel again for a number of weeks. As soon as my health will permit, I shall again visit my friends on the circuit.

C. B. Brown.

Br. Bullard will preach at West Dryden, (brick school house,) on Sunday November 25th, at 10 o'clock, A. M.—at Etna, 1 o'clock, P. M., and lecture at Libertyville, in the evening—at Ludlowville, on Monday evening, 26th—at Newfield, Tuesday evening, 27th—at Peruville, Friday evening, 30th—at McLean, on Sunday, December 2d, and lecture at Groton Hollow same evening. Br Bullard will lecture at Spafford Hollow on Thursday evening December 6th—at Vestal on Friday evening, 7th—preach at Tully on Sunday, December 9th, A. M. and P. M., lecture at Preble the same evening—Br. Bullard will preach at Marathon on Sunday, December 16th, A. M. and P. M.—The above Sunday and Sunday evening appointments, are regular once in four weeks. Our friends in the respective vicinities of the above mentioned places will find it convenient to set down and carefully mark their Almanacs, that they may know at all times when and where to attend—knowing this, we trust they will be present with us, in body as well as in spirit, on all convenient occasions.

W. Bullard.

Notice.—Agreeable to previous legal notice, there will be a meeting of the friends (gentlemen and ladies) in Tully, at Tully Flats, on Saturday, December 8th, at 1 o'clock, P. M., for the purpose of forming a society. The friends in the adjoining towns—Preble, Spafford, Lafayette, etc., are respectfully and earnestly invited to attend, and concur in the measure. We flatter ourselves that there will be a general attendance, and that the society, when formed, will be respectable both for numbers and character. An address will be delivered on the occasion by W. Bullard.

The Quarterly Conference of the Chautauque Association, will be held in Portland, Chautauque county, on the third Wednesday and Thursday in December. Per order,

L. Paine.

POETRY

[From the Olive Branch.]

Lines suggested, by viewing Dubufe's grand pictures of Adam and Eve.

"THE TEMPTATION."

Father of this frail, mortal race,
We gaze on thee: thy noble face
Is lit with blessed virtue's fire,
As thou, to grant her heart's desire,
Seem'st doubtful,—still she implores thee;
Her *beauty only* can'st thou see.
Her snow-white brow, her speaking eye,
Thou canst not bid the tempter fly.
Ah no—in that sweet look there beams
A heavenly radiance—and there streams
From that bright eye a living light
Thou'rt melted by the glorious sight.
Thou yieldest,—and from that dread hour
Frail man has *felt* the serpent's pow'r. X**.

BOYHOOD.

BY LT. G. W. PATTEN, U. S. A.

I never see the laughing eyes,
Of joyous boys at play,
But memories fond within me rise,
Of childhood's happy day;
To sport upon the festive ground
Seem'd all I had to do,
And when my comrades laugh'd around,
My heart was happy too.

I seldom cared for dust and noise,
Or wore a troubled brow;
But thought myself, with marble toys—
Oh! richer far than now;
I never pined for foreign land,
Nor sighed for distant sea:
The top which turned beneath my hand,
Had charms enough for me.

But now upon my troubled soul,
Come visions dark and deep;
My thoughts are where the billows roll—
And where the whirlwinds sweep.
I love to see the bending mast
Bow down before the storm,
And hear amid the rushing blast
The wing without a form.

I wander o'er the plain of death,
As thro' a lady's bower;
Deep watching for the battle breath,
As for a thought of power.
Alas! the lesson Manhood brings!
And little understood—
To leave the lore of gentler things,
For toil by field and flood.

Flow on, calm blood of childhood, flow;
Speed not your current thin!
Nor let the conscious bosom know,
The fires which sleep within:
Too soon will come the moment when
Each pulse anew will start,
And thou, with purple tides of men,
Must battle with the heart.

[From the Olive Branch.]

WISDOM.

There is nothing so desirable to man as wisdom. Nothing so valuable to conduct him through life and prepare him for death. It is exalted by the wise man above riches, and raised in his estimation above all bodies. What can be compared with wisdom? Shall wealth? No! she never makes men wise, but may serve to drown them in "destruction and perdition." Shall glory? No! For to be puffed up and boasting, is the very thing to bring a man low, in the estimation of the wise and prudent.—Shall pleasure? No! For "where pleasure is, pain is not far off." Pleasure, like Ephraim's goodness, soon passeth away. Shall power? Surely not! For thrones and kingdoms are precarious, and subject to be destroyed and brought to nought. Kings may be taken prisoners and made servants; Princes may be brought to bow to the meanest slave. All these, with many other qualities, can not be brought in competition with wisdom; for they all endure as it were but for a moment, and then pass away. But wisdom endureth forever; she lives, where man ceases to exist; she holds out every necessary inducement for men to seek her while she may be found. To the young, she promises, "They that seek me early, shall find me." To the aged she says, "Turn ye at my reproof; length of days are in my right hand, and in my left hand riches and honor."

"She guides the young, with innocence.
In wisdom's paths to tread;
A crown of glory she bestows
Upon the hoary head.
According as her labors rise,
So her rewards increase;
Her ways are ways of pleasantness,
And all her paths are peace."

Why is wisdom so superior to every other acquirable object? Because it is substantial and enduring. It can not be lost like wealth; it is not passive like glory; not treacherous like pleasure; not momentary as power.—it is greater and of more value to man than all things else—for it outrides all the sublunary enjoyments of time.

But while we seek wisdom, we should endeavor to get understanding; while we attain to the theory, associate the practice. Solomon gives among many reasons why wisdom should be sought by each individual, "If thou art wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it."

Give us wisdom to discern the times, because the days are evil. Give us wisdom to direct through life—to prepare for time to come; to number our days that we may apply our hearts to it. J—— A——.

Newton, Mass.

Sir Edmund Nagle—When a young man, travelling in a post-chaise up Shooter's Hill, a highwayman rode up, presented a pistol to his window and demanded his money or life. Sir Edmund, then a very athletic man, seized the arm of the ruffian, twisted the pistol from it, dragged him through the window, and placing him beside him to keep him quiet, ordered the post boy to drive on. The humble supplications of the highwayman were answered with, "Be easy boy, be easy, I won't hurt ye." Still the conscience of the stricken robber kept pleading, till at length the chaise reached the captain's lodgings, when he handed the fellow out of his carriage, walked him up to the garret, and locked themselves in. He then took off his coat, and said, "Now, Sir, I neither mean to hang ye nor hurt ye, but I'll just give you a broth of a bating," which having accomplished, he opened the door and bade the robber be off, and next time he stopped a coach, to rap at the window and ask if Pat Nagle was inside, before he ventured to poke his pistol into it.

MARRIAGES.

In Preston, on the 18th ult., by Rev. N. Doolittle, Mr. —— THROOP, of Michigan, to Miss ELIZA WAIT.

In Stockbridge, September 3d, by Rev. E. M. Woolley, Mr. THOMAS BRIDGE, to Miss ELIZA HOLMES.

In Lebanon, September 24th, by the same, Mr. ORIN LORD, of Hamilton, to Miss PALMYRA SHELDON.

In Champion, September 27th, by Rev. J. French, Mr. KELLOGG E. PARKER, of Wilna, to Miss AMANDA EARL, daughter of Mr. Otis Earl, of the former place.

In Union Square, on the 15th ult., by the Hon. A. Skinner, Mr. GEORGE W. EDGET, of Ellisburgh, Jefferson county, to Miss JANE M. STEBBINS, of Watertown.

In Upper Lisle, October 2d, by Rev. A. G. Clark, Mr. JEFFERSON LULL, to Miss SALLY BENNET, both of Triangle.

In German, October 14th, by the same, Mr. CHARLES COLE, to Miss BETSEY CLINE, both of Smithville.

Also, in Upper Lisle, October 28th, by the same, Mr. LEWIS D. TAFT, to Miss ANTOINETTE N. WESTCOTT, both of Triangle.

In Clinton, October 9th, by Rev. Dr. Clowes, Dr. GEORGE BISSELL, to Miss HARRIET C. PARSONS, both of Clinton.

In same place, Sunday evening, November 11th, by the same, Mr. ERASTUS TOWN, of Caseville, to Miss LOUISA BARNES, of New-Hartford.

In New-Hartford, October 9th, by the same, Mr. THOMAS W. MOON, to Miss LYDIA M. PIERCE, both of New-Hartford.

DEATHS.

In Esprints, Schoharie county, June 24th, of consumption, PAUL H. DELANO, of Pittsfield, Mass., aged 48 years.

By the death of Mr. Delano, the town in which he lived is deprived of one of its most active and useful citizens. On account of his excellence and moral worth, he merited and secured the confidence and high esteem of an extensive circle of relatives and acquaintances who lament his departure. The deceased was not a member of any church, but ever evinced a high respect for the principles of Christianity, by a well ordered life and a regular attendance on the ministration of the word.—His remains were brought to New-Berlin for interment; to which place he was journeying in company with his sister, Mrs. Narramore. A discourse was delivered on the occasion from Gen. iii: 19. N. D.

In Norwich, October 16th, CALEB ARNOLD, aged 81 years. Besides an aged companion, Mr. Arnold has left a numerous circle of children and relatives to deplore their loss. He was a soldier of the revolution, and long lived to enjoy the blessings and privileges of a free government. In early life he joined the Calvinistic Baptist church; yet he professed faith in Christ as the Saviour of the world, and selected for the subject of his funeral discourse, 1st Peter ii: 20–25. N. D.

In Commerce, Mich., October 20th, NANCY C., wife of George P. Hungerford, formerly of Frankfort, Herkimer county, N. Y., aged 27 years. The death of Mrs. H. is peculiarly admonitory to all, of the shortness of life and the certainty of death. But a few hours before her death, she was in the enjoyment of comparatively good health; but alas! what hand can stay the shaft of death! Its deadly aim has ended the life of an affectionate wife, a kind sister, a warm friend, and an exemplary neighbor. Frank, condescending and obliging, she gave offence to none—had no enemies. To know her was to be her friend. Her departure is the more lamentable, as she had just realized the fond anticipation of being a mother, but she left the pledge with a father, as a memento of their mutual love.

Mrs. H. was a firm, yet consistent believer in the final restitution of all mankind. The consolations of the Gospel were offered to the relatives and friends by Rev. A. H. Curtis.

At the residence of his father, in Clayton, Jefferson county, on the 2d inst., Dr. ALONZO SPENCER, aged 27 years.

In the death of this worthy young man, society has lost one of its brightest ornaments. He had just commenced, with success, the duties of his profession; but the spoiler came and consigned him to the tomb. Dr. Spencer was, for a number of years, a firm and unwavering Universalist, and was at the time of his death a subscriber to the "Union." At the closing scene the power of his sentiments was most luminously displayed, in an entire resignation to the divine will. An affectionate father and fond mother are deprived of a son in whom they placed [illegible] confidence. The cold, cold grave, possesses all that was mortal, but the spirit has returned to God who gave it. S. M.

In Pompey, August 25th, Mr. WILLIAM SCOVILLE, aged 55 years.

Br. Scoville was a believer in the doctrine of endless misery, the most of his life, but something like a year previous to his death, he became an unwavering believer in the truth taught by all God's "holy prophets since the world began." The friends of his former faith labored hard to convince him that he had embraced a fatal delusion; one in particular, (a lady,) said to him, Mr. Scoville, you will not die a Universalist! Well, answered the old man, I don't know that I shall; but I shall consider it a sad misfortune if I should not. Well, Mr. Scoville—will you send for me when you think you are dying? If you die a Universalist, I should like to be a witness. I will if convenient, was the reply. When the time of his departure came, he requested his son-in-law to go for this lady, if in his opinion she could arrive previous to his death. It was not far from midnight when his request was granted; and in a few minutes, the individual, who was positive he would renounce his faith previous to his death, stood in his presence, and heard from that dying man a sermon, (for it was nothing less,) that I presume she will never forget while memory performs its office.

The writer of this, attended his funeral on the 27th, and a discourse was given from the following words:—"How are the dead raised up, and with what bodies do they come?" By request. E. M. WOOLLEY.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, NOVEMBER 30, 1838. NUMBER 48.

THEOLOGICAL DISCUSSION.

From the Millennial Harbinger.

No. 36.—Mr. Campbell to Mr. Skinner.

Richmond, Va., October 26th, 1838

SIR—Your letter before me is a savory dish of Universalian literature, science, eloquence, courtesy, religion—worthy of the Augustan age—the Queen Ann era of English taste and refinement, served up in the elegant style of the higher circles, to which you allude in your admirable portraiture of our correspondence. I have not time to dispute your right to be heard in all the schools and colleges, as a model of urbanity, good sense, and good taste, and as a standard of Greek and Hebrew criticism. Time, Sir, is with me too precious to be spent in such an unequal conflict; and I feel as if I were already more than defeated in your fine arts of concealment, evasion, and misrepresentation.

2. I hasten, then, to review the 26 paragraphs of your letter. Your first paragraph misstates and evades my remarks on your compound proposition. Your second presents your excuse for not adducing one text to prove the ultimate holiness of all men, either in this life or in Purgatory.—Your third refutes your former inference that the words "all souls are mine" proves their salvation. I admit not what you assume in the 4th; while in the 5th you admit my rule of interpretation, and propose it as if it were your own; not seeming to know that it leaves the point there in debate as it was: for you attempt not in any case to prove that the context of any passage in the Bible proves the final holiness of all mankind.

3. In your 6th paragraph you talk of scores upon scores of proof-texts which you have adduced to prove universal restoration, and yet you still decline to rely upon any one of them: for, as I shall show in the sequel, you have positively declined to trust your cause upon any of them, in a debate upon their true meaning. In your 7th you attempt to discredit the Apocalypse, and to stultify the comment of that said Adam Clarke, whom you sometimes quote with admiration. And to get rid of its evidence, you assert its almost entire reference to events before the destruction of Jerusalem. In your 8th paragraph you affirm the final judgment (chapter xxii: verse 11) to be past 1800 years ago, and the tree of life to have been planted near the river of the water of life, etc., etc., and that all sorrow, crying, and tears have ceased ages before we were born, etc., etc. In your 9th paragraph you comment learnedly on the word *still*, and make the words "*let him be unjust still*," as precisely equal to *let him be just forever*; and thus you fully refute your rule of interpretation, or show that you disregard it. Your 10th paragraph is an evasion of the criticism upon such phrases as "*the elect of God*." I argue that such words as *elect, saved, condemned*, etc., always imply another class of men, who are not approved, justified, saved, etc. I shall reserve your 11th paragraph for future notice.

4. In your 12th you speak gratuitously and irrelevantly of "my brother destructionists." This is mere calumny. I have no such brotherhood. Destructionism is a gospel adapted only to those who are in hell. It is not Christ's Gospel, and I have nothing to do with it. It is, indeed, "less revolting" to sinners than endless punishment; and therefore it can not be a sanction of the Gospel. Your 13th paragraph is "a beggarly account of empty boxes." You count the labels on your drawers; but you have forgotten that they are all empty. After evading, and in fact declining the challenge tendered in pars. 31, 32, and 33 of my 30th letter, you say you have disposed of it. Well, our readers need not be informed by me how you have disposed of it; it is sufficiently obvious. Have you forgotten my three preceding letters? Why do you not reply to them?

5. You then commence the reply to my 32d letter. "The reverie" into which you assume to have fallen, and your paragraphs 14, 15, 16, and 17, are a literal fulfilment of my predictions in that letter concerning your course to the end of the controversy. You have been at pains to rub off all the whitewashing and varnishing which concealed your genuine metal from public inspection, and therefore I can leave you to your own developments. I am neither to be allured nor provoked to fill my time or my pages with a debate upon your manners, or your learning, which you think so eminently qualify you for writing for the higher classes of Universalists!! Go on, Sir; only do not dictate to me, as in paragraph 18, to publish the notes which you have given to your readers from the Family Testament. My readers generally have them; and you have given them to yours—for which you have my thanks. Will you publish in your paper a few columns per week at my dictation!

6. After having repeatedly evaded the defence of your Restorationism, you seem, at length, in paragraphs 19, 20, 21, 22, to have given it up altogether. You would now affect to be understood as having never taught that men cease sinning after death, and call upon me for proof that you have so taught. *Do you now say that men sin in your Purgatory*, and increase in guilt while expiating their sins by suffering according to their full demerits? I presume the dullest of our readers can now see that you are as victorious in the defence of your *post mortem* holiness as in your Greek and Hebrew criticisms. You bewail my ignorance of Universalism very feelingly; after telling me you know nothing and can say nothing of your own theory of final holiness and happiness, so far as it is accomplished after death. It is, Sir, a constrained, but, I think, an honest confession. Mr. Skinner, you are a bold adventurer: you profess to teach, that, after death, in some place which you do not like to call Heaven, Hell, or Purgatory, men will suffer as much punishment as will fully expiate their sins, without the need of mercy or forgiveness; yet you now say, when put to the test, that you can tell nothing about it; and that you dare not now say whether they will cease sinning on their entrance or at the end of their torment. If you are not at sea without rudder, compass, pilot, tempest-tost, and shipwrecked, I should be at a loss to imagine such a case. Yet to relieve you, you would even insinuate that you have never taught these doctrines!

7. I asked for a proof of the mercy of your God in forgiving sin, or in remitting punishment. You decline even the attempt. Instead of this, you quote, without daring to comment on it, a few words from David, Psalm lxii: 12—"To thee, O Lord! belongeth mercy: for thou renderest to every man according to his work." Why did you not quote another passage in David to explain this?—Ps. xviii: 25, 26. "With the merciful thou wilt show thyself merciful: with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." Your intimated sense of the passage would convert mercy into justice: and thus you would make your God merely just!! You then make sin a *disease*, a moral distemper; and thus annul the idea of remission or forgiveness: for what should we think of the Doctor who pretends to forgive his patients when curing them! You will still be dabbling in Greek, and explaining words of which you can form no critical or correct idea. You do not, par. 23, write the word correctly. It is APHIEMI, and not *aphemi*—to remit. Men can remit punishment; but your God can not. Your punishment is the effect of sin! The penitentiary and the gibbet are, with you, the temporal *effects* of sin. Take away murder and theft, and then the penitentiary and the gibbet cease! What an interpreter of language! What a philosopher of circumstances! But do you make mental pain, or remorse, the punishment of sin? If so, (and your reasoning is intelligible only on that hypothesis,) then it will follow that the greatest sinners suffer the least punishment; for the most frequent and the most hardened sinners suffer the least remorse, while the least sinners suffer most!

8. Permit me to "*inform you*," as you very courteously do me, that sin is reckoned in Scripture as a *debt*; and, as such, is said to be forgiven. The man who owed ten thousand talents was forgiven. His sins, or debts, were remitted. And hence the Saviour taught that we must forgive our debts, or our heavenly Father will not forgive us. Jesus taught his disciples to pray, "Forgive us our debts as we forgive our debtors." Your God could not forgive ten thousand talents, for he must punish sin according to its full demerit. He will not let any one out of prison (or your Purgatory) till he has paid the last farthing. His mercy is to punish every one according to his sins! I know of no *ism*, ancient or modern, that so abuses reason and Scripture, as your system of Universalianism. But of the forgiveness of sins I may reason farther after other matters are disposed of.

9. Your 24th paragraph is a positive perversion of my words. I have never said what proportion of mankind shall be saved! Your trilemmas and your perversions of my words are too glaring for any comment. They are suicidal.

10. Your 25th paragraph is perfectly reckless of truth, Scripture, and reason. You say that punishing men according to the full demerit of their crimes, is salvation by grace!!—nay, "punishment is a means of grace"!—Punishment, as you explain it, viz.—according to the full extent of all our demerits, and as the natural and necessary effect of sin, is the means of grace that sanctifies and saves multitudes of our race!! Satan is, then, almost sanctified, and his sins almost pardoned, if six thousand years' exile from heaven is to be considered as any punishment for sin! But you believe in an impersonal devil.

11. Your 26th paragraph is a perversion of my remarks on the attributes of your restorationism. My reasons for preaching the Gospel are happily expressed by Paul: "If by any means I may save some of them" that are wholly lost and ruined. But, Sir, your system saves none from ruin; but increases the positive sufferings of many.—Our system saves multitudes that, without it, would have been forever lost. Your system saves not one such: for all men will be saved from hell, if there were not one Universalist believer or preacher on earth—if there be one word of truth in it. Unless, then, preachers of your doctrine save themselves from starving, they are of all men the most useless members of society.

12. I now return to the 11th paragraph, which, indeed, contains the real gist of the whole controversy. I challenged you, Sir, to select one or two texts, on whose clear and fair construction you

would rely, and on which you would enter into a philological or exegetical examination and debate. I only asked for one such text as would prove the ultimate holiness and happiness of all men. Well, Sir, did you meet me? Did you make such a selection? You have not done it. You mention six passages; but decline to meet me on any one or all of them. You say, "When you [myself] have disposed of these, I will *name* as many more as you [I] wish." That is not what I asked.—To quote a string of texts, and when I had examined them, to throw down another string for my examination, is a very different thing from meeting me on any of them. What will the party now think of you, Sir? To see you unequivocally decline to offer any one text, or texts, on which you dare rely to prove the final holiness and happiness of all men! I have repeatedly called your attention to this. In the September number, and 32d paragraph, I said, "Not one of those scriptures, which you quoted, speak of the ultimate holiness and eternal salvation of all mankind; nor have you, by any sort of reasoning or proof, attempted to show that they do—*nor can you!*" I said this after the above challenge had been given, for the purpose of provoking you to make the attempt.—But you can not be provoked to such an effort, although it is the very thing which lies upon you. What is the use of quoting a thousand texts, if you do not show their relevance? Do you expect me to show that they are irrelevant before you attempt to show their bearing on the question? Is there a text in the Bible that says, "All men shall be made holy in this life, or after death?" Not one. You have not, in fact and truth, done any thing to prove your 4th proposition, more than you did in the first letter—threw a mass of scriptures together without a single effort to show their meaning.—And even now, when the controversy is within two letters of its close, you are filling your pages with every thing you can see through the planks of your *reveries*, rather than meet me on the only proposition on which your whole doctrine stands or falls.

13. I presume you think the six texts which you have now adduced, contain your strongest evidence in proof of the eternal life, or the final holiness and happiness of all mankind. True, you have not even quoted them; you have not shown their relevance to the proposition; and logically viewed, you might as well have referred to all the Bible. And do you expect that I must show that the whole Bible, or the texts you have quoted, do not prove your proposition, when you do not show how they prove it?

14. For example: Your first and principal text is Psalm xxii: 27—"All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Not one of the terms of your proposition is found in this verse. "All men," "holiness, happiness, eternal life," are not found in it. This is undeniable. You then suppose that something equivalent is in it. But you have not shown it.—You *can not* show it. For, 1st. You can not prove that "*all the ends of the earth*" means "*all men*" *without exception*. 2d. Nor can you prove that "*all the kindreds of the nations*" is equal to every individual man. These are phrases that respect classes of persons—such as Jews, Gentiles, Barbarians, Scythians, etc., rather than every son and daughter of Adam. Again, "turning to the Lord" is supposed to be equal to being finally holy. And, 4th. "Worshipping before the Lord" is supposed to be equal to final happiness. Not one of these four points, all of which you have silently assumed, is proved, or can be proved. Make the attempt, and we will try your proofs. I need not labor all these texts.

15. Your second proof-text is Psalm cxlv: 9—"The Lord is good to all, and his tender mercies are over all his works." God's tender mercies extend to every creature that he has made—in air, on earth, and in the sea; but where is the proof in this that all men shall be finally holy and happy, especially seeing we have so much temporal misery in the present state, where the tender mercies of the immutable God are over all his works!

16. Isaiah xlv: 22-24, is your third proof—"Look unto me, and be you saved, all the ends of the earth"—"I have sworn by myself that unto me every knee shall bow—every tongue shall swear," or confess. Where is the proof of universal holiness and happiness here? Does the bowing of every knee, and the confession of every tongue that Jesus is th Christ, imply universal holiness and happiness? This might be said of either friends or foes. All shall one day be constrained to admit his Messiahship—"Every eye shall see him, and they shall wail because of him." The passages, "Look unto me all the ends of the earth," and "All the ends of the earth shall turn to the Lord," were both spoken in the Jewish age with a reference to Gospel times. They are a prophecy, or a promise of "the grace that bringeth salvation to all men;" but do not so much as allude to the final holiness and happiness of all men.

17. Your fourth proof-text is 1 Cor. xv: 22—"As in Adam all die, even so in Christ shall all be made alive." This only proves the resurrection of all who die in Adam. The resurrection, and not the ultimate holiness and happiness of all men, is the subject of this chapter. I need not fill my pages by disproving what you have not attempted to prove. Remember, Sir, that you have not exegetically or philologically, or even in the most common sense way, made one of these texts bear upon your proposition. They do not support it; and therefore I reiterate it, that you can not find one text in the Bible to prove your main proposition: not one, that, by the rules of interpretation agreed upon, will at all apply to it. *If you can only find one such, I ask not a second.* Do not again shuffle this aside, if you please. It is worthy of your best effort. Your cause is completely killed, even your friends must say, unless you can do something now. Stand up to your capital proposition. You will not be able to divert me from this point, if you would caricature and abuse me in every sentence you may write. We want Scripture, reason, and argument.

18. I shall add a word on punishment; and, as my last letter transcended the prescribed bounds, I will shorten this one. To remit a debt and to forgive a sin on the part of men, are actions so similar, that, in all languages and ages, they have stood for one another. Punishment is not mere remorse, and therefore remorse or guilt is not the punishment of sin. The Lord has often laid his hand on property and person in punishing sin; and not only inward remorse, but outward pain, has always marked the way of transgressors. The Scriptures therefore do not speak of sin as a disease, nor of punishment as a cure. They rather regard it as a fiery indignation—a burning vengeance that shall devour the adversaries of Jesus. And surely there is one text in the New Testament so clear and positive as to be out of debate, which wholly subverts your assumption about punishment. It says, "The wages of sin is death." The punishment, or wages of sin, tends not naturally to the cure of itself; but rather to the destruction of the sinner.

19. It may, however, be remitted. God has promised to forgive, and he can forgive. He can remit its punishment as easily as we forgive a debt. "Jesus was delivered for our offences, and raised again for our justification"—"His blood cleanses us from all sin"—"He is faithful and just to forgive us our sins, when we confess them, and plead for pardon"—"Repent, then, and be converted that your sins may be blotted out"—"Repent, and be baptized for the remission of your sins"—"Repent and pray, that if possible the thought of thine heart may be forgiven thee." "Unless you repent, you shall perish." These all not only refute your doctrine, but suggest to yourself the necessity of "repentance towards God and faith in Jesus Christ," that God, peradventure, may grant you "repentance to the acknowledgment of the truth."

Faithfully yours, A. CAMPBELL.

☞Please address your next to me, *Evergreen, Anderson's District, South Carolina*; also send a copy to my office. A. C.

For the Magazine and Advocate.

DEBATING SOCIETIES BENEFICIAL.

In essaying upon the various sources of improving the mental and moral powers, debating societies may be said to hold a prominent place, especially when directed by that unison of feeling, and oneness of sentiment, which is ever the characteristic of a good mind. No class of citizens are more benefited by these associations, than those of limited scholastic advantages. For the student, the farmer, and the mechanic, after closing their labor for the week, to retire for an evening to some commodious room, well warmed and lighted, and participate in a friendly and well-directed discussion, is truly a source of pleasure as well as of mental and moral improvement.

An eminent author has justly remarked, that "much time is spent in foolishness," and could the young men of our country, who are in the habit of spending their leisure hours at the side board, and the midnight gaming-table, be engaged in a profitable interchange of opinion upon the various moral, political, and scientific subjects which engross the attention of the more thinking and judicious part of community, they would soon find the mind enlarged, the heart improved, and their mental and moral powers would enter upon a train of thought which, by industry and untiring perseverance, would ultimately lead to new fields of interesting and useful reflection, and draw out those thinking and reasoning faculties, which might otherwise, like the concealed diamond, forever remain undiscovered.

Mankind are naturally diffident; and to be occasionally in the practice of public speaking, will tend to do away this kind of embarrassment, and establish in its place that confidence, without which, man, however good his motive, pure his intention, or however well versed in the literary world, will find himself unfit and unprepared to speak, or to take a conspicuous part in the deliberations of public councils. Hence, it not unfrequently happens that the true merits of important questions are lost, for no other reason than a want of confidence to place them before the meeting in their true and proper light; and if the attempt is made, it is more than probable that it will result in a total failure, and the person be made the subject of uncharitable scorn, and not unfrequently of sneering and unjust ridicule.

Another benefit arising from an association of this kind, is, that the attention is directed to search for the opinions of eminent and useful authors, which will have the two-fold advantage of storing the mind with useful knowledge, and affording something which will strengthen the argument on the question in debate. Were it not for an association of this or a similar kind, our minds and thoughts might be engaged in something of a deleterious nature, which by its injurious influence, would neither benefit ourselves, nor be instructive to others.

It is an erroneous opinion, that the refined and literary only possess the means by which to insure success in the field of knowledge, and should be corrected. Knowledge is not intuitive. We should therefore *labor* to attain it, especially in this land of republican equality, where the means of acquiring a respectable education are within the reach of every one.

"Honor and fame from no condition rise—
Act well your part, there all the honor lies."

Knowledge is power, influence, wealth—in a word, it is a prize of infinite value, and is the same, whether gained in the academy or the college; whether sought in the field, the workshop, around the domestic fireside, or in the humble debating school; and when attained, it is not easily eradicated, or soon forgotten. It will stand as a safe-

guard against the whirlpools of vice and dissipation, and enable its possessor to defend the principles of truth from the attacks of the cunning and crafty, who lie in wait to deceive.

It is said, "Man does not know his weakness." It is quite as true that he does not know his strength. How many, by industry and untiring perseverance, have risen to be men of talent, of honor, and of usefulness.

"He that by the plough would thrive,
Himself must either hold or drive,"

is the true saying of Benjamin Franklin, who was both a friend and a patron to the encouragement of debating associations. And we trust it is hazarding nothing to say, that the first discovery of that mighty genius of intellect, which, in after years, enrolled his name among the wise and great, is attributable to the fact, that he availed himself of every favorable opportunity of speaking in debating societies.

Patrick Henry, in early life, was more inclined to indolence than industry; and regarded the reading of books, and the improvement of the mind, more as a task than a benefit. But in a more matured life, when from necessity, rather than choice, he was compelled to provide for himself, the reading of books and the improvement of his mind became an object worthy of his care and attention, he made it a rule, when in his store, to introduce questions of debate; and when by his crafty management, he had succeeded in getting the parties at issue, he would place himself carelessly on the counter, and study what he called native genius. Thus he continued from a variety of stratagems, to learn human nature; until the study of law attracted his attention; and he proceeded, step by step, in the improvement of his mind, until at the important crisis of the dawning of the revolution, he was called upon to express his views and opinions of a nation's freedom. On that occasion, the full powers of his mind were manifest, and the inalienable rights of man were depicted in such vivid colors, as to light the whole country in a flame.

We would not be understood from these remarks, that the advantage to be derived from debating societies will necessarily produce the inflexible and great mind of a Franklin or a Henry, but we offer them as an illustration of what man has done, and of the fact, that the mind without cultivation, must forever remain a blank. We live in an age of progressive improvement, and he who neglects to cultivate his mental and moral powers, does violence to his own happiness, besides setting the example of ignorance, which is the sure and legitimate offspring of vice and oppression. Then let debating societies be encouraged by young and old. They will serve as an auxiliary in the improvement of the mind, and be instrumental in leading the wayward and wandering prodigals into the paths of virtue and peace.

Hamilton, N. Y., November, 1838. MARIUS.

For the Magazine and Advocate.

RELIGION.

"Pure religion and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." JAMES i: 27.

It appears by this, that the duty of man, as a lover of religion, is to visit the fatherless in their affliction, and to comfort those that mourn. Christ, when on earth, went about comforting the mourner, binding up the broken-hearted, healing the sick, giving sight to the blind, hearing to the deaf, causing the lame to walk, and even raising the dead, to comfort the afflicted mother. When we contemplate those transactions of our Saviour, and then survey our conduct, and compare it with that of the Redeemer of mankind, we can see at once how far short we come of pure religion. We who are clothed and fed by the unbounded benevolence of an all-wise Creator, too seldom cast a thought on those of our fellow-beings who are in want of both food and raiment. Too seldom do we go to the cottage of the poor, and seek to alleviate the distresses of the wretched inmate, or soothe the last moments of a dying fellow-mortal. But instead of neglecting those duties which constitute pure religion, we should seek to alleviate the distresses of the widow and orphan, and pour the balm of consolation into their afflicted bosoms. In doing this, we take an important step towards pure religion; and to accomplish it, we must keep ourselves unspotted from the world. We should "cease to do evil, and learn to do well;" we should add to our "faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity." We should bless those that despitefully use and persecute us, and try to imitate, in every respect, our divine Lord and master. HENRY.

For the Magazine and Advocate

GOD UNRECONCILED.

Br. GROSH—Not long since, a respected friend of mine, and a member of the Presbyterian church, handed me for perusal, a sermon written by the Rev. Samuel Davies, who for some years was president of a college in New-Jersey, called "Nassau Hall." In the course of my perusal of the sermon, my attention was particularly arrested by the following curious passage:—"I have also joyful news to communicate even to you rebels, if you are disposed to hear it; and that is, that *your injured Sovereign* is now willing to be *reconciled to you*, after all your hostilities, if you will now submit to the terms of reconciliation."—See Davies' Sermons, vol. ii, sermon 36, page 364.

That such a sentiment as the above, should originate at camp and protracted meetings, and pass for a doctrine of the Gospel, among the thousand and one over-heated religious fanatics, who usually swarm around them, can not be very surprising to any one who is at all acquainted with the character of those meetings, and those who conduct them. But that it should come from a man like President Davies, who was undoubtedly a man of *ability, talent,* and *learning,* also, and who professed to be endowed with wisdom from on high, and worse than all, that it should have been *printed* and handed down to succeeding generations, as the plain and simple teachings of the blessed Gospel of Jesus, is what I am unable fully to comprehend. What! *God willing to be reconciled to the sinner!* Is *God,* then, in a state of *un*reconciliation? If so, I would inquire, when was this mighty and important *change* brought about in the Deity—a change from *reconciliation* to *unreconciliation?* For even President Davies would not, probably, contend that the Almighty was *always* in that state; consequently, he must be possessed of attributes susceptible of *change.* This, surely, is an important discovery; for, according to this doctrine, the old fashioned notion that God is "the same, yesterday, to-day, and forever"—"without variableness or" even a "*shadow* of turning"—is erroneous; neither is there any necessity for preaching the doctrine of *repentance* and *reformation,* for there need be no change in the *sinner,* if so be that *God* is the one to be reconciled. But what would be the *effect* of this change upon God? When *man* becomes reconciled to his God, we expect to behold displayed in his daily deportment, more of the *character* and *disposition* of his heavenly Father—in short, we expect that he will become more *godlike.* Must we, then, by a parity of reasoning, suppose that when *God* becomes reconciled to *man,* he will display more of the *character* and *disposition* of *man,* and that he will become more *man-like?* (I speak with reverence.)

But it is *not* true that God is in a state of unreconciliation, consequently, he can never *become* reconciled; for the very fact of his becoming reconciled, pre-supposes a *previous* state of *un*reconciliation. He is now the same kind, benevolent, and affectionate Parent that he *ever* was—manifests the same parental care and love for his erring and wandering offspring, that he has *ever* done—and, in short, is all that infinite, unbounded, and unlimited goodness, mercy, and benevolence can make him. And can such a God need reconciling? Nay. But *we,* the favored children of his protecting care, and the daily recipients of Heaven's choicest and richest favors, have shamefully departed from the paths of rectitude and filial obedience. *We* have become unreconciled; for, instead of coming freely to the "fount of God's unchanging love," and partaking without restraint of the cool and refreshing waters of life, we "have hewn to ourselves cisterns, broken cisterns, that can hold *no* water." God has done all things *well;* but man "has sought out many inventions." "All we, like sheep, have gone astray; we have turned, every one to his own way." *Man,* then, and not God, is the one who needs a work of reconciliation brought about, that he may "cease to do evil, and learn to do well."

What a strange contrast between the preaching of President Davies and the Apostle Paul! One teaches that God is in a state of unreconciliation with man; the other, that man is at variance with his God. One preaches, that "God is willing to be reconciled to *us,* the other exhorts us to become "reconciled to God." One lifts up his voice in "the great congregation," and declares: "I have good news to communicate, even to you rebels, and that is, that your injured Sovereign is now willing to be reconciled to *you;*" while the other exclaims, "All things are of God, who *hath reconciled us to* HIMSELF by Jesus Christ, and hath given unto us the ministry of reconciliation, to wit, that God was in Christ, reconciling the *world unto himself*"—(not himself unto the world.) "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be *ye* reconciled to God." Let "whoso readeth, understand," and wisely decide which preached the pure and unadulterated Gospel of our Lord and Saviour Jesus Christ," and which the doctrine contained in creeds of man's creating, whereby they deceive those who will not "search the Scriptures daily, to see whether these these things are so." H. L. H.

Russell, October, 1838.

For the Magazine and Advocate.

FRIENDSHIP.

BY G. W. GAGE.

Friendship is the immortal echo of virtue, gilding the rough tide of existence; it is the pure image of Deity sparkling in the bosom of humanity. It reflects its beauty over the dreary scenes of time, and lights her cheering torch at the pyre of hope. It is the meek angel of mercy, ministering to man. When dreaming youth first launches upon the treacherous wave of life, friendship's golden chain is linked around every fibre of our being. It entwines its soothing sweetness with the earliest buddings of rash ambition, and wreathes her rich treasures through every feature of our loftiest aspirations to greatness. It purifies the sunshine of juvenile bliss, and pinions a new star in the bright constellation of happiness. When the mystic flight of years extends the silken cord—when childhood and delicacy are clothed with the fortitude and vigor of manhood, friendship then spreads her holiest gifts about our pathway; she pours forth her blessings, more bountiful than the welcome profuse of Autumn. Her tender ties are the faithful bonds of society, which bind man to his brother, throughout the world. They extinguish the last flickering ray of envious malignity, and unfold a nobler and more generous principle. They enlarge, expand, and deepen the communion of mind with mind; they kindle an increasing flame in the innocent heart, and their tacit influence beguiles the dreariness of the lone hour of misfortune. They pencil new colors over the haggard form of gloom, and pour the cheering balm of peace upon the desolate waste of disappointment.

Clinton Liberal Institute, November, 1838.

Before we passionately covet any thing which is our neighbor's, we should examine into the happiness of its possessor. Such a course would save much misery to both parties.

For the Magazine and Advocate

THE SUNDAY MAIL:

FOR SUNDAY, DECEMBER 2, 1838.

1 PETER IV: 1-8.

If any student of the New Testament will only read from the commencement of this epistle to the present paragraph, even in our imperfect common Version, he will readily discover that the people to whom it was addressed were suffering persecution, and that many things are mentioned in it calculated to encourage and console those who were in such a situation. So bitterly, indeed, were the professors of the new religion hated, both by Jews and Gentiles, that the records of the first century of our era, contain little besides accounts of persecutions to which the first Christians were subjected. In accordance with this well known historical fact, we find, in almost all the books of the New Testament, traces and evidences of the Christian converts being hated of all men—being persecuted, tortured, tormented.

The attentive reader will discover that the first verse of this chapter is connected as a deduction or conclusion with what is stated at verses 17 and 18 of the former chapter. The apostle, in these verses, had stated to the brethren of Pontus, that so long as a man is conscious that he is engaged in a good cause, it is better for him, if the will of God be so, to suffer in consequence of his attachment to such a cause, than to be engaged in any cause for which his conscience does not approve him; and farther, that suffering gave no occasion for any one to conclude that the sufferer was a wicked person, or one not approved by God, for Christ had been put to death as an evil-doer, but by his resurrection from the dead, had been proved innocent of the crimes laid to his charge; and, also, a man approved of God. Armed with the consciousness of a good cause, Peter exhorts his brethren to imbibe a portion of that spirit which Jesus displayed, in his suffering, for calling himself the Son of God, and to be prepared to suffer death itself, rather than renounce their faith. As an argument for this amount of self-sacrifice, the apostle thus reasons:—that he who is resolved to suffer in the flesh rather than renounce his religion, is, by virtue of this very resolution, so long as it bears sway, rendered superior to the power of all other temptations to apostacy.

From these views of suffering, and of the cause in which his correspondents were engaged, we can easily perceive that Peter, in conformity with his Master, Paul, and some other promulgators of Christianity, set a low value upon suffering, and even death, when they could at all be rendered subservient to the promotion of a faith in the divine mission of Jesus. To promote and diffuse this belief, and to make a personal application of the teachings of this Heaven-sent Messenger, were the prime duties of the first Christians. For us, at the present day, there is an obligation equally binding, to promote the cause of Christ; but the manner of aiding this cause is different from what it was in the first ages. Now, there are few who doubt the divine authority of Jesus; but thousands, by their conduct, declare that there is no divine excellence in his views and precepts. To force upon those around us a conviction of the heavenly nature and efficacy of the Christian spirit and doctrines, seems the appropriate duty of the modern professor of Christianity. How may this promulgation of the Gospel be best effected? Assuredly by a life and conversation becoming the Gospel—by a holy life—by making our light so shine in our conduct, that men may glorify their Father in heaven for the gift of Jesus, his spirit, and his teachings. Thus, and similarly, may we best promote that cause for which the first converts were required to shed their blood. Our warfare is with inward foes; theirs was more an outward enemy. And, brethren, if resistance even unto death, striving for the establishment of Christ's kingdom, was required and expected of the first Christians, what struggles, what sacrifices would be *too great* on our part, that this kingdom may be established in our own hearts, and in the hearts of those around us, there to have the undivided sway over all the powers and propensities of our lower nature?—What exertions, what restraints, what amendments in spirit and in life would be *too great* for us in *such* a cause?

The Christian converts to whom Peter wrote this letter, were not merely exposed to persecution on account of their faith, but also to contempt, ridicule, and hard names, on account of their abstinence from the gross indulgences mentioned in verse 3. They were reviled, doubtless, as unsocial, particular, puritanical, hypocritical. For their support under this scornful treatment, the apostle suggests a very encouraging thought,—viz., that they had the testimony of a good conscience; that their conduct was agreeable to its reasonable requisitions, and that it was enjoined by him who would soon be the Judge of both themselves and their revilers—both of those who had a name to live, and those who were dead. To what better tower of strength and bulwark of defence can we have recourse, when conscience and our Master require us to be transformed to any of the world's customs? What will best sustain us when the finger of malice and scorn is pointed at us—what, but consciousness of being right; what but our own souls; what but an appeal to the Judge of all the earth?

Finally, as applicable for support to them alike, whether as persecuted or reviled, the apostle recommends to those who are suffering in the cause of Jesus, that they should regulate their conduct by wisdom's dictates; that they should cultivate a prayerful habit, and, above all, that they should comfort and assist each other, by having and manifesting mutual fervent love. In this way, however much blamed, they might be by opposers, they would see few faults among themselves; or seeing, could most cordially forgive and pardon. No advice do modern Christians so much require. P. P.

For the Magazine and Advocate.

THE CONVERTED ONE.

A FRAGMENT.

BY REV. A. C. BARRAY.

"Is it not much that I may worship him,
With naught my spirit's breathings to control,
And feel his presence in the vast, and dim,
And whispering woods, where dying thunders roll
From the far cataracts? Shall I not rejoice
That I have learned at last to know *his* voice
From man's?—I will rejoice!—my soaring soul
Now hath reclaim'd her birth-right of the day,
And won, through clouds, to him, her own unfettered way!"

MRS. HEMANS.

"Now, sister Alice—now, for a walk in the green fields. Look!—see how pleasantly the sun shines—and then the birds are singing so sweetly. Come, sister, let us go"—and away Emma ran to the closet for her bonnet. She did not see that tears were in the eyes of Alice, and that sadness and melancholy were pictured in her countenance. Back she soon came, attired for a walk in the "flower enamelled" meadows.

"Come, Alice, dear! put this on, and then for the walk"—and she reached out the Tuscan she held in her hand.

"No, Emma, I can not go to-day—I do not feel well—and, beside, I have much work to do. You can go alone—or, Trip can go with you"—and she patted the little Spaniel by her side.

Emma was much disappointed, but she did not stop to reply. Calling Trip, away she ran, "for a walk" as she said, "in the green fields."

The sun was indeed shining pleasantly—filling the heavens with the blaze of his glory—causing every thing animate to rejoice! The thousand-voiced choirs of the grove were making every hill and valley vocal with melody—and from old forests, and murmuring streams, a song of praise was continually going up to the great Creator!

But Alice was sorrowful. The lyre-like strings of her heart were broken, and gave back no response to the music that was around her! Her mind was desolate of joy—*the spoiler had been there!*

"——— Wo for those who trample o'er a mind
A deathless thing—they know not what they do,
Or what they deal with!—Man perchance may bind
The flower his step hath bruised; or light anew
The torch he quenches; or to music wind
Again the lyre-string, from his touch that flew—
But for the soul!—oh! tremble and beware
To lay rude hands upon God's mysteries *there!*"

Alice B——— was the victim of a "modern excitement"—had "experienced," as it was said, "a change of heart"—and become an "heir of salvation" through the great Redeemer! But it was a contracted system of faith she had embraced—one that limited the boundless grace and love of "our Father," and set bounds to the universal dominion of Christ. There was no peace and joy for her in believing—no hope like that of the great apostle, to throw its glorious beamings in upon the darkness of her soul! Her days were spent in weeping—and at night, gloomy spectres of the imagination stood by her bed-side, and chased sleep from her eye-lids!

But the day of her deliverance was at hand.—Br. G——— a "messenger of glad tidings," was to lecture on a certain evening in the village of M———, where she resided, and she would attend. For, although the victim of a cruel creed, she was no bigot—and the shackles of prejudice were not so firmly riveted but that she could shake them off.

The appointed time arrived, and Alice was in attendance, prepared to listen. The preacher did not shun to declare the whole counsel of God.—The Gospel was preached in its purity and loveliness—and the salvation of a lost and sinful world, showed to be the good pleasure and purpose of the Almighty. Alice was all attention; and long before the final "Amen" was pronounced, the big tears of joy were gushing from her dark eyes.—*The victory was won!* and another child of error ushered into that glorious kingdom, which is "righteousness, joy and peace in the Holy Ghost." She now possessed a higher and a holier faith—even one that overcomes the world! Light had broken in upon the darkness of her mind, and the heart that once was desolate, was now filled with joy and rejoicing!

Harford, November, 1838.

For the Magazine and Advocate.

CHRIST-IANS.

In the sketch which was given in the Magazine and Advocate some time ago, of conversions in the ministry, I am set down as a convert from the *Christ*-ians; and in the Register for 1839, I am marked as having formerly been a Partialist preacher. The last is incorrect; and the first is not exactly as it should be—I was never a Partialist preacher; I was once a member of the *Christ*-ian denomination, and commenced preaching while in that denomination: but I was as well known to be a believer in, and an advocate of, the final holiness and happiness of all mankind when I joined them, and during my stay with them, as I am now. There were also eight or ten members of the same church, who embraced the doctrine of the restitution; three of whom were preachers; and we were all, in effect, though not in form, excommunicated, on account of our increased faith, from that church which rejects all names for itself but that of *Christian*, because every disciple has an equal right there, whatever may be the peculiarities of his religious faith, only so that he believes "that Jesus is the Christ."

I have said that we were, in effect, excommunicated. As the Bible was our only creed, and every member had an equal right to understand and interpret it for himself, it was manifest that no one could be censured, much less excluded, on account of his faith; yet, as many facts will testify, the bitter enemies of Universalism, whatever may be their *professions* of liberality, will not long endure a connexion with zealous and active Universalists. During the days of union, peace, and

prosperity to this church, we cherished a tender regard for each other's feelings; so much so that we generally avoided saying much, and especially in public, against any doctrine which some of us deemed important divine truth; consequently little was done to spread the knowledge of the great salvation, until Br. Abner Wood, an esteemed minister, who had been a destructionist, was brought to the knowledge and acknowledgment of that truth which maketh free indeed. In the eyes of this brother, truth was more precious than the feelings of his brethren. He preached the doctrine with zeal and energy; and the consequence was, that as a church, our boasted liberality "when weighed in the balance, was found wanting." As there was no way provided by which Br. W. could be excommunicated, merely for being an honest man, and as such a violation of the laws of Partialism as Br. W. was now guilty of, could not longer be endured by Partialists, the consequence was, that a majority of the church *when assembled in church meeting, by a formal act withdrew from the church.* And then, what was very curious, almost immediately thereafter *they* were the church, and associated with the sister churches of the denomination *as* such.

Such is the story of my separation from that denomination whose professed object is to tear down partition walls, and unite all the followers of Jesus in one church. If I had been allowed to remain there unmolested, and in the enjoyment of equal rights, I should never have broken my connection with them. For I still believe that if their *practice* was as liberal as their *profession*, they would deserve no censure for rejecting sectarian names.

It is not from a desire to insult or offend those people, who arrogate to themselves the name Christian, that I substitute the above italicising and division, but to do justice to myself and others, who, though not members of that denomination, still profess Christianity; for surely it would be inconsistent with such a profession, for me to say, that I am not a Christian. They are entitled to the name Christian in common *with* others, but not to distinguish them *from* others.

J. FRENCH.

*** Christian Palladium please copy.

For the Magazine and Advocate.

MOTIVE TO OBEDIENCE.

Various are the motives which have been, and still are presented to the consideration of mankind, to induce them to lead lives in conformity to the teachings and requirements of the Gospel of the Redeemer. But when we examine that Gospel itself—when we look at the teachings of Christ and his apostles, and consider the manner in which they persuaded men to "walk in all the ordinances of the Lord blameless," we shall discover that they founded all their warnings and exhortations upon the mercy and goodness of the Almighty. They did not appeal to men's fears and passions, the wrath and terror of a vindictive Deity, nor the everlasting flames of a fabled hell, as reasons why God's name should be honored, and his commands observed. For though these had all been proclaimed, with all the display and power which was attendant upon the delivering of the law to Moses, they would have failed to have secured their end. Men can not be forced to love God, nor to practice virtue. We do not deny that fear has, and will exert an influence. It may induce outward submission. It may cause the knee to bow and the tongue to confess. But it will be the cringing submission and forced submission of a servile slave, rather than the free, ardent homage of a pure and grateful heart. It is not that homage which the Eternal requires. "He is a spirit, and they that worship him, must worship him in spirit and in truth." God's character must be known, his goodness seen, and his love felt in the heart, before men will become "followers of him as dear children." We urge the love, the undivided, ever-enduring love of God, as the great inducement to holiness. This was the motive which Christ ever presented to those whom he addressed. He pointed to the sun and the rain, dispensing their blessings alike upon the good and the evil, and declared that the same impartiality, the same boundless goodness was manifest in all the works of God. He assured his disciples that they had all one Father—that they were all brethren.—And he urged them to love their Father, because he first loved them, and because in all his dispensations, he sought their highest good and happiness. He loved them in giving them an existence; and when they had wandered from their Father's house into the deserts of sin and wo, he still loved them, and manifested his love by sending his well-beloved Son to die and redeem them from their iniquities. He will continue to love and bless them forever.

We confidently believe, that when men shall see the character of God in this light, they will diligently obey his precepts! They will not cringe and bow down before him as does the slave before his cruel, tyrannical master; but with childish confidence and simplicity, lift up their hearts and cry, Abba, Father. Then will error and sin fall away—righteousness and truth prevail, and then will God indeed "dwell with men on the earth."

Claremont, N. H., October, 1838. H. R. N.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, NOVEMBER 30, 1838.

BIBLICAL INTERPRETATIONS.....NO. XVI.

"And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—MATT. xix: 24

This passage is frequently applied indiscriminately against riches. How often riches are represented as preventing men from entering the kingdom of God.—All men, with few exceptions, desire to be rich. If all men who *desire* to be rich, which of course is the same thing as being rich, so far as the motive is concerned, if they can not enter a future heaven, well may we join with the disciples, and say, "who then can be saved?" But that this indiscriminate tirade against riches, amounts to nothing, is evident from the fact, that those who make it, and claim to be saints, are desirous of becoming rich, and many of them are rich. But we proceed to explain.

1. "It is easier *for a camel* to go through the eye of a needle." Some suppose that this expression is very extravagant, and I have been myself inclined to the opinion, that the translation should be, "it is easier for a *cable* to go through the eye of a needle,"—but after a thorough examination, I am convinced that *camel*, from *Kamelon*, is correct. Clarke, Campbell, Calmet, Improved Version, Cottage Bible, all agree in it. In Babylonia, where elephants were known, they had the expression, "it is easier for an elephant to go through the eye of a needle." In Palestine, elephants do not live, but camels do; and hence the expression. It is simply a strong saying, denoting impossibility. We have some sentences after the same principle. We say, "heaven and earth will come together, sooner than we will break our word"—that is, it is *impossible* for us to falsify our pledged word. So, our Saviour, simply used this figure to denote that a rich man could not enter the Gospel.

2. The impossibility of a rich man entering the kingdom of God. This was a fact only in the circumstances then existing. Let us look at the account. A young man inquired of our Saviour, what he should do to "inherit eternal life," or "enter the kingdom of God," or receive "the Gospel"; for these are all synonymous terms. He was told to keep the commandments. He answered, that he had kept them from his youth up.—He was then told, to sell all that he had, give it to the poor, and follow the Saviour. When he heard this he went away sorrowful, "for he had great possessions." Then came the assertion, that it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God. It was particularly necessary, at the commencement of the Gospel, for men who intended to follow Christ, to give up all their possessions, lest their attention should be distracted by them, and because the time was soon coming when riches would be of no value in the overturn of the Jewish nation. Now it was impossible for this young man to enter the Gospel, because he loved his riches so well that he would not part with them; consequently, remaining among the Jews, when destruction came upon the Jewish nation, he and his riches were both swept away. This is undoubtedly the true, and only application of the passage.

That it is correct to attain riches by honorable industry, is clear as light—it would be folly to deny it. We are only to see to it, that desire for comfortable competency does not degenerate into a miserly spirit, so that we lose all charitable disposition and endeavor to defraud others of their property—this is *wrong* in the sight of God and man—but virtuous exertion is *right;* nay, a duty. Some, however, place their happiness on the possession of riches; but how mistaken is such a notion. It is not gold that constitutes happiness. Many a poor wretch, that has rolled in silks and gold, has been unable to enjoy them, because of vice and iniquity. There are other riches besides money. To have a knowledge of God and the Saviour, to follow Christ sincerely, to walk in the paths of virtue and holiness, form the true riches of happiness and peace. Nor do I believe it right, for a parent to slave himself night and day, to deny himself the comforts of life, for the sake of leaving large portions to his children. I have seen children brought up in idleness to inherit large amounts of property, and then scatter it in dissipation, and finally sink in ruin; and I have concluded, that it would have been better for all such children, if their fathers had been poor men. Far better do I believe it would be for children to be taught industry, and to have a good education, with a little assistance to make their own way in the world, than to be fixed amid millions, without any exertions of their own

G. W. M.

DO WE WORSHIP CHRIST?

(IN REPLY TO BR. WHITTEMORE.)

In No. 43, current volume, I noticed an article in the Trumpet, by Br. Whittemore, in regard to Rev. Richard Roe's declination to be a Corresponding Secretary of the Universalist Historical Society, lest he (Mr. R.) might seem to fellowship Unitarians. Br. Whittemore, in order to obviate Mr. Roe's objections, among other differences between Universalists and Unitarians, declared that Universalists considered Jesus Christ a proper object of worship; and quoted several passages of Scripture in proof, in which the word "worship" occurs in connexion with the Saviour's name. As Mr. Roe is a Trinitarian, and objected to fellowshipping us on account of our Unitarianism, and as Br. Whittemore was removing his objection, by pointing out wherein Universalists *differed* from Unitarians, Br. Whittemore must have *intended* that Mr. Roe should understand the term "worship," as *Trinitarians* understand that word when applied to Jesus in the Scriptures. Certain am I, that, taking in the whole *scope* and *object* of that article, and the absence of all explanation or limitation to the contrary, Trinitarians *would* so understand him. I, and several brethren here, so understood him.

Knowing that many—*very* many Universalists do *not* believe that Jesus is a proper object of worship, in the Trinitarian sense of that word when applied to Christ, (i. e., in the sense I believe Br. W. meant Mr. R. to understand it,) I replied to the article as above stated—declaring that Br. W. either used the term "in some other than its commonly understood meaning, or that he misrepresented the views of Universalists." I explained my terms fully and clearly, stating, that if Br. W. meant by the term *worship* "what *all* Unitarians [perhaps I had expressed myself better, by saying, Unitarians *generally*] understand by the term as used in the Scriptures," then he was correct—but then, mind you, his pretended difference between us and Unitarians ceased, and his *object*

was not attained. But I said, that if by worship, he meant "what our Trinitarian brethren generally understand by it," then his statement was incorrect; for that Universalists "never worship Christ in the strictest, *highest*, and *most common meaning of the word*." By turning to my article, the reader will see how carefully I guarded my meaning from being misunderstood, and see that Br. W. could not have misunderstood me, if he read the whole article.

Well—Br. Whittemore replies in the Trumpet of November 17th, in *three long* columns of that paper, (equal to *two pages* of our sheet,) and quotes numerous passages of Scripture, and verses from our hymn books, in which praise, adoration and worship is said to be offered to Christ—all of which I, and Unitarians generally, as firmly believe, and as honestly use, as he does! He spends much room to show that Unitarians can not consistently worship Jesus; still construing the term "worship" in the Trinitarian sense; for in the other sense of the word, Unitarians *do* worship Christ, as I am prepared to prove. Consequently, he still hangs to the Trinitarian sense of the word "worship," when it occurs in connexion with the Saviour's name, and insinuates in genuine *ad captandum* style, that I, and all Unitarians, depart from the practice of angels, Paul, the two Marys, the Magians, etc., etc.!

Now I have neither leisure nor inclination to go into a labored reply to such insinuations, and to show that I believe all the Scriptures and hymns he has quoted, and to point out his numerous evasions of the point in dispute. Nor is it necessary. The whole subject, is, briefly, this:—

Br. Whittemore evidently meant, that Mr. Roe should believe, that Universalists generally worship Christ, as Mr. Roe understands the word "worship" when applied to Jesus in the Scriptures—in other words, in the Trinitarian, and *not* in the Unitarian sense of the term. This is his position—and to this position he yet clings in the reply before us.

I deny that Universalists generally, worship Christ, in that sense of the term worship; and affirm that they worship God, only, in this highest, most commonly understood meaning of the word. Remember now, that I do *not* affirm that Universalists never worship Jesus in *any* sense, (for I do contend that they, and all Unitarians, do worship him, as they understand the word to mean in the passages quoted by Br. Whittemore;) but I contend that we do not worship Christ in that sense in which Br. W. uses the word—in the highest, supreme sense of the word—or, with what is commonly called religious, or *divine worship*. This is my position, taken clearly and positively in my first article, and here as unequivocally re-asserted and maintained.

Now, it must be evident to every mind, that Br. Whittemore's numerous quotations of Scripture and hymns, where the words "worship," "adoration," etc., are applied to Christ, do not help him in the least; for I believe all those declarations as firmly as he does--*but not in the sense he puts on them*. Let him prove that Universalists generally, understand and believe those passages in the sense in which he evidently meant Mr. Roe to understand them, and his point will be gained—but not *till then*. This is his duty, if he would sustain his assertions—and this labor, I respectfully assure him, he *can not* perform.

On the other hand, it is my task to prove, that Universalists generally, worship (that is, with divine worship—in the highest, supreme, and most commonly understood meaning of the term, "worship") no one but the God and Father of our Lord Jesus Christ. And in doing this, I need not even attempt to prove that we do not worship Jesus in a sense infinitely below that highest sense; for I believe that all Universalists (and *nearly all Unitarians*, Br. Whittemore's assertions to the contrary notwithstanding,) do thus worship Jesus. But to my task.

1. All our prayers, so far as my knowledge and information extend, are *addressed* to *God*, and to *God only*. He, *alone*, is supplicated and thanked for favors and blessings. Br. Whittemore endeavors to evade this proof, by asserting—"yes, Universalists in their *sermons*, in their *prayers*, and in their *hymns*, and I trust in their HEARTS, give glory, honor, praise and power both to God and the Lamb." Admitted—I never denied it—but *do they address their prayers to Jesus Christ?* In the same evasive style, Br. Whittemore says, "I sing his (Christ's) praise, I make ascriptions to him in prayer," etc. So do I—so do the Unitarians, Br. Whittemore's assertion to the contrary notwithstanding—but *do Universalists* ADDRESS THEIR PRAYERS *to Jesus Christ?* If not, then they do not worship him in the highest, most commonly understood sense of the word, but God only.

2. Our houses of worship are dedicated "to the only wise God, our Saviour"—"to the only living and true God, the Saviour of all men;" and are NEVER dedicated "to the worship of Jesus Christ." I know not, and never heard of, a single Universalist meeting-house dedicated to the worship of Christ, but of his and our God and Father, only.

3. Though our preachers seldom touch on the subject under discussion, yet some of them have urged this point, as a distinguishing sentiment among us, in their sermons and other publications. The following extract from Br. S. R. Smith's Occasional Sermon, delivered before the U. S. Convention of Universalists, at its Jubilee session, (1835,) in Hartford, Conn., may serve as a sample of the proofs in store under this head.

"The doctrine of the Trinity destroys also, the simplicity and purity of *religious worship*, by distracting the mind with doubts respecting the nature and kind of service that should be rendered. For as the offices of the respective persons of the Godhead, are supposed to be extremely different, so the devotions adapted to each, must necessarily be varied to suit the character of the object." [The same applies to Br. W.'s views of God and Christ, if both are to be worshipped as he contends.] "While, therefore, we have labored to remove this doctrine from the temples of Christian worship, we have endeavored to rebuild the fallen altar of the God of Israel—*to present* HIM *as the* ONLY *object of* ALL RELIGIOUS HOMAGE AND PRAISE.....We have appealed to the well known and acknowledged devotional practices of our Saviour, as ample proof, that he [himself] could not be the being whom he adored—to the language of the Bible, which asserts that 'Jehovah is one Lord,' and that 'beside him there is no God.' And we have always and urgently endeavored to re-establish this fundamental truth of the Gospel, that to the Christian 'there is one God, even the Father, of whom are all things, and we in him.'"

Now, the preacher not only gives his own views and arguments in this passage, but he expressly declares what Universalists, as a body, have done—namely, labored to present "the God of Israel" "as the *only* object of *all religious homage and praise*." Br. Whittemore speaks of his own "twenty years acquaintance with Universalists." He has therein some six or eight years the advantage of me; but I presume that Br. S. R. Smith may claim a few years of advantage over him. Besides, if Br. W. will overhaul his file of the Trumpet, he will find that he gave a synopsis of this very sermon, and *endorsed its statements!*

4. Our hymn books, though compiled mainly from Trinitarian collections, and perhaps not cleanly sifted, nevertheless testify that *God* is regarded by us as the *only proper* object of *divine* worship. I have room for but a few samples of proof under this head. In the collection by Br. H. Ballou, 2d, the 40th hymn, says of God,

> The power is thine alone,
> To make it [the truth] spring and grow.
> Do thou the gracious harvest raise,
> And *Thou alone shalt have the praise.*"

Again, hymn 80, it says of Jehovah,

> "To *him alone* let praise be given."

Again, hymn 82 says of our Maker,

> "Whose glorious name *alone*
> Deserves our endless praise."

Again, hymn 89, of the only God,

> "*Worship to Thee alone belongs—*
> *Worship to Thee alone we give.*"

And again, hymn 95,

> "He formed the living flame,
> He gave the reasoning mind;
> Then, *only He* may claim
> *The worship of mankind.*"

Much more can be given, if necessary. In Streeter's Collection, such clear declarations are not so frequent; but even here many more than "two witnesses" can be found. For instance, hymn 48,

> "He reigns alone; let no inferior nature
> Usurp the honors of the sole Creator."

Again, hymn 336,

> "God of mercy, God of grace,
> Hear our sad repentant songs;
> O, restore thy suppliant race,
> Thou to whom all praise belongs."

And again, hymn 479,

> "Greatest of beings, Source of good,
> We bow before thy throne,
> Which from eternity hath stood,
> *And worship Thee alone.*"

I will not retort Br. Whittemore's *ad captandum* questions—If Br. W. worships *Christ*, how can he sing our hymns?—nor will I quote those passages of Scripture which say that God, only, shall we serve, etc., and accuse Br. W., of worshipping differently from the Patriarchs, the Prophets, the Apostles, and Jesus—of violating the first commandment, etc.—nor will I say that if Universalists sing these hymns, and believe these texts of Scripture, then do they worship God, only, etc., etc.—No—it is enough for me that I have fully proved my position, and that Br. Whittemore can *not* prove his! Of course, he will admit that the impression he aimed to give Mr. Roe, in regard to Universalists worshipping Christ, was erroneous.

But, as I have several times stated that Br. Whittemore's declarations, that the Unitarians can not consistently worship Christ, as Universalists do—that they do not sing Christ's praises, nor make ascriptions to him in their prayers—are not correct, I will now show that he is not correct in those statements.

He quotes Mr. Emerson's—blasphemy, I had almost said, but Pantheistic nonsense were a better term—to prove that Unitarians can not worship Christ. Does not Br. W. know that the leading Unitarian periodicals unanimously disavow, and reprobate severely, that sermon of Mr. Emerson's—that Professor Ware has preached and published an able and generally approved refutation of it? How ungenerous and unfair, then, to hold up Mr. Emerson as a leading Unitarian, and to charge that denomination with holding to his transcendental Pantheism! As to the views of Priestly, Lindsey and Belsham, in regard to the *nature* of Jesus, they are those of every Universalist, who believes, that Jesus Christ was, by nature, *a man*. How numerous that class is among us, I can not say—I know several among our preachers in this State, besides myself—probably a dozen—and they are among the ablest, most zealous and devoted of our preachers—one of them is scarcely excelled in his standing as a scholar and a preacher, by any in our order. I know that they profess belief in the passages quoted by Br. Whittemore, and freely use many, if not all the hymns he refers to, and I have such entire confidence in their integrity and nobleness of soul, as to believe them honest in all this. Consequently, they *can* and *do* worship Christ, in the sense in which the word "worship" in those texts and hymns, is understood by them. Besides, if Br. W. will look into Greenwood's Unitarian hymn book, he will find that *they* sing Christ's praises; and by reading their books of devotion, he will find that they make ascriptions to Jesus in their prayers. Strange that a man living in the midst of New-England Unitarians, did not know these facts! Highly disingenuous—yes, disingenuous and unfair, if he knew them, and stated otherwise! I fear, very much, that Br. Whittemore's hostility to the miserable policy of our Unitarian brethren, has either blinded or warped his understanding.

And this brings me to explain and retract my charge that Br. W. was disingenuous in his first article, and that he strained a point to gain a convert.

Br. Whittemore, has always condemned, in severe terms, the Unitarians, who, in preaching respecting the destiny of man, applied the Scripture phrases "everlasting," "forever," and "eternal" to punishment, without explaining that they did not use them in the commonly understood meaning—thus leading their Partialist hearers to suppose that they believed in *endless* misery, when, in fact, they did not. Now, when I read his article on Mr. Roe's declination, I supposed that he did not believe that the term worship, applied to Christ, was used in those passages of Scripture in its highest, most commonly understood sense—and yet that he purposely so used it as to be understood in that very sense. Consequently, I did believe him disingenuous, and stated so. I supposed him prejudiced against the Unitarians, and anxious to lead Trinitarian Universalists to believe that we differed from the abhorred Unitarians in regard to the worship of Jesus; when he knew that we did not differ from them. Consequently, I believed that he strained a point to gain a convert. But if I understand rightly his last article, he *did*, himself, understand the term "worship" as he meant Mr. Roe to understand it—and he *did* suppose that we differed, as a body, from Unitarians in our views of the worship of Christ. Consequently, I have accused him wrongly in both cases. He was only mistaken in supposing that *his* views of the worship of Jesus, were the views of "ninety-nine in a hundred of the Universalists of the United States;" whereas it appears, that *that* number, at least, entertain the general *Unitarian* views on that subject—that Universalists, generally, to say the least, (and to use the language of Belsham, quoted by Br. W.,) "disavow all those personal regards to Christ, and *direct* addresses to him, either of prayer or praise, which *properly* fall under the denomination of religious [or divine] worship." His judgment, not his heart and conscience, were in fault—and I was wrong in attributing his error to intentions of gaining a convert, or to disingenuousness.

He regrets that I did not copy more of his article. I copied the *entire paragraph* in which the single objectionable *sentence* occurred—much more than he copied of my article—indeed, he hardly copied enough to let his readers see my meaning.

He fears that our readers may understand, from my article, that he is a Trinitarian. I think not—but to satisfy him, I now assure them that he does not believe in the Trinity—in the Athansian creed—though he holds to the worship of Jesus in the highest, supreme sense of that word.

Thus ends this long article. Unless Br. W. proves his position, or, failing to prove, refuses to retract it, or convicts me of error in my statements, I shall hardly return again to the subject. A. B. G.

IS CHRIST THE CAUSE OF SALVATION?

In number 43, under the caption, "do we worship Christ?" I noticed an error of Br. Whittemore concerning our general views on that subject. I feel some delicacy in again undertaking the duty of correcting another similar error, which he has committed in the Trumpet of October 20th, under the question, "Have Universalists no creed?" In reply to the question, "Now, what are the points on which Universalists are all agreed?"—Br. Whittemore gives, as the fourth point, "That all men at last shall be saved from sin and death by the grace of the Lord Jesus Christ." And he adds—"These are the cardinal points in which Universalists are all agreed, whether they be followers of Murray, Winchester, Ballou, or Balfour."

If Br. W. means by this, that the grace of Christ is the first and only cause of our salvation, I deny the correctness of his statement. There are not, probably, five Universalists in the State of New-York—a State containing nearly *one-fourth* of all the Universalist preachers in the United States—that hold as Br. Whittemore has stated. Certainly *all* Universalists do not hold it; for, to go no further, the writer of this article does NOT believe "that all men at last shall be saved from sin and death *by the grace of the Lord Jesus Christ*." I believe in the result—the salvation; but not in the sole *cause* to which it is here ascribed. I look to a higher, more efficient cause, even the "One God, whose nature is Love, revealed *in* one Lord Jesus Christ, *by* one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness." The grace of God, *which gave us Jesus Christ, and inspired him with grace*, is, with me, the only cause of salvation; and it seems to my mind, like idolatry and ingratitude, to ascribe salvation to any other cause, or to offer divine worship to any other being for it.

Now, let me be understood. I am not condemning Br. Whittemore or any other brother *for believing* what Br. W. has stated, or for offering divine worship to Jesus, as the proper cause of salvation—no; that is not the question—the error (as I believe it to be) on that point, is not what I would correct in this article. *This* is the subject. Br. Whittemore has stated, if I understand him rightly, that *all* Universalists ascribe salvation to Jesus Christ as its proper *cause*, and worship him with divine worship. I say, all Universalists do *not* thus believe, and do *not* thus worship. In proof, I adduce my own faith and practice on this subject, and the faith and practice of many brethren, lay and clerical, whose views I am well acquainted with. They do not believe and practice as Br. Whittemore declares—consequently, his declarations respecting the views and feelings of all Universalists, are incorrect in point of fact, and unjust to the brethren whom he has, probably ignorantly and innocently, misrepresented.

Whether many brethren at the East agree with Br. Whittemore, I can not say—but, being one whose character for veracity and consistency—whose conscientious feelings in regard to the worship of the only true God, as the sole and supreme Giver of *all good*—are injured by Br. Whittemore's misrepresentations of the faith of *all* Universalists, I humbly request him to correct his mis-statements, either, by excepting all who believe and worship with me, out of his "all Universalists," and his "Universalists generally"—or, by leaving the divine worship of Jesus, and the ascription of salvation to his grace only, out of his *views*. Will Br. Whittemore do us, and *himself*, this justice at his earliest convenience?

A. B. G.

TO OUR CANADIAN SUBSCRIBERS.

Dear Brethren—Without expressing any opinion as to the causes of the disturbances which now agitate you, and which may render social and religious intercourse between us difficult, we may be permitted to sympathise in your sufferings and privations, and to assure you that it is with great regret we are compelled to pursue the course below pointed out. It will lose us, at least for a time many valuable subscribers—it will delay the advancement of our holy faith in your several vicinities, and it will deprive some of you of what we fondly trust, was a weekly fund of instruction and pleasure—the Magazine and Advocate.

But should the present troubles continue (as there is reason to believe they will) for some time, many of you will find it as difficult to receive your papers, as to send us the pay therefor. Under these circumstances, we feel compelled to adopt the following rule.

1. No papers will be sent to any subscriber either in Upper or Lower Canada, after the first day of January, 1839, unless expressly ordered, and paid for in advance.

2. We will do the best we can with such bills as may be sent us, but all discount above five per cent we must charge to the sender.

Such are our rules—we can not deviate from them, until times grow more favorable. When that period arrives, we hope to find you again among our patrons; and, even, that many of you will order the back numbers which these rules may cut you off from receiving. Praying God to have you in his holy keeping—to preserve you in the belief and practice of our most holy faith—we are fraternally yours,

GROSH and HUTCHINSON.

By the above, it will be seen that we shall probably lose several hundred subscribers by the present troubles in Canada. We hope that some of our friends in this State, who now take no paper, will be prevailed on to step forward, and take the places that will be vacated by our Canadian brethren. A. B. G.

BANK NOTES.

Our agents and subscribers, in making remittances, will please send us New-York State notes, if possible. If not, we prefer good eastern notes as next best with us; but will take good notes of Pennsylvania, Virginia, North and South Carolina, Georgia, Maryland, Delaware, Indiana, Kentucky, Illinois, Ohio, and the regularly chartered banks in Detroit, Michigan. We shall have to pay a discount on most of these foreign notes, but would rather have them, than have our subscribers delay their payments.

☞ Those sending us money for other periodicals, must send *current* money. We can not afford to pay discount on money for the privilege of doing business for others. G. and H.

Br. Rogers—Some time in April last, you were requested to send the Pro and Con, from commencement, to Amos F. Woodbury, West Winfield, Herkimer county. He has received but two numbers, the 7th and 8th. This is the third time we have given notice that the work is not received. Will Br. Rogers please attend to it, as Br. Woodbury is anxious to have all the numbers. We are informed by Br. G. W. Montgomery, that he does not receive Pro and Con. Send Pro and Con from commencement, to Lorenzo A. Phinney, Cazenovia, Madison county, N. Y., and charge $1 to G. and H.

To DISCONTINUERS.—If any are determined to discontinue, and can not or will not get another to take their place let them see 1st, That their account with us is fully paid—2d, That notice is given to us before the close of the present volume. In neglecting either case, as they will see by looking at our terms, they render themselves liable, in honor, in morality, and in *law* for the subscription of the next volume. We have no desire to *force* our paper on them; but it is very unjust and burdensome to us, to delay a notice of discontinuance until after a new volume has been commenced, and files of the paper have been broken by sending them several numbers thereof, thus taxing us with a considerable loss, unless we compel the discontinuers to abide by our terms. A word to the wise, etc. A. B. G.

THE LADY'S BOOK.

There is no agent in this city for this excellent monthly—but if any of our friends or neighbors wish to procure the next or present volume, and will give us their names and subscriptions (three dollars), before the middle of December next, we will see that they get the work. It is edited by Mrs. S. J. Hale and Miss Leslie, whose names are a guaranty for the excellence of the work, and its worthiness of female patronage. Its tales and essays are of a pure and high order, and are calculated to amend the manners, improve the heart, and instruct the mind, while they amuse the fancy. A. B. G.

UNIVERSALIST UNION.

Two numbers of the Quarto, and one of the Octavo edition of the new volume of this beautiful and interesting periodical have been received and read with much pleasure. They are filled with articles mostly original, the selections are in excellent taste, and the whole contents evince a high order of talent in the Editors and contributors. We hope a brighter day is dawning on its proprietor, and beaming forth from his pages on his numerous readers. May the Union go on prospering, and to prosper the holy cause to which it is devoted.

A. B. G.

THE KNICKERBOCKER

For November would have been noticed earlier, but for want of time to read it. This is certainly a very superior Magazine, and this number out-Knickerbockers, even, many of the previous excellent numbers. We have not room to particularize, where nearly every article is so well calculated to elicit heartfelt praise. We will publish the contents in our next.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday in December, by Br. C. S. BROWN, in Vestal.

There will be preaching on the third Sunday in December, by Br. C. S. BROWN, in Bainbridge, and in the evening in the Kirby settlement.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

G E P, Kanawha, C H, (Va) for self and A W Q—J A R, Schenectady—P M, Meig's Creek, (O)—C L, Attica, for C D, C D E, and S J. ☞ Where does the letter take his paper?—P M, Knowlesville—E C, Lockport—Rev W Q, Bristol, for J P, E C, W W M, F M, Z W G, Z P, C S, D S, J A, R H and R S—P M, Holland, (Mass) for J T—T W C, Cincinatus—P M, Borodino, (Mich) for self, W L, A B and H F—F J W, Schenectady, for self and S E—P M, Portageville, for M W—E G, Elmira—E H C, Palmyra.

POETRY

[From the Universalists Union.]

THE VOICE OF FREE GRACE.

A new hymn adapted to an old piece of Music.

The voice of free grace, from the Lord's holy mountain,
Inviteth our race to the life-giving fountain.
The fountain that burseteth, becometh a river,
And he who now thirsteth, may drink and thirst never;
For freely it floweth, and floweth forever.

Still soundeth the voice.—'tis the voice of the Saviour,
That biddeth rejoice in his full and free favor.
The might of his spirit from sin shall deliver,
And man shall inherit his blessing forever,—
The fountain of mercy in him faileth never.

We'll love him the more when life's journey is over;
For then we the more of his grace shall discover.
In God's holy mountain, where light shineth ever,—
Where burseth the fountain whose stream faileth never,—
All nations, all kindreds, shall praise him forever.

A. C. T.

MARRIAGES.

In Elbridge, Onondaga county, November 14th, by Rev. G. W. Montgomery, Mr. GEORGE A. MASON, of Jordan, to Miss AMY E. BROWN, of Elbridge.

In this city, on the 18th inst., by Rev. A. B. Grosh, Mr. WM. H. MANDEVILLE, to Miss MARY A. HOLLEM, both of Orange, Essex county, N. J.

DEATHS.

In the city of New-York, on the evening of the 27th October, Colonel CORNELIUS HARSEN, aged 55 years, after a long and painful sickness.

It seldom falls to our lot to record an event which will be more generally felt by the denomination of Universalists, than the decease of Br. Harsen. For many years he has taken an active and prominent part in every measure connected with the interests of our cause; and by the Third Universalist church in particular, of which he was an Elder, his loss will be deeply felt. He was one of the very small number who first undertook the establishment of a Society in this part of the city, and it is to his exertions and assistance that it is much indebted for the stand which it now occupies.

While as a society and church we mourn the loss of our brother, and mingle our tears with his bereaved family, there is much to console us in the afflicting dispensation. As our brother had lived in the faith of universal salvation, so it was his happiness to die in its consolation. He afforded an eminent example, if any more were needed, that such a belief is fully equal to all the exigences of life, as also, in the hour of death. He marked the progress which disease was making on him, and contemplated the issue with the composure and resignation of a Christian. When ever he had sufficient strength to speak, his conversation was made up of the happiness, peace and joy which his views of the divine government inspired. The words of his mouth and the meditation of his heart were devoted to his praise who was his strength and his Redeemer. In the last conversation which the writer had with him, he expressed how he was sustained in all his sufferings by the blessed influence of his faith, and appropriated to his case the experience of the apostle, "though the outward man perish, the inward man is renewed day by day." In his addresses to his wife and children he always directed them to his hope and trust in God, and told them that it was assurance he felt that he should meet them in a holier and happier state together with the ransomed family of mankind, was the rich source from which he drew consolation and support in the prospect of parting from them.

He has now left us, that he might go to his rest. We feel that we have lost a valuable member, a faithful brother; a widow mourns for an affectionate husband, and a large family of children for a kind and indulgent parent. May a merciful God dispense to each accordingly according to his need, and may we live in the enjoyment of the same blessed faith, that when our work shall be finished on earth and the summons arrives to call us hence, our latter end may be as peaceful and calm as his.

C. F. L. F.

In Champion, Jefferson county, on the 28th ult., Mr. O. V. CONE, in the 25th year of his age. Mr. C. was industrious, amiable and intelligent. He inherited what he had well earned,—a good name. His sickness, (that dread destroyer, consumption,) was endured with becoming patience; and, although he had espoused no religious creed, he expressed a willingness to die, and with his dying breath, said, "I put my trust in God."

J. FRENCH.

In Upper Lisle, October 27th, Mr. JAMES GRAHAM, aged 58 years. In his death, community has lost a kind neighbor, and an honest man. In his religious views, it was his conviction, that after the resurrection to immortality, man would be free from the corruptions of earth, and be like unto the angels in heaven. Sermon by C. S. B.

At Triangle, October 1st, SHORT WHITNEY, aged 12 years. May the consolations of the Gospel, comfort the afflicted. Sermon by C. S. B.

TO THE PATRONS OF THE EXPOSITOR AND REVIEW.

As the current volume of this work is nearly at its close, the Publishing Committee request me to express our gratitude for the liberal subscription received the year past, and also to give a few seasonable notices in relation to the ensuing volume; the first No. of which will appear in the beginning of January next.

1. The size, paper, type, mechanical execution, terms, etc., of the next volume, will be the same as those of the present.

2. From encouragement given by several writers, and from other favorable circumstances, I feel safe in promising that *additional* talent will be employed, and that an improvement will be made in the literary style of the work. We hope to approach still nearer towards our object, which is, to fill our Numbers with thorough and finished Essays, to the exclusion of every thing that falls below that character.

3. All who intend to subscribe for the work within the coming year, are earnestly requested to send us notice by the 7th of December next; that we may determine the number of copies to be struck off. We do not intend that the edition shall much exceed the subscription.

4. If any of our present subscribers intend to withdraw their names at the close of this volume (which we hope they will not do,) they are requested to send notice immediately; as all such, who do not apprize us to the contrary, by the 7th of December, will be considered subscribers for another year.

Subscriptions, communications, etc., to be directed (*post paid.*) to G. W. Bazin, Trumpet office, Boston.

Medford, October 24, 1838. HOSEA BALLOU, 2d.

☞Publishers of our periodicals will confer a favor by giving this an insertion.

PROPOSALS

For Publishing in the City of Utica, N. Y., Volume Ten, (for 1839,) of the

Evangelical Magazine and Gospel Advocate.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.

G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

The extensive circulation and well established character of this periodical, render many words unnecessary in this place. We shall make such improvements in the next volume, as our increased experience (and, we hope, *increased means*) may enable us to make. The Editor has disengaged himself from all stated engagements, for the purpose of devoting his *whole time* to our publications, and making all practicable improvements in their manner and matter. Increased typographical beauty and correctness will be secured, and exertions made to induce our numerous and able correspondents to cull their best thoughts, and to tax their energies on the most interesting subjects, that the Magazine and Advocate may be a credit to them, and an honor to the denomination.

The great and glorious doctrine of "the restitution of all things," will be advocated, defended, and illustrated, as zealously as ever, in all its doctrinal and practical bearings and tendencies. In manner we will endeavor to be mild and courteous, and in spirit, candid and charitable, to friends and opposers—the style will be pure and elevated, and withal as plain and familiar as the different characteristics of writers employed, and the various subjects discussed, will permit. We shall blame frankly, where we must, and praise candidly where we can, in all Christian humility and truth.

The difficulties of the two years, last past, have borne heavily on us—cramped our energies and crippled our means—pressed many faithful patrons from our support, and compelled us to strike off some, on whose payments we waited long and in vain. But as times are improving, may we not hope, that not only will those in arrears, honestly and speedily release us from pecuniary distress, but, also, that our list will again be increased to what it was at the beginning of 1838? We beseech delinquents to pay us speedily, and our friends every where to make renewed exertions to aid us, by adding new subscribers to our list. May God abundantly reward them for what they have already done towards promoting a knowledge of truth and a practice of righteousness among men.—And may they continue to exert themselves, to secure to us our hard earned reward for past labors, and our needed amount of encouragement for the future.

GROSH AND HUTCHINSON,
Utica, October, 1838. PUBLISHERS AND PROPRIETORS.

CONDITIONS.

THE MAGAZINE AND ADVOCATE will be published every Friday, commencing with January, 1839, on a royal sheet, good paper, and fair type, in a neat quarto form, each number containing eight pages, (the volume four hundred and sixteen,) including a complete Index at the close of the year, at $1.50 per annum, in advance; $2.00 if not paid within four months; and $2 50 if not paid within the year. Agents or Companies paying for EIGHT copies, will be allowed the NINTH COPY GRATIS; and so in proportion for any number over three. No subscription received for less than one year, unless the money be paid in advance; and none discontinued until all arrearages are paid. Punctuality will be expected and required. A failure to notify a discontinuance before the close of one volume, will be considered as renewing subscription for the next.

AGENTS.—Universalist ministers in good standing, and RESPONSIBLE men, especially *Postmasters*, friendly to the work, and disposed to assist in extending its circulation and usefulness.

All communications to the Publishers or Editors, (unless they enclose at least a five dollar bill,) must be POST PAID OR FREE.

Names of new subscribers must be returned by the first of January, 1839, or as soon thereafter as possible, to the Proprietors.

UNIVERSALIST INSTITUTE, OHIO CITY.

The Fall term of this Institution commenced on Monday, the 24th of September, 1838, under the care of Alvan Dinsmore, as Principal. Terms of tuition are the following:

Common branches of Education,	$3.50 per quarter.
History, Rhetoric, Natural Philosophy, Logic and Astronomy,	$4.50 " "
Higher branches of Mathematics, Chemistry, and the Greek and Latin Languages,	$5.00 " "
French Language,	$6.00 " "

The following books will be used in the school:—American First Class Book, Smith's Geography, Adam's and Emerson's Arithmetics, Kirkham's Grammar, Tytler's History, Hale's History of the United States, Wilkin's Astronomy, Comstock's Philosophy and Chemistry, Hedge's Logic, Blair's Rhetoric, Day's Algebra, Legendre's Geometry, Flint's Surveying—Gould's Latin Grammar, Jacob's Latin Reader, Virgil, Sallust, Cicero's Select Orations, Horace, Livy, New Latin Tutor—Fisk's Greek Grammar, Jacob's Greek Reader, Xenophon's Anabasis, Greek Testament, Homer, Fisk's Greek Exercises, Græca Majora—Levizac's French Grammar, Boimer's Perrin's Fables, Telemaque, and Charles XII.

There will be a vacation of one week at the close of every quarter. Students will be received at any time and charged accordingly, though it is desired that all should commence with the terms.

Board will be obtained in private families as low as it can be had in the country.

JOHN H. SARGENT, Clerk,
WM. F. DENNIS, Treasurer.

TRUSTEES.

Richard Lord, James S. Clarke, Wm. F. Dennis, James Dodge, Bostwick O'Conner, Haynes Johnson, Asher M. Coe, James Hartness, Phila Rowley.

J. WHITNEY, General Agent.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. B. Grosh and O. Hutchinson.

TERMS.—To Mail and Office subscribers, at $1.50 per annum, *in advance*, or within *three months*; $2.00 if not paid within *three months*; or $2.50, if not paid *within the year*. No subscription received for less than one year, unless the money is paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the Publishers. Agents or Companies, paying for *eight* copies, will be allowed the *ninth* copy *gratis*, and so in proportion for a larger number. All communications by mail, must be *post paid* or *free*. ☞ To City subscribers who receive their paper by a carrier, $2.00 per annum, payable *in advance*, or $3.00, if not paid *within the year*.

C. C. P. GROSH, Printer, No. 41 Genesee-street.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, DECEMBER 7, 1838. NUMBER 49.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 37.—Mr. Skinner to Mr. Campbell.

New-York, November 19, 1838.

DEAR SIR:—Your 34th letter, dated nearly three weeks after my 33d was mailed for you, and mailed to me nearly three weeks after its date, reached me in ten days after it was mailed, making nearly eight weeks for me to get an answer, after you had agreed to "furnish me with a letter in manuscript by each mail," so that the discussion could be all written out before I should leave for the South! Your 36th letter, which you knew I must have before I could answer it, reached me in this city, *via* Utica, (from whence it was forwarded immediately on its reception there,) today, the 19th inst. You seem fully determined to prevent the possibility of closing the discussion the present year, because, forsooth, it would oblige me! I shall now proceed to answer these long delayed letters, 34 and 36.

2. In order to lay before our readers the connected and uninterrupted arguments in favor of my fourth proposition, I informed you, letter 25, that I should proceed with that object for two or three letters before replying to aught that you might say. I fulfilled that pledge, and you now accuse me, Letter 34, paragraph 1, of doing it in order to throw myself so much in the rear as to screen my imbecility from the view of the reader! You had once before accused me of not daring to publish a single letter from you without accompanying it *in the same paper*, with my reply! Most admirable consistency!! Need I reply to such grumbling puerility? This letter answers all you have yet written, however far you thought to have outstripped me.

3. You next accuse me of denying the history of satan as given in the Bible. The charge is utterly truthless. I devoutly believe in all the Bible says of satan, devil, etc. I only reject your wild and baseless chimeras about satan, founded only in Heathenism, tradition and the perversion of a few metaphorical expressions of Scripture. You charge me with skepticism and infidelity, and class me with known and avowed infidels. Sir, Paine, Hume, and Voltaire were Deists, if I mistake not, though I am not as familiar with them as you appear to be. They believed in a God—you believe in the same; therefore you are a Deist by the same rule by which you condemn me! An Atheist believes Martin Van Buren the most suitable person for the office of U. S. President, or, he believes Henry Clay or Daniel Webster would be more suitable; you agree with him on this subject, therefore you are an Atheist! Fie, fie, friend Campbell, on such reasoning! Because an infidel is wrong in rejecting the Gospel, can he therefore hold no truth!—believe in nothing reasonable?

4. Sir, so far from being driven by you, as you seem to imagine, to avow my present opinion of satan, the devil and his angels, etc., I published my views thereon more than eight years ago, in a series of letters to Rev. S. C. Aikin. A second edition of that work was published in 1833, and at least 6000 copies of those letters have been circulated in the United States. To that work I refer you and our readers, both for a refutation of your present charge, and a more full exhibition of my views than I can here give. The word satan signifies *opponent*. We read Num. xxii: 22, "The angel of the Lord stood in the way for an adversary (*a satan*, in Hebrew) against him," [Balaam.] Here it seems was one good satan, not a bad one, nor a fallen angel. The word *devil* [Greek *diabolos*] signifies a *slanderer*, an *enemy*. It is often applied to individual men, and even to women, (see it applied to the deacons' wives, 1 Tim. iii: 11,) sometimes to communities or bodies of men, (as to the Jews, who slandered and persecuted the disciples,) and sometimes it personifies lust, or the principle of evil. Peter was called a *satan*, and Judas was called a *devil*. The words *daimon* and *daimonion*, translated *devil*, signify *lunacy, epilepsy*, or some other mental or bodily disease, once applied to dumbness. See Matt. xviii: 15; Luke xi: 14. These kinds of devils of antiquity, resembled the witchcraft of Salem, Mass., in the days of Cotton Mather, and had just as much personality about them and no more. Both kinds of devils were spoken of in Palestine among the Jews, just as the people of Massachusetts spoke of witches, wizzards and witchcraft, when they were in vogue. And had any one the rashness to avow his disbelief that these supposed witches and wizzards were really under the influence of some personal devil at that time, his temerity would probably have cost him his life.

5. But, Sir, I avow it as my solemn, deliberate and conscientious opinion, that the Bible contains no evidence of the real personal existence of a being called the *devil*, any more than it does of a real personal being called *Wisdom*, which is personified by Solomon, and represented as a female, a lady, "uttering her voice in the streets,—crying in the openings of the gates," etc. Where, Sir, is your evidence of the personal existence of such a being, or if he exist, that he was once an angel of purity in heaven? You have none but tradition.

6. In answer to your 4th paragraph, I again repeat, that Solomon said nothing about *the world of spirits* in Eccl. ix: 10. If he did, and is to be believed, the world of spirits is a state of *unconsciousness*, and can neither be happy nor miserable. The word *hades* here simply means the grave, and has no has no bearing on the future existence or condition of spirits. You say, paragraph 5, I "have annihilated satan to get rid of hell," and "made foolish the death of Christ, to obviate both punishment and pardon!" Another false charge: for I believe in all the satans and hells, and just such ones as the Bible speaks of; and you knew I believed both in punishment and pardon, while you do not, but are obliged to reject one to make room for the other. Your perverseness is truly astonishing. In your very next paragraph, you say, my "hope of heaven" is founded on the belief that there "is no satan, no devil, no hell!" Sir, suppose there were none—would this prove the *existence of a heaven?* You know it would not; and you knew you were perversely wicked when you penned the charge. You next introduce a common *infidel pun* to get rid of meeting the strength of Calvinistic and Arminian Universalism. What a faithful disciple, and what a brave soldier!

7. Your 11th, 12th and 13th paragraphs, are too obvious and ridiculous a carricature to deserve any notice, excepting the sentence in which you state that the object of your 28th letter was "to show that the ultimate destiny of the wicked shall not be as the righteous." If such was your object, you wholly failed in your proof; for not one of the passages you quoted says one syllable about the *ultimate destiny* of the wicked. You are too prone to apply temporary judgments, to express the *ultimate* destiny of their subjects. I have proved the ultimate destiny of all men to be salvation through Christ Jesus the Saviour of the world. I have never, as you accuse me, quoted the Apocrypha in proof of my sentiments, and but one text in illustration; while you have not only resorted to the Apocrypha, but even to the Targums. You say, "Remember, Mr. Skinner, that we all die because our father stole an apple." I remember, Sir, that the Bible says no such thing. Read Luke xii: 47, 48, and blot out your 14th paragraph forever!

8. The much talked of "Universalist dogma," often commented on by you, and quoted by me, letter 13, paragraph 7, fully refutes your 15th paragraph, and shows it to be a mere carricatnre. Your 16th, 17th, and 18th, are of the same perverse character. It is useless to repel and disclaim, again, and again, and yet again, the scores of false charges you bring against me. If you wish to continue the game of carricature and ridicule, I might inform you that two can play at it as well as one; and your own weapons could be turned against you with tenfold power. But I despise that game that only excites for it the regret of sober minds and the contempt and ridicule of infidels. Indeed, Sir, the *bona fida* features of your system are altogether more abhorrent than the misshapen carricature of mine, which you play upon. For at the very worst, mine only embraces a limited, temporary and remedial evil, resulting in universal good, while yours embraces an *illimitable and endless evil*, resulting in no possible good, and that too, *foreordained in the eternal counsels of God!* Suppose by caricature and sarcasm, you could make me or any private opinion of mine, entirely unconnected with either of our propositions, appear ever so ridiculous, would that refute *my yet unanswered arguments*, or help you out of the strong ramparts of Universalism with which *you are completely environed?* Have you the presumption to believe that you or I can save immortal souls from endless wo, and give them endless bliss? What folly! you or I may by our influence, affect the temporary characters and well-being of our fellow-men; but I rejoice in believing their eternal destinies are in safer hands.

9. The apostle says, and I say, and you repeat, that "perfect love casts out tormenting fear." It is obvious too, that *tormenting fear never produces perfect love*. Why, then, leave perfect love untouched, untold, and seek to reform men by tormenting fear alone? I urge all the motives of fear that the Bible does. My system, Sir, presents as much stronger restraints against vice, in the *certain* punishments it holds up against every sin, and as much purer motives to virtue, in the lovely character of God, and the endless purity and beatitude it holds up, than yours does, as heaven is purer and better than hell. The grace of God manifested in Christ, in which I devoutly believe, has converted thousands from Belial to Christ—from sin to holiness—from vice to virtue. But where are the converts made by the preaching of endless wo—your *hell-fire* converts? Answer, they are either hypocritical pretenders that fear hell, not love God, or else are driven to open infidelity and the abhorence of the very name of religion.

10. To your 9th and 10th paragraphs, I can reply in few words. Paul says, "Jesus expiated or purged away our sins:" Mr. Campbell says, sin shall never be expatiated or purged away. John says, "We love him because he first loved us:" Mr. Campbell says, We love him for fear he will hate us if we don't. David says, "Unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work:" Mr. Campbell says, if God render to all according to their works, he can not exercise any mercy towards

them. Paul says, "he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons." Mr. Campbell says, there is great respect of persons; for some shall receive, and others shall not receive according to the wrong they have done, so as to make room for the pardon of a few. Paul says, "How shall we escape [from the coming calamities of Jerusalem] if we neglect so great salvation?" Mr. Campbell says, how shall we escape [from an endless hell] if we neglect so little salvation?—Christ says, "The night cometh," etc. Mr. Campbell says, *death and hades* cometh. Christ says, "They that are whole need not a physician, but they that are sick." Mr. Campbell thinks the heavenly Physician will cure the whole only, and make the sick still sicker. He thinks he has but one kind of medicine, and can not vary his prescriptions to suit different cases—that it would be monstrous absurdity to think sweet medicines could cure one patient, and bitter another, or that judgments and mercies could alike be made efficacious by the divine Physician.

11. You fill nearly two pages with L. C. Todd's second renunciation of Universalism in 1833, (for recollect he had *once before* renounced the doctrine). You consider it a triumphant argument against Universalism. You say he is good authority.—Sir, did you ever know a traitor speak well of the company he abandoned? You say that I "most shamefully abused him because of his honesty." Sir, I appeal to the whole world, including Mr. T. himself, when I affirm that I *never* abused him, either for his honesty or any thing else. I published the whole of his renunciation in my paper of August 10, 1833, accompanied with some mild strictures and remarks, breathing altogether a kinder spirit than either of your letters to me has for months past. That was the only article I ever wrote about him. To that I appeal. God knows I never had an unkind feeling towards, or wish to injure him. But if he is good authority against us, then all who have renounced your doctrine and embraced Universalism, are equally good against you. L. C. Todd's venerable and worthy father, was once a Baptist preacher, like yourself; but he renounced the barbarous notion of endless damnation, and embraced the doctrine of universal salvation, and will now testify as unfavorably against your doctrine, as his recreant son does against ours. Moreover, we have at least *ten* converts from your doctrine where you have *one* from ours, and by your own rule, we have *ten times* as much evidence against you as you have against us.

12. If I am rightly informed, Mr. Todd as deeply regrets his renunciation of Universalism, and the course he pursued in that matter, as a man can do—he has stopped preaching, abandoned the Methodists, and it is believed that nothing but pride and mortification prevents him from returning to us. If you wish for any more articles of a like character, I suppose I can furnish you with one or two more Universalist renunciations, to enable you to fill out your other two letters.

13. I now hasten to notice your letter No. 36. It is made up of vain efforts to garnish a desperate cause in its last struggles for existence, to reiterate threadbare gasconade and caricature, and to evade arguments which you are now obviously convinced you can not refute. It reminds one of the croaking of frogs when afflicted with cold, of the grating sounds of a musical instrument sadly out of tune, of the faint and evanescent glimmerings of expiring embers. Your first four paragraphs give a wretched analysis of my 35th letter, without an effort to refute it. But truly, it is news to me that my rule for explaining the phrases, *all, all men*, etc., is also your own rule! Let this fact be remembered, and let the reader just turn to letter 35, paragraph 5, and see what doctrine is there proved.

14. I neither stultify Adam Clarke nor quote him on the Apocalypse with less approbation than on other books. Will you tell our readers in what paragraph I have said, "all sorrow, crying and tears have ceased ages before we were born"?—You say you argue "that such words as *elect, saved, condemned*, etc., always imply another class of men who are not approved, justified, saved, etc." Well, do you argue that none but those called "*the elect*" will ever be saved?—that when God says he will have *all men* to be *saved*," it is *implied* he will have *another class* to be *damned*?—that when Paul says, "the free gift came upon *all men unto justification of life*," it is *implied* that another class should receive *condemnation to endless misery*?

15. You call it a "calumny" to mention Destructionists as your brethren! Take care, or your brothers Thomas and Shepard will be in your hair. You say Destructionism "is indeed less revolting to sinners [should you not have added, *to saints and all good beings?*] than endless misery."—You say my 13th paragraph is "a beggarly account of empty boxes." Most true! I handed you the box and asked you to contribute a reason for the well known fact that the early Fathers, who were known advocates of universal restoration, spoke, notwithstanding, frequently of *ever* [*age*] *lasting punishment*. You return the box empty—and can give no reason!! I have replied to all your letters and more than all your arguments.

16. You decline, as I expected, giving your own Notes from the Family Testament, to your readers. *You dare not do it!* You know they refute your positions in this discussion. Hundreds of your readers have never seen them. They will, they *must know your motives*. What a predicament! Your 6th paragraph is a lament because you could not prevail on me to acknowledge all your caricatures to be true representations of my sentiments. Still, you half repeat, though with a faint heart, in this and your 10th paragraphs, the same miserable caricatures. Your 7th paragraph is another vain effort to maintain the old serpent's doctrine, that God will *not* "render to every man according to his work," and to set aside the Psalmist's doctrine, that he *will*. Ps. xviii: 25, 26, so far from explaining away Ps. lxii: 12, is but a confirmation of it, and another refutation of the doctrine of the deceiver. On both of them I remark, that if God "render to every man according to his work," and your doctrine be true that *every* sin deserves endless damnation, then universal endless damnation must be the portion of our race! Again, God says, Amos iii: 1, 2—"Hear this word that the Lord hath spoken against you, O children of Israel, against the *whole family* which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth; therefore, *I will punish you for all your iniquities*." Of course, if your notion of the deserts of sin be true, not a soul of the children of Israel down to the days of Amos, can escape an endless hell!

17. You still talk, paragraphs 7, 8, 18, 19, of justice and mercy, as though they were jarring and discordant attributes in the divine character, and as though, to maintain the justice of God, I am obliged to deny his mercy and the doctrine of pardon and the forgiveness of sin; whereas, I as fully believe in the latter as you can, and am not, like you, obliged to deny the former.—See Letter 25, and Letter 35, paragraph 23. God "is a just God and a Saviour." He both punishes and forgives sin in the same individuals.—See Ps. xcix: 8; lxii: 12. His ways and thoughts are as far above ours, as the heavens are above the earth.—If you can find a single text that speaks of God's forgiving the *punishment* of sin, why do you not adduce it? There is none. You will have punishment exclude forgiveness, justice annihilate mercy, penitentiaries to confine criminals after sin is finished and an end made of transgression, and gibbets to hang folks on after there shall cease to be any murderers! Your little hypercriticism on the accidental omission of a letter in writing or printing *aphiemi*, is greatly to your credit!

18. The six texts referred to in my last, and quoted in previous letters, on four of which you profess to comment, paragraphs 14-17, are no stronger in favor of Universalism, than scores of others quoted in letters 23, 25, 27, and 29, which, with my comments thereon, yet remain unanswered. Your comments on these four are but a *ruse de guerre* which will prove wholly unavailing to your cause. Look at the plain language and obvious meaning of Ps. xxii: 27—"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." This language implies, first, every individual of the human family, unless you can find some one who is neither of *any nation*, nor a *kindred* or *relative* of any nation; and if you can find any such, you may have them eternally damned, if you please! Second, That, as yet, they had not remembered or turned unto the Lord and worshipped before him. Third, That all certainly should do it. Fourth, That remembering, turning to the Lord and worshipping before him, is equivalent to hearty reconciliation to him, and consequently implies salvation. And, fifth, The next verse assigns the reason for all this, viz.—"For the kingdom is the LORD'S, and *he is the Governor among the nations*."

19. On Ps. cxlv; 9, I ask, If God knew that any soul would be endlessly miserable when he gave it existence, was he *good* in giving an existence which he knew and intended should prove an endless curse? If this is *goodness*, what would be *evil?* If this is *benevolence*, what would be *malevolence?* How is God *good* to those he intends to make endlessly miserable? If not endlessly miserable, (as they can not be if this text be true,) they will be ultimately happy: for we both reject annihilation. If God be now good to all, he eternally will be. Isa. xlv: 22-24, not only asserts, on the oath of God, that every knee shall bow and every tongue swear, but tells us *what* they shall swear, viz., that *in the Lord they have righteousness and strength*, and this, Sir, is sufficient salvation for me. Paul not only reiterates the sentiment that every knee shall bow and every tongue confess, that Christ is Lord to the glory of God the Father, but also assures us, that no man can make this confession but by the Holy Ghost; consequently, the divine spirit must then dwell and operate in the heart.—See Philip. ii: 10, 11; 1 Cor. xii: 3.

20. 1 Cor. xv, proves something more than the mere resurrection of all men. It proves the manner and character of the resurrection and its subjects—that they shall be raised in *incorruption, glory, power, with spiritual and celestial bodies, which can die no more*—that *death, the last enemy, shall be destroyed*, the reconciled kingdom delivered up to God the Father, and *God shall be all in all*.—See the whole chapter. Paul not only teaches these great truths here, and that all shall be made alive in Christ, but in 2 Cor. v: 17, he says, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." Thus, Sir, the more these texts are examined, the more clearly are they seen to teach the salvation of all men. You suppose, paragraph 18, because God sometimes superadds outward calamities to mental anguish and remorse of conscience, as a punishment for sin, that therefore the latter are no punishment at all! Was the remorse of David, of Joseph's brethren, of the Prodigal, of Judas for betraying Christ, and of Peter for denying him, *no punishment?* What a theologian! The last part of your 18th paragraph, is evidently better calculated to serve the cause of *Destructionism* than endless misery. To make Rom. vi: 23, subserve *your* cause, it must read, "the wages of sin is endless damnation, and the gift of God is *not* eternal life through Jesus Christ our Lord." I prefer the apostle's reading to yours.

21. I will now present our readers with a few of the sublime beauties and glories of your system. You first people your heaven of immortal purity and glory, with a race of ambitious, sinful, and rebellious angels, who, growing tired of such a paradise and such a government, mutiny against their Sovereign King, raise a rebellion, where no discord or sin can ever exist, and after a long and bloodless fight, (because the combattants are im-

mortal.) are hurled from heaven's high battlements, down to the shades of endless darkness and despair, and bound in chains of adamantine wo and endless pain. To console himself for this loss in heaven, your Divinity next creates an earthly paradise, and peoples it with human beings, all innocent and pure; but lest they should remain so, he places an apple-tree loaded with inviting fruit before them, and inhibits their partaking thereof, although he knew they would disobey, and the consequence be infinite wo. He next unchains his demons of darkness, whilom his companions in glory, (or else they have escaped without his knowledge or consent,) to make sure of the ruin of man, who succeed in seducing the first human pair from purity and bliss.

22. Your Divinity next gets mad at Adam and Eve, for doing just what he knew, and ordained, and provided means, that they should do, and pronounces the malediction of endless damnation on them and all their innocent, unborn, and unoffending offspring, down to the latest posterity. He, however, soon began to relent somewhat of the severity of this dreadful malediction, and although he had unequivocally threatened it, and the chief fallen fiend had told Eve it would never be inflicted, he concluded to verify Satan's words and falsify his own! So he set about a plan with the least possible *appearance* of falsifying his own word. He pretended that his justice was wronged, and he must either inflict the threatened penalty on man, or on some substitute; so he shapes himself over into a human form, calls himself his own son, and is the Father of himself! Then he inflicts the whole weight of his own almighty wrath upon the head of his *innocent son*, and lets the *rebel sinner* go *unpunished*, and this is his *justice!* Nay, not exactly so—he inflicts the penalty on himself! for the son was but himself under a different name!! His justice can not relinquish one iota of the infinite debt recorded against the sinner man, and so he himself pays the debt to himself which himself demands!! And after all, the debt is not paid, nor is justice any more satisfied than before; the whole of this bloody exhibition of infinite wrath, cruelty, and injustice, is but a tragic pageant—the ill fated rebel still owes the infinite debt—not one iota of it has been cancelled—infinite wrath still hangs over his head, and endless wo still awaits him!!

> "Far in the deep where darkness dwells,
> The land of horror and despair,
> Justice has built a dismal hell,
> And laid her stores of vengeance there!
> Eternal plagues and heavy chains,
> Tormenting racks and fiery coals,
> And darts t'inflict immortal pains,
> Dipt in the blood of damned souls."

23. Your Divinity is so well pleased with rebellion, that though he has the power, he determines never to put a period to it, but to prolong it to all eternity! He likes sin so well, that he resolves it shall never cease, but be perpetuated as long as he himself shall exist. He sets his jarring attributes at war with each other. His justice, which with you is synonymous with revenge, would fain consign the whole human family to endless damnation; his mercy, which with you has no regard to the claims of justice, would fain send them all to heaven. He, therefore, like the false mother under Solomon, calls for the sword to divide the living child, (the human family,) and send one part to heaven to laugh and shoutingly exult there over the other part, no more sinful than themselves, while howling in the endless torments of hell! As you doubtless expect you shall be one of the laughing company, and as you say a majority of mankind that hear your Gospel reject it, and thereby enhance their endless wretchedness, this accounts for your zeal in propagating your Gospel, so as to get as many to hell as possible, over whom you expect to exult to all eternity!—You send the little child of three years old, which has never committed but one fault in all its life, and that a venial one, to an endless hell, to wail in hopeless and irremediable anguish forever; and exalt the grey-headed sinner of four-score years, whose long life of the most flagrant crimes of theft, robbery, arson, and murder, has been wholly devoted to crime, to an endless heaven, without any punishment here or hereafter, if he repents ten minutes before he dies!

24. Although you say that for aught that appears in your premises, nine-tenths of human kind may be saved, yet you say a majority of the world, as yet, have died unbelievers—yea, that a majority even of those who have heard the Gospel, have rejected it; and we know that but a very small portion of mankind have ever heard it at all. Therefore your construction of the text, "He that believeth not shall be damned," compels you to send *all infants*, from the first to the last of Adam's race, to an endless hell; for not one of them either has or could believe, in this life. All idiots must share the same fate for the same reason. The whole Heathen world must go the same road; all Mahommedans, and all Jews, (except the very few believers in Christianity,) all infidels, and a majority of those who live in Christian lands—nearly or quite all Papists—in short, all but the few who believe in your own orthodoxy, and are baptized in your mode, including at least nine hundred and ninety-nine thousand out of every million of the human family, from the morning of time to the present moment, must sink down in billows of almighty wrath, and wail and shriek in hopeless despair, while ten thousand times ten thousand, and thousands of thousands of years and of ages shall slowly, s-l-o-w-l-y roll away, and still their sufferings will be but just *beginning to begin! Eternity*. ETERNITY, E-T-E-R N-I-T-Y of misery is still before them!! And all this inconceivable misery and anguish is—for what? *Cui bono?* Why, for nothing in creation but to glut the vindictive wrath and satiate the merciless cruelty of an almighty tyrant, and to please the few choice spirits in your almost empty heaven, and give them supreme felicity in beholding the endless rebellion and ceaseless woes of their fellow beings whom they are required to love as themselves! O my God! what a theory is this! and what a heart and head must that man have, who, like you, can swallow down the whole!! Why, Sir, Mahommedanism, or Heathenism itself, is beauty and consistency, when compared with those parts of your system above exhibited. But I forbear—though I might fill many pages with such revolting but true descriptions of your doctrine—in mercy to you and your friends I forbear, and hope the lesson will not be lost upon you.

Faithfully yours,
D. SKINNER.

For the Magazine and Advocate.

RELIGIOUS ERROR—ITS TENDENCIES AND REMOVAL.

BY REV. J. CHASE.

Religious error has long proved an uncomfortable and troublesome companion of human beings. It has arbitrarily drawn the sable veil of ignorance over the mind of man, filled the heart with cruel prejudice, and sunk the soul in grief, despondency and wretchedness. It has perverted the original nature of man, engendered in his breast the destructive spirit of party zeal and malevolence, and blunted all the finest and most noble sensibilities of its willingly-oppressed subjects. It has wantonly trampled upon the valuable dictates of pure morality, while it has rashly abused and reviled the holy principles of genuine religion. Yes, it draws its aliment from the caverns of destruction, and its highest gratification from groans and tears! Who will venture to dispute the correctness of this faint and brief description of error's doings? The history of the religious world, our own observation, and the infallible testimony of inspired men prove it, most conclusively.

But there is a consideration relating to this subject, of far greater importance to the present generation, than a contemplation of error's devastating and withering tendencies; and that is, how to effect its removal. The facts will not be disproved, that it is the deformed and refractory offspring of human imperfection; and that its existence is temporary, not eternal. It can, therefore, be overcome and removed. But the momentous question returns, how? A few remarks will now be offered in answer to this question of universal interest.

1. Let men learn the utility of *reasoning* in their investigations of *religious* principles, as well as of their *temporal* matters. It has ever been the case, that men who would reason philosophically and logically, and arrive at just conclusions, upon almost any *worldly* subject, would immediately, when the subject of religion was introduced, prohibit the exercise of reason entirely; and, under the bewildering impulse of tradition, fanaticism, or a blind and reckless zeal for God, which was directly contrary to knowledge, flatly contradict every true principle of moral nature, truth, and consistency. But error has been their teacher, and they have proved themselves faithful pupils. They have been repeatedly assured, that reason was always *carnal;* that it never had any thing to do with religion, and should, therefore, be wholly discarded when *religion* came under consideration. And it is in this deceptive and dogmatical way, that error has so long and so generally triumphed, and the world suffered under its usurped and relentless dominion. Now, let *reason* be admitted to her rightful seat in the mind, and permit her to exercise her office, as well in religious investigations as in matters of minor importance, and the despotism of this monster of deception and darkness, will be materially weakened and exposed.

2. Let men learn to *examine* religious principles carefully and impartially, before they adopt or reject them. Under error's dictation and influence, men have generally been in the habit of adopting their religious theories prematurely, ignorantly, and blindly, and then of defending them with weapons dipped in the scalding *lava* of heartless bigotry and insatiable barbarity. Examination and careful investigation of religious sentiments, anterior to their reception and adoption, have too long and too generally been neglected, while *error*, with its black and ruthless progeny, has ingeniously profited by the neglect.

Let no religious sentiment, then, be patronized or embraced, without close and critical examination, whether it comes floating in assumed majesty on the broad current of popularity, or appears from the desert, clothed in frightful costume. Exercise, therefore, the noble faculty of *reason*, which God has kindly bestowed upon us, and by the bestowment of which, he has distinguished us as lords of this lower creation, and *examine* with sedulous and critical attention, every moral sentiment and proposition which may be presented for your acceptance. Let this course be generally pursued, and Gospel *truth* will soon prevail over religious *error;* superstition, fanaticism, persecution, and moral madness, will be superseded by mercy, mildness, and peace among mankind; contending sects will become united in one spirit of love and forbearance, while their numerous and contradictory creeds, which neither maker nor recipient have ever examined, investigated, or understood, will be consigned to the oblivion which they so richly merit, and human society wear a new and much more glorious aspect, than it ever has in all past time. May God hasten on the blessed period,

> When *truth* shall o'er the world extend its happy reign,
> And *error's* blood-stained banner fall, and *fallen*, there remain.

Let a man live but two or three years without affliction, and he is almost good for nothing; he can not pray, nor meditate, nor keep his heart fixed upon spiritual things; but let God smite him in his child, health, or estate, now he can find his tongue and affections again; now he awakes and falls to his duty in earnest: now God has twice as much honor from him as he had before.—"Now," saith God, "this amendment pleaseth me; this rod was well bestowed; I have disappointed him to his great benefit and advantage." And thus God is in friendship with his people again.

For the Magazine and Advocate.

PUNISHMENT.

BY REV. S. MILES.

If the attentive or even superficial observers, will pause but for a moment, and turn aside from the common walks of life, and give the subject of punishment a passing examination, they will find a near resemblance between the *penal codes* and doctrines of civilized nations. They are twin sisters, in perfect resemblance of their original parents.

The great object of all punishments *should* be, the prevention of crimes, and the reformation of the criminal. Aside from this, the heart of the poor sufferer will become deeply imbued with the spirit of cruelty and revenge. He will come forth from the school of his masters, like a fiend of darkness, a wild savage of the forest, and a roaring lion from his den. When punishments are inflicted without mercy, or with a degree of severity beyond what is necessary to accomplish the reformation of the criminal; the *example*, the *code*, and the *doctrine*, which sanctions them, will become an engine of cruelty, a pattern of injustice, which, sooner or later, will be reacted upon, in the nation, country, or society, where such punishments are inflicted, such examples are set, and such doctrines are taught. The infliction of *pain* in body or mind, should not be extended to *torture*, in any degree whatever.

Let this be carefully observed in regard to the criminal, as well as the public, who stand as spectators, lest the horrible and degrading administration should have no other tendency than to harden both him and them. "I make no scruple to affirm," says the philanthropic Mr. Howard, who visited many countries and prisons, "that, if it were the aim and wish of magistrates to effect the destruction, present and future, of young delinquents, they could not desire a more effectual method than to confine them in our prisons." In confirmation of the truth of this remark, see the Hon. T. F. Buxton's "Inquiry, whether crime and misery are produced, or prevented, by our present system of prison discipline." The following administration of punishment will serve to show the effect of the *code* or *doctrine*, which dictates the same amount of punishment to few or many, great or small offences, against the laws of God or man. "In France, prior to the revolution, the punishment of robbery, either with or without murder, was the same; and hence it happened, that robbery was seldom or never perpetrated without murder." Is it not dangerous then, to hold out that doctrine to men, which teaches them that both the young and the old, the blooming youth, and the man of grey hairs, shall be consigned to the same awful prison in never-ending wo?

The law of Moses required an eye for an eye, and a tooth for a tooth, and life for life; but the doctrines of men require more; they require the endless punishment of the man or child, who is guilty of the least sin; hence we can not but conclude, that thousands have plunged into great and horrible wickedness, while under the influence of such laws, and such doctrines. For when men see no distinction made in the punishment of the wicked, they will be generally led to make no distinction in crime. If a sinner is just as liable to suffer endless punishment for a small crime, as he is for a large one, he may just as well venture to take "an old [illegible] as a lamb." He will risk no more in taking [illegible] thousands of wealth, than he will to pilfer a petty article of merchandize, or a single penny from his fellow-traveller.

Now, such laws, and such doctrines, can not but increase the number of criminals and offenders, in every part of the world where they are permitted to exist, and spread their unhappy influence.—This is most strikingly exemplified in the reign of Henry VIII, in the fifteenth century; an age of crime and punishment; which certainly did not arise from the mildness of the laws, or their administration. In that reign alone, which was but the space of 38 years, *seventy-two thousand executions* took place for robberies alone, exclusive of religious murders, which amounted to about 83 220 persons. Let this number be added to the above, and we have the total sum, of 153.220 souls, that were hurried into eternity by the defender of that *cruel faith* which consigns the spirits of men to remediless wo, for the smallest crime imaginable.

Poor Cain took the life of but one man. His brother perished at his hand, in the early dawn of mortal existence. Well, now suppose that Cain died, and sunk into the burning billows of a never-ending hell. And suppose, too, that Henry VIII, who slew his hundreds of thousands, has gone into the same fiery region, there to dwell with devils world without end. Poor Cain must have been very unfortunate to have been doomed to suffer more than 5500 years longer than the above monster in human form. If this is rewarding every man according to his deeds, how does it happen, that the God of justice should have threatened many stripes upon those who are the most guilty?

If it be positively certain that God will do as he says he will; then it is positively certain that "the wages of sin is death." "Vengeance is mine, I will repay, saith the Lord." The wages of sin is as positively certain, as it is that God has said, "Wo to the wicked! it shall be ill with him;—for the reward of his hand shall be given him." Isa. iii: 11. Now, if endless punishment be as positively certain to the wicked, as it is that God will do as he says he will, in the above declarations, then all who have sinned must receive according to their deeds in endless wo, or God's word never declared that cruel doctrine.

If it is impossible for any being to suffer endless wo, in a shorter time than endless duration, then Christ, our Saviour, has not suffered the penalty of endless torments in our room and stead. Now, if God, who will not vary from his word, should exonerate both Christ and the sinner from the reward of his hands, which he says shall be given him, then it is not positively certain that God will do as he says he will.

It is therefore as positively certain that the cruel doctrine of endless wo is false and unfounded, as it is that God "will render to every man according to his deeds," and yet save all to whom the reward of their hands shall be given.

For the Magazine and Advocate.

REFLECTIONS.

BY J. M. ELWOOD.

After time has in some degree assuaged the intensity of anguish that rends the mourner's bosom, what emotions struggle in his mind, as he stands at the grave of the friend whose loss he deplores. With an effort of mind, he holds the past, the present, and the future. Heaving with sensations, thrilling and untold, his mind concentrates its energies on the heap of dust that moulders in the mound beside him. There, perhaps, is the faded blossom of his hope—the rose of his enjoyment. There, perhaps, lies the remains of that friend whose presence was his joy, and who faced with him the storms of adverse life—whose desires for his welfare could find a generous reciprocation in his own bosom—whose friendship was bounded by no motives of selfish policy—and whose sympathy in the moment of anguish, could mitigate its excess and allay its violence. Retrospection unlocks the storehouse of recollection, and paints the past with the vivid colors of reality. The playground, with its countless associations—the schoolroom, with its fancied perplexities, where they together lisped the rudiments of knowledge—the giddy circle, where the sprightliness and vivacity natural to earlier years, would enliven the feelings and dispel the momentary gloom which sometimes gathers upon the vitals of enjoyment, and cankers the heart of pleasure—break upon his mind, and it is overwhelmed by the rush of contending emotions. These happy scenes are past—have glided down the oblivious tide of time—and their recollection only adds poignancy to the sorrow of the grief-stricken soul. To the present he looks in vain for consolation; for before him lies the relics of his lamented friend, and no object, no circumstance that the present can afford, can console his desponding bosom, or revive his animation. To the future only can he look for consolation and comfort. The only ray that can penetrate the heart thus shrouded with gloom, is the radiant light gleaming from the Star of Hope. The effulgence of this isolated ray, kindles up the dark arena of the sorrowing soul, as Faith pours over it the flood-tide of its consolation, and bids its throbbings cease. The promises of the Gospel cheer his desponding spirit, and in anticipation he is united to his departed friend, in scenes where grief no more can mingle its bitter in the cup of happiness; where anguish and separation find no admittance, and where the intelligent universe of God shall be assembled in the bonds of charity and love.

But, alas! while he finds solace in these reflections, the *fool** appears before him, and *sagely* tells him that the promises of God, and the Gospel, are the fabrications of designing men; that the Saviour was an *impostor*; that man is the production of *chance*, and that nought awaits him beyond the brief period of his terrestrial existence, but the darkness of the grave and the silence of oblivion! O atheism! O cursed spirit of *pride!* which, disdaining to acknowledge a Superior, would wrench the only remaining stay from the grasp of the aged sire, as he mourns the premature departure of an only son—would pluck the banner of hope from the couch of the dying, and place in its stead the dismal ensign of doubt and despair—would make the present existence a curse, and the future the dreary charnel of unconscious being! Talk not of delusion, of weakness, or of folly! Be it weakness—be it delusion!—it is a delusion which gives zest to life, and reality to enjoyment, and elevation to man. Yes, if it be a delusion, he who believes it, labors under a *happy error*, which shall never know correction, and which will cheer the hour of his dissolution, as he sinks into the dreamless sleep of death. Strive not, O atheist, to undeceive the pilgrim, if your faith is to be substituted for his; for it would be offering bitter for sweet; it would be presenting a cup of wormwood to his lips; it would be

> More cruel thus to mock his hope,
> And rob him of his faith,
> Than leave him on through life to grope,
> A slave, in error's chain.

Clinton, November, 1838.

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*"The fool hath said in his heart, there is no God."

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, DECEMBER 9, 1838.

1 JOHN II: 1-17.

During the remaining Sundays of this year, we are to be occupied in meditating upon some passages from the writings of the beloved disciple.—Those familiar with these writings, or whoever will read attentively this first epistle, will discover two striking peculiarities which belong to John. The most prominent of these is the depth and fervor of his piety and philanthropy; and next to it, is the artlessness of his discourse, and its utter want of connexion. We doubt not but that the apostle had some leading design in view; but we can not find any continuous train of reasoning bearing upon that object, any logical series of propositions leading onwards to the ultimate conclusion. John seems to have written down his thoughts just as they occurred, in the manner of those unaccustomed to writing. As to the other peculiarity we mentioned—his glowing, ardent devotion—we are reminded of it in almost every other sentence of this epistle, and almost as frequently does the following historical trait of him recur to our recollection. It is related by Jerome, an early Christian Father, that when John was far advanced in years, he was too feeble to walk to the meetings. He still, however, attended, and was carried thither by his disciples. Being unable to say much, he repeat-

'ed continually these words:—"Little children, love one another." When he was asked why he always repeated these words alone, he replied, that such was the commandment of the Lord, and that it was quite sufficient if this was done.

Kindred with this devotion and charitable spirit, is that tender and affectionate method of address which occurs in the first verse of this paragraph, and frequently throughout the epistle. "My little children," or "my dear children," is an affectionate, endearing appellation, denoting, as Dr. Lardner has observed, paternal authority, love, and concern, which in the character of an apostle, John might have used in any period of his life; but which, in this epistle, seems to imply not only apostolical authority, but also advanced age.

As there is no strict continuity of thought in this paragraph, we may select for our meditation any portion. We pass over the former part of the paragraph, as it requires some knowledge of Jewish modes of thinking, and some acquaintance with certain errors and heresies which prevailed among the Gnostics, Nicolaitans, and other sects, at the time of John's writing this epistle.

In the 9th, 10th, and 11th verses of this chapter, we find a test by which John would try, and have others try, whether their knowledge of divine things was really true illumination or not. The sense of these three verses is as plain as it is important. It is this:—He who boasteth that he understands the teachings of the Great Luminary sent of God to dispel the darkness of Heathenism, and the twilight of Judaism, and yet entertains any malevolent feelings towards his brethren, or any one of them, that man remains in the very darkness from which he boasts his emancipation, being uninfluenced, unbenefited by the light and love which have shone from heaven. On the other hand, it is equally certain that whoever entertains benevolent, kindly, brotherly feelings towards his brethren, and manifests these in his conversation and conduct, has, indeed, come to the true knowledge and enjoyment of that light of which we have spoken. Furthermore, it may be affirmed of him who loveth his brother, that all things appear to him in such a new light, that there is little danger of his being led into those deceitful and forbidden paths, into, and along which those destitute of this true light, do continually stumble in their search after their "being's end and aim." The apostle, then, in the 11th verse, reiterates what he said in the 9th, adding this thought, that the darkness in which such a malevolent being walks, is so great that he can not see to what consequences, what results, his course is infallibly leading him. His understanding does not perceive any thing in its true light.

If we would ascertain how much of the true light of Christianity we have received, how much benefit we have obtained from the Sun of Righteousness, let us try ourselves by this test of the apostle John. We may be assured that it is quite an authoritative test, for it coincides with all the precepts and doctrines of Jesus, and is virtually the same with that which Jesus represents as testing relationship with him, in the 25th chapter of Matthew. P. P.

For the Magazine and Advocate.

ANCIENT UNIVERSALISTS.

Many of our Partialist friends affect to be astonished and struck with amazement when told that the most eminent of the early Christian fathers believed and advocated the doctrine of the final restitution of all things. Alexander Campbell, that most notable imitator of Alexander the coppersmith, spoken of by the apostle Paul, has, as the readers of the Discussion are already aware, *scouted* in very insulting terms, at the idea, that the primitive Christians believed in that doctrine. The Christian Spectator, the well known organ of the New-Haven divines, uses, in a very bitter article against Universalism, the following language: "The doctrine that, in the revolutions of the eternity to come, a period will arrive when *sin* and *suffering* are to *cease* from the universe of God, is *by no means* an invention of modern times. *It is not to be denied* that as early as the *third* century, and perhaps even in the *second*, some Christian writers expressed, if not the decided opinion, at least the conjecture and the hope, that after many ages of future punishment, all the lost will finally be reconciled to God, and saved. By Origen, in the third century, the notion of a final and *universal restoration* seems to have been expressly argued for. By Clemens of Alexandria, in the second century, it seems to have been adopted as a principle of reasoning, that the end of punishment is always the reformation of the offender; and some of his expressions seem to imply a probability that the punishments in a future world may ultimately result in bringing all lost spirits to repentance. And few, probably, will be inclined to deny that from the days of Origen onward, the same sort of opinions may have been entertained in every age." So much for the Spectator. When we consider how very near the times of the apostles these great lights of the church lived, and the vast amount of evidence adduced by them from the writings of the apostles in support of final universal salvation, we can not resist the conviction, that Universalism was the very doctrine taught and promulgated by the apostles themselves, as *the* anchor to the soul both sure and steadfast. W. R.

Utica, November, 1838.

For the Magazine and Advocate.

PRAYER.

Prayer is the simple aspiration of a feeling—the flow of native eloquence, speaking in the language of love, and emanating from a bosom conscious of its dependence. It is the expression of the sympathetic soul which feels for the sufferings of humanity, and a heart that vibrates in kindred unison with the injuries of its fellow. It is the gush of holy pity, that drops a tear over the follies of mankind. How many there are who have never experienced the holy rapture of an hour spent in humble acknowledgment, but, judging from those who utter the dissembled shouts of enthusiastic piety, believe that it is but the offspring of superstitious ignorance, or the impassioned utterance of a mind rent by anguish, or pining over the delusive dream of unending wo.

I envy little that cold and apathetic indifference which sees in the works of nature no Supreme; which reads her laws, and acknowledges no Lawgiver, and which owns no superior to whom can be offered up the sincere thanks of a grateful heart, in the happy hope that affliction's shafts shall be robbed of their sting, and sorrow's cup of its poisonous dregs. Still less do I envy the sour moroseness of that individual who lifts his soul in the depth of despair, to a partial God, and mourns in hopeless despondency, the decree of an avenging Creator. As for me, I love to retire in the silent hour of evening, when Cynthia steals in majesty along the star-lit pavilions of heaven; when silence holds dominion over the animate world, and naught speaks save the ever-eloquent voice of nature, and tune my heart in accordance with the sweet tones which charm the soul and bear it to heaven, entranced by the beauty, and partaking in the simplicity which reigns around. It is solitude's lone retreat which often gives the hour of prayer its richest zest. But shall I say it is a solitary season, when the mind soars aloft, and holds converse with the Supreme on high? No, I would rather say that it is a *happy* retirement from the cares which palsy mental enjoyment, and render us incapable of participating in the higher and purer pleasures of this existence. Then, need any one ask what is prayer? If they do, let them answer by realizing for one short season, its hallowed influence. EUGENE.

Home can never be transferred, never repeated in the experience of an individual. The place is consecrated by maternal love; by the innocence and sport of childhood; by the first acquaintance with nature; linking the heart to the visible creation, is the only home. There is a living and breathing thing in nature; every familiar object has a history—the trees have tongues, the very air is vocal. There the vesture of decay does not close in and control the noble functions of the soul. It sees, and hears, without the ministry of gross material substance.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, DECEMBER 7, 1838.

WITHOUT GOD IN THE WORLD.

There is one phrase which is often used by our good Partialist brethren, for the purpose of exciting fear in the minds of those whom they wish to proselyte. Let a man be ever so much disposed to seek for happiness in the practice of genuine benevolence, and by imitating the example of the Saviour, if he lacks conformity to the popular faith, he is told that he is without hope and "without God in the world." And alas! too often has it been the case, that he has been *made* hopeless, fearfully hopeless, by being led to *believe* that he *was* without God in the world—that is, that God was his enemy.—But this is an unfeeling and malicious attempt to destroy the peace of mankind, which, I confidently trust, will sooner or later be looked upon with horror by the very sects which now practice it. I admit that such representations, may have occasionally arrested the footsteps of the hardened wretch, for a short time, and have caused him to seek an antidote for his falsely attributed malady, in the way which his spiritual directors have pointed out to him; but daily occurrences abundantly prove that the pause is more like the partially hushed fury of the tempest blast; it will resume its work of destruction again, with merciless power, the moment it overleaps the mountain obstacles which may have impeded its progress. Man will not long be restrained from the commission of crime, by false, erroneous motives to practice virtue. He will soon discover the imposition which has been thrown around him, and thinking that his advisers have no better reasons to offer, why he should abandon vice, he will throw off all restraint and hastily, and, there is much reason to fear, fatally look upon all Christian rectitude as a mere pretence. If there can be no better means employed to improve mankind, than to impose a restraint, which chains the hands without reforming the heart, we had better resume again, the use of the rack, the gibbet, and the stake.

It becomes us, then, before we teach men that they are "without God in the world," that we understand what is meant by the phrase. If it is to be understood literally, that an intellectual being can ever be so unfortunate, as to lose all care and protection from the divine Being, then it is truly a dangerous sentiment to promulgate.—The Christian finds that a consciousness of being under the guardianship of him whose eye never sleeps, is his sweetest solace in the midst of earths trying scenes.—Deprive him of this consolation, and he sinks beneath the pressure of constantly recurring misfortunes. Tell him that he is an orphan in a strange land, doomed to struggle for a while through unrequited anxiety, and then to sink forever into oblivion, and wo to that man who feels his confidence in his eternal Father, shaken by these dark insinuations. The consequence, if possible, would be still more disastrous to him who knows not, by experience, the hopes and joys of the righteous. With a mind debased by iniquity, he gives loose to all his vicious propensities, and flatters himself, that if he can escape the vigilance of the human eye, he is thus far unobserved.

But no! I would teach him that he never did, and never can escape the knowledge of Omniscience. But I would teach him also, that the Being who notices every act and every event of his life, is not a malignant, nor even a *wrathful* Being, in the common acceptation of that term; but a wise, benevolent, pure, and all-gracious Father. That though he is acquainted with all his wanderings, he nevertheless extends to him the invitation, to "come and taste, and see that the Lord is good." There is no person but what would be more averse to offend against the will of the pure and righteous, than to transgress the requirements of a tyrant. Make known to him,

so that he can appreciate it, that the pure in heart are his friends, and sincerely wish to do him good, and he must be destitute of human feelings, if he despises their just requirements. Indeed, if he did do it, it would be evidence that he had no knowledge of them, or of their disposition towards him. In this sense, he may be said to be friendless—that is, he is without a knowledge of his friends.

To be without God, then, is to be without a knowledge of his character and will. Paul to the Ephesians, holds the following language:—"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." In this language, the apostle reminds his Ephesian brethren of their situation in time past, when they were "Gentiles in the flesh." Until the appearance of the Messiah, the promise of salvation, though designed ultimately to extend to the whole world, had never been promulgated to the Gentiles; the knowledge of it had been confined to the Jewish people. Hence the former were "strangers from the covenants of promise," as was evinced by the fact of their "having no hope and being without God in the world." They were ignorant of the promise of life and a happy immortality beyond the grave, and hence, had no confidence in the future—they had no knowledge of the will and character of the true and living God, and hence they were idolaters, being, so far as their knowledge only was concerned, without God in the world. God was their friend, but they did not appreciate it. He was rolling on the period, in his providence, when they were to be brought into the enjoyment of the Gospel which was preached before unto Abraham, but they did not, they could not perceive it, until Jesus Christ "came and preached peace to them which were afar off, and to them which were nigh." Then it was that they were "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

The reader will perceive that this destitution of the Gentiles, did not consist in their being strangers to the covenant of damnation, for the Bible says not one word about such a doom as the final portion of any human being. No, they were strangers from the covenant of *promise*, and the peace consequent upon a knowledge of that promise. Nor could the reason why they were without God, be because they did not worship fickle minded and partial deities; for all this formed the prominent characteristic of their religion, and the only important difference between them and modern Partialists, is, that they attributed revolting propensities to false gods whereas, the latter attribute them to the true God. If any one doubts this statement, let him reflect that modern professors of Christianity, teach that the glory of the infinite Jehovah will consist in tormenting a portion of his dependent offspring without mercy, merely because they fail of pleasing him—the same propensity precisely, which the Gentiles attributed to their false gods. Thus far, then, the difference is in favor of the Gentiles. And though they bowed to false gods, yet they worshipped them because they imagined that they possessed the same good qualities, which, by Christians, are attributed to the true God; and they feared them because they imagined that they were as vindictive as the true God is supposed to be by some Christians. Hence, they were without God in the world. But when they "who some time were far off," were "made nigh by the blood of Christ," they abandoned their old errors, and through the knowledge which was imparted to them, became members "of the household of God."

From what has been said, we conclude that were these people ever again to be "without God in the world," they must lose the knowledge which they have of his benignity, and imagine him to be as cruel and malignant as they formerly did their idols. How nearly akin to this, would be the state of mankind, if they were to yield to the representations of Partialism! If a man believes that God is infinitely good, and will never inflict evil upon any being as the *ultimatum* of his spiritual existence; that he possesses every attribute, which it would be proper for mankind to imitate, and none, which, if imitated, would produce misery; if he believes this with that faith which is the result of an experimental knowledge of God, he is told that he is "without God in the world." And however strong may be the hope of mankind, based upon the evidence of God's goodness, they are said to entertain a false hope. To escape this situation, they must believe that themselves are *really* without God in the *world*, and that *others* will be so in eternity. They must change their confidence in God's unchanging and impartial goodness, and believe that the period will come when our heavenly Father will not be good to all, and hope that he will then be good to themselves. Now if we compare this with the former situation of the Ephesians, we shall find that instead of bettering their condition, they have imbibed erroneous views of the divine character, and become "aliens from the commonwealth of Israel." Instead of being "made nigh by the blood of Christ," they are "strangers from the covenants of promise."

That man who supposes that God is an enemy to man in this life, and that he can be made his friend by any act that the creature can perform, or who supposes that he is friendly to the human race in this life, and can be made its eternal enemy, by any act that man can do, has not a knowledge of the character of his heavenly Father, and will feel all the misery which results from a lack of confidence in him under whose control he exists. He who feels that he can be happy in eternity, whether any other being is saved or not, is a stranger to the benevolence which warmed into a spirit of forgiveness the soul of a dying Saviour, and is without God in the world.—He who thinks to frighten men into the kingdom of heaven, by threatening them with eternal destruction, is ignorant of the power of persuasion and kindness over the heart of man.

And he who supposes that he can lie, cheat, swear, or get intoxicated; or follow the impulse of his depraved propensities, and find happiness therein, is very ignorant of the will of our heavenly Father. In fine, every one, be his profession what it may, who wilfully practices contrary to the divine injunctions, is without God in the world—that is, he is without that enjoyment which attends all those who have a practical knowledge of the divine will.

Universalists, on you rests an important duty. It is no less than to convince the doubting, that a man can believe in the impartial benevolence of God, and at the same time be an honest man. Strange as it may seem, there are still very many, who think that the doctrine is decidedly pernicious. Many who think that Universalists are especially without God in the world. And you must admit that unless you manifest a degree of purity, corresponding with the exalted superiority of your [illegible] your opposers will feel justified in rejecting it. The faith which you profess has done much, when exhibited in righteousness, to soften the prejudices of community, and prepare them for the reception of the cheering good news contained in the Gospel. But much remains yet to be done. Methinks the burden of our hearts' desire should be to proclaim, fearlessly, the truths which we enjoy, and to show to the world, not in gloom and despondency, but cheerfully, the fact, that we possess a knowledge of God, which will lead us in all cases to do unto others as we would wish to be done by. If we would do this, we shall thereby honor the cause which we have espoused, and effectually destroy most of the opposition which will otherwise be used against us.

A. R. B.

BIBLICAL INTERPRETATIONS—NO. XVII.

"And Jepthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into my hands, then it shall be, that whatsoever cometh forth from the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."—JUDGES xi: 30, 31.

In order that the passage which I here introduce may be better understood, a clear statement will be presented, which will be applicable to an important point. The history of the United States records, that in the Revolutionary War, the interesting Miss MacRea, who was soon to be united to an officer in Gen. Burgoyne's army, was murdered in cold blood by a party of Indians. This is an act which makes the blood chill to its source—but does any person think of doubting the truth of the history itself, simply because it records this sanguinary act? Surely not—for every person knows, that history may be as true when relating cruelties, as when relating goodness; while it is an evident truth, that history ought not to be made amenable for the cruelties it notes down.—Its whole duty is to record facts, of whatever nature, and it is to be objected to, only, when it gives *fiction* for *fact*. Let these statements be remembered, while we proceed.

During the period when judges reigned in Israel, the children of Ammon made war against the Jews. In order to defend themselves, the Jews made a courageous man their general, whose name was Jepthah. When Jepthah went forth to fight the Ammonites, he made a vow before God as follows:—"If thou shalt without fail deliver the children of Ammon into my hand, then it shall be, that whatsoever cometh forth of the doors of my house, to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering."—Judges xi: 30, 31. Jepthah went forth and overcame the children of Ammon, and as he returned to his house, "behold, his daughter came out to meet him with timbrels and dances; and, she was his only child; besides her he had neither son nor daughter—and it came to pass, when he saw her, that he rent his clothes."—Verses 34, 35. His daughter, being first to meet him when he returned, was cause of great grief to Jepthah, because his vow was, that he would sacrifice the first thing which met him from his house. That he did not recede from the spirit of his promise, is clear from the statement, "she returned unto her father, who did with her according to the vow which he had vowed." Verse 39. This sacrifice by Jepthah, has been urged as an objection to the truth of the Bible, because it is a sanguinary deed. But any person who will consider this matter, will perceive that it can not form any objection at all to the truth of the Bible. Admitting that Jepthah did sacrifice his daughter, does the Bible in any place praise or approve that act? Does it sustain it, or lend it countenance? Does it do any thing, any more than record the mere fact itself, as true history? And can the *record* of that fact make the Bible any more untrue, than the record of the murder of Miss McRea makes American history untrue? The Bible as a correct history, faithfully records the murder of Uriah by king David, but instead of being answerable for that crime, the Bible denounced the most severe punishment against David for his wickedness. Besides, human sacrifices were by no means uncommon at the period of Judges; for the heathen nations around Palestine did practice such sacrifices to their gods. Even the Jews, when they turned away from the God of their fathers, did offer their children to the brazen Molock, in the valley of Hinnom.—And at the present day, some of the Hindoos sacrifice their children in the river Ganges, and burn their widows upon the funeral pile of their husbands.

But it may farther be objected, that this vow was made to the God of the Bible, and that his reported acceptation of such a cruelty from the hands of Jepthah, proves that he was not the *real* Lord who exists, as he would not permit any such sacrifice. The remarks which have heretofore been made, are founded on the simple supposition that Jepthah did murder his daughter. I now affirm that Jepthah did not kill his child. This affirmation once established, puts an end to all objection. This we shall show.

1. Because the Jews were expressly forbidden to sacrifice their children, like the abominable practice of the heathen around them. And so far was this commandment carried, that the first born child, which belonged to God, or was an offering to him under the Mosaic covenant, instead of being slain like the first born of animals, was redeemed for a certain sum, as any person can see

by consulting the 18th of Numbers. Can it be supposed then, that God would *permit* Jepthah, or that Jepthah *would* murder his daughter under such circumstances?

2. There is the most express directions in the ancient covenant concerning such vows as Jepthah made. God directed Moses to say, "When a man shall make a singular vow, the person shall be for the Lord, by thy estimation. And thy estimation shall be, of the male from twenty years old unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. And if it be a female, then thy estimation shall be thirty shekels."—Lev. xxvii: 2, 3, 4. In this language we find an equivalent stated, which an individual could give in place of the child whom he had vowed unto the Lord. Can any one suppose it possible, that Jepthah, with such a provision as this, would pass it by and murder an only daughter, whom he loved with deep affection? Surely, it can not be. I know that those who are desirous of proving that the sacrifice of children was sanctioned by the Mosaic Law, will refer to verse 29th of the same chapter, which says, "none devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death;" but this, instead of having reference to children, refers to individuals, who, for their crimes, have been devoted to *punishment*. The Canaanites were so devoted; hence we read, "and Israel vowed a vow unto the Lord, and said, if thou wilt indeed deliver this people into my hands, then will I utterly destroy their cities."—Num. xxi: 2. The Canaanites were very sinful, and when the cup of their iniquity was full, the Lord devoted them to punishment through the hand of the Jews; consequently there could be no redemption to them from the death which they justly deserved.

3. That the daughter of Jepthah was not murdered, is clear from the account itself. It appears, that in some cases, when a man had made an express offering of his child to the Lord, though he could redeem the life of the child for so many shekels of silver, yet the child was not wholly exempt from farther restrictions. Hence the direction in the ancient law—"notwithstanding no devoted thing that a man shall devote unto the Lord, of all that he hath, both of man and beast, and of the field of his possessions, shall be sold or redeemed; *every devoted thing is most holy unto the Lord*." Lev. xxvii: 20. From this provision, it will be seen that the daughter of Jepthah, though redeemed from death, was not redeemed from being holy, consecrated or set apart to the service and worship of God. This is the very view of the matter taken by the historian, for the daughter said to Jepthah—"Let me alone two months, that I may go up and down upon the mountains, and bewail my *virginity*, I and my fellows. And he said, go. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and *she knew no man*. And it was a custom in Israel, that the daughters of Israel went [illegible] to lament the daughter of Jephthah the Gileadite, four days in a year." 38–40. The nature of her sacrifice is now clearly seen. She was wholly set apart to the service of God, before assuming which, she bewailed that she was cut off from social life and the joys of posterity, while her companions made it a rule to bewail with her four days in each year.

With this view of the subject, and we feel persuaded that it is a correct view, all the ground of objection to the Bible as far as this passage is concerned, is removed at once and entirely. She was not immolated, nor do we believe that the Deity would have any more permitted Jepthah to have sacrificed her, than he permitted Abraham to murder his son Isaac. And we believe that all the objections to the Bible are as easy of solution, and will melt away before those who examine thoroughly for themselves.

G. W. M.

Br. Tompkins—Credit Miss S. N. House, F. Bannister, and H. Gould, Le Ray, Genesee county, each $2, Miss Almira Marsh, $2, and Rev. S. Goff, $1, Alexander, Genesee county, and charge the amount, $9, to

G. and H.

MR. SKINNER AND THE DISCUSSION.

Br. Skinner probably sailed for St. Croix on Saturday, November 24th. His health remained good as usual up to the period of his departure. We hope to receive accounts of his journeyings, for our columns, from time to time, and to gratify our readers much by publishing them.

One word in regard to the correspondence between him and Mr. Campbell. Every effort was made by Br. S. to have the whole discussion closed and published in our paper, before his departure. In reply to two notes, dated August 3d and 7th, urging this measure, Mr Campbell replies, August 20th, objecting to their publication in our paper before they appeared in his, but offering to write out the discussion in full immediately, and publish one from each party per month. On August 30th, Br. Skinner accepted this proposition, stating that he would wait for Campbell's 32 letter before he would write No. 35, and for Nos. 34 and 36 before he would write No. 37. And in a note to the 35th letter sent to C in MS., Br. S. again informed him that he would answer to Nos. 34 and 36 in No. 37, and urged the speedy writing of those two Nos. and the forwarding of them in MSS. September 19th, Mr. C. writes that he has not received a letter from Br. S.; but he received No. 35, about that time, and No. 35 in MS. (as we learned afterwards) immediately before he (C.) started for Richmond, Va. Mr. Campbell, so far from regarding his own proposals, has sent his MS. from Richmond to Bethany, to be there put in type, and then, only, sent to Mr. S.—thus causing a considerable unnecessary delay in regard to the whole, especially in regard to No. 36, for which Mr. S. waited in vain to the last moment previous to his departure and which reached him at New-York from here, barely in time. In consequence of these delays on the part of Mr. C., we will have to send his next, (which will be the last but one,) to Mr. S. at St. Croix, and wait for his *closing* letter from there. Mr. Campbell, of course, will get his final letter out some time earlier. This statement of facts is due to our readers, and the public, and is made merely to explain *why* the discussion was not closed this year. Mr. S., at least, is not in fault.

TO PATRONS.

The paper on which we print being rather thinner than usual, we have not been able to make as good work of it as we could wish. Measures have been taken to secure a supply of better, soon, when, we trust, we shall be able to do better. The next volume will be printed on *new type*, also, procured for the purpose. If our subscribers will only do [illegible] us, they may rely upon our doing them justice, and ourselves some credit, in the appearance and contents of the next and future volumes. We have the *will*, only give us the *means*.

A. B. G.

BOOKS.

Just received, a new supply of Life of Murray, Whittemore's Notes on the Parables, Ballou's [illegible], Ballou's Sermons, Exposition of Future Retribution, Treatise on Atonement, and Collection of Valuables, Smith on Divine Government, Combe's Moral Philosophy, and Constitution of Man, The Palfreys, Ellen Clifford, Songs of Zion, a general assortment of Universalist, Phrenological, Miscellaneous works, some of which are done up in a style suitable for Christmas and New Years presents.

Universalist Libraries supplied on all orders [illegible] at the dozen prices.

[illegible]

Dear Br.—I know not where a letter will reach you, hence these few lines here. If you can, as well as not, be here by the fourth Sunday inst., you can much oblige me with your aid at that busy season—besides gratifying some others. Can you come?

A. B. G.

Miss E. R. is respectfully assured that no article has been received as she states in her letter of the 27th ult. We should be very happy to hear from her, and believe our readers would also be gratified to see her name again in our columns. Can she, and will she not gratify our wishes in this matter?—she can't come too often.

A. B. G.

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RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. J. S. KIEBE, at Munsville—Br. J. D. HICKS, at Russia—Br. EDDY, at Clockville—Br. C. S. BROWN, in Vestal.

There will be preaching on the fourth Sunday inst., by Br. C. S. BROWN, in Walton—Br. M. B. SMITH, at Middleville—Br. EDDY, at Otselic.

There will be preaching on the fifth Sunday inst., by Br. M. B. SMITH, at Salisbury Centre—Br. HAYWARD, North Norwich.

Br. C. S. BROWN, will lecture on the evenings of December 20th, 21st, and 22d, as the friends in Walton may appoint.

Br. SIAS, will preach on the evenings of December 3th, at Fulton—4th, at Scriba Four Corners—17th, at [illegible]ville—18th, at Weedsport, Onondaga county—19th, at Wellington Corners—20th, at Howlet Hill—21st, at Salina—24th, at Black River village—25th, at Carthage—and 27th, at Copenhagen.

The second Quarterly Conference of the Black River Association of Universalists, will be held at Denmark, on Monday, Tuesday and Thursday, 26th and 27th inst. Ministering brethren requested to attend.

Christmas Eve will be celebrated in the Universalist Church in the town of Marshall. Brs. Gage and McAllister will attend the services.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

Rev T C E, Dunkirk—Z L G, Buffalo, for A B—C L, Friendsville, (Pa) for self L H and P S—P M, Sempronius for J M—A C, Hammondsport—B H, Stockholm, for self, T C and I M—Rev S G, Alexander—Rev F J B, Canton—P M, Clarendon, for C H and E L—J L, South Canton for M W—L N B V D, Penn Yan, for S S K—P M Evansville, (O) for A M C and N H—P M, Washington, (Mich) for H A and C W H—P M, Plymouth, (Mich) for J B, A B and S B—S E, Lewisville, for self, J L, L E, L J S, B E and P B—P M, Concord, (O) for Z C.

POETRY

THIS WHISPERING VOICE.

There is a whispering voice that breathes
Mementos of another day,
There is a whispering sight that grieves
For joys now fled away.

There is a whispering voice that speaks,
Through midnight's solemn gloom,
Of those once loved and cherished,
'Neath the cold and silent tomb.

There is a whispering sound that breaks
From ocean's distant roar,
'Tis not unlike life's varying scenes,
Unchangeable tho' years glide o'er.

There is a whispering tone that flows
From music's magic swell,
Which sends a ray of hallow'd light,
To cheer life's darken'd spell.

There is a voice that lingering echoes
From yonder hill or plains;
It bids us banish every sorrow,
Tho' our lives are fraught with pain.

There is a voice in yonder hall,
Where gay forms trip the mazy dance;
It bids us grasp those pleasures now,
Ere age with blighted forms advance.

There is a voice I ne'er could speak,
The words which from the bosom swell,
It is a voice from those we love—
"Go—peace be with you—fare thee well!"

[From the Gospel Witnesses]

IS NOT YOUR DOCTRINE LICENTIOUS?

This is a question often asked by the Limitarians, when they are in want of arguments to support their own.—How often do we hear people admit that our arguments are strong, that they accord with sound reason and good sense; but they are fearful of its tendency. It is too easy, the people of the world are too apt to embrace it. Very weighty argument indeed is this! similar to that brought against Christ and his disciples, by the Jews, for not being over scrupulous about ceremonies, and for propagating a doctrine, "so plain that the way-faring man, though a fool, need not err therein." This erroneous idea has kept, no doubt, thousands from advocating and supporting the doctrine of impartial grace; but if they would study and reflect upon it, they would find it to be a doctrine calculated to beget love,—that love which is the fulfilling of the law, and worketh obedience. Our Limitarian brethren seem to think it necessary to hold up to view a place of indescribable torments in a future state, to restrain our evil propensities, and fit us for heaven. They make bold to say, if the doctrine we inculcate was generally embraced, the earth would be filled with violence, and a perfect state of chaos would ensue. Now where do our opponents find the proof that our doctrine has a bad tendency? Do they find more criminals in our jails and penitentiaries that are believers in God's impartial grace, than of any other sect? No, it is a fact as far as we have been able to learn, that those convicts generally have belonged to some sect of Limitarians, or been educated under the influence of their doctrines. From this we learn that the belief of future punishment does not keep men from the perpetration of crime.

Lord Byron says, "it is useless to tell a man not to reason upon the subject of religion, but to believe. You might as well tell a man not to wake but sleep: and then to threaten with torments and all that! I can not help thinking that the menace of hell makes as many devils as the severe penal codes of inhuman humanity make villains." I know that the opinion of Lord Byron will not be thought very highly of by many, because he was not an exemplary character, and pure streams do not usually flow from impure fountains.

Those of our enemies who accuse us of being immoral, should consider, we do not pretend to be over righteous like the Scribes and Pharisees, and go about in sheep's clothing to deceive the foolish and credulous.—Nevertheless the understanding Universalists, those who are such from the heart, will not suffer much in comparison with any other denomination of Christians.

Now what reasonable person will not admit that an earthly parent, who is wise and judicious enough to win the love and respect of his children, is much more likely to be obeyed in his commands, than a father who enforces his commands in a despotic manner, without convincing his children of his good intentions towards them; but that he must be obeyed, because he possesses sovereign power, and has a right to their services without consulting their good individually. We view God as a kind and merciful Father, who has in store the gift of eternal life for every one of his offspring. His tender mercies are over all his works. He delights not in misery, and will finally put an end to all sin and sorrow, and "wipe the tears from off all faces." Now to believe in God as possessing such a character as this, has not a tendency to make men vicious and unhappy; but quite the reverse: it exalts the mind and its intellectual powers; softens the heart, that it may swell with love and gratitude towards God, and our fellow-beings.

The Gospel of Christ as it is illustrated by Universalists, is a glorious theme for our consideration, it is received into the mind in its native simplicity, as it was first announced by an angel, as "good tidings of great joy, which shall be to all people." Whenever this Gospel is received into the human mind, it exerts a happy influence, in promoting "peace on earth, and good will towards men." May the time soon come when bigotry and superstition will be done away, and the glorious Gospel of Christ spread throughout the world and take possession of every heart. A LAYMAN.

ETERNITY!

The only theme that confuses, humbles and alarms the proud intellect of man. What is it? The human mind can grasp any defined length of time, however vast; but this is beyond time, and too great for the limited conception of man. It has no beginning and can have no end. It can not be multiplied, it can not be added unto; you may strive to subtract from it, but it is useless. Take millions and millions of years from it, take all the time that enters the compass of your imagination, it is still whole and undiminished as before—all calculation is lost. Think on; the brain becomes heated and oppressed with a sensation of weight too powerful for it to bear, and reason totters in her seat, and you rise with the conviction of the impossibility of the creature to fathom the Creator, humiliated with a sense of your own nothingness, and impressed with the tremendous majesty of the Deity.

A CHILD'S FUNERAL.

It is the most touching of sights, the burial of a little creature, which shuts its eyes as soon as the glories of earth open to its view, without having known the parents whose tearful eyes are gazing on it; which has been loved without loving in return; whose tongue is silenced before it has spoken; whose features stiffen before they have smiled. These falling buds closed in the light of the morning, will yet find a stalk on which to lean, and some more genial heaven to unfold them.

MARRIAGES.

In this city, on the 18th ult., by Rev. Mr. Way, Mr. EDMUND MUNSON, to Miss SARAH GARDNER, all of this city.

In Royalton, October 11th, by Rev. C. Hammond, Mr. DAVID TURRELL, to Miss MARY CATHARINE HARDER, all of that town.

In Newark, October 9th, by Rev. K. Townsend, Mr. ALBERT PHILIPS, to Miss VIOLA S. REESE, both of Geneva.

By the same, September 9th, Mr. JAMES SHEPHERD, to Miss ELIZA MARQUAVER, both of Newark.

By the same, November 4th, Mr. DAVID WEED, of Weedsport, to Miss ADALINE HUTCHINSON, of Newark.

In Sennett, Cayuga county, October 24th, by Rev. G. W. Montgomery, Mr. ADAM MILLER, to Miss ASENAH TIBBITS.

In the town of Burlington, N. Y., October 26th, by Rev. I. Hayward, Mr. JOHN PERRY, of Canandaigua, to Miss MARY ANN BUTTON, daughter of Elijah Button, of the former place.

*** Union please copy.

DEATHS.

In Denmark, Lewis county, November 2d, Mr. ARSALEM SYLVESTER, aged 56 years.

By this afflictive dispensation, seven children mourn the loss of an only parent, as their honored and excellent mother was called hence a little less than a year before. In the death of this good man, not only his family, but the neighborhood and community, feel that they have sustained an irreparable loss. He was among the first settlers of the town—was honest, industrious, economical and benevolent. He was a firm believer in the doctrine of a world's salvation; and it was the assurance that our heavenly Father controls all events in such a manner as to make them result in the best possible good to all his intelligent offspring, which, he said, sustained him in every season of affliction; so that whether called to close in death the eyes of a beloved companion, or to endure his own protracted illness, or to contemplate approaching death for himself, he could feel that he had joys which the world could not give.

His funeral was attended on Sunday the 4th, by a numerous congregation of friends and neighbors, who listened with devout attention to the consolations of that Gospel which proclaims immortal life as the final inheritance of all who die in Adam. J. FRENCH.

At the residence of his brother, in Henderson, KNOX county, Ills., September 16th, after an illness of nearly two weeks, Mr. EZRA HITCHCOCK, in the 66th year of his age. He emigrated from Eaton, Madison county, N. Y., in the Summer of 1837, and enjoyed good health until his sickness, which terminated his pilgrimage on earth. The deceased has left a daughter and brother in Henderson, to mourn their loss; and we can truly say that they mourn not as those without hope. The consolations of the Gospel were tendered to the relatives and friends, by Br. J. P. Fuller. Much praise is due to the attending physician, for his attention day and night, during the sickness of Mr. H. May the rich consolations of divine truth be abundantly realized by the mourning friends. A. R. GARDNER.

In Barre, Orleans county, August 13th, Mrs. ALVIRA BARTLETT, daughter of Rev. C. Morton, in the 21st year of her age. Having early imbibed the doctrine of Universalism, she was enabled to bear a very protracted illness with Christian fortitude, and to die without the slightest doubt of her Creator's goodness in eternity. Funeral discourse on the 15th, by C. H.

In Clarendon, September 14th, Mrs. SALLY FARWELL, aged 80 years. She has left an aged companion, with whom she had lived over half a century, and who is brother of the late Wm. Farwell of Vermont. She was a member of the Universalist church in Clarendon, beloved and esteemed by all who knew her, and died as she had lived, a Universalist. Funeral discourse on the 16th, to a large congregation, by the writer. C. H.

In Vienna, October 20th, GEORGE, son of Frederic Bandermark, aged 22 years. The deceased was a young man of much promise, and endeared to a very large circle of relatives and friends. His funeral was attended by a large concourse of people, who attentively listened to the words of truth, as delivered by the writer. May its consolations be felt and appreciated, especially by the parents of the deceased, their numerous family, and large circle of relatives. K. T.

In Sennett, Cayuga county, October 14th, of old age, Mrs. MARY SWIFT, in her 89 year. She was a believer in the Restitution, between 50 and 60 years. Her thoughts were first aroused to the subject, by the doctrine of election and infant destruction, whose horrors filled her with sorrow, until her views became so enlightened, that she discarded that doctrine, and received Christ as the Saviour of the world. She lived in Auburn 32 years, and consequently saw it when it contained only a few dwellings. She was gathered to the grave like a shock of corn, fully ripe, to be with the spirits of the just. May the joy, springing from the resurrection and reconciliation of man, be with her numerous descendents. G. W. M.

In Skaneateles, Onondaga county, November 3d, Mr. LUTA PECK, aged 69 years. Br. Peck was a firm believer in the Restitution, and one who practiced its principles. The Baptist clergyman who attended his funeral, bore honorable testimony to his worth. He said that he had experienced Br. Peck's friendship, witnessed his liberality to the poor, and beheld his daily walk; and "of him," says he, "I know no hurt—while concerning faith we agreed to disagree." His death is another triumphant proof that the sentiment he believed will do to die by, as his opposing neighbors were compelled to admit. He died exhorting his children to sustain the same faith which sustained him, and enabled him to breathe out his life sweetly and in hope, in the arms of the Saviour. May the blessing of the Lord be with his mourning family, to bid their grief be still. G. W. M.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, DECEMBER 14, 1838. NUMBER 50.

For the Magazine and Advocate.

"SEARCH THE SCRIPTURES."

BY REV. A. C. BARRAY.

The command we have used as the caption of this article, although a very important one, has but very little attention paid it. Although living in a land where liberty of thought and speech is allowed, and where free inquiry is tolerated, we find many who either have never seen the injunction, or have not paid the least attention to it: many who have founded their faith, not upon Scripture teachings, but upon the word of man—receiving those things for truth which have no foundation in the word of God. It is true, we find many who have searched the Scriptures, and do continue to search them daily. But the examination is not conducted in a candid and dispassionate manner. They sit down to the work with their minds filled with prejudice, and early imbibed opinions. Such persons do not examine the Bible for instruction—they do not do it for the purpose of ascertaining what it teaches. Whatever portion or portions of it they think accord with their preconceived opinions, they treasure up; and the remainder is cast aside as of no importance. Hence they never arrive at truth—never enjoy that spiritual freedom and peace which the truth imparts to its possessor; but are continually in the bondage of error—groaning under the woes and miseries it heaps on its captives.

Truth should be the object of man's search and investigation, for it is that which belongs to his highest earthly good. It is calculated to purify, perfect and exalt the affections of our natures; and when it shall have gone forth in its might, and have crumbled into ruin every temple of error, and have extended its empire from the "rivers to the ends of the earth," then shall happiness pervade this "globe's vast round"—then shall righteousness, joy and peace be universal,—*and then be sung the song of Moses and the Lamb!*

From a view of these important results, we may form some conception of the infinite value of truth. And if we will give them an attentive consideration—if we will reflect upon the glorious effects to be brought about by truth, we shall find ourselves stimulated to search diligently until we are put in possession of a knowledge of that combination of heavenly principles, which is calculated to work an entire revolution in the moral world.

By searching the Scriptures, we learn the true nature and character of God. We find in perusing the pages of the sacred Book, that the great Fountain of all perfection is called our Father—the Father of all intelligent creatures. "*For*," says the prophet, "*have we not all one Father?*" As a kind and affectionate parent, he is represented as watching over his wayward and transgressing children, with an eye that grows not dim nor weary—as continually encircling them in the arms of his parental tenderness and love—as guiding them by the influences of his holy spirit—and, when they go astray, as inflicting chastisements for their good, and punishment, that he may bring them back to their duty and their God, and place their feet again in the way of life everlasting.

If we will reflect a moment, we can not but perceive that a knowledge of these truths is absolutely necessary to our peace and happiness. We are so constituted—our nature is such that we require a higher source than man, in which to repose our confidence. We feel within ourselves the necessity of trusting in the Supreme Ruler and Governor of the world. But in order to repose a full and an unshaken confidence in God, we must know him—*and know him as he is*; not as man, with a heart filled with envy, and jealousy, and pride, and sin, has represented him; but as he is set forth in the Scriptures—*a God of infinite and immutable benignity—a God whose very essence and nature is Love!*

When I look around upon the world, and see its fairest portions deluged with misery and tears—when I see thousands bereft of reason, and despair and suicide meeting me at every turn—when I consider the amount of pain and suffering around me, caused by false views of the character of God, I feel to urge an examination of the Scriptures, that we may thereby obtain a correct knowledge of the character of the Most High, and escape the doubts and anguish attendant upon erroneous conceptions of the divine perfections!

By searching the Scriptures we gain a knowledge of those things which belong to our highest earthly good, and the welfare and happiness of every man. We obtain a view of those holy and heavenly principles, without which the world were in darkness, and the light of civilization forever extinguished. We are furnished with bright and shining examples for our imitation—examples of zeal, and faithfulness, and integrity in the cause of Christ—examples of faith, and confidence and the most unspotted virtue—and practical illustrations of the goodness and purity of the Messiah's religion, and its perfect adaptation to the varied circumstances and conditions of human life!

For the Magazine and Advocate.

NECESSITY AND ACCOUNTABILITY.

BY REV. E. R. CROCKER.

It is becoming very generally believed in Christian lands, that the two above-named doctrines are inharmonious and inconsistent one with the other; that if one be a doctrine of Revelation, the other can not be—otherwise Revelation contradicts itself. This view of the subject is actually becoming quite popular. Asks one, "Do you believe the doctrine of necessity?" I answer, yes. "Well, then," says he, "you do not believe the doctrine of man's accountability"—just as though they could not both be true, and form parts of the Holy Scriptures!

Well, men may say whatever they please upon this or any other subject, but yet I would exhort them to examine the evidences of their faith, and see to the reasonableness of what they say, for the time is come that judgment must begin at the house of God. Modern spiritual guides must look to it, that the blind do not lead the blind, and all fall into the ditch, and besmear themselves with the mud of ignorance and unbelief. Our Saviour decided, that where light had come into the world and men chose darkness rather than light, their deeds were evil. But to the subject in hand.

Are the doctrines of necessity and accountability in reality inharmonious and contradictory? That they are not, it will be my object to show. And in order to show this, I have only to prove that they are both subjects of Revelation; for Revelation, in its parts, can not be inharmonious, but consistent and harmonious.

1. What may we understand by the doctrine of necessity? Answer—it is a doctrine, the truth of which I infer from the following Scripture quotations: "He doeth his will in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" "He worketh all things after the counsel of his own will." "Declaring the end from the beginning, saying, my counsel shall stand, and I will do all my pleasure."

From this Scripture I reason thus: If God worketh *all things* after the counsel of his own will then, in order for men to *have* wills, they must, from the very NECESSITY of the case, conform their wills to God's will. There is no liberty in the case—there *can* be none. Even to act *voluntarily*, (if that is a proper word to express the idea,) he must will, to have a will, to will in conformity with God's will. For God's will is absolute, unyielding. But suppose that man's will is often contrary to God's—which the free-agent will of course admit. Now, in this case, *can* man—has he the *power* to will thus, in opposition to God's absolute will? Is it answered in the affirmative? It is replied: God does not, then, work *all things* after the counsel of *his* will—which answer, to all intents and purposes, is a denial of Holy Writ! Hence the doctrine of necessity, as I understand it, is true. Man is *necessitated* to will as God wills he shall, and to act as God wills he shall act, or God worketh not *all things* after the counsel of *his* will. So much upon the doctrine of necessity. We will pass on.

2. Is man an *accountable* creature? What is accountability? "The state of being liable to answer for one's conduct."—*Webster.* Agreed.—No dispute here. Now, if I can prove that man *shall* be punished for his sins, and rewarded for his virtues, it is enough. For God has never said that he *will do* this or that, when to do it would be wrong and improper. Whatever he says he will do, is right for him to do—not only *right*, but he *will do it*, for he is a being who can not *lie*. Well, He says he "will by no means clear the guilty;" "that every man shall receive according to his deeds, whether they be good or bad." Hence, as it is right that man should be punished for his sins, etc., since he (God) has declared he will punish him, and can not do that which is wrong, therefore man is accountable to his Maker for his conduct, and it is *right* he *should be*. "Not," says one, "if he is a creature of *necessity*." I reply, your declaration has come too late, for I have before proved from the Bible, that man is *necessitated* to will as God wills to have him—not only so, I have also proved that God holds him accountable to himself, for his conduct—both propositions are proved by Scripture testimony—they are true. And to deny them is substantially to deny the Bible, which no believer can do. So, amen.

For the Magazine and Advocate.

ORDINANCES.

BY BR. J. FRENCH.

When I read Br. N. Brown's remarks on this subject, under the head of "New-York Western Conference," (see No. 43, current volume, this paper,) I thought that he had treated it with too much contempt, and that as soon as I could find a leisure moment, I would try to administer some reproof, thinking it might perhaps come more pleasantly from my hand, than from some brother whom Br. B. meant to *hit*. That article is now before me, and I have just looked it over again with more care, and I must confess it "reads better" to me than it did before. However, as I have set me down to the *task*, I do not like to relinquish my purpose, but I will endeavor to keep in mind what I deem of great importance, and that is, that he who reproves, should never fail to do it in the spirit of kindness.

Is it certain that "a neglect of greater matters" may not be in some measure owing to "a neglect of ordinances," or, as I had rather say, *observances* or *ceremonials?* I suppose Br. B.

would not question its being a more important defect for a man to neglect to deal justly and practice mercy, than to neglect the observance of public worship. But he would be in favor of inviting the unjust and unmerciful to go to meeting, in hope that they might thereby be led to the knowledge and practice of justice and mercy: *i. e.*, that by means of the *less* important, they might be conducted to the *more* important—a "*shadow*" is often very useful in guiding us to the "*substance*."

I am truly sorry if Br. B. meant to call the Eucharistical Supper, when attended to as commemorative of that event on which are based our richest, choicest hopes, "the baseless fabric of a vision." I know of no Universalist who supposes that "the foundation of true piety and moral virtue rests on" this observance, nor yet on that of public worship; but there are many who do suppose that *both*, when duly attended to, will have a tendency to nourish and add vigor to these holy principles; and I would reckon myself among that number. But in order to make the common forms of public worship interesting and useful, it is necessary that there should be persons enough in attendance, so that it will not be a perversion of language to call it *public*, and also that those present should, by their countenances and the common tokens, manifest their cordial union in the services. The same remarks will, I think, apply nearly, if not quite as well, to the observance of the Communion Supper.

Now, if many of our brethren should abandon the first of these observances, and demand a "thus saith the Lord," requiring them once in seven days, or oftener, to leave their domestic duties, and assemble for divine worship, we should doubtless find it difficult to furnish the *command*, however well satisfied we might be, from our own experience, of the utility and consequent propriety of the practice. To be sure, I should feel that such brethren had an undoubted right to their own views, and that they ought to obey their own consciences; but I could not help lamenting it, if such views and practices were to become prevalent; because I should deem them detrimental to the prosperity of the good cause. I have similar views and feelings, though in an inferior degree, about the very extensive disuse, in our denomination, of both Baptism and the Communion Supper.

I freely acknowledge that I know of no express command which requires us to observe these things, nor do I know of any to direct us when, or where, or whether ever, to build meeting-houses, or what should be their size or construction;—whether they are to be dedicated, and with what ceremonies; nor can I find this kind of authority to sanction our proceedings in our ordinations, or in the observance of Christmas Eve; and in addition to these, we might probably recount a long catalogue of social and domestic duties, about which there is no express direction in the Bible. Yet all these things are very useful when properly conducted, and kept within due bounds.

If I remember right, Br. Grosh, in reply to Br. Rogers, says, that he could unite in the observance of the Lord's Supper, provided it were attended to as a commemoration of the Saviour's death and resurrection. That is the light in which I believe it is generally, and I should think universally, understood by our denomination. Now, brethren, if we are agreed, let us have no more controversy about the matter. Perhaps I have wandered from or gone beyond my "*task*," but no matter for that, since I have expressed my mind.

For the Magazine and Advocate.

JOB'S COMFORTERS.

BY REV. F. J. BRIGGS.

"Miserable comforters are ye all."

God, in his wisdom, has so constituted the order of things, that people, during the period of their earthly existence, are often visited with adversity and affliction. Sometimes these are so severe, and wear such an appalling aspect, that they seem to deprive us of every remaining comfort, and destroy, for a season, the relish for life. The history of our race from the earliest period to the present time, shows that woes and misfortunes have fallen upon people in all ranks of life, periods of existence, and ages of the world.

It is not my design to discuss the question why these things are so. It is sufficient for us to know that these afflictions "work out for us a far more exceeding and eternal weight of glory."

Among all the accounts of the troubles and miseries of individuals, we have none where one of the human family endured afflictions more heavy and severe than Job. Apparently he had attained the summit of earthly felicity. He was in affluent circumstances; prosperity smiled upon him. Advanced in life, he was happy in the anticipation of the support and protection of a numerous family in his declining years. How transient are all our earthly joys! His flocks and herds were driven off by pitiless, blood-thirsty marauding parties, who slew his servants and desolated his fields; all his children, while enjoying a season of festivity together, were overwhelmed in a general destruction. Under these trials, the afflicted man supported himself with this reflection—"The Lord gave, and the Lord taketh away; blessed be the name of the Lord."

> "Good, when he gives—supremely good;
> No less, when he denies:
> Afflictions from his sovereign Hand,
> Are blessings in disguise."

He was next visited with a terrible disease, being from the crown of his head to the soles of his feet, covered with ulcerating sores, attended with intolerable pain, which so disfigured his appearance, that when his three friends came to visit him, they could not recognize the countenance of their old acquaintance and friend. "And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept." Still the patient man supported himself with thoughts of the goodness of God. "Shall we receive good at the hand of God, and shall we not receive evil?" which words clearly indicated the following sentiment: It is often necessary that we should suffer afflictions, which are designed for our good; *why*, then, should we mourn and repine at these, more than in prosperity, since they are all directed by the same Goodness? His afflictions were so severe, that he entertained no hopes of recovery, and considered his life drawing near its close. As he expected no rest till he reposed in the grave, he was anxious for the arrival of the period that should terminate his earthly sufferings. As desirable as life is, the grave, to him, was a wished-for rest.

This did not fill up the measure of his afflictions. His "three friends" that came "to comfort him," became his tormentors. Far be it from me to censure their motives. No doubt they acted sincerely, and considered they were discharging a duty. Doubtless they were friendly to Job, had compassion for him, and wished to do him all the good that lay in their power. But it is evident from the whole tenor of the book, that they differed essentially from Job in theological opinions, and considered him in an error, involving tremendous consequences; and from this error they wished to convert him, if possible, before it was too late. As they considered him near his end, they desired ardently to teach him those things that belonged to his peace, before he entered upon the untried scenes of futurity; and undoubtedly they felt sorrowful and alarmed, because he would not hear to them, renounce his former opinions, and do as they directed. "Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz, the Temanite, and Bildad, the Shuhite, and Zophar, the Naamathite; for they had made an appointment together to come and mourn with him, and to comfort him."—ii: 11. As now, to all appearance, he was forever deprived of every earthly comfort, how did they proceed to comfort him? Did they endeavor to show him the goodness of God, his universal, impartial, immutable and eternal love, and encourage his confidence in him? Far from it; for, as the sequel will show, they thought his confidence in this respect, would be fatal to his security. Did they endeavor to bind up his broken heart, and undo the heavy burden? Alas! no. In an error themselves, they endeavored to deprive him of all his remaining consolation, and fill his soul with terror and alarm. Though "he was upright, feared God, and eschewed evil"—was charitable to the poor, yet, for some cause, if they did not consider this righteousness an abomination in the sight of God, they considered it good for nothing. And their first object was to show him that he was a vile and desperate sinner. They accused him of innumerable transgressions against God; of the very height of impiety and wickedness, and strove to convince him that the vengeance of God was arrayed against him.

Eliphaz went so far as to try to show him that his iniquities were infinite, and, consequently deserved afflictions infinite in severity. "Is not thy wickedness great, and thine iniquities infinite?"—xxii: 5. Zophar endeavored to convince him that his iniquities merited greater sufferings than he here endured; prayed that God would arouse him from his security, and make him sensible of his desperate situation, and unceremoniously called his doctrine lies, and his defence a mockery.—"Should thy lies make men hold their peace? And when thou mockest, shall no man make thee ashamed? For thou hast said, my doctrine is pure, and I am clean in thine eyes. But, oh! that God would speak and open his lips against thee. And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that the Lord exacteth of thee less than thine iniquity deserveth."—xi: 3-6. He proceeded, as by immediate repentance it was possible he might be accepted, to exhort him to repent and pray to God fervently. "If thou prepare thine heart and stretch out thine hands towards him; if iniquity be in thine hand, put it far away; and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot, yea, thou shalt be steadfast and shalt not fear."—Vers. 13-15. To this Job replied: "I have understanding as well as you. So mine eye hath seen all this, mine earhath heard it, and understood it. Ye are forgers of lies, ye are all physicians of no value. O that ye would altogether hold your peace, and it should be your wisdom. Hear now my reasoning, and hearken to the pleadings of my lips. Will ye speak wickedly for God, and talk deceitfully for him? Though he slay me, yet will I trust in him. He also shall be my salvation."—xii: 3; xiii: 1, 4-7, 15, 16. This reply aroused feelings in Eliphaz that I can not describe, unless they were a combination of despair, fear, rage, pity, disappointment, and contempt. He accused Job of obstinately adhering to false and pernicious doctrine, when he was self-condemned; of striving against God; of *casting off fear, and continuing impenitent and prayerless*; and all this, even in prospect of the near approach of death! "Then answered Eliphaz, the Temanite, and said, Should a wise man utter vain knowledge? Should he reason with unprofitable talk? or with speeches wherewith he can do no good? Yea, thou castest off fear, and restrainest prayer before God. Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee. Why doth thine heart carry thee away, and what do thine eyes wink at, that thou turnest thy spirit against God, and lettest such words go out of thy mouth?"—xv: 1-4, 6, 12, 13. All this (I should be glad to call it *unimitated*) abuse he heaped upon the suffering man, because he continued steadfast in his faith, and maintained his confidence in God without the least distrust. This apology, however, is due Eliphaz—he was zealous, and though his zeal was not according to knowledge; he thought it guided by supernatural knowledge; for in the introduction to his first speech, he related a wonderful and miraculous experience, to give weight and solemnity to his words.—iv: 13, etc. And though he believed Job was without that experience, yet, failing into an inconsistency common to

many, he condemned another unreservedly for not seeing what *he did not*, till it was shown him by the special agency of the Spirit. And, added to this, he considered that the influential and the wise were with him; therefore he was right. "With us are both the grey-headed and very aged men, much older than thy father."

Job often manifested a willingness to die, and mentioned death as an event that he could meet with calmness, and without the least fear. But Bildad called it, to him, "the king of terrors," xviii: 14, as if there were consequences of the most terrible and awful nature attending it, at which he ought to be alarmed. In his response, Job repeated more fully his hope which deprived death of its terrors. As the subject was important, and he desired to express himself strongly, he commenced with a forcible and impressive introduction: "Oh, that my words were now written, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth: and after I shall awake, though this body be destroyed, yet out of my flesh shall I see God."—(Marginal reading.) Thus he manifested fully his hope in the resurrection; that this would be effected through the Redeemer, in whom "all shall be made alive." And though his earthly body would perish, (for "we sow not that body that shall be,") yet out of his flesh (for "flesh and blood can not inherit the kingdom of God," as "it is raised a spiritual body,") he should see God. A glorious hope to which he firmly adhered. Had these words, as he uttered them, been "written, and graven with an iron pen in the rock forever," if they had been disposed, could they, in case of his death, have had so favorable an opportunity to have reported that he renounced his faith before he died?

I have passed by one "comforter" that some of my readers may think I ought to notice. His wife said to him, while under the severity of his trials, "Dost thou still retain thy integrity? Curse God and die." I have only room to suggest a few ideas. On the word rendered *to curse*, Parkhurst writes—"The lexicons have absurdly and contrary to the authority of the ancient versions, given to this word the sense of cursing," etc. Wherever it occurs in the Old Testament, it is rendered *to bless*, except in seven passages; and Parkhurst shows it ought invariably to be translated *bless*.—This will give consistency and sense to the passage before us. No woman would desire her husband to curse God in death—such an idea is preposterous and revolting. But it would be a consolation to see one piously departing this life blessing God. Does it not appear that this lady differed from her husband in belief, as much as his three friends did, and believed, perhaps, as they did? and that she considered that her husband was holding to a pernicious error, and was in hopes that he would renounce it before he died? Accordingly, when their misfortunes came upon them, their property was wasted, their servants slaughtered, their children destroyed, and he was wasting under a painful disease, she was disappointed, and, in her affliction, asked him, "Dost thou still retain thine integrity," or former opinion? Is it not evident that she considered him destitute of true vital piety; that he never blessed God, at least in an acceptable manner, and could not while he maintained his present wicked doctrine; that she wanted him to renounce, and become truly pious in her view of the subject, and bless God before he died? Hence her expostulation: "Dost thou still retain thy integrity? Bless God and die." The purport of his reply was, that he had no more reason to distrust under these afflictions, than in prosperity.—ii: 10.

His situation was distressing enough to draw tears of pity from every eye. All lost—his children lately torn from him—and he, to all appearance, on the brink of the grave, and no one to comfort him. Surrounded by friends who wished to do him good, their evil and unmerciful doctrines kept them continually tormenting him, and trying to wrest from him his last and steadfast consolation. But I can pursue the subject no farther.

If Job had died at this time, what would his three friends have thought of him? Would they not have been confident that his conscience was seared—that he was insensible of his situation—died without repentance, without grace, without prayer, trusting to a refuge of lies? And would not his death have been a subject of conversation, accompanied with severe remarks, and, perhaps, some scandal, serving to build up error, affright people from the truth, and wound the feelings of his surviving relatives, if any he had?

"Whoso readeth, let him understand."

LOGICAL ARGUMENTS.

Br. Wadsworth, Editor of the Berean, published in Louisville, Ky., had a discussion in Troy, Missouri, in October last, with a Mr. Lancaster, a Campbellite preacher. Mr. L. was assisted by several brethren in the ministry, and some Presbyterians—Br. W. stood alone. The discussion was a calm and candid one, and was discontinued on the part of Mr. L., who, in the whole discussion, carefully avoided laying down a single proposition. The following will show the fortress, with all its outworks, which he had to assault and carry, before he could claim a victory over Br. W. They are a fine specimen of close, pithy reasoning. A. B. G.

The propositions I advanced and defended were these:—

1. "God is the Saviour of *all men*."

2. He is the Saviour of all men in the same sense in which he is the special Saviour of them that believe.

3. God *wills* the salvation of all men, and does it, knowing what the result will be; and still wills it, though millions are already dead and unsaved.

4. He does not will all men *now saved*, but wills all men *to be saved*, (sothenai,) so that it is an event still *future* in his will, which relates to the "fulness of times."—Eph. i: 11.

5. "God will render to every man according to his works," and "will by *no means* clear the guilty." But if any one suffer endless punishment, this can never be true in regard to him, for he never will have received according to his deeds. And on the other hand, if forgiveness saves one from just punishment, it is not true in his case, that God "will by no means clear the guilty."

Besides these *propositions*, I framed and defended the following *arguments*, predicated as follows:

Arg. I. 1 John iii: 8, and Heb. ii: 14. 1. "For this purpose the Son of God was manifested, that he might destroy the works of the devil—and through death might destroy death;" which is the last work of the devil. Thus the *effects* are all ceased.

2. "That through death he might destroy him that had the *power* of death, that is, the *devil*."—Thus the cause also is ceased;

Therefore, those effects can no more exist, viz., sin and death, for the *cause* is *destroyed*.

Arg. II. 1. Most Christians believe that infants, idiots, and Heathen, will be saved in heaven without a knowledge of the Gospel.

2. If so, they are saved independently of faith, for "faith cometh by *hearing*, and hearing by the word of God."

Therefore, faith and its obedience is not an indispensable condition of future salvation; no, not a condition at all, for the greatest part of the human family are saved without it.

I will now present the argument called by logicians, *reductio absurdem*, that is, reducing it to an absurdity.

1. My opponent contends that faith and obedience are indispensable conditions of future salvation. 2. Infants, idiots, and Heathen then can not exercise faith and obedience;—therefore, infants, idiots, and Heathen can not be saved.

Arg. III. 1. Christ can not be said to taste death for any man unless his death produces a saving moral influence either *in* the man, or *for* the man. 2. But he is said to "taste death for *every* man." Therefore, his death does produce, ultimately, a saving moral influence, either *in* or *for every man*.

Arg. IV. 1. He who does not believe that he has eternal life in the Son, makes God a liar, for God has recorded it as a fact.—1 John v: 10-12.

2. But if he has not eternal life in the Son, he can not make God a liar by disbelieving it.

Therefore, it is true of him *while an unbeliever*, that he has eternal life in the Son.

Arg. V. On Mark xvi: 16. 1. Whatever man is required to believe as a truth, must be *certain before* it is believed.

2. He is required to believe the Gospel as a truth,

Therefore, the Gospel is certain and true before it is believed.

Arg. VI. 1. That which is true and certain, is not conditional.

2. The Gospel is certain: therefore, it is not conditional; or in other words, conditions form no part of the Gospel.

To these arguments I added three more, all predicated upon the *promise* and *oath* of God, as follows:—

Arg. I. 1. God has *sworn* by himself that he will bless all the families, kindreds, and nations of the earth in the seed, "which is Christ."

2. This being blest in Christ, is to be "turned away from their iniquities."—Acts iii: 26.

Therefore, God has *sworn* by *himself* to turn away all the families, kindreds, and nations from their iniquities.

Arg. II. 1. Paul makes the immutable promise and oath of God the foundation of our hope.

2. This hope is "as an anchor to the soul both *sure* and *steadfast*, entering into that within the vail," that is, in heaven. And as this hope of things within the vail is predicated upon this promise and oath of God: therefore, the immutable promise and oath of God refer to things within the vail, that is, in heaven.

Arg. III. 1. The promise and oath of God is, that in Christ all shall be blest by being turned away from their iniquities.

2. The promise and oath reach within the vail, and are of course *fulfilled there*. Therefore, the blessing of all in Christ, by turning them all away from their iniquities, is to be consummated within the vail, that is, in heaven.

I at first offered but one general argument on the whole subject, which Mr. L. faintly and ineffectually tried to refute. I showed the abortiveness of his attempt, and then offered the three arguments above, upon which I (in effect) challenged all the Partial sects in the land. I furnished my opponent a copy of them, giving him, if necessary, six weeks to refute them. He made no reply to them in the debate.

CHRISTIAN RELIGION.—The will of Patrick Henry, closes with the following paragraph:—

"I have now disposed of all my property to my family, there is one thing more I wish I could give them, and that is the Christian religion. If they had this, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

This is the acknowledgment of a gifted man in the last hours of his life, when, we may well believe, that he would speak in perfect sincerity.—And that acknowledgment is a beautiful paraphrase of a sentiment, uttered by an inspired man nearly eighteen centuries ago:—"I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord." Phil. iii: 8.

G. W. M.

THE MOTHER.—Her place can never be supplied; none but she can obtain the entire intimacy with our hearts: in her loss the father feels at once a link broken between him and his children:—she forms the softening medium between his masculine control, and their tender years.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, DECEMBER 16, 1838.

1 JOHN IV: 1-12.

Perhaps there was not, really, much order and connection in the observations of John, contained in this epistle. To us, at least, of the present day, it is not discernable. But there is a rich fund of spiritual, devotional and practical remark in these detached thoughts. And in meditating upon such a chapter of unconnected instruction, we know of no better method than to select some of the most prominent and practical ideas, and extract therefrom a needed lesson of virtue and resolution.

It is generally supposed, that the first verses of this chapter, have reference to the early errors of the Gnostics and Docetæ, who held that Jesus Christ was a human being only in appearance—that he only seemed to hunger, thirst, grow weary, suffer anguish and pain, during his life; and, after suffering the Jews to waste their impotent malice on the phantom of a body of seeming flesh and blood, and deceiving the whole world by his appearance of humanity, he at last resumed his original and real character as one of the Eons, or bright spiritual emanations of God. This error probably arose from a desire to accomodate Christianity to the feelings and prejudices of the Jewish and heathen worlds. To the Jews, a crucified malefactor as the Messiah, was "a stumbling block," over which their pride and self-righteousness could not go into the kingdom of heaven without a grievous fall. And to the Greeks, or civilized Gentile nations, whose mythology was an endless catalogue of splendid deities, a poor crucified Jew, destitute of the renown acquired by their deified warriors and demi-gods in the field of human slaughter, was "foolishness." To accommodate both parties with such a Messiah as they would receive, the *nature* of the Christ was exalted by degrees, into the chief Eon of God: and his humanity lessened, until it became a phantom—a mere appearance of flesh and blood. Such, it is supposed, was the error combatted by John in this passage. Every spirit [or doctrine] that confessed or taught that Jesus Christ did *not* come in real flesh, is declared to be not of God—and the recognition of the humanity of Jesus, is asserted as the, *then*, test of true Christianity. And though it was unpopular in that world, and the Gnostic heresy was popular, (or, "of the world,") yet he that was of God—who had in him that true spirit of holiness, which sought to please *God* rather than *man*—heard the true doctrine and rejected that which made Jesus a deceiver—his history a falsehood, God a liar, and the apostles dupes of an imposture.

But as the truth is of little importance, if it produces not practical effects, the beloved disciple proceeds to urge the highest practical influence of a "Christ crucified," as a commendation of God's love to the world. "Beloved, let us love one another;" (for we are of God;) "for love is of God"—and as "every one that loveth is born of God, and knoweth God;" so we, who claim to be of God because we receive and teach his *truth*, must also have in us the perfect fruit of that truth, and prove that we are of God, by *loving one another*, also.—From the seventh verse, even to beyond the close of our lesson, the duty of brotherly love continues to be urged, and is enforced by every motive that can be drawn from the consideration of God's love to us, and from the necessity that exists of proving that we are "of God," not only by holding and teaching his truth, but by exhibiting his spirit, and imitating his infinitely good and affectionate example.

Brethren and sisters—ours has been and is yet a constant warfare with opposing errors; and manfully and fairly have we endeavored to show that we are "of God," by proving that we hold and teach his *truth*. But have we sufficiently attended to the *other* and *more important proof* that we are "of God"! Have we cultivated in our hearts and souls that spirit of universal benevolence which we teach is God's, and is of God? Have we exhibited to our brethren that brotherly love, which our faith recognizes and requires, inasmuch as it teaches us that God is really and truly the God, and the Father, and the Saviour of all men? Oh, may ours be not only the *correct faith*, but the perfect practice! P. P.

For the Magazine and Advocate.

CONSISTENCY.

I have often thought that there is no subject upon which men appear so inconsistent, as when they talk of honor and justice. This opinion is almost daily confirmed, by listening to the conversation of the (so called) "Orthodox," who assume to themselves this title, because the word originally signified, what it does not in the present application, sound doctrine.

When asked if God will ever cease to be good to his creatures—"God has a law," they will reply, "and that law must be honored." Were it not for this, he might be as kind to his creatures in eternity as in time. But "justice would not be satisfied," neither would God be glorified, without the infliction of pains and tortures beyond the reach of human imagination, upon those of his creatures who *bow not to the popular code of theology*.

But these views of the nature of the Divine Being, are not only derogatory to his character, but also objectionable because of the influence which they exert upon mankind. The supposition that He possesses such a character, not only deprives us of all real love to him, (inasmuch as we can not love that which is not lovely,) but it shuts us from the blessed practice of loving our enemies, that we may become the children of our Father in heaven; for why should we do acts that his honor will not allow *him* to do? If God really hates all sinners, we must hate them too; if he inflicts pain for no good purpose, we ought to do the same, or at least desire to do it, otherwise we can not be his children by imitation. And this was the case, undoubtedly, with a certain deacon of the Baptist church, in this town, who, on a visit made in behalf of the church, for the purpose of reclaiming a young lady of the same church, from the almost unpardonable crime of attending Universalist meeting, affirmed that he "could not be so favorable as to hope or wish for the salvation of all men," for "God's law would not be honored by it."

How strange to suppose that God's law would not be honored by the salvation of all men! How strange the supposition that justice can not be satisfied with obedience to God! And doubly strange that those who have themselves felt the dregs of sin, and its consequences, should wish men to continue any longer therein! for not to wish for the salvation of all men *from* sin, is to wish them to continue *in* sin. But what is God's law? "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor." But is this all? On these two commandments hang all the law. I appeal to my brethren, to whom I have alluded, or to any other of like faith, to tell me whether God's law can be honored in any better way than by being fulfilled. But shall God's law ever be fulfilled? "One jot or tittle shall not pass from the law until all be fulfilled." And how is God's law to be fulfilled? The whole law is fulfilled in one word, even love—love is the fulfilling of the whole law. When is God's law to be fulfilled? "When every knee shall bow, and every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." And this is the mystery of his will, which he hath made known unto us, that in "in the fulness of times he will gather together in one, all things, both which are in heaven and on earth, even in him." If a son is disobedient to a kind father, which would be more just, to shut him forever from his possessions, depriving him at the same time from the privilege of ever after doing works meet for repentance by obeying that father's kind injunctions, or to take measures to reform him by effecting a reconciliation, and thus restoring him to righteousness and peace? I ask, in which case would justice and mercy meet together? We who hope not for heaven through merit, let us not murmur at the dispensations of God, if he bestow the same free gift upon others, who, like ourselves, are totally unworthy. Let us not wish our fellow-beings to continue in sin; but let us hope for the reconciliation, when "all shall know the Lord," from the least to the greatest.

Warsaw, N. Y., November, 1838. E. R. B.

For the Magazine and Advocate

METHODIST MISREPRESENTATION.

The Rev. P. M. Way, of Cedarville and Litchfield memory, now of this city, has, in connexion with another Methodist clergyman, recently published a volume entitled the "Ecclesiastical Olio," being, as the title page reads, a collection of literary, moral, religious, and miscellaneous anecdotes. Upon being assured by a Methodist friend, that the work contained *nothing* that any Christian denomination could be offended with, and that the compilers had endeavored to render it acceptable to *all*, I was about purchasing it; but in looking over it pages, almost the first thing that my eyes rested upon was the following stale and senseless anecdote: "*Is there a hell?* A pious minister of respectable talents, now in the Methodist connection, was formerly a preacher among the Universalists. The incident which led him seriously to examine the grounds of that doctrine, is striking and singular. He was amusing his little son by telling him the story of the 'children in the Wood.' The boy asked, "What became of the little innocent children?' 'They went to heaven,' replied the father. 'What became of the wicked old uncle?' 'He went to heaven too.' 'Won't he kill them again, father'? said the boy."

Now, that such an incident as the one stated in the above anecdote ever took place, no one who is, in the least, acquainted with the sentiments of Universalists, will pretend, for one moment, seriously to believe. What! a man believe in, and preach, universal reconciliation to God, universal purification, universal holiness and happiness, and at the same time believe that men enter heaven, the habitation of the high and Holy One, with dispositions to *kill* and *murder!* Nonsense! The thought is too ridiculous to be credited for a moment. If it *could* be possible that such a thing ever did transpire, it would only prove that this preacher of "respectable talents" was a "striking and singular"—*ignoramus!*

But let the truth or the falsehood of the story be as it may, the *object* of the compilers, in giving it a place in their work, is what I wish more particularly to speak of. The intention undoubtedly was, to convey the idea to those who are ignorant and uninformed as to Universalism, that Universalists hold to the revolting sentiment, that mankind enter heaven *unchanged*, unreconciled, unregenerated—enter with all their frailties and imperfections, their wicked passions and propensities, their crimes and iniquities—a sentiment which any man in *this* community ought to blush to charge upon them. Where did P. M. Way ascertain that Universalists hold to such an odious view of the heavenly state? In what Universalist book, pamphlet or periodical did he ever see such a thing advanced? In *none?* And there is not a Universalist child, six years of age, in or out of the woods, but what could have told him better. Universalists do *not* believe that any will ever enter the new, the heavenly Jerusalem, until they are cleansed from all pollution, purified and made holy, even as the angels of God in heaven, without spot or wrinkle, or any such thing. They believe that Jesus shall save his people *from*, not *in*, their sins—that he will eventually *take away*, not continue to all eternity, the sin of the world—that the whole intelligent creation shall ultimately be delivered from the thraldom of sin, death and hell, and be translated into the glorious liberty of the children of God. Such is Universalism. Such is the faith which was delivered to the saints, and for which they labored and suffered reproach. And all this

Mr. Way very well knew, for it was Universalism presented in this light, that he attempted to overthrow in his interview with the Rev. L. C. Browne, and in which attempt he was so signally and effectually defeated. Seeing then that these things are so, why should he thus meanly and wickedly misrepresent a denomination whose only *fault* is, that they believe with St. Paul (what he does not), that God will indeed have all men to be saved, and come unto the knowledge of the truth. Thou shouldst not, friend Way, bear false witness against thy neighbors. Such conduct is peculiarly unbecoming one who makes such uncommon pretensions to piety and religion. He who seeks in any way to make a false impression, says Peter Parley's Almanac, is a liar of a thousand tongues. But I must draw to a close, having written already nearly as much again as I intended, when I commenced. In conclusion, I would observe, that I have not written the above from any ill will, or feeling of enmity toward friend Way. No, God forbid that we should entertain any such feeling towards our erring brother. But I have written thus much, because I thought I observed an intentional misrepresentation by him, of our most holy faith. It is for that reason, and that alone, that I have thus written. "Rebuke a wise man, and he will love thee." W. R.

Utica, December, 1838.

(From the Star in the West)

TO THE BELIEVERS IN THE ABRAHAMIC FAITH, IN THE STATE OF ILLINOIS.

Beloved Brethren:

By the auspicious blessing of divine Providence, I have the happiness of dwelling in this State, and am identified as a preacher of the Gospel of universal love among you, where has been my residence for nearly four years, as a promulgator of that faith "which is every where spoken against." The doctrine of universal salvation, when I came among you, was only known by the misrepresentations of its worst enemies. The eastern missionaries had infused their limited ideas into the minds of all they could induce to become proselytes either by fear or reward, until they could no longer palm their limited ideas of our Father in heaven, upon the inhabitants of the "great valley," nor could the children of the "valley" longer relish the unwholesome food, which had for years been so profusely *urged* upon them. They deserved and sought for that bread which cometh down from heaven, and giveth life to the world, and to drink from the fountain of everlasting life. Thus did I find my fellow-mortals, when I came among you. The Limitarian clergy, from whom a "messenger of peace" may ever expect to meet with the *vile* opposition, were scattered through the "Mississippi Valley," ready to oppose every sentiment contrary to the order of their church. Such being the situation when your servant formed his residence in this part of the heritage of our Lord, his hopes and fears may only be realized by those placed in a situation like this; but thanks to the God of heaven, these things were not long to remain; the light of the glorious Gospel began to shine, and the Sun of righteousness has already appeared high in the horizon; the knowledge of the truth is extending through our land; we hear the sound of praise from different parts of our beloved State; societies are springing up around us and calls without number are made to our ministering brethren to "come over and help us."

Twelve months ago, there was not to my knowledge, an organized body of our order in this State. There are now a number of societies, and believers in every portion of the State, and many places where societies ought to be formed without delay. To ascertain where those places are, and to adopt some measures to effect this most desirable object, and the more extensively to extend the "word of life," is the object of this epistle. And beloved brethren and sisters of the faith once delivered to the saints, I trust it will stir you up to action.—Hear, then, I beseech you!!—Hear this appeal, and be not only content to peruse it once, but ponder and act upon it, and follow the plan which I am about to lay down, and in one year more, I am satisfied that it will be a means in the hand of God to the upbuilding of the waste places in Zion. And shall we be idle while every effort is made by our opposing brethren to build up the cause of bigotry and superstion? Shall we lie dormant and inactive and see a moral desolation sweep over our land unmolested—without an effort to ward off its baleful influence from falling upon our children and friends? No; God forbid! but let us "put on the whole armor of our God, and fight manfully for our faith;" and while our Presbyterian brethren are in collision and discord throughout this State, saying, "this is the *true* General Assembly," and "that is the *true* General Assembly," let us seek for and build up "our most holy faith;" let us "have a zeal for God," and that zeal tempered with a knowledge of the goodness of our heavenly Father, as manifested in his dealings towards the children of men. But to my PLAN.

In Nov. 1837, the friends of Universalism met for the purpose of consulting upon the best means of extending the Gospel in the State of Illinois, when and where a "State Convention" was formed, which, according to its "Constitution," holds an annual session on the 2d Friday, Saturday, and Sunday, in May, in each year, for the purpose of taking into consideration, from time to time, the state of our cause, and meeting our brethren from various parts of the State, and holding sweet communion together. The Convention has held two sessions, and we are able to testify that thus far, although in its infancy, it has met our most sanguine expectations, and that it may be more and more useful. Brethren, we confidently call upon you for a united effort; and that every portion of our State may be heard from at the next session of this body in May next, I propose—

1st. That in every neighborhood where a society can be, let one be formed, and appoint a delegate who will attend the Convention at Rushville, and that the Clerk give an abstract of the time of its formation, the number of members, and the names of the officers. If a delegate, by distance or otherwise, can not attend, let the Clerk of the Society write a circular to the Standing Clerk of the Convention, J. P. Fuller, Henderson, Knox county, Ill., or to me, same place, and they will be duly presented to the body. Or if thought advisable, appoint a committee to write the circular.

2d. In sections of the State where settlements are small, or but a few friends, so that a society can not be formed, let the friends meet and appoint a delegate, and let the Clerk of the meeting state as near as he can, the number of believers, and whether they have or have not had preaching, and also, if they desire preaching, and all other information necessary to give a knowledge of the cause around them. If a delegate can not be sent, do as in the instruction No. 1.—Send a circular.

3d. Where there are but few friends in a county, let them assemble and appoint a delegate, or write a circular; but in all cases, let delegates attend when they can, and I am satisfied that there is not a county in this State, where a delegate may not, in this way, be appointed.

4th. Brethren, connected with this Convention, is an "Institution" for the purpose of furnishing books of our order, and you who wish books, can give to your delegate a catalogue, and find them at the Convention; by so doing you will assist the "Institute," and extend the knowledge of the truth.

Our ministering brethren, I confidently call upon to urge the necessity of this plan, and I am satisfied that we shall see much good done in this way.

It is desirable that we should establish circuit preaching, and this subject will probably be brought before the Convention at its next session, and to this end, brethren, will you let us hear from you? If so, state what can be done, and give the distance from the county seat of your county, and the distance from other neighborhoods where they wish preaching.

In conclusion, my brethren, do not, I beseech you, do not forget this subject, but make every effort in your power to effect it: and to my sisters, you also, have a work to do; it is your province to encourage, and to put the brethren in remembrance of their duty—stir them up to a proper zeal, let union be our watchword, and truth our guide, and the Lord of the harvest will crown our efforts with a blessing; then let us hear from you all, that you may make the hearts of your servants glad, and rejoice in the fulness of joy.

A. R. Gardner.

Henderson, Knox county, Ill., October 24, 1838.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, DECEMBER 14, 1838.

BIBLICAL INTERPRETATIONS.....NO. XVIII.

"After that he poureth water into a bason, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded."—John xiii: 5.

The fact here related, took place immediately after the supper, before our Saviour went to the garden of Gethsemane; and although the fact itself is simple, yet I wish to direct your minds to an oriental custom, which renders the whole circumstance still more intelligible. It was the custom in eastern nations, and according to Niebuhr, is so among the Arabs to this day, to wear sandals instead of what we call shoes. A sandal is a round piece of leather or wood, fitted to the sole of the foot, and fastened to it by two straps, one of which passes over the instep, and the other over the lower part of the foot.—As nothing else was worn on the feet but sandals, they became covered with dust in walking. Hence, it was a universal custom, when an individual entered the house of a neighbor, for one of the lowest order of servants to advance, take off his sandals and wash his feet; but sometimes, when the guest was very much respected and high in rank, the master himself performed this duty.

In view of these facts, how much stronger appears the statement of John the Baptist; "he that cometh after me, is mightier than I, whose shoes I am not worthy to bear." Matt. iii: 11. That is, he is so much greater than I, that I am not worthy to bear his sandals from his feet in washing, though that is the duty of the lowest order of servants. In what manner could he have more clearly expressed a sense of his own humility? The object of our Saviour in performing this office of a servant to his disciples, is striking. Supposing that the kingdom of the Redeemer would be of a temporal character, the disciples expected to have high offices in it, as a reward for having followed Jesus; and we find, that sometimes they disputed among themselves, who should have the *highest* office, or be nearest Jesus upon his throne. By performing the menial duty of washing their feet, our Saviour set them an example of humility, teaching them that they should not be above each other, but should be friends, equal in faith and in the discharge of duty.—This example had the desired effect; for in all their future labors, they were humble as well as kind to each other. Indeed, how could they resist such an example? To see the Son of God, the Saviour of the world, who was filled with the wisdom of the heavens, and whose name was to be heard and sung in the uttermost parts of the earth; to see him thus employed, must not only have been a cutting rebuke to their ambition, but also have melted them with the power of divine love.

As it was not forgotten by them, so we should never forget that scene of humility; it is a lesson for us, as well as for the primitive disciples, not to be above each other; but in all things to be friends, cherishing a disposition to assist each other in times of sickness and trouble, considering ourselves as equal brethren and sisters in the faith, made so by the love of Christ in all holiness. The very spirit of our faith is contrary to distinction of feel-

ing. The ambition which it gives, is to be good, to grow in the knowledge of Christianity, and to daily increase in loving God more fervently, and man more universally. We should feel ourselves open to assist all men in righteousness, as we have opportunity. If our blessed Lord could wash the feet of his disciples, surely we can not refuse to be ready to assist the sick and the wanting, and be humble in the discharge of all our duty. Let our prayer be, to possess the disposition of our Saviour, that our hearts may beam with his love, our conduct be warmed with his prudence, our confidence in God strengthened by his example, and our faith brightened by the clear heavenly principles which he uttered.

G. W. M.

EXCOMMUNICATIONS.

There have been, during my residence in Auburn, several excommunications from the various churches in this village, for simple difference of faith. In view of those excommunications, I wonder how people, with the New Testament in their hands, can approve of them, when Christianity gives not the least countenance to the *test* by which membership is granted or withdrawn. In the days of the apostles, the direction was, *"believe on the Lord Jesus Christ,"* and this was sufficient for a man to be viewed as a Christian believer. But in these days, not only must he believe in Christ, but he must also believe that quite a portion of the human family will be endlessly miserable, or he must subscribe to the General Confession of Faith, before he can be admitted into the church. And, after he is once admitted, if his views become so enlarged, that he beholds Christ as actually the "Saviour of the world," then he is excluded as a heretic; as though the belief, that God is so good as to save all people, is the ne plus ultra of all combined error.

The charge specified against one individual, who was expelled from the Baptist church, was "for embracing the doctrine of Universalism," and for "neglecting" "covenant obligations." In another case, the charge urged against an individual, who was expelled from the 2d Presbyterian church, was, "avowing his belief in the doctrine of universal salvation," and "his disbelief in the doctrine of the future punishment of the wicked, as taught in the Confession of Faith," and for "neglecting to attend upon the stated worship and ordinances of the church." Both of these individuals are firm believers in the Restitution, and their moral character is not to be impeached. Their only crime, is, having a broader faith than the churches to which they belonged; or, in other words, they believe that all will be saved, while the churches believe that only a part will be saved.

In the first place, the charge was, believing the Restitution. This was considered sufficient to withdraw the fellowship of the church from the individual. But, we would earnestly ask the members of the Baptist church, in what part of the Bible, do they find authority for expelling a person on the ground of believing in the salvation of all? Did the apostles ever give any directions for marking as heretics, those who received Christ as "the Saviour of all men"? We fearlessly affirm, that such a reason for exclusion from the church, is wholly unsanctioned by Christ and his disciples; so far so, that they taught, that when Christ shall have subdued all things to himself, God shall "be all in all."

In the other case, one specified charge was, not believing in future punishment, according to the Confession of Faith. By the phrase "future punishment," endless woe is undoubtedly intended. There is a fact here elicited, which is not a little remarkable. The individual is not charged with disbelieving a doctrine which is taught in the *Bible*, but which is taught in the *Confession of Faith*—thus the creed-book wholly usurps the place of the Bible. Now, if the sects of the day can find directions in Christianity, instructing them to make a creed-book the test of Christian fellowship, then are they correct in their procedure. But if such instructions are not found in the Bible, then is the whole affair of excluding members by the laws of a creed-book, wholly antichristian. Besides, though the Confession of Faith is made the test of church-membership, yet not one in twenty of the persons, who formally assent to it, believe some of its most leading principles. And we may safely remark, that ten out of twenty are entirely ignorant of what the Confession does teach. More thoughts on this point, will be given in an article to be entitled "the Confession of Faith," soon to be published.

Even if we admit that endless woe is *truth*, and the Restitution is *heresy*, yet, it is very evident that the heresy is more comely than the truth. Let a person consider the endless misery of a portion of the human family; a misery which is to increase through eternity, amid shrieks and blasphemies. Let a person, on the other hand, consider this same portion of the human family, as punished according to their deeds, for the purpose of reforming them, that they may become obedient to the Father and be saved from all evil. And then consider which of these two views is most consistent with reason and benevolence; which looks like "good news of glad tidings to all people"; which looks most like the statement, that Messiah is "the propitiation for the sins of the whole world," and that "he shall see of the travail of his soul and shall be satisfied." And he will have no difficulty in deciding, that what the Confession of Faith denominates *truth*, is as foreign from the spirit of the Gospel, as the Restitution is in perfect agreement with it.

In conclusion, let excommunications be continued—they no longer excite the fear which they formerly have done. On the contrary, so far are they from being a fear, that people are beginning to act like the Bereans in searching the Bible, and if, in searching, they are led to alter their opinions, they declare that alteration, in spite of creeds or excommunications. May the good work prosper, until the Bible shall take the place of all creed-books.

G. W. M.

OUR NEXT VOLUME.

However depressed we may be by past and present deficiencies in pecuniary matters, we beg leave to assure our subscribers, that our hopes for the future are yet strong and bright enough to keep us from sinking into the utter apathy of despair. During the next volume we hope to receive amends for much that we have lost and suffered during the past two volumes. Then, we hope, our subscription list will be filled as full as ever—old discontinuers will return, and agents will gather in new subscribers to make up for past deficiencies. Then—but what is the use of telling what *we hope* our subscribers will do? Their *deeds* will, in due time, tell the whole story—so let us turn the leaf, and write what *we* will do, or, rather, what preparations we have been and yet are making towards the next volume.

As it is to be to us one of the most joyful and pleasant of all we have ever edited, we have resolved to make it to our subscribers one of the most delightful and interesting they have ever read. For this purpose, (as they will see by an article devoted especially to that very pleasant announcement,) we have engaged Br. Austin's pen in a series of articles on the duties of Husbands, Wives, and Parents—similar in character to his celebrated Voice to Youth. Br. S. R. Smith will continue, more rapidly than he could during the present volume, his articles on the Evidences of Christianity. These two series, alone, will be worth the entire advance price of the volume. In addition to these *bone* and *sinew* portions of the volume—solid matter, and good—we have engaged a series of brief articles, of a highly practical character, on the various duties of life, religious and social, as based on the principles of Universalism. They are from a pen little known, but fully *able* to make itself favorably known, as will be seen in due time. We have made application to several others of our best correspondents for series of short articles, such as we believed they would excel in, but have not yet received answers. We shall, also, probably apply to some others for special articles on particular subjects, as we may hereafter find time to think of. These things here glanced at, we beg our readers to remember, are the *extras*—besides these there will be found the usual variety of excellent articles, on various subjects, and from fifty or one hundred correspondents—many of which, I am sure, will very generally be thought equal to any of the specially requested and specially prepared articles. Then—there are the editorials—you all know what they are—suffice it to say of all *except my own*, that, as they can not well be better than they now are, they will not be any worse; and Br. Chapin's we hope will be more *frequently* visible than they have been during the *honey moon!*

For myself—my single self—I can only say, that if raised above perpetual want, I will raise myself above perpetual fretting and heaviness of heart; and, consequently, will be better able to perform my duties as they should be performed. At all events, after the first of January next, I will be free to devote my whole time, whenever needed, to my editorial duties. This, alone, will enable me to do better than I have been able to do for a year past.

Thus have we laid before our agents and friends a brief expose of our hopes, and of the exertions to which they have stimulated us in behalf of the next volume.—We really—seriously believe we can make it worth more than its entire cost to every subscriber that will attentively read it, and as useful to the great cause of God and humanity, as any paper of its size in the order. Believing thus, and thus frankly stating our intentions, we humbly ask the aid of all to still further extend its usefulness, by increasing its prompt paying subscribers.—Now is the time—let all be done that can be done, during this month, that we may regulate our edition for next year with the least possible loss to us, and the certainty of giving to every new subscriber a full file of the new volume.

A. B. G.

A VOICE TO HUSBANDS, WIVES, AND PARENTS.

With more than ordinary satisfaction I am able to announce to our readers, that, after much solicitation on our part, and diffident hesitancy on the part of Br. J. M. Austin, we have at last prevailed on him to furnish for our columns, a series of articles, similar to the Voice to Youth in their character, but addressed to persons in married life. The series will be commenced as soon as Br. Austin can make his preliminary arrangements—probably during the first quarter of the next volume.—It will be published as rapidly as may suit the author's convenience to furnish the copy, and, when completed, will be put into book form, to match the Voice to Youth.

Thus will be completed a series, we have long desired to behold in our denomination. A want, long existing and deeply felt, will thus be supplied by a pen, which, in the Voice to Youth, has already won high approbation and judicious praise, not only from our own periodicals, but from the religious papers of our opposers, and especially from the best literary periodicals in our country—as The New-England Galaxy, The New-York Mirror, The New-Yorker, and The Knickerbocker. Nor is this all. The reading public has endorsed these praises wherever the work has been read; and in the short space of about six months, an edition of 1500 copies has nearly all been sold by the publishers, and a new stereotyped edition been commenced.

We beg to be excused for dwelling so very complacently on this subject; for it is one that gives us unusual pleasure, whenever we reflect on our humble agency in producing that work: and, besides, we believe that it can not but be gratifying to those of our readers who admired it in its progress in our columns, to find their sanguine predilections in its favor thus confirmed by the voice of the public—of the entire literary circle. Will they not, then, anticipate with much delight, the appearance of another work in the same manner, and from the same able pen? If so, will they not endeavor to extend that pleasure to others, by inducing them to become subscribers to the paper in which the work will first be published?

It is not to be concealed that there are difficulties attending the execution of the work here announced, great-

er than existed in writing the Voice to Youth. The subjects are similar in many respects, yet must be so treated as to avoid sameness—the author has not such a full and long (though a more recent and vivid) experience to draw upon, as he had in the other case. But he is sensible of the difficulties—*too* sensible of them, I would say—and we are confident that that very sensibility will be the best guaranty that can be given for his avoiding them. At least, as ours is wholly the fault in having fairly importuned him into the task, we feel bound to solicit for him the full exercise of patience, charity and forbearance, should he in any case seem to fall short of his high and generous aim; and to ask that he may be cheered onward, whenever he merits the applause of the good and the discerning. Thus much we say, to satisfy *his* doubts—*we* have *no* doubt of either his will or ability to execute well the task he has reluctantly undertaken.

A. B. G.

INDIFFERENCE AMONG UNIVERSALISTS.

It may seem strange that a denomination of Christians who are ready to defend their faith against the assaults of its enemies, as Universalists generally are, should be charged with indifference. And it must be admitted, that those who really enjoy our blessed faith, are at all times disposed to rejoice in view of the prosperity of Zion, the news of which is almost daily greeting our ears, from all parts of our highly favored land. A spirit of inquiry has gone abroad, which is working powerfully in the hearts of men, and preparing the way for such a reformation in religious faith as was never seen before—perhaps for a universal pentecost. Men are learning that reason can be employed in religious, as well as in secular affairs. Already, there is probably a majority of the members of orthodox churches, who can not in heart assent to the creed to which they subscribe. Besides, even the proselyting meetings of our opposing brethren, are means of increasing our numbers by the addition of many real, practical, thinking Christians, and strengthening our cause by wasting their own energies in wild and fruitless efforts to put it down. Certainly then, if ever a body of Christians has had reason to engage in the work of evangelizing the world with zeal and fidelity, Universalists have it.

But, brethren, permit me to ask if there is not too much coldness and indifference in our ranks upon this momentous subject? How many societies are there, who might, with less trouble than it is to remain within doors all day, assemble together for exhortation, prayer, and social praise, every Sabbath, or, at least as often as once in two weeks, who never think of employing their Sabbaths in public religious exercises, unless they get an appointment from some of our ministering brethren. And how many others who have stated preaching either all or a part of the time, who if disappointed by the non-appearance of their preacher, have not zeal sufficient to carry on a meeting without him, but return to their homes without one single public thanksgiving to God for his past goodness, or song of praise in testimony of the gratitude of their hearts. Ought these things to be thus? Is the public worship of God so devoid of interest to our feelings, that we can not take upon ourselves the duty of sustaining meetings for social prayer and praise? I greatly fear, if this be the case, that, unless we awake from our indifference, the success which has heretofore characterized our efforts, will, ere long, change to mortification and disgrace. Recollect that when the Gospel was rejected by those to whom it was first offered, its great Teacher turned to the Gentiles; and beware lest the blessings and privileges which are now too indifferently prized by us, be taken away and given to those who will be disposed to appreciate them.

For numerous reasons, I am decidedly in favor of social religious conferences, where Christians can get together, and exchange the word of comfort and edification, and contemplate the hopes and joys of religious communion. Paul exhorts his Hebrew brethren, among other things, not to forsake the assembling of themselves together, as the manner of some is. And it is evident that this thing was practiced among the early Christians, with good results. The same good will follow its adoption and practice among ourselves. It will serve to cement our hearts together,—to unite us in the bonds of Christian charity. It displays a reciprocity of feeling, and a sameness of interest, which generally prompts to energy in the upbuilding of the cause of righteousness.

Among our opposers generally, it is the practice to meet for religious exercises as often as once a week besides Sunday, and in some places, almost every evening. And yet they have much less reason to be thankful, than we have; while, it appears to me that we display much less zeal in the promulgation of our faith, than they do in the dissemination of what we deem dangerous errors.

I do not advocate, however, the propriety of following entirely their example. For unquestionably, they not only injure their own health, but pervert the morals of many an unthinking youth, by the outrage which they so often commit upon good order, in their meetings. I recollect of once hearing an anecdote of Whitfield, (I think it was, but am not certain,) who, hearing a sailor sing a somewhat rude song, to a beautiful piece of music, desired him to repeat it until he could learn it. Some of his companions, knowing him to be a clergyman, expressed surprise that he should manifest so much fondness for the song. His reply was, that he had no notion of letting the devil run away with the best tunes.

If our opposers run away with the best method of sustaining their cause, let us see to it, that we secure, for the truth, all that is valuable in their example. Let us have the music, and then, they may have the song if they will. I know indeed, that sensible men have become disgusted with the abuses which have resulted from mingling superstition with the performance of religious duties. But shall we throw away the gold because it has been tarnished by the breath of profanity? Shall we despise the diamond because it has glittered on the brow of the bigot? Shall we impotently witness the pearl, trodden under the feet of swine, and not make one effort to redeem it from the degradation which has been heaped upon it, and appropriate it to a better use? Shame upon the man who will act thus in spiritual matters!

Brethren, we must awake! We must manifest more devotion to the cause of universal reconciliation. The good of the cause demands it. Our own enjoyment will be increased by it, and many will be induced to join us, who now complain that they can not see in us, that degree of devotion which their judgment tells them should accompany the conviction of the truth of our faith. We are told by those who have fed upon the husks of popular theology, until they are almost starved, that we are too cold, too indifferent to the spirit of our doctrine.—They have been accustomed to the belief that true religion should warm our hearts with that engagedness which prompts its possessor to diffuse his joy into the hearts of others by all laudable means. And they justly observe, that prayer and conference meetings among brethren and neighbors, are among the best means for uniting mankind in the bonds of peace, allaying whatever spirit of bitterness may have been engendered between man and man, becoming acquainted with each other's spiritual difficulties, establishing the weak in faith, convincing the half persuaded, evincing the spiritual effect of our faith to those who will not hear it defended by a preacher, commingling the affections of heart with heart and soul with soul, in the mutual expression of our desires, and gratitude to God, and of strengthening our faith in the contemplation of his goodness and wonderful works to the children of men. Brethren, think of these things.

A. R. B.

THE BIBLE.

There are some persons, who, in order to derogate from the merits of the Bible, affirm that the simple light of nature and the dictates of conscience, are all the guides we need, to lead us to truth and virtue. But if the same glorious results which the Bible has produced in the world, could be traced to an infidel book for their cause, to Palmer's Principles of Nature, or to Taylor's Diegesis, those results would be claimed as one of the most powerful proofs in favor of the excellency of that book. If skepticism could adorn its brows with the trophies of souls reclaimed from sin, and multitudes comforted in a dying hour, which the Bible claims, it would straightway be exalted as the noblest friend of the world, and its votaries would triumph in such exhibitions. But when the system of the humble Nazarene, shows myriads of souls redeemed from sin and error, as the fruits of its power, they are not allowed as evidence that the Bible is holy. Such a course is neither just or consistent.

G. W. M.

*** A VOICE TO HUSBANDS, WIVES, AND PARENTS.—*Br. J. M. Austin*, the author of the popular work, "*A Voice to Youth*," has been engaged to write a similar work, addressed to persons in married life, which will appear in the columns of the next volume of the Magazine and Advocate. Br. S. R. Smith's series of articles on the Evidences of Christianity, and some other special articles, from able pens, will also add to its interest and utility. If any other inducements are wanting to secure an increase of patronage, they may be found in the following

OFFERS.

For *four* new subscribers, and the pay in advance, free of expense to us—or for *three* new subscribers and a five dollar bill, at our expense—we will give a full file of volume seven of the paper.

For *ten* new subscribers, and the pay in advance, we will give volumes 7 and 9 in full, and volume 8, except Nos. 22 and 26. This offer will furnish the entire discussion (thus far) between Br. Skinner and Alexander Campbell.

For *six* new subscribers, and the pay in advance, free of postage, we will give all the numbers containing the discussion between Messrs. Skinner and Campbell, together with all the other numbers of volume 8, except 22 and 26, and of Volume 9, except Nos. 12 and 13.

G. and H.

*** Will the Union, and Trumpet, and other papers with whom we exchange, please add the above to the Prospectus they are now publishing for us? We will pay in kind, commencing for the Union and Trumpet next week.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. WOOLLEY, at Oran—Br. T. D. COOK, at Marcellus.

There will be preaching on the fourth Sunday inst., by Br. C. S. BROWN, in Walton—Br. M. B. SMITH, at Middleville—Br. EDDY, at Otselic—Br. WOLLEY, at Howlet Hill, near Br. Butler's—Br. J. S. KIBBE, at Fly Creek, and at same place, on Christmas Eve.

There will be preaching on the fifth Sunday inst., by Br. M. B. SMITH, at Salisbury Centre—Br. HAYWARD, at North Norwich—Br. WOOLLEY, in Madison.

Christmas Eve will be appropriately celebrated in the Universalist church at North Bloomfield, on the evening of the 24th inst. Sermon adapted to the occasion, by Rev. J. CHASE. Also, at Lebanon. Sermon by Br. DELONG. House decorated and illuminated. Also, at North Norwich. House decorated and illuminated for the occasion.

The celebration of Christmas Eve at Denmark, is postponed to the evening of the 25th, being the evening preceding the commencement of the Quarterly Conference of the Black River Association.

Christmas Eve will be celebrated in this city by a concert of sacred music, and an appropriate address.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

P M, Water Vale, for R S Jr—P M, Phœnix, for A A—D V V, North Almond—Rev W H W, Watertown—J D, Aurora—J H, Tiffin (O)—P W R, Lafargeville, for self and O D—P M, Steshequin, (Pa) for Z F, A M, T R D and R S—E F, Martinsburg, (O) for H D and D H—J P and T P, Liverpool—P M, Gates Mills, (O) for L J—Rev J S F, Darien Centre; for C L, A T, W W, W and T J J—M B, Buffalo, for C M, E D and M B—P M, Leamonsville, (O) for L C P—P M, Tuscarora, for C H.

POETRY

For the Magazine and Advocate.

THE MOURNER COMFORTED.

BY REV. J. CHASE.

Come lone mourner, dry thy tears,
Jesus died the world to save;
Banish now thy gloomy fears,
All thy griefs and sorrows leave.

Look to yonder heavens above,
Where in triumph Jesus pass'd,
Soaring on the wings of love,
Where we all shall meet at last.

God our Father rules the world,—
He protects his children here;
Death's dark banner, now unfurled,
Soon shall fall and disappear.

Brighter scenes than here we view,
O'er the world shall soon extend;
Every prospect will be new,
When to God all souls ascend.

Cease thy sighs, thy tears and grief,
Jesus is the mourner's friend;
He will grant thee sure relief,
All thy sorrows soon shall end.

(From the Sabbath School Journal.)

THE CHILDREN'S PRAYERS.

God of the wide creation—
Of air, and earth, and sea,
Accept the young oblation
We children bring to THEE.
We come, Thy saints attending;
And join our notes with theirs;
At mercy's footstool bending,
We lift our youthful prayers.

And will the Lord of glory
Who dwell's beyond the sky,
Hark to our humble story,
And answer from on high?
He will! for he hath told us,
In His eternal word,
His eyes always behold us—
His ears have ever heard.

When Samuel bowed before Him,
And clasped his hands and prayed,
God taught him to adore Him,
And heard the prayer he said;
Now, Samuel's God is near-us,
Where we have met to-day;
He bows His ear to hear us,
And teaches us to pray.

Then bless, O God of Heaven,
Those to our hearts so dear,
Let light and truth be given
To all our teachers here.
O! grant us thy good Spirit
Our wayward hearts to rule,
That we may grace inherit
Within our SABBATH SCHOOL.

SYRA.

"See fruitful Syra stored with grass, to keep
The bellowing oxen and the bleating sheep;
Her sloping hills, the mantling vines adorn,
And her rich valleys wave with golden corn."

This delightful Island of the Grecian Archipelago, anciently known by the name of Syros and Syria, is about forty-five miles in circumference. Its general appearance is rough and hilly. Towards the north, its hills assume the size of mountains, steep, and fantastically shaped.—On the south, those portions which can be elevated to cultivation, are as fertile now, as in the days of the Father of Poetry, who was for many ages considered the best geographer of Greece. The red wine, its principal production, though much valued in Greece, is hardly sufficient to form an object of commerce, or be much known in distant countries.

On the south-east side of the Island, is its capital, bearing the same name. Love of liberty here, as in most other parts of Greece, induced the founders of this town to nestle their habitations, of dazzling whiteness, around the declivities of a conical hill of considerable height. It is nearly two miles distant from the harbor. The houses are built with massy walls, and so precipitous is the ground they occupy, that their flat roofs serve for piazzas to the occupants of the dwellings next above them. The streets are narrow, and resemble slippery staircases, extremely dangerous in rainy seasons. The Catholic cathedral crowns the summit of the hill. From the terrace of this splendid edifice, the scenery, irradiated by a cloudless sky, is one of surpassing magnificence and beauty. To the south-east lies the modern city, Hermonpolis, (or city of Mercury,) so called on account of its extensive commerce. It rises on the acclivities of receding hills, like an ampitheatre, embracing a safe and capacious harbor. Numbers of windmills, erected on the most conspicuous eminences, and hundreds of vessels of all nations, lying in parallel lines, as it were, within the arms of the city, tend to enhance still more the beauty of the foreground. Beyond this the eye of the beholder, without the aid of a glass, can see the clustering Cyclades, spread out in all their rich and varied coloring.

The inhabitants of the upper and more ancient town, are nearly all Catholics. They separated themselves from the Greek or Eastern church, when the Genoese and Venetian republics were at the acme of their power, and promised to protect any of the Grecian Islands against the common enemy of the Christian name, provided they would forsake the peculiar religious tenets of their fathers, and acknowledge the supremacy of the pope.—Though descendants of Greeks, and equally oppressed by the same tyrant, they felt not that impulse which roused the best energies of the Greek nation in 1821.—Promising secretly to continue their obedience to the Porte, they were safe from any invasion that threatened their neighbors. Thus, this Island, lying in the midst of a most bloody arena, when extermination was the order of the day, became the asylum of multitudes who survived the wreck of their homes and families. Fatherless children, widows, and childless parents, there took refuge. The dense population which soon thronged this favorite Island, tempted merchants from various parts of Greece and of other maritime nations, to seek it as their abode.

Hermonpolis thus drew nutriment from the distresses and fears of some, and the commercial enterprise of others. Its population, amounting to nearly forty thousand, for the most part native Greeks, eclipsed the original inhabitants of the upper town in power and influence. Hermonpolis is the residence of the Nomarch, or Governor of a district, including many Islands, who is appointed by the king of Greece. Ever since the commencement of the Greek revolution, it has been the store house of Russian and Egyptian grain, for the consumption of the whole of Greece. Its principal street is about half a mile in length, and from ten to thirteen feet broad. It is paved with large and shapeless stones, irregularly laid.—A kind of awning, made of canvass, suspended over the street, intercepts the rays of the sun by day, and light of the moon by night. This whole street, together with many others which strike off at right angles from ten to twenty rods in length, are filled with merchandize and tradesmen of every name and degree. Besides other places of public instruction, there is a mission school, to which is attached a printing press in active operation, under the direction of Rev. Dr. Robertson, a learned and indefatigable missionary of the Protestant Episcopal church, in the United States of America. At a short distance from the city is a spacious enclosure, with warehouses for a quarantine ground. Hermonpolis contains also a hospital and several beautiful churches; a basino, or merchants' exchange, and many coffee houses.

Varied and interesting associations, connected with a residence of two years in Syra, throng my memory. To describe some of them, would be to me a pleasure. But the space allotted me is expended, and I close with a feeling of gratitude for having been permitted to occupy it; and also, with a consciousness that where brevity is an object, there may be hazard in allowing a *Greek* to expatiate on any portion of his own dear native clime.

EDUCATION OF CHILDREN.

Mothers should never remit their exertions, until by teaching their children to think, they familiarize them with the power and use of their own minds. Especially let them not "despise the day of small things," nor despair, if the effect of their arduous labor, is not immediately, or distinctly visible. A friend of the great Michael Angelo, saw him one day at work upon a statue. Long afterward, he called, and it was yet unfinished.

"Have you been idle?"

"Ah, no. I have retouched here, and polished there. I have softened this feature, and brought that muscle forth in bolder relief. I have given more expression to the lip, more grace and energy to the form."

"Still these are but trifles."

"It may be so. But recollect that trifles make perfection, though perfection itself is no trifle."

The sculptor upon his dead marble ought not to surpass in patience, us who fashion the living image, and whose work is upon the "fleshy tables of the heart."

HOW SHOES WERE BOUGHT FOR A BAREFOOTED SABBATH SCHOOL BOY.—As a little girl about eight years old returned from her Sabbath School one day last Summer, she told her mother there was a boy in the school, who had no shoes on. "Mother," said she, "what can I do to get him a pair of shoes? Will *you* get him some?"

"I will tell you," answered her mother. "If you will take the flowers off of your bonnet, I can sell them for thirty-seven and a half cents, which will help get a pair of shoes."

The girl took her bonnet immediately, and began to take off the pretty flowers which she had wished for only a few weeks before to ornament herself. Her little sister,—nearly two years younger,—would not be outdone in this work of self-denial, and she desired to give up her flowers also. Their mother took the dear children's offering, and bought the poor barefooted boy a pair of shoes. —*Sunday School Visitor.*

MARRIAGES.

In this city, on the 5th inst., by Rev. A. B. Grosh, Mr. CHARLES G. BUNELL, Jr., of this city, to Miss SUSAN A. BELL, of Norwich, Chenango county.

In Fort Plain, September 13th, by Rev. Joh Potter, Mr. ROBERT H. BAR, to Miss MINERVA C. WILBER, both of Sharon.

Also, in Sharon, October 17th, by the same, Mr. JOHN C. RINES, to Miss ANNA MARIA BROWN, both of Sharon

Also, in Fultonville, November 10th, by the same. Mr. DAVID K. POTTER, to Miss ELIZA VAN ANTWERP, both of Glen, Montgomery county.

Also, in Sharon, November 13th, by the same, Mr. L. U BAXTER, to Miss LYDIA ESSIE, both of Sharon.

Also, in same place, November 18th, by the same Mr. JOHN B. COOK, to Miss SARAH ANN ANTHONY, both of Sharon.

In Burlington, October 28th, by Rev. I. Hayward, Mr. JOHN PERRY, of Canandaigua, to Miss MARY ANN BUTTON, of the former place.

Also, in same place, November 15th, by the same, Mr. GEORGE M. MURDOCK, to Miss SARAH ANN PRATT, all of Burlington.

In Canton, October 21st, by Rev. F. J. Briggs, Mr. THOMAS GOODMAN, to Miss ELIZABETH GILL.

DEATHS.

In the town of Ohio, Herkimer county, November 29th, Mr. HORATIO N. FOX, aged 28 years, 10 months, and 18 days. The consoling faith of Abraham spread around his pillow the radiance of an undying hope, and enabled him to die as he had lived, in peace with man, and in love with God. Funeral services by

J. G. McADAM.

In Skaneateles, October 30th, of dropsy in the head, SAMUEL H. CASE, aged 2 years and 6 months. In the morning of his days, was he taken to live in another and a better world. May the truth of him who blessed little children, console the afflicted parents. G. W. M.

In Nelson, Madison county, June 26th, of consumption, Mrs. CHARLOTTE, wife of Benjamin Hammond, in the 35th year of her age.

Though a believer in the doctrine of endless misery, she seemed to have lost its selfishness, by an increased confidence that the goodness of her heavenly Father was not confined to any number of his dependent children, short of the whole. When told that she was dying, she expressed her gratitude at the goodness of her God in making her dying moments the happiest of her life, and her joy in even the faint hope that he would not be less kind in a future world, to the whole human family.

Also, August 15th, OLIVE W HAMMOND, aged 1 year. May the husband and father find his faith in a world's salvation, amply sufficient to sustain him under all his trials.—*Com.*

In Newport, November 15th, of dropsy on the brain, EUGENE, son of Norton and Charlotte Douglass, aged 14 months, and 26 days.

THE MAGAZINE AND ADVOCATE
IS PUBLISHED EVERY FRIDAY,
By A. B. Grosh and O. Hutchinson.

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C. C. P. GROSH, Printer, No. 41 Genesee street.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, DECEMBER 21, 1838. NUMBER 51.

ORIGINAL SERMON.

Delivered in the Free Church, Clinton, on Thanksgiving Day, November 29th, 1838.

BY REV. T. CLOWES, LL. D.

(Published by request of the Congregation.)

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—PSALM cvii: 8.

"To acknowledge the bounties of the Giver of all good, and to cherish grateful recollections of his beneficence, is eminently worthy of an intelligent and highly favored people. Whether we contemplate our condition in reference to the number and magnitude of the benefits we have received, or in contrast with less favored portions of the earth, we find abundant reasons for devout thankfulness to the sovereign Arbiter of nations. In an especial manner are we furnished with persuasive motives to gratitude in his providential dealings with us during the past season. Our fields have been fertilized by the early and the latter rains—the toils of the husbandman have been rewarded with plentiful harvests—our habitations have been preserved in peace, and our families have been protected from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day; the clouds which gathered for a time gloomily over us, have passed away, and we are again restored to individual and national prosperity; we still continue in the full enjoyment of those civil, social and religious rights and privileges which so highly distinguish us as a people."

Such are the reasons which have induced the Governor of this State, in conformity with established and pious usage, to designate this day, "to be observed as a day of public thanksgiving to Almighty God, and to recommend to the good people of this State, to unite, on this occasion, in offering the tribute of grateful hearts to their divine Benefactor, for the numerous blessings, which he has so mercifully vouchsafed to them during the past year."

The monarch of Israel seems to have been impressed with similar sentiments, when he penned the psalm from which we have selected our text, "O, give thanks," says he, "unto the Lord, for he is good, for his mercy endureth forever." Then, after stating various special reasons for thanksgiving, he concludes each head with the words which we propose to make the foundation of our present discourse. "Oh that men would praise the Lord for his goodness; and for his wonderful works to the children of men."

We will at this time, as appropriate to the duties which have called us together into the temple of God, consider some of the reasons which the children of men have, to praise the Lord for his goodness; some of those *wonderful works* which should excite us to exalt and magnify the Lord our God.

1. The first reason of thankfulness which presents itself to our notice; and that which calls upon all men to praise God, is, the gift of *existence*.

That we exist, and that our existence is the gift of an infinitely wise, powerful and benevolent Being, is in itself an argument, independent of all other considerations, for the devout gratitude of every individual of the human family. It is the motive—the universal motive of thankfulness which has induced the unsophisticated heart of Jew, Christian or Heathen, to bend at one common altar, and in one common prayer to acknowledge, as from one heart, that God is good; to rejoice in the blessings which this truth seals to the children of men. Under the influence of this grateful thought, behold the myriads of worshippers in the temple in Jerusalem, joining with their monarch in pious acknowledgment that "the Lord, he is God; *it is he that hath made us*, and not we curselves; we are his people and the sheep of his pasture." Led by the same sentiment, behold the myriads of Christian worshippers joining in the prayer, which the Son of God and man, hath taught his brethren in the flesh to use,—"*our Father* who art in heaven,"—or acknowledging with the apostle Paul, that "*we are God's workmanship*, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." Nay, the same truth hath induced the Heathen poet to confess, the first and most important article of the universal faith—that *we are all the offspring of God*.

This acknowledgment of a universal Creator, is one which, in its genuine influences, has in all ages called forth the devoutest gratitude of the heart. If this acknowledgment were as devoutly and sincerely felt in the heart, as it is generally confessed by the lips, it would make all men, faithful, acceptable, and true worshippers of God: of him, who is infinitely wise, powerful and good.—Impress this thought on the mind of universal man—write it on his heart—that he is the offspring of God—and I care not what speculative notions may be ingrafted into his creed, or sounded into his ears—under the influence of this sentiment, he must be holy, he must be happy, he must be grateful. For he who adopts this sentiment, must adopt, at the same moment, the truth, that the gift of existence can never be any thing else than a blessing—demanding the feeling of gratitude in every heart, and the expression of that gratitude from every tongue.

It does seem to me, that the grateful acknowledgement of this truth, which all Christians are in the habit of making in their prayers and thanksgivings to God, is, in fact, a concession—an undesigned concession, perhaps—of the whole question which divides us from many of our Christian brethren. He who says to God, in the language which the Protestant Episcopal Church puts into the mouths of all her worshippers: or in the similar language of worshippers of other name—"we thank thee, O God, for our *creation*," can not, after this, maintain with consistency, that God will or can make him forever and infinitely miserable; for how can any man thank God for that existence, which possibly may prove a curse to him; which inevitably must prove an endless and an infinite curse to millions and millions of the human family?

We wish no one so far to mistake our meaning, or to misstate our argument, by supposing that we assert that a deserved measure of punishment does not await every individual of the human race, who offends against the laws of God. We know that wickedness, if indulged in by any soul of man, must proportionally to its repetition and its enormity, sink the soul into misery and wretchedness. We know that the present sense of guilt and remorse, must compel the wretched Cain to cry out, "my punishment is greater than I can bear!"—We know that the suffering of such guilt and remorse, may, in the exquisite misery of the present infliction, compel the wretched Judas to despair of the mercy of God—we know that in the comparative suffering arising from such guilt as that incurred by this wretched traitor, the sentiment will be indulged, that it would be better for that man, if he had never been born—yet such expressions of suffering guilt—extorted by the rack of present suffering—such comparative wretchedness, can not destroy the effect of that argument resulting from the antecedent truth, that man is the work of a good, wise, and beneficent Creator, and that existence, though by reason of sin it may involve some men in deserved, in extreme misery; yet it can never be otherwise, than that it should be a blessing to every one that receives it.

This conclusion must be the result—the unavoidable result of the fact, that it is the hand of God that made us, and that we did not form ourselves. If the Manichean heresy of two opposite principles, a *good* and a *bad* deity, should be true, and that the latter was the creator of man, then we might adopt the sentiment, that the existence of man, might, nay, that it *must* prove a curse: but while we reject this heresy, as the foulest and most debasing error, we must at the same time reject the opinion, which only could proceed from it, that the result of that act of God, which gave us being, may be the means of rendering us inevitably and endlessly wretched.

But independently of all considerations of this nature—which we would have gladly omitted, did not the existence of a prevalent error necessarily requires us to make them—the heart of every true worshipper of God, must feel a deep sense of gratitude for the gift of that existence which made him the creature of God, capable of knowing, serving and loving him: and every individual, whose moral sense has not been destroyed by the indulgence of sin, must feel, and must be ready to express the gratitude which fills his heart.

2. The second reason of thankfulness to God, which presents itself to our view, is the providential care and protection, which has preserved us in being, and crowned our lives with many distinguished mercies.

If the gift of being, calls upon every ingenuous mind to praise God for his goodness; that providential care and protection which has secured our continued happiness and well-being, more loudly demands our gratitude and adoration. The constant, uniform goodness of God, which is exercised in behalf of every individual of the human family, should call forth universal gratitude and praise. For what a continued providence is demanded, to preserve the life of every individual, from birth, through all the periods of infancy, childhood, increasing years, and old age, until the period of dissolution? In the first years of human existence, the continuance of life depends, under God, upon the assistance and watchful care of others. No being so weak, so helpless, so entirely dependent upon foreign assistance, as the infant offspring of man. Without the inspiration of parental affection, the child would be exposed to almost immediate destitution and destruction. And when the infant has advanced to the years of childhood, carelessness and perversity still expose the child to dangers, still require a constant watch, and constant exercise of parental care and solicitude. During all these years, and until the period when reason has assumed its reign, it is much more surprising to consider, how many dangers are escaped, than that some prove injurious. Afterwards, in the necessary avocations and duties of life, how many dangers are evidently seen to beset us, and are continually about our path; calling for the continual exercise of watchfulness and caution? How many unseen dangers, from which no prudence can guard, no strength protect, are surrounding us on every side! In the unguarded hours of sleep, an ever watchful eye must be over us, to keep us safe; and in the active duties and pursuits of life, an Almighty arm must protect, and an all-wise providence must guide us safely through the devious paths of our earthly pilgrimage. The history of a single day, must convince us that we have incurred a large

debt of gratitude to the divine care and beneficence. If we could see what snares have been set on all sides around us, by which we might have been taken; what destruction would have resulted, had we stepped a little to this side or to that; what calamities on the one hand or on the other, of that path, in which we have been providentially directed, we should be compelled to say, "it is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great, indeed, is his faithfulness."

Yet how infinitely does that goodness appear to abound, when we reflect that the same divine care, and watchfulness, and guidance, and direction, which are manifested in favor of one individual of the human family, are manifested in behalf of every other individual of that family. It is this thought which makes the continual stream of the divine bounty, appear a continual miracle. It is only the fact, that the divine goodness is constant and unceasing, that it passes by us too often unthought of, unheeded, unacknowledged. If that same mercy which distinguishes every day of our life, were only exhibited on one, or two, or three days of our lives; and during all the rest of our lives we were only permitted to receive what was necessary to preserve a miserable existence, the recurrence of the blessings of one, or two, or three days, would be considered miraculous, and we should feel ourselves bound to acknowledge the unfrequent, yet wonderful mercy. And is the divine mercy less worthy of notice, because it is so constant, so unvaried? No! let us reflect with a gratitude as unceasing, as the divine goodness is unfailing; let us acknowledge with a gratitude as profound, as the divine goodness is fathomless, that "the Lord is good to all, and that his tender mercies are over all his works."

3. It is not only our duty to acknowledge the general bounty of that Providence to which we are all so much indebted; but the recurrence of the various seasons of revolving time, presents peculiar subjects for our gratitude. The period has now arrived, when the year has furnished its supplies, and when the barns and granaries of the farmer have been filled with their accustomed plenty. The rains which have descended from heaven, the sun which has poured its beams, the fertile soils which have borne their harvests, are all the gifts of God: but, as we before remarked, because they are furnished with uniform regularity, with a constant and unceasing providence, they are too often unheeded and passed by without the excitement of gratitude to the all wise Disposer of these blessings.

If we could suppose that the beams of the sun could cease to shine for one Summer; that the rain should not descend for the same period; or that our land should be cursed with barrenness and sterility—oh, how soon should we lament and bewail the deprivation! The loss of blessings would then teach us their value; and what a price of gratitude we owe to Him who dispenses them to us from the constant stream of his bountiful providence. But now since all things in nature, proceed as they have done since the flood of waters were removed from the earth; since seed-time and harvest, Summer and Winter, cold and heat, with all their rich and agreeable variety, are statedly returning, in their accustomed course, we are too apt to forget that the all-wise God is the author of our blessings: that he is the director of nature in her silent yet beneficial round; that it is he, who in the plenty of nature, opens his hand, and supplies the necessity of every living thing. Benevolent miracles only can excite our gratitude.—The more benevolent exercise of a constant providence is too often suffered to pass unheeded. Five thousand men, with their women and children, must be famishing with hunger in the wilderness, and they must be fed with five loaves and two small fishes, before they can acknowledge that it is the goodness of God, by which they have been fed. But is not the hand of God as much conspicuous, in feeding by a constant bounty every day, these two hundred thousand times five thousand men with their families, which cover the face of the habitable earth!

The claims of gratitude to God, for the bounties of his providence, seem to have been very prominent in the mind of the Psalmist. "The eyes of all wait upon thee, O God, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." "Sing unto the Lord with thanksgiving, sing praises upon the harp unto our God, who covereth the heaven with clouds, who prepareth rain for the earth, who maketh the grass to grow upon the mountains; who giveth to the beast his food and to the young ravens which cry, who maketh peace in thy borders, and filleth thee with the finest of wheat."

4. On this occasion we are called upon to praise the Lord for his goodness, as manifested in our civil rights and privileges.

It is by the distinguishing favor of God that we are possessed of so large a share of public liberty. We are protected in all our civil and personal rights, by the impartial hand of a just and mild government. We are governed, not as many nations are, by a despotic and tyrannical sovereign, whose arbitrary will is the law of the land, nor by an hereditary monarch, who may be wise or may be foolish; who may be virtuous or may be wicked: but by those whom we ourselves appoint to administer the government and direct our public affairs, according to the laws which we ourselves have enacted. If there is any mal-administration, it is the fault of the people themselves, who possess the power of appointment to office, and removal from it. But that feature which most of all distinguishes our country, and augurs a long and happy continuance of internal peace and prosperity, is, the peaceful submission of every citizen to the will of all, as expressed by the majority, in the constitutional mode of election. In most other countries, a change of rulers, or a change of administration, is a work of tumult and confusion—and too often a work of anarchy and bloodshed: here, it is the ordinary process of public sentiment, made known in the peaceful method of the ballot; and the unsuccessful candidate retires from the contest without a murmur, and the successful one mounts the chair of state, without exultation, to perform the duties of his appointment.

I consider this principle—I mean the principle of quiet submission by all to the will of the people, as expressed in the settled and lawful manner,—as a distinguishing feature of that government under which we are placed; and a necessary ingredient of that national happiness which we have so long enjoyed. And every lover of his country, will thank God, by whose providence this principle has been so deeply woven into our civil institutions; and so thoroughly engraved in the hearts of our people. And he will pray, that a *principle* so necessary to the quietness, peace, good order, permanency, and prosperity of our institutions, may always continue to be cherished by all orders of men, as it has been cherished since the first establishment of our government.

It would ill become me, in this place, or from any other, to lay down any maxims of a political character to guide the parties into which our country is divided, in the performance of their duties. I have neither ability nor inclination, proper for the discussion of political matters: but there is one remark I will venture to make to men of all parties, which is, I think, of sufficient importance to claim their attention. Let those men who are selected as candidates for office, be men, not merely of sound political principles, but of correct *moral* principles; let them be such men as you would be willing to entrust with the dearest interests of your country. I have often heard the maxim, "*principles* not *men*:" I would beg to propose a slight alteration—let the maxim be, "*principles* and *men*;" let the correctness of the man be as much an object of inquiry, as the correctness of his political creed; and then whatever party succeeds, we need not fear for our country. There is no danger to be apprehended from a *good* man, whatever may be his political faith. But I should much fear a *bad* man in office, whatever might be his political principles. He *might* act well, but he would more probably act ill, if self-interest should present any motive to lead him from the path of duty.

5. We have at this time, abundant reason to praise the Lord for his goodness, in that great degree of public peace with which our nation is blessed. A peaceable individual, who is however ready on any proper occasion to resent an insult, or to resist a hostile attack, generally passes through the world without quarrelling or contests. So with a peaceable nation. And this character of our nation has been so long established and so universally acknowledged, that there seems to be little prospect that our peace will be interfered with by any foreign nation. And it is to be hoped, that this peaceful character which has been acquired by our country in general, will be emulated by our citizens. Let the quarrels of a foreign government with its own citizens be settled by that government with its citizens. If they are aggrieved, our country and other countries are opened to them; but let not our citizens intermeddle with a quarrel where they can effect nothing but mischief. Solomon, nearly three thousand years ago, gave some good advice on this subject—"He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."

They who have never suffered from war, or experienced its evils, can hardly realize how great a blessing peace is to a country. But we need only to carry our imagination over the borders of our own State, into the neighboring British territory, to discover the awful calamities resulting from war. All the prosperity and happiness of years of peace, are dispersed by a few months anarchy and confusion; by the approach of foreign or domestic war. To us, who see, or sympathise in, these awful calamities, our peace should be doubly valuable: and our gratitude to God on that account, should be doubly enhanced. Our constant prayer to God should be in the language of the Psalmist, "Oh pray for the peace of Jerusalem: pray for the peace of the country in which we dwell; they shall prosper that see thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, peace be within thee."

6. Another reason for praising God, is the evident prosperity and improvement of our country, in all her most important interests.

Long esteemed throughout all the world for her liberty, her laws, her institutions, and the happiness of her inhabitants, our country continues to be the resort of many of the discontented or oppressed citizens of other nations. This adds considerably to our population; but the increase of our population, by the natural increase of our own people, is a much more rapid and a more healthy source by which the number of our people is enlarged with a rapidity never before known in any modern nation. But it is not so much the increase in the number of our citizens, for which we have reason to be thankful, as the general improvement of our country in other respects. Education is now justly considered the foundation and pledge of our national prosperity. The people can not be governed well, where education is neglected or despised. This is becoming the general sentiment. Universal education is becoming the watchword throughout our country. I would be far from proposing that he who can not read his ballot, should not vote; because there are so few in any country who can not read, that they can have little influence to injure the country—but I may boldly say, that he who can not read; and comparatively he who is ignorant of other branches of a good education, can not exercise his right of suffrage understandingly, or for the interest or the honor of his country. Our individual duty is, to provide for those under our care, the means of a good education. We ought to strive, that those who depend on us for learning, should rather be in ad-

vance of others, than in the rear. With facilities of education above those of other parts of our country, we should be inexcusable, if we neglected to improve them, for the advantage of our youth. The time will not permit me to notice the evident improvement in commerce, navigation, and the arts; for all which we have great reason to be thankful to the all-wise Disposer of events.

7. The last reason for which *we* as a people, have reason to be thankful, is, for our religious rights and privileges.

We live, by the blessing of God, in a country, where it is our birthright, that we may worship God according to the pure and unbiased dictates of our consciences; and where the exercise of this right is so far from giving offence to those who think differently from each other—that nothing is more common, than for people of the most dissimilar opinions in religion, to live together in the exercise of all the social, friendly, neighborly, and political relations. Here live together in peace, the Trinitarian and the Unitarian; the Roman Catholic and the Protestant; the Quaker and the Presbyterian; the Baptist and the Universalist; all alike protected and neglected—protected in their civil rights; neglected as to their religious opinions—by the laws:—each respecting the other, and when occasion serves, discussing their religious differences with earnestness and zeal, yet with politeness and candor: the fires of former ages extinguished, and the torture and the rack abandoned as means of conversion. Such religious freedom can not but be propitious to the interests of truth. Many of the dogmas of the dark ages have been openly renounced or tacitly abandoned: and those who still hold the dogmas of superstition or the doctrines of error, are permitted to pride themselves in the narrowness of their creed or the severity of their faith. Here no argument but reason is suffered to convince the human mind of its errors, and no penalty but the penalty of believing uncomfortable and terror-infusing doctrines, is inflicted upon those who hug them to their bosoms.

For us, who have adopted the glorious and comfortable truth written upon all God's works; and in every part of his revealed word, there is great reason to praise the Lord for his goodness, and for his wonderful works to the children of men. Our doctrine, which but a few years since was adopted by few, now excites the favorable attention of a great proportion of the Christian community, and not a few have yielded it their ready and hearty assent. In that place where at first a single herald of Gospel truth stood to announce that God is good, and always good to all his creatures; in that place, where he stood almost alone and unsupported, and where he was abused, and villified, and stoned, have been lately collected from our denomination, and that only a delegation from our extensive communion, above a hundred and twenty preachers of the faith delivered to Abraham, by which it was predicted that all the nations and families of the earth should be blessed. The Lord gave the word, great was the company of the preachers; and still the number is increasing.—And when we reflect upon the nature of the doctrines we preach; doctrines which redound only to the glory of God, and the holiness and consequent happiness of his creatures; doctrines which, while they banish terror from the mind, fill it with all joy and peace in believing; doctrines which anticipate the joys of heaven to those who are still on earth, and which, through the influence of holy faith, prepare the devout believer to be partaker with the saints in light; doctrines which consider Jesus as the author and finisher of our faith, the Sun of our spiritual system, diffusing health, life, salvation to all the children of men—which collects in the arms of heavenly Love, all who have partaken of the human nature—which, while they acknowledge that in Adam, or in the earthly nature, all have died: also receive with ineffable joy, that in Christ, or in the spiritual nature, all shall be made alive—when, we say, we consider these glorious truths, can we fail to be animated with the glorious prospect of a continued and everlasting increase to the receiving of them? can we fail to look forward to the time, so frequently revealed in the word of God, that in the fulness of time, he will gather together in one blessed community, all things in Christ; when every intelligent creature in heaven, in earth, and in the regions of the departed, shall bow the knee in humble, holy, happy acknowledgment of Jesus, the king of saints, the conqueror of sin, the achiever of an infinite and eternal glory; and when every tongue throughout all the dominions of God, and during all the ages of eternity, shall confess that Jesus Christ is Lord, to the glory of God the Father! AMEN.

For the Magazine and Advocate.

THE SUNDAY MAIL:

FOR SUNDAY, DECEMBER 23, 1838.

1 JOHN V: 1–12.

The passage selected for this number of our Weekly Mail, contains the celebrated and much disputed passage of the three heavenly witnesses. It is hardly necessary for us to enter the field as controversialists, were we capable of doing so; for we find the evidence on both sides so fully and ably prepared and arranged to our hands, by *Trinitarian* divines, that we have only to copy, in order to convince the candid inquirer after truth.—Mr. Horne, in his Introduction to the Study of the Scriptures, vol. 2, pp. 366-376, (large 8vo. Ed., Philadelphia, 1836,) carefully examines all the evidence, direct and collateral, internal and external, for and against the passage. He thus sums up the result of his examination: "Upon a review of all the preceding arguments, the disputed clause (we think) must be abandoned as spurious; nor can any thing else than the positive authority of *unsuspected* MSS. justify the admission of so important a passage into the sacred canon." Dr. Adam Clarke comes to the same conclusion.—Both these writers contend, however, that the doctrine of the Trinity is so abundantly supported by other passages, that this one, so evidently spurious, can well be spared.

The passage, with the interpolation enclosed in brackets [ ], as it was formerly printed in the English and several other modern versions, runs thus:—"For there are three that bear record [in heaven, the Father, the Word and the Holy Ghost; and these three are one. And there are three that bear witness in earth,] the spirit, and the water, and the blood; and these three agree in one."—By omitting the passage in brackets—the spurious passage—we avoid repeating one witness (the Spirit, or the Holy Ghost) to make out the two *triune sets*, and more closely conform the passage to the apostle's reasoning. For instance, he argues, verse 6, that Jesus was proved to be the Messiah by the testimony of water and blood, which came from his side at the crucifixion (a fact testified to by this apostle in his Gospel)—and that the spirit—the life of Jesus' doctrine—testifies to his being of God, by its agreement with and adaptation to our spiritual life and being. Now, he no where, in the context, names any other witnesses—as the Father and the Word—as testifying to this fact; why, then, enumerate the three witnesses in heaven? The truth is, John did not name them. The disputed passage "is not to be found in a single Greek manuscript written *before* the *sixteenth* century;" and it "is not once quoted in the genuine works of any one of the Greek Fathers, or early ecclesiastical writers," although "they have frequently cited the preceding verse, as well as that which immediately follows," in their controversies on the Trinity, etc. It "does not appear in any [Latin] manuscripts written *before* the *tenth* century," and was first offered by St. Augustine, in the end of the fourth century, as a *gloss* on the *eighth* verse, and began to be noted in the margin, and after the *eighth* century, to be copied into the text; at first, *after* the 8th verse, though now placed before it. See Horne's Introduction, as above referred to, and Gerard's Biblical Criticism, Sect. 4, No. 808, where he has given a compendium of the evidence on *both* sides.

As I have occupied so much space with the examination of this spurious text, I will but briefly notice the instruction contained in the remainder of this passage. Having dwelt on Christian love to God and to man, as the fruits and evidence of believing the true doctrine, the beloved apostle, in this passage, goes forward to show that such love is, in reality, the regenerating power—the new birth, by which man is born into the heavenly kingdom. That the love of God, will, necessarily, lead to the love of Jesus—or, perhaps, by "him that is begotten of God," he may mean every new born believer. He then refers to the testimony that Jesus Christ came in the flesh—that his body was not a phantom, but real flesh and blood, because at the crucifixion, when the spear of the soldier reached his heart, water and blood issued from the wound. This water and blood, and the spirit or doctrine of Jesus, so adapted to our spirit, is the witness of God in favor of Jesus, and should be received more readily than the testimony of man, for it is greater—better—truer. He, therefore, that believeth the Son, has the witness in himself—he has internal evidence, by the love he feels to God and the brethren, and *knows* that he *has* eternal life in Christ. He that believeth not, calls God a liar, by denying the record that God has given him eternal life in Christ, and has not, therefore, spiritual life in himself, but is yet dead in unbelief—is unregenerated. P. P.

YOUTH'S DEPARTMENT.—I think it very probable that we will be able to gratify highly our *very young* readers, (of which class I believe we have not a few,) by getting up such a department at least every other week, during the next volume. It will be filled with interesting moral tales, carefully written, and adapted to their comprehension, by one or more of our correspondents. We have the promise of a ministering brother, that he will do his endeavor to fill his part of it worthily, and from the sample we have seen, we have no doubt of his success. If his fund, and that of others, holds out, we will be able to treat our young friends *every week*.

I would remark, in passing, that very few persons are qualified to fill such a department. Even Miss Edgarton in writing for larger children than those we shall aim to interest, has crowded in too many unusual and large words, thus perplexing, when she would instruct. Others go to the opposite extreme, and, in endeavoring to be *childish*, they become *silly*—as fatal an overreach, as from the sublime to the ridiculous, and as easily made. How those who attempt the arduous and responsible task of writing for our young readers of the next volume, will succeed, remains to be seen—and *seen* it will be, in the speaking countenances of the juvenile readers. But be the event as it may, the department will be established, and continued as long as we can find suitable communications or selections wherewith to fill it.

A. B. G.

*** We have received the first articles of a good series, from the pen of Dr. Chapin, and the promise of articles for another interesting series, when that shall be finished. We have, also, on hand some excellent Essays on the words rendered *hell*. (Sheol or Hades, Gehenna and Tartarus) in our Common Version, from the pen of Br. Montgomery; and the promise of a most interesting series, from the same pen, to follow soon thereafter. All of which will appear in our next volume.

A. B. G.

P. S. Br. M.—We will copy the extracts for you, or send the books—just as you prefer. A. B. G.

DON'T FORGET To send in the remittances, and the new subscribers' names, as soon as possible—to regulate the lists, and let us know precisely how affairs stand—in short, to attend to the matters pointed out on the backs of the Prospectuses, as soon as you can possibly find time to attend to it. You can hardly imagine how VERY important every item is to us, especially at this time of the year.

ALSO, DISCONTINUERS—We mean those who *must* discontinue—don't forget to get a good and true man to take the paper in your stead. If this is impossible, (but *can it be* impossible?—) then, remember the terms of the paper, and notify us of the discontinuance before we commence sending you the new volume. Don't forget, now, for small as the matter may be to you, several *hundreds* of such *small* matters, make up *a very great matter* for us poor publishers. So, do not forget it, Brother. G. and H.

For the Magazine and Advocate.

THE LESSON OF NATURE.

BY MISS MARY M. HAMILTON.

How simple, yet how sublime, is the lesson that nature teaches to the susceptible mind! The broad expanse of the sky, the beautiful green carpeted earth, the fairy scenes amid the "deep tangled wildwood," the gentle breath of heaven that whispers through the venerable forest, balmy Spring, enchanting Summer, luxurious Autumn, and hoary Winter, all tell to the mind of a thinking being, that there is a Great First Cause from whom all things flow. How absurd, how contrary to reason is the idea, that this vast universe exists as a baseless fabric of nothingness, without creation or end. It is evident from every thing in nature that there is a design; and if there is a design, surely there must be a designer. Else, who keeps in motion this mighty globe, that it performs its wonted rotations without variableness? Who wheels through infinity of space the countless hosts of glittering worlds, which beautify the celestial chambers? Who lets forth upon a trembling world, the raging hurricane, or at his will restraineth its violence? Who speaks with a voice of thunder, or pierces the gloomy darkness of night with the lightning's fiery glare? Who giveth bounds to the mighty deep, or thunders in the rushing cataract, or causes the gentler flowing of the low, wide-spreading rivers? Who bringeth forth vegetable nature at its appointed season, and from the pregnant earth, causeth the lofty tree to flourish? Who reareth the towering mountain, or beautifies the lovely vale? If all these exist for nought—if there is no God, then are we lost in a dark, impenetrable mist; and like the shipwrecked mariner, we famish among the sands of an arid desert, without consolation or hope. We exist like the worm, to sink into oblivion. We live a few bright hours, then sink into the grave,-as the sweet flower that sprang up but yesterday, bends beneath the cold blast of to-day. But on the other hand, if there be a God, if all the amazing world we see, was created by an Omnipotent Power, then it becometh mortal, erring man, to bow down in humility of heart, and with reverential awe adore and love the Being who has proved himself a God of love, a being of infinite perfection.

The infidel "who says in his heart, there is no God," is a stranger to the long taught lesson of nature. He is surrounded by, he knows not what—nor whence it came. This vast earth he views as a baseless fragment of creation, with millions of other spheres wheeling their untiring course through unlimited space, with no hand to support—no power to guide. He listens joyously to the soft tones of the sounding lute—he joins with a happy heart in the mazy dance—he gazes with a pleasurable pride upon the splendid edifice which man has erected; but when he walks abroad amid nature's works, and reads not there "nature's God," though they may fill him with wonder and astonishment, yet that holy aspiration of the soul, that sweet heavenly joy, that soft voice of humility, which whispers peace to the righteous, is all lost to him. His heart disbelieves, and is therefore incapaciated for the purest and holiest joys of life.—He hears the roaring cataract, he sees the snow clad summit of the towering mountain, stands upon the lonely strand, beholds in the far off distance, the placid surface of the unfathomable deep, and the cerulean arch of heaven in sisterhood meet; he walks out beneath the broad, still canopy of the "upper air," where glittering hosts are gemming the celestial chambers; he reclines on mossy banks in moonlit bowers, where the vesper hymn steals softly among the evening shades; or he sees over the towering battlements of the west, the inky clouds rise like mountain above mountain, overspreading nature's fair face with gloomy horror; he hears in the moaning blast the trembling peal, betokening the strife of elements; he sees the lightning's vivid chain streak athwart the air, the demons of the tempest rage with battling fury, and the forest trees uprooted upon the mountain's brow—yet in all these he traces not the hand of the Almighty, and though he may feel for a moment, a glow of enthusiasm, yet where are those holy conceptions of God, which the believer experiences? Though he may wonder, yet he can not adore—though he may admire, yet he can not love.

When the soul is tranquilized by the harmony of nature's voice, when every surrounding object is decked with beauty, "and every grove is melody," how sweet to leave, in mind, the chilling intercourse of this dark-spirited and deceptive world, and mingle in sweet association with the heavenly toned spirit of nature. How soothing to forget, amid such a display of divine perfections, the fraud and chicanery, of covetous, unfeeling man. The mind can not but forget for a while the dark scenes of earth, while listening to the angelic harmony of nature's breathing lyre, and drink in the purest pleasures at the fount of divine love, when celestial voices are thus tuning their Creator's praise. The soul thus absorbed, seems introduced into the blest paradise above, where the ransomed hosts are chanting in angelic strains, the adorable song of the whole earth, "Alleluia, for the Lord God Omnipotent reigneth," and heaven's golden arches re-echo "Alleluia." O! that erring mortals, not unfrequently might thus forget this transitory earth, and join with the angelic host in praise and adoration to the Great I AM.

For the Magazine and Advocate.

LOVE OF TRUTH.

BY REV. W. H. WAGGONER.

At the Conference held in Constantia, during the past Fall, there were present, two ladies, who walked a distance of nine and ten miles. They came to hear of Jesus—they came to hear the Gospel preached in its fulness and joy. When these lovers of truth were pointed out to me—when I learned that they were about the first who entered the church, I was reminded of "the sepulchre" I remembered "Mary Magdalene, and the other Mary." I was satisfied that a love of truth, impelled them to leave their homes, and go up to Jerusalem to worship the God of their salvation.—I was led to think how much more prosperous the cause of truth would be, if its every professor would have walked, and even rode, half, nay, one-quarter of that distance, when ever it was proclaimed by a herald of the cross. I thought much on the coldness and indifference that reigns over the professed friends of free grace, and regretted that a becoming zeal had not been manifested by all—that we had not been more faithful—that we had not more earnestly exhorted men to present their bodies a living sacrifice, holy and acceptable to God, as their reasonable, but long neglected service.

It is certainly a lamentable fact, that a cold indifference inhabits many parts of our Zion. Men who are surrounded with wealth and every good; who profess to be with us, do not raise one finger—do not even take *one number* of our periodicals.—Such men should look up. They should "arise, shine." God asks it; Christ pleads for it, and the cause demands it. I would go heart and hand with that brother of ours, who expressed the sentiment, *that there was more danger of our freezing, than of our burning to death.* We want more zeal, more warmth. Let us have it. Let every cold professor warm his heart, and go to work. Let all indifference be driven back and the pleasure of the Lord will more abundantly prosper in our hands.

We live in an age of great religious excitement. The "signs of the times," call upon us to set our faces Zionward. The combined energies of all Partialist denominations are arrayed against us! Skeptic clubs, and free press associations are circulating their poisonous hand bills through our country. No corner can be found where the enemy is not at work, to fasten the chains of bondage and slavery on the people. Oh! what inducement for greater zeal! May God "teach our hands to war, and our fingers to fight!" If God be for us, who can prevail against us? In vain does Partialism push on her unholy projects, in vain does Catholicism plant churches in our land in vain does infidelity blow its cheerless blas over our mountains; for a greater than man hath said, that "*every plant which my heavenly Father hath not planted, shall be rooted up.*"

Watertown, N. Y.

For the Magazine and Advocate.

HAPPINESS.

Man's object, "end and aim," is happiness.—This is the goal of his ambition, the impulse of his heart. Wherever this polar star directs him, his footsteps tend. To obtain possession of this cynosure, all his exertions aim. We read, hear, and talk, of this oft repeated word, as though it was something that lay in our pathway, and required naught of us, but to stoop and pick it up, and convey it to our bosoms, yet how few find it!

Happiness may be defined to be, those sensations consequent upon the gratification of our desires. Our desires are never fully gratified—we are perpetually harrassed by conflicting propensities, which are not in our power to satiate; consequently we can never, strictly speaking, have true happiness in our present state. We can only approximate towards it, by slow and toilsome progress. It beguiles us along the rugged paths of life, like the fallacious *ignis fatuus*, and seduces us from the even tenor of our ways, to the abyss of despair. We may realize pleasure and joy, but these are mere constituents of happiness. No man can, therefore, in his present organization, partake of real, substantial enjoyment, neither would it be consistent for him to be thus constituted. To be perfectly happy, we must feel no want, experience no pain, suffer no obstacle to our purposes, nor have our wishes remain ungratified. In as much as our physical and organic laws are such as to prevent perfect felicity, we can, by living in conformity to those laws and regulations, reach that degree of happiness, which our Creator wisely designed for us. With these consoling assurances, then, let us not murmur or complain; but live in the hope, and the gracious promise before us; live as becomes a progressive order of beings; live in the happifying expectation that we shall one day be made alive anew in Christ, and capable of enjoying true, pure, unsullied and solid happiness, and taste of pleasures that never cloy.

South Venice, N. Y. A. T.

For the Magazine and Advocate.

ASSUMPTION NOT ARGUMENT.

It is somewhat amusing to witness the various shifts and windings of popular theologians of the present day, to frame objections to doctrines not congenial with their own. Those sects which are the most forward in Sunday school and tract operations, seem to have the most objections to the sentiments of Universalists. And what is truly pitiable is, that the very objections which they urge with so much tenacity, and I may say, with so much scurrility, lie with equal and even greater force against their own theory. I have my eye on a certain tract published by the American Tract Society, and liberally distributed among Sunday school scholars, for their special benefit and instruction. The first page of this tract is headed, in prominent capitals, "Universalism Unscriptural and Absurd."

It is not my intention to enter into an examination of all the groundless assumptions introduced by the writer, but simply to notice a few of his objections to Universalism, and show that they lie with equal weight against his own system. The first sentence I notice, which is introduced in the form of a preamble, is couched in these words:—"Before entering directly upon an examination of the latter sentiment, [meaning Universalism,] it may be useful to state the essential principles of the divine government, as generally understood be evangelical Christians. What is needful to our present purpose, may be embodied in the four following propositions." Before introducing these propositions, we might propose a query or two, concerning these Evangelical Christians. What

are we to understand by evangelical Christians? Do we understand that they are four or five different sects, including those whose creeds are so much at variance, that they can not associate together as Christians? Those who, though they expect to commune in heaven, can not do so on earth without censure, and even excommunication? Are these the evangelical Christians? It seems this tract must have been written by one of these evangelical Christians, as there appears quite a disposition in the author for fault-finding and misrepresentation. Our author is probably of the Calvinistic school; whether of the old or new school, is quite immaterial. Suffice it to say, then, as was said by one of its distinguished members, that when this august body of evangelicals meet in session, "the devil always has a jubilee." And judging from the conduct of that body, as given by themselves, the statement *is true*. But we will let that pass, and notice further the tract. Our author's four propositions are—

"1. God has placed men under a righteous law, (Rom. ii: 12, 15,) whose penalty, according to its just value, the importance of the interests it guards, and the consequences of transgression, is eternal death.—Ezek. xviii: 20; Rom. vi: 23.

2. All men have broken this law, and are therefore righteously condemned.—Rom. iii. 11-19.

3. The Lord Jesus Christ has offered himself a propitiatory sacrifice (Rom. iii: 25) for the sins of men, (Heb. x: 12,) so that whosoever will repent and trust in him for pardon, shall be justified and receive everlasting happiness.—John iii: 15, 16; Rom. iii: 24-26.

4. Those who will not turn from their transgressions, nor comply with the reasonable conditions of the Gospel during the present season of probation, will be driven away in their wickedness to endless suffering and shame.—John iii: 5, 36; 2 Thess. i: 7-9."

The reader will notice the first proposition.—Three passages of Scripture are quoted to prove that a law is given to man, the penalty of which is "eternal death," or "endless suffering and shame." The reader will please turn to those passages, and he will see that there is not a word in them about "*eternal death*" or "*endless* suffering and shame." There being no such statement, that the penalty of transgression is "eternal death," as a matter of course, the proposition is false in the outset. And when a false proposition is laid down, how easy to draw false and erroneous inferences. But admitting that the proposition is true, that a law was given to man, the penalty of which was eternal death, what are the consequences? One passage which our author quotes, reads thus: "The soul that sinneth, it shall die." Admitting this death to mean eternal death, one of two inferences are unavoidable—either that every son and daughter of Adam will die an eternal death, ("for all have sinned,") or, that the passage quoted is a falsehood; for the language is, "the wickedness of the wicked *shall be upon him. The soul that sinneth, it shall die.*" The other passage quoted, is also to the point, but is very unfortunate for our author. It reads thus: "*As many as have* sinned in the law, shall be judged by the law." Now, if those who sin are to be judged by this law, and the penalty of it is eternal death, who can escape it? Our author seems to anticipate an escape for himself. But in order for the passages to be to his purpose, they should contain a provision like the following: "The soul that sinneth, it shall die an eternal death, unless a substitute dies in his room and stead, and he believes in that substitute, while in this state of existence." The other passage should read thus: "As many as have sinned in the law, shall be judged by the law, unless that law is dispensed with by the interposition of something the very reverse." But, by the by, no such modified passages occur in the Bible.

As our author's first proposition is false, so also is his fourth. His objections to Universalism are futile and without force, and return back "upon his own head." We not only affirm that the proposition which assumes that the penalty of the law is eternal death, is "unscriptural," but, also, that it is inconsistent, absurd, and derogatory to the character of God. We can not believe that a Being possessed of infinite goodness, would create human beings, and endow them with intellectual capacities, and then subject them to a penalty which he must have known would entail on them "endless suffering and shame." We see no necessity for such a penalty, and, as there is no "thus saith the Lord" to support it, we reject the sentiment altogether. A. C.

For the Magazine and Advocate

SOCIETY LIBRARIES.

Messrs. Editors—Why are there not more society or neighborhood libraries among Universalists? They have often been recommended, and their advantages must be apparent to every one that will reflect for one moment on the subject, while the cost to each individual will be but a mere trifle. Let shares of stock, to an unlimited extent, be created in every Universalist Society, or neighborhood, at from three to five dollars per share. Let each member take as many as they can—the poorer members taking one-fifth, or one-third, or one-half a share only. Let each holder of any part of a share, vote *according to the stock held*, but draw books *equal* to the holder of the greatest amount; for the money should be expended according to the wishes of the contributors, but the books should be circulated so as to meet the *wants* of the community. By having the number of shares unlimited, any number of members may be added from time to time, as they offer.

As soon as ten or twenty shares are taken and paid for, call a meeting, elect a treasurer and a librarian, and decide what books shall be bought. The library can be kept in the meeting-house, or in the librarian's residence, if most convenient.—The trouble of keeping, giving out, and receiving the books again, will be a *pleasure* to any social, warm-hearted Universalist—and the keeping of the account will be a mere trifle. The treasurer can keep on selling stock, and (if stated dues are levied in order to keep up a variety in the library) in collecting the monthly or quarterly dues of the members. In most cases, the treasurer and librarian can be united in the same person.

What neighborhood is there that can not raise from $20 to $50 at once, in this manner? Say $20—that will buy about forty or fifty choice volumes at once. It will take half a year to have them all read by each member, if two are given out at a time, and made returnable once a week. Thus some twenty or twenty-five persons can be supplied with constant and good reading in their leisure moments, for half a year, and all for about $20! By having monthly dues of fifty cents on each share of stock, continual accessions will be made to the library, even if no more shares are sold. When all the books are read by all, put them up to auction among the members, and buy a new lot with the proceeds.

The above hasty sketch is submitted as one plan among a hundred that might be adopted to effect such a desirable object, as giving to every Universalist Society, or neighborhood, a good library on a cheap plan. A Reader.

For the Magazine and Advocate.

DEATH.

Death is regarded as "the king of terrors," not only by the heathen, but by the professed, enlightened Christian. We are all tenacious of this animate clay, and cling to life as the *great* good. This dread may be accounted for in part, by the teachings mankind have received, and the superstition of the multitude. But the terrors of this "grim monster," are greatly magnified. The fear of it, is proportioned to the medium through which it is viewed—if considered as the entrance to a state of immortality and blessedness, it is happifying—if to an abode of endless misery, *vice versa*.

Asa.

MAGAZINE AND ADVOCATE

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BIBLICAL INTERPRETATIONS—NO. XIX.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing."—1 Peter iii: 18, 19, 20.

I am not unaware, that it has been and is now believed by many, that this language proves that Christ preached to wicked disembodied beings, who were confined in prison beyond the grave; but as I can not receive this as a correct interpretation, "I will also show mine opinion;" and the reader can believe it or not, as it accords with reason, or is against logical conclusions.

The only difficulty in this passage is this, it appears to affirm that the spirits to whom Christ preached, were the spirits of the antediluvians who disobeyed God in the time of Noah. "And preached to the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." If by spirits, however, Peter alluded only to the antediluvians, what could have been his object in referring to them?—for, it must be evident, with that view of this matter, that it has no possible connexion with the subject of which he was treating. It strikes me, that the sense of this ambiguous language is this—Peter intended to make a comparison between the disobedient spirits of his own time, and those of the time of Noah. It is well known that God waited one hundred years to give the antediluvians time to repent, while by his spirit, through Noah, the preacher of righteousness, God exhorted them to forsake their sins. So, in the time of Christ, God waited from the death of our Saviour to the year seventy, nearly forty years, for the Jews to repent of their sins, while they were exhorted to go from transgression unto the living God.

No truth can be more evident, than that men who were engaged in the service of iniquity, were represented as being in prison, confined in dungeons and chains. And when we consider the destruction of mind and of happiness, and the fascination which evil habits will fling around many transgressors, every person must admit, that the representation is most excellent. In Isaiah, God speaking of his Son, says: "I, the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant the people, for a light of the Gentiles; to open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." xlii: 6, 7.—Christ was raised up to save those who were in prisons of sin; to him was given the spirit of Heaven, that he might set free the children of transgression. When Jesus came up from the water in which he had been baptized, it is said of John the Baptist, "he saw the *Spirit* of *God* descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." Matt. iii: 16, 17. For the period of his ministry, he showed that he was indeed the Son of God, for his actions declared his heavenly origin, and his end sealed the declaration in the language of virtue's majestic voice. Soon, however, the Jews brought about the tragic drama of the crucifixion, murdered the Prince of truth, while his disciples laid him in a new-made tomb. But death could not hold him—God breathed his spirit upon him, and he came up from the embraces of the tomb, fresh in all the splendors of immortality. It was after this that he went and preached unto the spirits in prison. "Being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison."

I have shown, that the prophets represented the sons of sin, as being in prison; consequently, no people could be more in prison than the Jews—hence, Christ s

them, "ye shall know the truth, and the truth shall make you *free;*" free from the prisons of error and sin. The Jews were the spirits in prison referred to. By his apostles, Christ preached to those spirits—"now then," says Paul, "we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v: 20. It may here be objected, that it was by his spirit, not the apostles, that Christ was to preach to the prisoners. Let us attend to this objection. It will be admitted by all, that the apostles, previous to the resurrection of Christ, were not animated by his spirit, for they expected that his kingdom was to be a temporal one, and would afford them earthly offices—hence, when Jesus was murdered, losing all their hopes of power, they fled. But in a few days after the crucifixion, Christ being quickened from the stillness of death, appeared among his disciples a number of times, and just before he ascended to the glory of the heavens, said to them, "tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke xxiv: 49. This direction they obeyed, and what comes upon them next? In the 2d chap. of Acts, we are informed, that the disciples being assembled together, "there appeared unto them tongues like as of cloven fire, and it sat upon each of them; and they were all filled with the holy *spirit*, and began to speak with other tongues, as the spirit gave them utterance." Verses 3, 4. Here, then, we find them filled with the spirit of Christ, and they immediately began to preach to the Jewish prisoners who were confined in the prisons of sin; and the consequence was, that three thousand were liberated in one day, that they might enter the liberty of divine truth. In this manner Christ by his spirit, preached to the wicked spirits who were confined in sin.

But it may be said that the passage gives no intimation, that Christ was thus to preach to the spirits spoken of, by his spirit through secondary means; on the contrary, it says that he preached. To this, it is answered, that nothing is more common in the Scriptures, than to put the primary for the secondary cause. It is said that Solomon built a temple; but in fact, Solomon never put his hand to the temple; all that is meant, is, that Solomon was the procuring cause of building the temple.—So it is that Christ is he Saviour of the world; and yet it is also said, "God, who is the Saviour of all men."—It is evident that God is the procuring or primary cause of the salvation of all men; hence it is said, that he is the Saviour of all—but it is also evident, that God effects this salvation through his Son as the means. After this manner, it is perfectly proper for the apostle to say, that Jesus preached to the spirits in prison, when nothing more was intended, than that he, by the influence of his own glorious spirit fitted and prepared the apostles to bid the prisoners of sin and error come forth to the freedom of the truth and the liberty of the Gospel. From these facts, then, it will be discovered that the meaning of the passage is, that Jesus by the manifestation of the spirit of truth through the apostles, preached to those imprisoned spirits, who, like the antediluvians, were disobedient to God.

Jesus, always, and in every age of the world, preaches by his truth to those who are in chains of error and sin. That person whose heart has been drowned in the muddy waters of error, whose peace has been poisoned, and whose soul has been agonized with fear, when he comes to the liberty of Christianity, hears the voice of Christ speaking in all the accents of divine love, bidding him come out from the prison of darkness and of wo, and walk in the freedom of salvation. When an individual approaches the gates of death in dread, and the soul shrinks from the shadow of the tomb, and calls upon Christ, Jesus speaks peace, bids him take courage, liberates him from his dread, takes him from the arms of the monster, and inducts him into the liberties of immortality. And there are multitudes, who now rejoice beneath the banners of the Restitution of all things, who once, while confined in the prisons of ceaseless wo, heard the voice of Christ warning them to leave the dismal mansions of doubt and fear, and wear the spotless white robes of righteousness, amid the light and love of divine and all-gracious truth.

G. W. M.

DR. ALEXANDER *VS.* DR. ALEXANDER.

"*Eight Reasons against Universalism. By A. Alexander, D. D.*"

EFFECTUALLY REFUTED BY

"*Counsels of the Aged to the Young. By A. Alexander, D. D.*"

A friend, to whose watchful observation of matters and things generally, I have often been much indebted, handed me a Tract, first above named, together with a neat little book, second named above, and requested me to notice how effectually the latter refuted the principal portions of the former. "Alexander, of old," said he, "went forth conquering the world; but this modern Alexander goes forth conquering *himself!*" Most true, added I, after examining the works—and the ancient Alexander wept that he had no more worlds to conquer; but the modern one need never despair, since he can manufacture his worlds himself, as often as he desires a new conquest. It is really laughable to notice how effectually this great Doctor Alexander smashes his tract to atoms—grinds it to powder—and blows its very dust to the four winds of heaven, with his "words of truth and soberness." No Universalist could more effectually demolish his uncandid and false reasons against Universalism, than he himself overturns and annihilates the strongest and most powerful of them. Another proof is hereby afforded, that when men are not biassed by a creed against the doctrine of the Restitution, but write without special reference to it or their creed, they write common sense, based on facts and experience, and so far confirm the great leading principles of Universalism.—But when party spirit, and sectarian zeal and bigotry, run away with their understandings, they "oppose themselves," "bring upon themselves swift destruction," and depart from the "acknowledging of the truth."—2 Tim. ii: 25, and 2 Pet. ii: 1. But to the two works before us.

The first reason given in the Tract, is, that Universalism perverts the plain and obvious meaning of numerous passages of Scripture, which speak of the future [endless] punishment of impenitent sinners. As the Doctor does not produce such passages, and can not produce any, this reason is mere assertion, and needs not any refutation.

The second reason is as follows, on the *left* hand side of the dividing line; while the refutation of it, on the *right* hand side of the line, is taken from his "Counsels to the Young," section 14, pages 47 to 49.

"2. If it be true that sin is not punished in the future world, then it would follow that God exercises no moral government over the world; for in the present life, the wicked often live at ease, and are prosperous, while the virtuous are afflicted. This doctrine goes far to annihilate all difference between virtue and vice; for we must judge of these according to the treatment which they respectively receive from the Supreme Ruler; but if there be no future punishment, there is no strong mark of disapprobation set on vice. A doctrine which involves such a consequence as this, must be false and dangerous."

"Keep a good conscience. If wickedness had no other punishment than the stings of conscience which follow evil actions, it would be reason enough to induce every considerate man to avoid that which is productive of so much pain. No misery of which the human mind is susceptible, is so intolerable and so irremediable as remorse of conscience. And it is liable to be renewed as often as the guilty action is distinctly recollected. It is true, the conscience, by means of error and repeated resistance to its dictates, may become callous—'seared as with a hot iron;' but this apparent death of moral sensibility, is no more than a sleep. At an unexpected time, and in circumstances the most inconvenient, conscience may be aroused, and may exert a more tremendous power than was ever before experienced. The long arrearages of sins committed, while no notice seemed to be taken of them, now demand and enforce consideration. Joseph's brethren seemed to have almost forgotten their unnatural and cruel conduct in selling him as a slave into a foreign country; but when many years had elapsed, and they found themselves environed with difficulties and dangers in that very land, the remembrance of their crime painfully rushed upon their minds, and extorted from them mutual confessions of their guilt. 'God,' said they, 'hath found out the iniquity of thy servants.'—'And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.'"

Third Reason and its Refutation.

"3. If this doctrine should become general, *human society could not exist.* Like atheism, there are many illustrious examples of merit, honor, and the like, which it is near akin, its strictest probity, in men who have it in their power to defraud their creditors, or to have deeply involved their confiding friends, but who chose rather to look haggard and this world becomes a scene of violence—an acelda-me. All confidence among men would be destroyed; all the bonds of civil society would be severed. Do not say that vice may be coerced by the civil law—a vain hope. Where the whole mass is corrupt, laws are useless. What means of ascertaining the truth in courts of justice will remain, without which justice can not be administered, if no man fears the consequences of perjury? Suppose a man, who has no fear of judgment, to be solemnly called upon to declare the truth in a case where his own honor and interest, and that of some friend, is at stake: what is there to prevent him from perjuring himself? Or, if he can gratify secret malice, by swearing against the life of an enemy, what shall restrain him?" etc.

"EIGHT REASONS," etc.

"4. If there is no future punishment, the wicked who are driven away in their wickedness, are happier than the righteous, who are preserved to suffer. The wicked antediluvians, who perished in the flood, had a better portion and richer reward than Noah; for they all escaped the troubles of life, and went to heaven, while Noah and his family were subjected to innumerable hardships for some hundreds of years. The inhabitants of Sodom and Gomorrah were better off, though they were destroyed by fire from heaven, than righteous Lot, who escaped; for they were released at once from all pain and sorrow, but his afflictions were many. The wicked Canaanites were too bad to live upon earth, and therefore God enjoined it upon Joshua to exterminate them; but not too bad to be admitted at once to heaven, without any repentance or sanctification. Their lot was, therefore, greatly preferable to that of the Israelites, who endured many toils and sufferings."

"EIGHT REASONS," etc.

"Men often endeavor to escape from the stings of a guilty conscience by a change of place; but the remedy is ineffectual. The transgressor may traverse the widest ocean, and transcend the loftiest mountains, and may bury himself in the dark recesses of the desert, but he can not fly so far, nor conceal himself so effectually, as to escape from his tormentor. In some cases the agonies of remorse have been so intolerable, that the guilty perpetrator of great wickedness has preferred 'strangling and death' to a miserable life, and has rushed uncalled into the presence of his Judge. And in other cases, men guilty of bloody crimes have found the pangs of remorse so intolerable that they have voluntarily given themselves up to justice; and by a voluntary confession, have convicted themselves, when no human witnesses were competent to prove their guilt. But what man is there who has not committed sins, the recollection of which give him sensible pain? And such acts often stand out in strong relief in the retrospect of the past. No effort can obliterate such things from the memory. We may turn away our eyes from the disagreeable object; but the painful idea will return again; and thus men whose consciences are not seared, are haunted by guilt as by a troublesome ghost; and often their sins find them out, and stare them in the face, when danger threatens, or when calamity has overtaken them." * * *

"The exercise of faith, and humble resignation, with patience and fortitude, under the pressure of heavy calamity, is most pleasing to God, and illustrates clearly the excellency of religion, which is able to bear up the mind, and *even render it cheerful*, in the midst of scenes of trouble."

* * * *

"Faith and prayer are our chief resource under all the various and heavy afflictions of this life. When all other other refuges fail, God will hide his people who seek him, in his secret pavilion, and shelter them under the shadow of his wings. Prayer is essential to the existence and *And in the long run this turns out more to the benefit of those persons, than any advantage obtained by a resort to shifts and evasions not entirely consistent with the highest integrity.*—He who sacrifices *reputation for present comfort*, buys it at *too dear a rate.*. The merchant, who, when he fails, loses his reputation for truth and integrity, will meet with but little favor from the world, and will have very little chance of rising again. But he who has been unfortunate, and yet maintains his integrity, and preserves his character unsullied, is often able to enter again into business under favorable auspices; and is encouraged and aided in his attempts to gain a living, by men of wealth and standing; so that such a man is often successful to such a degree, that he has it in his power to compensate those from whom benefit was derived in the day of his calamity." * * *

"Sincere penitence, humiliation, and confession, are God's prescribed remedy, and where these are wanting *the conscience will not be at peace,*"

"COUNSELS," pp. 22, 23, 58

growth of the spiritual life.—It is the breath of the new man. By this means he obtains quick relief from innumerable evils; and draws down from heaven blessings of the *richest* and *sweetest* kind."

"COUNSELS," pp. 49–51, 66, 67, 78, and 79.

Fifth Reason and its Refutation.

"5. Upon the supposition that this doctrine is true, repentance is useless; neither is there any need of sanctification; heaven is the sinner's right without any condition or preparation. How the ungodly will be pleased with the place and its exercises, is another question. Whether dying will take away their disrelish for devotional exercises, is not explained. But there is no need of undergoing the sorrows of repentance for sin.—This the Universalists acknowledge. A writer, before referred to, declares, 'that there is not the least occasion for solicitude about salvation, neither is it in our power to promote or hinder it.' We did suppose that the advocates of this doctrine would have pleaded for repentance, which is nothing else but a turning from sin to God, as useful to prevent evil in this life; but we find that in this we mistook their views, for the same writer asserts, concerning the evils which sin produces here—'that these consequences are inevitable, and can not be escaped even by repentance.' What these men can preach, or why they should preach at all, we do not see."

"EIGHT REASONS," etc.

"Until the soul is justified, and sin pardoned, there can be no true peace of conscience." * * * "But if you would preserve your conscience pure and enjoy peace, you must not only obtain forgiveness for the past, but must be very careful to sin no more in future. The law of God is exceeding broad, and if we would preserve peace of conscience, we must conform our actions to its precepts with assiduous and holy diligence." * * * * *

"'Cultivate peace.' Next to the blessing of peace with God and in our own conscience, is that of peace with our fellow-men. 'As much as lieth in you, live peaceably with all men.' And again—'Follow peace with all men.' The true source of all the wars, contentions, and disturbances which are in the world, is the pride, the envy, the covetousness, and other evil passions of our nature. Eradicate these, and in their place introduce pure and kind affections, and you will experience *a double peace*—peace within, and peace without."

"COUNSELS," pp. 54, 55, 59.

Sixth and Seventh Reasons, and their Refutations.

"6. Upon this theory there is no need of religion of any kind: no connection exists between religion and salvation: between the man who loves and serves God, and him who despises his service. Atheism is as good as piety; idolatry and [illegible] as safe a way to heaven as truth and righteousness. The 'one thing needful,' is, to be fully persuaded that nothing *is* needful. If men are only informed that there will be no future reckoning—no condemnation of the wicked—no future punishment—they need know nothing else; and whether they believe it or not, all are in the safe way to heaven. We presume that the principal preaching of Universalists is on the single point, that the wicked have nothing to fear on account of their sins; for why should they disturb their hearers about believing or doing other things? But the benefits of this system will, in the future world, be as fully enjoyed by those who oppose the doctrine, as by those who believe and preach it."

"7 This doctrine encourages men to continue in sin, by *removing all fear of future judgment and punishment.* In this respect its tendency is as bad as atheism itself; for the most impious denial of a divine Being can not promise more to its foolish votaries than exemption from judgment and future punishment. This species of Universalism is fraught with the very worst poison of atheism. It tells the sinner, that, let him act as wickedly as he will, or as he can, there is no fear of future misery.—Indeed, it is in some respects worse than atheism; for it not only promises exemption from punishment, but the reward of eternal happiness to the impenitent sinner. It says to the atrocious murderer and cruel assassin, 'You need fear no evil hereafter; though you should die in the commission of the foulest deeds, heaven, with all its glory and happiness, is yours,' etc.

"EIGHT REASONS, etc.

"Let your integrity be unsuspected. Never resort to any mean or underhand measures; but let your conduct and conversation be characterised by frankness and candor, by forbearance, and a spirit of indulgence and forgiveness. In short, 'do unto others as you would have them do unto you.'"

"Live not merely for yourselves, but also for the good of others. Selfishness contracts the soul, and hardens the heart. The man absorbed in selfish pursuits, is incapable of the sweetest, noblest joys of which our nature is susceptible. The Author of our being has *ordained laws*, according to which the *most exquisite pleasure* is connected, not with the direct pursuit of our own happiness, but with the exercise of benevolence. On this principle it is, that he who labors wholly for the benefit of others, and as it were, forgets himself, is *far happier* than the man who makes himself the centre of all his affections, the sole object of all his exertions. On this principle it was, that our Saviour said, 'It is more blessed to give than to receive.' Resolve, therefore, to lead lives of usefulness. Be indifferent to nothing which has any relation to the welfare of men. Be not afraid of diminishing your own happiness, by seeking that of others. Devise liberal things, and let not avarice shut up your hand from giving to him that needeth, and to promote the cause of piety and humanity." * * * *

"Cherish and diligently cultivate genuine piety. 'The fear of the Lord is the beginning of wisdom.'

Early piety is the most beautiful spectacle in the world. Without piety all your morality, however useful to men, is but a shadow. It is a branch without a root. Religion, above *every other* acquisition, enriches and adorns the mind of man; and it is especially congenial with the natural susceptibilities of the youthful mind. The vivacity and versatility of youth, the tenderness and ardor of the affections in this age, exhibit piety to the best advantage. How delightful is it, to see the bosoms of the young swelling with the lively emotions of pure devotion! How beautiful is the tear of penitence or of holy joy, which glistens in the eye of tender youth!—Think not, dear young people, that true religion will detract from your happiness.—It is a reproach cast upon your Maker, to indulge such a thought. It cannot be. A God of goodness never required anything of his creatures which did not tend to their true felicity. Piety may indeed lead you to exchange the pleasures of the theatre and ball room, for the purer joys of the church and oratory. It may turn your attention from books of mere idle fancy and fiction, to the word of God, which to a regenerated soul, is found to be sweeter than honey, and more excellent than the choicest gold; but this will add to your happiness, rather than diminish it. We would then affectionately and earnestly exhort and entreat you, to 'remember now your Creator in the days of your youth.' This will be your best security against all the dangers and temptations to which you are exposed; this will secure to you 'the favor of God, which is life, and his loving kindness, which is better than life.' Delay not your conversion; every day is lost time, which is not spent in the service of God." * * *

"Foolish, as most unreasonable, the idea that prayer is a dull or melancholy business. Such a sentiment must have been invented by Satan; for it never could have been suggested by reason, or taught by experience. Intercourse with the greatest and best of all Beings, *must be a source of exalted pleasure.*" * * * "It will not spoil your pleasures, but will open for you *new sources of enjoyment, far more refined and satisfactory*, than any which prayerless persons can possess. Prayer is the only method by which intercourse between heaven and earth can be kept open. Often, too, in the performance of this duty, a taste of heaven is brought down to earth; and the pious worshipper anticipates, in some degree, those joys which are inexhaustible and eternal."

"COUNSELS," pp. 39, 40, 72–76, 80, 81, 82.

The want of room has compelled me to omit a part of some of the above reasons, and the Eighth Reason, as well as some further extracts from his Counsels. I have added no remarks or comments, preferring that the Doctor should be heard on *both sides* without interruption, even although he does not in his Counsels correct and refute *all* the misrepresentations of Universalism, which he has manufactured in his Reasons. But I would remark, very briefly, in conclusion, that the principal errors in his reasons are these.

1st Reason.—He takes for granted the very question in dispute—viz., that the Bible teaches the endless misery of some of those who were sinners on earth.

2d Reason.—He fully refutes in his Counsels the false position of this reason—viz. That there is *not* a God that judgeth in the earth.

3d Reason.—He assumes that men are restrained from sin only by the fear of endless misery—when the fact is, that the common doctrine of forgiveness of *punishment*, instead of *sin*, renders that *no restraint at all*—and the virtue caused by such a motive is *no virtue*. However, his Counsels show that there are other, and *more certain* punishments, and therefore *more effectual* restraints.

4th Reason.—His Counsels fully refute the notion that a life of virtue is one of suffering. It only remains, then, to say that we do not believe that the Sodomites, etc., were better off than Lot, etc., no more than he believes that Paul, the persecutor of Christians, was favored above the beloved John, in being removed from life *before* John was.

5th Reason.—He misrepresents us in saying that we do not plead the efficacy of repentance, and the pleasure of present salvation, although we *do* say, that the salvation of the future world *is the gift* of God, not of *man's works*; and that God "will *by no means clear the guilty*," though he will forgive *sin*—not *punishment*. The "Counsels" quoted speak our views well, and refute his "Reasons" as well.

6th Reason.—Dr. A. really talks as if there was no pleasure in serving God—that he is religious only to escape the pains of hell in another world! Is it possible that he means what he says? No—his "Counsels," which are like the preaching of Universalists on this subject, show clearly that he did *not* mean what he said in his "Reasons."

7th and 8th Reasons.—These are entirely misrepresentations of our views, whether intentional or not, and are wholly based on the supposition, that if there was no endless punishment, then it would be far wiser and better for men to be vicious than virtuous—in other words, that the only motive to virtue is a fear of hell—a base slander on the truth, and on all truly virtuous Christians, sufficiently refuted by extracts from the "Counsels."

It is to be hoped that the Dr. will follow his own "Counsels," the next time he sits down to write a tract against Universalism—especially the excellent advice which he gives on pages 45, 46, and 38—

"Beware of evil speaking. A habit of detraction is one of the worst which you can contract, and is always indicative of an envious and malignant heart." "Be conscientiously regardful of truth, even to a tittle, in all that you say. Never speak what will be likely to excite bad feelings, of any kind, in the minds of others." "Let your integrity be unsuspected. Never resort to any mean or underhand measures: but let your conduct and conversation be characterized by frankness and candor, by forbearance, and a spirit of indulgence and forgiveness. In short, 'do unto others as you would have them do unto you.'"

A. B. G.

CONCERT ANTICIPATED.—The celebration of Christmas Eve, in the Universalist church in this city, is changed to a commemoration, *on Sunday evening next*, instead of Monday evening, as noticed in our last. Reasons sufficient, but no room for them. A. B. G.

N. B. A collection will be taken up for the benfit of the choir.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. QUEAL, in the school-house in South Bristol, near Allen Brown's.

There will be preaching on the fifth Sunday inst., by Br. M. B. SMITH, at Salisbury Centre—Br. HAYWARD, at North Norwich—Br. WOOLLEY, in Madison—Br. FOSTER, in Hannibalville—Br. MARTIN, at Lock No. 1.—Br. DELONG, in New-Berlin.

There will be preaching on the first Sunday in January, by Br. J. C. EDDY, at Stockwell Settlement, Sangerfield—Br. FOSTER, in Constantia—Br. MARTIN, in Palermo—Br. M. B. SMITH, at Eatonville, and will consider the consolations of the Gospel, in the afternoon, to the relatives and friends of John Bucklin, who departed this life on the fifth inst., in the eighty-fifth year of his age.

Christmas Eve will be celebrated in the Universalist church in the town of Clarendon, Orleans county.

Also, at the Masonic Hall, in the village of Salina, N. Y. A general attendance is requested.

A Conference will be holden in Lebanon, on the second Wednesday and Thursday in January next.

WM. M. DELONG.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

R T, Cussewaga, (Pa) for self, P R and O H—Rev E E G, Hacpersfield, for R P, I K and A H—B B, Huffman's Ferry—C H, Hellen, (Pa)—P M, Chestertown, for S H L—P M, Volney, for A C—P M Brookville for A P—P M, Pratt's Hollow for J P—F R T, Woodbury, (Ct)—P M, Jacksonville, for self and I B—P M, Madison, (O) for D B and S S—P M, Moscow, for S R, J B and D P—G W C, Theresa, for self and A W—P, M, Fort Byron, for W O B—P M, Kent, (Ct) for E H F—P M, Perrinton, for S H, B I H—N S, Haysburg—P M, Johnson's Creek, for D A—D S, Ray, (Mich)—P M, Ripley—J B, Sharon Centre, (O) for self, J N E C and I B B,

POETRY

For the Magazine and Advocate

GOD'S GOODNESS EVINCED IN NATURE AND GRACE.

BY REV. J. CHASE.

What wonder fills the opening mind,
What rapture lifts the soul,
When nature's various works combined,
Are seen from pole to pole!

The rolling sun, the moon more pale,
The stars in splendor bright,
The earth whose treasures never fail,
Alternate day and night—

All these declare in union strong,
God's wisdom, power and grace;
And raise the heart in grateful song,
To God's exalted praise.

But when the plan of Gospel grace,
And God's undying love,
We, in religion, fondly trace,
And learn to look above;

Our wonder changes to delight;
Reflection ends in peace;
Waiting our souls, for worlds more bright,
From earth, would ask release.

ARE HOLIDAYS HAPPY DAYS?

Walter and Lawrence had been longing for the Christmas holidays. They began in November to count the weeks; and by thinking so much about the time, they made it appear much longer than it would have been if they had kept to their studies and been patient. For time when it is not noticed, passes very rapidly; but when you think of it, and measure it, and wait for it to pass, by minutes, and hours, and days, it becomes tedious to those who have no other occupation than to observe how slowly it goes. You would hardly believe how long one minute lasts, until you follow the hand of a clock or a watch.

But the twenty-fifth at last drew nigh, and the school was dismissed for a week. And now came the question for the two boys to settle—what shall we do? They lived in the country, and the snow covered the ground, so that it was not pleasant for boys who had been accustomed to pass their days in a warm school house, to be much out of doors. They were so used to sleighing, that it was no fun to them to jog along in the cold, with nothing to be seen but white fields and bare trees.—They found better exercise and amusement in gliding down the hill, back of the house, on their own little sledge; but after an hour's enjoyment of this sport, they found it rather solitary; and at last concluded that the pleasure of the rapid descent was not worth the labor of climbing back again to the top of the hill, dragging their vehicle behind them.

Then they came home and lounged about, not knowing how to employ themselves; till at last they fairly had to confess that they were tired of the holidays, and would be glad to meet with their school-fellows once more.—This took place the very second day of the vacation.

Their father was a sensible farmer. He had noticed the eagerness of the two boys for the holidays, and made up his mind to let them learn a useful lesson, by the disappointment which his own experience led him to anticipate for them. So he said and did nothing to help them out of their difficulty, until he heard them acknowledge, *first*, that it is folly to be looking forward to new pleasures with such impatience as to make our present occupation tedious; and, *secondly*, that pleasure does not consist in having nothing to do, but that, on the contrary, nothing is more wearisome than to be in want of occupation.

To have told the boys these things before the holidays, would have had no effect. It would have been impossible to persuade them that they would not be perfectly contented in having no lessons to learn, no school hours to observe, and no teacher's authority to submit to. But now they learned the truth by experience, and were convinced.

It was then that their father led them to the little bookcase, which was the last place in the world to which they had thought of resorting for amusement. He gave to Lawrence a neat volume, called "Customs and Anecdotes of the Bedouin Arabs;" and to Walter he handed another, called the "Memoir of Francke." The boys took the books rather unwillingly, for it never entered their minds to spend a holiday in reading. However, as their father wished it, and they had nothing else to occupy them, they sat down to look at the pictures, and to turn over the leaves. Lawrence soon began to read a little, in order to understand what was represented by the cuts; and he insensibly went on from page to page, without once raising his eyes from the book. He was not disturbed by his brother, for Walter had become so interested in the remarkable history of the Orphan House, and was so anxious to know how Francke got through all his difficulties in establishing it, that he sat without moving; and when they were called to dinner, they could hardly believe that the morning had passed.

"Now," said their father, "you have learned the secret of a useful and pleasant holiday. Your *minds* must be pleased, if you would have true enjoyment; and as you have spent your morning in useful reading, you will enjoy a little exercise after dinner; after this, whenever you are at a loss for amusement, you will know where to find it; and I hope you will never again have reason to complain of too much leisure."—*Youth's Friend.*

DEATHS.

In Victor, October 10th, MARY ELLEN, only child of Lester and Lucinda Frost, aged 1 year and 10 1-2 months.

Also, OLIVER ACKLEY, youngest child of Mark and Susan Wilmarth, aged 21 months. These fond parent's buds, removed from earth, now bloom in heaven. Funeral services by T. J. WHITCOMB.

In Canton, November 7th, after an illness of four weeks, Mrs. LUCY RALPH, consort of Mr. Stephen W. Ralph, formerly of Oneida county, aged 29 years. By her death, four children, one of them an infant, have been deprived of the care and early instruction of an affectionate, pious and discreet mother, and her husband of a most amiable companion. Funeral on the 8th, and sermon by F. J. BRIGGS.

UNIVERSALIST UNION.

This publication, as its title imports, is in defence of the final Restitution—in other words, the ultimate holiness and happiness of all men. A portion of it is devoted to miscellany of strict moral tendency. No efforts are spared to make it an instructive and interesting periodical—a welcome visiter in the domestic circle.

The publication of a highly interesting series of original articles, under the title—"JOURNAL OF A PHYSICIAN"—has just been commenced in its columns, and will be continued weekly throughout the present volume, and completed with it. They contain, "*Observations on men and things, during several years peregrinations through Poland, Russia, Germany, France,*" etc., and are from the pen of an eminent European Physician. This work alone, though occupying but about *one-eighth* of the paper, it is believed, will be deemed worth the entire subscription.

The Union is a large super royal sheet, published weekly, and is now issued in two forms—*Quarto* and *Octavo*. Terms, $2 per annum for the Quarto, and $2.50 for the Octavo. The first No. of the 4th Vol. was issued November 10, 1838. The numbers can be furnished from the commencement. Specimen numbers also may be had on application at the Publishing Office, No. 130, Fulton-st., between Broadway and Nassau, New-York, to which place all communications and letters on business should be addressed.

☞ Universalist clergymen are respectfully requested, if agreeable to their feelings, to name the commencement of the Foreign Correspondence to their congregations. There may be those who would like to secure the volume on that account, who would not otherwise obtain information of it.

LIBERAL OFFER.

A VALUABLE LIBRARY, FOR ONLY FIVE SUBSCRIBERS.

We have been furnished with a quantity of the old "Gospel Herald," which Br. Henry Fitz, its editor and proprietor, is desirous of having placed in the hands of community as speedily, and at as low rates, as possible, as will be seen by the following card from him. We have undertaken the trouble and expense of arranging and binding them; and in order to place them within the means of every one, and at the same time benefit ourselves a little, we offer them as Premiums for subscribers to the Universalist Union, on the following liberal terms:

One set, comprising 3d, 4th, 5th, 6th, and 7th volumes, bound in three, in best muslin binding, lettered and volume-stamped, and FIVE copies of the Universalist Union, quarto, for one year, for every $10 enclosed to us free of expense; and five copies of the octavo, for $12 50. The 50 cents on the latter might be retained, and even the $2.50, for future remittance, when coming from known individuals and by mail.

Thus by procuring *five* new subscribers, and remitting as above, an individual can receive five volumes of the Herald, and so down, one volume of the Herald, as far as they hold out, to every subscriber of the UNION. The Gospel Herald is a valuable work—important for reference, and should be in the hands of every clergyman at least. A brief notice from the desk of our clergymen would insure them the requisite number of names. It will be useful also to laymen. Address "*Universalist Union, No.* 130, *Fulton-street, New-York.*

TO THE PUBLIC.

It is known to many persons that the subscriber formerly edited a religious publication in the city of New-York, entitled

"THE GOSPEL HERALD,"

bearing the Gospel motto, "*Fear not, for behold I bring you good tidings of great joy, which shall be to all people.*" This work was closed with the seventh volume, May 5, 1827. It is eighteen years since the publication of said work was commenced, and 11 years since the last number of the seventh volume appeared. The Gospel Herald entered the field of discussion at a time when *few* coadjutors entered the combat, and a pretended orthodoxy had many and fierce advocates. The object, end and aim of said publication, as variously expressed in the Prospectus, was, to "demolish the Dagon of popular error—dissipate the delusions of interested partisans and erect the fabric of universal charity on the ruins of infuriate zeal, and pampered ignorance." It is proper to state, that no article, unless by mistake or oversight, ever appeared in that work, which was selected from other publications without a suitable acknowledgment; that every article in every volume, appears in its own proper character—communications from correspondents, as such—selections with the credit due them—and the articles written by the editor, without name or reference.—Intelligent correspondents contributed their aid, and many valuable selections were made from American and European writers of ability and deserved celebrity. The work was exclusively devoted to the discussion of theological subjects; and its columns, without regard to name or sect, were, in reality, open to the world. Extra volumes, to the number of, probably, more than 1000 volumes, have been preserved, of the 3d, 4th, 5th, 6th and 7th volumes, the 1st and 2d volumes being, as the phrase is, out of print.

It is the desire of the subscriber, to send said extra volumes of the old Gospel Herald abroad into the world as *missionaries*, clothed in neat binding, to aid in furnishing libraries in the interior, in disseminating truth, etc.

The Proprietor of the Universalist Union, as will be seen by the above notice, has undertaken their circulation on terms within the reach of all, however limited their means.

The subscriber, therefore, asks with confidence, believers in "*the God of salvation,*" to aid in the proper direction of these cheap missionaries, that their distribution may be facilitated to an early attainment of the object desired; and these preachers of the truth be at work, when the present generation of living preachers of every sect, shall have descended to "the grave, where there is neither work nor device, wisdom nor knowledge."

New-York, 1838. HENRY FITZ.

"SONGS OF ZION."

Just published and for sale at the "Trumpet" office, No. 40, Cornhill, (Up stairs,) the NEW BOOK OF PSALMODY, entitled, "SONGS OF ZION; OR THE CAMBRIDGE COLLECTION OF SACRED MUSIC; designed for the Church, for the Social Meetings of Christians, and for Family Worship; comprising a rich variety of the most popular tunes, anthems, etc., with many pieces from various authors, never before published, written expressly for this work; arranged with a figured bass for the Organ and Piano Forte. To which is prefixed a Familiar Introduction to the art of Singing, designed for the aid of those who are entirely unacquainted with the science of music; the Instruction being reduced to great plainness and simplicity." By THOMAS WHITTEMORE. *Fifth Edition*, enlarged and revised, containing eight additional pages of original anthems, for Temperance Celebrations, without any increase of price. Persons acquainted with the science of harmony are requested to call and examine this work.

This book contains upwards of three hundred tunes, of a great variety of metres. In addition to these, there are upwards of 100 pages of Anthems.

It has upwards of 350 pages of the size of the "Boston Academy's Collection;" and will be sold at the same price. The author pledges himself to the public, that neither pains nor expense have been spared to render this work correct, in its scientific, and elegant in its mechanical execution.

This work is very particularly recommended in cases where different denominations of Christians unite in "Union Singing Schools." On the great theme of praise all Christians agree; we can all unite our hearts and voices in celebrating the praises of God and the Redeemer, and the glories of eternity. In a great number of cases, the whole hymn is put upon the same page with the tune, which will be very convenient in singing these tunes as voluntaries. There are many most excellent hymns inserted entire, which appear in no hymn book in common use.

Boston, September 29, 1838.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, DECEMBER 28, 1838. NUMBER 52.

For the Magazine and Advocate

EFFECTS OF TRUE AND FALSE HOPE.

That the children of men are influenced either by true or false hope, is clearly demonstrated by every day's experience and observation; and just in proportion as they enjoy the fruit of a true or false hope, they are happy or miserable. True hope is always productive of peace and happiness, while a false hope is a continued source of misery and unhappiness.

These premises we hold to be incontrovertible. They reach all classes and conditions in life; and not until the stream can rise higher than its fountain, or the cause produce a counter effect, can they be proved false.

In the attainment of any object, hope of success is the grand stimulus, the mainspring of human effort; it matters not whether it be from motives that will propagate virtue and morality, or vice and wickedness. Hence the importance of having our hopes based upon correct principles, and our understandings enlightened, that we may discriminate between right and wrong, good and evil.

> "'Tis education forms the common mind—
> Just as the twig is bent, the tree's inclined."

Go with me, kind reader, to the gloomy walls of yonder prison, and there behold thy brother manacled with iron hand-cuffs and rattling chains; whose hopes and prospects were once fair; who shared the aid of kindred and friends, and the protection of a kind father, an affectionate and fond mother; who was encircled in the society and unsophisticated love of brothers and sisters, and whose heart beat high with honorable, noble, and useful expectations. But, alas! in an unguarded moment, (having been taught the pleasures of sin,) he yielded to the seductive blandishments of the serpent, and became the dupe of a false hope; and with blighted prospects, withered affections, and blasted hopes, is now doomed to dwindle out a life of misery and disgrace, verifying the truth of holy writ, which declares, that "the way of the transgressor is hard, and there is no peace to the wicked."

Go, again, to a lunatic asylum, to a very babel of human misery, and there see the laws of nature changed from their primitive and original beauty. Those voices that were once heard in the temple and the sanctuary, with the gathered host, tuning the sweet melody of thanksgiving and praise to God and the Lamb, and breaking the bread of life to the spiritual and eternal wants of the children of men, are now heard in the ravings of madness, and the incoherent mutterings of blasphemy and imprecations of the Most High. Do you ask why these things are so! Turn to the history of midnight rant, and the teachings of protracted meetings, and there you will learn that they were inducted into the principles of a false hope, and made to believe that God was their incensed enemy; that they must be willing to be damned for the glory of their Creator; and if they sinned away the day of grace, there was no pardon in this world, or that which is to come.

Again, we see the husband and father, whose countenance once beamed with the smile of conjugal and parental affection—whose presence gave joy and gladness to the domestic circle—whose store-house was filled with plenty—whose house was none other than the abode of peace and happiness—whose "meat and drink" was to do the will of his heavenly Parent, in the practical duties of religion, in providing for those of his own household, comforting the sick, the widow, and fatherless, in their afflictions, and in keeping himself unspotted from the contaminating influence of vice and dissipation.

But the scene is soon changed. Flattered by the delusions of a "false hope," he partakes of the intoxicating bowl—glass after glass is quaffed by the unthinking man, little heeding the danger he is subjecting himself to. Days, weeks, months, and years, pass away without apparent injury. But time has moved in its onward course. Nature, true to its laws, has finally confirmed the habit, and stamped the seal of a drunkard in his now bloated countenance, palsied limbs, sunken eyes, and visage pale, and he has at last become the very sot he once so much despised! His house becomes the abode of poverty, wretchedness, and rags; peace and tranquility no longer surround the parental board; his heart becomes callous to the refined and nobler sensibilities of human nature; he listens unmoved to the pitiless cries and sufferings of his now helpless children, and turns a deaf ear to the prudent admonition and kind entreaties of his disconsolate and broken hearted companion, whom he is bound to love, cherish, and protect, and who, bending beneath the bitter weight of grief, watches with patience the midnight taper, in anxious expectation of the return of her abandoned husband, that she may once more enjoy the momentary satisfaction of knowing that, for a few more hours, he is comparatively safe within the protecting walls of his changed and abused home. The first faint glimmerings of day are seen in the East, and now the tottering step of the self-ruined man is heard at the door. No word of reproach escapes her lips—nay, he is greeted with a smile; and, oh! if that heart were not changed to adamant, he would feel that smile. But no, the "Rubicon is passed!"—he has leaned upon a broken staff—a false hope! To return to what he once was, is improbable. The die is cast, and he plunges into the lethean charm of the inebriating cup! A few more days, and he falls the victim of his own folly, and fills a drunkard's grave! Oh! what human power of calculation can compute the consequent evils of a false hope! In its slow but certain effects, it poisons the healthful streams of earthly happiness, paralyzes the mental and moral powers of the mind, degrades and debases the refined and better feelings of man, changes the voice of friendship to "discord wild," and turns the heart of affection to hatred, cruelty, and revenge.

Such are some of the legitimate and inevitable fruits of a false hope. Let us now turn our attention to the true foundation of hope, which God hath laid in Zion. "Behold, I lay Zion for a foundation, a stone, a precious corner-stone, a sure foundation, and he that believeth, shall not be ashamed." Here, then, we find the foundation of true hope. It is based upon the immutable and unalterable promises of Jehovah, and made known to us through the Gospel of Jesus Christ; and "he that hath this hope, purifieth himself," carrying within, a fixed and undeviating principle of virtue. He subdues the baser passions of the human heart, and the power of temptation falls harmless at his feet.

Again: St. Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." Taking for granted, that the apostle's reasoning is correct, no one is warranted in hoping for the truth of the doctrine of endless misery, even though he hope for it for himself; for such a hope would be in direct opposition to the nature and character of Deity, and at war with the better principles of man's moral nature. And on the other hand, to hope for happiness and eternal life, to the exclusion of others; to be ambitious only of individual advantage, and labor to secure an interest in Heaven, as a refuge from the penalties and threatenings of a supposed angry and vindictive Judge—betrays a sordid selfishness, which is uncongenial with the true spirit and principles of the Gospel, and alike opposed to the revealed will of God.

True hope is like an anchor to the soul, both sure and stedfast. It never makes its possessor sad and melancholy; it pleads no extenuating excuse for the votaries of vice and iniquity; it is no advocate for the pleasures of sin, or for the doctrine that the way of the transgressor is easy. It whispers not that stolen waters are sweet, or that bread eaten in secret is pleasant. It teaches not that our heavenly Parent is a cruel and vindictive Being, who hates the children of his creation with a malicious and infinite hatred, and who will, if they do not repent, obtain a hope, and get religion in this life, doom their precious and immortal souls to ceaseless burnings,

> "Amid distracting tortures, racks, and chains,
> Incessant groanings, and eternal pains."

No—these are the fruits of a false hope, and have no claim to a well-grounded hope in God. True hope is founded upon the goodness of God. It is as high as the heavens, deep as the earth, and lasting as eternity. It reaches to earth's remotest bounds, embracing in its fulness every son and daughter of the Adamic family, even the lone wigwam of the

> "Poor Indian, whose untutored mind
> Sees God in clouds, and hears him in the wind"—

And who, with a pure heart and sincere devotion, worships the Great Spirit, and hopes for a humble haven of rest, where

> "No fiends torment, no Christians thirst for gold."

The individual whose hopes are thus expanded by the power of universal love and goodness, can look forward to the eternal world with an eye of faith that illuminates the darkness of futurity, and penetrates the clouds which obscure his mental horizon, and, in view of a ransomed universe, freed from the power of sin and death, rejoice with joy unspeakable and full of glory.

> "Should seven-fold storms of thunder roll,
> And shake the earth from pole to pole;
> No thunder-bolt shall daunt his face,
> For Jesus is his hiding-place."

In every relation of life, whether in sickness or health, prosperity or adversity, living or dying, hope points to Jesus, the author and finisher of our faith, "lights up a smile in the aspect of wo," and gives its possessor a foretaste of that happy period when this mortal shall put on immortality. Over the bed of pain, disease, and death, it affords a balm for the distressed, a cordial for our fears, and pours the oil and wine of consolation into the afflicted bosom of suffering humanity. Over every evil thought and word, it exercises the most wholesome influence in leading us to do unto others as we would they should do unto us; making love the governing principle of our lives, it causes us to forgive our enemies, to overcome evil with good, and to love God because he first loved us.

A life thus consecrated to the service of the Redeemer, and to studying the purposes of his mission, the virtues of his life, death, and resurrection, the excellency of his Gospel, the grandeur of his moral character, the majesty of his life dedicated to acts of charity, benevolence and love, the sublimity of his precepts and examples—I say, it it is by strict adherence to these things, that we approximate nearer and yet nearer to the practical

duties of religion, and become imitators of God as dear children. This is true hope—this is "eternal life."

MARIUS.

Hamilton, N. Y., 1838.

For the Magazine and Advocate.

THE SUNDAY MAIL;
FOR SUNDAY, DECEMBER 30, 1838.

1 JOHN V 13-31.

The abridged limits allowed me, by the concomitants of the closing number of a volume, prevent me from dilating as much on the passage before us as I could wish. We are taught by the apostle, that all the petitions of that believer, whose spirit and desires are brought into complete conformity with the spirit and will of God, will certainly be granted. If disappointments and defeats are to be dreaded and avoided, how carefully and how constantly should we strive after this conformity! Let us ask ourselves, more and more frequently, when we wish, or when we pray, would we so wish, or would we so request, were our hearts perfectly pure and perfectly enlightened?

The sin unto death, is probably a sin, the natural or legal consequences of which were the death of the body. This sin was not to be interfered with. The laws of society and of nature must have their course, whatever we may do to alleviate the miseries of the unhappy criminals.

The strong language of the 18th verse has been very singularly construed, by various denominations. It simply means that he who "dwelleth in love," does not wilfully injure any one, but seeks the good of all. "Love worketh no ill to its neighbor; therefore love is the *fulfilling* of the law," is precisely the same in meaning.

The remainder of the passage scarcely needs any explanation; we therefore pass to our concluding remarks and valedictory.

CONCLUDING ADDRESS TO THE READERS OF "THE SUNDAY MAIL."

FELLOW STUDENTS OF THE SCRIPTURES, FELLOW-DISCIPLES OF JESUS:

A year has now elapsed since we commenced this weekly series of explanatory and practical illustrations of select portions of the New Testament. This series was commenced, and has been prosecuted, in the hope that something might be thereby contributed towards a better, a more definite understanding of the Scriptures, and towards a practical application of the truths therein revealed to the amendment of our conduct and conversation. This was the object. The means adopted have consisted in giving a faithful exposition of the meaning of each paragraph selected, as it was primarily intended to be understood, and with reference to those to whom it was at first addressed, and, next, in making some suitable application of its contents to our own times, circumstances, or cases. These have been the means. Meditation, self-examination, resolution, and persevering effort must have accompanied these means, else of little avail. And, now, at the close of this series, and at the conclusion of a year, what more befitting question can we put to ourselves than this—What use have we made of the means within our reach to improve our religious knowledge and character? How much wiser, how much better are we than we were at the beginning of this year? If we had the time to live over again, would we not make a better use of it? If we are able to answer such questions satisfactorily, there is good reason to hope that at the conclusion of some other opportunity of improvement—at the close of another year, we shall have still more grounds of complacency in our retrospect. If, on the other hand, we have much to regret, and little to be satisfied with, let us trace our faults to their true causes, and by a little more exertion, in what remains to us of life and opportunity, prepare ourselves to give in our account with joy, and not with grief.—Brethren, in the hope of your moral prosperity, and of a blissful recognition, FAREWELL.

PHILO PAIDON.

MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, DECEMBER 28, 1838.

CLOSE OF THE VOLUME.

Worn down to a poor state of health on account of the severe labors incidental to closing up the volume, and most of all, by the depression of spirits and carking cares consequent upon the pecuniary difficulties of the year just ending, we still feel strongly to wish to others the happiness, prosperity and peace that is not our lot. May this joyous and cheering season bring on its wings the abundance of God's temporal bounties and blessings to our subscribers and readers, and awaken and increase in their bosoms, gratitude to the Giver, confidence in his never failing goodness and grace, and faith in his all-glorious promises. To the healthful, may he impart grace to visit and support the weak—to the cheerful, inclination and means to revive the desponding—to the wealthy, an efficient impulse to impart to the suffering needy—and to the benevolent and charitable, every means to carry into effect all the kindly desires of their souls. To all may the anniversary of a Saviour's birth, and the close of a year, impart serious reflections on the opportunities neglected, on the means of good poorly employed, on the privileges abused, on the blessings coldly received, and on the means of grace and salvation despised, unheeded, or perverted to a selfish purpose. And oh, may our Father grant to us all, resolutions to avoid these shortcomings and transgressions in the year just opening upon us, that when we review its close, we may avoid the bitterness of present reflections!

The year is departing—almost gone—with its hopes, its joys, its sorrows and distresses. The dearly loved dead, who were rejoicing with us in all the enjoyments of life at its commencement—they are with us no more! We miss them from our sides, in our enjoyments—in our afflictions, their voices are heard not, their countenances beam upon us no longer. But we rejoice in the hope, that when days and years shall cease to be the measuring periods of our existence, we shall meet them again to enjoy them more, to love them better, and to part with them no more forever! Oh, glorious thought! Mourning reader, is it your hope—your faith? Are you properly grateful to God for its revelation? Do you appreciate all its power—its consolation—its importance? If you do, you will exert yourself to impart it to those around you—to spread it abroad among the children of sorrowing and dying humanity—to render it universal in the earth. Have you thus exerted yourself—do you thus endeavor to manifest your sense of the goodness of your faith, and your gratitude to God for its revelation? If you have not—if you do not—alas, I fear, dear reader, that your faith is dead, being alone—that it works not by love in *your* heart—that it is a mere head religion, never expanding the heart with the delicious fulness of love to God and to all mankind. Oh, may God work powerfully by his spirit of loving kindness in all our hearts, till all we have and all we do shall speak forth the goodness and the glory of the religion we profess—of *universal* benevolence!

Reader—whether subscriber, or agent, or correspondent, or simply a *reader*, the best wishes of the season to you—the best blessings of God on you—nor to you only, but to the world at large, we wish the enjoyment of peace and plenty—spiritual and temporal, now and forever. Amen.

A. B. G.

IS IT MURDER?

I noticed in some of the newspapers an account of a recent event in New-York, headed, in some cases "unnatural murder," in others, "murder and suicide," with comments accordingly. The statement, as narrated in all the different papers, embraces the following particulars.

A mother, of a very high spirit, deserted by her husband, (at least so far as provision for the wants of the family was concerned,) was unable to bear the misery and poverty thus imposed on her. She believed she and her child must perish for want of the necessaries of life. Unable to bear the thought—deeming sudden death far preferable to the slow, lingering one of hunger and cold—she destroyed her child, and then attempted to put an end to her own existence. In the latter attempt she was prevented just in time; but too late to save her child. It is added, that a coroner's inquest brought in a verdict in accordance with the foregoing circumstances; but the terms of the verdict are not stated. However, as the editors all agree in calling it "murder," it is presumed that such was their verdict, and that, in all probability, the unhappy woman will be tried for that crime. But, let us solemnly and seriously ask, *Is* it murder?

1st. What is murder? It is killing with "malice aforethought." There must be *malice*, either general or personal, in the case, or it is *not* murder. Nor only so, the malice must be aforethought—felt and entertained before the act of killing, so as to form a motive to its commission, or it is *not* murder.

2d. Was there such malice in this case?—that is, on the supposition that the statement above given, is true and correct in all its parts. I answer, *no*. For aught that appears, the woman as tenderly loved her child, up to the very moment of its death, as any mother ever loved her babe. And, aside from her conduct towards her child at all other times, and aside from her general character, the very circumstances of the case, prove, that the deep affection of a mother, and not malice, was the motive that led to the destruction of the child. To save it from a slow, wasting, and most cruel death, (as she believed,) she put an end to its being in as speedy and easy a manner as possible. Resolved on ending her own life, to avoid a still more painful death, she could not endure that her child should be left behind, without a guardian to watch over its helplessness, and provide for its wants—to linger in misery, and die a terrible death of cold and famine, if it did not live a life of neglect and shame—for these reasons, all based in love for her child, she put an end to its mortal existence, previous to terminating her own.

God forbid that I should extenuate deep settled crime, or weaken a single impulse founded on justice, that requires its proper and adequate punishment! But so strongly persuaded am I of the absence of all malice in this case of killing, that I can not call it murder. Nor do I notice this particular case with a design to interfere between any just law and its proper victim, or to bias a single mind wrongly; but because I think it a very suitable case, by which to call public attention—especially the attention of all who make and execute our laws—to the subject in general. Until the human mind shall be more studied and better understood in all its continually changing conditions, and until our sanguinary laws are altered to accord with the genius of humanity and civilization, and the spirit of Christianity, irreparable wrong must often be done to the unfortunate, and their more innocent relatives and friends be cruelly and unjustly involved in bitter grief and burning shame. To all, then—for in this country, *every voter in the land* has a hand in the making and execution of the laws—to all, then, I say, study the human mind—acquaint yourselves with its multifold operations—accustom yourselves to analyze its motives, and to look upon *actions* with reference to the condition and motives of the mind that originate and impel to the execution of them. Do this in the spirit of the Gospel, and in that same holy and humane spirit, look at the *laws* by which those actions are judged, and at the effects which their penalties are calculated to produce, not only on the criminal and such as he, but on the yet unhardened, unvitiated and uncrucified community. And I am persuaded that you will be led to the conviction, that many unjustly suffer severe penalties, who, at most, were obnoxious only to lighter punishments—that many acts punished with a vindictive severity as crime,

should rather be commiserated as the effects of an unfortunate aberration of intellect—and that the penalties visited on many offenders by our laws, (especially the punishment of death,) not only render the reformation of the criminal more difficult, but tend to increase in community the feelings which first led the punished man to crime and transgression.

In the case above named, it is very evident from the circumstances narrated, that wounded adhesiveness and probably self-esteem, (caused by the desertion of her husband and the supposed equivocal situation that event was calculated to place her in before the community,) mortified love of approbation, (for she did not suffer a subsistence on public charity, to enter her calculation for obtaining a living,) combined with great cautiousness and destructiveness, led to a resolve to end her life.—These, phrenologically speaking, formed the *motives* that led to the attempt at suicide. There must have been a deficiency of hope—probably of vitativeness—but these were the *active* causes. The death of the child was added to her resolve of self-destruction, by highly active philoprogenitiveness, or *love of her child*, in operation with the other named propensities—all, together, forming strong extenuating motives, and clearly removing the case out of the legitimate definition of *murder*. Such cases are, alas, very numerous—and, to the reproach of legislators, juries, and judges be it said, have been too frequently pronounced murder, and punished with death.

But let us consider the punishment. What good will it effect? *It will kill one who sought to take her own life!* All the punishment then, will be, in accusing the mother of *hating* the child, which her *love*—her blind but excessive love, alone—led her to destroy. It will add *public exposure* and *disgrace* to her self-sought death. It will wound the feelings of her family and friends, by making *insanity* a *black-hearted crime* in their relation and friend. These are the *evils* it will effect; but who is there that believes the hanging of this luckless woman will effect any good? Will it prevent other mothers from becoming insane through the fear of starvation? Will it prevent other mothers from despatching a much loved child, in a paroxysm of maternal anguish, when reason is so unsettled as to fear that that child must otherwise suffer tenfold more from famine and freezing? No—all it will do—all it *can* do, will be to render them more determined in their measures, and more speedy and more certain in executing them! Is it not high time, then, that civilized, humane and Christian people should attend to their laws on these subjects, and to the proper execution of them?—that capital punishments, in short, should be abolished—at least, in all cases where there is the least probability of mistaking the motives of the criminals, or the evidence by which they may be convicted?

If any would further examine this interesting subject, they will find it ably treated in Gall's works, and in Spurzheim's treatise on Phrenology—but more particularly in his treatise on Insanity, and in his work on Education, pp 268 to 318. The latter, in particular, should be carefully read by every lawmaker, judge, juror and witness in our land. A. B. G.

GENESIS III: 15.

We are anxious, as far as possible, to close every controversy in the same volume in which it commenced. We have endeavored, for a few weeks past, to find room for an article from Br. Van Alstine, in reply to Br. Manley's, published last June; but have not succeeded, on account of its length—it occupying equal to more than 6 pages of letter paper, all on the word IT! Really, I do not think the passage so important as to require so much room; and at this season, we have it not to spare; I have therefore condensed it as follows.

Br. Van Alstine did not notice Br. M.'s remarks sooner, because he laid them aside, and forgot them till now. He thinks that Br. M.'s "habit" of referring the pronoun "it" [Heb *he*, as the Hebrew has no neuter gender] to the seed of the woman, instead of the enmity, inclines him to his opinion published in June, especially as it "will bear" an application to the enmity. Br. Van Alstine does not suppose that enmity, abstractly considered, will bruise the serpent's head,—any more than wisdom, personified, is to effect any thing abstractly considered. The seed of the woman, he supposes to be all mankind—the serpent, lust—and his seed, sin. The first Gospel promise he thinks was not made to the serpent, but to Abraham; and accordingly Jesus is never spoken of as the "seed of the woman," as if in reference to this declaration in Genesis; but as "the seed of Abraham." His concluding remarks are as follows—which, when read in connection with what has already been published by both parties, in March and June last, will enable every reader to make up his mind for himself on the subject. A. B. G.

But *how*, you seem to ask, is this *enmity* to bruise the serpent's head? This query I have answered, in part, in the foregoing; by saying, if this *enmity* was, as you say, equally "divided between" mankind and the serpent kind, it would beget in each a jealousy that would clash in *war*. And man, being endowed with a higher order of faculties, both of body and of mind, must and will prevail! And I now conclude by saying—there is *a natural aversion* to sin existing in the human heart. And the wise, the virtuous, and the good, are *not* drawn away from the pathway of moral rectitude by the temptations and vain allurements of the arch, subtle, and deceiving devil. No, that *enmity* which God put between them and *sin*, (which is the seed of the serpent,) enables them to say, (when they are tempted,) "get thee behind me, satan." And thus they hit the serpent, "a clew on the head."

Believe me, Br, the *bad actions* of mankind are the bread and life of the devil! Therefore, let us preach to the world is both word and deed, to *act right, do good, and be good*, and we shall starve him to death—or, in other words, rob him of his power and influence, which will so effectually "bruise his head," as to ensure his death. I am thy brother in "the faith once delivered to the saints." DAVID VAN ALSTINE.

Campbell, November 25, 1838.

FIGURATIVE LANGUAGE OF THE BIBLE.

The attentive reader of the Bible, or one who is acquainted with the modes of speech used by oriental people, fully understands that it was and is a custom among eastern nations to express their ideas in strong figures and to use the most powerful illustrations to exhibit sorrow, gladness, desolation and war. Some very striking examples of this fact, occur even in modern times. In 1830, the king of England sent a present of five horses to Runjeet Sing, the Seik chieftain of Lahore, in India. Runjeet Sing returned a letter of thanks for the present. In that letter, he calls the person (Lieut. Burnes, of the British Army) who brought the present, "*the nightingale of the garden of eloquence*," the "*bird of the winged words of sweet discourse*." Of the shoes of the horses, he speaks thus, "on beholding their shoes, *the new moon turned pale with envy, and nearly disappeared from the sky*." Yet this manner of expression is in perfect good keeping with the custom of all eastern nations.

Instances of this figurative speech occur in almost every part of the Bible. Especially, when great joy was to be exhibited, all inanimate nature was called upon to rejoice. When the "foundations of the earth" were laid, Job says, that "the morning stars sang together." Job xxxviii: 7. To exhibit the success of the Messiah's kingdom, the prophet said, "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Isa. xxxv: 1. When Deborah and Barak overcame the Canaanitish host under Sisera, they said in the song of their triumph, that "the stars in their courses fought against Sisera."—Judges v: 20. These few instances from among multitudes, show that broad figures were used in the expression of idea. And if this fact was more fully remembered, and the figurative language of the Bible carefully discriminated, that Bible would be far better understood than it now is. C. W. M.

REMOVAL.—Br. Potter has removed to Cooperstown, and may be found at the residence formerly occupied by him. All letters and papers, intended for him, are requested to be directed to that place.

IMPORTANT BUSINESS ITEMS.

1. AGENTS.—Please regulate your lists as early as possible, and let us know the result. Keep the Prospectus, to get more new subscribers. Be sure to look at the "Direcions for Agents," on the Prospectus, and observe them as nearly as possible. For your past services you have our warm gratitude, and heartfelt blessings.

2. *Post riders*, Will please attend carefully to the same general directions given to Agents.

3. *Delinquents* who are owing for several years, are entreated by every consideration of honor, honesty, justice and generosity, not to leave us to suffer any longer by their delay—let them send at least *a part* of what they owe us. Some of them will be stricken from our list until we hear from them—not in anger, but from dire necessity, and in sorrow.

4. *Subscribers* to the present volume who have not paid within the year, must expect, as a matter of course, to pay two dollars and fifty cents, according to the terms. We lose even by *that*, if not in money, in the miseries we have suffered for the want of the pay in advance.

5. *Correspondents*, we sadly need your aid; and, though already deeply indebted to your kindness—more than words can tell—we hope for more from your generosity. Some few have not sent a line to cheer us for a long time. Have we offended—and wherein? Let us hear from you, if possible, and soon. Remember—articles less than two columns in length are always most read.

6. *Discontinuers* have so often been notified of our *terms*, and the loss either they or we must suffer by delay, that we hope there will be no more, unless of those who get some one in their stead.

Lastly—Can not every subscriber find some one among his friends or neighbors, who would be benefited by becoming a subscriber to our paper? And will they not endeavor to procure him or her on our list? We want to do all the good we can, and the more subscribers we have, the greater our circle of usefulness—provided they are *paying* subscribers; for otherwise they are leeches who drain us of our substance, without benefiting any one.

To one and all, we wish, "A happy New Year."

G. and H.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in January, by Br. J. C. EDDY, at Stockwell Settlement, Sangerfield—Br. FOSTER, in Constantia—Br. MARTIN, in Palermo—Br. M. B. SMITH, at Eatonville, and will tender the consolations of the Gospel, in the afternoon, to the relatives and friends of John Buckin, who departed this life on the fifth inst., in the eighty-fifth year of his age.

There will be preaching on the second Sunday in January, by Br. WOOLLEY, at Stockbridge—Br. WHISTON, in Oxford, and Br. J. T. GOODRICH, in Cooperstown—Br. H. B. SOULE, at New-Berlin village,

Br. H. B. SOULE, will preach on the evenings of January 16th, at Preston Corners—17th, at McDonough village.

Br. E. E. GUILD will preach on the evenings of January 17th, at Cohersville—18th, at Portlandville—19th, at the school-house near the Maryland Postoffice—20th, at the Academy in Worcester—21st, at Decator.

Br. J. T. GOODRICH, will preach on the evenings of January 15th, at Clarkville—16th, at Westville.

A conference of the Chenango Association of Universalists, will be held at South Bainbridge, on Wednesday and Thursday, January 9th and 10th. Ministering brethren earnestly invited to attend.

The third Conference of the Otsego Association, will be holden at the village of Laurens, Otsego county, on the 16th and 17th of January,

O. WHISTON, Standing Clerk.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

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POETRY

[From the Trumpet.]

THE HUMBLE POOR.

When days are short, when cold winds blow,
When nights are dark, when falls the snow,
And blocks the cottage door;
Then let the rich the call obey,
And send relief without delay,
And bless the humble poor.

Hard is their lot, where children cry
For bread; and where the widow's eye
Is dim with tears of grief!
O, charity, go forth with speed,
Stretch out thy hand to those in need,
And kindly grant relief!

You who in wealth abound, and know
No lack of comforts here below,
O listen to the cry
Of those, whose comforts are but few,
Who lack for bread and clothing too,
And quickly send supply.

So in return, on you shall fall
Rich blessings, neither few nor small,
From Him who rules above;
For he such services requires,
Such sacrifices too, desires,
Such offerings will love.

For the Magazine and Advocate.

ADDRESS TO THE DEITY.

BY MISS MARY M. HAMILTON.

Time, alas, is ever carrying us swiftly forward, and stops not in its mighty course! Nations rise and fall—kings are born and descend to the grave! One year after another follows in its course—seasons begin and end—bloom and their beauties perish! Night and day successively bring their destined changes; but Thou, O God, art immutable! Thy throne is from eternity to the same "without variableness or shadow of turning!" From everlasting to everlasting is engraved on the blazonry that surrounds the [illegible] countless proofs of thy unchanging Divinity! Thou art "the same yesterday, to-day and forever!"—Every object that is visible in the broad expanse of the heaven, or on this beautiful earth, is full of Thee, and loudly bespeaks thy adorable existence!

ACTS XVII. 31.

The following criticisms on a part of the above text, applicable and applied to a variety of similar passages, is from the pen of Br. Wadsworth, of the Berean and Biblical Interpreter. He gives much in little space, and is as clear as glass in conveying the full meaning of a passage. A. B. G.

CRITICISMS.....NO. V.

"Because he hath appointed a day in the which he will judge the world in righteousness by the man whom he hath ordained." The Greek phrase rendered "in which he will judge," is *en he mellei krinein.* Krinein is in the infinitive mood, present tense—*to judge;* and should be so rendered. But to read it, "in which he will to judge," would be incorrect. The question then arises, does the word *will* belong there? Does *mellei* signify will? No. The verb *thelo* is the Greek for *will*, as in 1 Tim. ii: 4. Mello, the root for mellei, is defined—to be about to do, be on the point of doing. John iv: 47 is in point. The nobleman besought Jesus to go down and heal his son. "for he was at the point of death." That is, he was *about to* die. I will here quote the criticism of Dr. Parkhurst upon the word *mello.* He says, mello "with an infinitive following, signifies *to be about* to do a thing, *futurus sum.*" Dr. Geo. Campbell, on Matt. iii: 7, says, "*mellon* often means, not only *future*, but near. There is just such a difference between *esiai* and *mellei esesthai* in Greek, as there is between *it will be*, and *it is about to be*, in English. This holds particularly in threats and warnings." Reader, keep these criticisms in mind, for they come from believers in endless misery; and therefore we are justified in taking full advantage of them, "*particularly in threats and warnings.*"

Well; in our text mello occurs with an infinitive following, so that it should read, he "hath appointed a day in which he *is about to judge* the world in righteousness by that man whom he hath ordained."

The same criticism applies to Matt. xvi: 27.—"The Son of man shall come (mellei erchesthai) *is about to come* in the glory of his Father with his angels, and then shall he reward every man according to his works." This rendering is sustained by the 28th verse—"There be some standing here that shall not taste of death till they see the Son of man coming in his kingdom." Dr. Campbell renders Matt. iii: 7 and Luke iii: 7, thus—"who hath prompted you to flee from the impending vengeance?"

2 Tim. iv; 1—"I charge thee before God, and and the Lord Jesus Christ, who shall judge (*is about to* judge) the quick and the dead at his appearing and kingdom."

1 Pet. iv: 5, is a parallel text, though a different term is used. "Who shall give account to him that is *ready* to judge the quick and the dead." Parkhurst says the word *etoimos*, here rendered *ready*, signifies "to be ready, prepared:" All things were in near readiness for the judgment, only awaiting Christ's appearing in his kingdom, which *was about to* take place.

There are other terms in the text worthy of attention, but we can not attend to every thing at once. N. W.

MARRIAGES.

In Madison, November 8th, by Rev. A. Williams, Mr. RILEY S. EATON, of Eaton, to Miss SARAH M. BARKER, of the former place.

At Earlville, November 21st, by the same, Mr. EDWIN F. SMITH, to Miss HANNAH HOLMES, both of Hamilton.

In Nelson, October 21st, by Rev. E. M. Woolley, Mr. LEANDER EDGARTON, of Hamilton, to Miss ——— McARDELL, of the former place.

In Newport, December 5th, by Rev. D. R. Biddlecom, Mr. DARWIN W. ALLEN, to Miss MARY RIX, both of Newport.

In Royalton, November 29th, by Rev. C. Hammond, Mr. JACOB COONEY, to Miss LOUISA SLAYTON, both of that town.

In Murray, December 9th, by the same, Mr. ELY FARNSWORTH, to Miss ALMEDA LAKE, both of Murray.

DEATHS.

In Madison, November 5th, Miss ALICE CURTIS, aged 20 years. In early life, sister C. fell a victim to the dread destroyer, the consumption. Long enough she lived to insure the regard of friends and associates, by her mildness, and complacency of disposition, and devoted affection and virtue. Religion had taken its abode in her heart—the great truths of the Restitution found in her an humble and warm votary, and with them her life was adorned and supported. In her departure, another refutation is furnished, of the trite assertion, that "Universalism will do to live, but not to die by." She found it good in health, and better when laid low on the couch of sickness. It banished every fear, disarmed death of its terror, and calmed the feelings in quietude and resignation to the will of our heavenly Father. May the hope of the Gospel comfort and console the afflicted. Sermon by the writer. A. WILLIAMS.

In Hamilton, November 29, Mrs. ABIGAIL WATERHOUSE, aged 25 years. Mrs. W. was another victim of the consumption. In society she was respected, in life cheerful and happy, in death resigned to the pleasure of God. A fond husband is left to mourn, but not as those who have no hope; and two children are deprived of a mother's care and indulgence. But what is their loss, is her gain. May the blessings of God descend on, and console the mourners. Sermon by A. W.

In the town of Norway, Herkimer county, December 9th, CHARLES GRAY, aged 2 years and 1 month. While the gem of immortality is enshrined in an earthly casket, the Giver sometimes breaks it, and takes the gem to himself. J. G. McADAM.

In Hounsfield, October 29th, SAMUEL MCWAINE, Esq., aged 55 years. His death was caused by injuries received from lifting, about two years since.

In Brownville, November 10th, JOHN BASCOMB, aged 38 years. The death of this Br. was caused by an eruption of a blood vessel. Like Esq. McWaine, he was respected by every good and wholesome member of community.—"The mourners go about the streets."

In Watertown, November 3d, DAPHNE, wife of Elisha Wakefield, aged 27 years. The cruel disease of consumption cut off this amiable woman in the morning of life, and produced much weeping and sorrow. A very large congregation followed her remains to the church, and from thence "to the house appointed for all the living." W. H. WAGGONER.

In Litchfield, September 18th, Mrs. CAROLINE ELIZABETH, consort of Sardis Brainard, aged 23 years.

Her funeral was attended on the 20th at Cedarville, and the consolations of the Gospel tendered to the numerous relatives and friends of the deceased. T. J. SMITH.

In Richfield, September 29th, CZARINA, infant daughter of Col. J. Derthick, aged about 2 years.

Funeral on the 29th, and the blessings of eternal life set before the relatives and many sympathizing friends.

"This earthly house, by death o'er past,
Commingles with its kindred clay,
Our heav'nly one unchanged shall last,
When temporal things shall all decay."

N. B. The above notices were mislaid by the writer which will account for their late appearance. T. J. SMITH.

In Georgetown, November 12th, of apoplexy, Mrs. JOANNA FISHER, consort of Abner Fisher, aged 45 years.

Mrs. Fisher was a firm believer in the doctrine of a world's salvation, and adorned her profession by a consistent and Christian character. She has left a large family of children to mourn her departure. May the comforts and consolations of the Gospel, console the afflicted mourners, and the thought of again meeting the departed in a better world, cure the wound which death has inflicted. Her funeral was attended in the Baptist meeting-house, by a large and attentive congregation, among whom were the Presbyterian and Baptist preachers—the latter of whom assisted in the services. Discourse by the writer. In behalf of the friends of the deceased, we would return our thanks to the Baptist society for their kindness and liberality, in opening their house for the occasion. WM. M. DELONG.

*** Will the Trumpet please copy?

In Naples, suddenly, on the 11th of October, Mr. ABEL BROWN, aged 50 years. Br. Brown was a believer in the final reconciliation of all things to God. Peace to his ashes. His spirit has returned to God who gave it. Long will he be remembered by sister Brown and his kind children. May they all be willing to submit to this event of providence, with the spirit and fortitude of Christians, and be enabled to say, in sincerity, not our wills, but thine, O, God, be done. The funeral was attended by a large concourse of people, and addressed by WM. QUEAL.

At Cicero, Onondaga county, N. Y., October 23d, Mrs. ELIZA, wife of Br. William White, in the 29th year of her age. The deceased had for several years been a consistent Christian, and a firm believer in the Gospel of a world's salvation from sin and death. Her life was a practical comment upon that religion which is "pure and undefiled"—that religion which consists in *doing good.* She resignedly yielded up her spirit to enter upon that inheritance which is incorruptible, undefiled and which fadeth not away. She died universally respected, and deeply regretted by all who knew her sterling worth. Her funeral was attended by the writer at the Disciple's meeting-house at Cicero Corners, on the 25th, and the consolations of the Gospel were tendered to the mourners and a large assembly of sympathizing neighbors and friends, from Rom. v: 20, 21. N. BROWN.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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THE CAUSES OF INFIDELITY REMOVED.

NUMBER SEVENTEEN.

BY S. R. SMITH.

INSPIRED WRITERS.

It is obvious, that what has been said of the divine character and perfections, as exhibited in the Old Testament, applies equally to the Christian dispensation—the New Testament being, in this respect, a prolongation of that economy commenced in the earliest times of the Hebrews.—Here, the perfections of God are more illustriously displayed, more immediately rendered the subjects of regard, and brought to bear more directly upon our necessities and our hopes. And here, what was promised, is fulfilled; what was liable to misapprehension from the mistakes and infirmities of human judgment, is illustrated; what was reserved under a partial and national dispensation, is published to the whole world, and established upon miracles and the most unequivocal testimony.

There is one fact of a most striking and peculiar character, which attaches to the personal pretensions of the writers of the Bible, and which distinguishes them in a remarkable manner, from all others whom the world calls moralists or philosophers. It is not their undeviating candor in recording both their virtues and vices—their knowledge and ignorance—their just apprehensions, and their follies and mistakes. These things have excited the admiration of all who have attentively read the Scripture history; and while they stand without a parallel, they can not fail to impress the mind in favor of their integrity. Their frankness in these particulars, is eminently calculated to secure our respect for their personal characters, and our confidence in the facts which they relate. It goes far to prove that they were both honest men, and had no disposition to deceive or impose upon others.

And these considerations, when sustained by the further fact, that the writers of both the Old and New Testaments, were singularly free from every thing bearing the common marks of enthusiasm or fanaticism, afford very powerful reasons for thinking that what they relate is true. Giving, therefore, to all these particulars their full weight and importance, still we think, there are other considerations which attach exclusively to their characters, that not only sustain every legitimate inference from the preceding, but constitute a distinct and decisive testimony of their own inspiration, and the truth and authenticity of their writings.—*It is the fact, that they never assumed to be the original and unaided authors of the the sentiments which they delivered.*

The philosophers and casuists of all other times and nations, were too sensitive in relation to their own interest and reputation, not to maintain them at every hazard, when possible. It certainly never occurred to them, to ascribe any thing either to the gods or to men, to which they themselves could make any plausible pretensions. They never hesitated to represent themselves as the sole and unaided authors of the systems which they taught. In a thousand ways they treat religion as a jest, and the very being of their gods, as a trick of state policy, or the conjecture of superstition. And it is certain, that however exalted some of their views of morality might be, they were culpably indifferent to its practice. Thus, for instance—while they knew that the most degrading excesses and beastly indulgences were practiced in the very rites of their religion, they not only allowed, but encouraged their observance, both by advice to their pupils and friends, and by the weight of their own example. And such base hypocrisy is among the things urged upon the world, as evidence of the all-sufficiency of nature and philosophy!

All this, is the very opposite of the course pursued by the writers of the Bible. They lay their honors at the feet of Supreme intelligence and wisdom; and ascribe their views, their institutions, and all the distinctions and privileges derived from them, to the one and only God whom they adored. They make no pompous parade of new theories and systems—no sneers at the religious institutions under which they lived—no sarcastic insinuations that the Deity was a mere creature of the imagination, or that religion was a matter only of state policy. Far, very far from all this, and from every thing bearing any affinity or resemblance to such a course. Without being ascetic, they were devout; without the semblance of fanaticism, they were religious; without skepticism, they believed in, and free from hypocrisy, they worshipped the living and true God.

Now there is not so great a difference in the constitutional propensities of men, as these facts unquestionably imply—if both are supposed to be influenced by any regard to their individual reputation as moralists or philosophers. There is no reason to question, that the heart of an Israelite, of the Patriarch himself, was not as susceptible of the feelings of pride, or ambition, or praise, as those of Plato, Seneca, or Cicero. And yet, the latter claim, and their admirers make the same claim for them down to this time, all the personal reputation which the nature of the case, and the respective systems will allow. On the contrary, the sacred writers neither demand—nor yet have those who most prize the truths they taught, ever given them—credit for superior mental endowments. Although it can scarcely have escaped the observation of the most careless and indifferent, that if we are to judge of the talents of men by their writings, and were to consider the Bible merely as a human production, the sacred writers will and must stand pre-eminent among mankind.

The philosopher stands forward on the canvass in an attitude to attract every eye to himself; the Patriarch, the Lawgiver, the Prophet, and the Apostle, are always thrown into the shade, and occupy the back-ground. The latter always present some superior personage, or refer you to some all-engrossing topic, as alone worthy your regard; while the writer assumes no more than to be the instrument of soliciting your attention to them alone. He constantly affirms, that he is not the author of the truths, or even the sentiments which he utters; but uniformly ascribes them to a higher power. In one word, it is enough for the sacred penman, that the truth is brought to light—the means of moral knowledge and virtue placed in the hands of mankind, and the Deity alone rendered the object of all the gratitude and praise of their manifestation.

How is all this to be accounted for? Why are not the sacred writers to be brought forward as the wise ones of the earth, as well as the men of Greece, or Rome, or Persia, or Egypt? There can be no reason why it may not be done, aside from that assigned by themselves—that they were the mere instruments of publishing the will and the purpose of God. Their modesty in not assuming the part of absolute authorship of the matter of their writings, is also accounted for on this supposition, and no other; for however amiable and commendable on any other account, it never cast a shadow across the splendor of a single philosophical system since the foundation of the world. But there is something more than mere modesty in the inspired writers, in relation to this matter. They not only affirm that they were not the authors of the doctrines and precepts which they published, but many of them endured nearly every form and variety of suffering in the maintenance of that fact! To such trials and sufferings no man can subject himself, unless conscious that what he affirms, is the truth. If any skeptic is disposed to question this, let him endeavor to ascertain how much and how long a Heathen philosopher would be likely to suffer, rather than own himself the author of his particular system.

It will be in vain to urge, that they were the dupes of a misguided—or rather, *misguiding* fanaticism, and that, like some half-crazed enthusiasts, they were under the influence of an imposing hallucination. The sobriety of their writings, the soundness of their theology, the dignity and self-possession which they maintained, both in their intercourse with friends and enemies, and, finally, the unexceptionable morality which they taught and exemplified, are all foreign to, and incompatible with the character of fanatics. No class of men were ever further from the extravagances of fanaticism, than were those who were the instruments of composing the books of Scripture. They were strongly impressed with the truth and importance of the subject matter of their respective communications, and appear like men in earnest—but they never descended to extremes not fully warranted by the established customs of their times, and of that part of the world in which they lived. Besides, they have left in their writings, the most unequivocal evidence of their disapprobation of every thing bearing the aspect of phrenzied enthusiasm. And we feel safe in challenging a comparison of their writings as a whole, with any others which the world can boast of, whether the production of enthusiasm, or of cold philosophy, or of modern skepticism, for sound principles, decent expression, or moral purity. In these particulars, they are so immeasurably above any and every other known writings, as to exempt their reputed authors from the slightest imputation of extravagance. And he must be strangely infatuated, or disposed to cavil, who does not, on a slight comparison of the Bible with the offspring of any fanatic's brain, discover at once, that it was produced both by benevolence and a "sound mind." The purity of the moral precepts alone, inculcated by the sacred writers, bears the most unexceptionable testimony to the soundness of their understanding, as it is notorious that fanatics and enthusiasts are miserably deficient in correct principles, and just views of morality. The writers of the Bible are not, therefore, the men to impose on themselves, or to endeavor to impose on others, the belief of their inspiration, without its foundation in fact.

From the foregoing facts and considerations, the following inferences seem naturally and necessarily to follow. We say naturally, because it appears impossible for a reasonable man to fail of drawing them—and necessarily, because they are the only ones that can be drawn, without violence to experience, observation, and sound philosophy.

1. If the sacred writers had not been inspired, there is no obvious reason why they should not have claimed as their own productions, the books of Scripture bearing their respective names. From all that appears of their history, they were not impelled by any sinister motives, to ascribe their communications to the influence of divine inspiration. And it seems next to impossible, to suppose that they could be actuated by such motives. The circumstances under which most of them wrote, plainly and absolutely forbid that supposition. This is alike true and palpable of the writers, both of the Old and New Testaments. For it may be asked, what did they propose to themselves? After what did they aspire, that could not be as well, as easily

and as certainly attained without, as with such pretensions? Let any period after the introduction of the Law, be selected, [that will be attended to in its place,] and then let the question be pressed, what could any one of the sacred writers hope to effect, which rendered the pretension to inspiration necessary? Men never act for any length of time, and in a way calculated to bring about important results, without some definite motive. And what could be the motive, which induced the sacred writers to claim inspiration?

By far the greater number of prophets, lived and wrote after the separation of the ten tribes from the kingdom of Judah. Let us, then, take examples from the most illustrious of these instructors of the people; and endeavor to ascertain the *motives* by which they might possibly be impelled to ascribe their doings, or their writings, to the influence of a divine interposition. And for this purpose, we begin with Elijah, one of the most distinguished, and one of the first in this catalogue of worthies. Was it—could it be for his personal interest or aggrandizement, that he withstood kings, and rebuked tyrants and their minions, both civil and ecclesiastical? Did his acknowledged character of prophet, protect him, in any instance, from public odium, and personal sufferings, and the continued hatred and and cruelty of the rulers, where the reputation of merely being a wise man—or, if you please, a philosopher—would not have answered the same purpose? We venture to say, that no man with any pretensions to candor, can read the books of Kings and Chronicles, with the least reference to this subject, and can believe for a moment, that the assumption of being a prophet of God, screened him in a single instance from any reproach or suffering from which Nestor, Plato, or even Franklin would not have been secure, had they lived at the same time and in the same place. Nay—there is abundant reason to believe, that his prophetic character was more than once made the pretext for severities, which the mere philosopher would never have been called to endure. And with the public reputation of either of the persons, real or supposed, above named, there is not an act ascribed to him, except those which are avowedly miraculous, which they might not have performed with equal impunity. Will the skeptic try to discover some sufficient motive which could induce this extraordinary man to assume a character, which so far from honoring or profiting him, subjected him to a life of privation and oppression, without supposing him actually inspired!

The same remarks in substance, apply to all the rest. Isaiah, from the high place which he is supposed to have held among his people, needed no other sanctions to give weight, and influence, and acceptance to his communications. His position in society appears to have been such, as to place him in the same station, and make him alike the counsellor of kings, whether considered as prince or prophet. Let the skeptic have his way for a moment—let this individual be considered only as one of the princes of Judah, and what then? Why, if he will read that part of the Bible ascribed to this same Isaiah, the son of Amos, he will be astonished to find, that for splendor of imagery, simplicity, and beauty, and sublimity of conception and style, there is nothing in all the Heathen world among poets, casuists, or philosophers, that can compare with that book. And it will no doubt puzzle him not a little, to imagine how a mere semi-barbarous Jew, (as he would courteously call him,) could conceive so nobly, and write so elegantly. He must have been wiser than the wisest, and greater than the greatest of Heathens—or he was inspired. And in either case, the skeptic should do him honor above others, to be consistent with himself. If only as a poet and moralist, he is entitled to more veneration than Plato. But as inspired, he is to be regarded as the messenger and prophet of God. And this is manifestly his true character.

Apply, now, the question in the case of the prophet Jeremiah—what end could he possibly have in view, in assuming the prophetic character, that could not have been quite as well attained without it? He was certainly not in favor with the court—nor did he coincide with its general views. And for aught that appears to the contrary, he did not aspire to any worldly distinction. On the contrary, there is every appearance that he sympathised deeply and cordially in the impending misfortunes and sufferings of his countrymen, and only warned them of the certainty of mischief and calamity, as the issue of the course they were pursuing. These admonitions, it will not be doubted, could have been given without the claim to a divine mission. And had they been so given by a Heathen, and the result had been the same, how carefully would his name have been transmitted to us, and what honors would have been paid to his marvellous discernment. But here, a modest prophet, disclaiming all ability to speak for himself, delivers the most palpable truth, verified by events then in progress, and he is regarded as a simple fanatic, a madman, a bungling impostor! Such, however, is the character and spirit of infidelity, that it is utterly blind to all excellence, unless hung to the skirts of a skeptic or a—Heathen.

But it does not appear that either the king or his counsellors considered this prophet as a fanatic or a madman. For when they saw his predictions fulfilling on themselves, they did not hesitate to seek his advice, and at once changed their course of conduct from severity to kindness. And we may very safely leave this fact for the consideration of unbelievers, subjoining the question—whether they are as likely to know that he was a pretender, as those who tested the correctness of his predictions, and honored him as a prophet? We would also suggest the propriety of their giving some attention to the persecutions and punishments which this good prophet endured, and which, it seems they think, he was foolish enough to bring on himself, merely because he pretended to inspiration. And if he were not inspired, will they assign a respectable and obvious reason why he endured them?

It is not easy to conjecture an important and satisfactory reason, why the prophet Daniel should have declared himself to be inspired, unless he really was so. The relation in which he stood to the Hebrews, and the station that he held in the court of the Babylonian monarch, leave no visible object to be attained by such pretension. His authority with the king, and his obvious right to command the obedience of his own people, were such as to secure any end that appears to have been contemplated. Certainly, it had no effect with the Chaldeans, who evidently considered him merely a wise man, until a train of remarkable events forced from his master the acknowledgment, that none but Jehovah, the God of Daniel, could enable man to do such marvellous things. And yet, it must be plain, that in this case, the prophet sacrificed much of that personal reputation that would otherwise attach to himself, by giving all the praise to God. How much greater than the wise ones of Babylon, must he appear, if not inspired; and how much of that greatness is voluntarily sacrificed by becoming a prophet! If personal honor and fame had been the object, he could not have adopted or permitted the prophetic character—and that he did so, is at least very good evidence of his actual inspiration.

Ezekiel and others of nearly the same period, had no perceptible end in view in their communications, except that of encouraging their captive countrymen with the hope of returning to the land of their fathers. This is their theme, though other and important subjects are occasionally introduced, the development and fulfilment of which, have abundantly verified their pretensions. But all that principally concerned their personal reputation, related to events connected with their own times. And we put the question seriously to the unbeliever, whether there is any visible object involved by the reputation of a prophet, that would not have been equally well attained by the more common process under similar circumstances? Every one knows that nations as well as individuals, may be excited by merely human efforts—by appeals to their patriotism, their interests, and their personal feelings. And there is no apparent reason why this might not have been as successfully done in this instance, as by the intervention of the prophetic character.—Why, then, should it have been assumed? And the only rational answer is, because that character was the true one.

Of the writers of the New Testament, little need be said under this head. It is not contended that they could have effected what they did, in some respects, without the aid of inspiration. Of the amount of that inspiration, we have spoken elsewhere. But supposing all that the skeptic contends for—viz., that they were not inspired—what possible end could they have in view, or did they attain, by the pretence? If the world was but half as skeptical as it now is, they must have known that the pretence to inspiration was decidedly offensive, and calculated to operate to their disadvantage. And if not inspired, its avowal must have been an act of unparalleled imbecility. Will the skeptic, then, find some plausible reason, even on his own views, why they should have openly asserted, and suffered what they did, for asserting that they were divinely inspired?

Men who have special and sinister motives in view—who have none but personal ends and aims to gratify—never throw themselves in the face of power, public favor, and religious prejudice, without calculating the chances of being able, after a few sharp conflicts, to triumph. On the contrary, the wily hypocrite usually takes special care to float on the surface of the current of popular opinion, that he may wind his serpent-coils around the unsuspecting multitude. He is reckless of the opinion which after ages may form of his deserts—for it is not futurity in which he is interested, but the present time. To be the present master, dictator, and leader of his species—to exert a present power over the fortunes, the minds, the actions of men, is his aim. But he has neither the heart to endure, nor the moral courage to tempt a scene of trials and sufferings, such as were borne by the apostles and primitive Christians.

Can these, then, be charged with such motives? Did they court popular favor, or cringe before the frown of power? Did they spare exertion, because privations and death stared them in the face? Did they, with the example of their master fresh upon their minds, seek to attain personal honor, and eminence, and ease, by throwing the gauntlet of defiance in the teeth of authority, and public sentiment, and pride? Daring as skepticism often is, with these considerations in view, it is difficult to suppose that it dare assert what is so manifestly repugnant to all probability. Besides, the apostles were not the men to estimate the chances of a reputation some five hundred years after death.—Nor did they, in any instance, betray any solicitude about the opinions of any age, except their own; and they acted upon their views of duty, irrespective of final consequences.

All that has been urged, therefore, respecting the modesty of the Old Testament writers in rejecting the considerations of self, and ascribing all the merits and importance of their communications to a higher power, attaches with accumulated force to the apostles and evangelists. Had personal honor and reputation been their motive, they would never have pretended to inspiration; since all that they ascribe to superhuman aid, is so much withdrawn from themselves. And it is matter of wonder, that the very sagacious enemies of revelation, should never have perceived that they were paying a tribute of respect to these disciples of Christ, that places them immeasurably above their admired philosophers—and giving them credit for talents that no Christian ever thought they had a right to claim. This is probably one of the instances of remarkable consistency, for which unbelievers claim to be specially distinguished—and it is doubtless a common and faithful specimen. In view of all these considerations and facts, we repeat that the natural and necessary inference is, that the writers of the Bible were divinely inspired.

2. Another obvious and necessary inference is, that human nature being always the same, the same general principles must always be in operation. Hence, if the sacred writers had not been inspired, some one, or more of them, would have

claimed the honor of being the unaided author of the doctrines and precepts which he taught—or would have exposed the pretensions of others. But none of them ever did this. No instance occurs, in which the pretensions to inspiration of any individual whose name and writings constitute a part of the Bible, was ever accused by any other writer of the Scriptures, of being an impostor.—And this fact is of great importance, when we recollect that there were many of them, and that they, in several instances, lived and wrote in the same age. This fact is unparalleled in the history of man. And it proves that the individuals not only thought themselves inspired, but that they also thought the same of each other. There is abundant evidence, too, in the fact that they exposed without reserve, their own imperfections, that they would have rebuked with unsparing severity, a crime so offensive to truth in others.

To this, it will no doubt be objected, that they might be mutually influenced by the same hallucination, and fanatically infer the inspiration of others, merely because they were themselves the subjects of self-delusion. Not so. Fanatics and enthusiasts are the last people in the world, to practice even common charity—much less are they disposed to indulge the pretensions of others! And this is daily illustrated, not only by the practices of conflicting sects, but by members of the same creed and profession. We need not even go so far back as the history of the Dominicans and Franciscans, who mutually exposed the chicanery and pious frauds of each other; the evidence is around and among us in the present day and generation. Besides, in the lapse of so many ages, it is not to be imagined that every writer among a whole people, was an enthusiast. The compositions betray a great variety; but this extraordinary character of fanaticism, by no means pervades them. The further conclusion then is, that they had good reason to believe themselves divinely inspired, and that they delivered the unsophisticated oracles of God.

For the Magazine and Advocate.

TEACHINGS AND TENDENCIES.

BY REV. T. P. ABELL.

INTRODUCTION.

Whoever embraces a system of religion from a love of truth and happiness, is desirous that other differing religionists, and those who make no pretensions in favor of any one modification of Christianity, should be made acquainted with his peculiar and distinguishing views, ere they are judged or rejected. The professor feels it to be paying a poor compliment to his candor and discrimination, to have his faith censured and condemned without a knowledge of its principles, or an examination of its claims to the considerate attention of intelligent beings.

The Universalist, however, is often subjected to the unpleasantness of hearing his sentiments reviled, and his moral honesty questioned, by individuals who, by the profoundness of their ignorance respecting the one, and their incapability of judging of the other, are totally unprepared to form even a tolerably correct estimate, either of his professed belief, or of the actual religiousness of his character. Having himself been previously acquainted with other, and, more than likely, having enjoyed or endured a faith in some one of the other popularly prevailing systems of religious doctrine, he knows by a lively realization of the legitimate influences of the respective theories, the pre-eminent and incomparable value of his present over his former belief. But, notwithstanding his superior satisfaction and enjoyment, he can not, inasmuch as his religion is blended with the interests of community around him, be wholly indifferent in regard to the feelings and views of others concerning his own faith. Misrepresentation and abuse would be endured, were the results to rest altogether with one individual. But when they go farther, and assist in fastening upon the minds of others the galling grasps of ignorance, error, and consequent unhappiness, the heart throbs in keener distress in view of the injustice committed.

It is thence discoverable, that a strong desire for the removal of the evils which we suffer, does not spring from entire selfishness, or a repugnance to endure reproach in the cause of Christ. Every thing which retards the progress of the doctrine we love, concerns others with ourselves. While in the embrace of it, we have much to encourage us, derived from the hope and the divine assurance of its ultimate triumphant and universal prevalence; but they who are of a contrary part, have not the consolations of this hope, nor have they an enjoyment of what we conceive to be the truth. We can realize, in a measure, the extent of their moral destitution, and while we are pained with a consciousness of their indifference to, and disregard of, that religion which, only, can make them happy, bitterness is added to this pain, by knowing that they also are sufferers in consequence of their infatuated opposition to liberality of religious faith and social feeling.

But this is not all, nor the most humiliating.—It sometimes happens that Universalists themselves, possess only a vague and indefinite knowledge of the religious system they are understood to have embraced, especially that branch of it which relates to the practical and every-day duties of life. At any rate, the assertion will not admit of a plausible contradiction, that there is a culpable remissness on the part of many professed friends, in suitably manifesting the natural fruits of the religion of universal love. The cause of this failure is not to be sought for now. It answers our present purpose, to know that this is true.

It hence becomes a matter of serious inquiry, how a different and more favorable state of things is to be brought about. It is conceived that the method most certain of success, is an extension of the knowledge of the constituent principles and practical bearings of Universalism. It is thought that the more perfect the acquaintance of our opposers, and of our friends, with our holy doctrine, the more easily will we secure the embrace of the one class, and the obedience of both.

In hope, therefore, of being slightly serviceable in disabusing the minds of some individuals, in regard to the sentiments we cherish, and of showing the error of others in failing to carry out in practice the principles they profess, and particularly of urging the due observance of these principles, and of the necessity of bringing them to bear upon the whole character, the writer proposes publishing in this paper, a series of articles, which will contain an epitome of our doctrine, followed by the legitimate practical inferences.—It is deemed unnecessary to go into a detail of the plan to be pursued. Universalism, its teachings, and tendencies, will be the subject matter of discussion.

The indulgence of the reader is solicited. Infallibility of style, or of argumentative demonstration, is not claimed. The writer aims only at a plain and comprehensive elucidation of some of the fundamentals of our faith, both as regards theory and practice, and it is hoped his attempts will meet with a friendly and charitable consideration.

BUSINESS ITEMS.

"How I hate them," says the reader. So do we, but at the beginning of a volume, we find them absolutely necessary, for the information of new subscribers, and of those old subscribers who are forgetful of such matters. So, if you will read and heed them, we will make them as brief as possible. "Agreed!" Well, then, here goes.

1. We have extended the time for receiving one dollar and fifty cents in payment for *this* volume, to *four* months, instead of *three* months, as formerly. This was done to accommodate subscribers who depend on remitting by merchants, etc., who come by the canal in the Spring. But we hope that all who can, will be *as* accommodating to *our* wants, by paying *as much earlier* as they can.

2. We again give earnest notice that we would *much rather* receive one dollar and a half in advance, than the prospect of two dollars, or two and a half dollars, at a later period—for it will enable us to carry on our business much easier and better, and to make the paper more interesting and useful, and consequently it would do *us* more good, and be far better for our subscribers. Strange as this may seem to those unacquainted with the business of newspaper publishing, it is a sober, melancholy truth, that we have learned by sorrowful experience. For our own sakes, then, as well as for the sake of our subscribers, we respectfully invite every subscriber to pay us, or an accredited agent, in advance; and as respectfully assure all who do not, that we must, in common justice, tax them with the enhanced price for delay. Don't depend on "Offers" hereafter—we shall make none if we can help it

3. If there is no agent, or Universalist preacher in good standing, near you; and if the Postmaster will not remit for you, select a responsible and active brother among yourselves, to act for your neighborhood, and we will appoint him our agent.

4. If this number is received by any one who has ordered a discontinuance, it will be by mistake. If he can not get a good person to take it in his stead, let him write the name of his *post office*, and the *State*, on the margin, (taking care not to soil or injure it by the writing more than is necessary,) do it up in a good wrapper open at one end, and return it *immediately*, by mail, directed to "Magazine and Advocate, Utica, N. Y." And so with any subsequent numbers he may receive. ☞Remember—any person taking a paper from the post office, and retaining it, is bound *by law* to pay for it, the same as if he had subscribed for it.

5. We would be pleased if all who receive this paper, (a fair sample of what are to follow it,) and deem it worthy of an extended circulation and increased support, would use a a little exertion to aid us. We need it. ☞Make returns as early as possible, that we may regulate the edition of the present volume to the demand, with the least delay and loss.

Lastly—If the life and health of ourselves and correspondents are spared, and our subscribers fail not in giving us a reasonable share of pecuniary encouragement, we have no doubt of being able to do *all* we promised for this volume—to do MORE than we promised, would give us the highest pleasure, and be a source of honest pride and gratulation.—And if each subscriber hates to read calls for pecuniary aid, as badly as we hate to write them, the present volume will be *entirely free* from those abominable, hateful, misery-inspired, and misery-inspiring articles, called DUNS. Amen—may God grant it!

G. AND H.

THE KNICKERBOCKER.

The December number came to hand too late for an extended notice in this number; but as a new volume begins this month, we notice it briefly, for the purpose of advising all who have taste and money enough, (two articles that, unfortunately for publishers of good works, do not always go together,) to subscribe for it immediately. The next volume will, it is believed, excel even its very excellent predecessors—at least, the prospectus and editorial notices respecting it, are full of shadows of the good things to come. The price is but three dollars for six months, or one volume; and five dollars for a year, or two volumes. The Knickerbocker is, certainly, to say *the least* of it, one of the *best* monthlies in the United States, if not in the world.—I. Tiffany, Esq., of this city, is an agent.

A. B. G.

*** Messrs. Clark and Edson will please forward the numbers for next *year*, to Rev. A. Williams, Poolville, Madison county, N. Y.—the money therefor, has been paid to Mr. Tiffany.

G. and H.

THE EXPOSITOR AND UNIVERSALIST REVIEW.

Will our able lay and ministering brethren please to remember that this very valuable work begins a new volume *this month*—an *improved* volume, mind ye. Many who fail to subscribe now, will probably be glad, a year hence, to get a copy for double the subscription price.

A. B. G.

Br. Rogers—Send Selleck Seymour, Cold Water, Branch county, Michigan, Pro and Con, from commencement. Credit him $3, and charge

G. AND H.

Br. Whittemore—Credit B. S. Keeler, Newport, Herkimer county, N. Y., $5, and Sherebiah Hunt, East Hamilton, Madison county, $4, and charge

G. AND H.

Br. Price—Send Union to Elisha B. Stephens, Hornellsville, Steuben county.

A. UPSON.

NEW AGENT.—C. Hemingway, West Burlington.

For the Magazine and Advocate.

HONOR.

BY J. M. ELWOOD.

A firm and undeviating adherence to the principles of true honor, is the surest guide, not only to happiness and respect, but also to greatness and distinction. Placed as man is upon the theatre of life, every individual has his part to act, and his success depends entirely upon the manner in which he performs it. Various are the circumstances that surround him. New motives and desires are daily presented, and he who would resist the temptations that beset human life, must have some impregnable bulwark to shield him.—Without some principle for his security, he is liable to be deceived—enticed from the path of rectitude and propriety, and set afloat upon the turbid stream that rolls its waters into the gulf of infamy. Without some ruling principle of integrity, the sordid motives of secular policy or interest, may lead him to risk his reputation in the struggle for *ephemeral renown*—a struggle which, if successful, is often the premonition of infamy and disgrace—because the motives that induce it, take their origin in injustice and depravity. No matter how elevated may be a man's pretensions, or how just his claims—if he by vileness and corruption has forfeited his honor, his claims will be disregarded and himself despised.

In youth, when we are forming habits that are to determine our characters, we should be extremely cautious to imbibe just conceptions of the nature and tendency of those principles which are calculated, in their legitimate operation, to promote and secure our interest and welfare—and, on the other hand, we should trace to their source those results which are fraught with obloquy and shame. Every act, from the opening stage of youth to the closing scene of the dotard, exerts a promotive or detractive influence upon the character—and the importance of adhering with unyielding tenacity to the precepts of *honor*, will appear obvious and striking, when we place before our eyes the inglorious career of those who have been reckless of its requisitions. Burr, whose deeds are the faithful and unreserved chroniclers of his disgrace and infamy, will forever remain an "imposing monument" to remind the aspirant for greatness, that his hopes are futile, unless based upon integrity and justice—and the traitor who lifted a parricidal hand against his country, to satisfy the malignant cravings of revenge, sleeps beneath the epitaph his deeds have written—and the monument of his shame is the contempt of the virtuous and good.

But if it is important to adhere with inviolable attachment to the dictates of honor, it certainly must be of paramount importance to imbibe correct notions of its nature and character—for if we entertain wrong principles, and act in accordance with them, we shall, as a matter of course, act wrong, although our intentions may be good. A single glance at the diversities of society, must convince us that they are not wholly regulated by correct notions of honor, and deeply as it is to be regretted, it is too glaring to be unobserved—and he who would endeavor to palliate or conceal the fact, is aware that his efforts are as useless as they are [illegible]. These erroneous sentiments of honor are designated by the appellation of *false* honor. It pervades in a greater or lesser degree, all *classes* of society. None are exempt from its influence. It is interwoven with the affairs of private as well as public life. The pugilistic combats which spot the character—cause hatred and animosity—beget and foster the malignant passions of the human heart, are the offspring of false honor—the legitimate result of its legitimate operation. And *dueling*—the offspring of a darker age—the characteristic of the adventurous spirit of knighthood and chivalry—which bears the garb of courage, but unconsciously discloses the form of cowardice beneath it—seeks its retreat behind the parapet which the savage custom of a fiercer age has erected. Is it necessary to refer to instances illustrative of the fatal tendency of spurious honor? Behold our own illustrious statesman—the boast of philantrophy and benevolence—the pride and glory of his country, and the ornament of his race. He died—an idolatrous worshipper at the shrine of misguided honor, and the requiem of Hamilton was mingled with the discordant tones of public condemnation and reproach. By his final act he fixed the gaze of censure, and tarnished the lustre of his nobler deeds. The untimely death of the amiable and lamented Cilley, who has fallen a victim—a self-devoted victim to a creed as cruel as it is dishonorable, will stand, an alarming beacon to conduct the adventurous mariner upon the boisterous elements of political renown, to the haven of his aspirations. Alarming and horrid as are these instances, they are not destitute of instruction. They teach us that even in the zenith of glory, when we are apparently most secure, we are obnoxious to the allurements of misdirected honor—that the noblest powers are often perverted to degrading purposes—that resolution is liable to be shaken by the specious appearance of false honor—and

> "That ne'er for clan or kinsman's cause
> Should we forsake true honor's laws."

Clinton Liberal Institute.

For the Magazine and Advocate.

PARTIALISM, INFIDELITY, UNIVERSALISM.

D. J. M. HOWARD, whose obituary will be found in its proper place, will long be remembered by all who knew him, as a kind and affectionate husband, parent, brother, friend and teacher of youth—the obliging neighbor and useful citizen, the faithful public officer and zealous promoter, in word and deed, of Common School, or universal education, and also, as one whose personal religious experience had fully tested the truth or error, and consolation or disconsolation of each of the systems above named. He had believed each system, in turn; and his most excellent heart had writhed in turn under the two former, and bounded in joyous hope, and expanded with all the feelings of gratified benevolence under the cheering and salutary influence of the last named. He embraced religion whilst young, and joined the sect called *Christ*-ians. He was an Arminian in his views of God's moral government, until, by the reflections of his own mind, he was led to the discovery that there can be no uncertainty in any event known to the Deity; or, to use his own description of his change of views, while absorbed in deep meditation on the subject of his final destiny, the thought came suddenly to his mind—"God knows how this matter will turn; and as *he* knows, so it *will* be. If he knows that I shall go to heaven, I can not miss of it; and if he knows I shall go to hell, there is no escape for me." The mists all vanished, and he saw clearly, that all that distinguished his system from the most rigid Calvinism, had its foundation in mere *sophistry*—that the designs and purposes of God must, of necessity, accord with his knowledge of the future.—He was now shocked at the thought of ascribing to God such merciless cruelty, as that of doom to his unborn creatures to endless woe; but supposing that this must be the sense of the Bible, he cast the whole away, (literally shedding his religion in an instant, as he would lay off a cloak,) and sank down to the cold and dreary regions of infidelity. His God, he said, he would never give up; but his ideas of his character became so vague and confused, that his faith in his being yielded him but little comfort; and it was impossible for [illegible] to describe the mental anguish that he endured, while under the influence of this comfortless [illegible]—regarding the cold, dark night of everlasting non-existence, as his final doom, and that, without the possibility of knowing but that the next day, or even the next moment, might plunge him thither.

Here Partialism is seen driving one of its most intelligent votaries to infidelity—and in another period of his life, Universalism may be seen bringing him back to an unwavering faith in the Divine original of the Scriptures; for it was his happy lot, some three or four years ago, to hear Christianity defended on the principles of universal salvation, by which he was led to a careful examination of the subject. This examination resulted in a settled faith in that doctrine, which alone could satisfy his capacious and benevolent soul. In that faith he ever after lived, by it he was sustained in his last distressing illness, and by it was he consoled in full view of his near approaching death. Ever kind and good, he nevertheless found in Universalism, only, the embodied principles of that goodness in its doctrines, the all-pervading motives to its practice, and in the character it ascribes to God and to Jesus, the only true and perfect examples, the imitation of which will lead man to fulfil the law of love, and to practice all righteousness. J. FRENCH.

YOUTH'S DEPARTMENT.

For the Magazine and Advocate.

THE SILK HAT.

A TALE OF NEW YEAR'S DAY.

BY REV. A. C. BARRAY.

"Mother," said Emily Bell, the other day, as they were in a milliner's shop, where they had gone to purchase some few articles—"Mother, buy for me this pretty silk hat. See how much better it makes me look than this old thing"—and she stood out with the new one on her head.

Now, Emily's bonnet was, by no means, an old one: but, it was not exactly fashionable; and, beside, she was fond of new things. Her parents being quite wealthy, and herself an only child, she was allowed every thing that would add in the least, to her comfort or convenience. We do not mean by this, that any great degree of extravagance was permitted, but only that she was indulged to a considerable extent in her own particular taste and fancy. She might be said to be *very* proud, for a young girl of twelve; and, as one would naturally suppose, (looking upon her as an only child, and considering the great riches of her parents,) rather vain. Hence her mind was continually dwelling on articles of dress; and one great object (to her) absorbed the whole of her attention—how she could adorn the outward person to the best possible advantage. And there was another thing about Emily which always takes from the loveliness of youth—she could not bear *denial;* and she would sit in her chamber, and cry and sob for hours together, if the desire of her heart was not granted. Her parents were not blind to these failings and defects in the disposition and character of their child; but to remedy the difficulty seemed to them a work of no small moment—a mighty task. They had never tried to overcome this spirit of resistance to parental authority, in any great degree, but, generally allowed her, as I have before said, to do about as she wished. But they had now come to the firm and settled resolution, to endeavor to change the bent of her disposition—they had put down their foot, as the homely saying is, and their determination was, to curb the outbreakings of a spirit, which soon would brook no control. That they were in fault, they could not but acknowledge—they were aware that parental indulgence had extended too far, and they thought it well, that they had discovered their mistake thus early. But to return.

"I can not buy this hat for you now," said Mrs. Bell, "beside, your bonnet is not as old as you would have us think; and will last you until next Spring—then, you shall have a new one."

"Well," replied Emily, and there was something like a *pout* about her cherry lips—"if it is not old, it is so homely and out of fashion, that I will not wear it. Marion Gregory has a new silk hat, and I will have one. Father shall get me this as a New Year's present—he will, I know he will."

"We shall see," returned the mother—and they walked homeward. On arriving at their beau-

tiful and splendid mansion, they found Mr. Bell in the parlor, awaiting their return.

"Father," said Emily, running up to him, and putting her arms about his neck "Father, I want you to buy me a new silk hat—there is one at Mrs. S.'s shop—for a New Year's gift—it is so pretty, and beside, it will suit me better than any thing else. I have 'Keepsakes,' and 'Offerings' enough already. Will you, father?"

"I have purchased something, dear girl, as a present for you, already"—said the father—"something that will be of more benefit to you than all the silk hats in the world."

"I warrant me," returned Emily, the tears starting into her blue eyes, "that you have been buying some book—I don't want any books—I have more than I know what to do with, now. If I can not have the silk hat, I do not want any thing."

"Very well," replied the father—"the books can be given to your cousin Helen—she will not refuse them. I will carry them over to her in the morning, and wish her a 'happy New Year.'"

Now, Helen Moore was a very pretty girl, of about the age of Emily. She was not over and above proud—pride enough about her, however, to be always neat—not haughty, nor vain, nor fond of extravagance. This was probably in part, because her parents were not as rich as those of Emily—and then, she was not indulged in all the fanciful whims of girlhood. She was kind, and obedient, and enjoyed the love and confidence of a vast circle of friends. She was Emily's superior in a great many respects. Not that Emily was the very worst of girls—by no means. With the *exception* of her vanity, and haughtiness, and that *rebellious* spirit which showed itself, when crossed in her desires and inclinations, she had none other faults worthy of notice. When not opposed, or thwarted in her wishes, she was kind, and affectionate, and agreeable—would skip about with a step as light as a fairy's, and sing with the sweetness of a nightingale. Emily too had many friends—but she had a *great* many enemies.

Immediately after the conversation with her father, Emily retired sullenly to her chamber; and there she flung herself down on a sofa, and gave vent to her feelings in a flood of tears. And it was a long while before she became composed.—When, however, her tears had ceased to flow, and her troubled feelings had become calm, she began to reflect upon what had transpired; and at first she determined to remain wilful and stubborn to the last. But she soon thought more seriously of the matter. She could *not* make herself believe that her father was wrong or unkind—or that she herself, was acting right. And then, too, she thought, her cousins, and many young friends would be there on the morrow, to visit her, bringing with them their New Year's gifts of Annuals, and other fine things; and when she reflected, that, through her own imprudence and wilfulness, she should be without any—then, she wept again. And then her parents had always been kind to her—had always allowed her every thing that heart could wish—and now, perhaps,—nay, she was confident that she had offended them. And tears flowed afresh when she thought that this was so. And she repented of her morning's conduct, and that proud heart of her's was softened and subdued. She wiped away the tears from her eyes, and went down into the parlor, where she found her mother sitting alone.

"Mother," said the penitent girl, "I feel very much ashamed of my conduct this morning—can you forgive me?" And she sobbed aloud on her mother's bosom.

"Certainly, my dear," replied Mrs. Bell, and she parted back the dark tresses, and kissed the pretty white brow of her repentant child.

"And will father forgive me!"—continued the weeping Emily.

"Most assuredly he will"—and the tears of joy fell from the mother's eyes.

"And will he give me the books?" inquired Emily, still farther; "I do not care any thing about the silk hat—if I can only have the books, I shall be contented"—and she looked up into her mother's face, smiling through her tears.

"I presume he will, when he is told of the great change that has come over his daughter. He has gone out of town on some business, and will not return until late in the evening. I will speak to him when he comes, and I trust that the books, which are very pretty, and filled with choice instruction, will be yours. And I trust, likewise, that they will be of more benefit to you, as your father said, than all the silk hats in the world."

* * * * * * * *

Emily arose early the next morning, after a sound and refreshing sleep, and there, on a table in her chamber, in elegant bindings, lay the "Palfrey's," and "A Voice to Youth"—and beside them, THE NEW SILK HAT.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, L. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, JANUARY 4, 1839.

THE NEW YEAR

Reader—may it be to thee a joyous and a useful one! The dark clouds that rested on almost every portion of our land—the embarrassments—the ill-health—the weariness of constantly recurring toil, are behind us, and a new scene seems to be opening with the new year.—God grant that over it no clouds may gather but those of refreshing—no lightnings flash, but those of purifying—no thunders roll, but those that speak of our Father's majesty and greatness. Of toil—ever recurring labors—there is much, for there is much to do. Societies sleeping and dead are to be awaked and raised from the death sleep—the desponding to be encouraged—the weak to be strengthened, and the strong and healthy to be improved in the graces and knowledge of Christianity.

For this purpose, a closer and better organization is needed—efforts should be made by our lay brethren who see the present evils, to secure to our preachers generally a greater compensation for their labors—or, where enough is subscribed and promised, to devise some means by which he may receive it without heart-sickening delay, and suffering. I say lay brethren should attend to this matter, for it is a delicate one for a preacher to meddle with, though nine out of ten of our preachers have suffered severely from insufficient salaries, or sufficient ones, lingeringly paid, if ever! These things, also, are as disgraceful to societies, and as injurious to the cause, as they are grievous to the poor preacher So, in God's name, as well as in the name of humanity, let them be mended by removal before the new year becomes old.—Sunday schools, Bible societies, social meetings, and society libraries must also be increased, encouraged and perfected, if we would have ourselves improved or the cause prospered. Not that all these are needed in every society, but that all are needed in the denomination.—Then there are neighborhood and family duties—the sick, the poor, the common school, the family circle—oh, never fear, reader, that you will not find enough to do in the New Year—all of which will be further treated of in this new volume—so that we will close here by the guid Scot's saying "God speed the wark!"

A. B. G.

THE WORSHIP OF GOD.

In a Psalm of David, recorded in 1 Chronicles, we learn in what consists the worship of the living God. He says, "Give unto the Lord the glory due unto his name; bring an offering and come before him; worship the Lord in the beauty of holiness." In this passage, there are three particulars distinctly stated, which are necessary to constitute acceptable and profitable worship.

1. The first is, to "give unto the Lord the glory due unto his name." Before we can truly do this we must become acquainted with his character, as he has been pleased to reveal himself to man. Without this knowledge, we can never appreciate, or even understand what is the glory of his name and nature. In proof of this, we need only refer to the opinions of various sectarians. While they admit, in common terms, that God is infinite in goodness, they hesitate not to ascribe a character to him, which, if true in reference to any being, would sully his name, and taint his glory forever beyond the possibility of recovery. Is this the way to worship God in spirit and in truth? Was this the way the Psalmist worshipped the Lord when he said, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary?" If God had ever manifested his glory in the sanctuary, by revealing the horrid dogma that he would ever cast one soul into endless torment, then David thirsted to witness that glory, in a degree to be compared with the longing of the flesh in a dry and thirsty land where no water is. But there is not a Christian who dares to ascribe such an anti-christian spirit to the sweet singer of Israel, and say that the ascriptions of such a heart are acceptable to God. It follows then, that he who believes in the doctrine of endless misery, if he worships God in view of his own sentiments, must either do it by ascribing to him perfections which he does not believe to be His due, or by imputing to Him things which would destroy the glory of any being that ever existed in heaven or on earth. In either case he possesses not the spirit of Christian devotion.

What, then, is the glory due unto God's name? We have seen what is not to his glory; or rather, we have seen that it is a part of his glory, that he does *not* possess attributes, for which, it would be impossible that his children should praise him.

We are to worship God, therefore, in consideration of the infinite perfection of his attributes, and the impartial justice of his providence. These it is, which have constituted his glory from all eternity. Our own experience, the history of the world, and the voice of revelation, proclaim that God is good. We are to praise him, therefore, for his goodness, for his wonderful works to the children of men. He is good in bestowing upon us an existence, and he is good in taking away, again, all that is perishable; for he only takes away that which is exclusively adapted to this world. Another existence has been conferred upon us as moral and intellectual beings, which he has given to us for eternity. This he will never take from us, nor can we ever forfeit it, for its resurrection in the eternal world is a free gift. The physical existence he has given us as a medium, through which the spirit is to act, while passing onward through the scenes and events of time. When this state is ended, we shall no longer need the physical. God has therefore been good in constituting it mortal.

He is good in making the happiness of our existence, in part, dependent upon our own exertions; as life, without [illegible] would be fraught with discontentment and misery. He is good in the gift of the Saviour, and in the glorious truths which he has thereby made known to mankind. But we need not multiply these instances. He is infinitely good in all his dealings with the children of men.

Another trait of glory due to the name of him whom we worship, is his impartiality and immutability. If he is unchangeable, we can not worship acceptably by ascribing to him a changing disposition; for in that case we would be withholding from him what was due to his name, and ascribing something to him, which, fortunately for mankind, he does not possess. And if we suppose him to be mutable, or partial, we thereby imagine him to be destitute of the very qualities which render him an object of supreme devotion. But God, by the mouth of the prophet Malachi, says, "I am the Lord, I change not." Now, if we admit that God is an object of worship, in view of what he is now doing to man, we must admit that he will *always* remain an object of worship, in view of the same disposition toward his children. If we

suppose that he is disposed to inflict eternal suffering upon men, we are bound to render ascriptions of praise to him for the possession of that disposition. And we should also feel grieved at every instance of conversion, as being calculated to rob God of the glory due to his name; for, if it ever was for his glory to damn men without any other object than to vindicate his name by making them ceaselessly miserable, it will remain so, in relation to those very individuals, to all eternity. But no one can praise him for this, for the plain reason, that he possesses no such disposition. He is good even to the sinner; and it remains to be shown that he ever punishes him any more than is necessary for his individual good. It is true that divine chastisement is exemplary, as well as remedial. But it ceases to be exemplary, the moment that it loses the power of reforming. God therefore is good to the sinner, and manifests his goodness by holding out to him inducements sufficient to lead him to forsake the error of his ways; and, as he changes not, it follows that he will continue his mercy to him until all shall know him from the least to the greatest.—Here, then, is another glory due to his name, which we are required to keep in view while we worship him.—And with this glorious subject upon our mind, our worship will be, not the ascriptions of a partial spirit, but the warm fervor of that benevolence, which rejoices in the happiness of a world of mankind redeemed from sin and misery. In this way, we can worship him, even in the midst of affliction, for we know that his chastisements are for our profit, that we may be partakers of his holiness.

Another glory due to the name of our heavenly Father is, that all his attributes harmonize together. To suppose him possessing attributes which require the happiness of his dependent children, and others which require their unlimited and unqualified misery, would be to reflect eternal discredit upon his name, and to represent him as a very imperfect being. For attributes like these can never be exercised together. While one class is employed, the other must remain idle and useless.—For instance, God possesses the attributes of mercy and justice. To reconcile the doctrine of a partial salvation, with the attributes of God, he is said to exercise his mercy only, towards those whom he saves, and only his justice towards the damned. This doctrine involves the absurd and ridiculous notion that God can not be justly merciful, or mercifully just. If it be true that his mercy is irreconcilable with his justice, or that his glory in one single instance consists in being just without being merciful, in the same instance and to the same individual, then we are called upon to worship him for being unjustly merciful, and unmercifully just. And as the same general reasons will, undoubtedly, exist, why we should worship him in eternity, we shall there worship him for being unjustly merciful to us, and unmercifully just to our neighbors. This, of course, is only based upon the supposition that the above notion concerning the justice and mercy of God, represents the glory which is due to his name.

But as we can not admit this sentiment, we are compelled to advocate that his mercy and justice are perfectly consistent with each other. Indeed, they are one and the same thing; being only different words, used to express different motives or designs, as they may be apparent to us, in the same treatment towards ourselves. As there can be no mercy without justice, so there can be no justice without mercy. The lack of one will invariably destroy the other. It is not venturing too much to say, that there can not an instance be found where an unmerciful act has been committed, which was at the same time just. It may be said that God is just in punishing the sinner, and we shall not dispute the proposition. But we challenge the world to produce a case wherein the sinner has been punished beyond what was necessary to his complete reformation, and to teach him the *certain* and *unavoidable* consequences of sin. This can never be done. Hence God is as merciful to the sinner in punishing him for his transgressions, as he is just to him. For, were he left to continue in sin, impenitent and unconscious of its bitter consequences, he would neither be dealt mercifully nor justly by.

Justice requires that the sinner should be punished.—Mercy requires that that punishment should be for his good. Therefore mercy requires that justice should be done to him.

Mercy requires the reformation of the offender. Justice points us to punishment as one of the most effectual means, in his present state, for the accomplishment of that end. Therefore, justice requires that mercy should be shown him.

We can not therefore worship God acceptably, by ascribing to him the exercise of a portion of his attributes, at the expense of the rest. If we render unto him the glory due unto his name, we must possess a knowledge of his goodness, his immutability, his justice and his mercy, connected with all the other perfections of his nature, which we have not room to mention.

2. The next particular in the acceptable worship of God, is to "bring an offering and come before him."—Some people think that public worship with all its solemnities and interesting exercises, is of but little importance. Or, at least they seem to think so, by the infrequency of their attendance upon the approved ordinances of worship. They seem to think that because mankind can worship the Lord in the social circle or in the private study, by the fireside, or in the field, there is therefore no necessity of building meeting-houses, securing the services of a preacher, or even meeting together in the public congregation. Well, let us see how this will work. Man can live alone in the wilderness; or beneath the brow of the frowning glacier, and worship God as devoutly as in the midst of the congregation.—Perhaps he may find more to excite his wonder and marvellousness, and less to distract his attention from his devotions. Why then seek the society of his kind, and the refinement of civilization? Is it not because "without counsel, purposes are disappointed, but in the multitude of counsellors they are established?" The same reason exists, why we should come publicly before the Lord.

Again, David probably could worship the Lord in private, as well as we can in our own day; and so could his people. And yet he gathered together all Israel, to praise the Lord, and be joyful on the occasion of bringing the ark into the place designed for it.

But we are not only to come before the Lord, but we are also to make an offering. The sacred historian tells us, that David and his people brought the ark of God, and set it in the midst of the tent that David had pitched for it; and they offered burnt sacrifices and peace offerings before God. The object of these sacrifices will teach us the nature of the offering which we are required to make. They were not for the purpose of placating the wrath of an already angry God, or for preventing him from being less kind to them than he always had been, but for the purpose of manifesting and expressing their deep and devotional gratitude to him for his past favors, and their confidence that he would forever continue to be thus kind. Hence, the prominent features of our worship are to be gratitude to God for his abundant mercies towards us. We are not only to feel, but express our gratitude and confidence. This is the offering which we are to make. It is the offering of the heart, of the soul, of the mind. It is to centre and concentrate our affections in God, as the fountain of all our joys.

3. "Worship the Lord in the beauty of holiness."—Little need be said upon this topic, but to refer the reader to the remarks already made. That man who fully believes in the truth, that God's glory consists in the perfection of his attributes, the impartiality of his dealings, the universality of his love, and the efficacy of his power in accomplishing whatever his wisdom and love prompts him to do, and who feels that devotion which these truths justly demand will not, can not fail to maintain, in public and in private, that course of conduct which shall be consistent with the beauty of holiness. Still there are many who profess to worship God, who do not believe in the truth above stated; and others, who profess to believe the truth, but do not comply with the requisitions.

One class profess to worship God, and at the same time ascribe to him that which is the most *inglorious* which it is possible to conceive. Another class profess to believe that God is the Saviour of all men, and to ascribe to his name all the glory which he has declared to be his due, but their hearts are as cold as the ice-bergs of the frigid zone, and their lives as barren as the deserts of Arabia. The first sometimes do good works, when their hearts are better than their heads, their practice better than their faith. The other sometimes takes a glance at the truth, but suffers it not to approach near enough to warm his heart. In this state of mind, each one professes to believe what the other practices. But when the first is under the control of his creed, he points to the other as an evidence of the legitimate effect of the doctrine of Universalism, while the latter contend that even the good works of the former accord with the spirit of Partialism. About a fair offset against each other. So let them remain, until each learns that a faith which can not be practiced without dishonor, and practice which gives the lie to his professions, are not the concomitants of true worship.

A. R. B.

CHRISTIAN TRAITS AND DUTIES—NO. I.

THE WEEPING SOWER.

"He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him."—PSALM CXXVI: 6.

All will acknowledge the beauty of the language, and of the allusion in the above verse. The Fall of the year, the season of seed-time, has its periods of loveliness, its days of laughing and yellow sunshine. But, on the whole, it is a time calculated to excite within us, feelings of deep melancholy. The glory of Summer has passed, and these occasional gleamings remind us of its light and joy, and make sadder the contrast. The rainbow beauty of the woods, is fast fading away. The sere and scanty leaves are rustling down from the trees, and the chilling winds are sighing among the branches.—Mist and shadow cover the bright streams, and the hill sides, and the bare or stubble fields, are clad in a sombre or cheerless garb.

The season brings up also, associations of ruin, desolation and decay. We think of the broken lyre, and the withered bridal garland, and the cold, unlighted altar—of beauty in its blight, genius in its wane, and manhood with its pale, death-smitten brow—of glad voices now silent, of crushed hopes, and of "memories that chill the heart." It would be a fitting time for us to go forth among the halls of the departed great, where the ivy banners hang in damp saloons, and the mouldering stones peer out mid the worn gilding of lofty and pompous battlements—to stoop and decipher the inscription upon the grey monument, and to muse over the trunk of the fallen oak. We would think of the grave now, with sadder thoughts, even, than usual; and we would wreathe no laurel there, and plant no crimson roses; for the warm sunbeams can not linger upon them, nor the soft winds breathe music above the dead. Such and similar associations, would the circumstances of the season call up in the mind of the reflecting man.

But even he who looks not beyond the physical signs of the time, might be seriously affected, and it is natural, that with deep solicitude the husbandman commits the "precious seed" to the bosom of the earth. Leaving out of view the increasing inclemency of the season that seed is to lie in the covered furrow through a long bleak Winter. The cold, searching winds, and the fierce gusts, will go over it. The streams will be bound with ice, and mantles of snow, or an iron hardness, will be upon the earth. The storms will sweep abroad on their dark pinions, and the rains will fall with their chilling influences. And even when the spring-time comes, the hills and the valleys will be channelled with water-courses, the spell of the frost will be upon the fields, the trees and herbs will be delayed in their budding; and many months must elapse, ere the sickle shall glitter beneath

the plumy grain, or the reaper sing among his wheat-sheaves. And so, I say, that he who labors in the sweat of his brow, and depends upon the yielding of the harvest, will naturally have a feeling of solicitude, as he takes the seed, in the season of sowing, and scatters it into the earth.

Our readers, then, will all acknowledge the beauty of the allusion, in the verse which we have placed at the head of this article, and although it may not be the case, that the husbandman literally "sows in tears," yet the melancholy circumstances of the seed time, to which we have alluded, together with the joy of the harvest, and the original purpose of the Psalm, clearly establish its beauty and propriety.

Cyrus, the king of Persia, had issued a proclamation, that the Jews should go up to Jerusalem from their exile "and build the house of the Lord God of Israel."—[Ezra i: 3.] The one hundred and twenty-sixth Psalm, is one of thanksgiving, and is generally supposed to have been written in relation to this return from the Babylonish captivity. Says Bishop Horne, in commenting upon the verse quoted,—"The fatigue of travelling from Babylon to Judea; the melancholy prospect of a long depopulated country, and ruined city; the toil necessary to be undergone before the former could be again brought into order, and the latter rebuilt; could not but allay the joy of the released captives, and even draw many tears from their eyes. They are therefore comforted with a gracious promise, that God would give a blessing to the labors of their hands, and crown them with success, so that they should once more see Jerusalem in prosperity, and behold in Zion the beauty of holiness. This promise is conveyed under images borrowed from the instructive scenes of agriculture." All will now understand the peculiar appropriateness of the allusion in the original application of the Psalm. The lesson which we may derive from it, is this—that the upright and obedient man who is laboring, although under adverse circumstances, in the course of his duty, may be consoled by the thought, that his labors will not, in the end, be fruitless. "He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him."

Such consolation is often needed, and may, in many instances, be of soothing and cheering efficacy. It is calculated to encourage the undertaking of, and the continuance in duty, the propagating and the teaching of pure and just principles, the maintenance of right, in perils, persecutions, and in times of ill-omen and of evil. Therefore, we say, it is often needed, for we are glad to know and to believe that there have been and are, many laborers in the great vineyard of the world—husbandmen in the harvest-field of humanity—who are disposed to toil there. We know, also, that troubles often environ such, and that in adversity and in tears, they must sow the precious seed of righteousness and truth. To the good and the great, who have labored in the cause of God and of humanity, their duty has been made clear—that when they have been entrusted with truths, or with capacities for defending those truths, they should go forth and impart them to the world. So, the lone student, feeling this call of duty, day after day, by the stream, or in the forest, or shut from the influence of the balmy air and the sunshine, and night after night preventing sleep, pores over the pages of ancient wisdom, or studies the volume of nature, or the brighter record of revelation, and gathers from knowledge an eloquence and a power. He discovers a true principle of moral action, or the long hidden secret of a mineral or a plant, or the mystery of a star—something calculated to enlighten and improve the race—and he goes forth with the truth fresh in his heart, and, with a kindling eye and a quivering lip, proclaims it to the world. The world scoffs at, and ill-treats him, the multitude comprehends him not, poverty and neglect weigh down his soul—yet he has precious seed, and he goes forth, although with weeping.

This perception of duty—of having a work to perform—has been the cause of deeds that shine gloriously in the annals of the world. Gloomy was the seed-time of many a principle which has become co-extensive with civilization, or has effected a glorious revolution in the affairs of individuals, and of nations. Galileo quailed before the fury of the inquisition, and in terror denied the truth;—now the system which he taught is firmly rooted and wide-spread over the earth. Hervey, upon the first promulgation of his theory of the circulation of the blood, was sneered at and abused;—now it is admitted, like a self-evident proposition. We have seen the recent discoveries of a science, insulted and ridiculed, ill-treated by the great and the learned;—and now we see that science taught in various portions of the civilized world, acknowledged by the gifted and the profound, and fast producing the ripe and glorious harvest.

We stand upon the fields where liberty struggled in the conflict. We witness its "crowning hour" of triumph—we hear the breaking of fetters, the clashing of steel, the shouts of mighty and free men—we see the red blood of noble hearts poured out to seal its charter! But let us go back to the seed-time of that early harvest—that harvest which is now ripening and spreading among men. Gathered around an out-spread scroll, we behold those whose features now glow only upon the canvass, or stand out from the chisel of the sculptor. Who are they? A feeble band of colonists—or, rather, *few* but not feeble. They have "left the sickle in the unshorn grain"—they have come out from the depths of the wilderness, from the shop of the mechanic, from the various avocations of life. Their hands are hardened by field-toil, and their brows are marked by exposure to the harvest sun. What are they about to do? They are about to rise up and formally contend with a nation, whose fleets bestud the waters of every sea, and whose armies garrison the globe. And for what will they do this? To maintain the rights of man—to sow, even in tears and blood, the precious seed of freedom! So, "with a firm reliance upon the protection of divine Providence," they draw around that table. Not a lip quivers, not a hand shakes, not one soul swerves from its high purpose, as they sign that immortal charter—that charter sealed with blood, on the red field of war! A great principle was in their possession—they saw their duty, and they went forth, as it were, weeping.

Again—we stand upon the shores of the old world, back in the early part of the seventeenth century. A group is about to embark.

> "There is age with hoary hair
> Amid that pilgrim band;
> * * * * *
> * * * * * *
> There is woman's dauntless eye,
> Lit by her deep love's truth;
> There is manhood's brow, serenely high,
> And the fearless heart of youth."

Why, I ask, do they take an exile farewell? Why do they leave the homes of their glad childhood, the bannered halls of their sires, the circumstances of luxury and wealth, their broad fields and goodly heritages, their "tall, ancestral trees," and the places where the moonlight gleams upon the graves of their fathers? Why do they leave all these? They have a duty to perform, which is made clear to them—they have a principle to exhibit to the world—they have precious seed to sow! They would find and preserve

> "Freedom to worship God!"

They tell us, in the language of the author of the New England Chronology, that—"nothing [is] more disagreeable to them, than to be called by the name of any mere man whatsoever, since they [renounce] all attachment to any mere human systems or expositions of Scripture, and [reserve] an entire and perpetual liberty of searching the inspired records, and of forming both their principles and their practice from those discoveries they should make therein, without imposing them on others." "Go on!" says one of their heroic number, "God has more light yet to break forth from his holy word." And on they go! The ocean waves curl darkly around their path, and the icy winds of Winter whistle among the cordage! On they go!—What are the dark waves and the cold winds, in comparison with the sealed lip, and the fettered conscience? "Freedom to worship God," they seek, and they find it far across the cheerless water, where

> "They rear a cross in the rifted snow,
> And kneel on the barren rock below!"

They light their hearth-fires, they erect their sanctuary, they plant their feet there to live and to die, for the sake of duty and of principle. Robinson, Winthrop, Bradford, Higginson—"the Pilgrim Fathers"—it was precious seed which they brought with them across the ocean! They sowed it in tears—behold the harvest!—The truth which they exhibited—the principle of worshipping God according to the dictates of conscience—has gone abroad in our land, and all its churches wherein liberal Christianity is preached, and glad tidings are made known, are the manifestations of that principle which they taught, and for which they left home and kindred, and sought a new world, and laid their bones in the wilderness. The streams of free thought in matters of religion, which flow around us now, rejoicing in their courses, gushed from this fountain in the forest.

Thus, we see the truth of our motto, illustrated by the history of great events. But there is one illustration yet more powerful, which, together with the application of our subject, we will exhibit in our next number.

E. H. C.

A TRUE INCIDENT.

During the time when Dr. Lansing was at the height of his popularity in Auburn, Br. Whitnall proclaimed the word of salvation, for a portion of the year, to the few believers in the Restitution, who were not ashamed of the truth, even in that village. Br. Whitnall was on intimate speaking terms with Dr. Lansing, and not unfrequently, some pleasant wit passed between them.—On one occasion, Dr. L. said, "Mr. Whitnall why do you come here to catch the sheep which stray from my fold, and to lead them away from me?" "Why," says Br. W., "don't you know the reason?—they stray from you because you half starve them. If you wish to keep them at home, you must have better pasture, and then keep your bars up." G. W. M.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. G. W. Gage, at Babcock Hill, in the town of Bridgewater—Br. J. S. Kibbe, at Oneida Castle—Br. M. B. Smith, in Herkimer, at 6 P. M.

There will be preaching on the second Sunday inst., by Br. Woolley, at Stockbridge—Br. Whiston, in Oxford, and Br. J. T. Goodrich, in Cooperstown—Br. H. B. Soule, at New-Berlin village—Br. Biddlecom, at Durham, and at Shaver's school-house (Rome) in the evening—Br. J. C. Eddy, at Clockville—Br. G. W. Gage, at North New-Berlin.

There will be preaching on the third Sunday inst., by Br. E. E. Guild, at the Inn kept by Mr. Roman, in Maryland, at 11 o'clock, A. M.; (subject Luke xii: 4 5:) and at the Academy in Worcester, in the evening—Br. H. B. Soule, at Smithville Flats, and at Smithville in the evening.

Br. E. E. Guild, will preach on the evening of January 24th, at the school house near the Hartwick Seminary.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Middlebury, (O) for H C, I D, H R and A S—P M, Florida, (Mass)—A C, Edbridge, for S M B, H D, J D, J McG, J U, JR and S C—P M, York North Ridge, for W F—P M, Somersett, for C L—J S A, Throopsville, for self, H S and G T—P M, Hartwick, for H S—I A, Bennington, (Vt) for self and J M—P M, Pen Yan, for W C—P M, Churchville, for A C, A A, D W F and B B—J R, Marietta—O L, Washington, (Mich) for H N—J W, Detroit (Mich)—P M, Clyde, for N B—P M, Oregon, for self and W A S—P M, Taburg, for A W—P M, Monroeton, for Mrs. H T and S and L—S D, Coffee Creek, (Pa) for J M, B B M, E D, E C, S C, D O S, S S R, J T, P D, E C and M J K—B H F, New-Milford, (Pa) for self, A S, D F, B B, W S, O W and E B—P M, Ellsworth, (O) for A F, W B and G F W—J B, Kinderhook, (Ills) for self and B W—P M, Windsor, (O) for M McI and H P—J C H, Lebanon, (O) for W C—P M, Mansfield, (O) for J G—P M, Cherokee, (O) for A R T—P M, Johnstown, (O) for A D and W E—H G, Pittsburg, for self, G W L and J H—P M, Danby, for W P—Rev A U, Hornelsville, for J H, J R and W M—E W, Moravia, for self, G K and T E—P M, Tobyhanna, for C L—M D, Lockport—L C Jr, Kempville, (U C) for self, S G, I B and J B—P M, Summerfield, (Mich)—A D B, Marsailes, (Ills) for self, J B and M H O—M R C, Vermilionville, (Ills) for A H, L B and S N—J B, Western, (Vt)—A R, Maumee, (O) for self and S E.

There are more remittances which should be published this week, but want of time to attend to the letters prevents.

POETRY.

With her characteristic modesty, the writer of the following splendid poetry, (which, by the bye, was received early in November last,) says, in the letter accompanying it—"The lines enclosed have been some time written, and I had never seen the words commented upon until after my comment was finished, when I saw some lines by Mrs. Sigourney on the same subject. Of course, I thought mine a lame attempt, but I venture to send it." I willonly add, that in my humble opinion, she is only excelled by Mrs. S. in the *finish* of her articles. The following, of course, willlabor under the disadvantage of being the *second* article to the reader who has read Mrs. Sigourney's. A. B. G.

For the Magazine and Advocate.

GOD IN HIS WORKS.

BY MRS. S. BROUGHTON.

"The fool hath said in his heart, there is no God."

Go where the eternal mountains stand,
In majesty sublime—
Proud masonry of God's own hand—
Scorning the wrecks of time;
Ascend the towering granite steep,
With mist-wreaths turban'd o'er,
And list, far down the fissures deep,
The young volcano's roar.

Go where the thundering cataract pours
His foaming floods along,
While echo from the cavern'd shores
Repeats the undying song;
And from the roaring depths below
The cloudy columns rise,
Where grandeur's pencil paints the bow
That spans the stormy skies:

Or listen to the songs that thrill
Through the deep, ancient woods,
Pealing o'er dale and echoing hill,
Like the rush of angry floods,
When mighty winds are on the wing,
And wild-voic'd tempests rave,
And the thunders dread responses ring,
To swell the loud octave.

Or pause amid the deafening jar,
Of the earthquake's fearful march,
When his tramping steeds, as they speed from far,
Resound through the vaulted arch,
And heed the whispers of thy soul,
That bid thee bow before
Him, at whose frown the thunders roll,
And frighted oceans roar.

Go, gaze upon the jewelled crown
Of undulating light,
The gorgeous chaplet wreathing 'round
The solemn brow of night;
And ask thy soul, could giddy chance
The mystic arch upraise,
Where golden constellations dance
In glory's living blaze?

Is it blind chance that rears on high
The slender, leaf-clad bough?
That proudly seeks the ethereal sky
To bask in the sun-beam's glow;
Teaching the soul with angel wing
To scorn the dull, cold earth,
And read in each revolving spring
The mystery, spirit-birth.

What power attunes the ocean lyre
To hymn its lofty lay?
Though kingdoms, empires, thrones expire,
As ages melt away,
And blank oblivion's waveless sea
Rolls o'er the works of time,
The boundless billows, changeless, free,
Still ring the eternal chime!

What hand has planted in the deep,
The hoary mountain-danes,
'Round which the wild storm-spirits sweep,
And dread commotion reigns?
The same that binds the tempest's brow
With bands of radiant light,
And wreathes kind mercy's signet bow
To glid time's gloomy night.

Dark phantom of unending gloom!
Thorn for the brow of grief!
What hopes can thy sad pow'rs resume,
Cold, cheerless unbelief?
O soon may Zion's sceptre kiss
Rule over land and sea,
And faith to all, the glories bring
Of immortality.

INSTRUCTIVE EXTRACTS.

"*On judging justly.*—A perfectly just and sound mind, is a rare and invaluable gift. But it is still much more unusual to see such a mind, unbiased in all its actings. God has given this soundness of mind but to few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none are at all times, and perfectly, free. I once saw this subject forcibly illustrated. A watchmaker told me that a gentleman had put an exquisite watch into his hands, that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces and put it together again twenty times. No manner of defect was to be discovered, and yet the watch went intolerably.—At last it struck him that possibly the balance-wheel might have been near a magnet. On applying a needle to it, he found his suspicions true. Here was all the mischief. The steel-work in the other parts of the watch had a perpetual influence on its motions; and the watch went as well as possible with a new wheel. If the soundest mind be *magnetized* by any predilection, it must act irregularly."—*Penny Mag. Vol. vii. p.* 135.

"*Fruits intended for Man.*—From the conformation of fruits alone, one might be led, even without experience, to suppose that part of this provision was destined for the utilities of animals. As limited to the plant, the provision itself goes beyond its object. The flesh of an apple, the pulp of an orange, the meat of a plum, the fatness of the olive, appear to be *more* than sufficient for the nourishing of the seed or kernel. The event shows that this redundancy, if it be one, ministers to the support and gratification of animal natures; and when we observe a provision to be more than sufficient for one purpose, yet wanted for another purpose, it is not unfair to conclude that both purposes were contemplated together. It favors this view of the subject to remark, that fruits are not (which they might have been) ready altogether, but that they ripen in succession throughout a great part of the year; some in Summer, some in Autumn; that some require the slow maturation of the Winter, and supply the Spring; also, that the coldest fruits grow in the hottest places. Cucumbers, pine-apples, melons, are the natural produce of warm climates, and contribute greatly, by their coolness, to the refreshment of the inhabitants of those countries."—*Notes to Paley's Natural Theology.*

"*Toleration.*—In the year 1791, two Creek (Indian) chiefs accompanied an American to England, where, as usual, they attracted great attention, and many flocked around them, as well to learn their ideas of certain things, as to behold 'the savages.' Being asked their opinion of religion, or of what religion they were, one made answer, that they had no priests in their country, or *established religion*, for they thought, that, upon a subject where there was no possibility of people's agreeing in opinion, and as it was altogether a matter of mere opinion, 'it was best that every one should paddle his canoe his own way.' Here is a volume of instruction in a short answer of a savage."—*Drake's Book of the Indians, pp.* 20, 21. Selected by G. W. M.

MARRIAGES.

In Smithville, October 10th, by Rev. J. T. Goodrich, Mr. EDWARD L. WILCOX, to Miss LOUISA KNICKERBOCKER, both of Smithville.

In Oxford, October 19th, by the same, Mr. GEORGE ECCLESTON, of Norwich, to Miss LAURA CARY of the former place.

In same place, October 31st, by the same, Mr. WILLIAM H. RAYNEUARD, of Smithville, to Miss LAURA SOULE, of Oxford.

In Rushford, December 17th, by Ev. J. Lewis, Mr. HOLTON COLBURN, to Miss PHEBE PERCY BENJAMIN, both of Rushford.

DEATHS.

In this city, December 2d, FRIEND AMIGH, son of Caroline and Wm. S. Amigh, aged 2 years, 11 months, and 6 days.

In Richfield, October 6th, after a lingering illness, Mrs. MELINDA, consort of Elias Brewster, aged 27 years. She dropped away in peace, in the full faith of a world's salvation. Her funeral was attended on the 8th by the writer. T. J. S.

In Columbia, November 9th, of consumption, Mr. JAPEZ GALLUP, aged 32 years. Funeral on the 11th—sermon by the writer. T. J. S.

In Cedarville, November 25th, after a severe and protracted disease, Mrs. MARY M., consort of D. S. Hull, aged 27 years. Her funeral was attended on the 28th, and the consolations of Gospel truth tendered to a large concourse of relatives and sympathising friends.

May our Father in heaven bless all that mourn—especially the absent and bereaved husband, with his orphan children. T. J. SMITH.

In Marshall, December 16th, LUCY M. LAPHAM, aged 17 months, and 9 days. "Of such is the kingdom of heaven." Funeral sermon by J. G. MCADAM.

In Upper Canada, Mr. ——— BUTTERFIELD, son of Levi Butterfield, of Philadelphia, Jefferson county, aged 23 years. Br. B. was mortally wounded in the engagement at Prescott, and expired in about 48 hours after. May God impart consolation and resignation, to the mourning relatives.

In Columbia, Lorain county, Ohio, October 16th, SARAH VALENCIA, daughter of Isaac and Mary Tenney, aged 1 year and 11 months. Two years previous, the parents were called to part with an only son, LA FRANCIS LAFAYETTE, who departed this life, aged 2 years. Parents and children will meet again in joy.—*Com.*

In Adams, on the 11th of December, of inflammation of the bowels, Mr. DAVID J. M. HOWARD, Post Master at Appling, aged about 40 years. This may well be reckoned as one of the most trying and inscrutable dispensations of an unerring Providence; for we find it hard to be resigned to the sudden and unexpected removal of our dearest and most highly valued friends. But resigned or not, we must submit; and in the death of Br. H., not only the afflicted widow, three fond children, two nephews who were members of his family, and the other relatives, but likewise the whole circle of his acquaintance feel that they have lost a valued friend. The rising generation, in particular, have sustained a heavy loss, a large school of whom are suddenly deprived of their teacher. He was an able and zealous promoter of common school education—had spent nearly all his winters, from his youth, in teaching, in which difficult employment he excelled. He discharged with honor to himself, and to the satisfaction of the community, the most responsible offices in the gift of his townsmen. His religious experience was such that I have deemed it worthy of a special article, which will be found in its proper place.

Funeral on the 13th, when a numerous congregation devoutly listened to the consolations of the Gospel as presented by Br. Waggoner. J. F.

In South Bristol, on the 27th of November, Mrs. LOUISA P., wife of Allen Brown, aged 34 years, after a distressing illness of nearly one year, which she bore with exemplary patience and resignation.

Her faith was characterized by that liberality, which demonstrated that it partook largely of the spirit and properties of the faith of Abraham. Her life testified that her faith was an operative principle, and that here "she sojourned as in a strange land." She has gone home to her heavenly Father. Sermon on the occasion by the writer W. Q.

In Bristol, September 8th, Mr. ZEBULON PHILIPS, after a long and distressing illness. He was a believer and a supporter of the doctrine which teaches the final destruction of all evil. By his death, a wife and a number of children are left to mourn their loss. May God protect and guide them through this life, and finally crown them with life everlasting in the celestial city of our God. Sermon by the writer. W. Q.

In Bristol, October 28th, very suddenly, SALLY, wife of Elijah Jones, aged 44 years. In the morning, she was in full discharge of her domestic duties, before evening, death entered this family circle, and carried off to his dark dominions, one of its most prominent members. Sermon on the occasion by W. Q.

In Onondaga, August 31st, an infant son of Mr. and Mrs. Johnson. The circumstances connected with the death of this little bud of promise, were painful and afflictive indeed. It was drowned in a tannery vat. But I would say to the afflicted parents, mourn not as those who sorrow without hope. Your child has been transplanted from this vale of tears, to bloom in immortal glory in the paradise of God—where death, or sorrow, or pain, can never come. The funeral was attended September 1st, at the Presbyterian meeting-house at Onondaga Hill, and a discourse delivered by the writer, from 1 Cor. xv: 52. N. B.

In Salina, December 9th, JOHN HENRY, son of William and Emerilla Aldrich, aged 10 months and 9 days. The consolations of the Gospel were tendered to the mourning relatives and friends on the 10th. To the afflicted parents I would say, weep not—thy child is not dead but sleepeth—the glorious era will arrive when you will again clasp the much loved one in the arms of an eternal and uninterrupted affection—where tears shall be wiped from off all faces, and where the corroding elements of sorrow, pain and death, can never find entrance to mar the peace of the blessed in heaven. N. B.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, JANUARY 11, 1839. NUMBER 2.

AN ADDRESS.

Delivered during the Concert of Sacred Music, given in the Universalist meeting-house, in Utica, on Sunday evening, December 23d, 1838, in commemoration of the birth of Christ.

BY THE EDITOR.

(Published by request.*)

In the dark ages, when *might* too often constituted *right* in the eyes of ignorant man, physical power, especially when surrounded by feudal pomp and barbaric splendor, was the principal object of admiration and praise. He who could best curb and guide the powerful and fiery steed—who could sit firmest in the saddle amid the opposing shock of countless spears against his iron-cased breast and sides, or who, with weightiest arm, could wield the glittering falchion, or the heavy battle-axe, was almost certain to rise high in the estimation of his contemporaries, and to be followed with the applauding shouts, and be aided with the sturdy arms of hosts of admiring followers and allies. For him the eye of beauty beamed in brighter radiance, and the harper's song rose in richer melody. To him the vassal's cap was doffed in humbler servility, and around his name the historian's pen poured a brighter flood of glory—glory, not such as Heaven approves, but as this world gives.

Such were the *dark ages*—and, alas! such are yet the charms that irradiate and dazzle the dark souls of earth, where the clouds of ignorance and error intercept the rays of civilization and Christianity.

But the light of religion kept on penetrating this gloom, and refining the minds of men by its gentle influence, and gradually the power of intellect, and of the domestic affections, rose in the horizon, and engaged the attention of men. The poet, the philosopher, the moralist, the tragedian, the statuary, and the painter, took the place of men of merely muscular power, and won the plaudits of men. And from thence, down to the present hour, a mighty intellect alone can fix the admiration of the leaders of the world—though even yet, that intellect in the field of blood, oft wins a richer meed than in the peaceful duties of life. And what is abated in the love of outward splendor, is made up in reverence for real wealth, whether exhibited or concealed—whether circulating in the rapid currents of trade, or hoarded in the vault and coffer.

But a brighter era is dawning on the human mind. The sun of Christianity is still rising upward, and exerting its powerful influence on the affections of men—its light is still increasing, and directing the sight of man to those hitherto unperceived objects which are most worthy of his admiration and praise. MORAL POWER, hitherto almost unknown and unnamed, and the splendor and glory of benevolence and righteousness, remain to be seen by man, to be felt and appreciated by his affections and understanding, to win from him the highest and purest praise his whole nature ever yet paid to any object around him. In the revelations of this new sense of the great and glorious, Alexander the Great is seen as the butcher of mankind, rather than an object of admiration; and Napoleon's splendid conquests are seen only through the ocean gouts of blood, and the bitter, briny tears, that every where surround them, and mark him as an enemy of our race. On the other hand, a Howard, an Oberlin, and others of humbler name, are rightly viewed as the greatest benefactors of mankind—far more glorious and worthy of the admiration and imitation of mankind, than immolators of whole hecatombs of human victims on the gory altars of ambition and war.

The martyr at the stake, braving the horrid death of burning alive, sooner than renounce one tittle of the truth—the Reformer, braving the scorn and contumely of all around him, for the benevolent purpose of enlightening and benefiting his cruel persecutors—the peaceful Quaker, or Menonite, or Tunker, enduring insult and violence most foul and aggravating, from a weaker foe, and yet refusing to resist, from conscience and on principle—all of these, manifest more courage—courage of a purer, higher and nobler order, than Putnam in the wolf's den—Napoleon on the bridge of Lodi, or even our own gallant heroes who have stormed an enemy's ramparts in the face of bristling bayonets and wide mouthed cannon ready to deal destruction. The one is the courage, the bravery, the chivalry of the soul—of the *divinity* in man—the other is too often the bravery of *the animal* in man, only. And as much superior to the physical as is the spiritual, even so much is moral courage, superior to the bravery of the mere warrior and the conqueror.

But there is yet one trait of character which we shall have occasion to notice, that is also beginning to be better appreciated by the increasing development of the moral sense of mankind.

What trait is that in the character of our beloved Washington, which begins more and more to excite the warmest admiration and praise of the Christian world? What events in his very eventful life, most attract towards him the heartfelt applause of the good and truly great of every clime and nation? Not his warlike deeds—for cool and collected as he was in danger, and brave in the field of death, and generous when the victory was won, there are thousands of names on the historic page as famed as he for these endowments and virtues. Not his matchless skill, when outnumbered in men and arms by a powerful and victorious enemy, he conquered even while flying before them, and won by patient perseverance and prudence, more than force and haste had gained from him—for history also presents a few, if but a few, who were nearly if not quite his equals, even in these rare endowments. Nor does his statesmanship, in guiding the untried barque of a new government—framed in part by himself—through the most trying scenes which our singular history presents for the astonishment of future ages—nor does this awaken the greatest praise and reverence for this wonderful man; for others there have been, who, in different circumstances have manifested similar talents, and who, in the same juncture, might have won the same meed of praise. Besides—these events have not manifested the highest moral traits of the great soul of our country's Father, and are not, therefore, the brightest stars in the ever green crown which an admiring world has firmly placed upon his godlike brow.

No—one of the greatest events in the career of Washington, was at the end of a long war, when, armed with the entire military power of a prostrate though redeemed country—with an army attached to their glorious leader, and smarting under unrequited and neglected services, he nevertheless resisted the temptations of ambitious friends, and instead of constituting himself the military ruler of his fellow-citizens, he resigned to their representatives his authority, and retired to private life, with far more joy than when he left it for the field of glory.

The other occasion was, when firmly grasping the helm of state, under a constitution that allowed repeated re-elections, without precedent to induce a vacation of the post of supreme power—with a people ready, and even anxious to continue him their chief ruler—with sufficient excuse in the circumstances of our government to warrant his remaining President, on the plea of his country's welfare—in despite of all these allurements—all these excuses—all these solicitations—he meekly kissed ambition's cup, and put it far from him—(and by the precedent he thus established, far from all thirsting lips that might succeed him) —and retired again to private life, and became the subject with far greater and purer joy than he ever became the ruler of his country. If the first act was insufficient to stamp this moderation and humility as a settled feature of Washington's noble soul, the latter instance confirmed its truth —and henceforward, forever, he will stand forward on the page of history, in striking contrast with the principal rulers of mankind, who, under whatever pretence, have always loved power more than the people's good.

This trait—this moral trait of Washington's resplendent character, has won, already, the highest praises, which men of the most commanding intellect can bestow; and no heart can be found which, whatever may be the language of the lips, does not admire and love the nobility of soul of which it is a characteristic. Even in the powerful and proud nation, whose fortune it was to be defeated by his prowess, the unanimous voice of praise on these actions, has drowned all mortified national pride; and her sages and legislators vie with his own countrymen in applauding his character. Such is the power of moral beauty—such the triumphs of universal benevolence and unwavering righteousness! What will it be, when all hearts are purified by its influence, and when all minds are enlightened to perceive its beauty, and to move only by its energies?

* * * * * *

I am sensible that I may have seemed to forget the subject and the occasion that has called us together this evening—but you will do me the credit to believe, that I have not forgotten my subject, nor wandered from it for one moment, when I call your attention to the fact, that we have assembled here to commemorate the birth of One who is greater, nobler, purer, wiser, more philanthropic, more benevolent, more disinterested far, than all that is presented in the combined characters of Howard, Bacon, Oberlin and Washington—of one whose entire power, though greater than all the powers of countless worlds, is *moral power*—whose entire services are for the benefit of others—and the benefits of whose labors are unconfined to any country, age or clime.

The ties of country and of home are very strong—so that for one's country many can be found who, Curtius-like, would dare to die. But Jesus of Nazareth saw that his death would not save his country and his home, and yet he offered up his life—for what? For the alien and the stranger—for the Jew-abhorred Gentile—for the idolatrous Greek—for the fierce Roman—for the benighted Barbarian!

Virtue ever commands respect and affection—so that "for a good man some would even dare *to die*." But Jesus saw that not the good, but the sinful and vile would most benefit by his sacrifice, and he died for us *as sinners*—as the vile, the depraved, the dead in sin!

* It was hastily prepared, amid many disadvantages, and though no favorite child of the Author, he submits to the wishes of a few friends, who desire to have it presented in this dress.

A. B. G.

The ties of friendship, oh how they cling around the heart, and bind our very being in their embrace! But not to save the lives of his friends—his few and humble friends—did Jesus lay down his life; nay, he saw, that, to consummate his mission, even these, his dear companions, must drink of his cup and be baptized with his baptism—that in their most cruel sufferings and deaths, the measure of *his* sacrifices would be filled up—and yet, most wonderful to relate! he shrunk not—he yielded not—but, calmly looking forward to it, for years, he nobly devoted himself and his *friends*—*his* all and *their* all, to the persecutor and the executioner—to suffering in life, and ignominy in death—and for what!—for whom? For his and their enemies—for his very persecutors and executioners!

Heard ever the earth such a devotedness of benevolence as this?—saw ever the heavens such an exhibition of universal love, as that on Calvary, when nature put on the sackcloth of darkness, and religion, in the temple of Jehovah, rent her garments before the holiest of holies?

But this is not all. Howard, and Oberlin, and Washington—the truly great, and good, and wise of all ages—hoped to see the reward of their toils, in the earthly completion of their plans—they expected to hear, ere they departed, their fellow-men applaud their self-sacrificing labors, and to rejoice before them in gratulation and praise.—And even during their darkest hours, they felt and saw that thousands, whom they loved, and whose praises were entrancing music to their souls, were with them, cheering them onward, and cordially animated them in all their course with those strengthening confirmations of the voice of conscience, so dear to every good man's heart.

But Jesus—our dear, our noble and godlike Redeemer—had none of these things to animate his exertions. He knew what was in man—he knew what was in all his course before him. He knew that the multitude followed him for the loaves and the fishes—that his own personal followers had a hope of reigning with him on an earthly throne—that when the hour of persecution and death grew darker, and closed more threateningly around him, these parasites would fall from his side and even array themselves against him; and that when the *last* bitter trial came, even one of his dearest friends would betray, another deny, and all would forsake and flee from him as if contamination were in his presence.—And yet—oh, glorious Saviour of sinners!—he went calmly forward through cruel mockings and persecutions, to utter desertion, to scourgings, to insults, and to *death!*

And *such* a death!—Animated by the spirit-stirring strains of martial music, and dazzled by the proud pomp and circumstance of war, methinks we would easily march to meet an enemy we hated, in a cause we loved, and look into the cannon's mouth, or on the bristling bayonet;—or, that accompanied by fellow-sufferers for the same faith, and high in the stern resolve of showing pitying fellow-believers the power of truth, in human endurance, we might march boldly to the faggot-girt stake;—or, that surrounded by weeping and pitying friends, who would smooth our passage to the grave, we might meet the monster death in any common grapple. But such was not the death of Jesus. No multitudes cheered him to its encounter, with the blood bounding proudly through his frame—no fellow-martyrs divided with him his pains, nor brother believers stood at his side to gather confirmation from the trials of his faith—no faithful wife, no pitying friend wiped the death damp from his pale, high brow, or kissed to calmness his lips quivering in the death-agony. But classed with vile malefactors—surrounded with the scowling brows and sneering lips of angry foes—the tenderest and most acutely feeling portions of his frame transfixed with rugged spikes, and bearing the whole weight of his intensely suffering body for hours—for weary, long-drawn, agony-measured, hour after hour—thus Jesus of Nazareth hung; scoffed at, derided, mocked, and even his death-thirst cruelly taunted with the bitter draught of vinegar and myrrh—thus Jesus met death—an ignominious, disgraceful and cruel death—praying for his murderers—"FATHER, FORGIVE THEM; FOR THEY KNOW NOT WHAT THEY DO!" Well might the infidel Rosseau, comparing the calm death scene of Socrates, surrounded by friends, while expiring by the sleepy effects of poison, with this scene of the Saviour's death—well might he exclaim—"Socrates died like a Philosopher, but Jesus Christ like a God!" For an idolatrous and hardened soldier, used to witness death in every form, was compelled to exclaim, on seeing the forgiving death of Jesus—"Truly, this was the Son of God."

Men have died for their families, their friends, their country, their suffering fellow-men—but Jesus of Nazareth sacrificed reputation and life—friends and country—even the hope of speedy triumph, *for his enemies*—for *his murderers*—for a *sinful world*. He did not only go TO death for them; but, god-like to the very last, his love burned brightly into the very depths of dissolution's darkness, and his last, his expiring breath was a prayer for, and even *an extenuation* of the crime of, his very murderers! No love on earth was ever found like this; and the heavens might well shroud themselves in darkness, as if refusing, for very wonder, to behold the never equalled sight.

Talk not of the courage of conquerors and warriors compared with the high resolve, and patient, mild endurance of Jesus—the one is of the earth, earthly; but the other is from heaven, heavenly. Bring not the power of embattling hosts with weapons of war to enforce their will—talk not of the restraining power of whips, and bolts, and bars—mention not even the fiery racks, and tormenting pains, and the adamantine walls, and the thousand legions of fiends, of a supposedly endless hell, as the very highest power to conquer sin—they *may* restrain, but they can not conquer, and are more likely to *create* it—but if you can make a heart, however depraved and wicked, realize the dying scene we have barely named, and to hear truly the dying prayer of our Saviour, you will find in its love an energy before which all the powers of earth, and hell, and sin, and death, are as nothing, and less than nothing—as vanity!

But I must tear myself from this subject, and the many others to which it would lead me. My limits allow me to touch upon but one other trait in the all-wonderful, and glorious character of the Friend of sinners.

Often, during his earthly life, was Jesus tempted, and beset by solicitations, to assume temporal and wide spread dominion, with a strong assurance of success in maintaining and extending it. Nor were *motives* wanting, which, even in the present day, would be applauded by good and great men. His kindred were in the humbler ranks of life, though of princely descent, and oppressors and aliens filled the high places to which those most dear to his heart, were entitled.—Might he not brush away these intruders, and right his own family? His friends were pining in poverty and obscurity, while the enemies of their common country—the Roman soldiery and exacting tax-gatherers—were rioting in the spoils of conquest. Might he not take the unlawful spoil from the undeserving, and restore it to the robbed and plundered? His country was writhing in the claws of the Roman eagle, and sweating under the degrading yoke of a distant Cæsar. Might he not be a true patriot, and drive off the warlike bird, and break the iron yoke, with a heavenly sceptre? The holy city of his God was profaned by the mailed footsteps of idolators, and the temple of Jehovah surrounded by their glittering arms, and waving ensigns. And might he not, as a prophet, even, of the only true God, vindicate His *entire* right to all worship in the land of Judea, and banish every rival of the Divine supremacy? To add to all this, the people—the mass of the people so strongly desired his rule, that they would have made him king even by force, had he not withdrawn from them.—Might he not, even under the cloak of republicanism—on the principle of obeying the public voice—and under the plea of seeking the public good, might he not take his rightful seat on the throne of his father David, and thus fulfil the *letter* of prophecy, as well as obey the claims of his family, his friends, his countrymen, his country, and his religion? When did stronger and more numerous motives unite to induce any one to ascend the throne of state, and assume the reins of government? Never! Yet Jesus resisted all these—bravely, *nobly*, PIOUSLY resisted them all. And why? Because, in Jesus the moral was superior to every merely intellectual and merely animal sentiment and propensity. And in obedience to the moral sentiments, in preference to every other impulse of his nature, he looked on the universe as his country—on mankind, every where, as his family—his neighbors—his countrymen—and on the dominion and reign of ignorance and sin, as the only true and really oppressive despotism in the world. For, from this, all other tyranny proceeds, and on this, all unrighteousness and oppressive rule is based. And true to his perfect and pure moral nature—faithful to his trust and to his fellow-men—he abjured all earthly rule and power—even all temporal comfort and ease—and preferred suffering, and the world's contempt and hatred, in life—and human insult and cruelty, in death, that thereby he might seal as truth, the Father's revelation of love to the world of sinners, and thus lead them to love God in return—that through death, he might destroy him that hath the power of death, that is the devil, and deliver all those who, through the fear of death, were all their life-time subject to bondage. Where will—where *can* you find any philanthropy and devotion which is like unto this!

But this exhibition of moral perfection ended not at the Saviour's death. God has given him, and he has received, all moral power in heaven and in earth, "that he may give eternal life to as many as God has given him." He reigns Governor in the moral universe, so that he may "draw all men unto him"—that "all that the Father hath given him may come unto him; and of all that come to him, he will in no wise cast any out." In accordance with this, his purpose, the Roman, the Greek, the Gaul, the German, the Briton, the Dane and many Isles of the sea, have successively received his law, and are gradually yielding to its moral power and dominion. The Sun of Righteousness is rising higher and higher in the horizon, and though some of our Christian brethren may dread burning wrath and destruction from its rays, we can assure them, from the past, as well as from Holy Writ, that there is HEALING, and *healing only*, in its beams. Enemy after enemy submits to the power of the cross, and falls a willing captive and obedient subject at the feet of the Saviour of the world.

* * * * * *

Soon, the kingdoms of this world will become the kingdoms of God and his Christ—soon, the knowledge of God, which is life eternal, will fill and direct all minds—and soon, the moral power of the spiritual government, will fill every bosom with the reign of truth and love—with "righteousness, joy and peace in the Holy Ghost."—Then, death, and him that has the power of death, that is, the devil, and sin, which is the sting of death, will be destroyed—hell, (or the place of all the dead,) will give up its subjects to his power—all who died in Adam will be made alive in Christ, and all mankind be the children of God, being the children of the resurrection. "For he must reign till he hath put all enemies under his feet"—till all things are subjected, by a moral subjugation, to the moral government his Father hath given him—till every being in the universe, *God, only, excepted*, is obedient to his require-

ments of love, and right, and truth. And *then* will he deliver up his power—his commission of universal dominion—to God, the Father of all, and become himself a subject of that moral government of which he was the Founder and Head—thus planting the last great star of glory and honor, in the everlasting crown of his fame!

I have done.—As well as the brief time allowed me, would permit, I have shown that he whose birth we commemorate, possesses every exalted trait of character that is deserving of love and praise—has them in the highest, purest, greatest degree—and, by the success of his mission, will secure for himself every honor which man can give, short of supreme worship; and which any being can lawfully receive.

To him, then, who hath so fervently loved and freely died for us, our spiritual Master, Teacher and Redeemer—and to his and our Father and God, who gave unto us this great Saviour, let us sing the warmest praises of our lips, yield the best powers of our minds, and give the purest affections of our hearts, now and forever more.—AMEN, and AMEN.

For the Magazine and Advocate.

THE DEPARTED YEAR.

BY J. S. KIBBE.

Hark! what lonely sound arrests my ear,
Murmuring so mournfully?
'Tis the knell that speaks the parting year,
Gone to past eternity.

Ah! 'tis gone—the year '38 has fled, to return no more! Never more shall it paint sorrow's hue upon the cheek of mortals, or bring joy to the bosom of humanity! Never more shall it witness the unfortunate child of sorrow, tossed upon the restless bed of anguish, or scatter, from its wings, peace and happiness in the pathway of man!—But what progressive changes have been unfolded to the view of mortals, within the short space of one year! And what vicissitudes of fortune have mankind passed through for the last twelve months! What a varied picture has been presented to us on the broad canvass of nature!

Spring, the beautiful artist, first painted her fine touches—then Summer, the master genius, penciled her beautiful shades of perfection. But the beauty of Spring, where is it? And the scenes of promise she presented, where are they? The envied foliage, with which Summer decked, in loveliness, the face of nature, where is it?—And where are her perfections? Ah! they have faded! Both the beauty of Spring, and the perfections of Summer, have been made desolate by the ruthless hand of Autumn. It would seem that Autumn had been sufficiently destructive to the beautiful scenery; but notwithstanding, Winter has spread his gloomy mantle of desolation over the canvass, and bound all nature in his icy chains. And,

"How cheerless the late blooming face of creation;
Weary time seems to rest in his rapid career;
And pausing awhile midst his own desolation,
Looks exultingly back on the grave of the year."

Nor is it only on the face of nature that the bygone year has penciled its colors and changes, but it has also been busy on the page of human existence. The Spring of life, with all its beauty and simplicity has been gradually exchanged for the deeper shades of Summer, and the hue of Summer has faded away before the breath of Autumn, and the Winter of existence. The melancholy task is ours to recount the seasons of affliction that have fallen to our lot; or ours is the delightful theme, to dwell with increasing pleasure on the sunny hours of bliss that have been allotted to us within the past year. 'Tis in the mirror of the departed year that we may behold the chequered scenes of human life. There we may trace the curious thread of affection through its many colors, and number the missing objects of our fondest hopes. We may sum up the resolutions formed, only to be broken, and the hopes we fondly indulged, only to be blighted by disappointment. It is there that we may behold the numberless phantoms of our bright anticipations dissolved; and there we may behold our many departures from the polar-star of duty. The year—the *departed year*, is full of instructions, and he is wisest who profits most thereby. Here we may see the aspirant for fame, eagerly pursuing after his eluding shadow, and the enthusiast fondly clinging to his golden dream, until overcome by disappointment, they sink, the miserable sport of caprice and misfortune. How many youthful buds of promise have been blasted, and links of life have been severed, and borne away by the fleet pinions of the year! And how many guiding stars have vanished from our earthly horizon, and creatures of our dearest affections have been snatched from our embrace within the brief space of twelve months!

"Ah, many are they who life's journey have ended—
Whom fondly we loved, or in friendship held dear;
Down in death's lonely valley have sweetly descended,
And lie there *entombed*—'with the grave of the year.'"

Clinton, N. Y., January, 1839.

For the Magazine and Advocate.

"GIVE US THIS BREAD."

There is to be a Universalist Conference or two days meeting held—the where and the when will be duly noticed in this paper, as usual—and it is to be hoped, and indeed is confidently expected, that a goodly number of our ministering brethren will be present. To them in particular, is this article addressed.

Brethren—There are in most places, certain persons claiming to be friendly to our cause, who do not ordinarily attend our meetings. When there is to be a *great* meeting, or when some new or celebrated preacher is expected, they are pretty sure to be present; but to attend upon the *stated* ministrations of the word, weekly, two-weekly, or monthly, is by no means their custom. It is thought that there will be a considerable number of this class of community, at the expected meeting, and that they will come really hungry and thirsty, not for the plain, substantial, nutritious, good bread of God, and the pure, clear, wholesome, invigorating water of life; nor, indeed, for that feast of "fat things and wines," the partaking of which to the full, produces neither surfeit nor intoxication—these things they have no desire for—their religious relish is depraved—they want something to gratify a morbid, unhealthy appetite. Some of these persons, for example, in referring to a certain witty, brow-beating, break-down discourse, which was once perpetrated here, on a like occasion, will assure you that they were highly delighted with it, and that the individual who delivered it, is or was the smartest and best preacher they ever heard. And it is easy to discover that a serious, charitable, edifying sermon, calculated to enlighten the understanding, to warm the moral feelings, to elevate the affections, to inspire the soul with devotion, "to call sinners to repentance," "to incite to love and to good works," to affect not merely the head, but the heart, also, and the hands, is, by no means, what they *now* wish to hear, whatever may be the case hereafter. But, brethren, shall the word be adulterated to suit their relish? No—give us the genuine provision of Zion, prepared as in the primitive times. What though some are unable to relish it as food? This shows that they are morally diseased. Let them partake of it as medicine. The truth of God is not only food to the healthy, but a "matchless sanative" to those that are sick. Hence it is called not merely bread, but "the bread of life." Give us this bread. Prepare for us such fare, and such only, as is calculated to satisfy a healthy appetite.—Thus shall the children receive that nourishment which shall cause them to "grow in grace, and in the knowledge of Christ;" thus shall those "of full age" be strengthened and "established in every good word and work." And as for those, if there shall be any present, who are accustomed to different fare, and who "despise the riches of his goodness," we can not but hope that they may be induced to "take a little," and that if they shall but "*taste* that the Lord is good," his goodness thus received, will prove the means of correcting the perversity of their appetites, will "lead them to repentance," and ultimately bring them into "the *love* of the truth." And we bid all welcome to the feast thus described; (and surely it is good enough, for it is the best that is or can be;) but if there shall be any of the guests who are not disposed to partake of such as the family eat, why then, let them go without.

Done in behalf of the household of faith, by their brother and servant, PHILIP.

For the Magazine and Advocate.

QUARTERLY CONFERENCE
OF THE BLACK RIVER ASSOCIATION.

This body met according to previous appointment, at Denmark, on the 26th of December. United in prayer by Br. Aspinwall. Organized by choosing Br. R. Murray, Moderator, and J. A. Aspinwall, Clerk. Brs. French, Squire, and Myers, a committee of arrangement—Br. Aspinwall, to prepare an account of the proceedings, accompanied with such remarks as he deems proper, and forward them to the Magazine and Advocate for publication. Sermons were preached by Brs. Whelply, Sias, Aspinwall, and Waggoner.

We were cordially received by the brethren, and welcomely treated with every thing that could make our stay with them comfortable. There appears to be a zeal there, which, if continued can not fail to further the cause of free grace in that region. And we have reason to believe, that this meeting will long be remembered by many, if not all, as a means of enlivening the spirit of love to God and good will to men. After the services of Wednesday evening, a Conference, or Praise meeting, was held, which, from its rare occurrence in that vicinity, and the fervency of soul manifested by those engaged in the exercises, was highly interesting, and I believe, very generally acceptable to the audience. In the afternoon of the last day of the meeting, the solemnly interesting ordinance of the Eucharist was administered, of which many of the congregation partook. The services were concluded with appropriate addresses by Br. Waggoner. Per order.

J. A. ASPINWALL.

NEW PUBLICATIONS.

"Review of Rev. A. Royce's Sermons against Universalism, by Eli Ballou, Pastor of the Universalist Societies in Stow and Morristown, Vt."—pp. 48, 8vo.—These sermons of Mr. Royce, having been approbated by an association of self-called Orthodox preachers, was deemed worthy of notice solely on *that* account—and ably is the work done, so far as we have had leisure to peruse the work before us. The author has our thanks for the copy sent us.

"The Christmas Exercises of the Sunday School attached to the Orchard-street church in New-York."—Universalist Union Press—44 pp., 24mo., I presume. It shows that our New-York brethren understand how to make a Sunday school not only a means of improvement to the pupils, but a source of purest joy and delight. Children can not but love the Sunday school in which such exercises have a frequent occurrence.

"Scripture Lessons for Sunday schools," etc. Same press and size, 32 pp. Worthy of general adoption in our Sunday schools, together with the foregoing. May Br. Price find a large, and ready, and increasing demand for such publications!

Some other pamphlets on our table need a notice, but leisure will not now admit of it. A. B. G.

Br. J. S. is informed, that the postage on this paper is one cent and a half, if sent over one hundred miles and out of the State, which is the highest postage that the Law will allow to be charged on it. If any Postmaster exacts more, he violates his oath of office, and at least deserves to be removed.

HERALD SUBSCRIBERS are informed that we know nothing about their accounts with the Herald, previous to its union with the Magazine and Advocate.

Br. Bazin—Send Expositor to Squire Goff, Mendon, Monroe county, N. Y. The money is in our hands. G. AND H.

Br. Tompkins—Send Mrs. Silvia Couch, Hume, Allegheny county, N. Y., current volume Repository, and charge us $2. Also, credit Cyrus Kilburn, Lakeville, $2, for volume six, and charge us. G. AND H.

George Davis, formerly of Seneca Falls, now somewhere in Michigan, owes this office $2,50. Will some of our Michigan agents enquire him out and collect?

For the Magazine and Advocate.

TEACHINGS AND TENDENCIES.....NO. I.

BY REV. T. P. ABELL.

FILIAL TRUST.

Universalism recognizes the existence of God, and the justness of his claim upon the love of his sentient creatures. This is the very foundation of the doctrine. So far, at least, as concerns the being and perfections of the Supreme Ruler, and the bidden duties of his children to him, it bears—notwithstanding many would persuade us otherwise—no affinity to any one of the existing and numerous forms of infidelity. And our sequel will show whether, in its influence upon the heart and character, it has any practical results, other than those which flow directly from uncorrupted Christianity.

Filial trust, is the willing surrender to God, of our sincere and unreserved confidence. It is the unwavering dependence we place upon him for the bestowment of every good requisite to our well-being. It is the persuasive conviction we cherish of the righteousness and benevolence of his government, and of the ultimate entire execution of all his intentions concerning us. It is an inflexible reliance upon the watchfulness of his providence, and the unceasing and effective exercise of his boundless love.

And here we start the question—and the reader will acknowledge its importance—does Universalism, in its descriptions of the nature and character of God, afford any just and substantial grounds for the institution of this trust, or any incentive to superinduce its continued and rational activity? Does this doctrine hold forth any thing which would allure and secure the filial confidence of man, or any thing to support and give a steady and benign energy to its existence? Let us look for an answer.

More effectual inducements for establishing this trust, than those presented by Universalism, can not be brought to bear upon the human mind. They are of the most exalted and influential nature. Its views of God are the most sublime and the most salutary. None can be imagined which are more so. Whatever is lovely, and benevolent, and worthy of imitation, is ascribed to him. And all his attributes, and all his operations, and all his purposes are characterised by unequalled excellence, wisdom, and goodness. Every perfection of his nature, and every measure of his administration, and every revealed or palpable demonstration of each or either, is comprehended by this one familiar word, and resolvable into this one definite but divine principle—LOVE. Love is the essence of his being. And in addition to this, he is eternally unsubjected to the power of imitation. Nothing can change or vary the infinite Intellect, or thwart his wisdom, frustrate his will, or lessen his love. No years nor circumstance can do this. Ages on ages may pass, but God is the same. The burning sun may withhold his fervid heat—the moon sink—the stars fade—the sea dry up, and the earth roll away, but the great God shall remain unchanged, and his love inexhausted forever! What an imperishable basis is this for the confidence of man!

And then this Being, of whom the most glorious of all conceivable views are entertained, is the universal Father, whose paternal care extends over the vast and diversified empire of humanity, knowing no restrictions, no limits. And must not this sentiment give an impetus to, and perpetuate the filial reverence of the trustful disciple? Must it not increase the flame of confidence which has sprung up in his bosom? There is a doctrine—nay, I may not name it now. Even its very mention beglooms the heart; and it needs not the light of argument to discover its want of adaptation to the dependent condition of man, its inconsistency with a cheerful reliance upon God, and an humble trustfulness in his superintendence. But when it is recollected that this sentiment orphanises one-half of our race, and gives no hope of their future establishment in the enjoyment of the divine paternity, then it will be conceived how utterly inefficient is any system, other than that which leaves the grace of God unmanacled and universal, in eliciting and suitably nourishing the confiding affection of man for his "Father in heaven." It is Universalism alone which directs the pilgrim in his dependence and destitution, to God for strength and support. It is this doctrine only which can rightfully and properly call forth his trust, and cause him to rely with unsuspecting satisfaction upon the providence and the promises of the Almighty.

But this matter does not end here. Confidence in God, is not a bare subject of doctrinal discussion, or speculative thought. It is not something which is only connected with, and inseperable from the theory of religion. It is something more than this. It goes farther than the head—it reaches the heart and the habits. It flows from religious theory, and becomes a religious duty. It is cherished by the mind, and developed in the outward character. It chastens and cheers the heart, and adorns the practice. And it bears an imperative authority along with it. The reader of the Bible knows how often the demand is made for the unremitting observance of this duty. And the professed Universalist feels, that without the constant exercise of this trust, he falls far "short of the glory" of his adopted religion.—Throughout the whole life of the glorified Jesus, we find him relying implicitly upon his God. It was even thus, though endued with power without measure. And he was sustained in the hour of his sufferings. He was enabled to quaff the bitterest dregs of anguish. And he breathed a forgiving prayer, and yielded his spirit.

Let man, then, turn to his Maker, and tender to him his soul's truest trust. Is darkness and danger around him? In God there is light and strength. Is he buffeted by temptation? Let him seek succor of him who gives "grace to help in time of need." Has disease marked him for its victim? Let him guard well the moral health of his heart, and be prepared for each allotment of Heaven. Does he mourn for lost kindred? Confidence in Him "who ruleth over all," will afford the requisite comfort.

But this is not a mere duty of time-serving convenience. It is not to be observed by way of penance for sins past, or as a propitiatory sacrifice. It is not to be attended to as a matter of atonement, when, after being pulled by the pleasures of earth, care or sorrow corrodes and wastes the heart. This duty sets up a standing and continued claim. It asks an obedience, not in times of distress merely, but through the ever-varying seasons of life—in grief or joy, gloom or gladness, poverty or plenty—in the enjoyment of health, or on the couch of death. In every stage of being, and every change of condition, and every variation of fortune, should mortals remember their dependence upon God, and heed the exhortation, "Trust in him at all times."

YOUTH'S DEPARTMENT.

For the Magazine and Advocate.

THE HAPPY FAMILY.

A Juvenile Tale.

BY REV. A. C. BARRAY.

CHAPTER I.

Introduction—the Family described—an Evening's Conversation—Something that should be practiced.

To write a tale that will please all little boys and girls, is a hard task. To do this, a writer must be acquainted with their different tastes. He must live among them. He must converse freely with them—attend them in their rambles in the shady groves, and through the green fields, and note every thing, though small, that interests them. Nothing but experience will enable him to please and instruct *all* his young readers. The present writer does not expect to do this. But if his youthful friends will give him their attention, he will tell them a story in a plain way, and strive to make it interesting and instructive to the most of them.

Mr. and Mrs. Norton were wealthy and pious people, living in the State of New-York. They had sailed from England, across the great ocean of waters, to America. The city of New-York was the place at which they landed from the ship that brought them over. From there they went back into the country, and settled in a very pretty village, on the border of a beautiful lake. They did not wish to live in a city—there was too much bustle—and, besides, they wished for retirement from a busy life. They wished to be away by themselves, as it were, that they might be at peace. And they could not have found a prettier spot than the one of which we have spoken, had they searched the wide world over.—Every thing about it pleased them. And here, as I have said, they settled down, and gave up nearly the whole of their time and attention to the instruction of their children. They had but two—George and Adeline. George was ten, and Adeline was eight years of age.

I said that Mr. and Mrs. Norton were *pious* people. I mean by this, that they loved God because he first loved us; that they cherished our Saviour's religion in their hearts; were good to the poor and the sick; that they felt pity for the suffering and the afflicted, and were merciful and forgiving to those who would wrong or injure them in any way. And then they were such kind parents—watching so affectionately as they did over their children, and striving so constantly to keep them pure and free from the vice and wickedness that was in the world. Their's was an example for all fathers and mothers to imitate.

George and Adeline loved their parents—and how could they help loving them, when they were so kind, so tender, and so affectionate? And they loved one another. They never quarreled, nor got angry at each other, as many brothers and sisters do. Parents often pointed them out to their children, as patterns for them to copy after. They were so kind, and good-natured, and peaceful, that every body liked them. And they were always striving to learn something that would be useful to them. When their parents were not busy, they would inquire of them concerning those things that were important—and their questions were always kindly answered.

"Father," said George, one Summer's evening, as the family were sitting on the piazza, and looking up into the sky, and talking of the moon and stars that were shining so brightly there—"Father, what did God make the moon of?" Now, George had been taught that God made all things—the blue sky, and the green earth—plants, trees, animals—the silvery moon, and the twinkling stars. And he had learned of what the earth was made; but he had never been told of what the moon was made.

"The moon, son, is made of the same as this earth on which we live; it is a world like our own."

"Why, father!" exclaimed Adeline, "James Graham told George and me, the other day, that the moon was made of brass, and that it was no bigger than a tin pan."

"And many men," replied the father with a smile, "have just such notions. They can not see how the moon should be a world. And it is because they do not try to learn. Men of great learning tell us, that the moon, in many respects, is like this earth; that people live on the moon; that there are mountains there, and lakes, and rivers, and oceans. It is said that a certain man, with an instrument called a telescope, has discovered all these things."

"And why should it not be so?" said Mrs. Norton. "It can not be that God made the moon merely to be looked and wondered at. The very thought would be to doubt his wisdom."

"And the stars, are they worlds too?" asked George.

"Certainly, my son," replied the father, "or *suns* like that which shines on us every day."

"And are they as large as the world we live on?" inquired Adeline.

"Many of them, and some even an hundred times larger."

"Oh, how great they must be!" exclaimed George and Adeline.

"And yet many can hardly believe this," continued Mr. Norton, "especially many little boys and girls. Their parents have never taught them that it was so. I once knew a little girl, that thought the stars were gimblet holes in the sky, to let the glory of God or heaven shine through. But she probably learned better, as she grew older."

The little party were now told by Mrs. Norton, that the hour for retiring had come. The evening's conversation ceased, and they all entered the house, After uniting in the exercises of family devotion, and George and Adeline had sung an evening hymn, they retired to rest.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, JANUARY 11, 1839.

CHRISTIAN TRAITS AND DUTIES....NO II.

THE WEEPING SOWER.—CONTINUED.

Of all the systems or principles bearing upon the interests and happiness of mankind, the Christian religion is certainly the most powerful and important. But dark was the seed-time of the Gospel! We look back to the little band of apostles as they went out from "the great Teacher," and how affecting, how sublime is the sight! They were not going forth to subdue nations, (at least, with carnal weapons,) to lead forth captives, or to gather trophies from the tomb and the temple. There would have been no originality in such an attempt. Conquerors had been before them, and the earth was scathed with battle. The Lydian and the Mede, the Persian and the Greek, had swept by, each in his day of triumph, and now, the mighty Roman had taken hold of the pillars of the world, and reared his thrones, and set his dominion, in the empires of ages; and there was not a bard in the land of poesy, but could have told them of glittering hosts, and places of blood, and warrior-sepulchres, and given them the dirges of widows and of orphans, for the thousands of the fallen! They were not teachers of some new speculative theory—some philosophy of their own invention—nor were they about to go forth into the porch, or the grove, or behind the veil, and deliver their proud wisdom like the teachings of the oracle.—Zeno, and Epicurus, and Pythagoras, had done this, and that was an age of speculation, when the restless world was continually eager "for some new thing."—No! their's was a mission more glorious than these—a mission to bless the benighted race of man. The world was waiting for that wisdom which they went forth to reveal. Philosophy vainly strove to discover the mystery of death, and feebly grasped at immortality, and poetry, with its yearning thought unsatisfied with the things of earth, stood leaning upon its lyre, and looking abroad into the great illimitable, for truth—while in the material and the outward, the worshipper sought his religion, and the flame of the altar, and the red blood of the sacrifice, were, to him, the manifestations of its power. And to these they come to reveal the light, and life, and spirituality of the Gospel. They come, to open the prison-doors and to break the shackles of the captive. They come, to preach the doctrines of the true God, the future life and the great salvation—to proclaim glad tidings to the people! And there they stand, around the meek and lowly Nazarene! Trials are before them—persecutions, perils, deaths!—and yet they will go forth. They are indeed few, and illy adapted, in point of numbers, to contend with hosts, and achieve triumphs. And yet, their warfare is a sterner one than that of the mailed warrior with his eagles. They are to humble haughty intellect in its robes of learning, and to work a moral revolution in the great mass of corruption and of error. And they will triumph!—And not alone in the halls of palaces, and beneath the lofty domes of temples, will be their victory. Oh no! In the huts of the lowly, and on the sands of the sea-shore, and on the breezy mountain-top, will they convert men to the truth, and in the great harvest-field of the world, they will reap their glory and their joy!

But gloomy and perilous, reader, was the seed-time of our blessed religion. Through many trials did those early sowers pass. The Gentile was their foe, and the Jew was bitter in his enmity. The Epicurean mocked, and the Stoic sneered. The persecutor denounced, and the tyrant slew. The flame wreathed bright above the faggot, and the blood flowed red from the rack. The shrieks of the helpless and the innocent thrilled amid the valleys and rocks, and the columns of the imperial city grew ghastly, in the glare of a horrid and unnatural torch-light.* The edicts of kings were against them. Their homes were the mountain-cave and the desert place, from which the hand of the pursuer dragged them forth to die! The rack tore them with exquisite torture, and the wild beast in the ring was their destroyer. Oh, then, dark was that seed-time! In tears were the precious germs scattered abroad; and forth they went, weeping, and committed them to the soil!

But look now how that little leaven has worked in the great mass! The Briton, the Goth, the Dane, have abolished their idols, and yielded to that blessed power. And climes that were then unknown—where the savage roamed benighted, where the forest brooded with its shadow of ages, where the panther and the wild fox made their lairs, have been cheered with its light and have yielded to its renovating influence. The spires of innumerable temples glitter where the forest stood, and the words of prayer and the strains of praise, go up, where the Indian wandered, and where the wild beast prowled and battened on blood!

And what is the seed yet to produce? Oh! it is to to generate in every heart the fruits of peace and righteousness. It is to send up the blooming and universal harvest—its golden sheaves are to be commensurate with humanity! And who shall say, that the songs of rejoicing which announce that "harvest-home," will not burst from the lips of those who have labored, and wept, and prayed, and suffered, here below, when darkness, and peril, and death, were around them!

Reader, in view of these things, at which we have glanced—in view of how others have acted in the cause of truth, of humanity, of God—what do we learn from the simile of the weeping sower? Is there no truth we would promulgate—no reformation which we would establish—no principle which we would exhibit to the world? If there is, our duty is made clear to us. The truth we would promulgate, of course we are acquainted with, and, therefore, possessed of it, and he who is possessed of truth, is bound by all the means in his power, to publish it abroad. Are there difficulties to contend with? We say, go forth with your "precious seed," even though it may be with weeping. But remember one thing—opposition to a cause, and persecution, are no criteria of the truth of that cause. Let not, then, the only reason why you labor be, because you are persecuted, nor judge of the truth of your system or principle, by that persecution. Neither seek to excite opposition, nor rush into needless peril. These things become not especially the Christian sower. Study to know, and act from a conviction of duty, and then leave consequences to God.

Patriot, Philanthropist, Christian! Speed, then, in thy course. Address thyself manfully to thy work. And amid discouragement, persecution and peril, let this truth cheer thee on—"He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him."

E. H. C.

*After the great conflagration of the city of Rome, which took place A. D. 64, Nero, himself suspected of being the incendiary, cruelly put to death a number of Christians as being guilty of the deed.—"To their sufferings, Nero added mockery and derision.—Some were covered with the skins of wild beasts, and left to be devoured by dogs; others were nailed to the cross; numbers were burnt alive, and many, *covered over with inflammable matter, were lighted up, when the day declined, to serve as torches during the night.*"—Murphy's Annals of Tacitus, Book xv, Sect. 44. See, also, Gibbon's Decline and Fall of the Roman Empire, chap. xvi.

BIBLICAL INTERPRETATIONS.....NO. I.

SHEOL.

The field of truth which will now be explored, is, the word *hell*, as it occurs in the Old Testament, that we may arrive at a correct understanding of the different shades of meaning in its various applications. We shall then,

1. Endeavor to ascertain the primitive meaning of the word *Sheol*, from which the word *hell*, in the Old Testament is derived.

2. To ascertain its figurative usage, and apply that usage in the interpretation of several portions of the divine word.

1. Let us turn our attention to the word *sheol*. In striving to point out its original signification, there are some influential authorities to which we shall allude with a great degree of satisfaction, because they are highly valued in the theological world, and were not believers in the "Restitution of all things."

On the word *sheol*, which is rendered by the English words *grave* and *hell*, Prof. Stuart remarks—"there can be no reasonable doubt, that *sheol* does most generally mean *the under world*, the *grave or sepulchre, the world of the dead*, in the Old Testament Scriptures."...."In regard to most of the cases in which they have rendered the word *hell*, it may be doubted whether they meant thereby the *world of future torment*." Ex. Essays, p. 93. Mr. Horne, in his Introduction to the Study of the Scriptures, remarks, that *sheol* signifies the grave or state of the dead. Vol. i. p. 570. Dr. George Campbell, affirms that *sheol* "signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery." 6th Prelim. Diss., p. 181. Whitby says—"*Sheol*, throughout the Old Testament, and *Hades* in the Septuagint, answering to it, signify not the place of punishment, or of the souls of bad men only, but the grave only, or the place of death." Thus we have four individuals of eminent talent and ardent research, who declare that this word means the state of the dead in general, without regard to character, and that it ought not to be understood as a place of future punishment. This position is clear; and when we take into consideration the fact, that the word *sheol* is rendered both grave and hell in the Old Testament, we can refer to passages which undoubtedly substantiate the position.

After the brethren of Joseph had sold him as a slave, they deceived their father, by dipping his coat of many colors in the blood of a kid, and declaring that some wild beast had torn him in pieces. In the extremity of his sorrow, the patriarch exclaimed, "I will go down into the *grave* unto my son mourning." Gen. xxxvii: 35. In this instance, the word *sheol*, which is here translated *grave*, has no reference to a place of future punishment, but is evidently used by an afflicted old man in reference to a death, which sorrow for the loss of a favorite son would bring upon him. After Joseph had been exalted in Egypt, and had sent his brethren back to their country to bring down Benjamin to him, the patriarch refused, saying, "my son shall not go down with you: for his brother is dead, and he is left alone; if mischief befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to the *grave*." Gen. xliii: 38. Here the same idea is again expressed—that if he should lose his darling Benjamin in addition to the supposed death of Joseph, it would bring him to death by extreme sorrow. This idea is again expressed in the 44th chapter of Genesis, where the request to let Benjamin go, was again urged upon the old man. When that extraordinary prophet, Samuel, was born, Hannah, in her song of joy, said, "The Lord killeth and maketh alive; and he bringeth down to the *grave* and bringeth up."—

1 Sam. ii: 6. That is, God can not only bring persons to the shades of death, but he has also power to restore those thus brought down, to life again. Job in his affliction, said, "As the cloud is consumed and vanisheth away; so he that goeth down to the *grave*, shall come up no more." vii: 9. Again, in the extremity of his distress, he said, "O that thou wouldest hide me in the *grave*." xiv: 13. "If I wait, the *grave* is mine house; I have made my bed in darkness; I have said to corruption, thou art my father; to the worm, thou art my mother and sister." xvii: 13, 14. Now, if in these last two quotations, we view the word *sheol* as meaning a place of *future punishment*, we must at once see that the pious Job expected to endure it, for he declared that *sheol, grave* or *hell* was his house. But when we look upon it as the grave, or the state of the dead, the matter appears consistent; for the distress of Job led him to desire the grave as a place where the weary are at rest.

There is another fact in regard to this subject, which is important—*the whole human family must go into sheol.* David says, "what man is he that liveth, and shall not see death? shall he deliver his soul (or life) from the hand of the *grave?*" Ps. xlviii: 89. Solomon says, "there is no work, nor device, nor knowledge, nor wisdom, in the *grave*, whither thou goest." Eccl. ix: 10. Isaiah says, "For the *grave* can not praise thee; death can not celebrate thee; they that go down into the pit can not hope for thy truth." xxxviii: 18.

Now if we summon all these truths together—viz., that Jacob thought that sorrow for his son would bring him to *sheol;* that man goeth down to *sheol* like the cloud; that Job declared it was his house and desired to go there; that all men go there with the same degree of certainty that all men die in Adam; it will at once be seen, that *sheol* literally means the state of the dead in general, without any regard to their character, goodness or badness. This is its *literal signification.*

But, it must be evident, that *sheol* is also *figuratively* used to express the punishment which falls upon wicked men. It is a fact too well known to need the citation of proof, that throughout the Scriptures, death is used to denote the degradation of sinners. *Sheol* is exhibited in the same manner; and in such cases it is translated *hell;* not, indeed, in the modern notions of that term, for Campbell and Whitby are express in affirming that *sheol* can have no such meaning as is generally affixed to the term *hell.* I know not what better figure could be used to denote the condition of sinners on earth—for, how well their moral state, and the covering up of their happiness in sin, is set forth in the darkness and gloom of *sheol.*

2. We shall now proceed to prove its figurative application, and show how it can be used in the interpretation of passages. In a song of David, recorded in 2 Sam. xxii: 6, he said, "the sorrows of *hell* compassed me about; the snares of *death* prevented me." The same idea is expressed in the 116th Psalm, "the sorrows of death compassed me, and the pains of *hell* gat hold upon me; I found trouble and sorrow." But David was delivered from this hell, for he says, "great is thy mercy towards me; for thou hast delivered my soul from the *lowest hell.* Ps. lxxxvi: 13. The truth thus set forth is clear. David was in deep distress because of transgression—but from this state of sinful degradation, low as it could be, he was delivered on repentance, by the mercy of God. In this case, we discover how *sheol, grave* or *hell,* is used to prefigure the pains of transgression. Speaking of the omnipresence of God, David says, "if I make my bed in *hell,* behold thou art there." Ps. cxxxix: 8. If we suppose the grave is intended in this passage, it is made much more beautiful, than if we affirm he meant a place of future punishment—"if I make my bed in *hell,*" the grave, "where the weary are at rest," even that can not hide me from thee, for thou hast power over the grave, for by the prophet hast thou said, "I will ransom them from the power of the grave: I will redeem them from death; O death, I will be thy plagues; O *grave,* (or *hell,*) I will be thy destruction; repentance shall be hid from mine eyes." Hos. xiii: 14. After Jonah had been swallowed by the fish, and repented him of his wicked conduct, he said, "Out of the belly of *hell* cried I, and thou heardest my voice." ii: 2. In this case, the figurative use of *sheol* is most clearly seen. He was in darkness and distress; in the shadows of destruction. And so convinced were the translators, that the word *hell* here means grave, or the state of the dead, that they put grave in the margin.—These passages then, show that the word *hell,* in the Old Testament, at least, denotes temporal calamities as the result of transgression, while we shall find it to be a truth, that in no instance is the figure used to denote endless pain. We now proceed to apply this established fact to certain passages of an interesting character.

1. "For a fire is kindled in mine anger, and shall burn unto the *lowest hell,* and shall consume the earth with her increase, and set on fire the foundations of the mountains." Deut xxxii: 22. Just before the Israelites entered the promised land, Moses called them together, and again brought before them the whole teaching of the law, in connexion with other instructions, among which is the chapter from which this passage is taken. This chapter contains a wonderful prophecy of the final destruction of the Jewish nation, when, for turning from Jehovah, his anger was to burn unto the *lowest hell.* By referring to the context, it will be seen that the phrase "*lowest hell,*" means the greatest extreme of punishment. "I will heap mischiefs upon them, and will spend mine arrows upon them. They shall be burnt with hunger, and devoured with *burning heat,* and with *bitter destruction;* I will also send the teeth of beasts upon them, with the poison of the serpents of the dust. *The sword without, and terror within,* shall destroy both the young man and the virgin, the suckling and the man of grey hairs." Verses 23, 24, 25. This destruction was so bitter as to be the *lowest hell,* or the greatest extent of suffering—a fact in perfect keeping with what our Saviour said of the same event; "for then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be." Matt. xxiv: 21. From these facts, we think it clear to all, that the phrase "*lowest hell*" had reference to the calamities which fell upon the Jews at their final overthrow, for Moses was speaking of the descendants of the Jews who stood before him, and none others.

2. "For thou wilt not leave my soul in *hell;* neither wilt thou suffer thine holy one to see corruption."—Ps. xvi: 10. This language is quoted by the apostle Peter, in the second of Acts, and applied to our Saviour. No person can suppose that our Saviour went to a place of future pain, for this would be contrary to every proper sense of truth. But, understand *grave,* or *state of the dead,* by the word *hell,* and the matter is clear. The Father of love, when his Son was crucified and had descended into the shades of *sheol,* did not leave him there; but in the greatness of his own almighty power, raised him from the dead, brought him up from the grave to erect the banners of immortality upon the imperishable walls of Christianity, as a joy to the soul, and an anchor of hope, which can never be riven from its fastening, except when the mind shall no longer need anticipation, but shall be moored to the throne of God forever, in endless knowledge.

3. There are some other passages, a mere allusion to which, will show their correct meaning. When David was speaking of false friends, he said, "Let death seize upon them, and let them go down quick into *hell;* for wickedness is in their dwellings and among them."—Ps. lv: 15. If the word *hell* here means ceaseless pain, David must have had an iron soul, indeed, to pray that the wicked might not only go there, but go there *quickly,* and at the same time be a man after God's own heart. The translators have expressed their opinion, by putting *grave* in the margin—"let them go down quick into the grave." This language is not a prayer, but a simple fact stated, that death seizes upon the wicked, and that quickly, suddenly, and prematurely their transgressions bring them to the grave.

Solomon, speaking of a lewd woman, says, "her feet go down to death, her steps take hold on *hell.*"—Prov. v: 5. The word *death,* in the first part, explains the word *hell* in the last part—her steps, her conduct lead to an early grave, in all the fulness of ignominy and shame. In another place, he says, "her house is the way to *hell,*" a statement which he explains by the rest part of the verse, "going down to the *chambers of death.*"—vii: 27. "Her guests are in the depths of *hell.*"—ix: 18. Such a course of licentiousness is not only the way to moral death, but to a sinful end and premature destruction in the shades of *sheol.*

In the 28th of Isaiah, to the sinful city it was said—"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem; because ye have said, we have made a covenant with *death,* and with *hell* are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves."—xiv: 15. In the time of our Saviour, he threatened Jerusalem with destruction—but its people thought that no scourge would ruin them—they had made an agreement with death and the grave, by the notion that they were the favorite children of God, and nothing could harm them. But God had written—"Your covenant with *death* shall be disannulled, and your agreement with *hell* shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it."—18. When the desolating scourge of the Roman power fell upon Palestine, the covenant of the Jews was annulled, for their safety was gone, and they were swept away like bubbles upon the flood, and scattered over the whole earth.

There are a few other instances in which the word *hell* occurs in the Old Testament; but it will not be necessary to refer to them, (with the exception of one,) because their application is so clear as to admit of no mistake to the mind that reflects upon what it reads. There is one instance, however, of a different complexion from those already quoted, which presents a new aspect to the whole affair. Even admitting that *hell* in the Old Testament, means a *place* of future endless pain, a passage can be produced to prove that God takes people out of *hell* to punish them, while the common notion is, that they go there to be punished. "Though they dig into *hell,* thence shall mine hand take them, though they climb up to heaven, thence will I bring them down.... ..thence will I command the serpent, and he shall bite them."—Amos ix: 2, 3. The fact here exhibited, is contrary to the idea of a place of pain—but take it on the ground that it means the grave, which could not hide the wicked from the power of God, and all is clear to the understanding.

4. We come now to the passage already alluded to as an exception—"the wicked shall be turned into *hell,* with all the nations that forget God."—Ps. ix: 17. It has been shown, by competent testimony, that *sheol* means the state of the dead in general, without reference to the goodness or the badness of the persons; in support of which, a number of passages were brought. It has also been shown, that *sheol* is used figuratively to denote darkness of mind in the graves of sin, and a number of passages brought, in which it is so used. For David said, while alive and in the flesh, that the *pains of hell* gat hold of him; from which he was delivered even before he died. What possible reason, then, have we for supposing that the word *sheol* in Ps. ix: 17, has any other reference than to temporal tribulation? Sure am I, that there are abundant illustrations to show that such is its meaning. Take it in both senses, that it means the state of the dead literally, and moral darkness figuratively, and it is perfectly true, that sinful individuals and nations do experience distress, and premature death—for, not only are we informed, that tribulation and anguish cometh upon every one that doeth evil, but that "the years of the wicked are shortened," (Prov. x: 27,) "bloody and deceitful men shall not live out half their days."—Ps. lv: 23. As illustrations of

that punishment of which the gloom of death is a most striking figure, the cases of Cain, of Saul, and of David, are to the point; and of a premature turning into *sheol*. Haman, Absalom, Judas, Ananias and Sapphira, are full exhibitions.

When David declared that the nations which forgot God should be turned into *sheol*, he uttered a scriptural and political truth, which history and facts fully sustain. No matter what the nation is, if it forgets the voice of right and of virtue—if it falls into vice, venal corruption and iniquity, its days of glory are numbered—its end is nigh, and it is swept away into the darkness of death—into the tombs of forgotten greatness, with all that made it exalted in the annals of the world. It is an awful truth, that the power of God comes upon that people who are reckless of moral right, and turns or casts them into *sheol* prematurely, and blots them from remembrance. This is the hell into which nations that forget God are cast, which we shall now proceed to show in a few notable instances.

In ancient times, the Jews, that headstrong and rebellious people, forgot the God of their fathers, turned away from his precepts and commandments, to gratify their sinful hearts in evil-doing. For thus conducting, they were turned into the very hell in which David was cast, when he said, "*the pains of hell gat hold of me.*" Nebuchadnezzar came upon them, destroyed their city, and carried them away to Babylon in seventy years' captivity. While they were in this condition, the prophet Ezekiel represented them as being *dead in graves*, and their restoration to Palestine at some future period, was prefigured by a resurrection from those graves. Who can say that their darkness of condition, their sorrow while away from home, their servitude to a foreign people, is not well called being turned into *hell?*—the gloom of a state of the dead itself! They must have themselves thus thought, for they touchingly mourned their condition in a beautiful psalm. "By the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they that carried us away captive, required of us a song; and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning."—Ps. cxxxvii: 1 to 5. This language shows us their condition, their distress, their mournful state, which taught them, that as a nation forgetting God, they were cast into *hell.*

In more modern times they again forgot God—they made his law null and void through their own traditions—they approached him with lip-service, when their hearts were far from him—they rejected his Son, entreated him most shamefully, and to crown the whole of their double and treble wickedness, they murdered him. Their ingratitude and its punishment, had long been foretold and treasured up in the archives of prophecy, while their destruction was thus set forth. "A fire is kindled in mine anger, and *shall burn unto the lowest hell.*"—Deut. xxxii: 22. This exactly agrees with the declaration, "the nations that forget God" "shall be turned into hell." What this hell is, we are expressly told—it is hunger and burning heat, the sword without and the sword within. This so clearly corresponds with their destruction, that it can not be mistaken. Our Saviour, when weeping over Jerusalem, said, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side—and they shall lay thee even with the ground, and thy children within thee, and they shall not leave thee one stone upon another."—Luke xix: 43, 44. In the power which fell upon them, they found their punishment—hunger and thirst consumed them; while Christ affirms in the 21st chapter of Luke, that "they should fall by the edge of the sword, and should be led away captive into all nations." In their overthrow, the obliteration of their national existence, in the scattering them over the whole earth, in the deep, unceasing persecution which fell upon the Jews, was found the *hell* into which they were turned. And where is the person who reflects upon the mourning condition of Zion, and the forlornness of her exile sons and daughters, but can see in *sheol, grave,* or *hell,* one of the most striking figures of their condition and punishment!

There is another case which clearly illustrates the passage under consideration. Our Saviour said of a city, "and thou Capernaum, which art exalted to heaven, shalt be thrust down to hell." Luke x: 15. By observation, we shall at once discover the character of this hell. "Which art exalted unto heaven." It can not be supposed that Capernaum was ever in heaven. But it was exalted in pride and prosperity. Of this state, the heavens were a most excellent figure. So *sheol, hades,* grave or hell, the gloom of the state of the dead, is as equally striking a figure of her debasement—as she had been high in pride, she was to be thrust down to destruction. In the Roman war, she was so thoroughly rooted up and her people scattered, that her place knew her no more.

But in all the world, it is a truth that every nation forsaking the bonds of virtue, are hurried into *sheol*, or their national lives are cut short at noon. Stand on the spot where Babylon once existed with her hanging gardens, her massy walls, and her millions; with a tide of wealth flowing into her gates, like the waters of the Euphrates which poured through the centre of the city—stand there, and ask, what hasted her ruin and death? And a voice will come from the tombs of nations, declaring that she was weighed in the balance of virtue and found wanting; that for running into excess and indulgence, she was cast into *sheol*, and utterly swept from existence. Go and stand on the famous land where Greece flourished in all her arts, painting and sculpture—the land of heroes and philosophers—the place where Paul preached the unsearchable riches of Christ—the scene of battles, of councils and feasting; and ask what has swept that land of all her greatness! She turned from virtue, and was hurried into *sheol.* The Egyptians, who in ancient seasons, were the depositories of all learning; whose kings could erect the lofty pyramids; the ruins of whose cities even now strike the traveller with wonder and amazement; when they became vicious, were driven away to destruction. Go and stand by the banks of the Tiber, and ask what has become of that mighty Rome, once called mistress of the world; whose empire was almost universal, and whose power reached from Britain to the deserts; where is she, with her monuments, her statesmen, her orators, her warriors? Vice crept into her borders; she forgot the hardihood of her fathers, and was driven in *sheol;* and she lives now but upon the page of the historian.

These facts illustrate the passage before us—they show the destruction which falls upon those who forget God, and set forth the fate of sinful nations. And they stand as warning to nations now in existence, to keep their institutions pure, to purge out all sin, and wear the habiliments of virtue. Let a people become nationally vicious, and you may as certainly prophecy their downfall, as Ezekiel could warn Babylon of her fate. Let America be wise; and let her remember, that the nation which forgets God will be driven to destruction.

Having thus passed over the important passages of the Old Testament, it must be evident, we think, that no proof from the word *sheol,* or *hell,* can be urged in favor of endless pain—on the contrary, it relates to facts which come within the observation of man, and transpire on the earth. We rest satisfied that this is the true conclusion of the whole matter—and that the more the Old Testament is examined in reference to this word, the more this position will be sustained and confirmed, to the satisfaction of every individual. G. W. M.

REPLY TO BR. WHITTEMORE.

A reply to Br. Whittemore's remarks on Christ as the cause of salvation, has been unavoidably crowded out this week, but will appear in our next. After that, his long article on the worship of Christ, with a few remarks in reply, will be given.

The discussion of these subjects has called forth several other brethren in the Trumpet, all of whom will, in due time, be attended to. Br. M. H. Smith first came to the aid of Br. Whittemore, but rather lauded Br. W.'s eloquence, than shed any light upon the subject in dispute.—Br. B. Whittemore comes out in the last Trumpet, agreeing with my remarks, and showing, (as is *now* true,) that there is no difference between Br. Thomas Whittemore and myself in opinion as to the *kind* of worship offered to Christ—and Br. Balfour is out with an excellent article replying to mine on the phrase "For the sake of Jesus," in connection with a request for my opinions on several other subjects. I suspect our Scotish brother has me "on the hip," but have not yet had leisure to examine, or rather re-examine, the subject fully enough to reply either way. As to his call for my views on the other topics, I will answer them under their respective heads, as soon as leisure will permit.

Amicable and candid discussion of these subjects can do no harm, and may do good; but I deprecate all discussion for the mere sake of *victory*—to see who can excel the other party in quibbles, evasions, misrepresentations, and ingenuity in making his own side appear best whether right or wrong. If I know myself, and if phrenologists say true, my combativeness is not so excessive as some of my eastern brethren seem to imagine, so that I think I can discuss these questions with a full purpose to be as generous, candid and frank as any of them.—But we will see. A. B. G.

CHANGE—REMOVAL.

Br. T. D. Cook assumed the pastoral charge of the society in this city last Sunday, and commenced a course of evening lectures on special subjects, on which we especially invite the attendance of all inquirers after Scriptural knowledge and truth—particularly among the opposers of Universalism. The subject for next Sunday evening is, the phrases "kingdom of heaven," and the "kingdom of God." Our friends seem much pleased and animated with the prospects before them, and it is hoped and believed that the connexion thus formed will be lasting, honorable and highly useful to pastor and people. God grant it!

By the bye—Why do not our publishers and others address all letters and papers intended for Br. Cook, to this city, instead of Gaines?

Br. M. B. Smith removes to Salisbury Centre, Herkimer county, next week, and wishes all letters and papers to be addressed accordingly. May he bless and be blessed by and in his highly useful labors. A. B. G.

Union please copy.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. M. B. Smith, at Madison, and at Oriskany Falls in the evening.

There will be preaching on the third Sunday inst., by Br. E. E. Guild, at the Inn kept by Mr. Roman, in Maryland, at 11 o'clock, A. M.; (subject Luke xii: 4 5:) and at the Academy in Worcester, in the evening—Br. H. B. Soule, at Smithville Flats, and at Smithville in the evening—Br. T. J. Smith, in Oxford, and Br. J. T. Goodrich, in East Richfield—Br. M. B. Smith, at Middleville.

There will be preaching on the fourth Sunday inst., by Br. E. E. Guild, in the school-house near Peter Hanson's, in Meredith, at 10 o'clock, A. M., and in the Cade school-house, in Davenporte, at 2 o'clock—Br. M. B. Smith, at Salisbury Corners—Br. Delong, at Howlet Hill.

Br. J. T. Goodrich, will preach in New-Berlin village, on Tuesday evening, January 22d.

Br. E. E. Guild, will preach at Richmondville, on the evenings of Monday and Tuesday, February 11th and 12th.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

H B, McLean, for self, H R, J S and P S—J S, Dayton, (Ills) for self, J B J and C J—A B, Norwalk, (O) for self, W D, S P, J C and S B—P M, Ann Arbor, (Mich) for self and B H D—[illegible], Newburg, (Ills) for self, C P D and J D—P M, Birmingham, (O) for J McH, S B and F P—A W B, Medina, (O) for self, A P, J [illegible] H S M, A O, I V D, W K, R H, I R H, T S and I B—A M, Mislev[illegible] for self, C M, B M, W D and A H L—P M, Geneva, (O) [illegible] E F, Olean, for self, W F, and F A P—J S, Summerl[illegible] J G, Canandaigua, for self, A B and J B N—P M, Grif[illegible] O T and D S—P M, Clarendon, for O B and E L—C L, F[illegible]ville, (Pa) for L H and B S—C G Howard, for A J B—H C, West Edmeston—A K, Knoxville, (Pa) for J W—Rev J W, Akron, (O) for R R F—J L, Eagle village, (In) for self, J L, M L and D M L—P M, Kendall, for self and T A—P M, Pembroke, for J L B—H H, South Onondaga, for E C, Z T, G A P, J F C and J H—A C, Preble, for R M B, I S, A G A, O C and R T—P M, Otego, for W T—P M, Depauville, for self and I S—Rev M L W, Bath, for H H and Z B—R B, Alden, for self, E P and P A—P M, Centre Cataioharie, for S C and B G—P M, Ames, for A H, L K, S H P, M P, A M and R M—J B, W Harpersfield, for self, P M, A B W and H G—D S, Hobart, for self, J J and D O—P M, Phenix, for H M—J P Jr. Wheely, for self, A L, J M L and N B—L A, Marcellus—E M [illegible]penhagen, for J R, P R, J H and A T—S B W, Cobleskill, f[illegible] H S, J S and A W—Rev M R, Lansingburg, for W [illegible] D—B H, Adams Centre—J F, West Henrietta, for se[illegible]—P M, Fultonham—Rev J K, Clinton for A P—P M, Adrian, (M[illegible] for H C—A R S, Utica, (Mich) for A G D, H O and P [illegible] Salem—Rev I B S, Hume, for self, S C and C K—Rev J L, Bo[illegible] for W H, J M, W E, I E, C N, G B, A L C, A S and P L—[illegible] Manchester—T B, Clayton—A S, Brownville, for Rev J [illegible] M and H D—P M, Caledonia, for I B and H H—M W D, B[illegible] P M, Truxton, for E R—P M, Nichols, for G W S, D P, M M S B and S S—A A, Oswego, for self and S I—P M, Pultneyville, for A W—P M, Jamesville, for G W—J R B, China—Rev T C E, Macedonia—B K, Tipton, (Mich) for G B, D W M, E K, J A L, G W A, and O B—P S S, Allensville, (In) for J H, E B and C H—P M, Hartford, (Pa) for F S, T T, E T, S M, J B S and G M S—P M, Madison, (O) for self and D S—H C, Kingston, (U C) for self and R H—L I, Guilford—J B, Corthandville, for self and H H—D N B, De Ruyter, for self, G K and J B—Rev W S, Proctorville, (Vt) for R McC and W W—P M, Albrights, (N C)—P M, Salem, (O) for W W, E W and J W. [Remainder next week.]

POETRY.

The following hymn, adapted to the tune named "Palestine," was sung at Clinton, on Christmas Eve, after a discourse by the Rev. Dr. Clowes, from the text, Luke ii: 15. "Let us now go even unto Bethlehem."

For the Magazine and Advcoate.

CHRISTMAS HYMN.

BY MISS LOUISA M. BARKER.

O! green be the wreath, for the altar, to night,
And rich be the offering we bring:
And pure be our hearts, in the song to unite,
Which the angels have taught us to sing.

For we hallow the hour, when the seraphs proclaimed,
The long promised Saviour below,
And the shepherds of Judah in wonder exclaimed,
"Let us even to Bethlehem go."

And though we may not kneel, on the land of his birth,
With the sky of the angels above;
We know, the fair hills, and green valleys of earth,
Have been trod by the Saviour we love.

We know, that for us, who the promise believe,
Is the gift that he came to bestow;
And in faith, the pure water of life to receive,*
"We will even to Bethlehem go."

* "And David longed and said, oh that one would give me drink of the water of the well of Bethlehem, which is by the gate." 2 Sam. xxiii: 15.

For the Magazine and Advocate.

ON AN INFANT.

BY MISS MARY M. HAMILTON.

saw a beauteous infant flower,
Blooming upon its parent stem;
A holy radiance seemed to pour
Its light upon this brilliant gem.

I saw a parent, tender, dear,
Around its pillow watchful move,
While in her eye there beam'd a tear—
A tear of deep, unearthly love.

I smiled when I the cherub view'd,
And thought its soul would never die,
But, should it live, would be imbued
With heavenly wisdom from on high.

Or should it die, the soul enshrined,
Would find a happier home than now;
Would seek above a purer clime
Than this dark, dreary world below.

Again I saw that tearful eye,
'Twas downward cast, towards the earth,—
For 'neath the sod that form did lie,
That once to fondest hopes gave birth.

And can it be that we must part
With such dear objects of our love?
Oh Heaven! inspire the weeping heart
With patient meekness from above.

Georgetown, Madison county.

INSTRUCTIVE EXTRACTS.

Sin.—"The punishment of Cain, given up to the tortures of a guilty mind, was greater than he could bear, and the spectre of John the Baptist, haunted the bed chamber of Herod, long after the tomb had become to that martyr a bed of repose. Who was it, think you, that anticipated the prophet in interpreting the hand writing of Belshazzar, and smote the sacrilegious wretch with trembling? Why did Galerius relent on his death bed? And what made Caligula afraid when it thundered? It was conscience, who, startled by danger from her slumbers, then shook her terrific sceptre and uttered her monitory voice."—*Nott's Addresses, pp.* 34, 35.

Virtue.—"However the multitude might live, for my single self I would act uprighily; I would frown on vice; I would favor virtue—favor whatever would elevate, would exalt, would adorn the character, and alleviate the miseries of my species, or contribute to render the world I inhabited, like the heavens to which I looked, a place of innocence and felicity. Though all mankind were profligate, I would, by a uniform course of probity and integrity, show in what school I had been nurtured, and to what faith I belonged. And I would do this, because I would rather stand alone, or be pointed at, among only those ten righteous men who would have saved Sodom, than swell the number of my companions by all the vagabond profligates that could be raked from the sewers of earth, or collected from the caverns of hell. Even though there were no God; no immortality; no accountability, I would do this. Vice in itself is mean, degrading, detestable. Virtue commendable, exalting, ennobling. Though I were to exist no longer than those ephemera that sport in the beams of the Summer's morn—during that short hour, I would rather soar with the eagle and leave the record of my flight, and of my fall, among the stars, than to creep the gutter with the reptile, and bed my memory and body together in the dunghill. However short my part, I would act it well, that I might surrender my existence without disgrace, and without compunction."—*Nott's Addresses, pp.* 123, 124. Selected by G. W. M.

MARRIAGES.

In this city, on the 3d inst., by Rev. A. B. Grosh, Mr. DELOS SMITH, to Mrs. RHODA PEASE, both of Floyd.

In Lee, on the 18th of December, by Rev. D. Biddlecom, Mr. NELSON WENTWORTH, to Miss CATHARINE BARBER.

In Barre, October 18th, 1838, by Rev. T. D. Cook, Mr. SAMUEL D. SMITH, of Iona, Mich., to Miss OLIVE SMITH, of the former place.

DEATHS.

In Rochester, on the 7th of November, of consumption, Mrs. SUSANNAH P., wife of Schuyler Moses, in the 26th year of her age.

Mrs. Moses was truly an amiable woman, possessing the confidence and esteem of all who knew her. She was not a Universalist. She died, however, in the full assurance that a happy immortality awaited her. The funeral was attended in the Universalist church, and a sermon delivered by the writer, from Psalm xc: 16. T. P. AEELL.

In Salina, October 6th, an infant child of Mr. and Mrs. Goodrich. The funeral was attended on the Sunday following, at the Masonic Hall, and the consolations of the Gospel were tendered to the mourning friends, by N. B.

At Lairdsville, December 29th, Miss ESTHER J. MARKHAM, aged 36 years. For twenty years past, the life of this sister has been one of suffering. Yet she endured patiently, as seeing Him who is invisible; and confident that this light affliction was working out for her a far more exceeding and eternal weight of glory. After divine services and a sermon at Lairdsville, by the writer of this communication, her remains were deposited in the burial ground at Clinton, on the 31st ult. T. CLOWES,

In Hastings, September 9th, 1838, Mrs. RHODA ANN DEVENDORF, in the 34th year of her age. Funeral services by Rev. C. B. Brown.

At Preble, of consumption, December 7th, OSMOND D. CROFOOT, aged 24 years. Br. Crofoot died in the triumph of the same faith (viz. of Universalism) which had sustained him through the long and gradually wasting disease which terminated his earthly career. In his death, the denomination to which he belonged, have lost a valuable member, and his wife and two little ones have been bereaved of an affectionate and provident husband and father. May God bless and comfort them. The funeral was attended on the 8th, at the Methodist church, Preble Corners, and a discourse delivered to a large and attentive congregation of various denominations, by the writer. W. BULLARD.

In Sherburne, Chenango county, on December 25th, Mrs. ANN SICKLES, wife of Daniel Sickles, Senior, aged 59 years. Sister Sickles was remarkable for her ever active benevolence, which, like the impartial grace of God in which she believed and hoped for salvation, diffused itself, not for the worthiness but the wants of its objects. The poor, the sick, and the suffering, of all classes and denominations, have lost, by her departure, a ready helper and a sympathising comforter and consoler—several orphans whom she had adopted and reared as her children, mourn the loss of a mother indeed, and her bereaved partner is deprived of a most faithful and affectionate wife. A. B. G.

"SONGS OF ZION."

Just published and for sale at the "Trumpet" office, No. 40, Cornhill, (Up stairs) the NEW BOOK OF PSALMODY, entitled, "SONGS OF ZION; OR THE CAMBRIDGE COLLECTION OF SACRED MUSIC; designed for the Church, for the Social Meetings of Christians, and for Family Worship; comprising a rich variety of the most popular tunes, anthems, etc., with many pieces from various authors, never before published, written expressly for this work; arranged with a figured bass for the Organ and Piano Forte. To which is prefixed a Familiar Introduction to the art of Singing, designed for the aid of those who are entirely unacquainted with the science of music; the instruction being reduced to great plainness and simplicity." By THOMAS WHITTEMORE. *Fifth Edition*, enlarged and revised, containing eight additional pages of original anthems, for Temperance Celebrations, without any increase of price. Persons acquainted with the science of harmony are requested to call and examine this work.

This book contains upwards of three hundred tunes, of a great variety of metres. In addition to these, there are upwards of 100 pages of Anthems.

It has upwards of 350 pages of the size of the "Boston Academy's Collection;" and will be sold at the same price. The author pledges himself to the public, that neither pains nor expense have been spared to render this work correct, in its scientific and elegant in its mechanical execution.

This work is very particularly recommended in cases where different denominations of Christians unite in "Union Singing Schools." On the great theme of praise all Christians agree; we can all unite our hearts and voices in celebrating the praises of God and the Redeemer, and the glories of eternity. In a great number of cases, the whole hymn is put upon the same page with the tune, which will be very convenient in singing these tunes as voluntaries. There are many most excellent hymns inserted entire, which appear in no hymn book in common use.

Boston, September 29, 1838.

The author esteems it unnecessary to publish all the recommendations of this work, which he has received from eminent Singing Masters and Clergymen in various parts of the U. S. He has testimony from individuals in Maine, New-Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New-York, Pennsylvania, Maryland, and Ohio. A leader of a choir in Massachusetts, on being requested to point out what he regarded as the principal tunes, has sent us the following recommendations:

Mr WHITTEMORE—Will you permit me to call the attention of the public to the following tunes in the "Songs of Zion." We have used them repeatedly in our choir, and we consider them very choice tunes.—They are recommended to the attention of those choirs who use this book. Wentworth, page 32; West Rumney, 34; Abington, 37; Sawyer, 39; Augusta, 44; Epping, 49; Gurley, 56; Jewell, 57; Roxbury, 59; Bowdoinham, 63; Lebanon, 76; Saturday Night, 80; Adams, 81; Haverhill, 82; Christian Warrior, 90; Morris, 91; Richards, 92; Watertown, 98; Samaria, 103; Pembroke, 115; Hyannis, 122; Douglas, 140; Thornton, 145; Epsom, 146; Chelsea, 148; Warren, 149; Contest, 155; Lowell, 156; Danville, 161; Atonement, 168; Reliance, 171; Spaulding, 172; Cincinnati, 173; Bradley, 174; Spring Street, 179; Lancaster, 181; Sherburne, 183; Trenton, 184; Montgomery, 190; Felicity, 191; Atkinson, 194; Beneficence, 195; Greenwood, 199; East Kingston, 200; Streeter, 201; Eternity, 202; Harvard, 209; Anastasis, 216; Utica, 223; Morning Praise, 224; Richmond Street, 226; Kenrick, 240.

Of the Anthems, we are particularly fond of "Hail to the Saviour," sung with great spirit. "Upton" is one of the sweetest pieces ever written. The "Gospel Banner" is a great favorite. We sing also "Chesnut," and "Hark the herald angels sing." There are several Anthems which we have not yet attempted, but we shall [illegible] this Winter.

Mr. Editor—In justice to my own feelings, to the public generally, and to yourself, I feel called upon to offer the following remarks, in reference to that *very valuable* work, the "*Songs of Zion.*" You will not discredit what I say, when I sincerely assure you, that I have anxiously watched the progress your book has made in commending itself to the attention of the musical public since its appearance. I candidly think, and this belief, I find, prevails generally, wherever it is known, that the "*Songs of Zion*" harmonize *better* with pure Christian worship, and *Evangelical devotion*, than any other singing book extant. There is a *charm*, a *holy melody* in its tunes, which inspires and *warms* the heart of the sincere worshipper. When our choir first purchased, and for several weeks, I was really fearful that we should have to retake the old books. Our choir now tell me they like it "better and better;" the more they study its pages, the more they desire to study them, on account of the superior beauty and richness of its tunes. I am happy to know that it is taking a high stand in this vicinity, among all sects of professing Christians. In Reading, four different denominations use it, viz., The Congregationalists, Baptists, Unitarians, and Universalists, and I have been correctly informed, each sect admires both its *letter and spirit*. With great respect, yours fraternally, HENRY JEWELL.

South Reading, October 1, 1838.

THE MAGAZINE AND ADVOCATE

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, JANUARY 18, 1839. NUMBER 3.

For the Magazine and Advocate.

SALVATION.

BY REV. L. C. MARVIN.

People often render a plain matter very intricate, and a straight matter very crooked, through needless and almost endless speculations. Thus, to hear many of Zion's watchmen go over the ground which a man must travel to salvation, we hear more terms, and phrases, and strange speeches, than one could well remember. We first hear of being anxious, then convicted, then converted, then brought out, and so on and so forth, through a long series of terms too numerous to mention.

To simplify the intricate, to straighten the crooked, and to unravel the mysterious, let it always be known, that for a sinner to become righteous, is salvation. This comprises the whole subject, and covers the whole ground. When Saul left the pathway of blood and slaughter, when in heart and life he became the servant of Christ, when the weapons of his rebellion fell, and in lieu thereof he put on the armor of God—the sword, the helmet, the sandals, and the shield, and fought the good fight of faith unto victory, *then* Saul was saved.

Rightly to effect this salvation in man, means must be had to "draw the willing soul along," to captivate it into virtue, not coerce it. No cords can bind with half the strength of those of love, and none are so soon and so easily broken as those of fear; and poor indeed is that man's virtue guarded, which has no sentinel but the latter.—Of what avail would it be to *drive* the world to Paradise? If man can be got to heaven only by *driving* him there, it will need a fence to *keep* him there. And have not Heaven, and holiness, and happiness, sufficient attractions to cause the mind often to ponder on its portion there? Many would fain have us believe, that a horrible hell was needed to frighten the world to glory, and keep it frightened after it gets there, lest it escape again. Horribly preposterous, and impiously absurd! No salvation is or can be of God through Christ, which does not centre in his love. Can the exhibitions of cruelty make men merciful and kind? Can hatred create in him the fruits of love? or the contemplation of racks and tortures induce the spirit of devotion and praise? When these things shall happen, *then* heaven may be peopled by other means than God's forgiving grace, and salvation be found in another name than that of Jesus Christ.

Some centuries back, a certain king sat up an image on the plains of Dura, and commanded his subjects to fall down and worship, on pain of being cast headlong into a fiery furnace. Rather than be cast into the furnace, the people generally obeyed, and fell down. But did the reader ever suppose that the fiery furnace caused any of those subjects to *worship* the idol? If so, the reader must have erred. But, perchance, he may say, that he never thought that they *worshipped* the idol? True: but why not? Answer. They did *not* worship because there *was* a fiery furnace attached to the matter. Ay! that was a sufficient reason. But that Christians should ever have made that idol the fac simile of Deity, and that king the type of the Redeemer, is a wonder indeed. Was there any similarity between that tyrant king, and him who was meek and lowly in heart? And does their history furnish any examples of approximation of feeling and principle between them? Assuredly not. Then how preposterous is it, to suppose that the Messiah has ordained the same means to save mankind, that tyrants have ordained to perpetuate idolatry, and enslave the human mind. And how strange, too, that old Nebuchadnezzar—tyrant as he was—should have *practiced* the Gospel so long before if was *preached*.

Let us then bear constantly in mind the great truth, that "he that *loveth* is born of God," and he only. Love worketh no ill—it casts out fear—it is stronger than death—it saves our race. Inspiration hath spoken it, that a *little* leaven, leaveneth the whole lump; but here we have an ocean, shoreless, bottomless and eternal. And if a little leaven can leaven the whole lump, what can an ocean do? Can it do less, dear reader? Here then, and here only, in this power, is salvation; and before it all rebellion and disloyalty must one day fall, all iniquity be purged out, and all suffering and sorrow end. Then the proud will learn humility, the broken-hearted find consolation, and the poor of our race have all their wants supplied.

Braman's Corners, N. Y.

For the Magazine and Advocate.

THE ORPHAN'S CONSOLATION.

BY MISS ANN BARTLETT.

Whilst permitted to enjoy the sweets of home, and feast on the smiles of fond and indulgent parents, surrounded by all that can give a zest to life, how uncommon a thing, however firm and unshaken may be our confidence in the final salvation of the whole human family, to sit down in calm contemplation, and picture to ourselves the blissful scene of meeting those loved friends, whose society we still enjoy, in a fairer and happier clime. And why is it so? It is because we have never ceased to enjoy their smiles and favors. The cords of affection which so closely entwine our hearts, have never, perhaps, been severed, and we are still permitted to gaze upon their smiling features, and hear the soft accents as they distil from their lips. We may have felt our hearts dilate with joy, whilst congratulating that lone orphan, who is weeping over the sundered ties of fond parents, and is left to wander like some lone star in the firmament, on the happy period when it shall be freed from its house of clay, and be borne on seraphic wings to that celestial haven where "tears are wiped from all faces," and separation is unknown. But however great may be the satisfaction we experience in assuaging the sorrows of others, by pointing out to them the bright star of immortality, which shall guide them to that sunny clime where all is calm serenity, still the picture is but faintly delineated in our own bosoms. But when we are called to take the last earthly look of that kind and indulgent father who has ever provided for all our wants, whose counsel has been our guide through all the vicissitudes of life; and that fond, affectionate mother, who ever lent a listening ear to all our complaints and cries, and who watched over us in sickness and in health, with more than mortal fondness; when we are called to say, in the anguish of our hearts, farewell, fond parents, and consign them to their kindred dust, it is then we fly, like the swift shooting meteor, to that mansion of bliss whither our earthly hopes are flown. We can penetrate the vail that envelopes that delectable land, and in a transport of joy join the blood-washed throng in chanting the praises of "our Father and our God." These are high zested enjoyments, that can never be fully participated by those who have not been called to partake of the bitter waters of death, and can not fail to inspire us with confidence in that Being who ever "tempers the wind to the shorn lamb." Although we may have seasons of sorrow, and feel that the love of God is utterly withdrawn, and the night of affliction closed in upon us, and we left to wander through the dark valley of disappointment and woe, yet that Being who careth for all, unwilling that any should perish or distrust his goodness, soon, very soon dispels the sable clouds, and pours in a flood of light more brilliant than the noon-day sun. "Although He cause grief, yet will he have compassion according to the multitude of his mercies. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." In vain should we search to find an instance, either in the creation or government of Him who is naught but wisdom, that is not calculated to produce the best possible good. How transporting the thought that we, finite, erring mortals, stand in the relation of children to that Being who ereated and sustains worlds and systems of worlds, by the word of his power. Yes, notwithstanding our earthly parents may he torn from our embrace, yet we can hold communion with the all-wise and beneficent Creator, from day to day, and call him by the near and dear appellation of "our Father and our Friend." May all who are wandering in the cold and inhospitable regions of sin and sorrow, famishing for the bread of life, proclaim with united voices, that they "will arise and go to their Father's house, where there is enough and to spare," with the full assurance that although they have utterly forgotten him, and strayed far, far from the path of rectitude, he still careth for them, and will receive them joyfully.

Salisbury, January, 1839.

For the Magazine and Advocate.

FORGETFULNESS.

"It is a strange truth! We do forget. The Summer passes over the furrow, and the corn springs up; the battle-field forgets the blood that has been spilled upon its turf; the sky forgets the storm, and the water, the noon-day sun that slept upon its bosom. All nature preaches forgetfulness. Its very order is the progress of oblivion." BULWER.

I can not subscribe to the above sentiments. If they are true, it must, indeed, be a strange truth. Although I have heard it proclaimed from the pulpit, that the happiness of man depends upon his ability to forget, I still must differ from the wise and good. In my mind, the conclusion is irresistible, that man never does, and never can forget. He may smother, for a time, the recollection of the past, or slight the remembrance of fearful crimes, but, ever and anon, it will rush across his memory in the vividness and freshness of the reality. He can not stay its progress. It will revolve and re-revolve, in endless progression.

Gentle reader, suppose you plunge a dagger into the bosom of your nearest and dearest friend; suppose then, you escape the punishment due to you by the laws of God and man—do you think you could forget it?—that you would cease to remember the time, the place, and the occasion of that fatal deed—that dark, direful, deadly scene? Never—no, never!

If such was the case, much anguish and bitterness of mind might be averted. Many sighs, much sorrow, and numerous unavailing regrets, might be dissipated and dispelled. But it is not so. As long as man remains the same; as long as he possesses the faculties with which he is at present endowed, he never can forget.

If no bad effects resulted from the indulgence of such views, it might be pardonable to gratify them; but serious and alarming tendencies at-

tend them. It needs no argument to enforce the truth of the above declaration. It must be obvious to every candid and rational mind, that it would foster vice, engender crime, and encourage iniquity. It would hold out to the sinner the most flattering inducements to continue on in sin and wickedness. If he can cease to think of these things afterwards, no remorse will necessarily follow.

Happily for mankind, it is otherwise. They remember—they recollect. The waters of oblivion roll not over his memory, and the stores of many years can here be deposited secure from all surrounding convulsions and dangers. They can be examined and inspected as often as occasion demands. Flatter not yourselves, then, ye workers of iniquity, on your forgetfulness! It will prove illusive. Though you may be assured you can and do forget, if you commit a horrid crime, your conscience will tell you better. Memory will stand at the helm, and guide you far from the gulf of oblivion.

O wondrous memory! happy should we be,
Could we control thy satellites and thee!

South Venice, December, 1838. ASA.

For the Magazine and Advocate.

IT IS A STRANGE THING.

BY REV. S. MILES.

It is strange, very strange indeed, that there should be so many who profess to believe that God is a God of truth, and that he will positively and certainly do as he says he will, and yet believe that he will exonerate them from the punishment which his word declares he will inflict. It would seem that a man of common sense, would not advocate such conflicting sentiments and call them the word of truth. If it be true, that God will positively and certainly render to every man according to his deeds, then it is passing strange that the advocates of truth should be so short sighted, as to teach a contrary doctrine; a practice which goes to show that they do not believe what they profess. When a man professes to believe one thing, and advocates another, his arguments go to show that he is a skeptic in disguise. Such men should never complain of those who wholly deny the truth of divine revelation.

God does not, can not, require us to hold to two systems of faith which are at war with each other; both can not exist in the mind of man at one and the same time. "No man can serve two masters;" those who are for the truth will not strive against it. "Every word of God is pure: add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. xxx: 5, 6.—"All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi: 8. Now, if all liars do not have their part in the lake of fire, then the testimony of the witness is not true. If one liar should escape, then the word of God must fall to the ground, and our faith is left without a foundation in the Bible, which we now believe to be true. If professors of religion believe that God will do as he says he will, it is strange that they should use their influence to take off the edge of the sword of the spirit, which God has put into their hands. If they believe that God "will render to every man according to his deeds," why not take their stand upon this strong foundation, and hold to it, instead of abandoning it at the very first step? "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."—Rev. xxii: 18. Christians of every name, do you hear this; and do you believe it, and advocate it, in faithfulness and truth; or do you take off the edge of your sword, and thereby bring a curse upon yourselves, and those that hear and believe you?

We should be careful lest we hold the truth in unrighteousness, and thereby bring upon ourselves the "wrath of God, revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them: for God hath showed it unto them." Rom. i: 18, 19. Yes, God has showed you that he "will render to every man according to his deeds." Do you believe it; or are you halting between two opinions? Do you unhesitatingly believe that God "will render to every man according to his deeds"? Why, then, ask him to exonerate you from the just demerit of your crimes? And why do you ask him to tell a lie for you? Do you not know, that he is as faithful, as truth is unalterable! and that, "whom the Lord loveth he chasteneth, and scourgeth *every son* whom he receiveth. But if ye be without chastisement, whereof *all* are partakers, then are ye bastards, and not sons." "See that ye refuse not him that speaketh: for if they *escaped not* who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that speaketh from heaven."—Heb. xii: 5–10, 25.

The forgiveness of sin should not be understood to exonerate the sinner from the punishment which God's word declares he will inflict on those who disobey his commands; because, in so doing, we doubt the veracity of him who has said, "See now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever. If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment."—Isa. xxxiv: 5, 6.—This sword is the word of God, which is sharper than any two edged sword in the hands of kings or potentates of the earth. And if the inhabitants of Idumea escaped not, what reason have we to expect, that we shall escape a just retribution for all our sins? The truth declares that sin shall be punished, that the wicked shall not escape; and justice stands by the side of truth to execute the reward, according to the testimony of the unalterable and undying word of God. See Isa. xiii: 11. These are solemn truths that should induce us to follow the example of the Psalmist David, who says—"Thy word have I hid in my heart, that I might not sin against thee."—Ps. cxix: 11. "And this is the word which by the Gospel was preached unto you."—1 Peter i: 25.

Now, if the word of God is a sword, and the heart of the Christian is its sheath, in which it is hid, may God grant that it may be drawn forth and wielded more faithfully and manfully than ever, that the Christian "faith may not stand in the wisdom of men, but in the power of God."—Let the professed Universalist remember, that we believe that we shall be rewarded for our sins of omission, as well as our sins of commission. If we omit to look to God in humble prayer, we can not claim the promise, "And thy Father which seeth in secret, shall reward thee openly." And not only so, but if we omit to have prayer meetings, and conferences in heavenly places in Christ, then our reward will be according to our works. But if we fear to sin against a faithful God, we shall meet, and speak often one to another, in spiritual songs, and pray with, and for each other, that God may smile on and bless us in the pathway of life, and keep us from sin, darkness, and death.—See Mal. iii: 16. Those who forsake the assembling of themselves together, as the manner of some is, are doing more to strengthen the skeptic in his doubts and unbelief, than all that he can do in himself, to put down the truth of the Bible. It is strange, very strange indeed, that such should be the practice of a people who profess to believe that God will positively and certainly do as he says he will. That he "will render to every man according to his works."—Such coldness, and backwardness, would better become those who say that God will do as he says he will; and yet believe that they can escape the punishment for the very sins for which they admit he will punish them, if he does as he says he will. Brethren, think of these things, and may the Lord awaken you to every good word and work.

Union please copy.

For the Magazine and Advocate.

CLAIMS OF SOCIETY ON YOUNG MEN.

BY REV. J. W. BAILEY.

The welfare of any country or republic, is consequent on the cultivation of the mind and intellect of that people. The haughty and supercilious spirit is susceptible of being eradicated by cultivation. One generation comes upon the stage of active life, flourishes for a while and then vanishes away. Another generation follows in turn, and in the sunny paths of health and fortune, exults and triumphs; but soon the chill night of death overtakes and overwhelms it, and its exit is made—*forever made.*

The peace and prosperity of the succeeding generation, depend, in a great degree, on the young men of the present. They are capable of exerting an influence in society, which will be transmitted down the lapse of ages, to generations yet unborn. How all-important, then, that their lives be characterized by the principles of philanthropy, patriotism, and virtue—that they lead the van of the good and just, and prove themselves bright and shining constellations in the political and religious firmaments. Under the reflection of having thus lived, how glorious will be the thought, how tranquil the mind, how happy the soul, as the last death-quiver departs from the agonizing frame, and the front of that sable curtain is rolled up which intervenes between time and eternity.

But they, alone, are not to participate in the blessings derived by eradicating from their hearts, every species of vice and immorality. Society will reap an incalculable benefit from their noble and enterprising deeds. The succeeding generation will rise up and call them blessed. Society, then, calls loudly for untiring zeal and efforts of you, young men, of the present generation, to wipe from its borders the many foul stains which intercept its prosperity and glory. The chain which now binds society together, is soon to be disposed of as you shall direct. It is soon to fall into your hands. And will you suffer this golden chain to be severed? Will you ever permit a single link to be sundered? Will you remain dormant and inactive, till it becomes corroded by tyranny and oppression? Let not such be the case! Before you, men have rallied around the standard of liberty, and pledged their lives, their liberties, and sacred honors, to maintain the equal rights and suffrage of the people. The character of these illustrious men, so far as they comport with the exigencies of the times, should be your guide. Like the brave and noble son of Ireland, let your motto be, "*where virtue dwells, there will I hold, and the last intrenchment of liberty shall be my grave.*"

You have only to act, and success will crown your labors. Let not, then, I beseech you, the traducing and calumniating spirit corrode your breasts. Let your whole characters be as stainless and spotless as the sun at noon-day. Let your lives be knit together by the cords of love: then will the conscience be satisfied, and the claims of society be entirely liquidated. Then will the bright orb of freedom and independence long perform its revolutions around the standard of liberty, in the orbits of innocence and virtue.

Hinsdale, N. H.

For the Magazine and Advocate.

WORSHIP OF CHRIST.

The discussion of this subject, has already attracted considerable interest, and enlisted the feelings, usual in all matters of controversy. This is apparent from the occasional volunteers, who have already come forward like Elihu, to show *their opinion.* It is, however, matter of regret

that the principals in this discussion, should not be left to fight out the battle in their own way.—They have both seen enough of this kind of service, to be quite familiar with controversial tact, are acknowledgedly competent masters of their subject, and pre-eminent adepts in driving home an argument, and enforcing an inference. Is it feared that either or both of these men may need assistance, that we are thus early favored with the views of others? Or is it intended to aid one, and overawe the other? Or, to settle the question at issue by majority, and declare him victor who can array the greatest number of volunteers? Or——but we suppress some dozen remaining queries, with the hope that they will finally be able to understand one another, whether we who read understand them or not.

Now, if we are not greatly mistaken, the discussion of this subject respecting the *worship of Christ*, is a kind of heir-loom in the Universalist family. It was bequeathed to us some years since, when certain leading Unitarian clergymen took occasion to assure the public, that they *were not Universalists*. We *then* looked diligently—but looked in vain—to our journals, for the corresponding assurance that Universalists were not Unitarians. But it seems that the discovery has *since* been made—and that, henceforth, there is to be precisely the *same difference* between a Universalist and Unitarian, as between a Unitarian and Universalist! Of the immense value of this discovery, those who live beyond the boundaries where the two denominations ever came, or are likely to come in contact and collision with each other, will probably never entertain an adequate conception.

Unfortunately there seems to exist a kind of necessity for controversy among us. At least, we are seldom without it, whether necessary or not. For no sooner has one crotchet been disposed of, than the harness and the weapons are resumed for new conflicts.—And inasmuch as enemies can not always be found—why, we must, if possible, carry on the war with each other. Just as the renowned Captain Rock describes his countrymen, who, when they could neither fight for honor nor their country, *fought for fun*.

And now, Messrs. Editors, since you have happily removed all doubts and uncertainty respecting the propriety or impropriety of reading sermons, or speaking without notes—since you have succeeded in removing all scruples about the apostolical authority, and expediency of praise meetings—and as we are in a fair way, by your kind and timely exertions, to understand whether we should, or should not pay divine honors to Christ—we pray you to further oblige us, and enlighten the world, by devoting some portion of your precious time, and much honored talents, to the consideration of the problem—how long it will probably take for an Editorial *war*, to secure most effectually and permanently, the *peace* of the denomination? S. R. Smith.

For the Magazine and Advocate.

CELEBRATION OF CHRISTMAS EVE.

The Universalist Society in the town of Marshall, attended to this religious celebration, with great warmth and devotion, on the evening commonly adopted for that purpose. The arrangements and decorations were superintended by a committee of young men of the society, aided by those auxiliaries to every good work—the ladies. The arrangements were very superior, and the decorations tasteful in the highest degree;—wreaths and festoons of evergreen, displayed their living verdure in every direction, and the desk was beautifully protected by young cedars, giving the speakers the appearance of speaking from a natural bower in some forest hall: the lights, also, throwing their tints upon the green chandelier, added to the delicacy, not to say brilliancy, of the scene. But all this was art, and merely gratified the eye—merely pleased the taste; the living mass of Adam's race, who came there to mingle their glad voices in the jubilee of earth's freed ones—who came there to echo back a response to the angels' song, that for earth a Saviour was born—was more than art—was the gathering of God's own children, coming to give a new attestation to the amplitude of their Father's love; and as they gathered there, with happy heart and beaming eye, it looked as if a host had come to welcome the message of their God. Every seat was filled, and every passage, yet the benevolent desire was, that there might be more room; for the feast was free as the salvation of the living God.

Mr. Osburn, who conducted the singing, and who is the chorister of the society, did himself great honor in the selection and execution of the pieces. When the choir rose on the right and the left, sustained by the mellow music of the organ, and blended their voices in "Watchman, what of the night?" a solemn stillness reigned, that nothing might disturb the glorious song of Zion. The same silence was given to all their pieces, and the same joy was experienced by the people. Br. Gage, of Clinton, delivered an oration, at once appropriate, eloquent, and instructive, and he was followed by the writer with a short sermon intended to please. When the soft music died upon the ear, and the benediction told its parting notes, all felt as if the only mar to the fulness of the enjoyment, was the brevity of the happy time. May such glad meetings be made frequent among the children of salvation; because they seem to be the dawnings of that endless felicity, destined by the Father of the universe to all the kindreds, and families, and nations of his intelligent offspring.

J. G. McAdam.

For the Magazine and Advocate.

CHRISTMAS EVE.

Br. Grosh—I am more and more in favor of the becoming celebration of the anniversary of our Saviour's advent. And I am happy to see such a good degree of attention paid to it in western New-York. It secures a hearing from thousands who would otherwise, perhaps, never hear a Universalist sermon. And not only so, but it serves to kindle up in the hearts of our brethren and sisters, a zeal and engagedness, which are agreeable with knowledge, and which fill the soul with love to God and benevolence to man. The last anniversary of our Lord's birth, was joyfully celebrated in the Universalist churches in Bristol, Victor, Conesus, Lakeville, Chili, Perry and North Bloomfield. And I venture nothing, I presume, in saying, that each of the above churches was filled to overflowing, with attentive and interested hearers. In the church in this place, there were at least 800 persons assembled—some good judges in such cases, say 1000—and many came and went away without being able to gain admittance. The above anniversary has been appropriately commemorated in this place for four or five years in succession. But we have never enjoyed so happy and profitable a time as the last. Our *music* on that evening—which was led by Mr. Howze, teacher of Sacred music—can hardly "be beat." J. Chase.

North Bloomfield, January 2, 1839.

For the Magazine and Advocate.

CLINTON LIBERAL INSTITUTE.

TO UNIVERSALIST MINISTERS.

This Institution, which has been in successful operation for more than six years, was projected by Universalists—it was organized by them—its officers, its teachers and its patrons, are principally of that denomination. The funds contributed for the erection of suitable buildings (and they are of the best and most convenient kind) have been almost exclusively given by Universalists; and the entire superintendance of the Institution has always appertained to them. More than *one thousand youth* of both sexes, have been respectably educated under these auspices; which, but for the existence of this Institution, must have been done, if done at all, by those of opposing faith. It is therefore no longer a question whether the Liberal Institute will be beneficial—it has already done much good, and rescued a large number of youth from the control of the opposers of our faith.

But it should not be forgotten, that all this has been effected principally by the money advanced by one man. For this, he has never had any security—nor even asked the interest of some thousands of dollars. It is reasonable and right, that this money should, if possible, be refunded; and it is believed to be in the power, and perhaps at the will of Universalist ministers to accomplish that desirable end. And with a view to its attainment, and with the sincere hope that it may be attained, the respective ministers of Universalist congregations in the State of New-York, are affectionately requested to take up collections in their several meetings on the *third Sunday in February next*, and transmit the sums so collected at their earliest convenience, to Rev. A. B. Grosh, Utica, who will pay it over to the Treasurer of said Institute, for the liquidation of said honest debt.

January 9, 1839. S. R. Smith, Agent.

N. B. Those societies which have not public services on the third Sunday in February, are affectionately solicited to take up the collection on the earliest Sunday on which they have such services. S. R. S.

For the Magazine and Advocate.

A DISCOVERY.

Mr. Solomon Slow, of Slowville, one of the subscribers to this paper, who has taken it for a number of years, and always paid, *sooner or later*, has lately made what he deems an important discovery; and is desirous of having the same published *pro bono publico*. He has found out, or at least is convinced to his entire satisfaction, that to pay for the paper in advance, price $1.50, is cheaper, and of course more economical, than to pay $2.50 at the year's end, or even $2.00 before the year expires. "Whoso readeth," etc.

Philip.

TO CORRESPONDENTS.

Still holding back! What is the reason? We want brief, pithy articles very badly.

E. M. R will receive our thanks for the poetic articles sent us. An accident befel them, which, at this busy season, has delayed their appearance, and also a private letter to her, stating the cause.

Br. Chase—The sermon will be very acceptable.—We will publish it as soon as we can find room, or wait until just before the season comes round again—just as you please. A. B. G.

Accounts from the South, the West, and the Southwest, which, in the present state of affairs, we do not feel at liberty to publish, inform us of much good that is being effected by the discussion between Br. Skinner and Mr. Campbell. In these regions, Mr. Campbell's paper is pretty widely circulated, and by publishing both sides, it becomes a "harbinger" of God's impartial grace to hundreds, who, otherwise, had never heard the doctrine explained, save by its opposers. The consequence is, the removal of much ignorance and unfounded prejudice, and the reception of the truth. The end of the discussion is nigh at hand—but its effects will not end with it. A. B. G.

No letter has yet been received from Mr. Campbell. Nor have we received any news from Mr. Skinner, since he sailed from New-York for Santa Cruz. This in reply to inquiries on the subject.

The first number of the new volume of the Expositor has been received. Brs. Bazin and Tompkins, Proprietors; Br. H. Ballou, 2d, Editor. The work is established—its character improving, and our indifferent friends who put off subscribing for it, will soon wish they had been more awake to its importance and their own benefit. That's all. A. B. G.

Bringing up.—The matters that have engaged all our time at the close and commencement of the volumes, have prevented us from attending to some regular items of news. We will bring them up soon, and endeavor to keep even pace with the times hereafter. A. B. G.

Can any one inform us where G. W. Eldredge, formerly of Ohio city and Milwaukie, now resides. He is owing this office $7.50.

For the Magazine and Advocate.

ASSUMPTION NOT ARGUMENT.

In number 51, of the last volume of the Magazine and Advocate, under the above caption, I endeavored to furnish an *expose* of a tract published by the American Tract Society, entitled "Universalism Unscriptural and Absurd." As a specimen of our author's ingenuity, he further proceeds as follows—"Universalists generally allow that all men are subject to the moral law, and are sinners; but they maintain that the salvation which is through Christ, is not only sufficient for all, and within reach of all, and freely offered to all, but that it will be absolutely secured to all." This is all very true, but the absurdity of the proposition, in the view of our author, seems to be in the last clause of the sentence: viz., that it will be absolutely secured to all! Now, that the salvation which is through Christ is sufficient for all, and within reach of all, and freely offered to all, is both Scriptural and Orthodox; but that it will be absolutely secured to all—that is the absurdity! That Christ "shall see of the travail of his soul, and shall be satisfied."—Isa. liii: 11. What a monstrous absurdity! That he will "reconcile all things unto himself."—Col. i: 20. How "unscriptural!" That "the Father sent the Son to be the Saviour of the world."—1 John iv: 14; and that his object will be accomplished—how unlike the mission of the Saviour! But we will vary the phraseology of the passage, that it may appear less objectionable to our author. "The salvation which is through Christ is sufficient for all, and within reach of all, and freely offered to all, but will only be secured to *some*." Does that sound better? That the All-Wise Deity should commence the work of "reconciling the world unto himself," and be finally thwarted in that work, appears to be the popular theology of the day. This sentiment is worthy of all acceptation, and should be circulated through the medium of tracts for the special benefit of the rising generation. But the error of Universalists in supposing that salvation will be secured to all, says our author, "appears to originate, mainly, in very low views of the nature and value of God's commandments, and in practically regarding sin as a small matter. Hence, they suppose the penalty of the Divine law to be a mere trifle in comparison with what has been stated above." That the penalty of the Divine law, or the consequences of transgression, is a mere trifle, we are not willing to admit; but that it is a trifle in comparison to "endless suffering and shame," we shall not dispute. But we shall dispute that the Deity ever gave man a law that would subject him to the the necessity of inflicting sufferings so awful upon his dependent offspring. We think he would not do a thing so contrary to his nature, which is "*Love*." We think the "nature and value of God's commandments," are of that character which are best calculated to secure an adequate and just punishment for sin, and also to "win to loyalty and love, the heart that had remained impenitent amid rich and varied exhibitions of paternal chastisement, forbearance and mercy." We would not say that "mere suffering or punishment" would do this; but the light, love and power of God, manifested through Christ, can do all things.

But our author says, "the inconsistency and folly of the Restoration scheme may be thus evinced:—1. There are no passages of Scriptures which show how, and when, and where the sinner is delivered from hell, if once he falls into it."—Reply. David says: "The sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord and cried unto my God: he heard my voice."—Ps. xviii: 5, 6. "For great is thy mercy toward me, and thou hast delivered my soul from the *lowest hell*."—lxxxvi: 13. "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow."—cxvi: 3, 4. Here, then, are three passages of Scripture, "which show how, and when, and where the sinner is delivered from hell, if once he falls into it." It will be readily conceded that David was once a sinner, and that he fell into hell, or as it is written, "the sorrows of hell compassed me about." If hell compassed him about, he must have been in it. If the pains of hell gat hold upon him, he suffered them; and if, as David says, the Lord had delivered his soul from the lowest hell, our author's assertion is not true, that "there are no passages of Scripture which show how, and when, and where the sinner is delivered from hell, if he once falls into it." Furthermore, we have to inform him, that whether the hell he speaks of be on the earth, under the earth, or in the sea, we are assured by the apostle John, that he heard every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, say, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—Rev. v: 13. If our author knows of a hell as a place or lake of fire and brimstone, located in some other place not mentioned in the above passages, his knowledge is derived from another source than the Bible; and if there is such a place, it remains for him to show that the inhabitants of the earth have any thing to do with it. We are willing to abide by the law and the testimony on this point.

Passing over some other objections to Universalism, which our author might have removed himself, (had he written some "Counsels to the Young,") as easily and as effectually as did Dr. Alexander refute his "Eight Reasons Against Universalism," by Dr. Alexander's "Counsels to the Young," I next notice what he says about salvation by grace, punishment, etc. "The scheme of restoration (says our author) destroys the whole doctrine of salvation by grace. The Bible declares that there is no other name through which we can be saved, except that of Christ, (Acts iv: 12,) and that we have redemption through his blood, the forgiveness of sins.—Ephs. i: 7. But if the wicked suffer the just punishment of their sins in hell, and are there purified, they can be just as well saved without Christ as with him. Indeed, they neither want a Saviour nor can they have any." I know of no Universalist or Restorationist who expects to be saved without Christ. Therefore, because Universalists believe that the world will be saved through Christ, there is no need of Christ! If the world will be saved through a Saviour, then there is no need of a Saviour. "Indeed, they neither want a Saviour, nor can they have any." Sound logic! But I suppose our author means, if Universalists believe that God will do by the world—the wicked—as he says he will—Isa. xiii: 11, 12—"And I will *punish the world for their evil, and the wicked for their iniquity*, and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man *more precious than fine gold*: even a man than the golden wedge of Ophir"—that therefore, there is no need that God should be in Christ "reconciling the world unto himself." If our author is opposed to the punishment and salvation of the world, he must settle the controversy, not with Universalists, but with the Bible, for there these sentiments are effectually maintained.

A. C.

For the Magazine and Advocate.

UNCHRISTIAN ILLIBERALITY.

"Man's inhumanity to man,
Makes countless millions mourn."

When humanity is outraged, it is a crime to be silent. Yea, when the bleeding wounds of bereaved friends are newly lacerated by deeds of cruel, persecuting, ungrateful illiberality, the tongue and pen are guilty of criminal silence, in not defending against the wrong. Hence I speak, and only regret that I can not occupy more space of paper in disclosing this subject, in discharge of my duty, than I am sensible I can be allowed.

On the morning of the 31st December last, a young lady of this village died, and it became necessary to obtain a place to hold the funeral services in. Application was made on the behalf of the friends of the deceased, to the authorities of the Reformed Dutch church, for the privilege of their house. But against every moral, every generous, every liberal, every neighborly, every Christian, every virtuous principle, the privilege was forbidden—yes, *unblushingly* forbidden.

It is to be observed, that it was forbidden by the *church authorities*; for in all cases partaking of a *criminal* nature, none are to be considered as guilty, unless implicated by some act or assent; and in this outrage, I desire none to be implicated except those who are known to have participated in the barbarous refusal by open expressions. Let those who are guilty stand in the solitude of their own unhappy situation, before an indignant and injured public, who have manifested a speaking frown.

But why did those authorities refuse the house? This question will readily present itself to the reader, and certainly a good cause ought to have existed. Did they wish to occupy the house in any way? Not at all. Were the friends of the deceased, characters unworthy of a place in which to have performed the burial ceremonies? Dare this be pretended? Were they degraded members of society? Were they persecutors of that church—revilers of religion—scoffers of sacred things? It is asked again, why did they refuse the house? Why, reader, this is the cause—yes, in a Christian and civilized land, it must be told—the deceased and her friends were *believers in the final* TRIUMPH OF HOLINESS AND HAPPINESS *over sin and wretchedness, and consequent salvation of* ALL MANKIND. This was the cause, and the *only* cause!

The deceased was a young woman who had spent many and many a day and evening raising her voice in singing to the services of that church; but, alas! alas! as soon as her voice was hushed in death, she was not suffered to be carried within the walls which had so often echoed her music, to receive her funeral rites. But she is at rest, beyond the reach of the bitter shafts of bigoted ingratitude and persecution, and lies sleeping near the highway, within sight of the passers by; and I trust, in the providence of things, her cruel abusers may ever be reminded of their evil deed, as they pass and repass her silent dormitory. By thus being awakened to a sense of their wrongs, they will be taught that the sinner will be punished, even "though hand join in hand." They will find a rebuke in every eye that is cast upon them in a generous community, and the incident of that funeral, will ever be a bitter subject of reflection. "I refused the house," will ring through their minds at the still midnight hour, and haunt them in their sleeping hours—at noon-day they will read the same language at every corner of the streets, and with one of old they will say, "every one that shall meet me, will *slay* me." Let guilt work its way—it is a means in the hands of God, to work a reformation.

Had the house which was so wrongfully refused, been built by the Reformed Dutch Society, it would present a different aspect, although no justification. But the society was a *pauper* society, and a generous and liberal community contributed to build the house. Yes, that society now worshipping under the roof furnished by the liberal community, pampered by the gifts of others, refuse those others the right of assembling under that roof, to pay the last tribute to a departed friend! But a satisfaction exists in knowing that, in the wisdom of God, good many times springs from evil—and this evil will produce its good.

The Methodist Society very willingly opened their doors, for which they received the heart-felt thanks of the whole community; and a crowded house paid their respects to the deceased and friends, and the dead was granted its due obsequies.

En passant—it is well to state, by way of comment upon the family thus wronged, that the

Reverend pastor who had not long since left this place, and who had, before he left, frequently received the generous and free hospitality of that family, although he had not sufficient moral strength and courage to attend a Universalist meeting in the village, came to this place to attend an installation of the present pastor. And when he came, attended with his wife, he called upon and staid with that family, knowing he had nothing to lose by so doing, and that not one of his own church would give him more cordial and free reception. There he felt free to stay, board and lodge, because he knew that he and his family were freely received.

Here endeth the lesson, and I trust it will be a salutary one. HUMANITAS.

Canastota, January, 1839.

YOUTH'S DEPARTMENT.

For the Magazine and Advocate.

THE HAPPY FAMILY.

A Juvenile Tale.

BY REV. A. C. BARRAY.

CHAPTER II.

The morning walk—an interesting subject—an object of pity—more blessed to give than to receive—remarks.

The family arose early the next morning, and, after taking breakfast, they all set out for a walk. They first entered a grove by the side of the lake, where the birds were singing very sweetly, and sprightly squirrels were skipping about from branch to branch, among the old oaks. And then there were flowers here of every hue, whose fragrance filled the air. Having walked about a while in this delightful place, Mr. and Mrs. Norton seated themselves on a grassy mound, remarking upon the beauties of the place, while George and Adeline ran about hand in hand, gathering "*poesies*," as they called them. They soon grew tired of this, and returned, with their hands filled with flowers, which they threw down at their parents' feet, and then seated themselves by their side.

"These flowers," said Mr. Norton, taking up a few of them, "were we to listen to them, would teach us many beautiful and useful lessons."

"Why, father, they can not talk as we do!" said George.

"Very true; yet they speak silently to the heart. They tell us of the goodness of that great Being who made us, and of whom I have told you so often. They tell us that he cares for his creatures. They assure us of his great love, and that he is ever present with us all. And then the flowers speak to us of life beyond this world. Though cut down by the frosts and snows of Winter, and buried in the dust, yet when Spring comes, with its sunshine and song, they burst forth again into life and beauty. So, my children, shall it be with us. These bodies of ours, as I have often told you, are made of the dust.—God did not intend, when he made us, that we should always stay in this world. He has a better place prepared for us—a place where no sickness comes, nor pain, nor sorrow. We must die, but we should not be afraid to die. Death only comes to take us home to God. When the Winter of life has come, we lie down like the flowers; and, like them, we shall burst forth again into life, when Spring visits the 'mouldering urn.' And then we shall die no more, but live forever with the angels in heaven."

Mr. Norton here paused. George and Adeline were very much interested with what their father had been saying; and the big tears of joy stood in their eyes—they did not wish to have him stop.

"Do, father," they both said, "tell us more about God and heaven.'

But it was time for them to go back home, and their mother told them that they would talk about these things on the way. So they all walked from the grove into the green meadows, and through them into the road which led to their cottage. They had gone but a little way here, before they met a very old lady travelling on foot. Her appearance bespoke extreme poverty. Her clothes were dirty and torn; and she was wasted away to a shadow. As soon as she came near them, she held out her hand and asked for a penny to help her on her way. And then she wept. And when George and Adeline saw the tears rolling down her furrowed cheek, they wept too. Mrs. Norton likewise shed tears, when she saw the situation of the poor old woman. In answer to some question asked her by Mr. Norton, she said she had come over two hundred miles on foot, and that she was going to visit some friends in the western part of the State. Her husband, she said, was dead, and she had no means of support; but if she could only get to her friends, she would be provided for. A few shillings, she added, would enable her to get to them.

"I have got four shillings in my purse," said George to his father, "which you gave me to buy toys with—give them to the poor old woman."

"And I," added Adelme, "have got two in my work-bag, that mother gave me to buy a doll with at the fancy store—here they are"—and she reached out the money she held in her hand.

Mr. Norton took the silver handed him by his children, and adding to it the contents of his own purse, and some few shillings Mrs. Norton had with her, gave it all to the poor old woman, who received it very thankfully—and again, and again did she ask the richest of Heaven's blessings to rest upon them. "Such kindness as this," she said, "can never go unrewarded. May God bless you"—and she proceeded on her journey.

George and Adeline were in raptures at the thought of what they had done; their little hearts overflowed with joy. They were richly paid for the deed of charity they had performed. And now they felt the meaning of the words spoken by our Saviour—"*It is more blessed to give, than to receive.*"

Now, all little boys and girls should imitate an example so noble, as far as they are able. They never will be sorry for any deed of charity or kindness they may do. No. They shall not go unrewarded. Heaven will smile upon them. When they give to the poor, they are but lending to the Lord, and he will repay them with happy and satisfied feelings. He will give them that which is of more value than kings can boast, and which the world can neither give nor take away!

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, JANUARY 11, 1839.

ILLUSTRATIONS OF THE LAW OF KINDNESS....NO. I.

"Overcome evil with good."—ROM. xii: 21.

As like physical causes produce like physical effects, as vice generates misery with unerring certainty, so revenge will create revenge; for water does not more certainly rush to its level, than the exercise of malicious power rouses into action the fires of anger and opposition. To small purpose has that individual perused the various histories of the world, who has not discovered that evil has been almost universally met with evil, and its pathways have been clouded with the smouldering misery perpetually arising from the horrible spirit of retaliation.—And to as little purpose has he pored over the records of nations, if he is not convinced that when the law of kindness has been practiced, it has been as much more salutary in its influence, and as much more glorious in its results, as virtue is more salutary and glorious than iniquity. For, while retaliation is like the storm which sweeps through the forest in destruction, kindness is like the combined influence of the heat of the sun and the rain of the cloud, which unlocks the secrets of seed, and developes its leaves, flowers and odors.

The spirit of revenge has poured a flood of evil upon this world. Millions have been slaughtered, cities have been sacked and burned, nations have been swept from political life, reputations have been ruined, families filled with discord, friends separated, and happiness withered by revenge. If the earth has a demon to dread, it is the unholy power of retaliation. For there is no clime but that has experienced its blight, no heart but that has more or less felt its poison. What has made man bite and devour his fellow-man in oppression and blood?—What has caused nations, in many instances, to slaughter, in cold blood, the captives of their bow and their spear? What sends a great proportion of the cases of litigation to the bar of the judge? What engenders the quarrels existing in all communities? REVENGE. Hideous principle, murderous power, which slew the Saviour in all the glory of his character, and martyred sainted Stephen!

To trace the consequences resulting from the practice of the law of revenge, is but to read its condemnation in every reflecting mind. And, if for a moment we reflect how many communities, which have been desolated, might have been the abodes of happiness; how many places of the earth, which have become dark with the fury of unhallowed passions, might now be echoing with songs of salvation and virtue, were it not for the law of revenge; surely, the desire must be strong, and the prayer ardent, that the olive-branch of overcoming evil with good, may take the place of the deadly nightshade of retaliation.

It may be urged, however, that some of the principles of the Mosaic Law sanction the foundation of retaliation, in the requisition of an eye for an eye, and a tooth for a tooth. But, it must be remembered that the Mosaic Law, rich as it is in its provisions for the widow and the orphan, for hospitality and for other excellent precepts, introduced the law of retaliation into its statutes only as the preventive of an evil which already existed, the same as the lancet and probe of the surgeon are necessary for a diseased limb. The Jews had been thoroughly debased in the Egyptian brick-yards, and the foul airs of idolatry; they had been degraded by ignorance; they were a headstrong, wicked people; they were morally sick; and it was necessary to apply the lancet of fear to them. But this retaliatory principle was not instituted as a universal rule of action. For, when the world was properly fitted and prepared, then a nobler law was given in a system, which is superior to all other systems in its doctrine and morality.

That system is CHRISTIANITY. While the ablest philosophers, at the period of its establishment, were advocating some of the worst features of revenge, Christianity, the child of Heaven and the friend of man, lifted up its voice and proclaimed the divine law, "OVERCOME EVIL WITH GOOD." This law received a comment from the Friend of sinners, and the Saviour of the world.—And what was that comment? Was it like the conduct of David, who, while he indignantly condemned that rich man, who, with great flocks around him, took by force the only lamb of a poor neighbor, yet stole from the bosom of his bravest general, his wife? Was it like the kiss of Judas, the balm of treachery, the love of ingratitude? Ah, no! Throughout all the pathways of his ministry, he met his foes with benevolence. And when his condemnation was effected; when his bitter enemies were mocking his agonies, and adding insult to murder; then it was that he prayed, "Father forgive them, for they know not what they do." This was the Saviour's comment upon the law, "love your enemies." And the comment was more sublime, if possible, than the law itself; more glorious in practice than in theory. For, who can remember that Christ prayed for his foes, even when they were scoffing him, and he was enduring the excruciating pangs of a crucifixion, which they had brought upon him by their wickedness, without sincerely exclaiming in admiration, "truly, this was the Son of God," and without admitting that his conduct was the perfection of kindness?

The interesting question now arises, What influence has this law and its comment upon us? Brought up

and educated in the school of our Saviour; living in a land, which, above all others, calls itself Christianized; existing beneath the banners of the Gospel, incomparably the most noble system of doctrine and moral ethics extant; how are we influenced by the law of kindness? Do we love our enemies and overcome evil with good? Far from it! We deliberately fold up the banner of Christ, put aside the laws which God has made for us, voluntarily fling ourselves into the requirements of the Mosaic Law, and are governed by the principle of "an eye for an eye, and a tooth for a tooth." How many thousands of dollars are spent in our halls of litigation, simply to satisfy revenge! How many individuals will pursue, with most untiring industry, the most questionable means to compass the destruction of another person, against whom a grudge is cherished. Even in this land of boasted freedom, men are found who will challenge one another, and, thirsting for blood, will fight until a valuable life is lost, and perhaps a confiding wife and her children thrown upon their feeble resources for support. A melancholy case at the seat of national legislation in this country, too truly proves this. Yet, this procedure is deemed *honorable* in the parlance of the world. But, in the sight of Heaven and all correct conceptions of right, it is fashionable murder. How pitiful and degrading is such conduct, when compared with the conduct of the Saviour, which, with all power and sublimity, illustrated the divine law "love your enemies."—Still we claim to be a Christian people, even when one of our sanctioned laws in fashion is a direct contradiction of a most prominent principle of the Christian statutes.

In the plenitude of his wisdom and the divinity of his thoughts, our Saviour deemed that man *could* and that it was his duty to "overcome evil with good," as well as an imperative practice, in his Christian profession, to "love his enemies." And whenever and wherever the law has been put into direct practice, it has succeeded in a most admirable manner. Though our passions may rise up, and erroneous education intervene, to make us believe that retaliation is necessary, and that thorough kindness is a dangerous instrument, yet it needs but to be tried in order to be embraced. For when an individual follows its dictates, he finds that it affords him such a powerful influence over others, as to lead him to the conclusion, that the law of kindness is the most effectual method of subduing enmity. This position will be sustained by historical facts. G. W. M.

THE CLINTON LIBERAL INSTITUTE.

In our paper of to-day will be found an earnest appeal to Universalist societies, in favor of this Institution, from its principal and most active originator, the General Agent. Br. S. R. Smith is fully entitled by his numerous and long continued services, to appeal to the liberality of others in behalf of this excellent Institution.—And though not thus entitled, I can not suffer the call to go forth, without saying a few words, why every Universalist, and every Universalist society in this, and even in some of the neighboring States, should promptly, freely and *substantially* respond to that call.

1. It is now in a more flourishing condition, as respects the number of its pupils, and the grade of study, than it has been at any one period since its commencement, and needs but to be relieved of its long continued debt, to warrant still further improvements, and elevate the Institution yet higher in the scale of respectability and utility. From the peculiar circumstances under which it was established, and has been supported, the reputation of the denomination is some what involved in that of the Institute. For, though not a *sectarian* Institution, in the common sense of the term, it is a *Liberal Institute*—one approved and sanctioned by the general voice of our denomination, and such a one as we have long and in vain urged the public to make of the other literary institutions of the land, in order to render them worthy of general patronage, and of the support of the State. Should we not back our approving voice and frequent recommendations, by *deeds* which shall speak yet louder than *words?*

2. Universalists generally are in favor of securing an intelligent, able and efficient ministry—one that, by acquainting themselves with all the collateral branches of learning relating to the study of the Scriptures, shall be able to feed the people with knowledge and understanding. True—many (among whom is the writer) are opposed to a gratuitously educated ministry, and a denominational theological seminary—but all desire that means should be provided which will enable the candidate for the ministry to acquire with facility, at the cheapest rate, a good knowledge of the original languages of the Scriptures, ancient and modern Geography and History, Logic, Rhetoric and of Natural, Moral and Mental Philosophy, that he may enter on the study of the Scriptures, either by himself, or under the directions of a minister of his own choice, prepared to understand and apply these acquired stores of collateral knowledge, in his professional duties. Such an institution is the Clinton Liberal Institute.

It is not a theological seminary; but every branch of knowledge useful in the after study of theology, is taught in it, separate from the doctrines of the Holy Scriptures—thus giving to the young man who desires to enter the ministry, every *preparation* for the study of *mere* theology, which even a theological seminary would give him. And it does this, without arbitrarily confining him in its walls, beyond his leisure and his means. He can go as far as his inclination and means permit; and pursue such studies as he deems most necessary, without being trammelled and loaded down with the arbitrary routine of a Collegiate course of studies—many of them useless to the learner in his future profession.

It is not a denominational affair—i. e. the denomination, as such, are not officially responsible for it, but its stockholders only—though, as I said before, various circumstances connect our reputation with it in public estimation, and will ever secure to it, its present liberal character, so consonant to the views and feelings of Universalists in regard to literary institutions. And this Institute being purely literary, and not theological, there is no fear that doctrines will be inculcated in its walls which would be offensive to any portion of our denomination.

The Institute being, then, an institution so perfectly suited to gratify the wishes of the denomination in regard to its ministry, (without any fear of offending those opposed to a theological seminary, while it goes *very far* towards granting the entire wishes of those in favor of one,) and the prosperity of the cause, and the increased numbers and respectability of the denomination being so dependent upon the increased facilities which our ministers need, may we not reasonably expect "a pull, a long pull, a strong pull, and a pull all together," from our societies on this occasion?

*** I would remark, in passing, that the leisure hours, and the ample theological library of the Rev. Dr. Clowes, Principal of the Institute, are at the service of any young men who wish to unite in a class at his residence for Biblical studies. This is a private affair, altogether, not belonging to the studies of the Institute, nor performed in the building of, nor during the hours of study in that Institution. But, by this arrangement, students for the ministry can have all the facilities they can desire.—This, merely by the way.

3. This is the only Institution known in this State, in which there is a *chartered* protection insured to the student, that he shall be secure from the officious intermeddlings of proselyting sectarians of any denomination, or from interruption of his studies by even public religious exercises. Here the lay members as well as preachers of our societies, have an institution prepared expressly for their accommodation in educating their sons and daughters. It is not a merely clerical, but also an institution for the benefit and education of the laity—and to them it appeals for aid, that *they* may be benefited. Will they not answer the call?

One word more.—Don't fear giving too much. Even if $10.000 could be raised, it could, every cent of it, be honorably and most profitably employed for purposes of general education. Let, then, every one give as liberally as he can. The receipts for this fund will be duly noticed in our paper, as fast as received. A. B. G.

IS CHRIST THE CAUSE OF SALVATION?

In the Trumpet of October 20th, Br. Whittemore published what he called the creed of Universalists, the fourth point of which was—"that all men at last should be saved from sin and death by the grace of the Lord Jesus Christ." This, he asserted, was believed by *all* Universalists, and taught in our General Profession of Belief. I replied in the Magazine and Advocate of November 30th, (mind the dates!) stating that "IF Br. Whittemore meant by this, that Jesus was the first and only cause of salvation," his statement was not correct. In the Trumpet of December 15th, Br. Whittemore replied under the sneering and supercilious caption, "Br. Grosh in trouble again," and intimated that I wrote hastily, or with a heated brain, and under the influence of a fault-finding spirit, and of wonderfully irrated combativeness. As to motives, I had none other than to prevent our general views from being misrepresented, or the Universalist name from being denied to brethren who do not regard Jesus as the cause, but the means, only, of salvation.*

As to haste, or heated brain, I appeal to the dates above named—and as to irritated combativeness, I appeal to the article itself, which was carefully prepared so as to avoid even the appearance of discourtesy, of positiveness as to Br. W.'s meaning; and, by carefully defining and explaining our views, I left open a way in which Br. W. could honorably explain the *meaning* of his *incorrectly worded* position. But if Br. Whittemore is unsatisfied still as to my combativeness—especially as he has heretofore spoken as if it was excessive—I propose that we submit our respective *noddles* to good practical Phrenologists, who shall publish the measurements of our respective organs of combativeness, destructiveness, cunning or secretiveness, etc., that our readers may judge from facts and figures which of us is thickest in brain from ear to ear!

But how has Br. Whittemore answered my article? He begins with a supercilious sneer—false accusations and insinuations of my motives, and then virtually admits that he did not mean what his words asserted, and that *my* statement of our views is correct, as to Christ's agency in our salvation. And yet, strange to tell! he immediately follows his reply with lame attempts, and even false statements, to show that the *words* of his fourth point, agrees with our General Profession of Belief, and with the Scriptures, (which latter, he declares I have opposed!) and winds up, especially in another article, by a crafty but untrue statement, and as unfair as untrue, that I opposed his statement *because* he "said that Universalists hold that all men shall at last be saved 'THROUGH the grace of the Lord Jesus Christ'"—the words in double quotation being the words of Acts xv: 11, and *not* the objectionable phrase of Br. Whittemore's article!!!

I have before complained, and now again solemnly and affectionately protest against this uncandid and unfair mode of controversy It is bad enough in an op-

* Br. Whittemore will please to remember that this is not the first time that he has spoken in the name of the denomination, and virtually denied the name of Universalist to some of our brethren, by declaring that Universalists regarded the doctrine of a limited future punishment as "a relic of heathenism," and that they knew no state for man beyond death but that in which he was as the angels of God in heaven. The effects were disastrous, as he well knows; and many of our brethren who did not separate from us, have, nevertheless, not yet recovered from its effects on their feelings. Perhaps if a Br. Grosh had been "in trouble" then, some good might have been effected, and harm prevented. But be that as it may, Br. W.'s late movement seemed to me of the same nature, but calculated to drive off, or injure the feelings of, our brethren who are Unitarians in sentiment in regard to the worship of Christ, and the cause of salvation, by asserting that *all* Universalists denied those sentiments, and reprobated them. I trust that thus far they are satisfied that Br. Whittemore's statements on these subjects are to be received with some grains of allowance. A. B. G.

poser of the Restitution, but still worse in a Universalist, especially in a Universalist preacher and editor! Should Br. W. ever defend Universalism against an opposer, in this manner, he would injure the cause in the estimation of every ingenuous and honorable mind. I fervently pray God, therefore, that I may not again have occasion to rebuke him for such ——— what name befits it?—for it is painful—VERY painful to witness such conduct, and to rebuke it, whatever he may think of my fault-finding disposition.—And now to Br. Whittemore's reply.

After expressing hesitancy at again noticing an error by Br. W., I said—"IF Br. W. means by this, that the grace of Christ is the first and only cause of salvation, I deny the correctness of his statement." Then followed proofs of his incorrectness—i. e. *if* that was his meaning—and a clear statement of our views on the subject. Br. Whittemore replies frankly to this—"Br. G.'s anxiety is groundless; *we meant nothing of the kind.*" Very well; then *that* point is settled.

But determined, as it seems, to acknowledge no error, even in his *words*, or to cast me into the wrong, as a punishment of my presumption for doubting his infallibility, he proceeds to justify his statement. He says—

"After having given our four points of faith, we said, 'these points will be found to be all embraced in the Profession of Belief, adopted by the General Convention of Universalists, at its session in Winchester, N. H., in the year 1803.' We then gave, in a note, the Profession of Belief entire, one article of which is, 'We believe there is One God, whose nature is love, revealed in One Lord Jesus Christ, by One Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.' These words we set in immediate connexion with the article which has so wonderfully irritated Br. Grosh's organ of combativeness; and as we stated that all four of our points would be found embraced in the Profession of Belief, we showed that we meant nothing more than is contained in that Profession. But Br. G. did not stop to think of this. He hurried on to give his dissent, (so it seems to us); and what is very remarkable, after having performed the '*duty*,' (a very solemn duty we have no doubt he thought it to be,) of correcting the 'ERROR' of his Br. of the Trumpet, he explains his own opinion, and *uses the language of the very same Profession to illustrate his belief, that we had used to illustrate ours!* So he corrects our ERROR! We certainly meant nothing more than is contained in the Profession, and so stated at the time, and quoted the Profession to show it."

Not so—he did *not* state at the time, that he "meant nothing more than is contained in the Profession," but that his erroneous statement "will be found to be embraced in the Profession;" when neither words nor sentiment of that point is named there! I think every reader must see the difference. The first would construe a wrongly worded phrase so as to make it mean what the Profession *does* teach; but the latter made the Profession responsible for what it *does not* teach—namely, that final salvation is "by the grace of the Lord Jesus Christ." But Br. W. does not stop here—he proceeds—

"We would not forget to observe, that the language we used, and to which Br. Grosh takes exceptions, *is the precise language of the Scriptures.* Take one example, Acts xv: 11, where Peter says, 'We believe that THROUGH THE GRACE OF THE LORD JESUS CHRIST we shall be saved, even as they.'" The only difference between our language and that of the Scriptures, is, the Bible says '*through* the grace,' and we said '*by* the grace.' Br. Grosh must "undertake the duty' of correcting Peter's '*error*' also, for we used his words without a scrap of comment, leaving them, in our article just as we found them in the Scriptures."

I feel ashamed to offer any reply to such an argument —ashamed for Br. W. Every school-boy knows that "THROUGH the grace" of Jesus, at once implies that the *cause* of salvation is *beyond* that *through* which it reaches *unto* us. But Br. Whittemore's "BY the grace" of Jesus, without naming any other actor, implies that the cause of salvation is that grace. Br. W. is very modest, therefore, in holding up the apostle Peter as a *mere shield* to ward off a denial of his erroneous "by." The plain difference between "through" and "by" in these phrases, is also a point blank contradiction of Br. W.'s declaration, that he used *Peter's* words "without a scrap of comment [or *alteration?* Br. W.?] leaving them in our article *just as we found them in the Scriptures*"!!!

And again—in the article entitled "Reply Delayed," he says—"the fresh trouble that has broken out in his [my] mind, because we said that Universalists hold that all men shall at last be saved *through the grace of our Lord Jesus Christ*," etc. I fear that Br. W.'s reverence and conscientiousness were in a partial paralysis when he penned that article, and especially if he did not blush when he *italicised* the words above italicised, as having been said by him! He never used that sentence in his first article, consequently, I did not feel any trouble "*because*," etc. So endeth this chapter. The remainder of his two articles belongs to our discussion on the worship of Christ, and their arguments will be duly attended to when I publish and reply to his long article on that subject—probably next week.

Br. Whittemore prays me "as a friend and brother to review" my "*opinions* on this point." I *more earnestly*, and quite as affectionately entreat and beseech him to review his unfair practices in this controversy, and abandon them speedily, for his own credit and that of the denomination; for I consider his practical errors to be *far* worse than my theoretical ones can be.

A. B. G.

THANKS—THANKS.

Heart-felt thanks to our many friends who are pouring in the light of hope on the dark cloud that hung over the future, and rendering the pathway of labor and duty more bright and cheering before us! We may not particularize, but suffice it to say, that letters, filled with kind and soothing words—praises from those whom we love and whose judgments we much confide in—apologies for past neglects and promises of speedy atonement for the future—names of new subscribers; and above all, those substantial tokens of support which, alone, can enable us to meet the heavy claims against us now rapidly falling due—such letters are coming in daily, and the number gradually increasing, so as to warrant the hope, that soon our troubles and anxieties will be over and gone! The famished, parched traveller in the sunburnt desert can not rejoice with more unfeigned joy and greater gratitude over the first drops of the cooling shower, as they moisten his parched lips, than we do over these remembrances of our friends and agents; and we feel that we should, in duty to them, thus express our thanks, and the expanding hope we so strongly feel, that they will *continue to come in*, until the great need that renders them so welcome, is *entirely* removed by their aid. God bless their senders! A. B. G.

DISCONTINUANCES.

We consider ourselves no longer under obligations to notice requests to discontinue. If those who wished to discontinue, and have neglected to notify until this late date, can not supply their places by some other responsible names, they are in justice bound to take the volume. We have suffered an immense loss every year, by such negligent subscribers, who neglect to notify a discontinuance until some two or three numbers are issued, and then refuse to take their papers, thinking, perhaps, that so few numbers will make but little difference to the Publishers. It is true, that three or four numbers are of no great consequence, but one hundred times three or four are, especially when they break as many files of the paper. All we ask is justice.

G. AND H.

CORRECTION.

Our notice published last week respecting George Davis, proves to be incorrect. He had paid an agent who thinks he forwarded the money to us, but we had no credit on our book, and hence the notice.

REMOVAL.

Br. Wm. M. Delong has removed from Lebanon to Oran, Onondaga county. All letters and papers intended for him, are requested to be directed to the latter place.

NEW AGENTS.

W. S. Wood, Moscow, Mich.—David Dain, Canajoharie.

Br. Rogers—We ordered the Pro and Con some time since, for Lorenzo N. Phinney, Cazenovia, Madison county, N. Y. He has not received it. We directed you to credit him $1, and charge us, and now repeat the request.

Messrs. Clark and Edson—We last week ordered the Knickerbocker for Rev. A. Williams, Poolville. We were wrong, it should have been Andrew Forbes, same office. We have paid Mr. Tiffany, your agent.

The next term of the Clinton Liberal Institute will commence on Monday, the 21st inst.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. N. DOOLITTLE, at North Norwich, and at Sherburne in the evening.

There will be preaching on the first Sunday in February, by Br. BULLARD, at Preble Corners, at 10 o'clock, A. M., and at Tully, at 1 o'clock. P. M., and Vesper in the evening, and also at same time and place once in four weeks until further notice—Br. DOOLITTLE, at McDonough village, and Br. A. G. CLARK, at North Norwich.

Br. WM. SIAS, will preach on the evenings of January 28th, at Phœnix, as Br. Breed may appoint—29th, at Cold Spring Settlement—30th, at Clay Corners—31st, at Cicero Corners—February 1st, at Rotterdam—4th, at Champion village—5th, at Theresa—6th, at Pamelia 4 Corners—7th, near Br. Woodruff's—11th, at Hannibalville—12th, at Bracket's Settlement—13th, at Jennings Corners—14th, at Mexicoville—15th, at Pulaski—18th, at Redfield Square—19th, at Florence, as friends may appoint—20th, at Williamstown—21st, at Mexico, near Br. Dauby's—22d, at Scriba Corners.

A Conference will be held at the Great Brook meeting-house, South New-Berlin, the 23d and 24th inst.—Ministering brethren respectfully invited to attend.

The third Conference of the Chenango Association of Universalists, will be held at the Methodist chapel in Greene, on Wednesday and Thursday, February 13th and 14th.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P H E, New Milford (Pa) for H L—C C B, Niles (Mich) for H D, L R S and A W—A L, East Haven (Ct)—J P R, Quincy (Ills) for self, J M S, S H, P P, W C P and J W—C C, Green Oak (Mich) for self and J H—P M, Granges (O)—P M, Exeter (N H) for J S—P M, White's Store—P M, Jacksonville, for W A T and J T—Rev G W M, Auburn, for J S E, J D C, P M, N I, D M, J S, J C, E B, D H, J A, D B, G S, C S, A B, R R and P P—J B, St. Johnsville, for self, and T B. ☞The letter contained only a $2 bill instead of $3.—E W W, Alps, for self, J J, I W and G G—P M, North Easton—W S, Middlefield, for self, A G, M G, S S, B D N—P M, South Hadley, for C T and B M—C H R, Oakland, for self and D E—P M, Manlius Centre, for W C J—P M, Ripley, for J O—C W, North East, Pa, for self, S L and J B—A G W, Williamson, for self and B N—D B, Harpersville—for T K, A B, J W, D W, I H, G C and W S—P M, Canandaigua, for G D and J G—P M, Clockville, for C B and S G—P M, Linden, for A J W and E B—P M, Knowlesville for A S, W C T, T B, W P and J D—C L B, West Lincklaen for E E—P M, Logan, for self, A F, W B, G S, P S, G H and H H—Rev G W M, Auburn, for A B, S B, C B and S Y—B M, East Pembroke, for self and B L—Rev J F, Denmark, for self and P M—C C, Clayton, for self, C P and D P—C W, North East, (Pa) for self S P and J B—P M, Lyme, (O) for H D and P S—P M, Commerce, (Mich) for C H P and W S—G C, Louisville, (Ky) for J L S, J B, S L, L B, W O, J M S and E A—W S W, Moscow, (Mich) for self and G B—P M, South Scituate, (R I) for S S and E W—P M, Benton Centre, for P S and S M S—Rev J W B, Hinsdale, (N H) for A H and C W—J F D, North Wolfeborough, (N H) for self, J A T and J C—P M, Waterville, for S C—P M, Romulus, for J H S and A B C—J P, Prattsbug, for self I S and A S B—C T C, Madison, for C C, Peoria, Ills pays 2-3 v 10—J F O, Norwalk. (O) for self, M S and T H—P M, Parkman, (O) for J D and S S—P M, Marion, (Mich) for D P, L B and L E B—U C, Castile—J W, Richmondville, for self, T F, S K, C Z, N F, M C, D W, R R E and J J—W L, Poolville—C B, Earlville—J L, Eaton—E D W, D J B and B L, Hamilton—B H and H N Georgetown—P M, South Amenia, for E B and H H—Rev J C E, Earlville—P M, Greenwood, for self, N J and E V L—B T, Erieville, for M H H—G P, Hornby, for T H, J P and A E—J B, Earlville—F F C, Cuba—J P, Potsdam, for self, F S, J M, and A B—P M, Cooperstown, for C N C, A T, O W, O L W and P P—S H L, Waterville—Rev M B N, Amsterdam, for S H P—S J, Adams, for self, A E, A T and I N B—P M, Victor, for L D—L O F, Parma—J H V, South Bainbridge—P M, Coventryville—C G, Reading—G M D, Mentor, (O)—M B, Buffalo, for self, J W G, A Z, G A M and A C M—A G P, Hoosick, for self, J P, R C and A F W,

POETRY.

From the New-Yorker.

UNPUBLISHED STANZAS OF LORD BYRON.

The following lines by the "noble bard" of England, never before appeared in print. They were communicated to the New-Yorker by a gentleman who transcribed them from the original autograph. There is no manner of doubt of their genuineness; indeed, their authenticity is placed beyond question, by the fact of their having been received direct from the late Lady Caroline Lamb, cousin to his Lordship.

I heard thy fate without a tear,
My loss with scarce a sigh;
And yet thou wert surpassing dear—
Too loved of all to die!
I know not what hath seared mine eye—
The tears refuse to start,
But every drop its lids deny,
Fall dreary on my heart!

Yes, deep and heavy, one by one,
They sink, and turn to care—
As caverned waters wear the stone,
Yet, dropping, harden there;
They can not petrify more fast,
Than feelings sunk, remain,
Which, coldly fixed, regard the past,
But never melt again!

DEATH'S FINAL CONQUEST.

These fine moral stanzas were originally intended for a solemn funeral song, in a play of James Shirley's entitled "The Contention of Ajax and Ulysses." This little poem is said to have been a favorite song with king Charles II.—*Percy's Reliques of Ancient Poetry.*

The glories of our birth and state
Are shadows, not substantial things;
There is no armor against fate;
Death lays its icy hands on kings:
Scepter and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield;
They tame but one another still.
Early or late
They stoop to fate,
And must give up their murmuring breath,
When they pale captives creep to death.

The garlands wither on your brow,
Then boast no more your mighty deeds;
Upon death's purple altar now
See where the victor victim bleeds.
All heads must come
To the cold tomb,
Only the actions of the just
Smell sweet, and blossom in the dust.

THE BIBLE.

A late number of the Baltimore Chronicle contains a letter from the Hon. John Q. Adams to a literary society in Baltimore, in answer to one in which he was requested to point out the authors most worthy of their attention. The following extract from this letter, bearing testimony to the value of the Scriptures, is well worthy of a perusal:

"The first, and almost the only book deserving such universal recommendation, IS THE BIBLE—and in recommending that, I fear that some of you will think I am performing a superfluous, and others a very unnecessary office—yet such is my deliberate opinion. The Bible is the book of all others to be read at all ages and in all conditions of human life;—not to be read once or twice or thrice through, and then to be laid aside, but to be read in small portions of one or two chapters, every day, and never to be intermitted unless by some overruling necessity.

This attentive and repeated reading of the Bible, in small portions every day, leads the mind to habitual meditation upon subjects of the highest interest to the welfare of the individual in this world, as well as to prepare him for that hereafter to which we are all destined. It furnishes rules of conduct for our conduct towards others in our social relations. In the commandments delivered from Sinai, in the inimitable sublimity of the Psalms and of the Prophets, in the profound and concentrated observations upon human life and manners embodied in the Proverbs of Solomon, in the philosophical allegory so beautifully set forth in the narrative of facts, whether real or imaginary, of the Book of Job, an active mind can not peruse a single chapter and lay the book aside to think, and take it up again to-morrow, without finding in it advice for our own conduct, which we may turn to useful account in the progress of our daily pilgrimage upon earth—and when we pass from the Old Testament to the New, we meet at once a system of universal morality founded upon one precept of universal application, pointing us to peace and good will towards the whole race of man for this life, and to peace with God, and an ever blessed existence hereafter.

My friends, if all or any of you have spiritual pastors to guide you in the paths of salvation, do not imagine that I am encroaching upon the field of their appropriate services:—I speak as a man of the world to men of the world, and I say to you *Search the Scriptures!* If ever you tire of them in seeking for a rule of faith and a standard of morals, search them as records of HISTORY. General and compendious history is one of the fountains of human knowledge to which you should all resort with steady and persevering pursuit. The Bible contains the only authentic introduction to the history of the world—and in storing your minds with the facts of this history, you will immediately perceive the need of assistance from Geography and Chronology. These assistances you may find in many of the Bibles published with commentaries, and you can have no difficulty in procuring them. Acquaint yourselves with the Chronology and Geography of the Bible—that will lead you to a general knowledge of Chronology and of Geography, ancient and modern, and those will open to you an inexhaustible fountain of knowledge, respecting the globe which you inhabit, and respecting the race of man, its inhabitants to which you yourselves belong. You may pursue these inquiries just so far as your time and inclination will permit. Give one hour of mental application (for you must not read without thinking, or you will read to little purpose)—give an hour of joint reading and thought of the Chronology, and one to the Geography of the Bible, and if it introduces you to too hard a study, stop there. Even for those two hours, you will ever afterwards read the Bible, and any other history, with more fruit—more intelligence—more satisfaction. But, if those two hours excite your curiosity, and tempt you to devote a part of an hour every day for a year or years, to study thoroughly the Chronology and Geography of the Bible, it will not only lead you far deeper than you will otherwise ever penetrate into the knowledge of the Book, but it will shed floods of light upon every step you shall ever afterwards take in acquiring the knowledge of profane history, and upon the local habitation of every tribe of man, and upon the name of every nation into which the children of Adam have been divided."

FORMALITY.

For, as the shadows are longest when the sun is lowest, and as vines, and other fruit trees, bear less fruit, when they are suffered to luxuriate and spend their sap upon superfluous suckers, and abundance of leaves; so commonly, we may observe, both in civil conversation, where there is great store of formality, there is little sincerity; and in religion, where there is a decay of true cordial piety, there men entertain and please themselves, and vainly hope to please God, with external formalities and performances, and great store of that righteousness, for which Christ shall judge the world.—*Chillingworth.*

HOW UNIVERSAL IT IS.

We never yet knew the man who would say, "I am contented." Go where you will, among the rich and poor, the man of competence, or the man who earns his bread by the daily sweat of his brow, you hear the sound of murmuring and the voice of complaint.

The other day we stood by a cooper, who was playing a merry tune with his adze around a cask. "Ah!" sighed he, "mine is a hard lot—forever trotting round and round like a dog, driving away at a hoop."

"Heigho!" sighed a blacksmith, in one of the late hot days, as he wiped the drops of perspiration from his brow, while the red hot iron glowed on his anvil—"this is life with a vengeance! melting and frying one's self over a burning furnace."

"Oh that I were a carpenter!" ejaculated a shoemaker, as he bent over a lapstone—"here am I, day after day wearing my soul away in making soles for others; cooped up in this little 7 by 9 room—heigho."

"I am sick of this out-door work," exclaims the carpenter, "broiling under a sweltering sun, or exposed to the inclemencies of the weather—if I was only a tailor!"

"This is too bad!" perpetually cries the tailor, "to be compelled to sit perched up here, plying the needle all the time—would that mine was a more active life."

"Last day of grace—banks won't discount—customers won't pay; what shall I do?" grumbles the merchant. "I had rather be a truck horse—a dog—any thing."

"Happy fellows!" groans the lawyer, as he scratches his head over some perplexing case, or pores over some dry, musty record; "happy fellows! I had rather hammer stone than cudgel my brains on this tedious, vexatious question."

And on through all the ramifications of society, all are complaining of their condition—finding fault with their particular calling. "If I were only this, or the other, I should be content," is the universal cry—"any thing but what I am." So goes the world—so it has gone, and so it will go.

PUNISHMEMT OF DEATH IN AUSTRIA.

During the time that Ferdinand has been on the throne of his ancestors, the blood of not one of his millions of Austrian subjects has flowed upon the scaffold. One man was condemned to death for murder, in the second year after his ascension; but his heart revolted against the barbarous punishment which the law still retains for that offence, and he commuted the sentence to imprisonment for life—a punishment equally coercive with death, but which gives the opportunity and inducement to repentance, and does not destroy in the minds of the people the salutary notion of the sacredness of life, which prince and legislators should ever cultivate and guard.—*Aberdeen paper.*

MARRIAGES.

In the city of Buffalo, January 1st, 1839, by Rev. David Pickering, Mr. GEORGE A. MOORE, to Miss CATHARINE A. BROWN.

Also, Mr. JOHN O. MOORE, to Miss SUSAN MORRISON, all of Buffalo.

In this city, on the 9th inst., by Rev. A. B. Grosh, Mr. RILEY W. LORING, to Miss ALMIRA WALTON, both of Saquoit.

In this city, January 1st, by Rev. T. D. Cook, Mr. ALLEN DEWITT, to Miss LYDIA E. WICKHAM, all of this city.

In Scipio, on the evening of the 8th of November last, by Rev. H. Boughton, Mr. ORSON M. WELCH, of Moravia, to Miss LOUISA TABER, daughter of Hon. Wing Taber of the former place.

In Lansing, on the evening of the 6th ult., by the same, Mr. WM. T. REMINTON, of Genoa, to Miss CATHARINE E. HOSKIN, of the former place.

In Perry, November 20th, by Rev. S. Barnes, Mr. JOSIAH W. KINGSLEY, to Mrs. SALLY D. EDGERLY, all of Perry.

In Charleston, Montgomery county, October 9th, by Rev. L. C. Marvin, Mr. JOHN BERGOFF, to Miss CATHARINE STALEY, both of Charleston.

In Duanesburgh, November 28th, by the same, Mr. JACOB MERACLE, to Miss JANE DELONG, of Duanesburgh.

In Orange, October 28th, by Rev. D. Van Alstine, Mr. WILLIAM HENDRICK, to Miss LORENZA CHAMBERLINE.

By the same, December 12th, Mr. CHARLES JONES, to Miss PAMELIA M. CALPIN, both of Orange.

DEATHS.

In this city, December 21st, CHARLES W., son of Woodman and Hannah Kimball, aged one year and seven months.

In Oxbow, December 30th, Mrs. ABIGAIL BRAINARD, aged 34 years. In the death of this amiable woman, an afflicted husband is called, a second time, to mourn the loss of his nearest earthly friend. Sister B. was early taught and embraced the Abrahamic faith, and this, aided by her natural soundness of mind, and goodness of heart, conducted her to that rectitude of life which ought ever to accompany the Christian faith. Firm in her faith, she was sustained and consoled by it during a long illness. She directed, with perfect tranquility, the arrangements of her funeral; requesting that Br. Britton should preach the funeral sermon, not knowing that he had left that section, on which account, it became the writer's lot to administer the consolations of the Gospel to a sympathising congregation, from Jeremiah viii: 22. J. FRENCH.

In New-Hartford, on the 3d inst., ANDREW JACKSON, infant son of Mr. and Mrs. Rockwell, aged eight months.—May the mourners be comforted by "the faith once delivered to the saints." T. D. COOK.

THE MAGAZINE AND ADVOCATE
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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, JANUARY 25, 1839. NUMBER 4.

CHRISTMAS SERMON.

Delivered on Christmas Eve, in Lebanon, Madison county, N. Y., and now published by request.

BY REV. W. M. DELONG.

"Thou shalt call his name Jesus; for he shall save his people from their sins."—MATT. i: 21.

How full of meaning, and deep with interest is this expression! How momentous the task assigned, and how interesting to mankind the labors that devolved upon the meek Son of Mary! The sable curtain of mental darkness had long hung over our world. Ignorance, with her iron hand, had bound the people in superstition's chains—darkness covered the earth, and gross darkness its inhabitants. Long had mankind experienced the peace-destroying effects of being alienated from God, and long, too, had mental delusion usurped the control of man; and errors, the most revolting and absurd, had crept into the church, corrupted its doctrines, and obscured, by human traditions, the faintly reflected rays of divine truth. The pure worship of the great "I AM," had become neglected, and "the glory of the incorruptible God, had been changed into an image made like unto corruptible man, birds, four footed beasts and creeping things." Those altars, on which were once offered the heart-felt tributes of gratitude and praise to the God of heaven, and where his approving smiles were enjoyed, were no longer favored with his presence, on account of the wickedness of the people, and the corrupt doctrines which had crept in among them. Four hundred years had passed, and no prophet had appeared in the land of Israel, no seer to lift the curtain and penetrate the future, and foretell its events, had been among them. "God, who at sundry times and in divers manners, had spoken to the Fathers by the prophets," had ceased to reveal his designs through man, and no kind prophetic voice was heard. The people had made void the law by their traditions, and neglected the fulfilment of its important requirements—such as justice, mercy and fidelity;—they had perverted the true character of God, and wandered far, far from the fountain of goodness and love.—They practiced upon the principle of revenge—rendered railing for railing and evil for evil. Mercy they regarded not, for they had no compassion on the needy: their love had forsaken its throne, except to gratify their sensual desires, and promote their own aggrandizement, and advance their own sordid, selfish interests. Hence all that constituted the pure principles of religion, was swallowed up in idolatry—and nought was left but its mere name. Ah! how great was the necessity of a reformation! and, to the mind of man, how dark, how dismal the prospect of causing fair virtue, to again assume her throne and control the hearts of mankind!

But the time was at hand, when a new era was to be ushered in—when heaven-born purity should sway the sceptre of all hearts, when truth, emanating from the throne of eternal and immutable Love, should reign in all its purity and loveliness, and cause light to shine and dispel the darkness, that had long veiled the mental horizon, and shed its happy beams over a benighted and sinful world. This new era had long and anxiously been looked for. Israel had been waiting for her deliverance from that darkness, which had long hung, like the sable curtain of night, over her benighted head. Prophets had foretold her deliverance, and spoken of the Shiloh who would come at the departure of Judah's sceptre—and that, "unto him should be the gathering of the people;" and most devoutly did they wish for his appearance. Not only did the Jews anxiously wait for his coming, but some of the most enlightened of the Gentiles expected the appearance of some extraordinary personage. Nor did they look in vain!

The sun had shone for the last time upon the mental darkness, which then hung over our world—the evening shades had fallen upon the earth, still and silent was all around, save here and there, a low murmur of the evening zephyr. The laborer had ceased from his toil. The busy multitude, which had assembled at the inn, in the city of Bethlehem, had retired to seek repose in the embrace of sleep. No light, save the faint glimmering of the twinkling stars, was seen by mortal eye. The peaceful shepherds were silently watching their fleecy care on Bethlehem's plains, when, suddenly as the electric shock, burst forth to their vision, a light, exceeding in splendor the brightness of the noon-day sun. Fear and amazement seized the timid shepherds—trembling and speechless they stood, as if some frighful phenomenon had appeared, when in accents mild and lovely, the messenger said, "Fear not"—no dread calamity is about to befall you—there is no occasion for fear and trembling—be calm and composed—"for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born, this day, in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes, and lying in a manger." And suddenly, the plains of benighted Judea echoed with the joyful anthem, "Glory to God in the highest—peace on earth, and good will to men."

Such was the introduction of that divine personage into our world, of whom the text says—"his name shall be called JESUS; for he shall save his people from their sins." Humble was his appearance, and lowly his dwelling. No glittering robes bedecked his form—no costly gems or shining pearls adorned his habitation—his dwelling was a hovel, and his cradle a manger! Although our Saviour appeared in this humble manner, he was destined to ascend, and reign King of kings and Lord of lords. It was his to burst the fetters of mental darkness, and pour a flood of light and joy over a degraded and miserable world.

Having mentioned the manner of our Saviour's advent, we shall now inquire the object of his mission.

And here we would remark, although it may be a digression from our subject, that, in addition to the evidence afforded in this Book, of the being and character of Jesus, history, both profane and ecclesiastical, acknowledge that there was such a person, admit the supreme goodness of his moral teachings, and agree in declaring his universal benevolence. That there was such a person, whose doctrine was founded on the best principles of heavenly wisdom—whose religion consisted in justice, mercy and charity—whose integrity and philanthropy, were never surpassed, if equalled—and whose zeal in promoting and extending the happiness of humanity was never known to abate—that there was such a person, admits of no rational doubt, and can be proved as well, or by as good authority, as that any particular person named in history, lived eighteen centuries ago.

It is true, that infidelity may scoff and ridicule the idea of a Saviour, and reject divine revelation as a fable, the conjecture of an enthusiastic or heated brain; but, of one thing we are certain, the moral principles, or laws, which Jesus laid down and encouraged, are infinitely better, than any that infidelity or skepticism can devise.—They may talk of moral virtue, of genuine benevolence, of social feelings, and of brotherly love; they may converse upon the evils of society—upon the licentiousness of man yielding to his wicked passions, but we ask, from whence did a knowledge of things proceed?—from whence came our ideas of right and wrong, except from a faithful study, a long experience of the truth, of the laws and principles laid down in this Book?

But as our object, this evening, is not so much to prove that there was such a *person* as Jesus, as to show the object of his mission, and the final completion of the same, we shall now turn our attention to this interesting, joyful, and happy subject. Interesting—because, if Jesus came to save his people from their sins, we wish to know who his people are; consequently, who are to be saved. And all feel a deep and thrilling interest to know their final doom. Joyful and happy—because, if we learn that all people belong to him, and, therefore, that all will be made partakers of his salvation, nothing can make us more joyful and happy. Nothing can inspire us with more and purer love for one another, nothing can serve more to kindle in our souls a flame of gratitude to our almighty Creator, and nothing will enable us better to endure the trials of life, and make us more resigned in the solemn and dreaded hour of death.

The object of our Saviour's advent, is of such momentous importance to every individual, that we would not suppose, that any persons would neglect to acquaint themselves with it. And the testimony he has left to settle this important inquiry, is so clear and conclusive, that the feeblest capacity need not mistake its meaning. Previous to the advent of Jesus, mankind were ignorant of the true character and attributes of Jehovah.—They had clothed him in the habiliments of wrath, and crowned him with injustice and cruelty;—His arm was the arm of an oppressor—His word was the mandate of a tyrant—His throne was the seat of vengeance, and His requirements unpleasant and severe. Well was it said of them, that they were in darkness. "Darkness covered the earth, and gross darkness the people." Well, too, were they represented as dead—dead to all the enjoyments which flow from correct views of the character of God. Dead to all the happiness, lost to all the peace and consolation, which is to be derived from a knowledge of infinite goodness, boundless benevolence and love. But it was the object of our Saviour to instruct the ignorant, to enlighten the darkened understanding of the people, and to acquaint them with the strong, quenchless parental love of their almighty Benefactor; and to reveal his character to a benighted and sinful world. Hence it is said, "No man hath seen God at any time. The only begotten Son of the Father, he hath revealed him." The design of our Saviour's advent, is clearly expressed in the words of our text: And the angel said, "His name shall be called Jesus; for he shall save his people from their sins."—The name *Jesus* signifies a Saviour, or a Deliverer; hence Jesus is called "the Saviour of the world."

Now, one who delivers from sin, danger, or misery is a Saviour. For this reason, Washington is justly denominated the Saviour of America—the Deliverer of his people from the hand of the oppressor. But how, we ask, could he be called the Saviour of America, unless he had succeeded in beating back the heavy tide of oppression, that

rolled upon her from the mother country? If Washington had succeeded in delivering but one third, one half, or two thirds of America from political bondage, while the other two thirds, one half, or one third, were under the yoke of British usurpation, and subject to the control of the crown, would there be any propriety, any consistency, or any reason for denominating him the Saviour of America? It would be contrary to all reason, and preposterous in the extreme, to give him this appellation, or honor him with this title, unless he had delivered the American people—not a part of them, but the whole of them—from tyranny and oppression.

Jesus is called the "Saviour of the world," "the Lamb of God that taketh away the sin of the world"—"the propitiation for our sins, and not for ours only, but for the sins of the whole world," and unless he proves the Saviour of the world; the taker away of the sins of the world, and the propitiation for the sins of the whole world; unless he destroys all sin—makes an end of transgression, and brings in everlasting righteousness and peace; unless he reconciles the world to himself, how can he, with any degree of propriety, bear the name of "Jesus—the Saviour of the world?"

Again—you will take notice that Jesus came to "save his people from their sins." From this, we discover that his people were *sinners*—that it was to save sinners that he came upon the earth; for, says he, "I came not to call the righteous, but sinners to repentance"—"they that are whole, need not the physician, but they who are sick." It was the sickly, the unhealthy sinner whom Jesus came to save. Who, but the sick need the physician? Who but they on whom some fatal disease has fallen, need the healing virtue, the saving influence of the physician's balm? It would be to reverse all the just laws of physical economy, to administer medicine to the stout, the robust and the healthy.

If there was a design, we ask, what that design was? And if an effect, what is it? "Thou shalt call his name JESUS; for he shall save his people from their sins?"

There are several important and useful ideas suggested to the mind on reading this passage, and a proper and correct understanding of which will obviate one important objection that is brought against Christianity, and settle a great many disputes now agitated in the Christian church.

Who are Christ's people? There are two ways by which this question may be answered.—We learn by the text that his people are sinners. Let us ascertain then how many are sinners, and how many of the human family were given to Jesus. How many have violated the law of God? "Sin is the transgression of the law;" and how many are there who have violated the commands of Heaven? All—"all have sinned and come short of the glory of God." "Death passed upon all men, for that all have sinned." Now as all have sinned, so all are sinners; and all that are sinners are objects of Christ's saving grace—are his people.

Secondly, how great a number of the human family are given to Jesus? Answer, God has given all things to Christ as the moral ruler of the world. Saith He, "Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee, the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii: 7, 8. "The Father loveth the Son, and hath given all things into his hand."—John iii: 35. God has given all mankind to Christ that he might save them; hence, he himself says, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii: 2. Here our Saviour affirms that power is given him over all flesh; for this reason, that he should give eternal life to all.

What is eternal life? "This is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent"—and, "all shall know me, from the least to the greatest." "All that the Father giveth me, *shall come to me*, and him that cometh to me, *I will in no wise cast out*." Here we have the testimony of Jesus, that power is given him over all flesh, and that the Father hath given all things into his hands; and that all that the Father hath given him, shall come to him. Here, then, we have determined who are Christ's people. All that are sinners—all that are given him, are his. And his dominion is from sea to sea, and from the rivers to the ends of the earth. "All people, and nations, and languages shall serve him." "His dominion is an everlasting dominion, which shall not pass away; and his kingdom, that which shall not be destroyed." "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." He is the head of every man—"His people" includes the vast family of intelligences; whether past, present, or yet unborn. And his name was expressly called Jesus, because he was to save his people from their sins.

Your special attention is invited to this part of my subject; for it is on this point that we differ from Christians of other denominations, and it is on this subject that an objection is urged against the truth of the sacred Volume.

Here, says the unbeliever, is a contradiction. We are informed in one part of the Bible, that no sin shall pass without a just recompense of reward—"though hand join in hand, the wicked shall not go unpunished," that God "will by no means clear the guilty," but "he will render to every man according to his deeds.' And in another part we read, that Jesus will save his people from their sins—"will take away the sins of the world." Now, says he, how can the sins of the world be pardoned, remitted, or forgiven, and yet mankind punished according to their just deserts? Or, what is the use of talking about punishing men for their sins, when they are to be forgiven?

This seeming contradiction of the objector is based on ignorance of the object of Christ's advent. It is founded on the popular error, that Jesus came to save mankind from the punishment of sin. We grant that the Bible speaks of "saving man from sin," of "forgiving iniquity;" but it no where speaks of saving him from punishment, or of forgiving him the just deserts of his sinful course. Sin is a cause, and punishment the effect; therefore when the Bible speaks of the forgiveness of sins, it does not mean the forgiveness of punishment. Hence it is said, "The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, *forgiving iniquity, transgression and sin*, and that will by *no means clear the guilty*." "Thou shalt call his name JESUS: for he shall save (or deliver) his people from their *sins*." Not from the *punishment* of their sins, nor yet from a sulphurous, burning Tartarus, in a future state of being, unto which they are exposed, on account of their transgression. No—but deliver, save his people from their sins. He will take away the sins of the world. He will subdue the rebellious passions of men; take away transgression, make an end of sin, and reconcile a world to God. This was his object; this was, and is the purpose for which Jesus came into our world; hence it is again said, "We have seen and do testify, that the Father sent the Son to be the Saviour of the world.

The object of our Saviour's mission, is most beautifully expressed in his own words—"The Son of man came to seek and to save that which was lost." And Isaiah says, "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all." Mankind had wandered from the pure fountain of living waters, and strayed from the fruitful pastures of a Father's bounty, and become bewildered in the fruitless desert of sin and wo. But, like a kind and faithful shepherd, the Saviour appeared to search out the wanderer—reclaim the lost, and to reconcile a world to God.

In demonstration of this object of his mission, "he went about doing good." He publicly attacked and refuted error—healed the sick—comforted the afflicted—inspired the doubting with hope, and poured the oil and wine of consolation, into the grief-worn and mourning heart. The howling tempest obeyed his voice; the boisterous waves of the troubled ocean became calm at his command, and the sleeping dead burst from the embrace of the silent tomb, at his commanding voice, and proved the truth; that he was the Son of God. He taught the deep, unchanging goodness of his Father, by arguments drawn from nature's ample field, and declared that God was kind even to the unthankful and the evil; and that "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world, through him might be saved." By his miracles, the doubts of the skeptical were removed, the unbelief of the opposer shaken, and the coldness and indifference of mankind, generally, were aroused to inquiry, to see whether these things were so. He asked no burnt offerings; no vain sacrifices, and no pilgrimage to the temple's altar, did he require of his disciples. Naught but the heart's best affections—the highest, holiest tribute of gratitude, and the purest expressions of thankfulness did he ask, or demand of his followers. And beneath the influence of his doctrine, the moral desert began to wear a far different, and a far more lovely aspect, from what it previously had done. Many flocked around the standard of truth, with lives reformed, and joy beaming from their countenances. Those terrific ideas which had been entertained relative to the divine Being, began to be dispelled by the more cheering and lovely views of his character.

And, to add more beauty and excellency to the doctrine of Jesus, his life corresponded with the precepts he taught. Did he require mankind to love their enemies, and to seek to do them good? O, how deep and strong was this principle manifested by him, towards his worst and bitterest foes. When brought before the tribunal of his persecutors, no anger nor malice burnt within his breast; no threatenings of vengeance, and no denunciations of wrath, were heard from his lips. But he submitted, with calmness and composure, to his fate, and drank the bitter cup without a murmur. And when the combined powers of darkness, had sought, by all other means, to stop him from declaring the message of peace—after they had persecuted him, and ill-treated him, by every means which their evil imaginations could invent, and, finding that none of them could accomplish their design, when they conspired to put him to death, lifted high, upon the cross of Calvary, the Lord of life and glory—still, the same spirit was manifested by him. Benevolence had not forsaken its throne. His heart was still warm with goodness, and, in his last expiring breath, he breathed forth, in accents mild and lovely, this tender petition—"Father, forgive them, for they know not what they do." O! how strong must be that love! how divine that fountain, from which this is but an emanation!

And will—*can* this love fail in accomplishing its object? No—never! For "Jesus came to save his people from their sins." He is the bread of God, which came down from heaven, to impart life and peace to their fainting and famishing souls. He is the author and finisher of our faith, who, for the joy that was set before him, (which was the reconciliation of the world to God) endured the cross, despising the shame. He is the Sun of Righteousness which arose with healing on his wings—the Physician, who can cure our moral maladies, and the Saviour, who will, in due time, destroy sin and death, and bring in everlasting righteousness and peace.

"I came down from heaven," says he, "not to do mine own will, but the will of Him that sent me." Now, if we can ascertain what that will is, which he came to do, we shall, again, have deter-

mined what was the object of our Saviour's advent—what his love will certainly accomplish.—"I came down from heaven not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all he hath given me, I should lose nothing, but will raise it up at the last day." Here you will remember, that "all power was given him in heaven and on earth"—"power over all flesh." The heathen and the uttermost parts of the earth, are given him for his possession—are his inheritance. Now notice, "This is the Father's will which hath sent me—that of all he hath given me, *I shall lose nothing*, but *raise it up at the last day*." Again, the apostle, when speaking of the will, and the purpose of God, says, "God hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself—that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him." Again, the apostle says, "God will have all men to be saved, and to come unto the knowledge of the truth." It is the will of God, that Jesus should lose nothing that he gave him, and he has given all things into his hands. It is his will that, in the dispensation of the fulness of times, all intelligent beings might be gathered together in Christ, and it is his will that all should be saved, and come unto a knowledge of the truth. Now, Jesus came to do the will of his Father—to finish the work that was given him to do: and will he do it? Will he reconcile the world unto God? Will he accomplish the object of his mission? and thereby save his people from their sins? Yes. Saith the prophet, "The pleasure of the Lord shall prosper in his hands; he shall see of the travail of his soul and be satisfied."

His work is onward, progressive and sure. It is in the hands of a wise, judicious and able Master-builder. He will not be too hasty in the completion of his work, neither will he suffer it to relax—or give up the reins of government, until he shall have accomplished and completed the object of his mission—until all men shall have received his truth—till righteousness and peace pervade every heart, and joy and gladness beam from the countenances of every son and daughter of humanity. Then, and not till then, will the pleasure of the Lord have prospered in his hands, and he have seen of the travail of his soul and be satisfied. Not till then will he deliver up the kingdom to God the Father; "For he must reign till he hath put all enemies under his feet."—"The last enemy, death, shall be destroyed," for Christ took upon himself flesh and blood, "that through death, he might destroy him that hath the power of death, that is, the devil, and deliver all those, who, through fear of death, were all their life-time subject to bondage."

"And when all things shall be subdued unto him, then shall the Son, also, himself be subject unto him who did put all things under him, that God may be all in all." And then the glorious object of our Saviour's advent will be accomplished. The long-looked for, and the much desired period will then arrive, when the consummation of all things will take place. Sin shall be finished—no more shall its poisonous darts be felt by man. No longer will its baneful influence mar our peace, or destroy our happiness. Sickness and pain no more will prey upon this frame; or sorrow and mourning disturb our enjoyment.—The dread monster, death, will lose his sting; and we, who now dread the approach, and tremble at the thought of dissolution, will be changed from corruption to incorruption; be clothed in robes of immortality, and assimilated to the likeness of our God.

O happy and transporting thought! Oh cheering and heart-gladdening contemplation! All hearts will be vocal with praises to God, and the sweet incense of devotion and gratitude, will ascend, pure and fervent, before the throne of our Father!

May the contemplation of this glorious period inspire our hearts with love to God, and charity and good-will towards our fellow-men; and may each returning anniversary of the birth of Heaven's Anointed, find us worshipping, praising, and adoring, with strong faith and pure hearts, our Father, and the Father of the spirits of all flesh, for this unspeakable and inestimable gift. May the warmest expressions of gratitude be rendered to him, who has purposed, and provided means to effect the ultimate holiness and happiness of all mankind.

For the Magazine and Advocate

PROFANITY.

There is an evil prevailing to an alarming extent, among many who *profess* to be Universalists, which does more to retard the progress of our holy cause, and brings a deeper and more lasting reproach upon our denomination, than all other causes put together. I refer to the unholy and demoralizing practice of *profane*, not to say *blasphemous*, conversation. It is a melancholy fact, that there are those among us, who are good, honest, and benevolent in all their dealings with their fellow-men—regular and punctual in their attendance upon the duties of the sanctuary, and bold and fearless in defending the doctrine of the "restitution" by *argument;* who, nevertheless, seem to have forgotten that a holy life and godly conversation, are the best and most powerful arguments in favor of Universalism. They seem to have forgotten the old but true adage, that "example is more powerful than precept"—and that although they may "speak with the tongues of men and angels," in defence of our doctrine, yet, if those same tongues are the next moment employed in cursing their fellow-men, and blaspheming the holy name of "the Father of the spirits of all flesh," in language too foul and corrupt to pass without leaving a stain, their influence must and will be unsalutary.

And what will be the conclusion of our opposers, on this subject, when they behold so detestable a practice persevered in by those who profess Universalism? They will tell us that although "it is a doctrine pleasing to the carnal mind," yet it fails to restrain the sinful and corrupt desires of our natures—that it opens the flood-gates of iniquity, and leads its believers into all manner of licentiousness and impiety. The fact is, that our opposers, when selecting an example by which to illustrate the effect of Universalism upon the lives of those who embrace it, are extremely cautious not to select one who *lives* his doctrine, as well as professes it—but, on the contrary, they always point you to one who, although loud in his professions, and boisterous in defending it from the attacks of its opposers, is, nevertheless, entirely careless of obeying its requirements, or living in accordance with its precepts. And this, they would fain make us believe, is a fair sample of the denomination of Universalists. This being the case, brethren, "what manner of persons ought ye to be, in all holy conversation and godliness." "Let him that hath named the name of the Lord, be careful to depart from iniquity." "Avoid" even "the appearance of evil," and thus "let your light so shine before men, that others seeing your good works, may glorify our Father in heaven." "Let no corrupt communication proceed out of your mouth, but rather that which is good, to the use of edifying." "Swear not at all—thou shalt not take the name of the Lord thy God in vain, for the *Lord will not hold him guiltless*, that taketh his name in vain."

Now, there surely is not a more unchristian practice, or one that more completely disgraces the name of Universalist, than that of profane swearing. Far better would it be for our cause, if all who indulge in this useless and disgusting practice, would relinquish entirely all claim to the *name* of Universalist, and join the ranks of those who slander and misrepresent us; for, certainly, they have no *just* claim to the *name*, unless they conduct themselves according to its precepts and requirements. "My brethren, these things ought not so to be." "Doth a fountain send forth at the same place, both sweet waters and bitter? Can a fig tree, my brethren, bear olive berries, or a vine, figs?" This would be no more out of the natural course of things, than for the same mouth to send forth both "blessing and cursing."

Who among us, professing Universalism, "is a wise man, and endued with knowledge? Let him show out of a *good conversation*, his works with meekness and fear." Let your daily walk and conversation, I beseech you, show to all around, that the doctrine of Universalism has a purifying influence upon the hearts and lives of those who embrace it; that it restrains them from the practice of evil, and induces them to practice that which is good. And, oh, what a change in the aspect of our denomination would be seen, if all who *profess* Universalism, would "put off the old man with his deeds, and put on the new man, which is Christ Jesus." Then would the ancient honors of our holy religion be revived—then would Universalism arise in majesty and strength, and go forward "conquering and to conquer;" while multitudes of converts would flock unto her, "like clouds to their gatherings." God grant to hasten on the glad day, when *all* who *profess* Universalism, shall indeed *possess* it, and practice according to its precepts! H. L. H.

For the Magazine and Advocate.

CHAUTAUQUE QUARTERLY CONFERENCE.

Br. Grosh—Our Conference met according to adjournment, at Salem X Roads, (Portland,) on the 19th and 20th of December. Chose Br. Adams Moderator, and Br. Eaton, Clerk. The second day, in the morning, proceeded to organize a church. Brs. McDonald and Lathrop, were chosen deacons, and Br. Sylvester Danforth, Clerk of said church. Among other members who united with us, was Br. and Sister Todd, the parents of L. C. Todd, who a few years since renounced Universalism in this county, but has since told his father that he was insane when he wrote the work against the order he left, from which Mr. Campbell made such a copious extract in his letter to Br. Skinner. We can not but believe that our cause is gaining ground here.—Fifty members united with the church, and partook of the Lord's Supper on the last day of the Conference, in the afternoon. We had a joyful time, and a refreshing from the presence of the Lord. Our hearts burned within us, while we listened to the words of life, and we felt that it was good for us that we assembled in the name of our Saviour. May the great Head of the church watch over us, and preserve us in the unity of the spirit and the bonds of peace. Five sermons were preached on the occasion. Four clergymen were present, viz, Brs. Adams, Paine, Babcock and Eaton. Voted, That Br. Eaton prepare the Minutes of our proceedings for publication in the Magazine and Advocate.

Adjourned, to meet in Columbus, Warren county, Pa., on the third Wednesday and Thursday in February, 1839. T. C. Eaton

Crowded out again.—A desire to oblige our Lebanon friends, by publishing in season the Christmas sermon by Br. Delong, contained in this paper, has induced us to defer some promised articles till our next.—We are getting along, in bringing up the rear, though the size of our sheet does not allow us to do every thing we could wish.

The Knickerbocker for this month, the first of a new volume, (containing an excellent engraving of Peter Stuyvesant, the Dutch Governor of New-York, in all the majesty of wrath at bad news, received through the medium of a Burley-visaged Dutch trumpeter,) has been received, and is noticed unread, because some may have forgotten to subscribe, who will want only to be reminded of it to subscribe immediately.

The Lady's Book for January may be worth naming to our 8000 subscribers; but we can not speak positively, as no copy of it has reached us yet. When it comes, we will notice it as we think it merits.

Removal.—Br. M. B. Smith wishes the Union to notice his removal from Clinton to Salisbury Centre, Herkimer county, where he wishes to be addressed in future.

For the Magazine and Advocate

MEMORY.

Delivered at the Annual Exhibition of Clinton Liberal Institute, August 29, 1838.

BY WM. R. BIDDLECOM.

Memory, the beacon of despair, the talisman of human felicity, the pole-star of genius' mystic flight, how mysterious in its power—how ethereal in its origin—how enrapturing in its influence! It dissipates the dusky twilight of sorrow's nightly reign, disrobes the feelings of the gloomy mantle of mourning, disperses the murky clouds of disappointment, and plants in their stead, the holy joy of youthful association, enkindled into life anew. Like the attraction which pervades all matter, its influence is felt throughout each link of "being's glorious chain," and its power is realized and acknowledged in all the various parts of animate nature.

Association and Hope, the shrines before which the devotee of pleasure offers his most frequent solicitations, at once rush back to it, as the fountain from whence they derive their celestial power. The loftiest enjoyments to be deduced from the depths of science, the benefits and pleasures drawn from the historic page, the treasures of art, and the truths of philosophic lore—all owe their strongest impressions to the inspiration of Memory. The exalted dictates of morality, the sublime truths and holy precepts of religion, may be sternly impressed upon the youthful mind; but how much more indelible is the image of those impressions when remembered in close connection with a father's love, and a mother's undying affection; when in fond recollection they are associated with a lovely home, the domestic circle, and the fireside joys, which ever cluster around the family altar. Man, destitute of its god-like sway, is but the hapless victim of sorrow's barbed shafts—a sportive plaything for the vampire of delusion and folly; without it, he sleeps in the hopeless revery of grief. It is memory that lights up within the soul, the glowing radiance of "Hope's brilliant day-star." It is the recollection of other and holier seasons, that first infuses into the mind the crystal purity which pervades the fountain of anticipation. Unlike the pleasures of anticipation, they are undying, fadeless, and perennial. They are not visionary fantasies, that fade away like the dew, or perish like the rose-bud of an hour. When reason once again assumes her throne, the gay frost-work of fancy melts into an airy void. But, can the wily deception of artful man – can the unholy grasp for dominion's trembling power,

"Snatch the rich relics of a well-spent hour?"

No—these remain until the trembling soul flies—these throw around the parting hour the pellucid stream of calm resignation, and even rise to gild the sapphire courts of heaven. It is Memory that lends to association its richest charms: it first points to that season of life when the young heart was buoyant, and the brow gleamed with heavenly innocence. It is the remembrance of former events, that first opes the flowery field where it plays in all its wonted gambols.

The hours of memory, like the poetic inspiration of the Welsh harp, thrill the whole soul with the electric flashes of joy. It is at such seasons, the mind soars aloft on seraphic wings, and holds converse with the departed spirits of other days. How sweet, in "memory's mellowing glass," to view the treasured scenes of bygone days—to rest the mind's eye in pleasing thought, on the lucid pleasures which once shed a halo of rapture over the troubled soul—to roam, in imagination, among the scenes where whilome we spent our halcyon hours. What subject of reflection sheds such hallowed gleams of triumph to the soul, as

"The sweet remembrance of unblemished youth,
The still inspiring voice of innocence and truth."

Such thoughts as these fall upon the soul like the tremulous vibrations of an evening song upon the listening ear. Yes—the holy thoughts of such an hour, rise like the matin orisons of the sainted monastic, to heaven's holy courts, and fill the heart like the rich tones of life's first music.

Without memory, what is friendship? It is but an airy sound—the offspring of an ideal imagination; and oblivion steals over the consecrated word friend, ere the echo dies away on the ear. The world with its cares and anxieties, is but an imperfect sphere for the action of memory; it gives at once an impulse, which partakes too much of the dull monotony of business, and it ever will remain an exotic in the soil of din and tumult. Solitude is the province where it displays its most resplendent beauties. It is at her pensive hour, that contemplation roams free and unrestrained; that the mind wanders back through the dim vista of past time, and gathers the unfading treasures of decayed worth. It is memory alone can seize the keys of knowledge, unlock the portals of renown, and wave on fame's proud heights the magic wand of mind. Mounted on the wings of elevated thought, it is memory can pluck the glittering diadem from science's sublimest tops, and touch the cloud-capt regions of unfading honor. Musing alone among the wrecks of fallen grandeur and ruined ambition, it is memory can recal the refinement of art, witness the soul-subduing might of eloquence, rouse the hidden charms of intellect, and catch the lustrous rays which spangle round the vestal lamp of genius. Or roaming adown the records of the historian, it is memory can catch the last glimmerings of fading excellence, banquet on the treasures of departed time, and hold converse with the spirit of evanescent glory.

What is the alleviating balm it conveys to man? Go, visit the maniac, immured in yonder lonely cell, the silent victim of haggard wo. Few are the gleams of pleasure which visit his soul, as are the rays which steal through the lattice of his solitary prison. He who once struck the thrilling chords of pleasing thought, now tunes on sorrow's plaintive lute, the death-tones of affliction. Of him who once played the harp of poesy, and swept with magic hand the ravished soul, naught remains save a shattered remnant of mental ruin. As he was about to wreathe the pansied garland of fame, the woful voice of penury pealed through his anxious brain the freezing notes of wretchedness. Hope's enchanting minstrelsy died into an echo, and all that is now left, is

"A gloomy wilderness of dying thought."

But has his sun of joy forever set? No—the memory of what he once was—the thought that brighter prospects once were his—will entrance his phrenzied soul, like the expiring notes of an evening lay, and bind around his brow the amaranth of content.

The memory of Washington! how sacred to every American heart. When Mount Vernon's "Mecca shrine" shall be no more, his virtues will be cherished in love and admiration. When the marble slab shall have mouldered in loneliness away—when the proud mausoleum, erected to commemorate a nation's gratitude and sorrow, shall have tumbled to the earth—his name will live fadeless and pure, engraven on the entablature of every grateful bosom. In whatever circumstance man is placed, in whatever sphere he may be called to act, its operations are the same. Whether cast upon Arabia's arid sands, he pines in lonely wretchedness among her brutal fiends, or doomed on Norway's rugged cliff to spend a life colder than the icebergs which hang on her brumal rocks, its influence is the same. The bright reflection of better days, will shine through his darkened soul, like the silver beams which steal through the loop-holes of his curtained cell. The fond remembrance of his former lovely home—the friends with whom he chatted away the social hour—the brook that murmured by in babbling music—all recall the wonted sports of youth, rendered doubly pleasing by memory's microscopic power.

Supernal gift! When creation's sons shouted for joyous existence—when yonder circling spheres first sounded the anthem of time—thy reign began. But shall it cease? No! When yonder stars shall no longer gild the vaulted welkin of heaven—when the solar fires shall be but a smoky mass, and all the sister planets but the wreck of chaotic substance—when the last trump shall sound the dissolution of creation's elements—then Memory shall soar aloft triumphant over the darkening clouds of universal ruin.

"When wrapt in fire, the realms of ether glow,
And heaven's last thunder shakes the world below,
Thou, undismayed, shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile!"

For the Magazine and Advocate.

WANT OF ORDER.

BY REV. W. WILCOX.

Perhaps a greater want of order no where exists, than in the Universalist denomination, with regard to the time for holding the annual meetings of our Conventions and Associations. However unimportant this may appear to many, there are reasons to induce a reform. Every one whose heart is engaged in the cause of religion, wishes to obtain a correct statistical account of the situation, growth, and prospects of our united body; yet this is impossible, under our present imperfect arrangements and organization. Let us view the case in its true light, and see whether a reform is not desirable, and easily accomplished. It is well known, that the societies usually report themselves to their several Associations, the Associations to their respective State Conventions, and the Conventions to the United States Convention—from whence the report is published and sent abroad for the instruction of the community.

This is undoubtedly the most correct way for the condensation and diffusion of these reports. This being conceded, it becomes the duty of our public bodies to see that there is no unnecessary delay between the time of the societies' reporting themselves, and the time when the information thus obtained, shall be communicated to the public.

But with our present arrangements, more than a year frequently expires before the statistics of many Associations are transmitted to the United States Convention, and consequently to the people. For example, the New-York State Convention holds its annual sessions in the month of May; several of the Associations meet annually in the month of June; consequently their reports can not be transmitted through their delegates to the State Convention, under nearly a year, and then several months expire ere it can be transmitted to the United States Convention.

Another inconvenience under which we labor, arises from the delegates to the Conventions being appointed so long prior to the session which they are to attend, that their attendance becomes extremely doubtful, it being morally impossible for a man to know, so long before, whether it will be convenient for him to perform the allotted duty.

But the question arises, what can be done to remedy these defects? Answer—let the several State Conventions fix the time for their annual sessions a few weeks previous to the session of the United States Convention; then let the Associations hold their sessions a few weeks previous to the several State Conventions; thus certifying that we have a respect for Heaven's first law—preferring to have things done decently and in order. Again—I would suggest the propriety of our Associations meeting annually upon the day fixed by the constitutions, so that there may be no inconvenience arising from one or more Associations meeting in the same vicinity, at the same time. Shall not something of this nature be done? Brethren, what say ye?

Alps, N. Y., January, 1839.

If you would live happy, endeavor to promote the happiness of others.

YOUTH'S DEPARTMENT.

My dear young friends—I am very sorry that I can not print, this week, the third chapter of the tale called "The Happy Family." The reason is, that I have not yet received that chapter from Br. Barray, who writes the tale for you. Perhaps he was too busy in necessary business to write it in time, or perhaps he was sick, but I hope not, or perhaps he sent it, but the Postmasters along the road neglected to send it forward in time. In place of it, I copy for you the following pretty article, this week, from another newspaper, and hope you will try and wait with patience till another week, for Br. Barray's third chapter.

Disappointments will happen to us all, in spite of all we can do to prevent them, and the only thing we can do to make them easy, is to bear them patiently. If we fret over them, we only add so much more unhappiness to that which the disappointment gives us. And, besides this, our fretting, and pouting, and thinking long and much over our disappointments, not only makes us feel worse, but it puts us out of humor with many things that would please us much, if we had patience—and it also makes our friends around us unhappy. You know that when your playmates hurt themselves, and feel very bad, you feel sorry for them, and can not enjoy your sports as well as you could if they were right merry, and playing with you. No—you keep thinking all the time how bad your poor playmates feel, and that makes your heart feel heavy, and keeps you from taking as much pleasure as you would take if you felt light-hearted. So it is with your friends when they see you sorry, or grieved, or fretful. They pity you, and can not be as happy as if you were happy. So that if you really love your friends, and wish to make them happy, as well as be happy yourselves, you will try to be patient in, and to bear cheerfully all your disappointments—to think about them as little as you can, and to be happy in those sports and pleasures that are yet left for you to enjoy. Your affectionate friend.

THE EDITOR.

THE STEP-MOTHER.

I was once staying at a friend's house in the country, where I saw and heard some very interesting things. I recollect, in particular, a little conversation which occurred between Mrs. Peters and her three children, as they were eating a lunch of bread and blackberry jelly, after morning school. There were two little boys, named Joseph and William, and a dear little girl about three years old, who was called Mary.

Now Mrs. Peters was not the real mother of these little ones; their own mother, God had taken to heaven, when Mary was a very small baby. Their poor father was very unhappy after she was gone, and always afraid his motherless babes should be neglected or hurt. So at length he persuaded this same kind lady who was dispensing the lunch, to come and take care of them, and be their mother, and that was what the children were talking about while they were eating. As Willie was standing by her side, waiting for a second slice of bread, he looked up affectionately into her face, and began to speak, then blushing and looking at his brother, he hesitated and remained silent. "What is it Willie?" said his mother, "what were you going to say? there are no strangers here; speak out!"

"I guess I know," said Joe; "say on Willie! I don't care if mother does know my share; I shall tell her myself, if you don't!"

"I was only thinking, mother dear," said William, modestly, "that you would be sorry, if you knew how naughty Joseph and I were, the day father brought you home to live with us; and may be you would not love us so well—but we don't feel so now, nor haven't this great while, have we Joseph?"

"No, indeed," said Joseph, "and poor little Mary had more sense than either of us—she loved mother from the first."

"But what is all this about?" said their mother; "you have not told me yet. Do you think it was so naughty not to love me before you saw me?"

"Oh no, we did a great deal worse than that. When Mary came out to our little garden, to tell us what a pretty new mother we had got, and that father had brought her in a nice carriage, we wouldn't come in to see you; and told Mary what the boys said at school, and frightened her, and made her cry."

"Why, my dear, what could the boys say of me, none of them had ever seen me, had they?"

"No, ma'am, but they said you were a step-mother, and that step-mothers were always cross and disagreeable; and that you wouldn't give us enough to eat, nor let little Mary sit on your lap—and there she is now, this minute, with her mouth so full she can't speak!" said Willie, bursting out into a hearty laugh. But little Mary was much displeased at the idea of her mouth being too full, and made them all laugh the more, by her efforts to prove that she could lisp as well as usual.

"Well Joseph," said Mrs. Peters "how happened you to come in at last, on that memorable day, to welcome the stranger?"

"Why, mother, Mr. Brown was under the hop-vine, talking to John Davis, about sending his children to school, and he heard what I said, and proved it all out to me with logic, that I was making a fool of myself! I'm glad of it now, but I should not have talked so loud, if I had known he was there!"

"Can't you tell us what he said?"

"Oh, he asked me what made the boys think so badly of step-mothers. I told him because Rufus Mann had one that was cross to him, and gave him no peace of his life.—Just then, I threw away an apple I had picked up—he asked me why I did not eat it—I told him it was hard and sour. Then, said he, I suppose you will never eat any more apples, they are so bad? O yes Sir, I said, all apples are not so bad. Indeed, said Mr. Brown, but why not? all step-mothers are bad, because Rufus Mann's is so, why not the same with apples? Then, mother, he never stopped to see how like a fool I felt, but shook hands with me, and told me to go and act like a boy of sense, and one that loved his father; and then he stroked Willie's head and went away, and we all came into the house."

"Well Joseph," said I, when the little boy had finished his story, "have you found out for yourself that Mr. Brown was right, and that all step-mothers are not cross?"

"I guess so! cousin Anna," said Joseph, "and I guess so too!!" said Willie, as they bounded away to school.—*Christian Intelligencer.*

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, JANUARY 25, 1839.

CHRISTIAN TRAITS AND DUTIES....NO III.

THE APOSTLE PAUL.

The apostolical biography of Paul, is full of thrilling interest and moral grandeur. His were the dignity and liberality of the true philosopher, combined with the energetic eloquence and noble zeal of one conscious of possessing a mission of truth. The circumstances of his life previous to his conversion, tend to deepen the interest with which we view his course as a herald of the Gospel. A Hebrew of the Hebrews, of the tribe of Benjamin, born in the city of Tarsus, the metropolis of Cilicia a city we are told, as a place of education, superior even to Athens and Alexandria, "and all the other Greek cities where there were schools of philosophy and of the polite arts"—and, as he tells us himself, "no mean city;"—free-born, the son of one who enjoyed the right of Roman citizenship—deeply imbued with the learning of the Jews—the pupil of Gamaliel, "the most celebrated doctor of his time"—as he says of himself (Gal, i: 14,) "exceedingly zealous of the traditions of my fathers"—"as touching the law, a Pharisee"—with all these influences working upon him, "it is probable," as Macknight says, "that his zeal for the institutions of his fathers, prompted him to join such of his sect as followed Jesus with an intention of finding matter of accusation against him." We know of him, certainly, this much in regard to his zeal against the Christians, that when the proto-martyr Stephen was stoned for his testimony, he "was standing by consenting unto his death, and kept the raiment of them that slew him." And at the time of the great persecution against the church that was at Jerusalem, one of the chief persecutors was Saul or Paul. In Acts xxvi: 10, he tell us—"Many of the saints did I shut up in prison, having received authority from the chief priests." And in Acts xxii: 4—"I persecuted this way unto death, finding and delivering into prison, both men and women."

We say, then, that the circumstances of the life of the apostle, previous to his conversion, tend to deepen the interest with which we view his course as a herald of the Gospel. For, when a great and powerful opponent to any cause, becomes converted to that cause, he is naturally an object of stronger interest, in some respects at least, than one who never fought against it, or who has always been its friend and supporter. The thought of what they have been, and the contrast with what they are, are calculated to awaken lively emotion in their behalf. And such was the case with Paul. From being a persecutor of the Christians, even unto strange cities, he was enrolled among the persecuted—from the subtleties of Jewish learning, and the rigor of Jewish law, he had turned to the simple precepts and the glorious liberty of the Gospel—from the hateful and hated Pharisee, he had become the meek disciple of the Crucified.—The power of his intellect, also, and his vast acquirements, make him a remarkable object in the Christian ranks. His daring and his energy of character, add to this, and again we say, that the circumstances of the life of this "Hebrew of the Hebrews," previous to his conversion, add greatly to the interest with which we look upon his after course.

His apostolical life, then, connected with all these considerations, is one full of moral grandeur. No wonder that the old artists have made vivid and powerful delineations from its incidents!

What a thrilling occurrence was his conversion! The young and ardent Jew may have been at Jerusalem, when that strange, solemn, yet meek being entered its streets, and in its temple preached "Wo!" to the Scribe and the Pharisee. Mingling among the curious and envious crowd, he but accumulated fuel to his evil passions. He saw in Jesus no heavenly dignity, no evidence of a mission from above, although his words were such as never man spake, and the blind, and the dumb, and the lame, were rejoicing in the power of his miracles. No! he was a denouncer of the high sect of the Pharisees; he was an innovator upon the sacred rites of the law, an enemy to the traditions of the rabbins, an impostor, claiming to be a Son of David, the King of the Jews, the Messiah! (*he* the Messiah! with that humble garb, those travel-worn sandals, those uncrowned locks, those few and defenceless followers!) and these were enough, we say, to feed the flame of evil passions, and he joined with the multitude in crying, "Let him be crucified," and he looked upon him with gratulation, as he stood in his scarlet robe and his crown of thorns, with the reed in his hand, and meekly and unresistingly received the spitting, the cruel blow, and the mockword! And triumphantly did he follow him up the side of Calvary, and unmoved in his hate did he stand and see him nailed to the cross, and then passed by, wagging his head, and saying—"Thou that destroyest the temple, and buildest it in three days, save thyself"—or, perchance he lingered near, unconvinced by the darkness, and heard his "Eli lama sabacthani!"—and, when the tidings of his glorious resurrection was spread abroad, he turned a deaf and incredulous ear upon it all. For the pride of the Jew was touched, and the evil passion aroused within him.

All this, we say, he *may** have done. But this which follows, he did do. With the blood of the saints upon his hand, and fresh from the binding and the delivering

* See Macknight, Life of the Apostle Paul; in his work on the Epistles—719 page; Phil. ed. 1835.

into prisons of men and women—breathing out threatenings and slaughter, and bearing letters to the synagogues—he was on his way to Damascus, "to bring them which were there, bound unto Jerusalem, to be punished." Proud was he then, in his blood-thirsty zeal! Behind him, was his host, ready to do his will. Farther and farther went they on their journey, higher and higher rose the sun, and up flashed the spear-points, and gayly fluttered the banners. Farther and farther went they on their journey, and quicker beat the heart, and higher and deeper glowed the blood of the young Pharisee. And proud, I say, was he in his zeal; for was he not on a mission to crush the enemies of the law, the contemners of the authority of the Rabbins, the followers of the poor and lowly Nazarene—the false Messiah? And was he not in the confidence of the chief men of his nation?—was he not entrusted with a troop?—and was not his name already known and terrible to these Christians? So proud was he, and farther and farther went they on their journey, and nearer and nearer was the city of their destination, and brighter and more dazzlingly flashed their spear-points, and fainter fluttered the banner-folds in the hot and feeble air of the noon-tide, and more slowly and wearily moved the steel-loaded horses, and thought and stillness were among that band;—when lo!—a great light from heaven, above the brightness of the sun, shone around on the way, and down went those mailed warriors, and down went that haughty Pharisee, and to his ear came the startling appeal—"Saul! Saul! why persecutest thou me?"—and he arose from the earth, a blinded, for a time, but a converted man, entrusted with the glory of a mission of light and gladness to the Gentiles.

But one of the most thrilling scenes in his biography, is the discourse on Mar's Hill. This event has been so eloquently and minutely described,* that any attempt by me would seem arrogant or superfluous. But I would draw your attention to it now, in order to exhibit a "TRAIT" in his character, of which I wish to make a practical application. Athens was the capital of ancient heathenism. There were centered the beauty and power of idolatry. There were the temples, and the altars, and the statues. And there was the pride of learning, and eloquence, and poesy, and music. Rome exceeded it, at that time, it is true, in the splendor of triumph and of conquest. But the philosopher, who wished to preserve the relics of lofty intellect, and gaze upon the reflection of the descended orb of the past, in its brightest lustre, and muse by consecrated tombs, and linger amid glorious memories, would have visited the metropolis of Greece. Nor was it merely the splendor of the past, which adorned it, and made it attractive. There was philosophy yet, with its teachings—and there were the sects of the learned—and there gathered strangers and citizens, spending their time "in nothing else but either to tell or to hear some new thing." There was the Epicurean, who acknowledged no God, and the end of whose philosophy, was pleasure; and there was the stern and marble-hearted Stoic, and the foul, sneering Cynic, and the exile Jew, and the haughty Roman—all the natural enemies of the Nazarene and his doctrines. And amid all this splendor, and hostility, and false worship, and learning, and pride, that lowly man of God ventured, strong in the armor of the truth, mighty with the weapons of spiritual warfare. And in the synagogue, he disputed with the Jew, drawing from his patriarchs and prophets, the description of Christ, and exhibiting the fulfilment of that description to them, in the crucified Jesus. And "in the market daily with them that met with him," he promulged the spiritual principles of the Gospel, and told of the glorious resurrection, and brought life and immortality to light. until, as the tidings spread of his strange system, and the crowd grew dense and hung wondering upon the words of his doctrine, the philosophers mingled with them, and sneers interrupted the deep impassioned utterance of his truths—"And some said—What will this babbler say? Other some, He seemeth to be a setter forth of strange Gods: because he preached unto them Jesus and the resurrection. And they took him, and brought him unto Areopagus, saying, may we know what this new doctrine whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know, therefore, what these things mean."

And there, at that tribunal which, among various causes, took cognizance of matters of religion, and "one of the peculiar privileges of which was, inflicting extreme and exemplary punishment upon any person who should slight the holy mysteries and blaspheme the gods of Greece"—there stood the moral hero, Paul.—Yes, as has been eloquently said by a celebrated traveller*—"He stood upon the top of the rock and beneath the canopy of heaven. Before him there was spread a glorious prospect of mountains, islands, seas and skies: behind him towered the lofty Acropolis, crowned with all its marble temples."—And oh! with this glorious vision of the *natural* before him what a scene was there in the *mental* and *moral* world gathered to listen to his teachings! The prospect of beauty would naturally, under such circumstances, remind one of his God, of his duty, of the prevailing idolatry around him, and of the perversion of glorious faculties and privileges.—Here, then, might the once persecuting Saul, speak for that Jesus and that Gospel against which he had madly warred. Here, on the darkness of ignorance and skepticism, and the dimness of philosophic speculation, he could prove the glad light of immortality, and preach the doctrine of a resurrection from the dead. He was ready, therefore, to exhibit his doctrine in reply to their question—he was ready to stand there and lift up his voice for the truth!

We may learn then, from this particular instance, and from others, that *moral courage* was one of the strongest traits in the character of the great Apostle to the Gentiles. This event is a powerful manifestation of that trait, and may illustrate the practical application which I intend to make of it in the next number.

E. H. C.

* Dr. E. D. Clark, as quoted by Horne.

* See Fox's Discourses on Christian Morality, Sermon—"The Universal Brotherhood of Man."

BIBLICAL INTERPRETATIONS.....NO. II.

HADES.

Deliberate investigation and direct examination of the Scriptures, by the light of reason and well-established facts, is a sure method of attaining truth; because, in such a case, we are not left to mere conjecture, ignorant assertions, and ill-founded conclusions, for the principles we adopt; but, coming at once to the consideration of the great question, "what is truth?" we are led to establish undoubted premises, and then to reason from them cautiously with the aid of parallel truths from the Scriptures.

In continuing the work of interpretation of those passages in which the word hell occurs, we deem it our privilege to avail ourselves of the criticisms of men of research and acknowledged worth, not only because it might be thought too great a degree of assumption for a young man to advance important statements on his own authority alone, but because, when we can gather facts from those who did not believe the faith we defend, we may depend on their correctness. For when an opponent is constrained to bear testimony to the purity of character belonging to his foe, we may rest assured that his approbation is correct, inasmuch as we can not suppose him actuated by any other motive than the power of undoubted truth; so, when an individual advances criticisms which support an opinion that he deems incorrect, we may believe those criticisms honest and sincere, as well as entitled to consideration.

In the last article, it will be remembered that we explained the passages in the Old Testament in which the word hell occurs, as derived from the Hebrew word *sheol*. In the New Testament, there is the word *hades*, which is the Greek translation of *sheol*; which said *hades* is translated by the English word hell. Concerning the meaning of the word *hades*, I wish to present the remarks of two eminent men, adopting those remarks as expressive of our own opinion, because they agree with the spirit of the Scriptures.

Dr. Campbell remarks—"As to the word *hades*, which occurs in eleven places of the New Testament, and is rendered hell in all except one, where it is translated grave, it is quite common in classical authors, and is frequently used by the Seventy, in the translation of the Old Testament. In my judgment, it ought never in the Scriptures to be rendered hell, at least in the sense wherein that word is now universally understood by Christians. In the Old Testament, the corresponding word is *sheol*, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery."—5th Dis. p. 181. Dr. Clarke says—"The word hell used in the common translation, conveys *now* an improper meaning of the original word; because hell is only used to signify the place of the damned. But as the word hell comes from the Anglo-Saxon *helan*, to cover or hide, hence the tiling or slating of a house is called, in some parts of England, (particularly Cornwall,) *heling* to this day; and the covers of books (in Lancashire) by the same name; so the literal import of the original word *hades*, was formerly well expressed by it."—Note on Matt. xi: 23. From this plain and undoubted testimony, we derive one clear and distinct fact, viz., that *hades*, like its original *sheol*, simply means the *grave*, or *the state of the dead*, without reference to character, happiness, or misery. It is used in this literal sense, when Jacob, on hearing the supposed death of Joseph by wild beasts, said that he would go down into the grave (sheol) unto his son, mourning."—Gen. xxxvii: 35. From the literal signification of the word, it branches out into a figurative meaning; for the darkness of the grave is used to denote the mental affliction which arises from sin; as when David said, that the pains of hell gat hold of him—Ps. cxvi: 3—and also, when he was forgiven on repentance, that the mercy of God had delivered him from the lowest hell.—Ps. lxxxvi: 13. This literal and figurative usage of the word *hades* or hell, is clearly seen in the New Testament, as a reference to the passages in which it occurs, demonstratively prove; while the fact will distinctly appear, that in no instance does it sustain a future place of torment.

1. The first place where it occurs, is Matthew xi: 23: "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." The parallel passage is Luke x: 15; but as the idea there conveyed is the same, it will not be necessary to refer to it.

By a little caution, it will be discovered, that the words heaven and hell are used as figures—the word heaven denotes the proud exaltation of Capernaum, the same as the pride of the king of Babylon is represented by his ascent to heaven, and the exaltation of his throne above the stars—the word hell denotes its utter destruction and the gloom of its condition. Dr. Campbell remarks—"As the city of Capernaum was never literally raised to heaven, we have no reason to believe that it was to be literally brought down to hades. But as by the former expression, we are given to understand, that it was become a flourishing and splendid city, or, as some think, that it had obtained great spiritual advantages; so, by the latter, that it should be brought down to the lowest degree of abasement and wretchedness."—Dis. 6. Pt. 2, pp. 299, 300. Dr. Clarke says, that the word hell in this passage, "means a state of the utmost wo, ruin, and desolation, to which these impenitent cities should be reduced. ...This prediction of our Lord was literally fulfilled; for in the wars between the Romans and the Jews, these cities were totally destroyed, so that no traces are now found of Bethsaida, Chorazin, or Capernaum." From these facts it will be

perceived, that Capernaum was a flourishing and proud city in the time of our Lord; but that it was to be utterly destroyed, and its condition in the expected destruction, is prefigured by the gloom of hell, or the *state of the dead*. Its punishment was to be severe, for our Lord said of it, "it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee."—Vs. 24. Its distress was greater than that of Sodom, in the day of judgment which fell upon it—(for the phrase "day of judgment," means any period of punishment—) Sodom was destroyed in one night by fire; but the destruction of Capernaum was protracted by a siege, during which, all the sufferings attendant upon such a condition, were endured by its inhabitants In this case, then, at least, the power of the figure drawn from the gloom of the departed dead, is very clear and obvious.

II. The next instance where it occurs, is Matthew xvi: 18—"I also say unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it". From the context of this passage, it appears that Jesus had been inquiring of his disciples, whom men thought him to be. After they had answered him, he put the inquiry to them, who they thought he was. Peter answered, that he was the Son of the living God. Our Saviour then said, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven—and I say also unto thee, that thou art Peter, and upon this rock I will build my church, and *the gates of hell* shall not prevail against it." The meaning here is evident. Upon the fact that he was the Son of God, and also upon the fact that Peter should be the first preacher of the truth, and should unlock the kingdom of heaven to the Jews on the day of Pentecost, and to Cornelius and his band, he would build his church or system, and "*the gates of hell*" should not prevail against it.

In ancient times, the gates of fortified cities were used as places of council—to this circumstance our Saviour alludes by the gates of darkness or hell—not all the schemes of enemies, formed in the gates of darkness, shall succeed against his truth. That the word hell, in this instance, does not refer to a future place of torment, is evident from the fact, that, even admitting that there is such a place, the system of Jesus has never met with any trouble from it; all the enmity against his truth, has arisen from men. But every person can see the appropriateness of prefiguring the dark stratagems of men, by the gloom of the state of the dead, hades, hell, or grave—for the state of mind which led them to oppose the holy child Jesus, must have been something like that of David, when he said, "the pains of hell gat hold upon me."

No opposition did prevail against Christ. The whole Jewish nation met in the "gates of darkness," to devise a plan to destroy the Nazarene Reformer—they determined to kill him—and by the influence of false witnesses, they crucified him, while mocking his agonies. But did they prevail against him? Receive an answer to the question in his resurrection from the dead, the Lord of life and glory, and in the first promulgation of his system, when 3000 obeyed him; and very soon 5000; and very soon again, a great company of priests. Between the years 33 and 70, the Jews, by the iron hand of persecution, endeavored to stifle the growing principles of Jesus—but did they prevail? Find an answer in the destruction of Jerusalem, when the banners of Judaism were torn from their station, and the power of Israel blotted from among the nations of the earth; when Christianity rose in all its fair and beautiful proportions, shining with greater vigor than ever. Between the death of Christ and the fourth century, no less than nine distinct bloody persecutions were urged against the cause of Jesus—but did they prevail against him? Look at the triumphant advance of truth, rolling forward like a sea of glory, causing the sons of error to forsake the altars of idolatry and the temples of paganism, until Christianity filled the imperial city like the gushing waters of the fountain, and the banner of Christ waved over the mistress of the world, and you have an answer. In the dark ages, the power of ignorance, the hiding of the Bible from the mass of the people, as well as the hideous persecutions that were going on, were enemies to the cause of Jesus—but did they prevail? Look at the waters of truth breaking down the barriers of state policy on the morning of the reformation, conveying freedom of thought and investigation to all people, taking the Bible from the cell of the monk, for a thorough examination by the cautious eye of reason, and you have an answer. In fact, no enemy, not even the power of sin, could or can ultimately prevail against the system of Jesus. Though man should universally discard the truth, and blot God from his heart, and write upon every tombstone, "the gate of everlasting sleep," yet the pure light of divine truth, in connection with the light of nature, will triumph over it all; while by the love of God, truth shall light a torch in the sepulchres of the dead, teaching us that the mind shall shine amid the glories of the universe after the body shall be dissolved into its original elements by the chemistry of death. And the Gospel will go on conquering and to conquer, until the rebellious shall be subdued, the sinner saved, iniquity finished, error destroyed, when Christ shall give up his mediatorial reign to God, our heavenly Father, that he may be all in all.

III. The next instance where hell, *hades*, occurs, is in Luke xvi: 23, in the parable of the rich man and Lazarus. As that parable requires more room than we can give it at present, it will be sufficient for me to remark, that the Rich Man was representative of the Pharisees; that the hell in which they were to lift their eyes, was the same hell to which Capernaum was driven, viz., utter destruction as a nation, together with the overthrow of their city and the burning of their temple, and the scattering of their remnant over the whole globe.

The next instance where it occurs, is in Acts, when Peter was preaching to the Jews In his discourse, he quoted from the language of David in the 16th Psalm, who spake of Christ thus—"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption."—Acts ii: 27. This was spoken in reference to the death of our Saviour; and whatever view we may take of hades, it can not be supposed that our Saviour went to a place of future punishment; such a supposition is so contrary to all propriety, as to be beyond the necessity of remark. What Peter does mean, however, is clearly explained in another part of his discourse. "He [David] seeing this before, spake of the *resurrection of Christ*, that his soul was not left in hell, *neither did his flesh see corruption*."—Vs. 31. From this language, the idea advanced is plain—that Jesus, when he was crucified, went into hades, hell, grave, or the state of the dead; but God did not suffer his body to experience the corruption of the tomb, for on the third day he raised him from the dead with the same body that was taken from the cross, to convince the disciples, by its reappearance, that Christ, who was crucified, had actually escaped from the grave to be the Lord of immortality. This, and this only, can be the true explanation of the matter.

IV. The next instance is Rev. i: 18. In the communications which the Son of man made to the Revelator John, among other things he said—"I am he that liveth, and was dead, and behold, I am alive forevermore. Amen; and have the keys of hell and death." This hell is evidently the same as that into which Christ descended, the grave, the state of the dead. Christ is said to have the keys of death and the grave, because he has power over them. He was once dead, but he rose from the tomb to exist forever, with authority to open the grave, to deliver all its victims from dissolution, to clothe them with immortality, that, in the language of Paul, they might exclaim, "O *death!* where is thy sting? O grave! [*hades* or hell,] where is thy victory?"

The next passage is equally clear—"And I looked, and, behold, a pale horse; and his name that sat on him was death, and hell followed with him."—Rev. vi: 8. If a future place of punishment follows death, it would seem that it swallowed up all whom death touched—but if we say that the grave follows death, how natural is the idea, for the grave receives all people without remorse, whether good or bad. We shall see this idea clearly carried out in the rest of the verse—"and power was given unto them over the fourth part of the earth, *to kill with sword, and with hunger, and with death, and with the beasts of the earth.*" This language seems to me to have reference to the Jews, upon whom, for their sins, God sent death—thousands were destroyed by the sword, many fell by hunger, hundreds perished in the mines and on the sands of Egypt, while others perished among wild beasts, to gratify the ferocious taste of the Roman people.

G. W. M.

[To be concluded in our next.]

E. Smith returns his paper requesting a discontinuance. We have some eight or ten E. Smiths on our book, which can it be?

Why can not those who return papers as orders to discontinue, give us their residence as well as name? Some do not even give us their name.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. D. R. Biddlecom, at Sullivan, and at Cazenovia in the evening—Br. C. S. Brown, in the Baptist meeting-house, near Mr. Hazzard's, in Triangle.

There will be preaching on the first Sunday in February, by Br. Bullard, at Preble Corners, at 10 o'clock, A. M., and at Truly, at 1 o'clock, P. M., and Vesper in the evening, and also at same time and place once in four weeks until further notice—Br. Doolittle, at McDonough village, and Br. A. G. Clark, at North Norwich—Br. D. R. Biddlecom, at Geneva—Br. C. S. Brown, in Upper Lisle—Br. M. B. Smith, in Eatonville.

There will be preaching on the second Sunday in February, by Br. E. E. Guild, at Richmondville, at 10 o'clock, A. M.—Br. D. R. Biddlecom, as Br. Holmes of Silver Creek may appoint—Br. O. Wilcox, in Russia—Br. C. S. Brown, at South Bainbridge—Br. M. B. Smith, in Herkimer.

There will be preaching on the third Sunday in February, by Br. M. B. Smith, in Middleville—Br. D. R. Biddlecom, at Parker's Settlement.

Br. D. R. Biddlecom, will preach on the evenings of January 26th, at Canastota—29th, at Spafford—February 4th, at Bristol—6th, at Roanoke, Genesee county—9th, at Silver Creek—11th, at Fredonia—12th, at Westfield—13th, at Quincy—14th, at North East, Pa.—15th, at Harbor Creek—16th, at Erie—18th, at Springfield. See also, Sunday notices.

Br. O. Wilcox, will preach on the evenings of February 5th, in Carthage—6th, in the Trafarn neighborhood—8th, at Trenton Falls.

The third Conference of the Chenango Association of Universalists, will be held at the Methodist chapel in Greene, on Wednesday and Thursday, February 13th and 14th.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

P M, Linden, for A J W and E B—P M, Knowlesville, for A S, W C T, T B, W P and J D—C L B, W Lincklaen, for E E—P M, Logan, for self, A F, W B, G S, P S, G H and H H—L L S, Morganville, for S O O—H B, Benton, for self, I D G, O B, and J P B—P M, Pekin, for J H—H W D, Geneva, for self and C C—P M, Ellery, for I D W—R C, Smyrna, for self, A P and F H—P M, Rhodes, for C C and R N—T A G, Champion, for N H, A P and C H—W K C, Otsdawa, for self and C H—S W, Clockville—P M, Wolcott, for J W—P M, Richmond, (N H) for O S—Rev M S, Bath (N H) for H H and G W—M B, Three Rivers, (Mich)—D P, Newport, for N P, of Painsville, (O)—W W T—E Hamilton—T W, Connesought, (O) for self, E F, H W, W R, D H, N and L, J S and S H—P M, Walton, for J B—C L, Camillus, for self, W W, S D and A B—J L, Byron—R S, Medina, for self, D F, G D, E B M and J C T—P M, Jamesville, for S R—D M, Magnolia, (Ills) for A H, M I, and H G—A B, Norwalk, (O) for J M—L H, Toledo, (O) for self, B P P and J F—P M, Bradford, (Mass) for A H—P M, Sheshequin, for J T Jr and N H—P M, Middlebury, (O) for I S and H H—P M, Hanover, (Mich) for self, A W, D P and A B—P M, Matthew C H, (Va) for J P W, L L and J W—P M, Canal, for self, N L B, S L and A S—P M, Ridgeway, for H S—L S, Moreland, for self and I E—P M, Concord Centre, for C C L, L C, G B, N E D and M A C—P M, York Mills, for G M—P M, Waterville, (O) for A C B—P M, Martins Mills (O) for self, R C and J R—E S, Otsego (Mich) for self, F I, M W R, H S and P B—P M, Sheshequin, (Pa) for G K—P M, W Chazy, for J A and W A—P M, East Haddam, (Ct) for P R—P M, Otto, for J B—Rev L P, Panama, for I P, G A F, I G, L D, S P and E W—B H T, McHenry, (Ills)—J F, Ithaca—B M, Sylvania, (Pa) for self, I P, S C T and L L—P M, Pontiac, (Mich) for S R—W H S, Poughkeepsie, for self and H M—L E F, Lafargeville, for H C and C P—P M, Watertown, (O) for W W—J C K, Lima, (Ia) for self, D C, T G and S W,

POETRY.

For the Magazine and Advocate.

SHALL THIS SPIRIT PINE?

BY MISS EMELINE ROUNSVILLE.

Shall this spirit pine and weep,
Drive afar restoring sleep;
Shall it sit in sullen ire,
That some songter's notes are higher?
Or because that lyre of thine,
Wakes a happier strain than mine?
Nay—as well the dove might die,
When the eagle cleaves the sky.
Just as well, the grating jay
Might in anguish close her lay;
And refuse to spread her wings
When sweet philomela sings!

Shall this spirit tamely cower,
When ill-omened tempests lower?
Shall it break, or meanly bend,
When it meets a truant friend?
Yield itself to dark despair,
That earth's flowers so fading are?
Think it not! with gentle stroke,
Ye might rive, as well, the oak;
Or with easy, careless sweep,
Tear the rock from yonder steep!
Nay—this spirit, spite your wiles,
Still shall bear its high-born smiles.

Shall it, in each passing ear,
Breathe its woes and griefs severe;
Making sigh, the spirit glad,
Sadder still, the spirit sad;
When from life's impartial cup,
It hath sipp'd the contents up?
Mine shall be the nobler part,
Binding up the broken heart!

Let pale Penury's meagre train,
The last ebbing life-drop drain;
Let neglect and haughty scorn,
Heartless, soul-less, still pass on;
Let false friendship strike the blow,
Silent will I bear the wo.
For to mortal ears I'll tell
Not the griefs, this bosom swell—
But when falls the chast'ning rod,
Breathe my woes but to my God!
He can quench the burning flame,
He, the raging tempest tame;
Draw the poison'd, rankling dart,
Heal the wounded, broken heart!

For the Magazine and Advocate.

THE DOUBTING REPROVED.

BY MRS. C. D. DOOLITTLE.

"O ye of little faith; wherefore do ye doubt?"—BIBLE.

Repining mortals that we are
Who, nourish'd by a Parent's care,
Yet oft are found in doubt and fear,
While looking on our prospects bare,
Unmindful of that bounteous hand,
Whose blessings fill our happy land.
True, 'tis our lot while here below,
Full oft a share of grief to know;
Yet, when we count our mercies o'er,
We find a thousand favors more
Than all the evils, which abound
In every shape, wherever found.

O could we ever live in faith
Of what our lowly Saviour saith,
Who, pointing to the birds of air,
"Behold," said he, "a Parent's care.
He hears the helpless ravens cry,
And kindly gives them their supply.
And think you, ye of little faith,
Less care for you than them he hath?"
Then never more let doubts intrude,
But raise the song of gratitude
To Him who reigns below, above,
And rules o'er all with ceaseless love.

FALSEHOOD.

To this class of evils, which, though petty in detail, are momentous in the aggregate of mischief they produce, belong equivocation in speech; false professions; shuffling conduct, promise-breaking, prevarication, and all the other shapes, which insincerity and duplicity so apply put on.

Such is the motley brood of falsehood, that overrun our land, as the land of the Pharaoh's was overrun by the loathsome frog and the devouring locust. And the moral pestilence is far the most deplorable. The reptile and the insect are only an outward annoyance; but the poison of falsehood penetrates the inward man, and turns him throughout to a moral lazar. Were this pestilence of the soul confined in its ravages to the ignorant and uncultivated, it would still be an evil of dangerous import. But when it fastens on men who occupy some of the high places of the community, whose examples are weighty, and their sway extensive, it becomes a national distemper, and threatens the production of a national calamity. And such is, at present, the alarming condition of the United States. Among the high and the low, the rich and the poor, the cultivated and the uncultivated, a disregard for truth is portentously prevalent. In the pursuit of business, and the transactions of affairs both public and private, plain dealing and honesty of purpose are wantonly discarded, and intrigue, management, and stratagem, have possession of their places. In this perverted and ominous condition of things, prevarication has supplanted truth, cunning has become the substitute for wisdom and talent, a love of power has usurped the place of patriotism, and selfishness the places of charity, justice and philanthropy. Wealth, and popular favor, as instruments of power constitute the idol to which "the million" do homage. To propitiate that, sacrifices are made on the altar of a vulgar ambition, unprincipled in their nature, and degrading to all who take part in their ministry. The man who attains his end by hypocrisy and stratagem, instead of being censured and rebuked, as in former times, for his dishonesty and guilt, is praised now for his acuteness and dexterity.

Is a project set on foot, whose object is the promotion of intellectual or moral improvement, the correction of abuses, or the accomplishment of any other form of acknowledged usefulness? Is it for the establishment or endowment of a university or a college, the amendment of the condition of a professional institution, or the advancement of the interests of some mechanical or literary association? Or is it for any other purpose subservient to the public welfare? In such a case, sentiments of honor and manliness, no less than motives of morality and duty, require, that those concerned in the project should act with fidelity, consistency and firmness, and not play the part of time-servers or shufflers, dependants or parasites. Influenced only by public considerations, they should press towards the attainment of a public end. Neither selfish nor social feelings, apart from this, should mingle in their counsels, or sway in their measures.

But rarely, at the present time, is this line of conduct faithfully pursued. In cases of the sort, different individuals shrink, at times, from their duty in supine inaction, or join in opposition to schemes, of which even they themselves had been the first proposers, for different reasons—some from a craven dread of responsibility—others from a fear of the loss of popularity, and a forfeiture of the incense of flattery and favor—a third set, from an unwillingness to encounter difficulty and trouble, or make personal sacrifices—a fourth, from feebleness of resolution and instability of purpose—a fifth, from bribery, or some other venal motive—a sixth, perhaps, from a mixture of several of these influences—a seventh, from a still more unpardonable cause—a malicious determination to betray their associates in the enterprise, and injure their reputation and standing, and thus gain an ascendancy over them in general popularity, or in the direction and benefits of some other undertaking about to be set on foot.—*Caldwell.*

GERMAN HONESTY AND SIMPLICITY.—"An inhabitant of Leipsic," says Madame de Stael, "having planted an apple tree on the borders of a public walk, annexed a notice to it, requesting the people would not gather the fruit." How the wise-acres and "knowing ones" laughed at the trusting simpleton! But hark! "not an apple was stolen during ten years." So much for a people, all of whom read and think. In England there are not a few who have resisted the instruction of the poor, lest it should corrupt them; but with the protection of ignorance, what would have been the fate of the apple tree in the neighborhood of London? What a contrast between this respected tree with its harmless defence, and the steel traps and spring guns of our British Pomona!—*London Magazine.*

DEATH.—The first conviction that there is death in the house, is perhaps, the most awful moment of youth. When we are young, we think that not only ourselves, but that all about us are immortal. Until the arrow has struck a victim, and our hearth, death is merely a unmeaning word; until then, its casual mention, has stamped no idea upon our brain. There are few, even among those least suspected of thought and emotion, in whose hearts and minds the first death in the family does not act as a powerful revelation of the mysteries of life and of their own being; there are few, who, after such a catastrophe, do not look upon the world and the world's ways, at least for a time, with changed and tempered feelings. It recalls the past, it makes us ponder over the future; and youth, gay and light-hearted youth, is taught, for the first time, to regret and fear.

MARRIAGES.

In Butler, December 6th, by Rev. Wm. Andrews, Mr. ISAAC YOUNG, to Mrs. JANE COOK, both of Butler.

In Huron, December 21st, by the same, CHARLES LEE, Esq., of Barre, to Miss ELIZA UNDERHILL, of the former place.

In Manchester, December 23d, by Rev. S. Miles, Mr. MARSHALL M. LOUTH, of Farmington, to Miss MARGARET PRATT, of the former place.

In Mendon, November 11th, by Rev. J. Chase, Mr. WM. WATKINS, to Miss RACHEL JOHNSON, both of Mendon.

In Lima, December 5th, by the same, Mr. CASEY WIGGINS, to Miss SARAH PARKER, both of Lima.

In West Bloomfield, January 1st, by the same, Mr. JOHN FISHER, to Miss MARY ANN HARMON, both of West Bloomfield.

In Canton, St. Lawrence county, December 25th, by Rev. F. J. Briggs, Mr. NELSON SANDERSON, to Miss ZADA M. LANGDON.

In same place, January 1st, by James Livingston, Esq., Mr. EDWIN WALLIS, to Miss ALMINA HENNY, both of Canton.

In Charlotte, October 26th, by Rev. T. C. Eaton, Mr. WATERS GRAVES, to Miss MARIA GRUN, both of Charlotte.

In Hamburg, Erie county, December 30th, by the same, Mr. FRANCIS B. PARKER, to Miss PHEBE LINDLEY both of that place.

DEATHS.

In Canastota village, December 31st, last, Miss HARRIET JARVIS, having completed her 22d year, on the previous Christmas Eve. She was amiable and intelligent, and was respected and beloved by all who knew her, and died as she had lived, a believer in God's endless and universal goodness.

Her funeral was attended on new year's day, by Br. Woolley, (under afflicting and inhuman circumstances, narrated by our correspondent "Humanitas," in last week's paper,) who ably and feelingly tendered the consolations of divine truth to the mourning relatives and friends, and a large congregation of sympathising neighbors.—*Com.*

In Stockholm, on the 4th inst., Mrs. ANN WESTERN, aged 79 years. Funeral services by the writer. F. J. B.

In Perrysburg, Cattaraugus county, October 25th, CARY C. DOLLY, aged 39 years. This unfortunate man put a period to his existence by throwing himself headlong into a well, while in a state of insanity. Mr. D. was a kind and obliging neighbor, and an affectionate husband and father. The cause which led to his death, may be traced to the cruel influence of the doctrine of endless misery. He had professed to believe in the salvation of the whole world, through Christ, which gave him great comfort in the hour of affliction, and apparent death; but while he was feeble in health, through the sophistry of priests, and the temerity of friends, he was led to doubt the infinite mercy of God, and was told, that to be on the "safe side," he must believe in the peace-destroying doctrine of endless wo! Soon after abandoning the Gospel of Christ, and the sentiment of the final salvation of all mankind, he became deranged. This growing insanity was looked upon as great zeal for God, and true marks of piety and growth in grace. One of his neighbors called to see him one day. Mr. D. saw him coming, and fancied he was coming to take his life. Accordingly, he armed himself with a knife, stood behind the door, and when the man entered, he stabbed him. This affair took place in Yates county. Mr. D. was arrested and tried for murder, but acquitted in consequence of his insanity. He afterwards came to Perrysburg, where he remained until his death; some of the time chained, and believing that men and devils were after him, and that they would *not* let him die, but that they would drag him to a place where they would torment him eternally. His object in killing himself, was to escape their tormenting power. No blame is attached to Mr. Towsey and his family, from whose house he escaped, and in whose well he drowned himself. The funeral was attended on the 28th, by the writer. T. C. EATON.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, FEBRUARY 1, 1839. NUMBER 5.

For the Magazine and Advocate.

GROUNDS OF FRIENDSHIP.

BY MERRITT SANFORD.

In forming an edifice, it is all-important to have a good foundation, lest, in time of wind and storm, the structure be swept away, and "leave not a wreck behind." There are not a few in the world, who have been deceived as to the true basis of friendship, and in forming their attachments, have built upon nothing better than the sand; and when the storm of adversity came, those whom they had called friends, deserted them, and their baseless castles were carried away by the tempest. Such will then complain of the unkindness of the divine government—curse man for his corruption and selfishness, and talk as if no real friendship graced the human heart. We wish to probe this subject to the bottom, and show that all such whining complaints result from grounding attachments on the lower and animal feelings, or propensities of our nature. We will first strive to remove the false basis of friendship, and then point out one on which the true and genuine can be safely built.

1. We must not base friendship on the gratification of each other's animal appetites. This is so very evident that it need not have been named, except for the admonition of those whose attachments are formed by these means, such as drunkards and gluttons. These men—*beasts*, I might have said—talk much of their friendship to each other, and it is no rare thing to see them make their vows to the god of their friendship, over a glass of spirits, which is its stimulus. This is well told by Robert Burns, in his curious and instructive poem called "Tam O'Shanter," he figures Tam as having "an ancient, trusty crony;" and their friendship he sets forth in the following couplet.

"Tam loved like a very brother;
They had been drunk for weeks together."

This is a faithful picture of the friendship that exists among drunkards. But just think of the nature and effects of such friendship. It is kindled by the fire of alcohol; it is built on the *debased* animal appetites. In its progress, it manifests itself in swearing, gambling and quarreling; when it ends, it leaves its subjects cold-hearted, jealous and disappointed. Marvel not that they say much of the coldness and deceitfulness of the world. When they utter complaints of this kind, they are only drawing pictures of their own hearts. In looking at others through their corrupted moral vision, they see themselves, and it seems a pity that they do not *know* what they see. But if they should know themselves, it is probable that they would straightway forget what manner of persons they are.

These hints should caution us against forming attachments on the indulgence of the animal appetites. What has been said of drinking may be said also of eating. There are some gormandizers whose friendly feelings will receive a livelier impulse, from a high seasoned meal, than from the most valuable of moral virtues. These are such as remember longer, the public dinners given on certain occasions, than the patriotism, love, and friendship, which they were made to represent and commemorate, but not to create.

2. Friendship should not be based on flattery, love of applause, or external beauty. In what are called the fashionable circles, much that goes under the name of friendship, is built on those gilded toys. Some spirits seem to be cast in such a peculiar mould, that their favor can be won in no way but by flattering them in the praise of their talents, dress, or possessions. Now, to our minds, friendship gained in this way is little or no better than that which is kindled by the spirits of alcohol; for the flame will expire when the wanted stimulus is not given. No sooner do you cease to feed their vanity, than you get their frowns for their smiles, and their secret indignation for their courteous and frank hospitality. Is there not much of this kind of friendship in society? Are there not many, who do not calculate on forming attachments on higher principles than pride, vanity, flattery, or love of approbation? Such merit our pity. If causality was half as active in them as approbativeness, they would see that attachments can not prosper which are founded in this manner, because their hearts are left untouched with affection; they have no soul-felt desire to benefit each other. They are blind leaders of the blind, and as a natural consequence, they fall into the ditch of disappointment. A little change of fortune scatters their admirers, and you will hear them complain of the barreaness of human nature, saying, there is no real friendship in the world. Mistaken souls! they have yet to learn what true friendship is. If we are to take what *they* call friendship, for the *genuine*, they may be correct in saying there is none in the world. But it is not. That which they followed after and thought to be friendship, was nothing more than admiration of self. And those whom they call friends, are—just like themselves—mere admirers—not of each other's virtue and moral goodness, but of each other's vanity; and the result ought to be just what it is—"vexation of spirit." It is but a just punishment for their folly, ordained of God to warn them of their mistake, and cause them to cultivate higher principles, as the only means of obtaining true and faithful friends.

3. We should not build friendship on wealth. This may be a good foundation for a worldly fortune; but if we make it the basis of friendship, we ought not to be disappointed, should the storm of adversity make us the forsaken children of cold neglect. Our views on this subject can not better be expressed than in the language of George Combe, and we here give an extract from his Constitution of Man. "There are friendships, particularly among mercantile men, founded on acquisitiveness, just as in fashionable life they are founded on love of approbation. Two individuals fall into a course of dealing, by which each reaps profit from transactions with the other; this leads to intimacy, and a feeling of attachment is formed. The moment, however, that the acquisitiveness of the one suffers the least inroad from that of the other, and their interests clash, they are apt, if no higher principle unite them, to become bitter enemies. It is probable that while these commercial friendships last, the parties may profess great reciprocal regard and esteem, and that when a rupture takes place, the one who is depressed, or disobliged, may recal these expressions, and charge the other with hypocrisy, but they really were not insincere. Each felt something which he colored over, and perhaps believed to be disinterested friendship; but if each would honestly probe his own conscience, he would be obliged to grant that the whole basis of the connexion was selfish—and hence, that the result is just what ought to be expected by every man who places his reliance for happiness chiefly on the lower feelings. And in complaining of the hollowness of attachments springing from the lower faculties exclusively, we are like men who should build a pyramid on its smaller end, and then speak of the unkindness of Providence, and lament the hardness of their fate, when it fell."

Where, then, shall we look for the true basis of genuine friendship? We would refer the reader to a piece of sacred history. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Here was a communion of the heart; soul met soul; mutual sympathy, affection and benevolence linked them together in the strong bond of true friendship. The soul of Jonathan was not knit with the *riches* of David, nor with his love of personal applause:—if it had been, no real affection could have existed between them, and the least change of fortune would have separated them. But "the soul of Jonathan was knit with the *soul* of David," and the consequence was what might be expected—"he loved him as his own soul."

This is the true key to all genuine friendship. There must be a kindred feeling, a mutual desire to benefit each other's condition. In other words, all pure friendship must be built on the moral sentiments of human nature, or on the duties of justice, fidelity and benevolence. This is certified by a proverb of Solomon, "*A man that hath friends, must show himself friendly.*" Let a man show himself friendly, and he will have no reason to complain of not having friends. He must first show that he is friendly to himself. If he is an enemy to his own good in cherishing evil habits that are ruinous to his own prosperity and usefulness, he can not be relied on as a true friend to others. Hence some poet, who has good sense as well as good poetry, has said,

"See if he be
Friend to himself, who would be friend to thee."

Does he respect himself? Does he cherish no bad habits, such as drunkenness, profanity, gambling, etc.? Does he deal justly with mankind? Does he love moral purity, and desire to improve in moral excellence? If so, he has one thing, needful to entitle him to our friendship. But this is not enough. He must show himself friendly to others, as well as to himself. He must not confine his wishes and interests to his own individual circle, but he must show that he lives for others, while he lives for himself, and that he delights to see others happy through his exertions in their behalf.

If, therefore, we would have friends true and faithful, we must show ourselves friendly, first to ourselves, by uprightness and purity of character, and then to others, by our benevolent efforts to do them good. Let us not dream of gaining real friends in any other way. We might gain a few admirers by flattering their love of approbation, or by feeding their love of worldly gain; but they would not be friends—they would be mere admirers; and whenever we withheld the objects of their ambition, they would forsake us without a sigh, or a tear. Not so with attachment founded on moral principle, or on the mutual love of justice, fidelity and benevolence. Gain a man's love and esteem in this way, and you have a friend who both loves you and the duties by which his respect was gained. A friendship formed by these means can not be broken by the freaks of worldly fortune; it will endure the storm of adversity unmoved and unharmed, and nothing can dissolve its holy ties but the criminal neglect, or treachery of one of the parties in the connexion.

Bath, N. H., January, 1839.

For the Magazine and Advocate.

SHORT SERMONS....NO. I.

BY A LAY PREACHER.

"For my yoke is easy, and my burthen is light."—Matt. xi: 30.

Religion has made a great noise in the world, and caused much bloodshed; but has the noise and bloodshed arisen, and flowed, in consequence of the religion indicated by the text? To say nothing about the bloodshed, the noise is now the question to be inquired into. But in order to come to a fair decision on the subject, it seems to be necessary to inquire, What sort of religion has made the *most noise* in the world? It will need no great stretch of inquiry to answer this question—unless there should be some doubt which of *two sects* to place in the front ranks.—But as Presbyterians are, as yet, the most numerous, and of late years full as active as their brethren, the Methodists, they must be allowed to take the lead. In granting this, I must at the same time beg pardon of the Methodists, if by so doing, I have in the least done them injustice.—Moreover, if it will give them any satisfaction, I will here candidly admit, that they, in my humble opinion, stand in the second rank of noisy religionists.

Having settled this matter so far—and I hope to the satisfaction of my readers, *and the parties concerned*—it now becomes necessary to inquire into the nature of that religion which has become so *ultra* and boisterous; and to see whether it bears any affinity to our text. This can not be better done than by an examination of the creed which prompts its votaries to such *energetic measures*. A short discourse, however, will not admit of the whole of this *sublime article*. I shall therefore quote the following:—

"By the decree of God for the manifestation of his glory, some men and angels are pre-destined unto everlasting life, and others foreordained to everlasting death: these angels and men thus predestined and foreordained are particularly and unchangeably designed, and their number is so certain and definite, that it can not be either increased or diminished"!

Let not the reader be astonished at the noise which the believers in such a doctrine are making, in the world. It is the best plan they can adopt to hide the deformity of their creed. It reminds one of the thief, who, when pursued, cried out with his pursuers, at the top of his voice—*stop thief! stop thief!!* and by that means escaped detection. But such a course can not last always. The yoke is *too galling*, and the burthen *too heavy*, to be endured for any great length of time. The palpable inconsistency of such a course of conduct, with the principles of the creed, will ere long, be discovered. The weakest minds, when out of the turmoil and noise of the excitement, will see, that if God for the manifestation of his glory, has drawn the line of distinction "*so certain and definite*," no alteration can possibly be made, that all their day-riots, and midnight orgies, are totally useless. Were it not for the effect which the conduct of such religionists has in society, it might, perhaps, be the best way to let them go on till they weary themselves out. But when we see the misery which they cause in society; the breaking up of families, separating man and wife; the distraction and suicide, as the result of such conduct; it becomes the duty of every reflecting and candid member of society, "*to rebuke them sharply*."

Having spoken of the effects which a *noisy religion* has in society, what shall we say of the recipients of this system, who are fortunate enough to escape distraction and suicide? Does weeping, wailing, sighing, and groaning, indicate an "*easy yoke*" and a "*light burthen?*" If it does, and the creed of such is true, there is no help for the writer of this article. He is one, for the glory of God (!) foreordained to be damned, as he can perceive neither the one nor the other in or about it. Be it known, however, that he feels under no concern about the matter. His yoke, and burthen, are as different from the one he has been examining, as light is from darkness. He participates in a reasonable share of enjoyment in this life, [thank God for this, if he has in the end decreed me to everlasting wo,] and is happy in regard to his future destiny. But then, if I am one doomed to eternal death, I am greatly puzzled to understand a certain passage of Scripture, which says—"the wicked have no peace, neither day nor night."—When I am told by these *noisy* religionists, that I am one of these, I am very certain that they neither know me, nor themselves; and that they have placed the cart before the horse; for who can say, and speak the truth, that *they* have peace either *day* or *night?*

In my next, (though not from the same text,) I shall endeavor to show what that religion is, which wears an easy yoke, and carries a light burthen. To this, I add no more. J. K.

Sheshequin, January, 1839.

For the Magazine and Advocate.

THOMAS POTTER.

Br. Grosh—Permit me, if you please, through the medium of your most excellent paper, to communicate to our brethren of the Abrahamic faith, a few hints upon a subject connected with the memory of the first American friend of the venerable and lamented Murray. It is well known that Thomas Potter first greeted him with the cordial embrace of a brother in Christ, on his landing at Goodluck, New-Jersey. There it was, that, strongly impressed with the belief that his heavenly Father would, in his own due time, send a preacher to disseminate the truth as it is in Jesus, Potter set apart a lot of ground belonging to himself, erected a house, and dedicated it to the peaceable worship of the true God. By divine mystery, was the Heaven-directed Murray guided to that hospitable retreat; and there, in that secluded temple, like "the voice of one crying in the wilderness," he lifted up his voice and proclaimed the grace of God, which bringeth salvation to all men; and there, too, in his large pew, sat his friend Potter, listening to the welcome message of Gospel truth.

In this memory-consecrated place, lie the remains of that friend. Animated by the desire, that the worship of the true and living God might continue to be performed in that place, untainted by the orisons of bigotry, he bequeathed the meeting-house, and the lot where he now reposes in the silence of dissolved nature, to his beloved Murray, who afterwards conveyed the title to the society worshipping in that place, as a memorial of their illustrious predecessor.

But alas! what a change! An opposing denomination now holds possession of this sequestered place. Another doctrine has succeeded the pure principles which were loved and practiced by him who dedicated his house to the worship of God. An opposing sect now chant the requiem over the grave of departed worth.

Brethren, methinks this ought not to be so.—Can we not put forth a united effort, to secure to ourselves the possession of this place. It is a desirable thing to obtain the burial place of our long since departed brother, as the property of the denomination; or at least to rescue it from the shades of a theory which we labor to expel from the Christian church. It will require but a mite from each individual to raise a sum sufficient to accomplish this desirable object. Let us try.

Williamson, January, 1839. A. G. W.

For the Magazine and Advocate.

ALL THE WORLD.

We have been tracing upon the maps, the outlines of the once famous Roman Empire. Considering the immense extent of thickly peopled fields, included within the Atlantic Ocean on the West, the Rhine and the Danube on the North, the Euphrates on the East, and the sandy deserts of Arabia and Africa towards the South, we are not astonished at the imposing annunciation of a sacred historian, who informs us that "in those days there went out a decree from Cesar Augustus, that *all the world* should be taxed." The above boundaries comprehend all the most renowned provinces of antiquity. What were the inducements which moved the Romans to make such extensive conquests? was a question put to me, while surveying these almost illimitable territories of this leviathan empire. I showed that it could not be, in all cases, a love of living upon the spoils and labors of the subjugated nations; for it took much more to defend their outposts among the forests, mountains, and morasses of Germany and Britain, than the savage hunters of these regions could be made to repay to their victors. I said that the love of power or dominion, was probably as great a moving force as the love of tribute or of spoils. Alexander the Great and Bonaparte, were referred to as instances in which this passion was prominently developed. National pride might also be a powerful exciting cause of the Roman world—subduing propensity. The voice of reason and prudence is generally despised when fame, national or personal, is in view, and for the bubble reputation, "the Romans might carry their arms wherever dwelt an independent people, even when their pecuniary interests, or their love of life, were opposed to the aggression. The power of these two propensities, or principles of action, was commented on. To turn this subject, still further, to some good account, I suggested the inquiry, To what purpose was this immense empire permitted to extend "from the rising of the sun to the going down of the same?" The knowledge of letters and the arts of civilized life, were thus introduced among barbarous nations; but I submitted if it were not the greatest benefit to the human family, arising from this cementing and consolidating of so many people and provinces, that a knowledge of Christianity was not confined for ages to that people among whom its Founder appeared, but was carried over the whole of the then-known world. A. N. S. S.

For the Magazine and Advocate.

CONFERENCE AT HUME.

The third Conference of the Allegany Association, met according to previous adjournment, at Hume, the 29th and 30th of December last. Br. Couch, Moderator, and Br. N. Partridge, Clerk. Brs. Minard, Couch, and Partridge a committee to arrange public services. Sermons were preached by Brs. Todd, Thornton, Lewis, Babcock and Manley. The Baptist society was very kind in giving the use of their meeting-house for the occasion, for which the believers in the final restitution in Hume, tender their best respects. The meeting was well attended, and on the last day the congregation was so large that not much more than half could get into the house. It was therefore proposed to have a discourse in the school-house, for the accommodation of those who could not get into the meeting-house. We hope the time is not far distant when there will be a meeting-house in Hume, large enough to hold all who may assemble to hear the Gospel of life and salvation. The Conference adjourned to meet in Randolph, on the 23d and 24th of February, 1839. I. B. Sharp.

The following communications from Br. Townsend, should have been inserted in their time, but were delayed through mistake. A. R. B.

For the Magazine and Advocate.

ONTARIO ASSOCIATION FOR 1838.

The Ontario Association met in Newark, October 10th, 1838. Elected Br. S. Miles, Moderator, Brs. N. Bingham, Wm. Andrews, and S. Miles, Committee on fellowship, etc. Brs. Azel Berry, O. Ackley, and J. Chase, Committee of discipline Brs. T. J. Whitcomb and Wm. Queal, clerical, and Brs. Daniel Kenyon and Azel Berry, lay, delegates to N. Y. S. Convention, with power to elect substitutes. The Committee of discipline reported no cause of complaint. Br. Isaac Sargeant resigned his letter of fellowship as a preacher, and his resignation was accepted. Adjourned to meet in Wolcott, on the 1st Wednesday and Thursday in September, 1839.

The societies in Arcadia, Perrinton, North Penfield, Victor, Livonia, Wolcott, Geneva, Manchester, Rochester and Bristol, were represented in council. Five sermons were preached to large and attentive congregations. Our cause in this section is in a prosperous condition. The friends in this part of the country have

done themselves much honor. But a few months since they had no preaching, no house of worship, no organization—and a chance meeting was but thinly attended. In a little more than a year, a congregation has been gathered, preaching sustained for the past twelve months, a society organized, and a church commenced, completed and dedicated; and all this has been accomplished by the understanding efforts of a few devoted friends.

In our vicinity, congregations are now large, sometimes unusually so. Three times, at 4 o'clock lectures, we have been compelled to resort to the woods, the school-house being insufficient to accommodate the female part of our congregation. The first meeting was largely attended, the congregation at the second had visibly increased, and at the third, it was still larger than before. K. Townsend, Standing Clerk.

N. B. Br. Spencer Mitchell, with whom I have been long acquainted, is with me, intending to spend the Winter, and to attend to such calls as may be made for his services as a preacher, in this section. He has already preached some, and I understand to good acceptance. K. T.

November, 1838.

For the Magazine and Advocate.

DEDICATION.

The new church recently erected in Newark, (town of Arcadia,) was dedicated to the worship of God, on the morning of the 10th of October, being the first day of the session of the Ontario Association. Sermon by the pastor of the society. Prayer by Br. O. Ackley—dedicatory prayer by Br. Geo. W. Montgomery.

K. Townsend.

November, 1838.

For the Magazine and Advocate.

CLINTON LIBERAL INSTITUTE.

TO UNIVERSALIST MINISTERS.

This Institution, which has been in successful operation for more than six years, was projected by Universalists—it was organized by them—its officers, its teachers and its patrons, are principally of that denomination. The funds contributed for the erection of suitable buildings (and they are of the best and most convenient kind) have been almost exclusively given by Universalists; and the entire superintendance of the Institution has always appertained to them. More than *one thousand youth* of both sexes, have been respectably educated under these auspices; which, but for the existence of this Institution, must have been done, if done at all, by those of opposing faith. It is therefore no longer a question whether the Liberal Institute will be beneficial—it has already done much good, and rescued a large number of youth from the control of the opposers of our faith.

But it should not be forgotten, that all this has been effected principally by the money advanced by one man. For this, he has never had any security—nor even asked the interest of some thousands of dollars. It is reasonable and right, that this money should, if possible, be refunded; and it is believed to be in the power, and perhaps at the will of Universalist ministers to accomplish that desirable end. And with a view to its attainment, and with the sincere hope that it may be attained, the respective ministers of Universalist congregations in the State of New-York, are affectionately requested to take up collections in their several meetings on the *third Sunday in February next*, and transmit the sums so collected at their earliest convenience, to Rev. A. B. Grosh, Utica, who will pay it over to the Treasurer of said Institute, for the liquidation of said honest debt.

January 9, 1839. S. R. Smith, Agent.

N. B. Those societies which have not public services on the third Sunday in February, are respectfully solicited to take up the collection on the earliest Sunday on which they have such services. S. R. S.

For the Magazine and Advocate.

MY VIEW OF THE CASE.

Reader, this is to be a very *short* article—only just long enough to fill out this corner of the paper. You can, therefore, afford to peruse it attentively, and even to read the following paragraph twice over. Will you do it?

Every believer in Universalism is under very great and solemn obligation to be a sober, honest, industrious, benevolent, virtuous, and useful citizen—a charitable, pious, praying, practical Christian. And this obligation rests upon all who believe, whether they profess their faith or not—to say, as many do, "I am not a professor," is making no valid excuse for want of conformity to the requirements of our faith.

Reader, this is my view of the case—what is yours? Philip.

YOUTH'S DEPARTMENT.

For the Magazine and Advocate.

THE HAPPY FAMILY.

A Juvenile Tale.

BY REV. A. C. BARRAY.

CHAPTER III.

The ride—visiting the sick—the power of faith.

It was on a fine Autumnal morning, a few weeks after the occurrence of the events of which we spoke in the last chapter, that the family went on a ride into the country. The sun was shining very pleasantly when they set out—the birds were singing, and every thing seemed to smile and rejoice. It was indeed a beautiful morning. And then the pure air was so refreshing—altogether, it was just the time for a ride, seeing there was every thing to render it pleasant.

George and Adeline were much delighted—their eyes sparkled with joy and animation. They were praising every thing; and every object, to them, was clothed with beauty. And then they were continually asking their parents about those things that particularly attracted their attention. Now they inquired the names of the different trees of the forest through which they were passing; and then of the different birds that were flitting about among the branches, and tuning their voices to the sweetest music.

"God must be very good," at length said Adeline, while conversing with her mother—"God must be very good to make these pretty birds to sing so sweetly for us." And this was uttered in a way which told that the beautiful sentiment came from the heart of the child.

"Yes, my dear," said the mother, "God is good to us in this, and in a thousand different ways. To please the eye, He has made the pretty flowers, the green meadows, the hills, the valleys, and the thousand water-brooks. To gratify the sense of hearing, he has filled the world with song. He has made the birds to sing, the streams to murmur as they run, and has clothed the human voice with melody! Yes, my child, in a thousand ways God has blessed us. And we ought to love him more and more for the kind care which he takes of us."

"We have loved him," said George, "ever since you told us that He was our Father, and that he made for us the sweet flowers and the pretty birds."

"We do not doubt it," said the father in return; "we have every reason to think that you do love him; but, as your mother has just said, you should love him more and more. God will always be your Father. He will always be kind to you. And when your parents are both dead and gone, He will watch over you, and guide you through life in peace. Ever trust in Him, my children, and you shall be richly rewarded."

The conversation here ceased. They had arrived at the dwelling of a poor widow woman, who was dangerously ill. Consumption was bearing her down to the grave. She was already wasted away to a mere skeleton. Children she had none. Two sons had once called her mother, but they were cut down in their youth, and laid out of her sight in the grave. Her husband, too, had perished away, and she was left alone. She had indeed seen affliction; but her's was a faith which overcomes the world, and she bore up under it patiently. Mr. Norton, after the family had left the carriage, and walked up to the house, gave a low rap at the door, and was bid to enter by the nurse. They went in and walked up to the bed-side of the sick woman, when she stretched forth her feeble hand to them all, expressing herself very much pleased that they had called to visit a poor widow in her affliction.

"But few call to see me," she said, "but yourselves; and it rejoices this old heart to meet with kindness now, when so much needed. Kind words affect me more now, than before this sickness came"—and tears were seen standing in her eyes.

"You appear to be in less pain now than when we were here before," said Mr. Norton.

"I think I am more free from pain; but then I grow weaker and weaker every day. I must soon lay aside this earthly body, for one that is spiritual and heavenly—and this change will be welcomed when it comes. I feel to say as did the great Apostle of the Gentiles: "For me to live is Christ, *but to die is gain.*"

"You seem to be perfectly submissive to the will of Divine Providence," said Mrs. Norton—"Your faith must be strong in him who died for us."

"I try not to murmur nor complain, but to pray in sincerity as did our Saviour—'Not my will, but thine be done.' And how can I repine? I look upon God as my Father, and as afflicting me for my good. I look upon him as the Friend and Parent of all, and forward to a time when sin shall be no more, nor pain, nor death; when the Great Redeemer shall have triumphed over every foe and every enemy of man, and every heart be filled with gladness, and every tongue with praise."

The old lady here paused, having become completely exhausted; for it was with great effort that she could speak at all.

After Mrs. Norton had given some directions to the nurse concerning the giving of some medicine which she had brought with her, and they all had shaken hands with the poor sick woman, and bid her good bye, promising to call again soon, they stepped into their carriage and drove home, much happier for their ride, and their morning visit to the sick.

BR. SKINNER.

By a letter received from Br. Skinner at St. Croix, we learn that his first two letters (containing, most probably, the account of his voyage and the particulars of his health,) have been sent, but have not yet been received here. It would appear from the letter now received, that he is enjoying improving health and good spirits. A. B. G.

Business Items.—C. S., Phelps, is credited for vols. 9 and 10.

Br. Sanderson—Sidney Allen, Pultneyville, says he paid for vol. 9 at your office in Rochester, and has a receipt. Is this correct?

Br. Rogers—Credit Jesse Richards, Binghampton, Pro and Con, and send him the four back numbers from this date. Br. C. S. Brown suggests the propriety of your sending the Pro and Con in some other form to make the postage less. Thinks he could get several subscribers if it were done. Also, credit Selleck Seymour, Cold Water, Branch county, Mich., $3, and charge us. He wants the three years paper for the $3.

Publishers of the Expositor—Send current vol. to Rev. S. Barnes, Perry, Genesee county, N. Y., if you have not already.

Also, transfer one copy of Rev. O. Wilcox's Expositor of Fowler, to Rev. J. French, Denmark, Lewis county, N. Y., and send Br. French No. 1, which has not been received.

Please say to Br. Price, send Hon J. Berry, Adrian, Lenawee county, Mich., Octavo edition of Union from commencement, and credit Br. B. $2.50, and charge me. Also, send John W. Crane, Jr., Quarto edition Union, commencing with present vol., credit Br. C. $1 and charge me. Also, credit Br. S. K. Jones, Ann Arbor, Mich., on old account, $8, and charge me the same.

N. Sawyer.

New Agents.—B. Monroe, Sylvania, Pa.—W. H. H. Crandall, East Greene—Wynan Whitcomb, Pason, Ills.—Rev. Wm. Parker, Felchville, Vt.

Br. Ichabod B. Sharp, requests that all letters and papers designed for him, be directed to Hume, Allegany county.

SOME AGENTS

Have informed us of their intention to defer remitting until next Spring, when they could send by private conveyance. We cheerfully pay postage on all remittances of five dollars and upwards, and would advise them not to delay such sums, especially if they can send drafts or acceptances. Our heaviest payments fall due between this and Spring, and a dollar *now* is worth more to us, than the same, with treble interest, after a delay of some months. A *dollar* (as well as a friend) in *need*, is *a dollar indeed*.

[From the Trumpet.]

REPLY TO BR. GROSH.

On our last page to-day, will be found the entire article from Br. Grosh's pen, *verbatim et literatim*, to which we are now to offer a reply. Let the reader in the first place peruse that with candor.

This controversy was not of our seeking. When the Rev. Richard Roe, of Dublin, in Ireland, refused to accept the office of Corresponding Secretary for Ireland, to the Universalist Historical Society, alleging as a reason for so doing that the Universalists of the United States were Unitarians, we thought he had come to the conclusion that our sentiments in general were in agreement with the *Unitarianism of Great Britain*. We said, "he regards Unitarianism, *as it prevails in Great Britain*, to be a modified infidelity," etc. We did not speak of Unitarianism only in one feature, but of its general character; and we wished to correct Mr. Roe. We therefore added, "Mr. Roe is altogether misinformed if he supposes the Universalists of this country have any sympathy with Unitarianism *as above described*," viz., as it prevails in Great Britian, "a modified infidelity, claiming the name of Christianity, but denying many of the most essential points of Christian faith." We have examined this subject again and again. We can not see wherein we were wrong; and we are obliged now to reaffirm, that the Universalists of the United States, have no sympathy with Unitarianism as above described.—We will speak shortly of the worship of Jesus, though that was only one of the points in which we described the opinions of Universalists. We fully believe that our statements were correct, in regard to the Universalists of America; and so believing, we can not retract them.

Br Grosh affirms, again and again, until the repetition becomes unpleasant, that we intended Mr. Roe should infer, that the Universalists of the United States held to the worship of Christ, in the *Trinitarian* sense of the term worship. He says, we must have intended "that Mr. Roe should understand the term worship, as Trinitarians understand that word when applied to Jesus in the Scriptures." He is a little too positive in his terms. We have said again and again, that we discard the doctrine of the Trinity altogether, and so we stated, with great particularity, to Mr. Roe. We are not sure that we precisely understand what Br. Grosh means by the "Trinitarian sense of the word worship." The word Trinitarian comes from Trinity; and has reference to the doctrine of a *triune* God. A Trinitarian worships a triune God; and this is worship "in the Trinitarian sense of the word." If Br. Grosh means by "worship in the Trinitarian sense of the term," any thing to which the word Trinitarian may properly be applied, we affirm that we do *not* believe in the worship either of Christ, or any other being, in such a sense.—And we esteem it an unfortunate word for him to have chosen, when we stated so particularly to Mr. Roe, that Universalists are *not* Trinitarians, but hold to the undivided and absolute supremacy of God. Why he should use this word again and again in regard to us, and with extraordinary pertinacity declare that we MUST have used the word worship in such a sense, we can not explain, except upon the supposition, that he wrote in great haste, and in a warmth of feeling not favorable to a fair judgment.

Laboring under this view, Br. Grosh goes on to show, what nobody ever thought of doubting, that Universalists address their prayers to God, dedicate meeting-houses to God, etc. Who in the name of reason ever doubted this? It is not necessary to make the least reply to suggestions like these. They were altogether uncalled for.

Let us see if we can not settle this matter in regard to the worship of Christ, to Br. G.'s satisfaction. He is so sure what we MUST have meant, that there will be some difficulty we fear in convincing him; nevertheless we will try. We said to Mr. Roe, [and we really wish Br. Grosh had attended to these words when we gave them to him the second time,] "Jesus shall participate with the Father in receiving ascriptions of praise and glory from the boundless universe." Is not this true? Let us proceed. "When his work is fully done, when sin is finished, and transgression has an end, when all apparent evil is banished from the wide universe, then shall Jesus receive the homage of all." Is not this clearly true according to the Scriptures? Do not the sacred writers most fully bear us out in the above statement? Do they not assure us, that the redeemed in heaven, render blessing, honor, glory and power to God AND THE LAMB? They most assuredly do. Well, after having asserted to Mr. Roe, that Jesus should thus participate with the Father in receiving ascriptions of praise and glory from the boundless universe, we stated, what was an undeniable deduction from those premises, and we stated it as a deduction from the premises, that "Universalists are clearly of opinion that Jesus Christ is an object of worship." What kind of worship we did not define, any farther than this, that it was the worship, which the glorified hosts of heaven rendered unitedly to God and the Lamb. We did not say to Mr. Roe, what we are perfectly willing now to say, that this worship is *spiritual* and *divine* [not Trinitarian]. We do not believe that Jesus will ever be worshipped *as the supreme God*, for all the worship that heaven will render to Christ will be "to the glory of God the Father;" but we do believe that the sacred writers most plainly teach, that God and the Lamb shall receive divine honors from the assembled universe. And we do affirm again, that we never heard of a Universalist denying this, until Br. Grosh's denial came on. Universalists can not deny this without denying the Bible; and it is doing them great injustice to represent them as not believing it.

After having in our article concerning Mr. Roe, shown that the universe should at last worship God and the Lamb with divine honors; and after having stated that Universalists believe Christ to be an object of worship, we proceeded to prove it by an appeal to the word of God; and to this appeal which we made, Br. Grosh has not paid the least attention. He thus passed over our *main point*. He failed to notice the explanation we gave of our meaning, and the Scriptural proofs we offered in defence of it. If, instead of striving to make it appear, that we held to the worship of Christ in the *Trinitarian* sense of the term, he had given his attention to see whether we did not hold to it in the *scriptural* sense of the term, we might have been spared this controversy. We immediately proceeded to prove what we said on this matter. Follow us, reader, and see how fully we proved it. "Universalists are clearly of opinion that Jesus Christ is an object of worship. What passage of Scripture do they more frequently quote than the following: 'God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'" After having quoted this, we added, "we are unable to understand this passage, if it does not describe the worship of Christ by the assembled universe." We did not mean in the *Trinitarian* sense, but in the *scriptural* sense.—We then quoted from the book of Revelation, the passage in which John describes his vision, wherein he heard the angels saying, "WORTHY IS THE LAMB that was slain." Worthy of what? Worthy "to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And then every creature in the universe was heard to say, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and UNTO THE LAMB FOREVER AND EVER." See Rev. v: 11–13. This we willingly allow is not worship in the *Trinitarian* sense, but it is heavenly worship, divine worship—the Lamb participates with the Father in these ascriptions and addresses. Now if Universalists believe the Bible, they believe this. There are no passages they more frequently quote than those quoted above: and we have no doubt they believe them. And if they do believe them, then (Br. Grosh to the contrary notwithstanding) "Universalists are clearly of opinion that Jesus Christ is an object of worship." Such was our original proposition. We have defined this worship to be spiritual and divine; and we once more affirm this original proposition to be true. Ninety-nine Universalists in a hundred believe it; yes, must not every real Universalist believe it?

This then is our opinion concerning the worship of Jesus. Now remark, this is not dedicating meeting-houses to him.—it is not regarding him as God the Supreme. And here let us say, that as the Supreme Being, God ALONE is the object of worship. In this sense we may say,

> "Worship to Thee alone belongs,
> Worship to Thee alone we give."

And here we might introduce all the hymns Br. Grosh has quoted, and the extract from Br. S. R. Smith's sermon, also. Those hymns assert nothing against the worship of Christ as we have defined it. In fact, almost, if not quite all the hymns, from which Br. Grosh has quoted, were written by thorough going *Trinitarians*, who believed in the worship of Jesus as the second person in the Trinity. Br. G. therefore must not bring up *their* hymns to show, that Jesus is not to be regarded as an object of divine worship. He forgot that he was quoting the unaltered language of Trinitarian poets.—And as to the extract from Br. S. R. Smith's sermon. He was evidently speaking of the worship of God as the Supreme Being. We must have it from his own lips before we can believe, that he intended to deny that Jesus is to be worshipped with the Father, and participate with him in receiving ascriptions of glory and honor forever and ever.

We have thus given our views in full, of the worship which heaven renders to God and the Lamb; and we know nothing we need add to this description, except to say, that if it is our duty to pray to God, "thy will be done on earth as it is done in heaven," we surely may on earth, so far as our limited vision and our feeble powers shall permit, imitate the worship in which the heavenly hosts are engaged.

Let us now look at Br. Grosh's views of the worship of Christ. We deeply regret that he has not been more particular in stating them. After reading what he has written, the only impression left upon our mind, may be thus expressed. 1st. He professes to believe in the worship of Christ in some sense; but he has left this matter very indefinite. 2d. He believes in the worship of Christ, he says, *as Unitarians do*, but this does not make his views much more *definite*. 3d. He does not believe in the worship of Christ "with what is commonly called *religious* or divine worship." Then in what manner will he worship Christ? If he can not render either *religious* or *divine* worship, what worship will he render? He says he can sing from the heart all the hymns we quoted in a former article; but still he can not render *religious* worship to Christ. He says he believes all the passages of Scripture we have quoted, but he can not render to the Saviour divine worship. He must explain these things as best he can; but we fear he has fallen far into the depths of Priestleyian philosophy. How much soever we regret this, we attach no blame to him for it; but we claim that he ought not to represent ninety-nine hundredths of the Universalists in the United States as agreeing with him in opinion. He says, (and it is the most painful sentence to us that ever proceeded from his pen,) "UNIVERSALISTS GENERALLY, *to say the least*, [and to use the language of Belsham, quoted by Br. W.,] *disavow all those personal regards to Christ*, and direct addresses to him, either of prayer or praise, which properly fall under the denomination of religious [or divine] worship." We enter our utter dissent to this statement. We will not speak for New-York: but we do not know of a clergyman of our faith in all New-England, who would subscribe to this sentiment. Did John, the Revelator, disavow all those personal regards to Christ and direct addresses to him, either of prayer or praise, which properly fall under the denomination of religious [or divine] worship, when he uttered the following words: "UNTO HIM WHO HATH LOVED US, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; TO HIM BE GLORY AND DOMINION FOREVER AND EVER. AMEN."—Rev. i: 5, 6. Is not this a "*direct address*" to Christ? There can not be a doubt of it. Is it not in its form and spirit, an address of gratitude and PRAISE? Does it not ascribe glory and dominion forever and ever to the Redeemer for what he had done? Certainly. Then it is a *direct address of praise*. It is evidently worship; and of just the same character with all the worship that heaven is said to render. True, it is not worship in the *Trinitarian* sense of the term, but it is worship in the *Scriptural* sense of the term; and if it be not religious and divine worship, then no worship can be religious and divine. It is not the worship of God, nor of Jesus as God; but it is the worship of Christ in a religious and divine manner, as the Redeemer, who hath washed us from our sins in his own blood. It is the same worship with that which is spoken of in the fifth chapter of Revelation. "Blessing, and honor, and glory, and power be unto him which sitteth on the throne, and unto the Lamb forever and ever." We repeat here, that the Lamb evidently participates with the Father in receiving ascriptions from all men. And now Br. Grosh says, that "UNIVERSALISTS GENERALLY, to say the least," agree with Belsham in "disavowing all those personal regards to Christ, and all those direct addresses to him, either of prayer or praise, which properly fall under the denomination of religious or divine worship." We do not say that Br. Grosh made this misrepresentation with any malicious intent; we do not think he did; we think it is a mistake; but that it is a VERY GREAT ERROR, we think there is no doubt. We beseech Br. Grosh not to impute his Belshamism to Universalists generally. And let him be careful too, the next time he calls us to account for misrepresenting the opinions of Universalists, that he does not greatly misrepresent them himself. If there be a Universalist clergyman in the United States, excepting Br. Grosh, who feels himself misrepresented by our declaration, that the Universalists as a body disagree with Belsham in the above remark, if he will send his name to us, we will publish it as an exception. We except Br. G., because he has already joined hands with Belsham in this derogation from the character of our Lord. We must esteem it a derogation although Br. G. does not.

Perhaps we shall again subject ourselves to the charge of using the *ad captandum* style; but nevertheless, since Br. G. has adopted as his own the words of Belsham, we must apply those words to some of our hymns, and see how they agree. Br. G. "disavows all those personal regards to Christ, and direct addresses to him, either of prayer or praise, which properly fall under the denomination of religious [or divine] worship." Now we take the late hymn-book of Br. H. Ballou, 2d. 1st

Direct Addresses. See 218, C. M. four verses, in which we find these four direct addresses to Christ:

"Jesus, and di'st thou condescend"
* * * * *
"Jesus, thou Son of David hear,'
* * * * *
"O pity Lord, and save my soul,"
* * * * *
"I perish, Lord, O save my soul,
For thou alone canst save."

See the 255th hymn, by one of our own clergy, now departed, beginning,

"Jesus, Comforter divine,
Consolations, Lord, are t[illegible]"

But instances of the direct addresses are too numerous to quote in full. See hymn 254, 251, 267, [illegible] 542, 543, 43. Our hymn books abound with direct addresses to Christ. It seems to us too on reading these hymns they partake of the character of prayer as well as praise, and are direct addresses, and proofs of personal regard to the Saviour.

We have settled the matter of the *direct address* and *personal regard*. We next enquire, Do Universalists praise Christ? If any one will look at the arrangement of subjects in Br. H. Ballou 2d's Hymn-Book, he will find one division entitled, "Praise to Christ," extending from the [illegible]th to the 244th hymn. All these hymns are in praise to the Redeemer, and we need not quote passages from any of them. Now we have found the *personal regards*, and the *direct address of praise and prayer* to Christ, in our latest hymn-book. It only remains to inquire, whether these properly fall under the name of religious and divine worship. That they are worship no one will doubt. We sing them in our public assemblies, as parts of our worship; and these hymns rank among our most favorite hymns, some of them composed by our own preachers. These addresses to Christ, therefore, properly fall under the denomination of religious worship. So we see our hymns are a direct contradiction of Belshamism. Well, is "his worship *divine*, for Br. G. adds that word to Mr. Belsham's sentence. See 245th hymn of Ballou.

"Jesus is worthy to receive
Honor and [illegible]"

If this is not ascribing divine honor and power to Christ, then we know not the meaning of language.—And yet Br. Grosh tells us that "Universalists generally ☞ to say *the least!!* 'disavow all those personal regards to Christ, and direct addresses to him, either of prayer or praise, which properly fall under the denomination of religious [or divine] worship.'" This was a sad and wide-sweeping mistake of his.

We may then ask, 1st. "Are Universalists of opinion that Jesus Christ is an object of worship?" This question beyond all dispute must be answered in the affirmative. 2d. Do they worship Christ in the same manner with the Unitarians "in Great Britain?" for that was our original qualification. No, not if Belsham's authority may be depended on. 3d. Have we not shewn then, that our original statements on this matter were correct? and have we not sustained them by irrefutable testimony?

Br. G. complains of us because we quoted Rev. R. W. Emerson as authority, to show what Unitarians believe. If this were wrong, we regret it. There was no need at all of our quoting that gentleman; but his Address having so recently been delivered, it was uppermost in our mind, and we adduced it without cause.—But Br. Grosh states that "Prof. Ware has preached and published an able and generally approved refutation" of Mr. Emerson's opinions. We suppose Prof. W.'s sermon was designed to counteract Mr. Emerson's pantheism; but the Professor does not mention directly either Mr. E. or his Address, in a single instance. But notwithstanding he does most clearly expose the folly of Mr. Emerson's pantheism, *he makes not even the most distant allusion to what Mr. Emerson said in regard to Christ.* So that the reference to Prof. W.'s sermon was rather an unfortunate hit for Br. Grosh. It seems scarcely possible that Br. G. should have referred to this sermon as he did, if he had read it.

Thus we have written a long communication. Peruse it, gentle reader, attentively; and may God guide you into the knowledge of all truth.

For the Magazine and Advocate.

"I HAVE NO TIME."

How frequently do we hear uttered the above excuse;—and often, much too often. I ween, at the expense of—do I speak harshly when I say—*truth?* At least, I fancy we may, many times be in an error; and if we would candidly examine ourselves, when we make the apology, we should not unfrequently find that it was not so much "*time*" that was scanty, as a *will* to employ the portion given us. E. R.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA FRIDAY, FEBRUARY 1, 1839.

BIBLICAL INTERPRETATIONS.....NO. II.

HADES.—CONCLUDED.

V. The last instance where hades is translated hell, is Rev. xx: 13, 14—"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." In considering this passage, as I have a number of ideas to offer, I shall,

1. Remark, that the book of Revelation is so highly figurative, and of such doubtful interpretation, as to make it clear that we should not rely upon it for proof of any important doctrine. Men of the highest talents have given so many fanciful views of it, as to render it a matter of doubt whether any person fully understands it. Besides, if endless misery is taught in the passage last quoted, how shall we understand John, when in the 16th chapter, thirteenth verse, he said. "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever"? Certainly, the book can not teach both endless misery and the restitution of all things.

2. Some divines have concluded that the book of Revelation was written after the destruction of Jerusalem—others of equal talent, have supposed that it was written before. But from the consideration of all circumstances, it appears to me probable that it was written previous to the destruction of Jerusalem, because it appears that the holy city and temple were still standing when the Revelator wrote. In chapter xi: 1, 2, he says. "And there was given me a reed like unto a rod, and the angel stood, saying, rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not, *for it is given unto the Gentiles; and the holy city shall they tread under foot* forty and two months." Take the fact, that the temple in Jerusalem had an outer court, called *the court of the Gentiles*, with what our Saviour said: "*And Jerusalem shall be trodden down of the Gentiles*, until the times of the Gentiles be fulfilled," Luke xxi: 24, and it seems positive proof that the temple was standing when John wrote the book of Revelation.

Besides, it is evident that John expected that the events of which he wrote, would soon transpire. Hence he commences his book by saying, "The revelation of Jesus Christ, which God gave unto him, to show unto his servants *things which must shortly come to pass.*"—Verse 1. In verse 3, he says, "*for the time is at hand.*" In the last chapter he said, "And the Lord God of the holy prophets sent his angel to show unto his servants *the things which must shortly be done.*" — xxii: 6.—Again: "*Behold, I come quickly.*"—V. 7. Again: "Seal not the sayings of the prophecy of this book; *for the time is at hand.*"—V. 10. Again: "He which testifieth these things, saith, *Surely I come quickly.*"—V. 20. If these unequivocal expressions do not denote that John believed the events of which he was speaking, were shortly to transpire, then I do not understand language. But if it be true that the events were soon to transpire, then John must have written his book previous to the destruction of the Jews, for the purpose of illustrating the punishment of that people, and the more complete establishment of Christianity.

3. Observe the language of the passage itself—"and *death and hell were cast into the lake of fire.*" Thus hades, whatever we way deem it to be, is to be destroyed. Dr. Campbell remarks of this passage—"If we interpret hades, hell, in the Christian sense of the word, the whole passage is rendered nonsense. Hell is represented as being cast into hell; for so the lake of fire, which is, in this place, also denominated the second death, is universally interpreted."—Dis. 6, P. 2, Sec. 13, p. 294. It then follows, even if we admit the lake of fire to be a place of future torment, that hell is to be swallowed up in it. Why, then, do we hear the word hell so often appealed to as proof of endless misery? *It is not hell which is the proof—it is the lake of fire,* if any thing. If the lake of fire be the place of future torment, as Mr. Campbell thinks, then we are driven to the strange conclusion, that believers in such torment are driven to Revelation, a book confessedly of doubtful meaning, for proof of their sentiments; for the phrase "*lake of fire and brimstone,*" occurs in no other part of the Bible. View this as we may, however, our object of showing that hell, in this instance, does not refer to a place of future pain, is effected, because it is to be swallowed up in the lake.

4. We will present a few observations concerning the lake. I presume it will not be necessary for me to show, that this "lake of fire and brimstone" is a figure; for the notion of a literal, burning lake of fire and brimstone, in the future world, is now obsolete; scarcely an individual believes it; the lake is supposed to be a figure of pain of conscience. I need not, therefore, attempt to prove what is generally admitted. I think, so far as I have light on this subject, that the words death and hell, hades, or the grave, are figures, expressive of the benighted condition and moral death of the Jews, previous to the destruction of their nation; and I suppose that the "lake of fire and brimstone" is a figure of the horrible punishment which came upon them for the murder of Jesus. In support of this position, I will quote a passage which is so much like the prophecies concerning the destruction of Jerusalem, and so obviously alluding to calamities on earth, that its bare recital will be sufficient to show that the "lake of fire and brimstone" may be this side of the grave. "And I saw the beasts, and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against his army—And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. *These both were cast alive into a lake of fire burning with brimstone.* And the *remnant were slain with the sword* of him that sat upon the horse, which sword proceeded out of his mouth; *and all the fowls were filled with their flesh.*"—xix: 19, 20, 21. How very like this is the language of Isaiah, when speaking of the overturn of the Jews—"And they shall go forth, and look upon *the carcases of the men* that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and *they shall be an abhorring unto all flesh.*"—lxvi: 24. Besides this, Drs. Hammond and Clarke explain the lake of fire and brimstone in the last passage, as having reference to things of this life—and we have no reason to suppose that in the other passage, it has a different reference.

This casting into the "lake of fire and brimstone," is called the second death—a phrase which is supposed to mean destruction from the presence of the Lord in a future world. But there is one consideration, even admitting that there is such a death in the future world, which positively forbids it to be called the second death; for it is *not* a second death. Every believer in Christianity admits that there is a moral death arising from transgression, and that all men, at some period of their lives, endure this moral death—this is the *first* death.—What is the second? Why, clearly, *natural* death, when we leave this earth. Consequently, if there be another death beyond the grave, it must be a *third* death—it can not, with any degree of propriety, be called the *second* death. What then is the *second* death, spoken of by the Revelator?

The Jews, at the time of Christ, were morally dead. Matthew says, when our Saviour commenced his ministry, that the people which sat in the *region and shadow of death*, saw great light.—Chap. iv. They were dead to their condition, dead in hate of the Redeemer, dead in sin. But at the time of the destruction of their nation, they all had a resurrection, spoken of in the 5th of John; some had a resurrection to the eternal life of knowing the only true God, and Jesus Christ whom he sent—the rest had a resurrection to a knowledge of their sinfulness in crucifying the Redeemer, and in their horrible punishment, prefigured by the lake of fire and brimstone, they experienced a second death—death to prosperity and national as well as religious honor.

It is a well-known fact, that all believers in Christ had previously been in the moral death of sin and error—but by faith they had passed from *death unto life*, as our Saviour expresses it. In defending the truth, from the resurrection of Christ to the destruction of Jerusalem, the believers had many severe trials to encounter. Our Saviour said, in the 24th of Matthew, that he which endured to the end, should be saved. To the church in Smyrna it was said, "He that overcometh, shall not be hurt of the *second death*."—Rev. ii: 11. This was true—not an individual believer in Christ, who persevered in his Christian integrity, was lost—all were preserved. But those who apostatized, (for our Saviour spoke of some whose love would wax cold,) would again sink in moral, and to them, a second death; more severe than the first, because their criminality was greater in sinning against greater light. Hence, Jude speaks of false teachers who were "*twice dead*, plucked up by the roots"—that is, those who had once been dead in ignorance and sin; but by the renewing power of divine truth, had received the spiritual life of believing the Gospel in all its glory and vigor; after a time, however, they apostatized from following the Saviour, fell back into the dominion of error and transgression, and a second time tasted moral death. Thus they were twice dead, plucked up by the roots; their faith in Christ was wholly gone.

Now, from all these facts we feel justified in concluding, that the common interpretation of this passage is incorrect and incapable of proof; that the passage not only affords no countenance for endless misery, but it presents no obstacle to the fulfilment of the gracious truth, that when "the fulness of the Gentiles be come in," "all Israel shall be saved."

VI. The concluding fact which we shall present, is, that death and its dominion, sheol, hades, the grave, the state of the dead, are to be destroyed and forever to lose their power over man. Call hades what we please, think of it as we may, it can not always exist, for it is to be overturned and annihilated. What says the holy prophet?—"*I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes.*"—Hosea xiii: 14. The apostle Paul must have had his eye on this language, when he said, "O death! where is thy sting? O grave (hades,) where is thy victory?"—1 Cor. xv: 55. Well may we ask of hades, where is its victory, when Christ shall have destroyed death in all its forms, and made the whole human family "equal to the angels of God in heaven." How glad will be the triumph, and how noble the song which a redeemed world shall chant, when there shall be "no more death," and God shall "be all in all."

VII. Taking all the foregoing considerations into account, together with the fact that hades is to end, can that word present even a shadow of proof in favor of endless misery?

G. W. M.

WORSHIP OF CHRIST.

Under the head, "Reply to Br. Grosh," will be found Br. Whittemore's article on this subject, copied from the Trumpet of December 22d. It has been delayed till now, partly by the crowd of articles incident to the season—partly to remove Br. W.'s complaints of my haste and hot headedness! The article to which it replies, appeared in No. 48 of our last volume—let the "Reply" be read in connection with that and the present article, and the reader can then judge for himself.

Br. W. says this controversy was none of his seeking, and, in another article, that he has stood on the defensive alone. If to misrepresent our views, and to persist in that misrepresentation for a time, is to act on the defensive, he is correct—if not, *he* is the aggressor; I, the defendant.

His history of the controversy needs some addition. He gave the worship of Christ as one point on which we differed from Unitarians, and that to a Trinitarian, who would, of course, understand him to mean that we worshipped Jesus in a sense *opposed* to the Unitarian sense of the word worship—i. e. in the "Trinitarian sense," by which I mean "supreme worship." I therefore noticed his statement; but, lest I should be misunderstood, I carefully defined the meaning from which, only, I did dissent. I said—"IF by *worship*, Br. W. means what all Unitarians [afterwards modified to 'Unitarians generally'] understand by the term as used in the Scriptures," then he was correct—"but IF he meant by the term *worship*, what our Trinitarian brethren generally understand by it," then (and *then only*) I denied the correctness of his statement. Br. W. asserts that I denied the correctness of his statement—of course, he meant worship in the Trinitarian, or (in other words) the supreme sense of the word, though he now denies that meaning.

Notice—I was careful to state both kinds of the worship of Christ—the supreme and the inferior—and to give my reasons in full. And, again, in concluding that article, I was careful to *repeat* the conditions on which, only, I disputed his correctness, by confining my dissent to the sense in which a Trinitarian understands the term worship, and by excepting from dissent, the sense in which I believe the word worship is often used in the Scriptures. Let the reader turn to No. 43, last volume, and he will see how careful I was to define, again and again, the conditions on which I dissented from, or agreed with, Br. W.'s statement, that "Universalists consider Jesus Christ a proper object of worship."

Well—Br. W. joined issue with me on those conditions—denied my statements—called my views unscriptural—and reasserted his first proposition with proofs. He did not say that he used the word worship in any other sense than the two meanings I had pointed out. He did not say that he used it in accordance with the reasons I gave for my views. No—he assumed "the strictest, highest, and most common meaning of the word" *worship*, by denying what I said about Universalists worshipping God, only, in that sense; and argued as if that was *the only scriptural* sense, and that, therefore, I, and all Universalists that agreed with me, and all Unitarians, denied the Scriptures and refused to worship Jesus—that we rejected the examples of the apostles and magians, and the use of our hymns, etc.! Such was his reply to my conditional dissent. What *could* I learn from it, but that he *had* intended Mr. Roe to understand that Universalists worshipped Jesus "in the highest, strictest, and most common meaning of the word"—that he meant by "worship," "what our Trinitarian brethren generally understand by it"—used it "as it is commonly understood, and not as I believe it is often used in the Scriptures?" [N. B. These quotations and definitions are from my first article, in No. 43, last volume—and yet Br. W. complains that I have not defined my terms!] Every one who has spoken or written to me on the subject, so understood Br. W.—I so understood him, and answered him accordingly.

In No. 48, last volume, I showed conclusively, from our prayers, our dedications of houses of worship, our sermons and hymn-books, that we worshipped God, only, and *not* Christ, with worship "in the highest, supreme and most commonly understood meaning of the term"—"with what is commonly called religious or divine worship"—with "worship in the highest, supreme sense of the word." On the other hand, I stated that I believed "all the Scriptures and hymns he [Br. W.] has quoted"—that "his numerous quotations of Scriptures and hymns, where the words 'worship,' 'adoration,' etc., are applied to Christ.....I believe.....as firmly as he [Br. W.] does"—and that I believe that "all Universalists (and nearly all Unitarians.....) do worship Jesus" "in a sense infinitely below" the "highest sense" of the word worship, etc., etc. [N. B. See No. 48, last volume, where these and similar quotations and definitions occur, and remember that Br. W. complains that I do not clearly define my meaning!!!] Thus hemmed in, Br. W. virtually, but very reluctantly and ambiguously concedes the point—adopts for his meaning the very sense of the word worship, in which I stated that I agreed with him—acknowledges that we worship God, only, in the Trinitarian, or commonly understood, or highest and supreme meaning of the term worship; and that we only worship Jesus in a sense inferior to, or below the supreme and highest sense of the word!!! But, as if loth to give up frankly, his combativeness or some other big organ, leads him to shift about, and to divide some of my definitions, and thus endeavor to show that his first and his present positions are, somehow or other, most mysteriously, one and the same position!!!

But his most complete concession is in the Trumpet for January 12th, where, in reply to a correspondent, he says—

1. "First then, we do not hold to the worship of Christ as the Supreme Being. God only is to be worshipped in that character. He is the Supreme, uncreated intelligence, and as such alone ought to be worshipped.

2. We believe that Jesus ought to be worshipped as the Agent of the Father in the salvation of the world—as the Lamb of God that taketh away the sin of the world. This worship will be to the glory of God the Father, as well as to the glory of the Son."

And again:—

"Can any other being be honored as Christ is honored, as 'him that loved us, and washed us from our sins in his own blood?' It is said, the 'four and twenty elders fell down before the Lamb;' but is it ever said they fell down before either the prophets or apostles? 'The ten thousand times ten thousand, and thousands of thousands, said with a loud voice, Worthy is the Lamb, etc., etc. Now do we read of any *such* worship ever being paid to man, however eminent? We ought never therefore to confound the worship of Christ with the respect we render to man, any more than we would confound the worship of God with it."*

Compare this with the remarks of my first article, and see the close agreement. Verily—verily, but Br. T. W. "has fallen into the depths of Priestleyan philosophy," along side of the poor heretic, A. B. G.! May God give them grace to copy the frankness, candor, and meekness of Priestley—in reference to whose freedom from all craft, guile and double meaning, even his warmest Trinitarian opposers said—"he is like crystal; you can see clear through him!" Amen.

Here I might close—but courtesy to Br. W., and justice to both, require that I notice very briefly several other particulars in his "Reply."

Br. W. complains that I do not clearly define my views. I have shown otherwise in the fore part of this article. But how has Br. W. defined his terms? By quoting the passages of Scripture containing the word "worship," when he well knows that Trinitarians would understand them in one sense, and Unitarians in a different one! And when I have assured him that I believe those very passages, which define his meaning, he complains of a want of clearness in my definitions!!—True, Br. W. assures us that he holds to the worship of Christ in the "*Scriptural* sense"—the Trinitarian and the Unitarian give us the same term to define their several views—hence Br. W.'s meaning is at once apparent to all!

Br. W. complains that I have not answered his arguments on the Scriptures. I have admitted all that those texts teach. Further answer is unnecessary, as the con-

troversy is not, what the Bible teaches, but what Universalists believe on that subject.

My quotation from Belsham was meant to be taken *as a whole*, not to be divided into parts, and perverted from its clear meaning. Br. Benjamin Whittemore has my thanks for appearing in the Trumpet in explanation and defence of my use of that quotation.

Br. T. Whittemore still thinks the inferior worship offered to "Jesus as the Agent of the Father," is divine and religious worship. Let us see. Lexicographers, I believe, agree in defining divine, an adjective, as "relating to the Divinity." If so, and if Jesus is not worshipped as the Divinity—as God (as Br. W. admits he is not)—then I see not how we can call the worship offered to him "divine worship." That it may be religious in one sense, I admit; but not in "the commonly understood sense" of the words religious worship. The marriage service of the Church of England, (compiled about the time our Bible was translated,) is a religious service. In it the husband says to the wife, "with my body, I thee worship"—yet no one would pretend to say that he worshipped his wife with "divine or religious worship," in the common meaning of that phrase. Belsham's definition of religious worship, then, as he plainly *meant* it to be understood, and as my numerous definitions show I used it, is the "scriptural sense" of Br. T. Whittemore, who professes so much horror at "Belshamism"!!!

Br. W. admits that we do *not* pray to Jesus, and afterwards quotes an invocation from one of our hymn books to prove that we *do* pray to Christ! If he will tell *which* of the two contradictory positions he intends to abide by, and for how long a period, I will attend to his proof! Till then, suffice it to say, that his logic will prove the abhorred Unitarians to be, really, worshippers of Jesus—to pray to him—as he may see by referring to their hymn-books. What then comes of his assurances to Mr. Roe! The following is from Greenwood's (Unitarian) Collection—hymn 505.

"Jesus, Prince of peace, be near us;
Fix in all our hearts thy home;
With thy gracious presence cheer us;
Let thy sacred kingdom come;
Raise to heaven our expectation,
Give our favored souls to prove
Glorious and complete salvation,
In the realms of bliss above.

Besides—his logic will prove that we follow the example of one who was once *more* than an Emerson in our ranks,* in praying to ourselves! See our popular restitution hymn, "Come then, O my soul," etc. But enough—the man is hardly serious in overthrowing his own words.

That Jesus *did* "receive honor and power divine" is true—for it was honor and power from and of the Divinity—but who says he is worthy to receive divine worship? Not the Bible. That tells us to render *to God* the things that are God's—to pay *divine* worship and service to God, only.

The quoting of Emerson as a standard author among Unitarians, was equally unfair, whether Professor Ware noticed Mr. E.'s mysticism about Christ, or not. Br. W. well *knew* that every Unitarian periodical in his vicinity disavowed Emerson's sentiments—that Professor Ware's sermon was directed against them—and that not one periodical of that order advocated them. Knowing this, and yet quoting Emerson as a standard author of their order, *was* neither fair nor candid—nor was it in any wise creditable either to Br. Whittemore or to the denomination in whose name he professed to speak.

Br. W. thinks I am too positive in saying how Mr. Roe must have understood him, and how Br. W. must have intended Mr. Roe to understand him. Perhaps I am; but I have only judged Br. Whittemore in this case, as he has sometimes judged our Unitarian brethren, when they have studied ambiguity regarding the duration of punishment, by quoting the Scripture language on that subject to Partialists. Suppose a Unitarian, who was supposed to believe in the final salvation of all men, were to write to a Partialist who feared that Unitarians were infected with the heresy of Universalism. The Unitarian assures his Partialist friend, that he has no affinity for Universalists of a particular class, and proceeds to point out several particulars in which Unitarians differ from Universalists. He says—"Unitarians think that the proper duration of punishment for the finally impenitent is everlasting or eternal. What passages of Scripture do they quote oftener than the following—'And these shall go away into everlasting punishment, but the righteous into life eternal'—'Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power'—'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' Here we are assured that the life of the righteous is eternal, and contrasted with it, the punishment of the wicked is called everlasting," etc. What would Br. W. say of this writer? Would he not declare, that, by using the terms everlasting, and eternal, under such circumstances, in such a manner, and to a Partialist, who, *of course*, understands those words in these passages to mean *endless*—that (I say) by such a course, the Unitarian intended to give a false impression to his friend, and so, virtually, misrepresent his own views of human destiny, and those of a great number of Unitarians, beside!—Let Br. W. decide whether I was far wrong in judging positively in a similar case, especially after he joined issue with me on the conditions I laid down in my first article.

I have done—I trust, with this dispute with Br. W. Had he read my first article carefully, and candidly answered it with the concessions that, at last, have been wrung from him, I had been saved this protracted controversy in defence of the views of Universalists respecting the worship of Ch[illegible]. A. B. G.

[illegible]

Several ministering brethren have expressed themselves much gratified with the proposed plan of taking up collections to defray the remaining debt of the Clinton Liberal Institute; and we hope that on the third Sunday in February (inst.) *every worshipping congregation of Universalists in the State of New-York, at least*, will cheerfully respond to the call in a hearty and substantial manner. Let the members of each society assemble together, prepared to give as liberally as their circumstances will permit; and let every preacher not only give notice *on that day*, of the intended collection and its objects, but let him give a *precious* notice thereof, and add his counsel and influence in securing as large a contribution as possible. And, as regards those societies to whom he does not minister on that day, let him fix on *the next meeting after the third Sunday*, and see that, when it arrives, the much desired aid is given by them also.

To the ministering brethren, especially, we look to see this measure fairly started. If they stir up the minds of our lay brethren by way of remembrance, we have no doubt of the efficacy of this measure. Our lay brethren have always loved the plan of the Institute, and we can not doubt their willingness to aid it now. Remember, then, and be prepared for, the collections on the third Sunday, instant. A. B. G.

THE RECORD.

New Laborers.—These are multiplying rapidly, not only from our own young men entering into the ministry, but by conversions from other denominations. A Mr. Perkins, a Methodist missionary to Oregon, is said to have renounced the doctrine of endless wo, though the Methodists in Maine, his native State, deny the statement. In Lynn, Mass., where a Christian preacher, Rev. Mr. Taylor, and a good portion of his society, have embraced liberal views, and united with the second Universalist society; another Christian preacher, Rev. Mr. Dean, has since embraced, and avowed his faith in universal salvation. Another Christian preacher, named Bennett Palmer, a worthy and talented man, has also commenced preaching the Restitution of all things, in Stoddard, N. H. A Protestant Methodist preacher, of great talents and worth, named Johnson, has also been converted in Cincinnati. A young man of good character, named J. K. Ingalls, has commenced preaching universal reconciliation in Swanzey, Mass. There may be some others that have escaped our notice—if so, we will notice them soon—but four conversions, and one addition in the ministry, are enough to be noticed at a time.

Removals.—Br. E. Manford, who has been pioneering for some time, settles in Michigan city, Indiana.—Br. D. J. Mandell, in Bangor, Me.—Br. A. Case, of Plymouth, Mass., in Charleston, S. C.—Br. D. Forbes, of Norridgewock, in Hallowell, Me.—Br. T. P. Abell, of Rochester, N. Y., is at present supplying the desk in Plymouth, Mass.—Br. J. Britton, late of Carthage, N. Y., has settled in Dummerstown, Vt.—Br. E. Brown, of Waitsfield, in West Roxbury, Vt. Br. J. Perry, has removed from Reading, Pa., to Philadelphia city, but still continues to preach in Reading. These, with the removals noticed separately, complete the list, it is believed, up to the present time.

DEATH OF REV. I. HAYWARD.

Just after our last paper went to press, we learned the melancholy news that Br. I. Hayward had departed this life, at his residence at Burlington Flats, on Wednesday, January 16th, and had been buried on the Friday following; Br. T. J. Smith officiating at the funeral.

It was too late to give a notice, and as I had no particulars of the melancholy event, I concluded to wait, and that doubtless we would receive a full obituary notice from the proper person. None has yet come to hand, and it is due to departed worth, and sorrowing friends, and the bereaved friends of the cause, to defer noticing Br. Hayward's departure no longer.

Br. Hayward was a practitioner of medicine until about three years ago, when, moved by the power of a divine faith working within his heart, he resolved to proclaim the unsearchable riches of Christ to his fellow-men. His labors were well received, and proved very useful to the cause—for he labored by example as well as by precept in all things pertaining to godliness. Modest, unassuming, talented, and unostentatiously pious and devout; he was loved in life and is regretted in death. His ministerial career was brief—and he had not been settled in Burlington more than a year. He has left a family—a wife and some children. His age, and his pecuniary circumstances are unknown to me. His illness was very painful, and of several weeks duration, depriving him during the latter part, of the exercise of reason. But while reason remained, his Christian piety and resignation to the Divine will were conspicuous.—He has gone from his earthly labors to the fruition of his Christian hope. A. B. G.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. Gage, in Madison, and at Oriskany Falls in the evening.

There will be preaching on the second Sunday inst., by Br. E. E. Guild, at Richmondville, at 10 o'clock, A. M.—Br. D. R. Biddlecom, as Br. Holmes of Silver Creek may appoint—Br. O. Wilcox, in Russia—Br. C. S. Brown, at South Bainbridge—Br. M. B. Smith, in Herkimer.

There will be preaching on the third Sunday inst., by Br. M. B. Smith, in Middleville—Br. D. R. Biddlecom, at Parker's Settlement—Br. Kibbe, at Knox-

There will be preaching on the fourth Sunday inst., by Br. M. B. Smith, in Salisbury.

A Conference of the Allegany Association of Universalists, will be held in Randolph on the 23d and 24th inst.

A Conference of the Chautauque Association will meet in Columbus, Warren county, Pa., on the third Wednesday and Thursday, 20th and 21st inst.

The third Conference of the Chenango Association of Universalists, will be held at the Methodist chapel in Greene, on Wednesday and Thursday, February 13th and 14th.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Lenox, (O) for J A—W W, Skeneateles—P M, Van Hornelsville, for J D H and C T E T H—P M, New-Berlin Centre, for self and T A B—P M, Waddington, for J R and E and H M—P M, Schroon, for H-K and R—Rev D T, Laporte, (O) for J D, H W and A M—A S, C C D and S B, Westmoreland (N H) Rev I B S, Hume, for L C, C P, W H, I W and R B M—J P, Michigan City, (Ia) for self and S W—M McI, East Clarindon, (O) for self, L H and M B—J B, Kinderhook, (Ills)—J W, Richmondville, for self and W S—A R B, Hunter—Z N E, Canton, for self, C C P and A D McC—Rev W H W, Watertown, for E M, I H M, W P, O G, C C, A T, E B, D S and I McA—I T H, Clintonville, for self, M M, R T and H B—P M, Pittsford, for J L and H F—P M, Truxton—P M, Alfred, for R C—W S, Olean—J H, Mixville.

*Abner Kneeland.

POETRY.

For the Magazine and Advocate.

SAIL ON, MY BARQUE.

BY MISS EMELINE ROUNSEVILLE.

"When true hearts are withered,
And fond ones are flown,
Oh who would inhabit
This bleak world *alone?*"

Sail on, sail on, my tiny barque, nor here prolong thy stay,
I would not that thou laggard prove, or truant on the way;
But speed thy destined pathway still, and bear thee nobly on,
Nor heed the rushing of the blast, nor list the Syren's song.

What though the torrents wildly rage, the surges madly roll,
And liquid flame most fearfully unite each distant pole;
Yet faithful bear thee on thy way, though shattered be thy frame,
Thy end, thy happy, glorious end, will be alike the same!

I would not meanly scorn, nor look with brow of gathering gloom,
Upon life's sun-bright flowers, because they will not always bloom;
I would not, cold and heedless, pass the music of our sphere,
No—rather be it mine, full oft, a jarring note to hear!

Let not this spirit ever deem a sacrifice, if given,
Most worthy and acceptable, when spurn'd the gifts of Heaven!
I, grateful would enjoy; in all I'd share an humble part;
But never, 'mid earth's brightest scenes, would e'er *inter* my heart!

Then bear thee on,—thy comrades gay, that, with the morning sun
So proudly rode, have lightly passed and vanished one by one;
Methought when they were by thy side, thou wert as fleet as they,
But now, how tardy is thy course!—Speed, speed thy flight away!

I see a bright and happy band unfold the golden gate—
The loving and the loved are there—with open arms they wait!
Their smiles are on me, and I hear the soft and silv'ry tone
Of well-known voices, call my name and bid me welcome home!

What, ling'ring yet?—more slow, and still more slow thy movements seem—
I would thou wert some winged bird, or gliding meteor's beam;
Oh! let me flying, rush at once, as with the lightning's dart,
And fondly, closely let me press those lov'd ones to my heart!

PYRAMID OF CHEOPS.—This monument of pride, science, or superstition—who knows which?—was building while Abraham was in Egypt; Joseph and his brethren must have seen the sun behind it every day they sojourned in Egypt; it must have been the last object Moses and the departing Israelites lost sight of as they quitted the land of bondage; Pythagoras, Herodotus, Alexander, the Colphi; it has been the gaol of nations; lost nations have pilgrimized to its foot, and looked up as their common ancestors did before them, in awe and humility; and now, two strangers from the "ultima thule" of the ancients, Britain, severed from the whole world by a watery line, which they considered it impious to transgress, stand here on the summit, and, looking round, see a desert where once stood the "the cloud-capt towers, the gorgeous palaces." The temples and tombs of Memphis arose in their calm beauty, and wisdom dwelt among the groves of palm and acacia solitary now, and deserted, except by the wandering Arab and his camel.—*Lord Lindsay's Letters.*

REMEDY FOR HARD TIMES.—One proposed by Dr. Franklin is, probably, as effectual as any that can be prescribed. It is this:—"Spend less every day than you can earn." If it had been "Spend less every day than you receive of your earnings," some of us could not act upon it without going somewhat hungry.—*Ch. Mirror.*

No rank in life precludes the efficacy of a well-timed compliment. When Queen Elizabeth asked an Ambassador how he liked her ladies, he replied, "It was hard to judge of the stars in the presence of the sun."

The eye is never to be mistaken. A person may discipline the muscles of the face, and he may control the voice, but there is something in the eye beyond the will, and we thus frequently find it giving the tongue the lie direct.

HOME.—There is something inexpressibly touching in the story of Ishmael; the youth was sent into the wilderness of life with his bow and his arrow, "his hand against every man, and every man's hand against him." Even in our crowded, busy, and social world, on how many is this doom pronounced! What love makes allowances like household love? God forgive those who turn the household altar into a place of strife! Domestic dissention is the sacrilege of the heart.

The degree of estimation in which any profession is held, becomes the standard of the estimation in which the professors hold themselves.

MARRIAGES.

In this city, on the 19th inst., by Rev. T. D. Cook, Mr. SETH J. KING, to Miss ROSANNA ANDREW, all of Schuyler, Herkimer county, N. Y.

In Camillus, on the 30th of December last, by Charles Land, Esq., Mr. EDWARD BRATTON, of Wayne county, to Miss AMANDA PARLEY, of Marcellus, Onondaga county.

In Onondaga, on the 1st inst., by the same, Mr. JAMES WAGGONER, to Miss JANE KENYON, both of Onondaga.

In Boonville, on the 9th inst., by Rev. Mr. Kimball of Leyden, Mr. TRUMAN I. VALE, to Miss NANCY CHURCHELL, both of the former place.

In Mexico, December 27th, by Hiram Skinner, Esq., Mr. RANDALL BETTIS, to Miss EMILCENT P. WOOLMAN, all of that place.

In Madison, Jandary 1st., by Rev. Mr. Clark, Mr. ELIAS HUNT, Jr., to Miss EMILY L. HOLCOME, both of Hamilton.

In Stark, December 30th, by Rev. J. D. Hicks, Mr. JACOB MOWER, of Danube, to Miss IRENE MOWER, of the former place.

Also, same day and place, by the same, Mr. GEORGE TINGUE, to Miss MARGARET ANN WALS, both of Starke.

Also, in same place, January 6th, by the same, Mr. ALEXANDER CONKLIN, son of Jonathan Conklin, to Miss ELIZABETH WIGLEY, both of Stark.

Also, in Manheim, January 14th, by the same, Mr. HENRY A. HUDSON, to Miss HENRIETTA SNELL, daughter of J. P. Snell, Esq., all of Manheim.

In the Universalist church in Watertown, October 3d, by Rev. W. H. Waggoner, Mr. JOEL BLOOD, of Brownville, to Mrs. MEHALAH GLEASON, of the former place.

In Watertown, January 1st, by the same, Mr. [illegible] BECKWITH, to Miss ELIZABETH B. HINDS.

In Eatonville, January 14th, by the same, Mr. ROSWELL D. BROWN, to Miss ELVIRA A. EATON, daughter of Mr. John Eaton.

In Pompey, January 16th, by Rev. E. M. Woolley, Mr. ELIHU PARRY, to Miss PERLYETT HIGGINS, of Van Buren.

DEATHS.

In this city, on the 14th inst., JAMES HENRY COBBETT, aged 14 years. Consumption was the destroyer, and patiently were its long continued ravages borne by the victim, who was supported by the unfailing consolations of God's universal grace as revealed in the Gospel for a wearing world.—Mr. C. was a native of England, but had resided for some [illegible] in this city and in Auburn, where he was much es[illegible] by his friends. He has left a widow, several children and numerous friends to deplore his departure, [illegible] but on their own. The [illegible] services at [illegible]e, were performed by the Rev. Dr. Rudd, (Episcopalian,) of this city—prayer by Br. T. D. Cook—and an appropriate discourse was delivered by the latter, in the Universalist church, on the succeeding Sunday, to the mourners and a large and sympathizing audience.

A. B. G.

In Ogdensburgh, on the 4th inst., of the scarlet fever, Mr. PARLEY DUSTIN, aged 38 years. He has left a wife and three children to mourn the loss of a worthy husband and an affectionate father. His [illegible] a world's [illegible] wave [illegible] his confidence in God unbounded. His warfare [illegible]t, and its last hours, tranquil; [illegible] His [illegible] attended in Stockholm, on the 6th. Sermon by [illegible]

In Vienna, January 12th, MARTHA D., consort of John [illegible]ds, in the 32d year of her age. Her funeral was attended on the 14th, and, by request of the deceased, the consolations of the Gospel were rendered by the writer. Respected and beloved by all who knew her, sister [illegible] died as she lived, a *practical* Universalist. She left a companion and two small children to mourn her early departure.

W.

In Caroline, September 18th, Mr. WILLARD LEGG, aged [illegible] years.

Also, September 23d, Mr. DAVID LEGG, aged 61 y[illegible]

Also, October 2d, Mr. SAMUEL LEGG, aged 19 y[illegible]

Thus, within a few days, this family have been called [illegible], and two sons. Truly the [illegible] incomprehensible. But [illegible] survivors have consolation in the promises of the G[illegible], and may Heaven grant them that faith which will enable them to look to Jesus as the Saviour of *all*.

S. B.

In West Hartwick, Otsego county, January 15th, Mrs. MARTHA, wife of Capt. Eleazer Smith, aged 28 years.—Thus in the midst of prosperity and usefulness—with a discriminating mind, and high moral sentiments, well qualified for, and discharging the duties of wife, daughter, sister, and neighbor, she has early fallen in our midst, leaving behind numerous witnesses to her moral worth, who deeply mourn their loss. The funeral services were performed by the writer in the Presbyterian meeting house, to an unusually large and deeply sympathizing congregation.

J. POTTER.

In Fenner, January 13th, MARY ELLEN, youngest daughter of Robert and Lucy Ransom, aged 3 years. This is the fourth child that has been removed by death from this family in about 4 years. But I trust that the remaining members of the family are all prepared to say as did Jesus, "the cup which my Father giveth me, shall I not drink it?"—Funeral services on the 14th, by E. M. WOOLLEY.

"SONGS OF ZION."

Just published and for sale at the "Trumpet" office, No. 40, Cornhill, (Up stairs,) the NEW BOOK OF PSALMODY, entitled, "SONGS OF ZION; OR THE CAMBRIDGE COLLECTION OF SACRED MUSIC; designed for the Church, for the Social Meetings of Christians, and for Family Worship; comprising a rich variety of the most popular tunes, anthems, etc., with many pieces from various authors, never before published, written expressly for this work; arranged with a figured bass for the Organ and Piano Forte. To which is prefixed a Familiar Introduction to the art of Singing, designed for the aid of those who are entirely unacquainted with the science of music; the Instruction being reduced to great plainness and simplicity." By THOMAS WHITTEMORE. *Fifth Edition*, enlarged and revised, containing eight additional pages of original anthems, for Temperance Celebrations, without any increase of price. Persons acquainted with the science of harmony are requested to call and examine this work.

This book contains upwards of three hundred tunes, of a great variety of metres. In addition to these, there are upwards of 100 pages of Anthems.

It has upwards of 350 pages of the size of the "Boston Academy's Collection;" and will be sold at the same price. The author pledges himself to the public, that neither pains nor expense have been spared to render this work correct, in its scientific, and elegant in its mechanical execution.

This work is very particularly recommended in cases where different denominations of Christians unite in "Union Singing Schools." On the great theme of praise all Christians agree; we can all unite our hearts and voices in celebrating the praises of God and the Redeemer, and the glories of eternity. In a great number of cases, the whole hymn is put upon the same page with the tune, which will be very convenient in singing these tunes as voluntaries. There are many most excellent hymns inserted entire, which appear in no hymn book in common use.

Boston, September 29, 1838.

UNIVERSALIST UNION.

This publication, as its title imports, is in defence of the final Restitution—in other words, the ultimate holiness and happiness of all men. A portion of it is devoted to miscellany of strict moral tendency. No efforts are spared to make it an instructive and interesting periodical—a welcome visiter in the domestic circle.

The publication of a highly interesting series of [illegible] articles, under the title—"JOURNAL OF A PHYSICIAN"—has just been commenced in its columns, and will be continued weekly throughout the present volume, and completed with it. They contain, "*Observations on men and things, during several years peregrinations through Poland, Russia, Germany, France*," etc., and are from the pen of an eminent European Physician. This work alone, though occupying but about *one eighth* of the paper, it is believed, will be decmed worth the entire subscription.

The Union is a large super royal sheet, published weekly, and is now issued in two forms—*Quarto* and *Octavo*. Terms, $2 per annum for the Quarto, and $2.50 for the Octavo. The first No. of the 4th Vol. was issued November 10, 1838. The numbers can be furnished from the commencement. Specimen numbers also may be had on application at the Publishing Office, No. 139, Fulton-st., between Broadway and Nassau, New York, to which place all communications and letters on business should be addressed.

☞ Universalist clergymen are respectfully requested, if agreeable to their feelings, to name the commencement of the Foreign Correspondence to their congregations. There may be those who would like to secure the vol[illegible] on that account, who would not otherwise [illegible] reduction of it.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

BY A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, FEBRUARY 8, 1839. NUMBER 6.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.

NUMBER EIGHTEEN.

BY S. R. SMITH.

Unbelievers have frequently amused themselves, and indulged in much sarcasm, in drawing a parallel between Moses and Mahommed—and by supposing that there was the same, or at least as good reason to believe that the religion of Islam was from heaven, as that of the Hebrews. And that if we admit the divine authority of the latter, we must that of the former; that if we regard the one a fanatic or impostor, we are bound so to consider the other. They represent both as designing pretenders to inspiration. Moses, we are told, like Mahommed, so managed as to attain and exercise unlimited power over his nation, under the pretext of divine direction—a "thus saith the Lord"—while he oppressed the people with an unmeaning, expensive, and burdensome ritual.

To all this we answer, that plausible as some parts of the objection are, it is entirely destitute of force, because there is, in fact, no parallel in the cases. Of this, any person can satisfy himself in a short time, who will take the pains to read the Koran, and compare it with the Bible. And he may make the comparison with particular parts, or the whole. But he must assure himself, that the more diligently he examines, the further he pursues the comparison, the more fully and certainly will he become convinced that there is no parallel in the cases, and no weight or force in the objection. He will perceive that the conduct of Moses, throughout, was open, frank, and manly; and that there is in that of Mahommed, a secrecy, a continued series of assumptions, a caution in the delivery of his oracles as the time and occasion seemed to warrant, and that he purposely mystified them so as to render them of uncertain import—all of which is wholly unlike the proceedings of the Hebrew Legislator. Of the miracles of Mahommed, there was no human witness; while those of Moses, like those of Jesus, were wrought in open day, before multitudes, and in the presence both of friends and enemies.

Now, with the exception of the difficulty of understanding, in all cases, that peculiar oriental style and imagery, there is no evidence of obscurity in the Pentateuch. We may safely challenge an instance of apparently studied obscurity of expression, in all the writings ascribed to Moses. But it is believed, that no person acquainted with the subject, can be found, who would hazard a similar remark respecting the Koran. The Pentateuch is free from ambiguity and mysticism, while every part of the Koran is replenished with instances of a redundant, verbose unmeaningness. This very mysticism and obscurity, seems to be the first object with fanatics and impostors, as they affect it in every instance, with undeviating certainty. In proof of this, the objector may compare, at his leisure, the Bible with the works of the whole catalogue of enthusiasts and impostors, from Gregory Thaumaturgus, or Nicholas Loyola, down to Emanuel Swedenborg, or even the book of Mormon. The Koran is of the same cast, and bears upon its front the impress of the same self-delusion, or deceptive purpose—characters which all the ingenuity of skeptics, never has, and never will be able to fasten upon the sacred writers.

While we would not impeach the candor of unbelievers, it is due to truth and justice to say, that the alleged parallel between Moses and Mahommed, betrays an unreasonable prejudice, or an unwarrantable ignorance of the Pentateuch, as well as of the Koran. What did Moses gain to himself, or to his family, by assuming to be divinely inspired, which could not, and would not have been as certainly obtained without that assumption? He made no provisions for his own family whatever—and the distinction assigned to his tribe, was notoriously to their disadvantage, as it excluded them from all participation in the division of the country, except a few small villages, and from many other common privileges of citizens. It is madness to suppose that the family of the Levites were as well off in worldly matters, as their brethren of the other tribes. Men of general candor deceive themselves in this particular, in a most surprising manner.—They have in their view, the ample tythes of the English national establishment; and they infer that the provision for the sacred family among the Hebrews, was equally abundant. But nothing can be further from the truth. For it is notorious, that the Levites constituted about one-twelfth of the whole population. This is certainly a proportion which no one will pretend, is borne by the English clergy to the inhabitants of Great Britain. And if it were, we have every reason to believe that it would so diminish the revenues even of the Bishop of Durham, as to render him "poor indeed."

In times of public distress, the misfortune must bear particularly hard upon the Levites. And in times of apostacy from the established religion, they must have been without any resource. When war or famine spread its sable and desolating wing over the land, the Levite was sure to feel its first, and its heaviest influence. The regular order of things being interrupted—the attendance upon the stated worship, and the offerings at the national altar being suspended, the fountains of his scanty pittance would be dried up, and he left to feel the utter helplessness of his situation, and the full weight of his wretchedness. This is no fancied representation of his situation. The reader of the historic portions of the Old Testament, will remember that more than once, this part of the nation was driven to seek the means of subsistence by any menial service among their more favored brethren. And with these facts—undeniable facts—before them, how is it that skeptics are so very sensitive to what they call the partiality of Moses for his tribe? It is at best, a partiality for which few Levites could thank him—and one which decidedly bettered the condition of all the rest of the nation. It is a partiality, which if applied this day in the same proportion to the unbelievers in the United States, would reduce them to a state of beggary; and probably bring them to the exercise of more just views and apprehensions of the subject, than they have yet entertained. Thus much, for this notable partiality of the Hebrew Lawgiver for promoting the worldly interests of his tribe!

Skepticism has arrayed and included the miracles wrought by Moses, in the same rank with those ascribed to Mahommed. But it has been merely assumed and asserted—for it has not been proved, nor does it admit of the shadow of proof. The miracles ascribed to Moses, were wrought before his countrymen, for the purpose of convincing them of his mission—before Pharaoh and his court, for the purpose of inducing him to permit the Hebrews to leave the country in peace—and during their journeyings, for administering to their wants, or for the overthrow of their enemies. These miracles always have spoken, and will ever continue to speak for themselves. And in every instance, there was no room, and no occasion for fraud or collusion.—Had they not been real, there is no good reason to doubt, that except in a very few instances, the same ends could have been attained by other means. Indeed, had they not been all that they professed to be, the restless multitude, impatient of delay and of control, would have effectually exposed and exploded any and every attempt at imposition. For the history is fraught with abundant proof, that even while they admitted and admired the miracles, they were little disposed to act beyond, or otherwise than their feelings or apparent interests prompted.

Now can any man say in all good conscience, that there are equal proofs of the miracles ascribed to Mahommed—that, in fact, there is any proof whatever of their reality? Who was witness of his wonderful night excursion through some ninety heavens? Who saw the Koran delivered piecemeal by the angel Gabriel, to the prophet of the faithful? Nay—who can compare its fulsome and unmeaning pages, with the Pentateuch, and feel that he is drawing a legitimate parallel, between works of equal merit, and equal claims to divine authority? Any but a Mussulman, who can do this, is beyond the reach of argument, or the influence of testimony, and may feel safe against conviction of any truth, because it is reasonable. Such an one may well be a sceptic, for he is not fit to be any thing else.

It is also a very great mistake, to suppose that the ritual imposed on the Hebrews, was either unmeaning or oppressive.* And the imputation of either, betrays a culpable inattention to the nature and objects of the Mosaic institutions. It is very true, that the Lawgiver at Sinai, required a considerable number and variety of sacrifices. But it confined its requirements to such animals—and to such exclusively—as could be used for food.—Whereas, several of the Heathen offerings were of the most offensive kind—and frequently included the immolation of human beings. In all the rites of the Law, the sense of decency, cleanliness and moral purity, is always impressed, and appears to have been uniformly understood and appreciated. Among the Gentiles, on the contrary, their religious rites, and especially their festivals, were the scenes of indecency, filth, and the most unseemly and degrading debauchery. Under the Law, the presence of God, his fatherly care and benignity, were celebrated with becoming solemnity, and by every indication of sincere gratitude. The Heathen rites were ostensibly designed to propitiate some imaginary monster of cruelty and blood; and were observed for the more obvious purpose of indulging in the most brutal manner, some of the worst and lowest of the animal propensities.

Instead of a particularly burdensome, or even an expensive ritual, the institutions of Moses are, in these respects, by no means to be compared with those of the Heathens. He gave to the Hebrews but *three* public festivals in the year—the Heathens, on the contrary, had more than *ten times* that number. He gave directions for a votive offering, at best not very expensive, and then graduated to the humblest means of the poor—while the Heathens, the great exemplars of the religion of nature, considered the presentation of the most valued and costly things, as the exclusive pledge of uncommon piety. And yet, can any thing be conceived more inappropriate and grotesque, than the rich offerings of robes and tunics for the services and bedizenment of a wooden god! There is none of this unseemliness in the requisitions of the Law of Moses; every service is suited to the relative situation of the creature to the Creator—is well adapted to foster a spirit of devotion—is not pretended to be necessary to the Deity, but is the pledge of obedience to his requirements.

We may now be permitted to ask, where are the

* Priestley on the originality of the Mosaic Institutions, at the end of Notes on the Pentateuch.

special indications in the administration of Moses of his oppressions and exactions, or of a disposition to make the most of his high authority? Whether we consider his disregard of the interests of his family, the integrity and rectitude of his personal conduct, or the nature and utility of the institutions which he established, the world has never furnished his equal. If it were admitted that he was not inspired, he must certainly be considered the wisest, greatest, best of statesmen and rulers. This, skepticism itself would cheerfully admit, were it not for the claim to inspiration, on which all his authority and actions are founded. If he were not inspired, how is it to be accounted for, that he was some three thousand years in advance of his age, and brought his people, in moral science and views of the Deity, to a station of pre-eminence which all the efforts of philosophy never conceived nor attained? And we press the question, whether what is absolutely and undeniably good, is or can be the worse for having been derived from superhuman aid? Is the unbeliever prepared to reject as useless or corrupt, those benevolent institutions, which do honor to human nature, merely because they are professedly of divine origin? Would he wish us to believe, that he considers the high morality inculcated in the Decalogue—and which he knows is only taught there, except in the Christian system—as less pure, proper, and necessary, because avowedly dictated by the inspiration of God? Will he do, what has never yet been done—assign a respectable reason, why Moses was capable of doing what he did, and of establishing the institutions for which his nation was distinguished, if he were not inspired?

Again—does it follow, because certain leaders and conquerors have attained their pre-eminence by fraud and violence, and ruled with a rod of iron, that therefore no man can rise to authority, and govern and direct the affairs of a nation, without being oppressive and tyrannical? If so, we may expect, in the next age at least, that unbelievers will charge, in this country, upon Washington, the character of usurper, rebel, and tyrant—that his forbearance was cowardice, his modesty but hypocrisy, and his retirement but imposture! And suppose, further, that the armies and people of the United States, had testified universally, that they had seen him work miracles, and had witnessed the descent of the visible symbols of the Deity in attestation and confirmation of his right to lead, and his authority to govern—on this principle, his pretensions must be founded in venality, his institutions be cumbersome, or costly, or nonsensical, and his people dupes and slaves.

Now, we have the united testimony of a whole people, that Moses was divinely appointed to lead them out of Egypt—that they saw, and were benefited by his miracles—that they witnessed the palpable indications of the divine presence in vindication of his authority, and in approbation of his institutions. And this testimony is further sustained by the maintenance of certain opinions, and the performance of certain rites or ceremonies, by that people, through a succession of ages. It goes still further, and proves that all this power was attained and exercised without an appeal to the sword, and that these remarkable institutions were adopted and obeyed—not because any compulsory measures were employed in the first instance, but because their recipients were convinced that they were sent from Heaven. What right, then, has any man to assert, that the Hebrew Legislator was either usurper, tyrant, or impostor, that could not be assumed, as far as mere authority and power are concerned, of King Alfred, or of Washington? But every one knows that it can not be done of the latter, with decency, and much less with the show of reason. Nor can it be done, for the same, and yet higher considerations, of the Lawgiver of Israel.

Having now followed the skeptic through his supposed parallel of the pretensions and institutions of Moses and Mahommed, and having shown that he is mistaken in his inferences, and that no parallel exists, we must be permitted to ask him, in turn, to accompany us in the consideration of certain points and bearings of the Law, which appear to have wholly escaped his observation. It is not a little singular, that certain persons never discover what is good and praiseworthy in the lives or precepts of the sacred writers—while, at the same time, they can find much to admire in the stubborn insensibility of Zeno, and more in the filthy semi-beast, Diogenes, in his tub. They fasten upon some imperfection or indiscretion in the conduct of a patriarch, or prophet, and set it down as a plain and incontrovertible truth, that both the persons implicated, and all others enrolled as Scripture writers, were weak and contemptible enthusiasts, or base and impious pretenders. And all this, when an accidental discovery of a single moral truth or respectable wise saying, among a cart-load of vulgarity, sophisms, and nonsense of Heathen extraction, is quite enough to sanctify a whole system of philosophy. They appear to be so completely baptized into this prejudice, that they want little besides a few portable divinities, to identify them with the disciples of some antiquated and long since exploded Pagan theory.

To say nothing of the moral aspect of the Mosaic dispensation, there is enough to recommend it, at least, to respectful consideration, if not to unqualified approbation. Let any one attentively read the benevolent provisions of the Law, for the "*stranger*, the fatherless, and the widow," so often repeated, and so variously modified in its objects and bearings, and then ask himself whether there is nothing useful, or appropriate, or necessary in its requirements? Thus it is said, "Thou shalt neither vex a stranger nor oppress him.....ye shall not afflict any widow or fatherless child." When the time of the vintage and the harvest came, the Hebrews were forbidden to gather the whole for themselves—the scattering bunches of grapes—the corners of the field—the forgotten sheaf—must be left for the "stranger, for the fatherless, and for the widow." Once in three years, every householder was required to bring out a portion expressly set apart for the use of the "Levite, the stranger, the fatherless, and the widow." Where else in all the wide world, shall we find any specific, and appropriate, and well-ordered arrangements for these classes of persons? The murdered traveller, the plundered caravan, the Christian prisoner and slave, bear ample and appalling testimony to the benevolent provisions of the system of Mahommed! Its well-known maxim is, "No faith with infidels"—by which is meant all who do not profess the faith of Mahommed. And until since the recollection of many of the present generation, this rule was carried out in fearful practice. Piracies of the most atrocious description, under the connivance of the Sublime Porte, and at the very foot of the throne of the successors of Mahommed, were only prevented by purchase and tribute, until our own government applied a more effectual remedy, and taught the Mussulman, what the Koran never did—to respect the rights of strangers. Let the skeptic review the history of the infamous and unprovoked robberies and murders committed upon merchants and travellers, under the sanction of the Arabian prophet, and by his followers, and then, if he dare, assert that there is a perfect parallel, or any parallel at all, between the institutions of Moses and Mahommed.

It need scarcely be remarked, that among the Heathens, there were no suitable provisions for the "stranger, the fatherless, and the widow." But it should be admitted, that the courtesies and even charities of social life, were in general better sustained by them, than they have ever been by Mahommedans. A species of conventional hospitality entitled the stranger to protection, and civility to a limited extent, in some Pagan countries. This, philosophy encouraged, but went no further. And man was left to the operation of his undirected sympathies, in giving or withholding charity, unimpressed by the sanctions of authority either human or divine. So that, in fact, the Mosaic institution stands alone, transcendently above any and all other systems, except the Christian, in its hospitable and benevolent provisions for the solitary alien, the helpless and distressed. And how is this to be accounted for? Must we suppose the author of the Hebrew institutions, so much more humane than all the world besides—not only more so than the age in which he lived, but pre-eminently more so than any age of philosophy and Gentilism? Certainly, skeptics and unbelievers will not admit all this, without at least heaving a sigh over the comparative degradation of their venerated philosophers! But this they must admit, or admit his inspiration!

But we must not suspend this comparison of the humanity and kindness of the legal dispensation, with other systems, as yet. And however reluctantly, the skeptic must go with us through a few more particulars, evincive of the superior benevolence of the Mosaic system—that system which he considers so repugnant to all good sense and sound philosophy. Does he so view it, because it is so superior in philanthropy to any merely human theory, or because it is so repugnant to some of the practices which the interests and policies of men have rendered it convenient for them to pursue? Some of its venerable requisitions, it would be particularly gratifying to see more generally embodied in Christian practice, and, especially, illustrated in a more benevolent treatment of the poor. And were this done, it would exclude some of the speculations built on human suffering, and annihilate much of the wealth wrung from the hand of the sons of poverty—often, of industry.

From time immemorial, it seems to have been the practice for one man to borrow of another, what he particularly wanted, and could not command by other honorable means. And the inference usually corresponds with the fact, that in a great majority of cases, the poor borrow, and the rich lend. The hazard incurred of losing the thing, or the amount loaned, naturally suggested some expedient for rendering payment certain. This we call security. One of these expedients always has been, the acceptance of some article of the required value, as a *pledge*. And it appears to have been customary with the Hebrews, to pledge some article of clothing, or of common and necessary use in the business of life. All this was very proper—and all this is still done in most countries, in the every day transactions of man with man. But how is it done? Is the least attention paid to the wants or the privations of him who makes the pledge? Is a thought apparently turned upon the sacrifice which the poor may make, by giving security in this manner? Is not interest, rather than the comfort or the wants of the needy, the great matter of concern, and the established and acknowledged rule of action? And does not the lender, accordingly, pursue every means that law or public opinion will warrant, in order to compel the payment of his dues, regardless of all wants, or interests, except his own?

Now it is questionable whether the skeptic is aware of the regulations prescribed by the Mosaic institution, in relation to pledges. If he is not, he may be surprised to find that they are such as no worldling, or oppressor, or impostor, alike reckless of means or measures to compass his ends, would be likely to impose! They are indeed far, very far from every thing of the kind. For they breathe a spirit of genuine charity and kindness, such as no other then existing institutions knew, and such as no part of mankind, save the Hebrews, have ever practiced with equal fidelity. Put let them speak for themselves. "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him, by that the sun goeth down." "If the man be poor, thou shalt not sleep with his pledge; in any case, thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee." Provision is also made for preventing the acceptance of certain indispensable articles of common use. Thus—"No man shall take the nether or the upper millstone to pledge; for he taketh a man's life to pledge."

Are these benevolent arrangements, the indications of total apathy to the welfare of the distressed? Are they to be regarded as the exclusive offspring of personal interest? or are they the unmeaning aberrations of a fanatic's mind? or yet, the unprincipled and unhallowed usurpations dictated by an

unfeeling impostor? Can they with decency, or sense, or honesty, be ascribed to either? And if not, they prove their author to have been more than three thousand years in advance of his age, inconceivably more benevolent than the best of the Heathens—or, what is infinitely more reasonable, that he was inspired. Their existence only among the Hebrews, proves, also, that while they were known to be the most useful and benevolent institutions in all the world, the philosophers and moralists of other lands, were too vain of their own theories to adopt them. And we leave it to the advocates of the all-sufficiency of the light of nature, to determine whether they are not, at this day, rejecting "the counsel of God against themselves," in the same way, and for the same reasons.

Another benevolent provision of the Mosaic Law, relates to *usury*. "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer; neither shalt thou lay upon him usury." And this prohibition is repeated under such modifications of expression, as leave no doubt respecting its import, or of the moral bearings to which it was directed. Where shall we look for an instance of attention to the circumstances of the poor, like this, among the high-sounding institutions of a worldly philosophy? Where else can we find an insurmountable barrier interposed for the protection of the poor against the rich—the weak against the strong? And can any man in conscience say, that this looks like courting the favor and countenance of the most powerful and influential class of the nation, and building up and establishing authority without right—divine right?

We do not particularly object to the established custom of paying interest for the use of money. The borrower is, or ought to be, benefited by its use; and it is difficult to conceive of any reason why he should not render a suitable compensation for the privilege, except that assigned by the law under consideration—the national kindred, and poverty of the borrower. However this may be, it is certain that the modern *shaver* would find himself sadly bereft of his gains, were he brought under the unflinching regulations of the Hebrew Lawgiver. A fact that may aid in accounting for the antipathy of certain members of that fraternity against the Bible, and who appear to hold the Pentateuch in special and utter abomination. We may be assured, that neither the light of nature, nor human policy, nor yet the wisdom of an exclusive philosophy, ever dictated these benevolent provisions for the needy. It remained for the Hebrew institutions alone, to recognize the true principles of human kindness, and to enforce them under sanctions from which the heart can make no appeal.—And these considerations, when the age of the world and the general state of morals are taken into the account, constitute a mass of unimpeachable testimony, which it seems impossible to resist, in favor of the inspiration of the author of the Pentateuch.

One of the most remarkable regulations that ever distinguished legislation, remains to be noticed. It is the universal right of resuming personal freedom, and all possessions previously alienated, whether by the misfortunes or indiscretions of the individual concerned. "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years, shall be unto thee forty and nine years.—And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possessions, and ye shall return every man unto his family."

It will doubtless be observed, that similar laws were occasionally introduced among the Romans; and that, consequently, this is but a common instance of agrarianism. But here the objector is mistaken: there is no general resemblance, much less parity, in the respective instances. The Roman law was, at least, but a temporary expedient for special purposes. The Hebrew, on the contrary, was one of early and perpetual institution, and was never suspended when its application was practicable. The Roman agrarian law seized upon the immense possessions of the affluent, and distributed them *only among citizens*, while it left every servant and menial in the commonwealth, to all the wretchedness of poverty and oppression. At the same time, its operation was both oppressive and unjust—in its entire disregard of the rights of the rich. On the contrary, the law of the jubilee was instituted long before any Hebrew came into possession of a single foot of territory. Their inheritance was also to be equally divided, in the first instance, among the individuals of the whole nation, except a single family. And in every purchase of either land or slaves, the purchaser was previously instructed to graduate the price by a careful estimate of the number of years to the jubilee. "According to the number of years after the jubilee, thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee—according to the multitude of years, thou shalt increase the price thereof; and according to the fewness of years, thou shalt diminish the price of it." In this case, neither party was wronged; while every bond-servant, male and female, was restored to freedom, and every portionless family acquired competence.

In view of these peculiar and humane provisions of the Mosaic institutions, it is surprising that many honest Christians believe that the Law—in all its bearings, objects, and requirements—was abolished by the Gospel. And it is to be feared, that by so doing, they have contributed greatly to the general disgust entertained by unbelievers against the Old Testament, and especially against the Pentateuch. For, however we may concede that these regulations might with propriety be modified in some respects, when brought into universal application—still, it seems impossible to suppose that the Gospel could be designed to expunge them forever from the catalogue of human obligations. But whether this be so, or not, can not affect the argument with unbelievers. It remains for them to account for the existence of these requirements, on their own hypothesis, that Moses was no better than Mahommed, or that he was not inspired.

For the Magazine and Advocate.

WORK OUT YOUR OWN SALVATION.

In what does this salvation which we are to work out, consist? It consists in our deliverance from the oppressive sense of guilt, which is to be found in genuine penitence, and in a recognition of the forgiving character of Him with whom we have to do. And farther, it consists especially in our deliverance from the dominion or reign of evil propensities, and of whatever ignorance or errors lead to folly and wrong-doing; our deliverance from alienation and disaffection towards God, from undue attachment to the service of mammon, from base compliances to the customs of the world. This is our salvation. From these and similar evils, we are to work out our own deliverance. Not until we have complied with this injunction can we know the noble capacities of our nature, or taste the richness of that enjoyment, for which we are finally destined, and amply furnished.

How then shall we accomplish this momentous task—how reach our destined goal? That it is not without effort, not without persevering effort, experience as well as Scripture teacheth us.—There is no resting place for the aspirant after Christ-like perfection; no cessation from labor. Like Paul, he must forget the things that are behind—the attainments already made—and press eagerly forward after still greater perfection.—We may be aware of the necessity of this persevering effort after farther attainments, and we may desire, resolve, and re-resolve, to make the requisite exertions, and yet find all these resolutions but of little permanence and little avail. Our righteousness will be as the morning cloud and the early dew, if our strength is not obtained from the proper source. Whence then are we to obtain that strength which will give effect to our resolutions, and prevent us from sinking into the grave, no more near to salvation than before we resolved, and re-resolved? Can this requisite aid and support be found more effectually in any other way, than in placing ourselves as if constantly in the presence of God, whom we view as a Father, taking the most affectionate interest in the progress of our task? In such a presence, can we neglect what will secure His smile and approbation? Let elder Christians answer us, and point the way. S. S.

THE RECORD.

Associations.—*The Chatahochee Association* of Universalists, met in Lafayette, Alabama, December 3d and 4th. It embraces the counties of Muscogee, Talbot, Harris, Merriweather, Coweta and Troup, in Georgia; and of Russel and Chambers, in Alabama. Efforts were made by opposers to prevent an attendance of the people; but the meetings were large. The cause is prosperous in that region.

The Somerset Association met somewhere and at sometime [probably, New-Portland, and on December 19th,] in Maine. L. P. Rand, Moderator, H. Barret, Clerk. Passed resolutions of condolence on the death of Rev. J. P. Harris. Four sermons were preached and a meeting-house dedicated. Eight preachers were present, and meetings were large. Adjourned to such time and place as the committee may appoint.

Societies.—New societies were formed in Lafayette, and in West Point, ten miles from Lafayette, Indiana. in December—and one in Swanzey, Mass., in November.

Meeting-houses.—A stone meeting-house, 44 by 57 feet, handsomely built and finished by Dr. Crosby, at an expense of about 8000 dollars, was dedicated in Akron, O., on November 22d. Sermon by Br. Loring, pastor. The new house in Nashau, N. H., was dedicated on January 1st. Sermon by Br. T. Whittemore. The new house, 40 miles S. W. of Macon city, Geo., was dedicated December 16th. The house built by the second Universalist society in Lowell. Mass., was dedicated on November 14th. The house in Sterling, Mass., was dedicated on the 21st of same month. One in Ferrisburg, Maine, and a union house in Royalton, Mass., were dedicated the same month. The house in Winthrop, Me., was dedicated on December 25th. Sermon by Br. C. Gardner. The Universalist society in Charlton, Mass., have purchased the old meeting-house in the centre of the town, and intend tearing it down and building a new one on the site. The town build the basement of stone for a town hall, over which the society build a house worth $3500. The house in Meriden, N. H., was dedicated January 23d. Sermon by Br. H. Ballou.

Ordinations.—Br. J. S. Barry was ordained in West Amesbury, Mass., November 14th. Br. B. B. Bunker, in Hampstead, N. H., November 22d. Sermon by Br. M. Ballou.

Installations.—Br. Loring was installed pastor of the society in Akron, Ohio, November 22d. Sermon by Br. S. A. Davis. Br. Z. Cook, late of Geneva, N. Y., was installed in Danbury, Conn., December 25th; and Br. S. C. Bulkeley, late of Danbury, was installed at Newmarket (Lamprey River), N. H., December 26th. Sermon by Br. R. O. Williams. Br. D. D. Smith was installed as assistant pastor, to Father Jones, in Gloucester, Mass., December 20th. Sermon by Br. O. A. Skinner.

Items.—Br. Taylor, of Lynn, Mass., late a convert from the Christians, and present pastor of the second Universalist society there, has signified his intention of uniting with the Unitarians, as being best acquainted with that body, and not seeing any difference of opinion between them and Universalists sufficient to prevent him.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

A C, Fayetteville, for D W and O S—Rev S M, Benton, for J A—H J P, Marshall, (Mich) for self, J W C, J T, V S A, J B C, A W B, E S B and A S—P M, Gorham, for L G—P M, Wadsworth, (O) for J S—P M, Williamstown, for self, J J and J C—P M, Coopersrown, for C W, Z G, M S and C T—O M D, Randolph, (O) for W R—C E W, Erie, (Pa) for self and A H—S E, Rochester—E S B, Plattville, (W T)—P M, Rochester, (Mich) for H D C—W W, Norfolk, (Va)—T F, Brimfield, (Mass) for self and A J—P M, Barkhamsville, (Va) for R W—C B, Roscoe, (Ills) for J S, A G and J P S—N T, Blissfield, (Mich) for self, H C P, R P, I R, H B, and J T—C B F, Constantine, (Mich) for self and W L S—P M, North Norwich, for self and E G—D B Jr, Milan, for self and E G—H L C, Vermont—P M, Alexander, for E K and B K—A T, Mottville, for S C W, D W, N K, P S, J W, W C and H E—P M, Middleport, for L S and D W—S C, Pamelia 4 Corners, for J L and J M—S S, Manheim—W H, Orion, (Mich) for self, J B and E B—J B, Green River, (Ills) for self and S P—A N C, Mineral Point, (W T) for self, T and J, and W F—P M, Suffolk C H, for C V, W R, and B R—S A G, West Chazy, for W A Jr, W A and J A.

For the Magazine and Advocate.

A LETTER TO A FRIEND.

FRIEND JAMES:—Your favor of the 7th has been received. You request information as to the truth of a rumor, that has recently reached your ear. You ask, "Is the report true that you have become a *Universalist?* Can it be, that you have abandoned the cause of truth and religion, and embraced sentiments, universally regarded as erroneous, and *absurd* in the extreme, condemned both by reason and revelation? For the purpose of ascertaining the truth of this matter, I address you this note; for I have regarded the report as a mere "idle tale," and unworthy of credence. Will you therefore comply with my request without delay, and if you *have* imbibed the sentiments of Universalists, state the reasons that have induced you to take this step?"

You are well aware, my friend, that for a few years past, I have been connected with the Presbyterian church. I subscribed to the creed of that denomination, not because I had examined it, and compared its doctrines with the Scriptures of truth, but because I was taught that without "*repentance*" and "*a change of heart*," I should be unhappy in *this* world, and suffer indescribable anguish in the world to come. I was taught too, that if God had dealt *justly* with me, instead of permitting me to live upon his bounties and partake of the riches of his goodness, he would have cast me off forever, and given me my portion with hypocrites and unbelievers, in a world where misery is without alleviation.

I did not stop to inquire, whether such an idea was consistent with the character of an infinitely wise and benevolent God. But tortured with the awful thought of enduring a miserable hereafter, and fearful that I should "sin away my day of grace," I resolved to take the "safe side," and if possible, "make my calling and election sure." Thus I thought I was "converted," and like all "young converts," I was, for a season, very zealous in promulgating my sentiments and warning my friends to "flee from the wrath to come."—But about two years ago, my confidence in the truth of the doctrines, which I professed to believe, was first shaken, in consequence of hearing objections urged against them, which I was unable to answer. This led me to serious reflection on the subject, and the more I reflected, the less beauty, harmony and consistency, could I see in the popular system of theology. Yet I durst not disbelieve it, because it had so many advocates, and could all these be in error? My mind was harassed and tormented beyond endurance, till at length I resolved to "*search the Scriptures*," and investigate the all-important subject of religion for myself. This I have done, and the result of my investigation has been, a renunciation of the doctrines of Partialism, especially of that awful, that soul-chilling, peace-destroying doctrine of *endless hell torments*, and a firm conviction of the truth of the doctrine of God's impartial grace. It is true, then, that I have become a Universalist; but I assure you, I have not abandoned the cause of "truth and religion," for I have just embraced it. With your request, I most cheerfully comply, and in return, I ask you to weigh my reasons in the balance of Scripture truth, with candor and without prejudice.

1. I renounced the doctrine of endless misery because I could see no reason in it. Man is a frail, finite creature, and as an effect can not be greater than its cause, it follows that all his actions must be finite. Now ask yourself, seriously, does a *finite* offence require an *infinite* penalty? It is contended, that for every sin we commit, we deserve to suffer *endless torture*. Now there is no man in the universe, that "sinneth not." All, therefore, *deserve* to suffer this *infinite* penalty; ergo, all *will* suffer it. Not a soul can be saved; for it is in vain for us to hope or expect exemption from deserved punishment. "God will by *no means* clear the guilty."

This doctrine is not taught in Scripture. The sacred Volume, in a *multitude* of instances, teaches the doctrine of just punishment for sin; but in no place, does it intimate the endless continuance of that punishment. It tells us that "the wages of sin is *death*." Modern (self-styled) Orthodoxy, makes a little addition; "the wages of sin is *eternal death*." "The soul that sinneth, it shall die;" shall suffer *endless hell torments*, say the popular clergy. The Bible tells us that death shall be destroyed; that the time is coming, when there "shall be no more death." If this be the case, will there then be any *eternal* death? It tells us moreover that God will put an end to sin and transgression. When sin ceases, will not misery, the effect of sin, cease also? What then will become of the favorite doctrine of Orthodoxy, *endless* misery? Both reason and Scripture, are opposed to this monstrous dogma of never ending torture. It had its origin in heathenism; yet, like a tender plant, it is nourished by civilized nations; and even in this land of light and knowledge, it has full sway, an everlasting stigma upon the intelligence and good sense of the American people. But a star has arisen, continually increasing in brilliancy and effulgence, which is dispelling the dark clouds of ignorance and superstition, in which mankind have been so long enveloped, banishing from the breast of man, the despondency, which the brevity of his existence casts around him, and pointing him with an undeviating aim, towards the goal of immortal felicity. It is the star of Universalism!

3. It is not a comforting doctrine. It does not tend to soothe the sorrows, incident to man, while on his pilgrimage through this world. It grants no consolation to those that mourn the loss of friends; no hope to the soul, when about to leave its tabernacle of clay. But its legitimate conclusion is, to render its votaries unhappy; to rob them of all that is worth possessing; and to cause them to abhor their very existence. Witness their down cast looks and dejected mien. I can not better express the influence which this doctrine has on my own mind, than by the following lines—

> "While superstition with its wild control,
> Held its rude sceptre o'er my captive soul,
> Dark were my thoughts—no sacred peace I knew,
> I trembling thought of death—and judgment too."

The Gospel is "glad tidings." But is there any thing in this doctrine, that is calculaten to gladden? Can it then be a part of the Gospel?

4. This doctrine gives to God a character, which a Being, whose chief attributes are, love, justice, and mercy, can not possess. We believe that God is infinite in all his attributes; of course then, he knows all things. Now can it be, that God creates millions on millions of creatures, with the certain knowledge that they will be endlessly miserable? This sentiment, so abhorrent to reason and common sense, multitudes profess to believe. Is this idea consistent with the character of a God of love, who creates man for his pleasure; "who is good unto all, and whose tender mercies are over all his works?" The advocates of this sentiment must entertain singular ideas of love and mercy.

5. I have never known, or heard of, an individual, embracing this doctrine, after a careful, candid investigation; but it is always either by consequence of having it instilled into the youthful mind by proxy, or adopted in times of excitement, when reason is dethroned. On such occasions, there issues forth from the lips of the preacher, nothing but one continual stream of the deepest, darkest damnation. Instead of preaching repentance, as Christ preached it, "repent, for the kingdom of heaven is at hand," the "*revival*" organ, tells his hearers to *repent*, in order to shield themselves from the flaming sword of God's justice, to escape the burning lava of a never ending hell. Thus, wrought up to the highest pitch of excitement, they take an imaginary tour to the regions of the damned, and roam through the "dark caverns of hell," where they behold their nearest and dearest friends and relatives, writhing in the hottest furnace of the Almighty's wrath, and sentenced to remain there forever. The fact is, this is the only way in which the Orthodox churches can gain members; for they seem themselves to be aware, that they can not convince men by reasonable means.

The above are the principal reasons, which have operated to produce this change, or rather enlargement, in my religious views. I have embraced the doctrine of a world's salvation, from a firm conviction of its truth. It is consistent with reason and revelation, and holds up the character of God in its true light. It represents him as a universal Father and Friend, pouring his blessings upon all, "even upon the evil and unthankful."

Had I not already extended my remarks much further than I had intended, I would enlarge somewhat on the proofs of the doctrine which I have embraced. The Bible tells us, that God *wills* the salvation of all mankind.—1 Timothy ii: 4. Christ came *to do God's will*.—John vi: 38. All men were given to Christ, and in John vi: 37, he says, "all that the Father giveth me, *shall come to me*, and him that cometh to me, I will in no wise cast out." If all are to come to Christ, and none are to be cast out; which is true, *universal* or *partial* salvation? Paul says, 2 Tim. iv: 10, that "God is the Saviour of *all* men, especially of them that believe." Can he be the "Saviour of all men," if he consigns nine-tenths of the human family to never ending wo? David says, Psalms xxii: 37, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before" him. "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me *every knee* shall bow, every tongue shall swear, surely shall (one) say, in the Lord have I righteousness and strength." Isa. xlv: 22–24. Will the millions that are to people the regions of never ending night, bow the knee, and declare, that in the Lord they have righteousness and strength? For further proof on this subject, I refer you to the Bible throughout.

The comfort and consolation, which I have derived from a belief in, and contemplation of, the glorious doctrine of universal redemption, I know not how to express. I am delivered from that slavish, tormenting fear, which ever haunts the believer in remediless wo; a doctrine which I sincerely hope, will speedily be destitute of advocates.

Against no denomination of Christians, in our country, does the tide of prejudice run so strongly, as against the Universalist. The step I have taken, was not taken in a moment; I weighed well the consequences. I was well aware, that I should not henceforth be wafted on the wings of popularity. I had reason to believe, that my motives would be impugned; and that the tie of friendship would, in many instances, be severed. "But none of these things move me." I resolved not to sacrifice peace of mind, for the sake of enjoying the favor of the multitude, and I can dispense with those, whose friendship I can enjoy, only on condition, that I believe a large portion of mankind will wail and gnash their teeth in hell! I close, with the earnest request, that you will examine this interesting subject carefully and candidly; for truth never can suffer by investigation, while on the other hand, error shrinks from it. Yours sincerely, JONATHAN M. DAY.

Macedon, Wayne county, January 15, 1839.

For the Magazine and Advocate.

ELOQUENCE.

How thrilling is the strain of eloquence as it falls from the lips of the orator! What emotions of grandeur and sublimity does it excite! The mind, as if charmed by its magic spell, rises with it above the things of earth, soaring on eagle wings among the starry worlds, and from its exalted height, views the vast expanse of nature.—It carries us back to olden times, and displays be-

fore our mental vision the deeds of other years. It calls up before the imagination, the actions of heroes, whose ashes lie mingled with the common dust, forgotten and unknown. The rise and fall of empires, the ruins of mighty kingdoms, the blessings of peace, and the desolations of war, are depicted in their most glowing colors. Cities now mouldering in the dust, we behold in all their primeval splendor, adorned with the gorgeous palace, and the cloud-capt tower. It draws aside the thick curtain which hangs over the future, and portrays to the mind events not yet transpired. It chains in breathless silence, the listening and vast multitude; and sways the destinies of great and mighty nations.

Nature too has her eloquent voices as well as man. There is eloquence in the soft murmurs of the flowing brook, as it winds along among the hills and vales. There is eloquence in the sweet notes of the feathered songsters, as they chant in the wild wood and the groves. There is eloquence in the hum of the glittering insect, as it flutters in the sun-beams, or buzzes around the opening blossoms. There is eloquence in the soft breathings of the evening zephyrs, as they gently play a mournful dirge over the departed day. O, there is eloquence in a mother's tears, as she yearns over her wayward boy, or weeps over the tomb of a departed child. There is eloquence in the silvered locks of the aged sire, as he totters upon the verge of the grave. All nature is full of eloquence. The green fields, the shady forests, the blue ethereal vault of heaven, and the bright stars that glitter in night's sable darkness, speak to us in thrilling, though voiceless eloquence. A. F.

Richmond, Va.

YOUTH'S DEPARTMENT.

For the Magazine and Advocate

THE HAPPY FAMILY.

A Juvenile Tale.

BY REV. A. C. BARRAY.

CHAPTER IV.

A journey—many pleasant things seen—the return home—an evening well spent.

The family had long been wanting to go on a journey to the extreme western part of the State. They had thought of setting off in Autumn, and so anxious were George and Adeline that they should, that they did nothing but talk of it all the way home from their morning ride. It was so pleasant, they said, and just the time for a journey. But Autumn passed, and Winter came and went; and still they were at home, engaged as usual in visiting the sick, aiding the poor, and in other deeds of charity and kindness. However, a time was set when they should start on their long ride; and on one bright, sunny morning in May, they entered their carriage—the whip cracked—the horses started off on a brisk trot, and they were on their way to visit many new places, and to see many fine things.

A few hours ride brought them to the pleasant village of C——, lying at the foot of a beautiful lake of the same name. Here they stopped a short time, seeing much to praise and admire, and then proceeded on to a small but neat little village, a few miles distant, where they dined.—George and Adeline thought it a very pretty place; but what most attracted their attention, were two large and elegant buildings made of small round stone. And then there was the church standing on the hill just back of the village—they thought it very pretty, but most admired its situation. Leaving this place, they passed through many pretty villages, and finally reached, before night-fall, the small, but beautiful city of R——, upwards of forty miles from their own pleasant village. They retired early to rest, as they were very much fatigued with their day's ride. The next day they were to spend in walking about the city, and viewing the many curiosities which it contains. They were up the next morning at an early hour, and after taking breakfast, started on their walk. They saw many fine things that day—much to admire and please. George and Adeline were very much delighted—to them it was a day of unmingled happiness and pleasure.

The next day saw the family again on their way to the city of B——, where they arrived the second evening after leaving R——. Here they found much more that was delightful and amusing. All was bustle and activity. Here they saw hundreds of families on their way to the far West. Steamboats continually departing, their cabins and decks crowded with men, women and children, going to settle in the wilds of that far country, beyond the lakes. Leaving this place, they went on a visit to the Falls of Niagara, that mighty wonder of Nature. Mr. and Mrs. Norton were both very much astonished, but George and Adeline were completely motionless from fear. Neither said a word for many minutes; and when they did speak, it was scarce above a whisper; so much were they awed, and so much did they feel their own littleness, when compared with the thundering Niagara.

"How grand!" said Mrs. Norton, breaking a long silence which had been maintained—"How very far beyond what my imagination had pictured!"

"Most grand and sublime indeed!" said Mr. Norton. "And how clearly is the omnipotence of our great Creator here shown forth. This is the place for humbling the pride of man; and many times while standing here, have I inwardly exclaimed—Lord, what is man, that thou art mindful of him; and the Son of man that thou visitest him!"

After tarrying at the falls some two or three days, and enjoying themselves with many pleasant walks and rambles, they set out for home, where they arrived in a few days, having been absent about two weeks. And George and Adeline were very glad to get home again. It is true, they had a fine journey—had seen much that was delightful and entertaining—but still, to them, there was "no place like home."

"Oh how glad I am that we have got back again," said George, as he entered the door of their own pretty dwelling.

"And I, too"—said Adeline. "For my part, I am clear tired out," and she threw herself on a sofa which stood in the hall.

Much had taken place in their little village and vicinity during the absence of the family—and much, too, that filled their hearts with sorrow.—Several little boys and girls of their acquaintance, had been drowned in a lake while out on a ride; and the old lady, whom they visited during their morning ride, had gone down to the grave. She died as she had lived, *a Christian*—cherishing, to the last, the faith of a world's salvation from sin and death, which enabled her to bear up patiently under all her affliction, and to triumph in the trying hour!

The evening after their arrival, the family seated themselves in the parlor, when George and Adeline read, each, a chapter from the Bible; Mr. Norton explaining those passages which they did not understand, as they went along. After this, they all knelt down in prayer, and then retired to rest.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, FEBRUARY 8, 1839.

THE CONFESSION OF FAITH.

It was remarked in a former article, that one charge which was urged against an individual who was expelled from a Presbyterian church in Auburn, was, denying "the future punishment of the wicked, *as taught in the Confession of Faith.*" By "future punishment," in this case, limited punishment beyond the grave, followed by ultimate redemption, is not intended—in the Confession of Faith, it is the doctrine of *endless misery.*

The practice pursued by the Presbyterian churches, of excluding members, because they depart from the doctrine of the Confession, is, in a great many instances, a mere blinding and incorrect practice—for the simple reason, that a majority of Presbyterians do not believe the Confession of Faith, in some of its most essential particulars. And hence, it is mockery, to brand others as heretics for not believing it. And it is with not a little surprise, that the undersigned sees his Presbyterian brethren still clinging to that creed-book, when by their disbelief of parts of it, they practically judge it as having been weighed in the balances of scriptural truth, and found wanting.

It is a fact not to be denied, that many of the clergy who sustain the Confession of Faith, believe and preach, not only that Christ died for all, but that all men may be saved if they will. This point is earnestly set forth and urged upon the notice of the people, in all their protracted meetings. Dr. Beecher once said, while preaching in Auburn, that "the whole world may come in abreast if it will," to salvation. The amiable and talented Professor Halsey, of the Presbyterian Seminary in Auburn, remarked in a sermon, "a creature was never made just to be miserable—there is not a word in the Scriptures which intimates it." Now, it will be seen, that these facts are in direct opposition with the doctrine of election and reprobation. For, if the doctrine of election is true, some men were made on purpose for misery. And certainly, it would be mere mockery for a preacher to tell a congregation, that the whole world may be saved if it will, when the preacher believed that God had decreed from the foundation of his works, that the whole world should not be saved. Hence, when a preacher declares, that the world may be saved, I conclude, that, unless he believes one thing and preaches another, he can not admit the doctrine of election in its crude form; unless it can be shown, that a man whose *ruin is sealed in the counsels of Heaven, has still a chance* of escape. Yet, the very persons who preach and believe in free grace and salvation, still cling to the Confession of Faith, even when it teaches the strict doctrine of election and reprobation—as the following quotation proves. "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death." "These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it can not be either increased or diminished." "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace." "The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or witholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice." *Confession of Faith, amended edition, chapter* 3, *Sections* 3, 4, 5, 7, *on pp.* 16, 17, 18, 19.

Let it be observed, that we are here taught, that a certain number were predestined to salvation, and a certain number foreordained to overlasting death; which numbers are *so certain and definite*, that they can be neither added to nor diminished. Now, can a person who is foreordained to endless wo, by any means whatever, be saved, and added to a number which God made so certain that it *can not be added to?* Certainly, it is impossible for the creature to set aside the foreordination of God. How then, can men pretend to believe a book containing such a notion, when they believe that all men may be saved if they will? It would be the plainest

contradiction in the world, to affirm that all men may be saved, and attempt to make that idea consistent with the view that God had separated men into two parcels, one for salvation, the other for destruction, and rendered it impossible for a member of one parcel to be added to the number of the other parcel.

There is another fact attending the Confession of Faith, which is of importance. Many of the persons, who defend this creed-book, are unacquainted with much that it contains. For, when some of those who have been active in dealing with heretics in this village, were told that the Presbyterian church arrogates the power of retaining and remitting sins, the same as the Roman Catholics do, they denied it, until they were confronted with the following quotation, which compelled them to admit it. "The Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate." "To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by words and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require." *Confession of Faith, amended edition, Chapter 30, Sections 1 and 2—Church Censures, pp.* 129, 130. Setting aside the claim to remit or retain the sins of offenders; a power which our Saviour gave to his immediate disciples only; the denial of a passage in their creed-book, by those who are pledged to believe that book, shows that there is rottenness in spiritual Denmark.

The sum of all these considerations, then, is, that it is a very ridiculous thing for man to condemn a person for not believing a creed-book, when many of their own number do not believe an important item of its doctrine, and many others of them have never taken the pains of knowing what the book teaches. All of which inconsistency will flee away with increased light and research.

There is no necessity for their having a creed-book. God has opened the full fountain of salvation in the Bible, and why should men wish to turn away from that fountain, to drink from the confused waters of a creed-book. Let creeds be laid aside, and the voice of creed-makers be silent, when the Lord hath spoken in the Bible, and taught us to "search the Scriptures."

G. W. M.

CHRISTIAN TRAITS AND DUTIES....NO IV.

MORAL COURAGE.

Agreeably to the superiority of every thing moral, so moral courage is far superior to physical, or, perhaps it is more correct to say, animal courage. This is self-evident. The stag at bay, who gores the hounds, and defies the hunters, gives us an example of animal courage. So does the soldier who goes upon the forlorn hope, or who plants his standard on the enemy's ramparts, despite the bristling battery or the deadly cannon-fire. But, who does not see, that he who stands forth with a truth that contradicts a previous opinion of his thousand hearers, or condemns them in any practice—or the utterance of which may be fatal to his own influence, or property, or life—and yet, who, impelled by a deep conviction of his duty or the importance of the truth, *does* proclaim it—who, I say, does not see, that this act, flowing from a combination of superior *faculties*, is an exhibition of a superior *courage* to that of the soldier in the instance presented?

We grant that the qualities of moral and animal courage may be, and it is probable that they often are, joined in one individual, but we are now speaking of these qualities abstractly. So, then, a man of moral courage may be, perhaps, what is commonly termed a coward. A man of powerful intellect, and of elevated moral views and character, placed in the front rank of battle, a battle in which no great and just principle is involved, but which has been excited merely by the caprice or ambition of rulers, may tremble for his life, may even wish to turn and fly, and yet, I say, it may be a question whether such a man can possibly be called a coward. But let all this be as it may, we will say, that place that man—the man possessing moral courage—in the cause of truth, where right or principle is brought into action, and while he can stand, he will, like that valiant warrior of which we think we have sometimes heard, who stood single-handed against a host. Or take the leader in the battle's strife, who never shrunk from the volleying death, and this individual, and place them alone, alternately, at midnight, in a place of graves, and of superstitious terror, and if one should flee, which do you think would remain? The answer is obvious.

We would enforce the idea at this time, that the lofty daring and fearlessness which proceed from a proper perception and conviction of truth, principle and duty, and of the obligation to go according to these, is far superior to that courage which bears up the heart in the deadly conflict, or maintains the wall against the threatener and the bully. And this trait we say, with others, is illustrated in the character of Paul, and was especially manifested on Mar's Hill.

We say, then, that we talk much of his courage who forces the sword and the iron ranks of the foe, and who

——"Seeks the bubble reputation,
E'en at the cannon's mouth."

We talk much of his courage who braved the fierce heats of Egypt, and the stern rigor of Alpine snows; and unshrinkingly crossed the flame-swept bridge of Lodi. Men who have won laurels in blood and danger, like him alluded to, we style heroes, and the world hails them with plaudits, and gives them a name high in the archives of what it calls immortality. But, after all, there are those who, perhaps, while they labor among us, are even contemned and ridiculed, yet whose claims to the title "*hero*," are much stronger, or, at least, more noble, than those advanced by the warriors who are crowned with "the blushing honors" of a triumph. They win laurels also, but they are

"Gained in the issues of bloodless strife."

And we do not perceive their right to them, it may be, until gratitude wreathes them around their tombs. Yet they are enduring, far beyond the marble monument and the gilded trophy, and they will breathe undying fragrance, when the lofty cenotaph shall have crumbled. These are men of moral courage—heroes in the great field of philanthropic and religious action. Heroes, whose immediate reward, perchance, is not applause, nor riches, nor power, but sufferings, and chains, and death!

This moral courage is the true criterion of the man, and is that in which men are the most deficient. He who fears, when duty calls, to utter the truth before men, or to act agreeably to his convictions, is a worse coward than the one who steps beneath the rushing musket-ball, or runs from the serried bayonets of the foe. Indeed, there are some instances when it is really an act of courage to submit to be called a coward. The rashness of hot blood, or the fear of being branded "craven," may produce many of those acts which are styled "brave," while he who shudders or shrinks back from following others into what is termed "an affair of honor," for instance, is called a poltroon. The true essence of moral courage, is resistance to every wrong principle, and action upon the dictates of duty. George Washington, when he confessed to his father the injury which he had done with his hatchet, displayed moral courage, and evinced that spirit which he exhibited as the leader of a people struggling for the right, and which, had circumstances required, would have carried him upon the forlorn hope, or in front of

——"The battery's jaws of flame."

It is often and very appropriately said of the American Revolution, that it was "a time that tried men's souls"—not their manual dexterity alone, not alone their thews and sinews, but their deep principles of courage—their moral strength. The strongest weapons used by them against the tyranny of the British king, were, in reality, contained in the declaration of independence, and the minds which could cooly and deliberately present such motives for the taking up of arms, were minds of true courage. Those men were not rash. They did not step out into the arena of conflict with a great nation, for the purpose of exhibiting their prowess to the world, but they were actuated by principle, and had they been twice or only half as powerful as they were, who will say that this would have caused any difference in their acts! They would have paused from action, and only, when such a course would have been unnecessary, or else, a deed of rash infatuation, instead of wisdom.

It is in a time like that of the American Revolution, or the Reformation, or the first propagation of Christianity, that moral courage is brought to light. When men are exposed to persecutions, tortures and death, for opinion's sake, and yet unfalteringly cling to their convictions—when great and deep sacrifices must be made, and are made, unhesitatingly—then is it that you can discover who are truly courageous.

There is, we say, as in the case exhibited in our last number, a sublimity in the exhibition of this principle of moral courage. It is a sublime sight to see one man ready and able to proclaim the truth, standing up before congregated thousands, opposing him, prejudiced against him, ignorant of what he has to say. But with mighty truth in his heart and upon his lips, he need fear no weapon which may be used against him. It *is* of the moral sublime, to behold a powerful intellect protesting against error, and battering down its strong holds. At first, perchance, many who have come to listen, are prepared with a pleasant jest, or they give way to a contemptuous sneer, or in their hearts burn with rage against, or else pity, the deluded one. But as the teacher of the truth kindles with the increasing strength of his subject—as he pours out "thoughts that breathe, and words that burn"—as, one by one, the fragments of false systems topple and fall around him, and upon their ruins arises the beautiful and perfect fabric—the jest is checked, the sneer settles down, perchance, to a frown, anger softens to a milder feeling, or deepens to hatred, pity curdles to alarm, and the errorist finds himself defeated and driven back from his positions—So, although he who overturns error and builds up truth, may not work conviction, or succeed in producing a candid avowal of it, if wrought—although he may not disarm prejudice, or warm the heart of bigotry—but may produce even the contrary effects, or a worse form of these original evils, yet, he has produced an effect with his moral power, which, to him who looks on with the calm eye of candor and of reason, affords a view of the moral sublime, and, more than this, he may feel in the rich testimony of his own pure conscience, that cheering approbation which accompanies the possession of true and undaunted courage, exercised in the course of righteousness and of duty.

But, reader, let not moral courage be with you only a subject of theory, but strive to cultivate and practice it. This is an age for free inquiry, freedom of expression, and let not the man who has discovered a truth, or who has a word to say, of advice, opinion or suggestion, hold back from any impulse of moral cowardice. Let him profit by his privileges. Let him not be afraid of becoming unpopular, or of losing something of temporary interest. These test and bring out the principle of moral courage in our day, and not the sword, the faggot, nor the scaffold. He who fears to speak because great men or fashionable people, profess a contrary opinion from that which he holds—or because interest or custom appeals to him for silence, would hardly have borne testimony to the truth in the days of bloody and fiery persecution—he has not the spirit of an apostle Paul, or a Martin Luther. I ask, not in an uncharitable spirit, I trust, how many are they, standing among the different religious sects in our land, who dissent from many of their tenets and points of faith, and yet who are kept back from coming out and ex-

pressing that dissent merely on account of interest or popularity? Now, if there are any such, I must say, that they lack moral courage. It is beneath the dignity of man, with his freeborn and noble intellect, and all his lofty and glorious aspirations after truth, thus to go crouching and shackled through the world. I like the spirit displayed by the great Chillingworth, in his "Preface to the Author of 'Charity Maintained.'" "But I, for my part," says he, "unless I deceive myself, was, and still am so affected, as I have made profession, not willing, I confess, to take any thing upon trust, and to believe it without asking myself why, no, nor able to command myself (were I never so willing) to follow, like a sheep, every shepherd that should take upon him to guide me; or every flock, that should chose to go before me: but most apt and most willing to be led by reason to any way, or from it, and always submitting all other reasons to this one. God hath said so, therefore it is true."—I like, I say, this spirit, for it is generally accompanied by that degree of moral courage which leads to an open and honest avowal of opinion. He who has the courage to examine the opinions of others, and to dissent from error whenever he finds it, will be apt to come out and express boldly his sentiments.

Let us, then, not profess error because multitudes hold to it, but let us seek truth, even if we look for it unaccompanied by any, where it may burn, alone and holy, upon its altars. And having found it, let us proclaim it, fearless of man and his persecutions. Let us study the character of the great apostle, and copy that truly "Christian trait" of moral courage, which he exhibited as a soldier of the cross. E. H. C.

ILLUSTRATIONS OF THE LAW OF KINDNESS.....NO. II.

"Overcome evil with good."—Rom. xii: 21.

The first illustration of the effect of the law of kindness which will be adduced, is the conduct of Joseph and his brethren, as it eminently exhibits the superior power of "*love your enemies*," over "*hate your enemies*." On account of the dreams which prefigured the future exaltation of Joseph, his brethren looked upon him as their enemy. In the spirit of revenge, they plotted his murder; and though, by the intercession of one of their number, his life was spared, they sold him as a slave, no doubt with the hope that they should never again hear from the dreamer. All this was pure wickedness, and about as cunning a plan as revenge generally commands. But it did not command the desired object.—For when, through a train of circumstances, Joseph obtained the highest office under Pharaoh, king of Egypt, and his wicked brethren, through famine, were driven into Egypt to buy corn, he met them in all the fulness of the law of love. And his kindness so wrought upon them, so subdued their enmity, that they became entirely reconciled to him, and cheerfully submitted to his rule.—Joseph *loved*—his brethren *hated*. And it need scarcely be asked 'which party was most happy, and whose conduct resulted in the most good—his brethren trembling in the fear of conscious guilt; or Joseph, who could so disarm himself of revenge, as not only to cordially forgive their very many serious crimes, but also to crowd upon them the choicest tokens of his fraternal affection? In this instance, the exercise of the law of kindness was completely successful, and changed enemies, charged with a murderous spirit, into reconciled and affectionate friends.

By reading the history of Saul, king of Israel, it is evident that he was actuated by the most inveterate animosity against David, who afterwards filled the throne in Jerusalem. But notwithstanding his malignity, he was softened in a strange manner when the kindness of David met him in its full power. On one occasion, Saul heard that David was in the "wilderness of Engedi," and with an armed band he pursued him with the full purpose of murdering him. While engaged in this pursuit, Saul entered the cave where David and his followers had secreted themselves. As Saul was completely in his power, the followers of David advised him to kill the king, which, unquestionably, the law of retaliation would have justified. David, however, pursued a more magnanimous course, the result of which is given in the language of the Bible. "But Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, my lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. And David said to Saul, wherefore hearest thou men's words, saying, behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord hath delivered thee to-day into my hand in the cave: and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth my hand against my lord; for he is the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and I have not sinned against thee; yet thou huntest my soul to take it The Lord judge between me and thee, and the Lord avenge me of thee: but my hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but my hand shall not be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea? The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thy hand. And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me; forasmuch as when the Lord had delivered me into thy hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good, for what thou hast done unto me this day."—1 Sam. xxiv: 7–19. In this case, the law of kindness produced an excellent result; for it robbed Saul of his murderous design, softened the iron purpose of his revenge, opened the fountain of his tears, and sent him home without any desire to accomplish the object for which he left it.

When Peter denied his Lord, and in his fear declared that he knew not the man, his bitter tears would never have flowed, nor his sorrow have been so pungent and complete, had not recollections of the kindness of his Lord, came thronging over his feelings, powerfully contrasting his base ingratitude with that love which had instructed and blessed him. Peter bowed under it—he could not withstand the good with which his evil was met—and he mourned his defection with sincere repentance, and was ever after true to his Saviour, even unto death.

After the venerable Evangelist John, had returned from his banishment to the isle of Patmos, he made it his duty to visit various churches, and to consult their prosperity and welfare. On one occasion, he observed an intelligent-looking man, who, after a time, became a member of one of the churches. But he soon became corrupt and intemperate through the influence of bad company, and at last fled to a band of robbers, of whom he was soon made captain. When John, to his great grief, heard these facts, he exposed himself in the haunts of the robbers, and when taken, said, "lead me to your captain." When the bandit saw John, he fled; but the apostle pursued him, saying, "my son, why flyest thou from thy father, unarmed and old?—fear not; as there yet remaineth hope of salvation—believe me, Christ hath sent me." Before the kind entreaties of John, the robber trembled and wept; and finally returned to his Christian companions and became an exemplary man.

In these instances we discover the power of kindness; and we find it more efficacious than the law of revenge—for if the law of revenge had been exercised in regard to them, the results would have been the direct opposite from what they were as brought about by the divine principle, "overcome evil with good."

G. W. M.

HONORING THE SON.

Br. M. H. Smith came to the aid of Br Whittemore in the controversy respecting the worship of Jesus, by publishing an article in the Trumpet, in December last. Br. Smith could not then be attended to, as I generally find "one at a time" quite enough to suit my combativeness; but lest he might deem me uncourteous for not noticing his remarks, I will now briefly state—

1st. The controversy was *not*, What do the Scriptures teach on the subject? but, do Universalists believe as Br. Whittemore represented to Mr. Roe? I felt bound, therefore, to pay no attention to the passages of Scripture quoted, further than as mere definitions of the terms used by my opponent—especially as I repeatedly informed him, that I believed those passages as firmly and as fully as he did.

2d. That Br. Whittemore had advanced the same views before, without contradiction, and even with the approbation of several hundred hearers, and of a ministering brother from New-York, does not prove that the *denomination* held those views, unless Br. M. H. S can prove that these hearers were the denomination, and that every uncontradicted statement of Br. Whittemore is believed by all Universalists.

3d. As to the text, John v: 23, "That all men should honor the Son, even as they honor the Father"—if construed against me, it will prove that Jesus is to be worshipped as the Supreme God, and not as the mere Son and Agent of the Supreme Deity. This no Universalist believes, more than he supposes that the text, "Be ye therefore perfect, even as your Father which is in heaven is perfect," implies that man must attain to divine, infinite and eternal perfection. God is to be honored according to his nature, station and character; even so is the Son to be honored—according to *his* nature, station and character—i. e. with the difference that really exists between Jesus and God. Probably Prof. Ware's last sermon, in his Sermons on the offices and character of Christ, which is based on John v: 23, gives as correct an exposition of this passage, according to my views, (and, I believe, the views of Universalists generally,) as any thing I could refer to at present. To that, therefore, I would at this time, refer all who desire to know my views on this subject. When I find leisure, I may furnish an essay on the subject for the consideration of our readers, and in compliance with the request of Br. Balfour—not to provoke controversy, but to furnish information.

4th. I have abstained from publishing the expressions of approbation on my position, which I have received from several brethren; because I deemed the controversy to be between myself and Br. Whittemore, and did not deem it advisable to divert either party from the main point. If any one is dissatisfied with the concessions made by Br. Whittemore—thinks the discussion has terminated on the wrong side—I am now ready to hear, and perhaps to reply to, what he may offer. I know that I have not misrepresented the views of my lay and ministering brethren in this region, so far as I have heard any expression of their opinions, and believe that my course has met with their general approbation.

A. B. G.

We have a few hundred copies of the Register and Almanac still on hand. Those who are not supplied, and can not get them otherwise, would do well to order them by mail. The postage on them is 1 1-2 cents per copy under 100 miles, 2 1-2 over 100 miles.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. M. B. Smith, in Middleville—Br. D. R. Biddlecom, at Parker's Settlement—Br. Kibbe, at Knoxville—Br. Gage, at Babcock's Hill, in the east schoolhouse through the day, and near Br. Babcock's in the evening.

There will be preaching on the fourth Sunday inst., by Br. M. B. Smith, in Salisbury.

I am requested by Br. Delong, to state, that there will be a Universalist Conference in the village of Oran, on the last Wednesday and Thursday, the 27th and 28th of February. Ministering brethren are invited to attend. G. W. M.

A Conference of Universalist clergymen will be held at the Universalist meeting-house in Victor, on the last Saturday and Sunday in the present month. Ministering brethren affectionately invited to attend.

T. J. Whitcomb.

The Western N. Y. Conference of Universalists, will be holden in the Universalist meeting-house at Chili, Monroe county, on the third Wednesday and following Thursday inst. Ministering brethren and friends are earnestly invited to attend. Important business comes before the Conference at the approaching session.

POETRY.

THE RECONCILIATION.

Some time ago it was proposed to put an end to the petty disputes between two rival factions in Ireland, by getting the leaders of them to meet and embrace in their chapels, and promise to forgive and forget: the occurrence that suggested the following lines, took place at the altar of a little mountain chapel in Clare.—*The Diamond.*

An ould man he knelt at the altar,
His enemy's hand to take;
And at first his faint voice did falter,
And his feeble hands did shake:
For his only brave boy—his glory—
Had been stretched at the old man's feet,
A corpse, all so pale and gory,
By the hand that he now must greet.

The ould man he soon stopt speaking,
And rage that had not gone by,
From under his brows came breaking
Up into his enemy's eye:
And now his hands were not shaking,
But clenched, o'er his heart were crossed,
And he looked a fierce look, to be taking
Revenge for the boy he had lost.

But the ould man he looked around him,
And thought of the place he was in;
And thought of the vow that had bound him;
And thought that revenge was sin.
And then,—crying tears like a woman—
"Your hand!" he said, aye, "*that* hand!
And I *do* forgive you, foeman,
For the sake of our bleeding land!"

STANZAS.

Death had been there since last we met,
And left its silent trace!
There was no cheek with sorrow wet;
There was no outward mourning—yet
There was a vacant place!

I saw her room—the very same;
Her harp stood mutely there;
Untouched her books—her drawing frame—
Her Robin to the window came
To seek its morning fare!

The gleam of sunshine on the wall
To me was deepest gloom;
No joy was in that Robin's call,
For where was she—the soul of all?
Cold—cold, within the silent tomb.

ON A SUNBEAM

Playing on a mass of snow.

Mark in yon beam, the world's destructive guile—
It *melts* us into *ruin* with a *smile*.

[From the Olive Branch.]

DECEPTION.

"Let no man deceive himself."—PAUL.

A more valuable exhortation perhaps can not be found in the whole range of personal advice given by Paul in all his writings, than the words which head this article. There is much to be feared from the deception of others; but still more from ourselves. We are not so often taken in by our intercourse with the world, as we flatter and deceive ourselves. There are various ways in which mankind are deceived, a few of which we propose to mention.

1st. A man may deceive himself, by making extraordinary exertions to appear what he is not, when he shines like the distant burnings, only to destroy. It is often the case that the very means used to make the appearance, destroys the reality. Thus many make themselves poor by trying to appear rich; they have sought the shadow for the substance, and in this way have deceived themselves.

2d. A man may be deceived in barter, in his exchanges with the mercantile world—he purchases, but is deceived in his goods; he obtains, but the moth and rust hath corrupted it; he finds himself greatly disappointed in his expectations—and what he thought to be something, he finds to be nothing.

3d. In obtaining riches. Here is a stone where too many alas, stumble. They have taken riches for happiness, and possession for enjoyment: consequently having sacrificed health, care, and rational comfort for the obtaining of riches, supposing it to be the climax of human enjoyments; and here they have deceived themselves. Many in "making haste to be rich," have not been "found innocent." They have toiled through many inconveniences to obtain that which must be surely lost again. Instead of being content with what they have, they have aimed at too much, and in some cases lost the whole.

4th. In religion. Here the mass of mankind have undoubtedly deceived themselves. We do not pretend to judge, but all are witnesses that the majority is in theory wrong in religious principles. The most absurd and ridiculous acts have been performed, and long and tedious journies have been made, and all out of mistaken notions of religion. It is a general thing that people are more scrupulous about the theory than the practice—more anxious to know the truth than to follow its dictates—a greater desire to learn than to perform, and thus they deceive themselves by overlooking plain duty and plain precepts. It is safe in most cases to judge by Pope's rule, "He can't be wrong whose life is in the right."

5th In duty. Under trying circumstances, it is hard to tell what to do, to do right. While many ways are lawful but few are expedient, while one says this is right, another perhaps will say it is wrong; while the ways of man are before the Lord, and he pondereth all his goings, it is absolutely necessary to do as duty is made plain to him, and submit his cause, as all must, to him that judgeth righteously. But few do this in most cases, and therefore deceive themselves by trying some new way or mode in order to evade the just demerits of such a course. Let each one, therefore, as he values his own interest, deceive not "himself."

[From the Lady's Book.]

CONTEMPLATION.

It was twilight, the most perfect calm seemed to pervade all nature; the sun had just set, and his departing rays lingered on the distant hills, as if he felt reluctant to give place to the softer and more gentle influence of his sister moon. At length star after star appeared in the dark vault, till the whole firmament was in a glow. Such a night found me walking alone and solitary, along the outskirts of the beautiful village of ———. But though alone, I felt no loneliness, for the subjects for contemplation were numerous.

While gazing on the planets, the idea presented itself, which I thought a very beautiful one, as well as in perfect keeping with the harmony of God's works; that they were inhabited, as well as our own fair earth, but with beings of a far superior order, who have never sinned against their Creator, but who are holy, pure, and altogether lovely.

And why might not this be the case? We can not, we must not suppose that the All-Wise Creator formed so many unnumbered worlds, and launched them into the immensity of space, giving them an impetus proportioned to their size, so that they retain their place, and without the least confusion, each in its respective orbit; that he created all these merely to give their uncertain light to our little globe, a spot in the universe, less than a drop in the ocean, when compared with the millions which surround it.

This, in my opinion, would be incompatible with his goodness and wisdom. Every spot on which we cast our eyes teems with life; the very air we breathe, and every drop of water, is filled with living creatures; and, therefore, judging from analogy, it is most natural to suppose that all the systems in the universe, of which we form so small a part, are in like manner inhabited. Of this, however, for an all-wise purpose, nothing is revealed to us. But we may be assured, that what we do not know now, we shall know hereafter, and the clouds that now obstruct the mind's eye, on this, as well as other subjects, shall then be dispersed, and all shall be made as the noon-day sun.

SOCIAL INTERCOURSE.

Without friends what is man? A solitary oak, upon a sterile rock, symmetrical indeed in its form, beautiful and exquisitely finished, outrivaling the most lauded perfection of art in gracefulness and grandeur, but over which decay has shaken her black wing, and left its leaves blighted—its limbs contract as they die—its roots, rottenness, and its bloom, death—a scathed, lifeless monument of its pristine beauty. When the rebuffs of adversity are rushing us earthward, when the clouds look black above, and the muttering thunder of misfortune growls along the sky, when our frame is palsied by the skeleton hand of disease, or our senses whirled in the mad-room chaos of insanity, when our hearts are torn by the recent separation of some beloved object, while our tears are yet flowing upon the fresh turf of departed innocence—in that time it is the office of friendship to shield us from portentious storm, to quicken the fainting pulses of our sickly frame, to bring back the wandering star of mind within the attraction of sympathetic kindness—the "oil and balm" of peace into the yet festering wound, and deliver the aching heart from the object of its bleeding affection.

SOCIAL MEETINGS.—If a religious society would prosper, in the fulness and interest of its meetings for public worship, nothing is clearer to our mind than that the *people* must manifest an engagedness and activity in the cause. As for a *preacher*, he may possess the talents of an angel, and preach his head bare and his heart dry, and if he does not find a corresponding zeal on the part of the society, his labors will be quite in vain. And if they are in vain, ten to one the society will complain of him, and condemn him as the cause of its misfortune, when, in fact, the society should blame itself alone.

When Cyrus had taken captive the wife of Tigranes, he asked him what he would give for her redemption. "All that I have, and my own life with it," was the reply; upon which the conqueror gratuitously restored her. All commending Cyrus, Tigranes asked his wife what she thought of him, "I did not," said she, "look at him."

"Not look at him! on whom then did you look?"

"At the generous man who offered his own life to redeem me from slavery."

A pious mind will want no assistance to apply this interesting anecdote.

MARRIAGES.

In this city, January 28th, by Rev. A. B. Grosh, Mr. ALBERT MILLER, to Miss MARGARET D. CLARK, both of Mohawk village.

Same place, January 29th, by the same, Mr. EDSON RICE, of Whitesborough, to Miss HARRIET CABOT, of New-Hartford.

In this city, January 30th, by Rev. T. D. Cook, Mr. AURELIUS BENEDICT, to Miss ELIZA PRIEST, both of Waterville, N. Y.

DEATHS.

At Paris Furnace, January 8th, MORRIS LUCE, an interesting son of Horace and Mary Luce, aged 8 years. Many are the tears of sympathy shed in affliction for the loss of one, in whom even community felt a kindling of love. And the fond parents—who but parents can feel the breaking of cherished hopes! May God enable them more and more, to experience the consolation of that faith which teaches them, that though the place once occupied by their child, is now vacant, he fills a higher, a happier station, where they shall again be permitted to meet him, to part no more forever. The star which shone so brightly here, has only been transplanted to a cloudless sky, to mingle its brightness with the glory of the Eternal. A. R. B.

In New-Hartford, on January 28th, Mrs JOANNA SMITH, relict of Shadrach Smith, aged 78 years. Nearly four years ago, this aged mother in Israel had a fall, followed by a shock of palsy on one side, which, with a severe nervous irritation in the stomach, confined her till her death, sometimes with much pain, and latterly deprived her of reason. The torch of mind was however relumed just before her decease. Her constant prayer during her long and painful illness, was, that God would enable her to bear resignedly his will, and to wait with patience the time of her departure; for she was anxious to depart and be with Christ.

Mrs. Smith was tried in the purifying furnace of affliction, and came forth as pure gold from the refiner's fire. Ever cheerful—ever humble and devout, hers was a lot to need, and a soul to receive and rejoice in, the great salvation. It worked in her heart by love—it soothed her sorrows—it strengthened her soul—it made her resigned to all afflictions, and enabled her piously to praise and thank her heavenly Father in all situations and conditions—for she believed that whether he gave the sunshine or the storm, in all he was the same kind and loving Parent of vast humanity. In this faith she lived an active life—an example to all around her;—and in this faith she died a peaceful death—an encouragement to all to trust in God, and have everlasting strength.

She has left numerous descendants, among whom is her grand son, Rev. C. S. Brown, of Upper Lisle. Her funeral was attended by the writer, on the 30th, who discoursed, at her request, from Isaiah lx: 19, 20, to a numerous congregation of mourners and sympathising friends, assembled in the Universalist meeting-house in New Hartford.

A. B. GROSH.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, FEBRUARY 15, 1839. NUMBER 7.

For the Magazine and Advocate.

CORRESPONDENCE.

Utica, January 18, 1839.

Dear Brother:—At a late meeting of the Trustees of the First Universalist Society of this city, the undersigned were appointed a committee to solicit a copy of your inaugural discourse, delivered before said society, for publication.—And the committee being satisfied that its publication would not only be highly gratifying to the society, but beneficial to the public generally, take the greatest pleasure in the performance of their duty, and beg leave to express their earnest desire that the request may be granted. Affectionately yours,

A. WHITE,
W. D. BROADWAY,
O. HUTCHINSON, } Committee.

Rev. T. D. COOK,
Pastor of the First Universalist Society, Utica.

ANSWER.

Dear Brethren—Your note, requesting a copy of my Inaugural Sermon, for publication, is now before me. It gives me pleasure to be able to comply with your solicitations in behalf of the Trustees of the First Universalist Society in Utica.

One word—This discourse was designed "for the meridian of" Utica. It is not therefore probable that it will be regarded in the same light abroad, as it was here. This, however, is the business of those who have requested its publication. A copy is at your disposal. That it may do good is the prayer of,

Your servant, T. D. COOK.

A. White, W. D. Broadway, O. Hutchinson, Committee, etc.

INAUGURAL SERMON.

Delivered before the First Universalist Society in the city of Utica, N. Y., January 6th, P. M., 1839.

BY REV. T. D. COOK.

"I ask, therefore, for what intent ye have sent for me?"—ACTS x: 29.

Curiosity often begets a desire in the human heart to know something of the future—to raise the veil, woven by the hand of mercy, that shuts out from our view the circumstances which will attend our course in subsequent life—that we may see whether weal or wo awaits us. It induces a desire for the possession of prescience, and mourns over its inability to confer the power. Particularly is this the case, when we enter upon any new undertaking, the result of which is extremely doubtful. It is *then* that Hope, the blessed guardian of our peace, whispers in strains of encouragement, to our half despairing minds—paints bright scenes of success, beyond all rational expectation, on the page of the future, for the feasting of our mental vision, and bids us in all our weakness, march forward to eminence and respectability.

But her charm is soon broken. Doubts arise; and the course marked out for us to pursue, is overhung with dismal clouds, portending evil, disappointment, and blighted expectations! How dark the way! Our indiscretions, which flow from ignorance and inexperience, begin to alienate the affections of our professed friends from us; tired of our unprofitable labors, they turn from us in disgust, pitying our weakness, or reproaching us with our folly and presumption; and we are left to mourn, in loneliness, over the wreck of our sanguine hopes, and ardent desires. Prudent fear suggests many queries, well calculated to excite the most painful apprehensions in our souls: among the many servants of our Master, how few have proved themselves successful ministers of his Gospel? How many have been left to mourn over the cold ingratitude of nominal friends, who, regardless of the dictates of that charity which thinketh no evil, have proved themselves enemies to the cause of Christ—traitors to the interests of his faithful servants, and a curse to kindred humanity! How many, who have well nigh immolated themselves on the altar of improvement—who have spent days of toil, and sleepless nights of reflection, in searching for the hidden stores of knowledge, have been forsaken, and thrust out of the field—forced to lay down their sickles, in full view of the whitening harvest, merely because the endowments of nature were imperfect; or because, in the estimation of some erring soul, whose boasted greatness was the God of his affections, their physical organization was measurably defective! their speech was not music!

But enough.—Fears and doubts, if indulged in the absence of the soothing influence of hope, might distract the mind of the naturally diffident; discourage all ambition, and thus prove a serious injury, not only to themselves, but also to the world of mankind. For records of the past furnish sufficient evidence of the fact, that many who might have proved themselves the benefactors of the world, both statesmen and philosophers, have, in obedience to the voice of native diffidence, shrunk from the public gaze with an instinctive dread; have refused to let their light shine where it was needed, because the saddening and sickening influence of doubt and fear, (doubt of success, and fear of disappointment,) stifled the aspirations of a laudable ambition.

While, then, it is certain that curiosity, which prompts us to try to look into the affairs of futurity—to discover the result of any new undertaking—can not be gratified, we will endeavor to be content—to let hope encourage, and doubt and fear moderate our expectations of success, in the important experiment which we are about to make.

These remarks have been made for the purpose of acquainting the hearer, in a gentle manner, with the feelings of the speaker, as he addresses this society, for the first time, in capacity of pastor. By them, the former will learn that the latter has some, nay, considerable anxiety about his future course in the ministry of Jesus Christ—whether or not, success will crown the efforts which he designs to make, for the upbuilding of that sacred cause, whose interests, on the altar of God, he has sworn to defend. And while hope promises success, his fears excite the most gloomy forebodings. But having accepted an invitation to become the pastor of this society—an invitation with which, through its proper organs, the Trustees, I have been honored—having taken my leave of a society to which I have ministered in all faithfulness during the past year, and one, too, that is endeared to me by ten thousand pleasing recollections—having, in short, come at your "*call*," I may be allowed to repeat the language of my text, and say, "I ask, therefore, for what intent ye have sent for me?"

To answer this question, it is not deemed necessary on the present occasion, to consider the connexion in which it is found. For, although we might draw an instructive lesson from the context, we have another course in our minds to pursue.

As a religious society, professing the doctrine, and to be the followers of our Lord Jesus Christ, I should do injustice to your motives—the motives which induced you to send for me—to suppose that you desire me, now that I am among you, to become an instrument in your hands, by which you can disseminate the seeds of vice and error in the world. Therefore, in reply to the inquiry contained in the text, I must be allowed to answer negatively, and to particularize:

1st. You did not send for me to encourage *theft*. You will not, therefore, expect that this vice will be passed over in silence by me; and that the thief will sit under the sound of my voice, without being reminded of his iniquity, and requested to flee from it—flee to Jesus as the only hope of his salvation. Nor,

2d. To countenance *slander*. Of course, you will not be disappointed, if the slanderer, whose tongue is "set on fire of hell," is not permitted to pass without an assurance from the Word of God, that his iniquitous course will meet with just and merited retribution. This fact, you will confidently expect to be impressed upon the mind of every hearer; and that those who would blow the poisonous breath of slander, on the fair and untarnished reputation of a neighbor, will be admonished to pause, and to reflect upon the ungodly cruelty which they are about to exercise towards a fellow-being—upon the heinous crime they are about to commit.

3d. *Lying*. This practice, Christians have always regarded as unfavorable to the welfare of community; tending to destroy our confidence in one another; and to sever the holy ties of ardent and devoted friendship. They always speak of the liar as an unsafe and unprofitable companion, whose pretended friendship is generally an evil; whose words, whether true or not, fall upon the ear of his acquaintance like falsehoods, and whose lips corrupt every truth which his heart prompts him to speak. They are bound to look upon his positive assertions with suspicion; his oaths with doubt, and upon himself as a nuisance, a pest, an absolute curse to society. This being his character, you, as a body of Christians, have not sent for me, for the purpose of encouraging the liar in the evil of his ways, through my services.

4th. *Fraud*. This seems the eldest child of falsehood—of course the grandchild of the devil, who is the father of lies. You will, therefore, undoubtedly expect me to urge all who would enjoy the peaceful quiet of a clear conscience, and the approval of a high and holy Heaven, to deal justly—to render to every man his due—to do unto others as they would have others do to them, in an exchange of circumstances: for you did not send for me, to induce a spirit of fraud among men.

5th. *Extortion*. This is another name for the worst species of fraud. The heartless, soulless, graceless, and godless miser, who seeks opportunities to grind the face of the poor; to devour widows' houses, and wrest the last penny from the skeleton hand of the ragged, cheerless child of poverty, cails loudly, by his actions, for admonitions sanctioned by the voice of God; and needs to be reminded of what St. James calls "pure religion, and undefiled." I can not, therefore, for a moment, suppose that you intended to have me regard this crime with indifference, or suffer those who are guilty of it, to pass unreproved, when you sent for me.

6th. Nor did you send for me, expecting that I would, in my public or private labors, look upon *profanity* with any degree of allowance. If I have rightly apprehended its true character, profanity is one of the lowest, meanest, most debasing, degrading, abject, and, withal, the most daring vice, that appears on this dark catalogue; or that is indulged in, by the helpless pensioners upon God's bounty. It may not be the worst—the most deleterious in its effects upon the interests of community; but as it is without one redeeming quality; without any thing in itself, to commend it to our favor, as it affords no enjoyment, neither mental nor physical, moral nor religious, I am

left to conclude that you would have it opposed by me, with all my feeble powers, as the most disgusting and foolish of all vices.

7th. You all despise *Intemperance*—as Christians, it can not be otherwise with you. Of course you will feel disappointed, if, in my labors with you, I do not set forth in a clear light, the train of evils which have flowed from this deadly fountain. Of these, you will expect me to enumerate, besides others, the following—disgrace, poverty, wretchedness, and pauperism, coming upon the inebriate himself; wives sighing, broken-hearted; daughters overwhelmed with shame, and sons mortified at beholding the dissipation of parents. Fathers, shedding the tears of bitter regret, over the degrading drunkenness of once promising children, and mothers, bedewing the midnight pillow with tears of maternal anguish, in view of the same hapless sight. These are some of the fruits of intemperance. You can not desire me to countenance this vice—a vice which tends to debase, corrupt, and blight the social principles of the heart; to enervate and blunt the moral and religious sensibilities of man; to injure his mental and physical constitution, and, worst of all, to lead him to the commission of many other crimes. It is a fruitful source of iniquity. It transforms affectionate husbands, into fiends—fathers into tyrants, and mothers into furies! It inflames the baser passions; induces quarrels and dissentions, and, sometimes, nerves the arm of the midnight assassin for deeds of wickedness and blood! This vice you will desire me to oppose; and may you not be disappointed.

Am I not justified, then, in supposing that you, as a society, did not send for me, with the intention of making me an instrument in your hands, by which you could extend the reign and influence of vice? I need not thus inquire. To suppose the contrary, would be extremely ungenerous.

Nor can I, without offering an indignity to charity, suppose, that you sent for me, for the intent that I should connive at the errors, which, in times past, have rendered the city of our God a waste, howling wilderness. As a denomination, we have labored faithfully and incessantly, to arrest the progress of these pernicious errors in the church of Christ. Among the most prominent of these, we mention the following:

1st. We have attempted to expose the horrid deformity of that now almost exploded doctrine, *election* and *reprobation*. A few years only have rolled away, since this doctrine, in all its *original* purity and loveliness, was proclaimed to the world, to convince mankind of the exceeding goodness of God, and of his impartial love; to comfort the mourner, and to solace the distressed! And strange as it may now appear, thousands then, (so blinded were they by superstition!) acknowledged it a gracious revelation from God; a transcript of his loveliness and, as such, worthy of all acceptation! But it is seeking the shades of oblivion now; and in obedience to your desires, I shall labor to give it a proper direction.

2d. The denomination to which we have the honor to belong, has opposed the doctrine which teaches that *our eternal destiny hangs suspended on our frailties and imperfections*. For that denomination could never believe, that the Fountain of love would put into the hand of one of his offspring, an instrument, by which, he would bring upon himself endless wretchedness. And as members of this respectable body, you can not desire me to lend my aid to the upbuilding of this error—for this, you did *not* send for me.

3d. The doctrine of *total depravity*, which has long been held sacred; but which is a libel upon the character of the human species; and also upon that of the Author of all intelligences, has been ranked by us among the errors of the Christian world. Should I maintain this error, I should do an injury to the cause of my Master; and defeat the object you had in view, in sending for me.

4th. The doctrine which asserts the existence of a semi-omnipotent and demi-omniscient being, *a personal devil*, who was once an angel of light—prime minister of God in the courts above—expelled for exciting jealousies among his associate spirits, and rebellion to the government of God, has been duly opposed by us, as a denomination, as a sentiment which finds its greatest support in the wild imagination of the poet, and is perpetuated in the Christian church by the power of tradition.

5th. The noted doctrine of the *Trinity*, which has been the cause of so much bloodshed in the world, and which may date its origin at the council of Nice, we have opposed. This doctrine contradicts the plainest teachings of common sense—asserts that three are one, and one is three—a mystery—an absurdity, which defies the greatest stretch of intellect to solve, and is as unscriptural as it is absurd.

6th. The doctrine of *vicarious atonement*, is one that stands intimately connected with that of the Trinity, and is equally as repulsive in its aspect, to reason and humanity. It asserts that Adam sinned—by so doing, exposed himself, and all his unborn posterity to ceaseless torture; and on them this dreadful doom was about to be executed, when God the Son, was placed in their stead; and on him, the inflexible justice of God, the Father, sought satisfaction; found it there, and thus the guilty were delivered from deserved punishment! Horrible as appears this error, it is supported by most of the Protestant churches, in the 19th century.

7th. As Universalists, we have labored faithfully to oppose the unmerciful doctrine of *endless misery*; to show that it had no foundation in the Word of God; that it stands condemned by the voice of universal nature; by the fervent prayers of saints; by all the better principles of the human heart; by the promises and oath of Jehovah; by all his acknowledged attributes; by the mission of Jesus, and all his teachings. We have regarded it as one of the most fruitful sources of infidelity; as the foulest stain ever cast upon the Sacred pages; as a dogma which saps the foundation of our confidence in God; that begets a spirit of cruelty, malignity and revenge, in the bosom of man; and, finally, that *devils* alone can wish to be true.

Charity and brotherly-love, forbid that I should suppose you sent for me, intending at the same time, to have me give countenance to these errors, which, together, form a compound, that has, by some, been dignified with the inappropriate appellation, Orthodoxy!

Nor can I believe that you were unwise enough, to request me to settle among you, merely for the purpose of *exposing these errors*. You are too well acquainted with man's religious character, to imagine that he is converted, baptized into the spirit of Christ, as soon as he is made to feel his inability to defend his false opinions. Of this, he may be made sensible, without being induced to take one step towards the kingdom of heaven.

Allow me, then, to anticipate your reply to the interrogation contained in the text—"I ask, therefore, for what intent ye have sent for me?" and to say affirmatively,

1st. We sent for you, expecting that you would, for the gratification of our religious desires, set forth the character of God in a proper light, free from all those foul aspersions, which error and superstition have heaped upon it—that you would declare him to be a just God and a Saviour—a Father and Friend of all intelligences—that you would dwell with rapture upon that heavenly theme, his boundless, changeless, and immortal *love*—a theme on which all the heavenly host could exhaust their divine eloquence.

If this was your object in sending for me, I trust I shall not disappoint you; for I delight to dwell on the character of Him, in whom "we live, and move, and have our being." In contemplating his love, manifested to us in the gift of our existence—in the innumerable blessings, which, by his bountiful hand, are made to surround us; in the gift of his only begotten Son, our Saviour, and in our prospective redemption from sin, corruption, and all moral defilement, yes, in contemplating these glorious exhibitions of my Father's love, I have often wandered away from earth to heaven—my happified spirit has fancied herself clothed with immortality—a fit companion for angels and archangels, seraphs, and the spirits of the just made perfect; and in their midst, chanting the loud anthems of renovating and redeeming grace.

Nor have I neglected to speak of the different modifications of infinite Love. The wisdom, power, mercy, goodness, and justice of God, have all been matter of my public communications.—Deriving all their excellency from the essence of the divine nature, which is Love, each of these distinguishing attributes of the Deity, has been held forth by me, as a subject of religious exultation—as an element of that efficient grace, which will ultimately confer "an inheritance incorruptible, undefiled, and that fadeth not away," upon all the wanting children of humanity. These attributes have been considered. And I here take the opportunity to repel the charge, which is so frequently preferred against the denomination to which I have the honor to belong, as far as this charge concerns myself—viz., that its public advocates lull their hearers into a carnal security, by singing so often to them the charming song of Jehovah's love, while they refuse to speak of his other attributes, especially the attribute of *justice*. This charge is as false as the design of our disingenuous opposers is unfriendly. True, we declare that "God is love;" but we do not forget that he is just. We have confidence in his love, but our joy would not be "unspeakable and full of glory," did we not behold all his attributes, like so many guardian angels, hovering over us to shield us from all harm.

2d. You would reply to the query of your servant, propounded in the words of the text; we sent for you, for the intent, that you might preach to us Jesus Christ our Lord, who was "the brightness of his Father's glory, and the express image of his person"—that you might speak of him, as "the Christ, the Son of the living God"—as the triumphant Conqueror of sin, death and the devil—as the blessed "Saviour of the world"—as "the Lamb of God which taketh away the sin of the world"—as "the Lord of life and glory"—as "the Author and Finisher of our faith"—as the great "High Priest of our profession"—as "the second Adam," in whom all that died in the first, shall "be made alive"—as "the only name given under heaven among men, whereby we can be saved"—as the "faithful and true Witness"—as "the Shepherd and Bishop of our souls," and as the Beloved of the Father.

In this, we trust your object will be attained, in our services. For under all these holy characters, in times past, have we held forth to the admiring gaze of our hearers, the true Messiah—the "Shiloh"—"the Sun of Righteousness"—"the Prince of peace," and "the Saviour of sinners." We have pointed to him as he was wrapped in swaddling clothes, and laid in a manger—as he was disputing in the temple, with doctors, at the tender age of twelve years—as he was baptized by John in Jordan—as he ascended from the rolling flood, and received the gift of the Holy Spirit, which, dove-like, rested upon him. We have traced with sacred awe, the interesting and instructive events of his life. In our minds, we have beheld him on the sacred mount, opening his hallowed lips in strains of heaven-born eloquence; and in that memorable sermon, which must stand as an everlasting monument to his memory, imparting the richest instruction to the children of men. We have seen him with Peter, James, and John, on the mount of transfiguration, with light, celestial light and glory, beaming in divine effulgence, from his heavenly countenance. We have followed him to the mansions of sorrow, and the humble dwellings of wretchedness and despair—at home alike in each—and beheld him there approaching the couch of disease, to plant

the rose of health on the pallid cheek—to impart vigor to the feeble limbs, and strength to the paralyzed nerves. We have seen him calling the sleeping tenant of the tomb, from his cold and cheerless bed, to life and activity, by the omnific energies of his word; the morally dead from the graves of iniquity; the mourner from the dark scenes of wo, and the errorist from the dismal shades of a bewildering superstition. In every period of his active life, we have discovered an entire devotion of all his capacious faculties, to the interests of mankind. He "went about doing good." We have traced his footsteps from scenes of usefulness to the judgment hall of Pilate; heard his unjust and cruel sentence there; seen him buffeted, spit upon, derided, scoffed at, and finally, led to execution on Calvary! Here, we have seen him nailed to the cross—suspended by malignant foes, between heaven and earth, as unfit for either, and deserted by his timorous friends. We have heard his dying agonies mocked, while his voice, mingled with the execrations of his enemies, on the wings of prayer was ascending to the skies, laden with the humble petition, breathed forth in the accents of *love*, "Father, forgive them; for they know not what they do!" I leave you to judge of my future course, by this brief outline of my past labors, as far as the preaching of Jesus is concerned.

3d. If you sent for me to proclaim unto you the Scriptural doctrine of rewards and punishments, as I trust you did, you will not complain if I state, in few words, my views of this doctrine—views which I have published to the world.

I have pointed the minds of my hearers to the "glory, honor, and peace," which God will certainly award to every man that doeth good; and to the "tribulation and anguish," the "indignation and wrath," which he will render "to every one that doeth evil," as sufficient inducements for them to walk in wisdom's ways, and to avoid the dark and dangerous paths of vice. In the language of the sacred oracles, I have declared, that "there is no peace to the wicked,' that 'though hand join in hand, the wicked shall not go unpunished"—that they are "like the troubled sea, when its waters can not rest"—that God "will by no means clear the guilty"—that "he that knoweth his Master's will, and doeth it not, shall be beaten with many stripes"—that "the wages of sin is death," etc. To prove that these declarations of Scripture are truisms, I have appealed to facts—to the experience of mankind in all past ages.

Nor, on the other hand, have we been wanting in evidence to prove that the righteous, as well as the wicked and the sinner, are "recompensed in the earth"—that "wisdom is justified of her children"—that all her "paths are pleasantness and peace"—that "great peace have they that love the law" of God, etc. Nor is the voice of experience silent on this subject. It testifies that peace—substantial and enduring peace, is found only in the faithful discharge of every incumbent duty.

These, then, are the views which we have cherished and published to the world, concerning the doctrine in question—other than these we find not in the Record. We have never been able to learn, that God has promised any of his frail and erring children, immortal felicity, as a *reward* for their imperfect virtues here; or threatened them with endless wretchedness and wo, as a *punishment*, for their derelictions of duty.

4th. You will expect me to preach—for this was your intention when you sent for me—the doctrine of the resurrection of the dead—to prove that death is not an eternal sleep; but rather the "gate to endless joy"—that "as in Adam all die, even so in Christ, shall all be made alive"—that when "the earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens"—that though the dead is sown in corruption, dishonor, and weakness, a natural body; it will be raised in incorruption, glory and power, a spiritual body. And also,

5th. The doctrine of "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—This you designed me to preach; to point the mind to that period in the economy of divine grace, when sin shall be finished, transgression be brought to an end, tears be wiped from off all faces, and "every creature in heaven, on earth, under the earth, and such as are in the sea, and all that are in them, be heard saying, glory and honor, praise and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

To meet these just and reasonable expectations, on the part of this society—to oppose every error in theory and in practice—to rebuke, reprove, and admonish, with all long-suffering, and to proclaim the truth as it is in Jesus—to "vindicate the ways of God to man"—the divine authenticity of his Word, and the honor of his divine government, will be my only object while among you—will be my meat and my drink.

To effect this, and render my services acceptable to you, as well as profitable, I shall need your counsels and your advice. More than once, since I pledged myself to become your servant, to take the pastoral care of your society, has my diffidence gained an unwarrantable ascendency over my ambition, and *vetoed* our negotiations! Even now, to many of you, it may appear like the height of presumption and folly in me, young and inexperienced as I am, to think of success in an experiment like this—to follow, in the pastoral duties of your society, such brethren as my worthy predecessors, whose justly appreciated talents, zeal, and piety, have secured for them a wide spreading popularity abroad, and a seeming idolatrous veneration at home! But however chimerical this step may appear in your servant, he can assure you that it is not the offspring of a blind conceit, which some may imagine he cherishes. An invitation from this respectable society, was unsought and unexpected by him. And when it was received, it was duly considered, as were also the personal solicitations of some cherished *friends*, before it was accepted. Since that time, his reflections have not always been of the most cheering character. A want of success has frequently met his mental gaze as he looked forward to the time set for his removal here. That time has come. He is before you; and God grant that his labors may be serviceable to you—that they may be the means, under the great Head of the church, of adding to your numbers; to your Christian virtues, and to your influence as a religious body!

To this end, he asks, not only your advice and your counsel, but he asks, what he hopes to receive—your co-operation in the great work of extending a knowledge of the Gospel. Do you ask how you can best co-operate with him in promoting the interests of truth, in this quarter of our Zion? He replies:

1st. Let every one, that would be serviceable to their fellow-beings, in this way, enter immediately upon the work of self-examination, to see whether he or she is guilty of any habitual vice—any sin of omission, or of commission, which tends to lessen his or her moral influence in community, and to disqualify the soul for religious enjoyment. Depend upon it, my hearers, a Christian deportment is the great moral lever, by which you must overturn the empire of error and superstition, and convert the world to God. As long as you refuse to exhibit this, so long will you do dis-service to Christianity, by professing it. It were better for you, for religion, and for the world, not to make any Christian profession, than to name the name of Christ and not depart from iniquity.

Allow, me, then, to urge upon your minds the necessity of self-examination. See whether your conduct comports with your profession. This seems a proper time to commence this task. A new year has just commenced. A new era in the history of your society now dawns upon you. And now, I ardently desire you to "shine as lights in the world, holding forth the word of life." "Now is the accepted time; now is the day of salvation." And let it not pass unimproved.

2d. You can assist in disseminating the seeds of truth, by being punctual in your attendance upon the services of the sanctuary. You did not send for me to preach to a congregation of senseless, and inanimate worshippers—*an audience of vacant seats!* And you can spare me the necessity of performing this painful task, by repairing, on the Sabbath, to the house of God, to hear the Gospel of his grace dispensed.

If you would discourage your servant, and defeat the object for which you sent for him, desert this temple at the time appointed for public worship. Let every trifling circumstance—cold, heat, wind, or weeping skies, be framed into an excuse, and urged as a sufficient justification of your neglect—the neglect of a known, important duty—of a duty which you owe to God and man, and your desires will be realized. But if, on the other hand, you would aid him in the performance of his arduous task, with a soul filled with Christian love, meet him at "the consecrated hour," and listen to his instructions.

It is sometimes the case, that societies are composed, in part, of individuals whose devotional feelings can seldom be called into exercise, until after the sun has smiled on earth, in his meridian glory, or sunk, in majestic splendor, to kiss the horizon of the distant West! But, we trust, this society has connected with it, few *afternoon* or evening Christians—that we shall see its members on each returning Sabbath, offering their morning devotions to the Giver of all good.

3d. You can render yourself serviceable to the cause of Christ, by being "kindly affectioned one towards another, with brotherly love." Members of a religious society, like members of a family circle, should love one another—should cherish and foster those social principles of the heart, which God has implanted there, until soul is bound to soul, in the silken cords of Christian love—until the body compact presents a miniature representation of the society of the blessed above, free from discord and strife.

I have seen enough of society affairs, (though I have seen but little,) to convince me that dissensions and prosperity are seldom, if ever, found together. And it is not unfrequently the case, that even among Universalists, society dissensions originate in the most trifling circumstances; and, because the members are deficient in brotherly love, they are kept up, until the funeral obsequies of such unfortunate societies are performed! The little, petty feuds of the choir, *in the country*, sometimes end in a society commotion. One strives for the head—a second denies this right, and charges the first with *vain presumption;* while a third thinks both of the former have mistaken the place which their respective merits would assign them, and, as if entitled to this imaginary honor, seeks to be number *one*. What next? Why, number one *is* number one, indeed; for the disappointed aspirants, chagrined with defeat, desert the disagreeable company of their conqueror, and seek repose in another department of the congregation, or in the gloomy shades of Partialism!!

Thus the choir is ruined, and a spirit of ill-will begins to diffuse itself abroad among those with whom the belligerents stand connected in the social relations of life. But, we humbly trust, we fervently pray God, that here, in *the city*, the Eden of central New-York, where Universalism *should* be loved, we may not see an exhibition of such disgusting folly!

By cherishing the spirit of "brotherly love," you will become more intimately acquainted with each other.—You will not meet here from time to time, to exchange cold, formal compliments with each other; or, worse still, bow with an indifference that would cause misanthropy to blush, and then return to your respective homes. God forbid that Universalists should ever become living icebergs, for the sake of being called *polite!* Let them bow to and greet each other, as the truly pious sing, "with the spirit and with the understanding." Such politeness I admire, and I am always happiest when I am in the company of those who exhibit it—of those who love God, love truth, love holiness, and love one another—who are Christians.

May I confidently look for what I have here requested of this society? May I look for your counsel and your advice? May I rely upon you, as co-operators with me, to build up the cause of truth in this quarter of our Master's vineyard? Can I now have the satisfaction of believing, that you will all enter immediately upon the work of self-examination, to the end that you may all conform your lives to the requirements of the Gospel? that you will be punctual attendants on the services of the sanctuary? and that you will become "kindly affectioned one towards another with brotherly love"? Let me have the assurance that you will thus "strive together" with me, "for the faith of the Gospel," and I shall pursue the arduous task before me, with cheerfulness and delight.

But I weary your patience.—Praying almighty God to smile propitiously upon the connexion now formed between us, as pastor and people; that he may render it as lasting as it is useful; guide us in the pathway of duty; enable us to discharge with fidelity, the mutual obligations which, in future, we shall owe to each other, I submit the foregoing remarks for your prayerful consideration. AMEN.

For the Magazine and Advocate.

THOUGHTS.

How dark, how drear the grave! I stand upon its verge! In it I see the iron chains of death, but they are broken! I behold its massive bars and ponderous bolts, but they are shivered. The spoiler of death has been there. He has broken its bands, subdued its power, and risen triumphant from the tomb. And shall I fear to follow him there? Ah no! it can not contain me long. At that bright morn, when the voice of God shall wake the mighty dead, then shall the Prince of Life, again burst the dark portals of the tomb, and set its slumbering captives free. Then shall a ransomed world go forth, forever free from death's chilling grasp, to bask in the sunshine of eternal glory. Then shall hearts, once in sin and error lost, shout the Redeemer's praise in strains that never die. From empires once in heathen darkness groping, shall go up the triumphant song—"O death, where is thy sting? O grave, where is thy victory?"

What bright visions of glory are these! What shining hopes and prospects do I see! The veil has been removed. The light of immortality is beaming upon me. By faith I scan the golden plains of eternal bliss. O let nought in this dark world deprive me of this hope—the hope of immortality. To it, prophets and apostles have testified, and by Calvary's bright Conqueror has it been confirmed. O, then, ever let me live a life like his, ever let me walk in virtue's path; and when I am gone—when I am laid in the dark grave—when the cold sod shall cover my ashes, let me leave behind a character, pure and unspotted with sin, like unto that of the glorious Son of God.

Richmond, Va. A. F.

For the Magazine and Advocate.

CHARITY.

Charity, as used in the Scriptures, is synonymous with love, and is translated from the same original word. Many modern people have an idea, that charity consists in bestowing, to the needy, those blessings of a bountiful Providence, of which they have been made the partakers.—This is a wrong idea, and an abuse of the term. Charity is the moving principle to action, and the act of benevolence—in bestowing to the necessities of the needy—is the effect. This is the fruit of charity. It must be obvious to every one, that unless the giver is actuated by love, (charity,) toward the receiver of his gifts, he would not bestow them; because he would not consider him an object of charity; or otherwise, he would have no disposition to give, even if he considered him needy.

Mankind always act from motive, and that motive has its cause and design. Its cause may be either good or bad, and its design, or object, will be the same as the cause which produced it.—Hatred, or dislike, will originate a desire to injure, and in accordance with this desire, will be the action. The desire to benefit will not be there, and the consequence is, an incapability to just action. On the other hand, love or respect, will make the mind desirous of promoting the benefit and prosperity of its object; and the consequence will be, that all its efforts will be directed to that end. It will be impossible to injure knowingly, because the desire to injure is not cherished.

Charity desires the welfare of enemies. It countenances no envious feelings towards any one. Its principles are none other, than those of love to God and man; and this principle will remain, when "tongues shall cease, and knowledge shall vanish away." It is an every-day robe, and one that will not "wax old," but will always appear new. It is a garment, which, "the more 'tis worn, the more 'twill shine." It teaches us to share in the joys and sorrows of others; "to rejoice with those who rejoice, and to weep with those who weep; to be kind and affectionate one to another, and to please every one his neighbor for his good." In few words, it is the inseparable companion of all those hopes and joys, which lighten the pathway of man through this world of sorrow, and point him to that haven of immortal felicity above. It dispels those fears and griefs, which would make us "go mourning all our days," and raises us from degradation and misery, to that station which nature, and nature's God designed us to occupy. It sheds the light of heaven around us, fills our souls with songs of praise and thanksgiving, and moves our lips to speak them. It assimilates man to his Maker, thereby enabling him to enjoy through faith those promises, whose fulfilment will invigorate him when he shall know, by participation, the joys of that upper and better world, where sin and sorrow can never blast his songs of triumph over death, nor disturb his praises to him who raised him to the joys of immortality. It will make him kind and forgiving—will cause him in his prosperity to remember the poor, and induce him to dispense blessings around him, in imitation of his Father in heaven, "who maketh his sun to shine on the evil and on the good, and sendeth his rain on the just and on the unjust." S. J.

Queensbury, N. Y.

For the Magazine and Advocate.

SHORT SERMONS—NO. II.

BY A LAY PREACHER.

"As we said before, so say I now again, if any man preach any other Gospel unto you than that ye had received, let him be accursed." GALATIANS i: 9.

This text presents to the mind the following subjects of inquiry—First, What was the Gospel which Paul preached? and, Second, From what authority did he preach it?

There is now, and has been ever since the days of the apostles, a great dispute about what the Gospel is. Mankind have appeared unwilling to take the Word of God as evidence to prove the fact, in this case; but have gone about to frame evidence that would better comport with their own notions on this subject. It appears to me, nevertheless, that a candid inquirer after truth, would be much more likely to find it, in this case, by going to the Word of God, than by applying to the creeds of men. The evidence taken from the latter source, would be much more likely to be mixed up with *contradictions*, and to partake of the *selfishness* natural to earthly-mindedness, than to a congeniality with the Holy Scriptures. Now, if God be God, perfect in wisdom and goodness, there can be no reason to doubt his promises on this or any other subject; and, therefore, what we get from *Him*, may be relied upon with safety. What, then, do we obtain from God, on this subject? The first promise which we find applying to the case, is, that the "seed of the woman should bruise the serpent's head"—that is, that the carnal-mindedness of man, should be crushed and destroyed. The next promise relating to this case, God makes to Abram, Gen. xii: 3—"That in him all the families of the earth should be blessed." And it would appear, too, that God intended that Abraham should not forget it, or misunderstand it, for He *reiterates* the promise to him twice, Gen. xviii: 18, and xxii: 18. And to keep it fresh in the minds of the Patriarchs, he repeats it to Isaac and Jacob, Gen. xxvi: 4, and xxviii: 14. That these promises allude to the Gospel, we shall now prove by the testimony of St. Paul. "And the Scriptures foreseeing that God would justify the Heathen through faith, preached before the Gospel to Abraham, saying, in thee shall all the nations of the earth be blessed."—Gal. iii: 8. Now, if any should say that these promises alluded only to those nations that existed during the life-times of Abraham, Isaac, and Jacob, or that they alluded to temporal blessings, in this world, I must be pardoned if I think their minds to be very *obtuse*, and their understandings *very much in the dark*. And those who do object to the nature and extent of these promised blessings, will be very apt to lead the candid to believe that they measure the goodness of God by their own feelings and limited views of benevolence.

In these promises, then, we discover the foundation upon which the Gospel stands. But what is it in *reality?* Let an angel from heaven answer the question: "And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people." Luke ii: 10. If the creed of the Calvinists, which I quoted in my first sermon, be true, then the declaration of the angel of the Lord to the shepherds on the plain of Bethlehem, *can not be true*, because, if a certain number of the human family were, from all eternity, decreed to everlasting destruction, these tidings, proclaimed by the angel, could not be *good news* to such. It is not possible, in the nature of things, that any *news* relating to futurity, could administer consolation to these *poor, eternity-condemned wretches!* It must be astonishing to every candid reflecting mind, how such a notion could ever get into the head of a rational being.

This awful result to a part of mankind, is said, however, to have been brought to light by a discovery of the *secret will of God*. If this were the case, there must have been *treachery* against the Almighty, from some quarter; for I do not believe that the *devil himself* would like to be presented in such a light, to the wondering gaze of his subjects, (if he had any.) But when, and to whom, did God *let this secret out*, in which his confidence has been so greatly betrayed? Surely not to any of the ancient prophets, saints, or apostles. Nor do I believe that Jesus Christ, the beloved Son of God, knew any thing about it, for his candor and moral conduct was such, that there can be no ground to suspect him of hypocrisy. It must be, then, that *John Calvin* was the *saint*, who obtained this secret from his God. This supposition is strengthened by the conduct of this man, who, to imitate the examples of *his* God, burnt *Servetus to ashes!*

I again inquire, *What is the Gospel?* The answer may be summed up in a word, viz., LOVE—love in God for the children of his creation. If God ever created a rational being that he did not love, how can it be said that he is perfect in this attribute? The Scripture says, "*God is love*"—and in imitation of it, all are commanded *to "love God."* Is God a weak Sovereign, to give out commands that will never be obeyed? Or is God a capricious Sovereign, giving out commands which he knew would not be obeyed, that he might have an excuse for punishing a part of his children? Neither of these suppositions can apply to Deity. It would destroy his attributes of wisdom and goodness. But if God be such a tyrant as some represent him to be, it would, indeed, be impossible to love him. Love can never emanate from fear, alone. It is natural that we should fear to offend the Being we love; but we must first love such a being, before fear can naturally be conjoined with it. There would be a difference, too, in this kind of fear. One is *voluntary*, and the other arises through *compulsion*. One is connected with *love*, while the other is connected with *hate*. If, then, we obey a sovereign through fear alone, (which must be the case if this sovereign be a tyrant,) it can not be called *love*, such as the Scriptures require; because it comes from the *head*, and not from the *heart*. It would be a "*galling yoke, and a heavy burthen.*" Love begets love; and it is easy and natural to love a sovereign Being whom we know "*first loved us.*" And this is the "easy yoke, and light burthen," which our Saviour invites us to take. But,

Second: From whom did Paul receive this Gospel? The question is answered by Paul himself, in the 12th verse of the same chapter from which I have taken my text. He says that he did not get it from man, "but by the revelation of Jesus Christ." And if any are ignorant of the time, mode, and manner of his obtaining it, let them turn to the 9th chapter of the Acts of the Apostles, and they will find the whole account.

But the question may be asked, did Paul believe the Gospel to be such as I have represented

it to be? With me there is no doubt, and I think it can be proved from many, *very many* passages in the Acts of the Apostles, and from the Epistles of Paul. But as I am bound to be brief, I shall only select from the second chapter of Paul's first Epistle to Timothy. "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." In the above, we have, in the first place, the *will* of God, that all shall be saved; and in the second place, that Jesus gave himself for all; and unless some one can prove to me some method by which the *will* of God can be frustrated, and that it is not true that Jesus Christ died for *all*, I shall, for one, hold fast to that Gospel "*preached by all God's holy prophets since the world began.*"

Sheshequin, Pa. J. K.

YOUTH'S DEPARTMENT.

For the Magazine and Advocate.

THE HAPPY FAMILY.

A Juvenile Tale.

BY REV. A. C. BARRAY.

CHAPTER V.

The ramble—interesting conversation—important resolutions—conclusion.

A short time after their journey, George and Adeline obtained permission of their parents, to take a ramble through the shady groves and in the green fields. They set out in the cool of the morning, and walked along by the side of the lake nearly half a mile, stopping now and then to pluck a flower, or to listen to the song of some bird of the wild-wood, or to gaze out upon the still waters before them, and watch the movements of the many little sails upon their bosom.

"What a pretty morning this is," said Adeline, as she and George were walking along hand in hand—"it is so cool, and so pleasant."

"I think we could not have had a better time for our walk," said George. "But hark! did you not hear that gun go off? Some naughty boy perhaps is shooting the pretty birds that sing so sweetly for us."

"Oh how cruel!" said Adeline. "I am sure I can not like any body that kills the pretty little birds."

"Father says it is very wicked;" returned George—"and I am sure I never should want to do any such thing."

"Charles Warren is always shooting the little red robins, and the sparrows. And it is very naughty in him to do so, isn't it George?—they never do us any harm."

"Yes:—and then he disobeys his father and mother, and swears, and tells wrong stories—father says he is a very bad boy."

"And his sister Mary is almost as bad as he is," said Adeline. "Mother told me she hoped I would never be like her."

"We ought not to be naughty children," returned George; "I am sure it would break our parents' hearts, if we were to act like Charles and Mary."

"And we never would be thought any thing of," said Adeline. "For my part, I mean to be always a good girl, that father and mother may always love me as they do now."

"And I," said George, "am determined never to kill the pretty little singing birds, nor lie, nor swear, as bad boys do. And then, when I get to be a man, all good people will respect me. So the little book said, that I read the other day."

George and Adeline had now rambled until they were tired, and their parents told them they must be gone but two hours; so they turned and walked towards home, conversing busily all the way back, and forming many good resolutions, as to their conduct through life.

We now pass over a number of years in the history of the happy family, and bring our tale to a close. George and Adeline continued to be good children. When they arrived at a suitable age, they were both sent to a very excellent school in the village of C——, where they learned very fast, and gained the love and good-will of their teachers, and their fellow-students. Mr. and Mrs. Norton are now both dead: they lived to a good old age, and then quietly fell asleep in the embraces of death. They did not fear to die. And if we live as they did, we shall not fear to die.—Death will come to us as

> "A kind and gentle servant, who unlocks
> With noiseless hand, life's flower-encircled door,
> To show us those we love."

Adeline is the wife of a clergyman in one of our large cities, and is esteemed for her virtues, by a large circle of friends. George is now a member of Congress, and is universally esteemed for his goodness. He is *great* because he is *good*.

Young reader—Farewell!

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, FEBRUARY 15, 1839.

HEAVEN OUR HOME.

However much we may cherish this life; (and it is certainly a gift which demands our gratitude;) however fondly we may cling to the shattered fragments of time's [illegible] however we may love to linger, with the halo of memory's magic pencillings, around the scenes which have temporarily identified our hopes and joys with the frailties of earth; however vigorously the heart may send forth, from its warm fountain, the beating response, to the pleasing all tremendous recollection paints upon the vista of the past, or of gratitude for the pleasing sources of present enjoyment, there is one truth, which will follow or precede us, in all our joys, in all our hopes, in all our spiritual dreamings. This earth is not our abiding place.

There are those to whom this truth is extremely unwelcome. Their ambition is centered in the things that perish. The spiritual man is not suffered to raise its eye above the horizon of sensuality, lest it should discover the contrast between earthly and heavenly prospects. He feels that he lacks, but he heeds not what. Hence, he seeks to escape the "ringing sentence, thou shalt die," by rushing blindly into the feverish excitements of the present, leaving this truth to follow him [illegible] "dust thou art, and unto dust thou shalt return." And follow him it will, until he shall prepare his heart to receive its friendly warnings, to investigate its nature, and to learn its duration. Until he shall pause in his career, listen to its teachings, and suffer himself to be guided by its universal sway. O, how many there are, who see the light of eternity beams in celestial beauty around them, know not that it affords one single ray for them!

Then again, to those who have been blinded by erroneous views of the government of our God, how painful is the thought. You may see it in the bitter scalding tears, which chase each other down their cheeks, in the [illegible] sigh, arising from them by the thought that they must part from those who are dear to them as the apple of their eye, and in the agonizing prayer, for the safety and salvation of those dear ones. My soul, come not thou into their secret. Let not the bitter cup of error be presented to my lips—free from the palsying influence of its loathsome waters, I can wait the mandate of my heavenly Father, and yield to the separation of body and spirit in peace.

It is clear, that the truth, that this earth is not our abiding place, should be constantly before us. And, I ask, is it not possible to contemplate this truth with joy?—God has endowed us with powers which can neither be satiated, nor their longings gratified with timely things; their flight can not be stopped short of eternity. They lift themselves above this earth-born tenement, and soar aloft into brighter regions, purer scenes, and loftier associations. They centre and concentrate in that which is imperishable. They emanate from unchangeable, boundless, and eternal love. Let these powers, then, have the supremacy over man, which belongs to them. Let them give character to his desires for all which is yet unattained. Let them guide him, by their gentle influence, into their proper sphere, and he will not turn from the contemplation of his eternal destiny. God will appear to him as a Father, who inhabiteth eternity. Heaven will seem to him like a *home*, the dwelling place of that Father.

Is there any thing repulsive in viewing the subject in this light? Can not the mind dwell upon it with delight—delight which flows from an unwavering confidence in him who appoints all things for good? Can we not endure a separation from the ties that connect us with earth, when we know that all which is pure, spiritual, and exalted, will follow us and be our companions in that "house not made with hands, eternal in the heavens?"

Yes, there are associations, which, when viewing the unpourtrayed future in this manner, fling around us the light of hope, and chase away the pain of a last separation, by the assurance that we shall all meet again in heaven. We remember those who were dear to us, and the heart yearns to live over again the scenes of buoyant innocence, which flashed around our youthful pathway. But they have gone. Pa[illegible] on the current of [illegible]; disappeared in the dim distance whither we too are rapidly hastening. But have we utterly lost them? No. We shall meet them again, in that home which knows no parting. Youthfulness without its waywardness, pleasure without alloy, will there bloom to fade no more. Our friends will be there too. And the bliss of gratified hope will swell our souls with rapture. I am not disposed to agitate the question, "shall we know our friends in heaven?" but I believe that if we know our Redeemer in heaven, we shall also know the redeemed; and that if we know them, we shall recognize those, whose salvation was linked with our own.

And when affliction scatters the day-dreams of earthly happiness, and sorrow lays its heavy hand upon the spirit, and causes it to feel how dangerous it is to feed upon transitory things, how sweet it is to reflect that we have a home far beyond the power of sin and death.—A home where peace will be uninterrupted, and parting no more. Where God will be the visible object of our supreme and undisturbed adoration; and where saints and angels will join in the song of universal and impartial redemption.

Let the skeptic frown at the inroads which such a theory makes in the cold and comfortless delusion which he hugs to his bosom; let the bigot vent his valedictions upon us for disturbing the pleasure which fiend like, he enjoys, as he stands at a distance, and through the medium of selfishness, beholds his almost desolated, and solitary home of the future, while father and mother, brother and sister, are doomed to witness its doors closed upon them forever; but as for me, let me have the consolation of believing that I shall meet the purified [illegible] family of man, around the same throne, and listen to, and join in the same song, which shall be sung by the congregated millions of the universe, and I am prepared to yield my spirit at the mandate of my God, and depart to my home, my happy home. A. R. B

Br. WHISTON.—Several inquiries have been made whether Br. Whiston has left Cooperstown. No. He still remains in the pastoral charge of the society in that place. The mistake arose, probably, from reading in our paper that Br. Potter had removed to Cooperstown, and from forgetting that Br. P. could move there without Br. W.'s leaving. Br. Potter preaches at Sharon, and elsewhere in the vicinity of Cooperstown.

A. B. G.

ILLUSTRATIONS OF THE LAW OF KINDNESS....NO. III.

"Overcome evil with good."—Rom. xii: 21.

If we leave the Scriptures, and pore over the records of history and experience, we find the most illustrious examples to exhibit the influence of the law of kindness in opening the fountain of goodness in the heart. These instances are not mere anecdotes, the stale outbreakings of fallacy; but they are facts whose truth is beyond doubt. And, so little is the law of loving enemies practiced, that it becomes our duty to pile fact upon fact, until demonstration shall become so open and powerful, that to depart from it shall become blind and wilful resistance of truth. For, so sure as there is a God who rules in the universe, so sure as he has spoken to the world through the revelation of his will; so sure as Christ died for his foes, forgiving them the sin of his murder, so sure it is, that the law of kindness is the true governing principle between man and his fellows.

The first illustration to be presented under this head, is the case of the benevolent Howard. John Howard was born about the year 1727, in the village of Clapton, near London. From the year 1773 to 1790, the year in which he died, he spent his whole time in endeavoring to ameliorate the condition of prisoners of various characters. In this sublime employment, he chose to apply the fortune with which he was favored. And most nobly did he discharge his assumed duty. He personally visited and inspected nearly all the prisons and jails in England, Ireland and Scotland—and so well was he convinced that neglect, brutal treatment, filth and undue severity, only served to harden the heart of the offender, that, by his representations to government, a great reformation was effected in the houses of confinement and the treatment of prisoners. He visited the continent of Europe several times for the same object. He was the friend of the unfortunate. No matter how loathsome the dungeon or degraded and hardened its inhabitant, his voice of mercy was there heard, and his kindness was manifested, as the best means of subduing and winning the sinner—for his familiarity with, and his conduct towards victims of all degrees of wickedness, only served to convince him, that no person was so debased, or his feelings so callous, but that he could be reached and softened by kindness. Blows, chains, starvation and neglect, only turned the heart into iron, and froze the better feelings of human nature to their deepest fountain—but no sooner was the angel-voice of Howard heard, and his kindness felt, than the long-sealed feelings were opened, the dried-up sources of tears were filled, the waters of sorrow flowed, and the heart of sin became radiated with deep and undying love for his benevolent visiter. This kindness was the principle which ever actuated Howard; and so devoted was he to its dictates, and so earnest in the discharge of his God-like object, that he yielded up his life in Tartary, while on a tour of benevolence, where his bones now whiten to moulder into the dust of the grave.

John Howard constantly walked according to the law, "overcome evil with good." And, even if we leave out of the account the great blessings which accrued to others from his conduct, we find, in the respect and love which exists for his memory, how advantageous is the adoption of the divine law. For, wherever the name of John Howard is known, his memory is enshrined in the hearts and affections of thousands; while he is reverenced as one of those glorious stars in human life, who, in imitation of the "Saviour of the world," "went about doing good."

The next instance is that of Fenelon. Fenelon was a Roman Catholic, and Archbishop of Cambrai, in France. He was a man of the finest feelings, of the greatest benevolence, and he uniformly practiced the law, "overcome evil with good." He was kind and affable to the lowly, mild and courteous to the ignorant, philanthropic to the miserable, and ever gentle both to friend and foe. The consequence was, that he won all hearts. The peasantry loved him as their father—and long after his death, their tears would flow when they said, "there is the chair on which our good Archbishop used to sit in the midst of us; we shall see him no more!" His uniform mildness gained him respect and protection even from the foes of his country. His diocese was often the theatre of war—but the English, Germans and Dutch, even surpassed the inhabitants of Cambrai, in their veneration for him. At such times, he gathered the wretched in his palace, and entertained them—for his dwellings were safe, even when armies were burning towns around him. All loved him—and the reason was, he always walked according to the light of the principle, of overcoming evil with good.

The next illustration is that of Oberlin. John Frederic Oberlin was born in the city of Strasburgh, near the frontiers of France and Germany. At the age of 26, and in the year 1767, he became pastor of a parish in a region of country fifteen or twenty miles from Strasburg, whose inhabitants were semi-barbarians; their schools were nominal; many of their teachers could not read; the different villages could not communicate with each other from want of bridges and roads; their agriculture was of the rudest kind; while their language was almost unintelligible to refined ears. These evils were doubly entailed upon them by their invincible ignorance, the mother of superstition.

Among these people Oberlin settled; and his only means of defence, were, a heart overflowing with good will to them, and a disposition so cultivated in the school of Christ, as to constantly make the law, "overcome evil with good," his rule of action. And most nobly did those means serve him. When he exhibited a desire to make improvements among them, the people of his charge became enraged, and even waylaid him for his destruction. But, by throwing himself among them, unarmed and with a kind yet firm and collected manner, he disarmed their resentment. By uniformly pursuing a course of mild instruction, he obtained their confidence, until by his influence and example, they opened roads in succession between their villages and Strasburg, they reared more comfortable buildings, they adopted a better mode of cultivation, they built good school-houses, and obtained more experienced teachers. Very soon, by the directions of this extraordinary man, the barren wilderness began to smile with well cultivated fields, neat and convenient dwellings, while happiness entered every dwelling, and religion was found on every family altar.

All this change was accomplished by the *law of kindness*, connected with an ardent perseverance and a knowledge of human nature and its wants. And not only did he subdue all hearts around him, but his Christian conduct has obtained for him an honorable fame in all the nations where his name is known. When he died, which took place in 1826, the love of him was so universal and strong, that the inhabitants of the remotest village in his parish, though it rained in torents, did not fail to come and take the last look of their "*dear father.*" His funeral procession was two miles in length; and so strongly had his benevolence and kindness penetrated all hearts, that tears flowed from both Catholic and Protestant eyes, while regret for his loss and respect for his memory, animated all minds alike.

The three instances introduced thus far, are from three denominations—Howard was a moderate Calvinist; Fenelon was a Roman Catholic; and Oberlin was, in belief, a Universalist. Yet, with one uniform *law of kindness*, they achieved the most splendid results—the prisoner was melted and subdued; the respect and protection of contending armies gained; and a semi-barbarous people changed into civilized inhabitants. Can any person, in view of these facts, doubt the efficacy of the divine precept, "love your enemies?"

G. W. M.

New Agents.—E. M. Fitch, P. M., Constantia—W. Holland, Mich.—James Bernard, Green River, Ills.

CHARITY.

Much has been said, and much has been written, about the essentials of Christianity. Sects have been proscribed, books burned, and individuals martyred, because, in the opinion of the dominant party, they denied, or possessed not, these essentials. Cities have been stormed—their houses torn down and plundered—their streets floated with the blood of their citizens—and their temples filled with the shrieks and agonizing cries of violated women and murdered orphans, because their ungodly enemies deemed them destitute of the essentials of Christianity. Bishops and churches have been anathematized with the most dreadful curses on their souls—individuals have been hunted with bloodhounds, by a soldiery more cruel than the brutes they employed, and dragged to tortures so vengeful and lingering that imagination can scarcely paint their horrors—provinces and countries have been desolated with fire and sword, and nations washed in rivers of blood—because the unhappy victims possessed not the essentials of Christianity, as held by their persecuting enemies.

Surely, then, it is an important inquiry, What are the essentials of Christianity? What can that be, the loss or absence of which, is deemed so great a demerit as to call down persecution, war, tortures and death in this life, and to merit unending, indescribable torments in the life to come?

Go to one, and he will tell you that the essential—the great essential of the Christian religion is an evidence of the soul renewed by divine and miraculous agency. Go to another, and he will talk of sins forgiven, and an evidence of acceptance with God. He has obtained a hope—he has got religion—he has, therefore, the essential of Christianity, and is secure of immortal bliss. Go to another, and he will tell you of a faith which is strong as adamant, and sound to the core—which believes all that should be believed, and rejects all that is false—and as salvation is by faith, he is sure of it, and therefore he possesses the great essential of Christianity. Another, believing that faith without works is dead, leads a moral life—is careful of all his ways, liberal to the poor, zealous in the church, and active in every good word and work—he is certain he possesses the great essential of the Christian religion. Another has great spiritual gifts—speaks only by divine inspiration—believes and learns by special revelation of God—sees visions, dreams dreams, and works wonders—predicts future events, and has divine ecstacies and trances—and is so happy that he can not bear that any one destitute of these qualifications should have any hopes even, of salvation here or hereafter. Surely—surely—this man, so highly blessed of God—so gifted—so distinguished above his fellows—surely he is possessed of the essentials of Christianity. And either or all of these, are willing to prove that they possess the very essential required. Let but any man in their power, dare to dispute their *dicta*—deny their perfection in Christian doctrine, practice, or grace, and how soon the strong power of their might will punish his presumptuous impiety.

And now, taking the text book of the Christian religion for our guide, let us see if these zealous professors of exclusive Christianity, possess what they claim. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, (at the stake,) and have not charity, it profiteth me nothing. And now abideth faith, hope, and charity, these three; but the greatest of these is charity."—1 Cor. 1-3, 13.

Here we see that not almsgiving, even—which is the *common* meaning of the word, *charity*—can profit a man, if he have not universal love.

Whatever, then, may be the other essentials of Christianity, this charity is one—and whatever may be their

rank, this charity is the greatest. Without this, all the rest are vain—are absolutely nothing—with it, they are much, for charity is greatest. A. B. G.

IS CHRIST THE CAUSE OF SALVATION?

In reply to my exposures of his erroneous statements, and accusations of my motives and feelings on this subject, (contained in current vol., No. 3,) Br. Whittemore says, in the last Trumpet—

We have read the article from the pen of Br. Grosh, which appeared in the Magazine and Advocate of Jan. 18th. If we are such an unfair controversialist as he insinuates that we are, then certainly he can have no desire to pursue the controversy any farther with us; and if he really entertains such an opinion of us, we have no desire to pursue that, or any other controversy, with him.

Quite dignified, certainly, and more than enough to awaken pity for his wounded feelings. But after reading over my article again, I can find no *insinuations*—I stated facts as plainly as I could—I quoted Br. W.'s own language, and showed wherein he had quoted wrong—wherein he had stated facts amiss—and rebuked his conduct in all sincerity and fidelity. I esteem Br. W. highly his talents—his zeal—his devotion to the cause—his generally upright deportment—and his long-continued and highly useful labors as a preacher, an editor, an author and a publisher. I pray God that I may be enabled to follow him, at however an humble distance behind him, in these good works, and merit a portion of his well deserved and honest fame. But I thought, and yet think him wrong in the particulars I there pointed out, and believed them deserving of rebuke. I prayed then, and yet pray that it may lead to his avoidance of such things in future; and if so, my language which now offends him, will have done him good. Some medicines are sweet, but bitter ones are sometimes also necessary. If I had not thought so, I would have given him something more palatable—for he may rest assured that I felt and yet feel pained at the necessity which I believed called for all I said. I am however sustained by the hope that Br. W. will take a "second, sober thought" on the subject; and will then feel somewhat differently from what he now does.

As to the discussion, I regret its occurrence. I am not fond of such discussions. And as Br. W.'s articles first called for it, he is free, of course, to let it rest, or not, as he pleases. I am satisfied with it as it now is—of course, I have no desire to pursue it further—least of all, if he should again misquote language, and misrepresent facts, as he did in his last article, to which mine of January 18th, was a reply; for, in that case, I should feel most painfully obliged again to point out his failings, and to rebuke and exhort him again. So, let it rest for the present. A. B. G.

"A PEEP INTO THE STATE PRISON IN AUBURN, N. Y. *By One who Knows.*"—A large pamphlet with this title, was put into my hands a week ago, with a request to read and notice it. A multiplicity of engagements has prevented me from reading it through, but enough has been read to enable me to say, that it is a detail of most flagrant cruelties committed by the Keepers on the unhappy and helpless convicts, which demands the immediate attention of *the people*, whose voice in the laws of the land, have placed these men under such keeping for *reformation*, and not for *abuse*. It also demands the immediate attention and efforts of the proper authorities, who have put such tyrannical, inhuman, and unchristian keepers over these poor men—keepers who, in their usage of the convicts, trample on the laws as boldly and recklessly, and often with far less excuse or palliation, as ever did those over whom they tyrannize.

For some months past, public indignation has been greatly excited in Auburn and its vicinity, by this subject—exposures have been made by one of the Inspectors and the late Physician of the establishment—men of irreproachable moral integrity and prudent humanity—but in vain. The tyrannical and brutal keepers were retained, and they retained the bigoted and negligent chaplain, and the system of illegal and unchristian oppression was kept in full force. Lately a Grand Jury of Cayuga county, has found three several indictments against the head keeper, and a hope is entertained that this hell upon earth of his, will be broken up by the removal of the head fiend and his satellites from office, and perhaps the incarceration of some of them in the cells over which they have presided.

But the illegal practices of the keepers, are not all that need reformation. There are some provisions in the existing laws, of which humanity and sound policy demand the speedy abolition. There are also provisions needed for the better education and spiritual consolation of these unfortunate men, according to their wants and several consciences, instead of leaving them to the infrequent instruction of a Sunday school and of one or two sermons a week—or to the ghostly advice of a clergyman who thinks he is doing God-service to prevent a heretic or Catholic from seeing the spiritual guide of his own choosing.

Corporal punishment, also, is a black stain upon the policy and humanity of a code expressly instituted for the upraising of the fallen, down-trodden, and degraded dignity of God's moral offspring. If retained at all, do not leave it to the discretion of an interested contractor and his mercenary overseer, or of a haughty, sinner-despising keeper, who will use it as a stimulus to get more work out of the poor convict, rather than to reform or subdue his evil propensities—whose interests, in short, are to increase the number of convicts, rather than to reform them.

The system of *espionage* is, also, a drawback on the efforts at reformation. To beget genuine reformation, a spirit of confidence in God and man, must first be generated in the convict's bosom, and this can never be produced by letting him know, every moment of his life, that he is under continual and secret distrust, and a mean spying out of his looks and motions. If a weak man, he sinks into a mere puppet—a slave; if a strong one, he becomes a hardened defier of God and man, or a wily, crafty hypocrite. Surely something can be done to remove these hindrances to the reformation of criminals. Remove these—give plenty of wholesome food, comfortable clothing, (things not granted at present,) and surround them with moral and intellectual light and good examples, and we may hope that our penitentiaries will cease to send forth men more hardened, more filled with hatred of their fellow-beings, than when they entered them.

But now, if this book may be believed—(and its statements are rendered very probable to the mind, by the statements of W. Lounsbury, Esq., Editor of the Cayuga Patriot, and lately one of the Inspectors of the Prison, and by the recent proceedings of the Grand Jury of that county—) the prisoners are surrounded with practical lessons of cruelty, malice, distrust, extortion, oppression, fraud, and passion, in the persons of their keepers and contractors—are compelled to lie for the benefit of their oppressors, who set them the example, and compel them to follow it; and are practised in making false labels on goods, etc., etc. My God! will the people and legislators of this enlightened State, endure these things any longer—this manufacturing and perfecting of men in villainy, at their expense—this conversion of a house of reformation into a practical school for the instruction of apt pupils in vice and villainy!

But enough—for I have not room for more at present. I hope this pamphlet will be read and its statements be pondered by the people, until they feel the necessity of demanding a thorough examination, not only of all charges against the keepers, etc., but of the entire system itself. May God grant it! A. B. G.

Messrs Cobb and Chapin, of South Cortland, are informed that we have received nothing on either of their subscriptions.

THE REGISTER AND ALMANAC FOR 1840.

In the course of next week we shall send out circulars to the Standing Clerks of Conventions and Associations, for statistical details for this work for 1840.—We hope they will be attended to—and if any such persons fail to receive a circular, I will esteem it a very great favor if they will notify me of the fact; for it is very important to the correctness of the work, that I should receive full information on each item from every such person.

I may as well remark here, that the calculations for the Almanac will be made for the southern, middle and western States, (three principal meridians being selected,) for those intended for those sections—and for the middle and eastern States, (three meridians,) for those intended for those sections. This will render the Almanac complete. The Register will contain some statistics additional to those contained in the number for the present year. In short, no pains will be spared to render it as full and correct as the nature of the work will permit.

The Companion, also, will be got up in good style, and filled with valuable and interesting matter. One table, alone, (exhibiting the Bible doctrine concerning hell, as disclosed not only in the original Scriptures, and in our common English version, but also as disclosed in the renderings of various modern versions—German, Spanish, French, etc.,) will be worth more than the entire price of the whole work. Yet it will not occupy one half of the Companion.

As we must print off the Companion first, we desire especially that those who want it, (either separately, or stitched with the Almanac,) would send in their orders early—the sooner the better—that we may know how many copies to print. Those who do not, must not complain if their late orders are not supplied. Send your orders in time. A. B. G.

REMOVALS.

Br. A. Williams has removed from Poolville, N. Y., to Chester, Vt., and desires all letters etc., directed to the latter place.

Also, Br. Woolley has removed from Cazenovia to Lebanon.

Br. Bazin—Send Expositor to Wm. Per Lee, P. M. North Norwich, Chenango county, N. Y.

Also, Transfer one copy of Br. A. William's Expositor to Rev. J. C. Eddy, Earlville, Madison county, and the other to Chester, Vt.

Br. Tompkins—Send Repository to Ezra Gorton, North Norwich, Chenango county, N. Y., credit him $2 00, and charge G. and H.

Also, credit Mrs. S. J. Phelps, Marshall, Calhoun county, Mich., $2.00, and charge G. and H.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. T. J. SMITH, at Columbus—Br. A. WILLIAMS, at Burlington Flats.

There will be preaching on the fourth Sunday inst., by Br. M. B. SMITH, in Salisbury—Br. A. G. CLARK, at Marathon—Br. O. WILCOX, at Evan's Mills at 10 A. M., and at Lockport at 2 P. M.

The fourth Conference of the Otsego Association of Universalists, will be holden in the Academy at Worcester, Otsego county, on the last Wednesday and Thursday in February.

O. WHISTON, Standing Clerk.

N. B. At the last meeting of the Otsego Association, a resolution was passed recommending that collections be taken for the purpose of defraying the expenses of delegates, appointed to attend the State Convention.—Will the ministering brethren within the bounds of this Association, see that the resolution is carried into effect?

O. WHISTON, Standing Clerk.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

Rev S G, Alexander, for self, J F, B E D and R G—P M, Canandaigua, for H C, W M G and A G—P M, Geddes, for J W and G B—P M, Sheshequin, for G K and JS—P M, North Adams—Rev J L, Boston, for self, A S, N M J, S N, P C, E F, L A, C G L, A F N, J M, J T and J B—P M, Hall's Corners—T H, Lodi, (Ills) for self and E C—E D G, Litchfield, for J L G—P M, Cabotville, (Mass) for B C—R R W, Monroeville, for M W, G H, L S, T H, H T, M S, R D L, W S, A S and C W—A M H, Newark, (O)—H B, Potter—Rev T C E, Fredonia—P M, Plymouth, (Mich) for N E—P M, Mondon, for J H, S G and J L—W G, Tucker's Cabin, (Ga) for self, O C J and N H—W M, Mt Meigs, (Ala) for self and A T—C B, Brownhelm, (O) for self and L D—P M, Franklin Mills, (O) for A O and A S C—J B, Walton—J K, Jonesboro', (Ala) for self and J S.

POETRY.

For the Magazine and Advocate.

"WHY SHOULD WE MOURN?"

Oh! why should we mourn, when the summons of death
Requires the frail mortal to yield up his breath?
Oh why, when our loved ones are called to depart,
Say, why then, should sorrow oppress the lone heart?

And why, when we view the pale corse of our friend,
Should we suffer dejection our bosoms to rend?
When we feel, when we *know* that a meeting above,
Shall be ours in the mansions of infinite Love? W. R.

[From the Repository.]

FANCY AND REALITY.

BY MISS N. THORNING.

Things fairer than the poet's dream
Amid his sunny bowers,
And brighter than the joyous gleam
Of fancy's wild and uncurbed stream,
Meet in this world of ours.

And not alone in fancy's power
A joyous influence lives,
For many a beauteous gem and flower,
To soothe a lone and weary hour,
The world around us gives.

There is a sweet and kindly beam
From a mild, loving eye;
And not e'en fancy's brightest dream,
Can match that pure and joyous gleam,
Like star, in Summer sky.

There is a sweet, confiding tone
Which falls upon the ear;
And to that voice the heart, though lone,
Leaps from its deep and trusting home,
To greet that tone so dear.

And there are hearts whose every thought,
Is linked and bound like ours;
By these, the gems by fairies wrought,
And flowers from fairy gardens brought,
Grow dim within our bowers.

And there are hearts to whom we cling
In scenes of joy and care,
And o'er whose love we need not fling
A coloring rich from fancy's wing,
To make the picture fair.

For truth is in that speaking eye,
And in that kindly tone,
And o'er that heart that's ever nigh,
Whose love it may not change or die,
The veil of truth is thrown.

Yes, there are things in real life,
Of fair and beauteous hue;
And there are scenes with beauty rife,
And hours, o'er which no cloud of strife,
Its darkening influence throw.

Yes, all have known of hours, whose light
Cast joy on all around;
The glorious sun seemed ne'er so bright,
Joy shone in every passing sight,
And breathed in every sound.

The strong realities of earth,
Which glad us on our way,
Are like the ocean's gems of worth,—
But as a wild stream gushing forth,
So sparkles fancy's ray.

[From the Union.]

SOCIETY SCHOOLS—ALBANY.

It is probably well known to Universalists, that the elementary schools, as well as the higher seminaries of learning in our country, are generally managed and taught by those who are directly or indirectly opposers, or open and avowed enemies of the doctrine of the restitution. At the same time, there is a pervading and undisguised sectarism inculcated in nearly every school book, in common use. And those are most decidedly puffed as standard works of special merit, which most emphatically and distinctly favor those views and doctrines which Universalists consider both erroneous and injurious. The greatest efforts are often made to force such books into popular acceptation and general use Nor are the district schools, which are instituted by the State, and to a great extent sustained by the public "common school fund," exempted from these efforts and general influences.

These efforts and influences are more or less successful—and precisely in the ratio of their success, they are unfavorable to the prosperity of Universalism.—The perpetual squinting, so to speak, of the masters and mistresses employed as teachers—the eternal round of nursery-tale "first books" for children, all spiced with the spirit and temper of what are called "evangelical doctrines"—or rather, the dogmas of popery re-baptized by modern new-measure sects, do exert, and were designed to exert a sectarian control over every child that attends school. It is one of the several steps and processes which have won from the families of nominal and professed Universalists so many of their children, to the arms of opposing sects. And which has filled the hearts of so many parents with anguish, and embittered their old age with the sense of the intolerance, unkindness and ingratitude of their children.

In our cities and large towns, this state of things is more common, more apparent, and more influential and injurious, than elsewhere. Parents commonly have less leisure, either to watch over the moral interests, or to superintend the education of their children. The things taught in school are seldom matters of investigation, if so be that the children generally make the expected progress in reading, writing and arithmetic, and are out of the way when business or company renders their noise and their presence inconvenient. Hence almost any person, male or female, whose orthodoxy can obtain a voucher, can establish a school. And then comes the tug—not of war, indeed, but of tact, and policy, and pretension. Every family within a given beat, is visited, and flattered, and coaxed to send their children.—Universalists are assured that nothing shall ever be said, or done, in any way calculated to impeach the purity of their faith, or to influence the opinions of their children. And all this—while the teacher is a bigot to the doctrines of an opposing creed—prays his prejudices and principles in the ears of his pupils, and obliges them to read, learn, and recite language and sentiments directly calculated and designed to impress every doctrine of his sect.

This is no fancied case—it is notoriously a fact of common occurrence. It is one which all but the blind can see—and which they even sometimes are made to feel, when their grown-up sons and daughters have learned to treat and contemn their parents as heretics, and to strut and figure as the petted members of some new-measure church.

In view of these facts, the members of the Universalist Society in the city of Albany, instituted in May last, a school of their own. It is controlled by and under the direction and instruction of a Universalist; and the children of Universalist families constitute the great majority of the pupils. Others may, and do send—but it is known and understood to be a Universalist school. It is established in the basement of the Universalist church—and here, from *sixty to eighty* children of both sexes, but in separate departments, receive a course of elementary instruction, unmingled and uncontaminated by the withering effects of a proud and monopolizing sectarism. Here the children of Universalist families, whether rich or poor, are brought together—become acquainted with, and interested in each other; and here every member of the Society finds a new bond of union, and takes a common interest in the prosperity of the institution. S. R. SMITH.

MARRIAGES.

In this city, on the 3d inst., by Ira Chase, Esq., Mr. ANDREW JONES, of Frankfort, Herkimer county, to Miss CAROLINE ELIZABETH GILMORE, of the same place.

In Willow Creek Precinct, Ills., November 8th, by C. Bliss, Esq., Mr. WILLIAM CAMFIELD, of Newburgh, to Miss CAROLINE SAYRES, of the former place.

In Charleston, Ills., by Rev. Wm. Rounseville, Mr. JOB KNIGHT, to Miss OLIVE WHEELER, all of that place.

In Middlebury, January 28th, by Rev. Alanson Kelsey, Mr. SUMNER W. RICE, of Covington, to Miss BETSEY MOON, of the former place.

In New-Hartford, February 2d, by Rev. T. D. Cook, Mr. WARREN DUNHAM, of this city, to Miss JULIA A. JOHNSON, of New Hartford.

DEATHS.

DEATH OF BR. HAYWARD.

Br. GROSH.—I am at a loss for words to communicate to you the sad intelligence of the sudden death of Rev. ISAAC HAYWARD, who departed this life, January 15th, after a confinement of 19 days, aged 49 years. He had been afflicted with Chronic Neuralgia, for some length of time, and at the time of his confinement, was attacked with an inflammatory fever, which terminated fatally, in consequence of congestion in the head.

Thus has fallen, in the meridian of life—in the midst of his usefulness, an able advocate, as well as a firm believer in the doctrine of impartial grace. Enjoying a high reputation in the medical profession, in which, for many years, he had been a successful practitioner, and possessing talents in an eminent degree, which were employed in the ministry of the reconciliation, and by the pure principles of moral rectitude, which induced his kindness and good will to all, he enjoyed the respect, and gained the esteem of his fellows, and died deeply lamented by those who knew him.

In this dispensation of Providence, the societies to which he ministered in word and deed, have lost an able and devoted minister of the better covenant; the denomination a firm pillar and bright ornament, and the world a friend and benefactor. His faith in a world's salvation remained unshaken to the last, and when asked by a friend, "if he had any doubts?" he replied "not one." Being conscious how his disease might terminate, a few days before his death, he arranged his affairs, and called up his family to receive his parting advice.

Three days before his exit, his disease settled in his head, and his senses forsook him. His remains were followed on the 18th, by a numerous concourse of sympathizing friends, to the union house at Burlington Flats, where a discourse was delivered, founded on the xl chapter of Isa., 6th verse, by the writer; assisted by Elders Cutler and Crandal, who so far deviated from the common practice of the Baptist church, as to speak with respect over the ashes of a Universalist.

We invoke the blessings of that Father who has caused us to mourn, to rest upon the friends and the societies to which he ministered, and especially on the widow and orphans of the deceased. May they find in his promises, balm for every wound, joy for every sorrow, and life eternal as an endless gift. T. J. SMITH.

Union and Trumpet please copy.

In Aurelius, Cayuga county, December 19th, of consumption, Br. JAMES GILDERSLEEVE, aged 43 years. Eighteen years since, Br. Gildersleeve was expelled from the Presbyterian church in Auburn, for believing the Restitution. But notwithstanding this, his piety and firmness of faith gained him the respect of all who knew him. And when, with Christian calmness, he sunk to the tomb, he died an honest man. May the Lord comfort his afflicted family.

In Auburn, January 22d, of old age, Br. S. DAVIS, aged 89 years. He was a settler in Cayuga county, when there was but one house in Auburn. He was esteemed as a good man and a kind neighbor. And he went down to the tomb, full in the faith of the Restitution. May consolation be poured upon his family.

In Auburn, January 27th, of inflammation in the bowels, WM. A. CHATTERTON, aged 12 years. For one so young, he endured his sickness with extraordinary patience, telling his friends not to mourn for him, for he was willing to die, because he should be better off. And he is better off—he is in a land where no pain or death shall be felt, but where joys shall for evermore be given him. May God comfort the bereaved family. G. W. M.

In Charleston, Ills., September 23d, Mrs. RHODA RANDALL, consort of Valentine Randall, aged 47 years. The deceased has left a large family to mourn their loss. Although they do not mourn as those who have no hope; for they look forward to the time when Christ "shall subdue all things to himself," and "God shall be all in all." Funeral services on the 24th, by Rev. Mr. Warner, (Methodist,) from Hebrews ix: 27.

Also, in Charleston, Ills., Oct. 13th, LEVI GOODRICH, aged 33 years; formerly of St. Lawrence county, N. Y. In the death of Br. Goodrich, the benign influence of the Gospel was fully shown. Although his companion was suffering from the same disease with himself—although he knew he must shortly depart and leave his wife and little ones—he could meet the precursor of the tomb with a smile of triumph, and calmly bid adieu to the scenes of earth with the joyous anticipation of an existence where humanity should be redeemed from sin, and a world rejoice in the favor of God. Sermon by W. R.

In Charleston, Ills., Dec. 11th, CHAUNCEY N. RANDALL, aged 25 years. Although a member of no sect, our deceased Br. was a Universalist in faith and practice. Possessing a contemplative mind he clearly saw that the popular creeds of the day were opposed to Scripture and reason, and consequently, he rejected them for the Gospel doctrine that "God will have all men to be saved"—that death shall be swallowed up in victory. Sermon by W. R.

In Charleston, Ills., January 6th, Mrs. E. COOLEY, aged 26 years. She has left a husband with six small children to mourn her departure. May the choicest blessings of Heaven rest upon them, and may they realize that there is a friend above who will never leave or forsake them. Her funeral was attended on the 7th, by Rev. N. C. Clark, (Congregationalist,) and by request of the bereaved husband, another discourse was delivered by the writer on the following Sabbath, from Eccl. xii: 7. WM. ROUNSEVILLE.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, FEBRUARY 22, 1839. NUMBER 8.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.

NUMBER NINETEEN.

BY S. R. SMITH.

It will not be doubted, that one of the most extraordinary traits of human character, is its tendency to superstition. And however we may be told that superstition is the index, as it is the never-failing concomitant of ignorance, it is, nevertheless, an ignorance which has very generally prevailed in all ages, and among all classes of mankind. By superstition, is here meant the belief in diabolical spirits, ghosts, and hobgoblins, and the consequent apprehension of their witcheries and sorceries. All of which, the skeptic or unbeliever will probably admit to be wholly unworthy of the serious regard or respect of reasonable and enlightened men. So far, then, all are agreed—and it remains that we apply this admission to the comparative conduct of the sacred writers and Gentile philosophers, with a view to ascertain their respective claims to consistency, reason, and sound philosophy.

Now, there is throughout the Bible, a constant series of facts, which conclusively prove, that the sacred penmen regarded these popular superstitions not only with disapprobation, but as utterly repugnant to the purity of religion and morality. And they are particularly explicit in the avowal of their own opinions, as well as definite in the expression of the views which they would have others entertain respecting this subject. Thus giving to their productions the appearance of some solicitude, lest they might at some period be misunderstood. They are no less distinguished for their opinions relating to this subject, than for many other things by which they were so signally set apart from the rest of mankind. And in this, as in others, their views and principles are shown to be of a higher origin than can be consistently claimed for the productions of any other class of writers. It proves that they were inspired, or were infinitely sounder thinkers, as well as better moralists, than any other part of the world could boast. A few examples will illustrate and prove what is here assumed.

In the Pentateuch—a part of the Bible which unbelievers hold in particular and profound detestation—Moses says, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizzard, or a necromancer.....For these nations which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do." Again, in reference to the same subject, he says, "Regard not them that have familiar spirits, neither seek after wizzards, to be defiled by them."

The language of these prohibitions, is too plain to admit of misapprehension. And they embody and establish several facts which the skeptic will do well to notice. One of these is, that the Canaanitish nations were addicted to a most loathsome, gross, and degrading superstition, which encouraged a set of pretenders, jugglers, soothsayers, and diviners, and which also embraced among its consequences, the inhuman practice of sacrificing children to Moloch, the fire-god. This catalogue of witches, wizzards, necromancers, and consequently, the whole machinery of demons, ghosts, and vampires, are plainly of Heathen origin.

Another important fact is, that the Hebrews were forbidden, in the most express and comprehensive terms, to show any countenance or favor towards these pretensions. They were not permitted to adopt any of these opinions or practices, nor might they suffer those who did, to live among them. No part of this formidable system of superstition, can even remotely be attributed to the Mosaic dispensation. So far from this, the language above quoted, shows, that the Israelites were required to consider it as utterly false and infamous, alike unworthy of men, and offensive to Heaven.

Another equally interesting and important fact is, that the Hebrews were taught to regard this system of demonology and jugglery, not only as false and fabulous, but as matter of positive moral *defilement*. Nor was this a subject of empty speculation alone—it was carried into practice. And during many ages, except in times of general and notorious apostacy, they are not chargeable with the folly and impiety of believing in, or countenancing witchcraft, or of suffering the terrors of demoniacal visitation.

That we are correct in relation to this matter, is further shown by the manner in which the Hebrew writers speak of what they call their wicked kings. Thus, of Manasseh, it is said, that "he made his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizzards." And all this was done under such aggravations of guilt, as to induce the further remark, that he seduced the people to "do more evil than did the nations whom the Lord destroyed before the children of Israel." There is no possibility of mistaking the meaning of this quotation. And it shows that the acknowledged rule of action and sentiment among the Hebrews, in all ages, was the same in relation to superstition. What Moses had established, was authoritative in this, as in other particulars, and except during seasons of undoubted apostacy, was never for a moment called in question.

The prophets, in a variety of ways, speak of the superstitions of the Heathens. Sometimes they seriously rebuke their nation for inclining to their adoption—at others, they treat the subject of prognostication and witchcraft, with playful irony, or bitter sarcasm and contempt; but always in a manner that clearly shows that they rejected every part of the entire system of demonology. Jeremiah writes—"Thus saith the Lord, learn not the way of the Heathen, and be not dismayed at the *signs of heaven*; for the Heathen are dismayed at them." Isaiah says, that the Lord had forsaken his people, because they were "*soothsayers* like the Philistines"—and he rebukes them in no very measured terms, for their idolatry. "Their land is full of *idols*; they worship the work of their own hands, that which their own fingers have made..... And the mean man boweth down, and the great man humbleth himself." On another occasion he taunts the idolators in this style—"Seek unto them that have *familiar spirits, and unto wizzards* that peep, and that mutter—should not a people seek unto their god?" The high and low stand openly rebuked, in these instances; while the whole system of divination is contemptuously exploded.

But it is not necessary to multiply quotations.—It is indisputable that the institutions of Moses constituted the only acknowledged rule of faith and practice among the Hebrews, at all times, and under all circumstances, when they can be supposed to act upon their own peculiar principles. Accordingly we may expect to find—just what we do find every where scattered throughout the sacred writings—allusions more or less distinct, to the identical prohibitions of witchcraft and demonology, under consideration. And in every instance of such reference by the prophets, it is done in perfect accordance with the maxims of their great Lawgiver. Kings, in several instances, acted upon this authority, and expelled or put to death the pretenders to what is termed a *familiar spirit*, or a spirit of divination. And the fooleries and abominations of superstition, in all its forms, are held up for the nation's abhorrence, in contrast with the substantial truths and useful instructions of the oracles of God.

To these remarks it will probably be objected, that, in defiance of the institutions of Moses, the power and authority of kings, and the remonstrances and rebukes of the prophets, the Hebrews, at different periods, appear to have fallen into the common error respecting the belief of invisible spirits, and finally to have universally sunk into a faith in ghosts, witches, and demons.

All this is cheerfully admitted—but neither the facts nor their admission, affect the position assumed and proved, that the Hebrew institutions disavowed and reprobated the whole scheme of idolatry and superstition. On the contrary, it serves more fully and conclusively to show, that the whole nation had eventually *departed* from their own acknowledged principles; and, at the same time, to exhibit in stronger light, and to hold up to higher admiration, the extraordinary men who taught them to reject the whole system of demonology, and to regard its instruments and abettors, as the corruptors and enemies of mankind. Nothing can be more marvellous, than the character which is thus unequivocally confirmed to their great Lawgiver, their prophets, and the wisest and best of their kings!

But the unbeliever is concerned to know, by what means the Hebrews came to believe in all the Pagan superstitions—and, especially, why this belief became so much more identical with the last ages of their national existence. The reasons, and the process by which this was effected, were both easy and natural. The Hebrews, for some five hundred years previous to the Christian era, were successively tributary to the Chaldeans, Greeks, and Romans; whose mythological systems were substantially one and the same. For, setting aside the consideration of the particular deities which they worshipped, and some minor peculiarities in the prevailing systems of philosophy, neither of which is involved in the present instance, they entertained the same general views of matter and spirit, and spiritual existences, and the same notions concerning the state of the dead. Among them all, the belief in ghosts and in demoniacal possessions, appears to have been universal. And it was perfectly natural for the Hebrews, in their necessary intercourse with them, to imbibe, to a greater or lesser extent, the views and principles of their conquerors. And that they did imbibe them, there is abundant evidence.

The Chaldeans supposed the existence of different grades of spiritual beings—"gods, demons, heroes." And besides these, the oriental nations generally, "and among the rest, the Chaldeans, admitted the existence of *certain evil spirits*, clothed in a vehicle of grosser matter; and in subduing or counteracting these, they placed a great part of the efficacy of their religious incantations." The great oracle of the oriental world, Zoroaster, maintained that there are "various orders of spiritual beings, gods or demons, which are *more or less perfect*, as they are at a greater or lesser distance in the course of emanation from the eternal fountain of intelligence."

It was plainly from Babylon, that the Hebrews brought the rudiments of that system of demonology, which was gradually incorporated with their own, and which, in the process of a few ages, was perfected under other influences, in its power over

the public mind. Here, Heathenism first fixed, deeply and permanently, its hold upon the recipients of revelation, and inspired the faith of infernal agency in the production of human ills. And here, the belief in "certain evil spirits, clothed in *grosser matter*," successfully induced the Israelites to adopt the further opinion, that they were gross enough to be seen. Hence evil demons and sturdy ghosts, were as common as other visitors—always viewed as the messengers of evil, and the necessary associates of darkness and misfortune.

Socrates, the father of the Greek moral philosophy, and the patron-saint of modern unbelievers, was a believer in, and promoter of the doctrine of familiar spirits, or demons. And it is not a little remarkable, that, with the admiration of his many noble virtues and excellences, which amounts almost to idolatry, skeptics appear not to perceive that he entertained views respecting demons and auguries, for which they affect to despise some weak and superstitious Christians. Is it indeed so, that the faults of a favorite are sanctified by what are esteemed his better and more amiable qualities; and that these very qualities are rendered despicable, and false, and hateful, by the contaminating influence of similar faults in those against whom, and whose opinions, we have imbibed a prejudice? So it appears, in this case. For Socrates "believed the divine origin of dreams and omens, and *publicly declared that he was accompanied by a demon or invisible conductor*, whose frequent interposition stopped him from the commission of evil, and the guilt of misconduct." A good demon is no doubt intended in this instance, because his influence resulted in preventing the commission of evil. But it is very evident that he would, for the same reason, ascribe the evil actions of wicked men to the machinations of malignant demons. The authority for these statements, will, it is hoped, be entirely satisfactory, as it is derived from Heathen writers, among whom are Diodorus and Plato.

The most distinguished disciple of Socrates was Plato, who evidently imbibed the superstitions of his master. He maintained that the "souls of men were formed from the *remainder* of the rational soul of the world, which had previously given existence to the *invisible gods and demons*." He also maintained the doctrine of "ideal forms, and the pre-existence of the human mind."* The same general opinions were, with trifling modifications, universally adopted by the multitude of philosophers, who subsequently flourished in the Heathen world. To multiply instances, is only to repeat what has been already quoted, and which, none will dispute, exhibits the sentiments of those to whom these superstitions are ascribed. It is, therefore, an established truth, that the whole race of Pagan philosophers *believed and taught* what an apostle calls "the doctrine of devils;" and that the most eminent among them, like the most ignorant and superstitious, maintained that mankind were the subjects of their visitation, and of their beneficent or diabolical influences.

In view, therefore, of the universal prevalence of this general system of demonology among the Heathens, and also of the further fact, that the Hebrews were for ages the tributaries of those very nations whose pre-eminence in arms and arts, secured the transmission of their mythology to other times, as well as its general adoption during their triumphs—we must cease to wonder that the institutions of Moses were corrupted by exotic superstitions. Where the Law was silent, the Hebrew would feel at liberty to innovate—where its injunctions were absolute, ingenuity would contrive evasions. And the inducements to do both, were urgent and perpetual, in view of the captivating splendor of a popular philosophy, and in the natural desire of pleasing their conquerors.

From these considerations, the inference is plain, not to say unavoidable, that the system of demonology, with all its parts and appendages, with all its supposed possessions and real terrors, is of Heathen origin. And, as if to render this conclusion so obvious, as to exclude all possibility of mistake, the proof is abundant and clear, that while Heathenism cherished and promoted, by its most refined philosophy, all the grossness of superstition, the Hebrew institutions rejected the whole as fabulous and absurd.

It will probably be objected in this place, that, however clear the proof may be, that the Mosaic institution rejected and forbade the system of demonology and witchcraft, it is quite obvious that it is recognized and approved by Christianity—that many of the reputed miracles of Christ, were professedly wrought in the expulsion of demons, which implies their admission by the great Founder of the Christian system; and that there are reasons for believing that his followers were of the same opinion.

The plausibility of this objection, has misled many, though its unsoundness must be apparent to every careful reader of the New Testament.* The instances in which the miraculous powers of Jesus are said to have been exerted in the expulsion of demons, are plainly cases of lunacy or madness, palsy, blindness, epilepsy, and a few other diseases. Of this, any one can satisfy himself, by carefully observing the description of the respective cases. Take, for instance, the man among the tombs, the person who was occasionally thrown into the fire or water, and another who is expressly said to have "a demon, and is lunatic," and it is believed that none can mistake the facts. These instances not only show, that demoniacal possession was ascribed to the plainest cases of disease, but they enhance the value, and demonstrate the certainty of the miracles. For they leave no room for cavil respecting the apparent removal of what the skeptic might otherwise call imaginary diseases. Nor, in either case, do they furnish any evidence that our Saviour entertained the least confidence in, or designed to give the popular opinion any encouragement.

It is too evident to need the labor of argument or proof, that the whole fabric of demonology rests upon the doctrine of the existence of different grades of spiritual beings, *some good and others evil*, and upon the supposed pre-existence of souls. For, certainly, if it were not believed that these existed, it could not be supposed that they could possess and and torment, as well as occasionally visit and alarm mankind. And we have seen, that the philosophers believed in the emanation of successive eons, or spiritual beings, good and bad, from the supreme mind, before that of human souls. Now, this doctrine is very expressly disavowed by our Saviour. This appears from his answer to the question of his disciples—"Who did sin, this man or his parents, that he was born blind?" Than which, nothing can more distinctly convey the idea of his having existed and acted in some previous state, and that his present misfortune was the result of former wickedness in himself or his parents. Let it be remembered, then, that Jesus *positively denies* that the blindness of the person referred to, was either the result of sin, or of any supposed pre-existence—"neither hath this man sinned, nor his parents, that he was born blind." His silence in other cases, can not, therefore, be construed into their admission—it only proves that he did not, in all cases, choose to meet and repel the superstitions of his countrymen. But we shall see that his disciples rebuked this lying spirit of Heathen creation, with all the firmness and decision which the subject demanded.

It is well known, that the Heathens believed their deities to be superhuman spirits, and that they were present in some mysterious manner, with the images by which they were represented. The idol and the god were, therefore, supposed to be identical. And to reject the one, was to deny and reject the other. This is accordingly done by the apostle Paul, in the following distinct and intelligible manner:—"As concerning, therefore, the eating of those things that are offered in sacrifice unto idols, *we know that an idol is nothing in the world*, and that there is none other God, but one." It is difficult to conceive of terms which would convey the idea of an utter rejection of the system of demonology, more distinctly and in a more comprehensive manner, than is done in this quotation. Nor is this all; the apostle appears to speak in the name of the whole Christian community—"we know"—and in a subsequent instance, in relation to the same general subject, "to us"—terms that imply the well-known prevalence of the same common views. Whatever, then, the opinions of Christians may have become in the general corruption of the dark ages, it is sufficiently clear, that primitive Christianity was exempt from the charge of a superstitious belief in the existence or power of infernal spirits.

Again—it is notorious that the system or doctrine of *emanation*, maintained by Plato, either directly or indirectly, led to the belief of a succession of eons, or spiritual existences, whose natures gradually receded from the perfections of the "soul of the world," in an infinitely descending series. In this way, certain Platonists peopled the atmosphere with myriads of invisible demons. Some of the first Gentile Christians were converts from this system of speculative philosophy, and were evidently very anxious to introduce their views into the Christian church. How well they succeeded, we need not inquire; since the whole machinery of saintship or intercessory mediators of the Papal church, and the ghosts and witches of the Protestant, are very obviously derived from the modifications of this very opinion.

No attentive reader of the New Testament, can have failed to remark, that the apostles labored to induce the Christian congregations, to repel every attempt to palm upon them these fabulous notions of a vain philosophy. They use a language, too, in relation to this subject, which scarcely admits of mistake, and which never has been misunderstood by ecclesiastical writers of tolerable candor and intelligence.* Thus, the apostle, in writing to the Galatians, enumerated "idolatry and witchcraft" as kindred parts of the same system, and which are to be avoided as among the works of the flesh, and hindrances to an entrance into the kingdom of God, or the Gospel. He assures Timothy, that the church would in time apostatize from the simplicity of the faith, by "giving heed to seducing spirits, and doctrines concerning demons." A fact, that abundantly and clearly proves that these were not then considered legitimate parts of Christianity. And again, he admonishes him not to "give heed to fables and *endless genealogies*, which minister questions rather than godly edifying." Nothing can more appropriately designate the popular theory of the emanation of the eons, than the language of this passage. The same view is further urged by this apostle, in his directions to Titus to "avoid foolish questions, and genealogies, and contentions, and strivings about the law," assuring him that they were "unprofitable and vain." Here, as in the former instance, by *genealogies*, those respecting the derivation of the eons, are intended, as those of the Jewish law were never matters of question in relation to the circumstances of the Gentiles, nor were they supposed of any importance to the Gospel minister.

From these examples—and they can be multiplied to the heart's content of any one—it is put beyond reasonable doubt, that the writers of the New Testament, like those of the Old, rejected the entire system of demonology. And, indeed, we could not expect to find, in an improved system of morals and religion, standing as the Gospel plainly and avowedly does, in the most intimate connexion with the Hebrew economy, the admission of principles and doctrines from the Heathens, which were so distinctly prohibited by the legal dispensation. The accordance of the several parts of the whole system of revealed religion, might have been safely and certainly argued without an appeal to instances. But the instances given, leave no ground of cavil; for they prove beyond question,

*Enfield's History of Philosophy, and Lempriere's Classical Dictionary, for these extracts.

*Lardner on cases of Demoniacs—4to ed. England.

*See Mosheim's Ecclesiastical History—Priestley's History Christian Church, and others.

that both the Jewish and Christian dispensations maintain, in this respect, the same principles, and reject, as unworthy of faith or confidence, and equally foolish and injurious, absurd and wicked, the doctrine of demonology, and all its concomitants.

If, therefore, the Hebrews and Christians, when best obeying their respective institutions, were free from those superstitions which constitute the common subjects of vulgar credulity, why are they called superstitious? Was the unbeliever ignorant of the fact, that what he calls, and rightly calls superstition, is the exclusive production of his proud systems of philosophy inspired by the mere light of nature? If he was ignorant of this, why has he ventured to be so confident, when the means of correct information are easily obtained? But if he was not ignorant of it, how can he excuse himself for charging upon the Bible an influence which it has not, but which attaches exclusively to his own favorite views? And if the sacred writers must be called superstitious, what name is befitting the gross and contemptible credulity of the philosophers who fabricated the doctrines of ghosts and diabolical spirits, and who were themselves the dupes and slaves of their own terrors and silly hallucinations?

We must now be permitted to ask the unbeliever to assign a competent reason, if he can, for the facts which have here been presented for his consideration. Why, with the universal example of mankind before him, should the Hebrew Lawgiver have departed so widely from the superstitions of the whole world? Why were the prophets and the whole nation, when best obeying and illustrating the spirit of their institutions, entirely exempt from all belief in, or fear of, the various and multiplied demons, ghosts, and spiritual powers which haunted the Heathens from time immemorial? Why did the apostles and primitive Christians, with the exception of certain would-be philosophers among the Gentile converts, reject with contempt and abhorrence, the "endless genealogies," "old wives' fables," "idolatry, witchcraft," and "doctrines of demons," that constituted the superstitions of the rest of mankind? These are problems which infidelity never has solved, and never can solve without abandoning its principles and pretensions. It possesses no means of accounting for these facts, on its own hypothesis! For it assumes that the light of nature is, and always was, sufficient for the guidance of man, in all cases—but it is compelled to admit, that this very light led men into superstitions which the sacred writers rejected, and which unbelievers now affect to despise. It assumes that Socrates, Plato, and other Heathens, were more consistent men, and more profound philosophers, than Moses or Christ—but it is forced to acknowledge that these admired philosophers were absurd enough to be grossly superstitious and idolatrous, from which the Patriarchs and the Master of Christians are entirely exempt. It assumes that the Mosaic and Christian dispensations are the foster-parents of all the fanaticism and superstition of the world—while the fact stands proved by the prohibitions and rebukes which both have uttered against the philosophical theories of the Heathens, that they are, and ever have been entirely exempt from such imputation!

And how can infidelity maintain its position, and make—what it must do—all these concessions? How can it consider a few philosophers as the only miracles of mind and moral excellence—how regard the Bible as the exclusive instrument of superstition, while the latter rejects, and the former maintains the system of demonology? It can not, we repeat, maintain its position, and account for these facts, on its own principles. It must cease to regard Socrates as the most illustrious specimen of human wisdom—or it must admit that the sacred writers were inspired. Take your choice, gentlemen unbelievers, for, in either case, you admit what in your estimation amounts to a miracle! And the admission of either, will annihilate forever the charms and the parade of Heathen philosophy, and place the Bible where it ought to be—high in the estimation of all mankind. But the most obvious and reasonable conclusion is, that because the sacred writers were not superstitious, therefore they were inspired.

[From the Berean.]

OBITUARY.

With the deepest feelings of sorrow and regret, we announce to our friends the departure of Rev. NATHAN WADSWORTH, Editor of the Berean, from the scenes of active life. He died at Troy, Lincoln county, Mo., on the 17th of January, and had he lived till the 19th of the present month, would have been 31 years of age. His health for the last two years of his life was extremely precarious—such as is ever the case with those suffering under the wasting influence of consumption—which retarded and circumscribed his labors far within the limits of his inclinations. Believing that a work was given him to do here on earth, and knowing that his time to depart could not be far distant, his energies, both of body and mind, were ever employed in his Maker's service, to their utmost extent. The field of his labors will show what he has accomplished, and it is consoling to know that his last hours were blessed with a consciousness that he had "fought the good fight"—that his labor had not been in vain. But he is gone from among us, and we are left to mourn his early departure—to regret that the unsparing hand of disease has laid in the dust the frail tenement of a spirit whose aspirations were so strongly set forth in an active and well spent life. His memory needs no highwrought eulogy to impress upon the readers of the Berean the loss they have met in his death. With the most appalling difficulties to encounter, he laid the foundation for future usefulness in the spread of the Gospel, and with unsparing zeal, and untiring effort of body and mind, combatted for the truth against the densely congregated opponents by whom he was surrounded. O! that he had lived to reap the reward of his toils and privations, and which seemed almost within his reach, but it was the will of his Father to call him hence, to reap his reward in a purer and happier sphere. He is gone; and the remembrance of his many virtues, linked with the purest friendship, causes the heart of the writer to mourn, but not without hope. O! blessed hope! that reaches within the vail, what, without thee, would life be worth to the lonely widow thus parted from all that was nearest and dearest in her hallowed affections? Naught this world can give could heal the wound—naught save our blessed faith in the Gospel bestowed by Him, who is indeed a God of infinite mercy and purest love. To Him she may turn in the desolation of her heart, and find sweet, sweet consolation in the hope of a re-union in heaven, where there shall be no more separation, but joy unspeakable and full of glory shall be hers, forever and ever. F. C. MESSINGER.

THE BEREAN.

As there will, undoubtedly, be some anxiety felt in regard to the publication of the Berean hereafter, we will briefly state that arrangements are now in progress to continue it under the editorial management of a gentleman well qualified for the respon ible station. As it may be a month or more before our expectations in this particular can be realized, the gentleman adverted to being at this time in the East, we would crave the indulgence of our patrons in matters of editorial labor until our expected aid arrives. F. C. MESSINGER.

EDITORIAL ITEMS.

LETTER FROM MR. CAMPBELL.

At too late a period for publication in this number, we received a letter from Mr. Campbell—an outpouring of wrath. It will appear in our next—the last letter of the discussion, which, however tedious to many of our readers, and distasteful to us on account of the temper and spirit manifested all along by Mr. C., has nevertheless been a means of much extending a knowledge of Universalism in the South West and West, and of gaining to us not a few valuable and esteemed converts from among our opposers.

As soon as possible, the room occupied by each party will be ascertained, and the room to be occupied by each in the concluding letter, agreed on, when our readers will have "the conclusion of the whole matter"—the review and summing up of the controversy, by each of the disputants. A. B. G.

BR. SKINNER'S JOURNAL.

The first letter written by Mr. Skinner after his arrival in St. Croix, but the last received from him, will be laid before our readers in our next. It will be found interesting, and pleasing, as it conveys an assurance of increasing health, which is confirmed by later accounts. A. B. G.

TOWN MEETINGS.

If our subscribers who have not yet settled for the paper, would prepare themselves for settling with their respective agents at the approaching Town Elections they would in many instances save the agents the trouble of riding some miles to call on them. Will they please bear it in mind? G. and H.

CONFERENCE AT ORAN.

Br. T. D. Cook will attend the Conference at Oran, and attend to any business for the Magazine and Advocate. He will also be prepared to supply our friends with the Register and Almanac, Voice to Youth, Hymn Books, and some other books. G. and H.

A new union meeting-house has been built by the Baptists, Methodists, and Universalists, in Tylersville, South Rutland, Jefferson county, and dedicated, but when, report says not. We expect to hear more from that vicinity soon. A correspondent writes us that the Quarterly Conference of the Black River Association, was a first rate meeting, and well attended. "Our cause," says he, "is steadily, though moderately progressing Lukewarmness is our most formidable foe." We hope our zealous friends will be able to wake them out of this lethargy.

Br. Potter writes that the cause is improving in its prospects, in that vicinity. The friends are anxious for the preached word in Fly Creek, Richfield Springs, Barlington, Middlefield Centre, Van Hornsville, and in Fort Plain. A. R. B.

Mr. J. W., Geddes, is informed, that Br. Sanderson never accounted to us for vol. 9 for any of the Geddes subscribers, and that we had no other intention in sending his bill, than to apprize him of that fact. We see no reason why he should be dissatisfied with us, and shall continue his paper, presuming that Br. Sanderson will account to us for vol. 9.

Br. G. Sanderson's residence is "Towanda, Pa."—Those disposed to blame us for any neglect of his, before the Herald was united with the Magazine, will please make their grievances known to him.

REMOVAL.—Br. Alfred Peck has removed from Pittsburg, Pa., to Westfield, Medina county, Ohio, where he labors a part of the time. Letters and papers intended for him, should be directed to the latter place.

CLINTON LIBERAL INSTITUTE.—Collection at Clinton, on last Sunday, $25.51. The collection in this city will be taken up next Sunday afternoon. A. B. G.

Br. Bazin—Send Expositor to Rev. P. Morse, Henderson, Jefferson county, and Rev. Wm. H. Griswold, Clinton, Oneida county, N. Y. They have each paid us $2. Also, send No. 1 of vol. 2 to Rev. O. Wilcox, Fowler, St. Lawrence county. He never received it.

We have also received $2 each. of Rev. S. Goff, Alexander, Genesee county, John S. Avery, Frankfort, Herkimer county, and L. E. Harrington, Akron, Erie county, N. Y.

Br. Tompkins—Send Repository to Mr. Cowdry, Mecca, Trumbull county, O., S. L. Knight, Fayetteville, Onondaga county, and Miss Matilda J. Hall, Geneva, N. Y. Credit the two former each $2, and charge G. and H. Also, credit Ezra Gordon, North Norwich, $2 for current vol., Isaac Earl, Van Buren, Onondaga county, current and next vol's., $4, and John Sherwin, Governeur, St. Lawrence county, Miss Sophia Healey, Oppenheim, Herkimer county, Rhoda Warner, S. H. Morse, Henderson, Jefferson county, N. Y., and L. A. Veet, Fowler, O., each $2, and charge G. and H.

Br. Price—Send Union to James Raymond, Edwards, St. Lawrence county. Credit him $2, and charge G. and H. Also, credit Rev. O. Wilcox, Fowler, $2.50, and charge G. and H.

Br. Price—Send back numbers to Elisha G. (instead of F. R.) Stephens, Hornelsville, Steuben county.

For the Magazine and Advocate.

AN EXPOSITION OF SCRIPTURE.

BY REV. J. CHASE.

"Work out your own salvation with fear and trembling."—PHIL. ii: 12.

Reader, here is an injunction that merits some attention: not because there is any thing incomprehensible, unintelligible, or mysterious in it; but because tradition, popular tradition, has perverted and most cruelly tortured its primitive meaning. However, not to trouble you with a tiresome *exordium*, I will offer only a remark or two relative to the common view of the passage, and then present you with "mine opinion."

1. You know that the text has generally been understood as teaching the doctrines of immortal *salvation* and *damnation*—man's free agency in choosing which destiny he pleased, and the full efficacy of good works in *escaping* the *latter*, and *securing* the *former*. And it may be proper to remark here, that this understanding of the matter, is founded upon the supposition, that Paul was addressing unbelievers—sinners, who were on the road, and exposed, to eternal death.

2. But to make a long matter short: *Was* Paul addressing unholy and sinful characters? "I have always thought so," says the reader. Then you have always *thought wrong*. To demonstrate this assertion, just read the *whole* verse. Here it is. "Wherefore, *my beloved*, as ye have *always obeyed*, not in my presence only, but now *much more* in my absence, *work out*," etc. Is such the language of Paul to vile and licentious unbelievers? Not at all. He was addressing true believers—his faithful brethren in the truth, as above proved. This matter being amicably settled, the features of the subject are at once changed, you see, from black to white—from frowns to smiles—from terror to peace.

3. It being settled therefore, that Paul was addressing believers—saints—it may next be inquired, What was the *salvation* which they were to "work out?" It was certainly a salvation which they *had*, for it is called their "own." And further; it was a salvation which they were to *work out*, not a salvation which they were to *work* themselves *into* at some future period. In a word, it was that *special salvation* which every true believer had received, "through sanctification of the spirit, and belief of the truth," and in which he "rejoiced with joy unspeakable and full of glory." Jesus says to a certain individual, "thy faith *hath saved* thee;" and Paul says to his brethren, "salvation *is come* unto the Gentiles." Jesus says to another individual, "this day *is* salvation come unto this house." These testimonies are sufficient to show, that the salvation which those believers had received, and were to *work out*, was constituted of the doctrinal and practical principles of that Gospel in which they stood, surrounded by an unbelieving and persecuting world.

4. In what manner were they to *work out* this salvation, or the ennobling and happifying principles constituting the salvation which they had received, and which was therefore their "own"? Simply by continuing to *act* upon these excellent principles, being governed by the same pure *motives*, and cherishing the holy *disposition*, which were exhibited by the merciful Redeemer—going on, exemplifying, illustrating and enforcing the glorious truths of the Gospel, by the exercise of charity, mercy and peace, among mankind. This is the way they were to "work out" their "own salvation." A confirmation of this truth, may be seen in Paul's letter to the Hebrews, "Therefore, leaving the first principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." Here the same sentiment embraced in the text, is enforced.

5. But what is meant by "fear and trembling"? Nothing more nor less, than that humility, self-abasement, and virtuous diffidence, which every true Christian feels, when going forward in the discharge of his religious obligations, and realizing his responsibilities, his imperfections, the difficulties he is compelled to encounter, and the dangers to which he is exposed of being led astray. It is perfectly consistent to "work out," or illustrate and exemplify the principles of the Gospel "with *fear* and *trembling*." This is the manner in which *salvation*, or the principles of Gospel truth, was *worked out*, by the primitive disciples. What does Paul say to his Corinthian brethren, in reference to the feelings that agitated his mind, while he labored among them? Hear him, "I was with you in *fear* and *trembling*." Hear him again, where, in his second letter to the same brethren, he is highly commending their sincerity, zeal and faithfulness, and speaking of the effect which his private representation of them had had upon the mind of Titus—"And his inward affection is more abundant toward you, whilst he remembers the obedience of you all, how with *fear* and *trembling* ye received him." Once more: Paul says to his Ephesian brethren, "be obedient with *fear* and *trembling*." But the testimony adduced, is more than sufficient to establish the view which I have taken of this matter of fear and trembling; and also to show, that it was not the apprehension of death and hell—wrath and endless wo, which caused *fear and trembling* among the primitive Christians, while they were engaged in working out, or illustrating in their lives and conduct, their "own salvation." But I have done. I had intended to gratify the expressed wish of my esteemed brother—the Editor—by writing a *short* article. But I have disappointed both him and myself, and in another sense, perhaps, the reader. I'll try again anon.

That's right! try *often*. A. B. G.

For the Magazine and Advocate

"EVIL PURSUETH SINNERS."

BY REV. WM. ROUNSVILLE.

If there is a truth plainly revealed in the Volume of inspiration, it is the doctrine that every one "shall receive for that which he hath done." And yet, there are various opinions entertained upon this subject.—While some believe, that "God will by *no means* clear the guilty," others hold that a way has been devised by which the transgressor may escape the penalty of the broken law. This idea, probably, arose from the fact, that, according to the generally received opinion, some method must be instituted to avert the conclusion that God had designed the endless perdition of all the human race. For none can deny, that if endless wo be the penalty of the law, and all have transgressed that law, every individual should receive this horrid punishment. But this would go farther than any would be disposed to follow—of course a plan must be formed whereby some could escape the punishment they deserved.—Hence arose the belief, that the justice of God could be satisfied by the infliction of a certain amount of pain upon an innocent individual; while the guilty transgressor was permitted to escape. Thus, after having founded their creed upon error, it became necessary to form the superstructure of the same material, to preserve proportion and appearances.

How much trouble would have been avoided, had the doctrine obtained, that "evil pursueth sinners"—had the words of the wise man been regarded as truth, that the wicked shall be recompensed in the earth. Let us follow truth instead of the creeds and commandments of men. Reader, which do *you* follow?

For the Magazine and Advocate.

JESUS THE LIGHT OF THE WORLD.

BY REV. C. SPEAR.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—JOHN viii: 12.

Jesus is distinguished in a great variety of ways in the Scriptures; but we know of no title given to him, more appropriate and striking, than the one contained in the above passage. And we have thought that if we could sketch a few of its beauties, we might interest the reader, and perhaps persuade him to study the excellencies of the brightest and purest Character that has ever been displayed before mortal eyes. It is worthy of remark, that Jesus communicated both moral and natural light. He not only opened the natural eye, but he also opened the eyes of the understanding. He had command over both the natural and moral world. He could make the mind and the body whole. No disease, either of body or mind, was too inveterate for him to remove. And it is remarkable that he never refused to do either even to the vilest of our race.

But in what sense is the Redeemer the light of the world? There are several qualities in light, which may all be applied to Jesus and his mission. 1. It is not in the power of light to create; it can only show us plainly what already exists. 2. Light is wonderfully adapted to the human eye. 3. Light is inexhaustible; otherwise we should live in constant fear of eternal night. 4. Light is impartial; having no favorite to bless. Now Jesus is the light of the moral world, as the sun is the light of the natural world. Man can no more do without Jesus, than he can do without the light of day. As natural light follows in the track of the sun, so does moral light follow in the path of Jesus. "Without me," said the great Saviour, "ye can do nothing." All systems of religion, where Jesus is not taken for a guide, must sooner or later come to nought.

1. Jesus did not come to create truth. He came to reveal what had been true from all eternity. No being can create truth. Man might as well attempt the creation of a God, as to think of bringing the simplest truth into being. "She is not of created things, and is therefore exempt from their destiny. God's well-beloved daughter knows neither age nor decay. Before the work of creation began, she was with the Father of all things; and when time shall have ceased to be, she will stand before his throne, and still bask in the living light of the ineffable presence." Jesus came to shed light on the character of God. He revealed him to the world as a Father. Man now can repose the utmost confidence in God; for he feels that he is his best friend. Jesus presented human duty in a clearer light than was ever seen before. A great many systems of moral philosophy have been presented to the world, but the system of Jesus excels them all. It is comprehensive and exactly adapted to the mind. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, thou shalt love thy neighbor as thyself." Can any thing be more excellent? These two commands of God are binding on every moral being throughout the universe, and the time can never arrive when man will cease to be amenable to these laws. But we must not dwell here, as other traits in Jesus demand our attention.

2. Jesus adapted the truths which he taught, to the human understanding, as natural light is adapted to the eye of man. That is, he communicated truth in such a single and plain manner, that the lowest mind could comprehend him.—His usual form was by parables, the most pleasing medium through which truth can be presented. Hence, when he taught, the multitudes thronged to hear him. Jesus "knew what was in man," and, therefore, he was well qualified to reach his heart. Truth never appeared in such a lovely form before. It won the affections, and man paid homage to the great moral teacher sent from heaven. In a word, there was every thing so grand in doctrine and so delightful in manner, that the people might well exclaim, "Surely, never man spake like this man!"

3. The moral light of Jesus is inexhaustible. Though our earth were crowded with inhabitants, there would be natural light enough for them all. The sun was designed for the whole of our globe, and it shines alike upon the palace of the rich, and the humble cottage of the poor. So God designed the moral light of heaven for all, and all will ultimately enjoy the beams of the Sun of Righteouness. As the morning flower turns to

receive the rays of the sun, so will the mind, in due time, turn to Jesus to receive that light which he brought from heaven.

4. Jesus, as a moral light, is impartial. He has no favorites: all are alike objects of his grace. "God so loved the world, that he gave his only begotten Son, not to condemn the world, but that the world through him might be saved." "It is a light thing," said Jehovah, speaking through the medium of his prophet, "to raise up the tribes of Jacob, and restore the preserved of Israel; I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." Can such language mean any thing less than the happiness of the whole world? It would be derogatory both to the character of Jehovah and his Son, to suppose that any thing short of the salvation of the world, was intended in the Gospel plan. Indeed, the comparison would be lost, which Jesus designed to draw between himself and the natural light of day. As well contend that the sun was not made for all, as to assert that Jesus was not sent to be the Saviour of the world.

But let us turn to the great moral truth connected with our subject, by Jesus himself. "He that followeth me shall not walk in darkness, but shall have the light of life." A more beautiful and delicate expression was never dropped before. It seems to contain a world of meaning. It presents a truth that should be engraven on every heart. Jesus is the true "light that lighteth every man that cometh into the world." Yet many seem to love darkness rather than light.—Thousands follow their own devices in preference to the precepts of the great Redeemer. But by following Jesus, we may understand walking according to his example.

In him we discover humility. Behold him at the Last Supper, washing the feet of his disciples, thereby teaching them a great moral lesson. "Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example that ye should do as I have done to you. If ye know these things, happy are ye if ye do them." Now we must follow our Saviour in this virtue, the noblest that can adorn the human character. If we do this, we shall not walk in darkness, but we shall have the clear light of truth shining in our path. He that walketh in pride is in darkness; he knows not whither he goeth.

In Jesus we discover great benevolence; a benevolence every way adequate to the wants of man. It was untiring and inexhaustible in its very nature. He went about doing good. Disease in every form presented itself, and he removed it by a word. There was no affliction too great for him to console; no wound too deep for him to cure. The blind received their sight, the deaf heard, and even the dead heard his voice and came forth. Finally, he closed his eventful life by the most striking manifestation of love ever presented. He even prayed for his enemies in that inimitable prayer, the spirit of which, we should all aim to breathe: "Father, forgive them, for they know not what they do."

There are many other interesting traits in Jesus; but we must leave them, as our article has already exceeded the limits which we designed. We trust the reader will be guided by this light sent from heaven, and if he will be led by it, he will find himself in the true path to happiness, and will have the light of life."

For the Magazine and Advocate.

SHORT SERMONS—NO. III.

BY A LAY PREACHER.

"I knew a man in Christ above fourteen years ago, (whether in the body I can not tell; or whether out of the body I can not tell: God knoweth;) such an one caught up to the third heaven."—2 Cor. xii: 2.

The passage of Scripture which I have taken for a motto to the following discourse, will undoubtedly surprise all who may read it: indeed, I never heard it preached from, nor do I remember that I ever heard it quoted in a sermon.—Nevertheless, if I am not greatly mistaken, it will open a field for inquiry, that may, in the end, reconcile the jarring opinions which so many professed Christians have entertained respecting the punishment for sin in a future state of existence.

That sin, not only merits, but will receive, adequate punishment, no believer in Christianity denies. But the great questions are, What shall be the nature of this punishment, and where shall it be received? Some believe that the punishment for sin will be administered in the same state of existence where it is committed—because, if not so, the very *instigator* of sin, the earthly part of man, will escape a just retribution of reward. Others believe that punishment for sin committed in this world will be received in a future state of existence—where a place of *fire and brimstone* is prepared to plunge the spirit of the sinner into, where he must lie weltering in the lava of molten brimstone as long as God exists. In this *postulate*, the punishment appears evidently to be out of all manner of proportion to the crime; and must have sprang from the *head*, and not the *heart*, of its first contriver and advocate. It must appear to all reflecting minds to be impossible for any human being to *realize* a belief in this horrid doctrine. If they could, it would seem, that they must *loathe* the very food that sustains them—that sleep could not be refreshing—that the horrors presented to their minds, would alienate them from all joy, all comfort, and all happiness, in this world. Moreover, it would be impossible to love a Being, whose nature was *allied* to such cruelty. But thanks be to God, this is not the character of our heavenly Father. "*God is love*," therefore this horrid doctrine is not founded in truth.

The *outward* belief in this dreadful doctrine, no doubt originated in the mind of the believer, from the supposition, that the sinner enjoyed more happiness in this world, than did the professor of righteousness; and not being able to look into the sinner's heart, and *forgetting* to look into his own, he could not bear the idea of going to heaven in such company. We will not suppose that *self-righteousness* had any thing to do in making up this conclusion, but merely ask, How this righteous man could conceive of such an *infinite* difference between his situation and the supposed sinner? He, according to his own showing, to be wafted to the realms of eternal felicity, and the sinner to be plunged into never ending misery and wo!

Now, in order to satisfy our limitarian brethren that there is a reasonable and rational difference of situation, and of happiness, in the world to come, between the *more* and the *less* righteous, in this world, I now present them with a system that will do away all jealousies on this subject, if they will but consult their *hearts*, as well as their *heads*—a system that will reconcile the *justice* of God, with his *goodness*.

I now return to my *motto* for further light on the subject. I shall take it for granted, that no one will deny that Paul, himself, was the man taken up to the third "third heaven;" because, whether it was him, or some one else, can make no difference in the object I have in view—as Paul "*knew a man*," etc. Paul then says, that he was "caught up to the third heaven." Now if there be a *third* heaven, there must be a *first*, and a *second* heaven. And if there be *three heavens* beyond our earthly abode, they are all undoubtedly calculated for a particular use, because an infinitely wise and good Being would never make any thing without a purpose. For what use, then, are these heavens? In answering this inquiry, we can obtain but little aid from the Scriptures. Indeed, *directly*, not any—we must draw from *inference*, to form our conclusions.

I believe it is admitted by all sects of Christians, that happiness, in a future state of existence at least, comes to the participant, from his *true* knowledge of God, and Jesus Christ. How then can we better dispose of the millions on millions, of the human race, that leave this world with but a very imperfect knowledge of God, and not the least knowledge, at all, of Jesus Christ, than to place them in the first heaven, as the *alphabet* to this knowledge. Here they might be taught the first rudiments of that knowledge so necessary to their induction into a place of greater happiness, which they may find in the second heaven. And by still perfecting themselves in this knowledge, they might at last be admitted into the third heaven, where their happiness would be complete.

Knowledge is progressive in relation to matters of a heavenly nature, as well as in the sciences. And if to know God, and Jesus Christ, and him crucified, be necessary to our happiness in a future state of existence, it must be learned some where. If it can be taught no where except in this world, then a majority of the human family must be plunged into remediless wo, because they did not learn that which they had no means to learn, and never heard of. Such a notion as this would not only impeach the justice of God, but it would destroy his goodness also. But we have a sure warrant against this alternative. The Scriptures declare, that "all shall know the Lord, from the least unto the greatest." They also declare, "that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Now it would be impossible to confess all this, without first obtaining a knowledge of it. And if they do not get this knowledge, in this world, what better place can be devised for obtaining it, than in the heavens I have been speaking of, and which the Scriptures point out? Those most ignorant of this knowledge, we will suppose commence their lessons in the first heaven, instructed by preceptors, or ministering angels, from the second—those in the second heaven, from the third, until the fulness of times, when all shall be united into one band of brothers, and ministering angels, before the throne of God, in the third heaven.

It may reasonably be supposed that some obtain such a knowledge of God, and of Christ, and him crucified, in this world, as, at death, to go immediately to the second heaven; but it is greatly to be doubted whether any are so perfected in this knowledge, before the spirit leaves the body, as to be admitted at once into the third heaven. No doubt the ancient prophets, and the immediate disciples and apostles of our Saviour, and many Christians in the early days of Christianity, had obtained the necessary knowledge for admittance into the highest heaven. But in these days, where shall we find the proper candidates?

But lest my readers should want more evidence of there being more heavens than one, I will now refer them to the tenth chapter and fourteenth verse of Deuteronomy, and 1 Kings vii: 27.—the heaven of heavens here spoken of, I suppose to be the third and highest heaven. I adopt this system then, for the following reasons:

1. Because it places the great Creator of all things, in the light of a kind and benevolent Father in relation to the human family.

2. Because the plan is not repugnant to common sense, and sound reason.

3. Because it does away *all necessity* of punishment in a future state of existence—unless the want of *more* knowledge, and consequently, *more* happiness, may be considered punishment.

4. Because it gives such who merit higher rewards than others, the certainty of obtaining them when they leave this world. And this ought to satisfy the most *fastidious* of Limitarians, who feel a repugnance in going to heaven in company with those they consider wicked.

I have long been anxious to see brought about more rational and consistent views on this subject, on the part of our Limitarian brethren. Is not God our Father—*the Father of us all*—and why should there be so much discord in the great family of man—especially in relation to the character of our great Father?—He has enough for

all his children. Why then should one part of the family try to thrust another part out of their inheritance? This violent part of the family should know, that heaven can not be taken by storm—that God, our Father, is perfectly independent—without variableness, or shadow of changing. They can not alter his purposes. If the zeal of this violent party, is "*a zeal according to knowledge*," no doubt our Father in heaven will reward them for it, and place them in a higher heaven than the less energetic of his children can claim. In our "Father's house there are many mansions;" and no doubt we shall all find rooms suited to our several capacities, furnished in such style, as the knowledge we have acquired may allow us to understand.

But lest this discourse should lose the characteristic of a "*short sermon*," I now conclude.

Sheshequin, Pa. J. K.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, FEBRUARY 22, 1839.

BIBLICAL INTERPRETATIONS.....NO. III.

GEHENNA.

On the South side of Jerusalem, at the foot of Mount Zion, which there formed an abrupt precipice, is a valley, in ancient times denominated the "valley of the son of Hinnom," originally belonging to the son of Hinnom Speaking of the lot of the tribe of Judah, it is said, "And the border went up by the valley of the son of Hinnom, unto the south side of the Jebusite; which is Jerusalem."—Josh. xv: 8. In the directions which God gave to the prophet Jeremiah, he said, "And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee."—xix: 2. These quotations decide the situation of the valley—it was on the south side of the city, and was commanded by a high precipice, so that the inhabitants of Jerusalem were as well and familiarly acquainted with it, as the dwellers of Auburn are with the State Prison.

It appears from Moses, whose instruction anticipated the coming of future evil upon his people, that the Jews were prone to idolatry, by turning from the Lord who had brought them from Egypt. Hence it was said, "Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Moloch, he shall surely be put to death; the people of the land shall stone him with stones."—Lev. xx: 2. But notwithstanding this prophetical warning, the Jews did turn away from the worship of the true God, to bow to an idol, and not only to bow to an idol, but to offer human sacrifices to it. Hence it is said, "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart."—Jer. vii: 31. In stating the crimes of king Ahaz, the following is given—"Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abomination of the Heathen, whom the Lord had cast out before the children of Israel."—2 Chron. xxviii: 3. Of Manassch it was also said, "And he caused his children to pass through the fire in the valley of the son of Hinnom."—2 Chron. xxxiii: 6. The god Moloch, to whom they offered such horrible sacrifices, was a brazen figure. "If we may credit the Rabbins," says Professor M. Stuart, "the head of the idol was like that of an ox; while the rest of the body resembled that of a man. It was hollow within; and being heated by fire, children were laid into its arms and were there literally roasted alive."—Ex. Essays, p. 140. Dr. Campbell says, that a particular part of the valley was called Tophet, from *Toph*, a drum, used to drown the cries of the burning infants.—Diss. 6, Part 2, Sec. 1.

When the good king Josiah came to the throne in Jerusalem, horror-struck with such abominations, he put an end to the idolatry. "And he defiled *Tophet*, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch."—2 Kings xxiii: 10. M. Stuart says—"After these sacrifices (of children to idols) had ceased, the place was desecrated and made one of loathing and horror. The pious king Josiah caused it to be polluted, i. e., he caused to be carried there the filth of the city of Jerusalem. It would seem, that the custom of desecrating this place, thus happily begun, was continued in after ages down to the period when our Saviour was on earth. Perpetual fires were kept up, in order to consume the offal which was deposited there. And as the same offal would breed worms, (for so all putrifying meat of course does,) hence came the expression, '*where the worm dieth not and the fire is not quenched.*'"—Ex. Essays, p. 141. The valley was more especially made a place of loathing and horror among the Jews, because criminals were executed in it. The manner of the execution was thus—"They set the malefactor in a dunghill up to the knees; and they put a towel about his neck, and one pulled one way, and another the opposite, till, by thus strangling him, they forced him to open his mouth. They then poured boiling lead into his mouth, which went down into his belly, and so burnt his bowels. Tal. in Sanhedrin, per. 7." Lightfoot; quoted by Dr. A. Clarke, end of Matt. 5th chapter.

Among the original Greek of the New Testament, there is found the word *gehenna*, which is translated in our common Version by the English word *hell*, and occurs *twelve times* only. In this examination, it is important that we know the source from whence gehenna is derived, for on that depends the whole subject.—Campbell says, that gehenna is a compound of two Hebrew words, *ge hinnom*, the valley of Hinnom, a place near Jerusalem.—Dis. 6, Part 2, Sec. 1—that is, its derivation is from the very valley of Hinnom which we have been describing. So says Clarke—so says Stuart—and so say many commentators who were true men in defence of endless misery. We have thus far learned, that *gehenna*, in its original import, is the valley of Hinnom; that this valley was on the south of Jerusalem; that the Jews formerly burn their children to idols in it; that Josiah, to prevent such worship, made it the receptacle of all the filth of the city; that to consume this filth, a fire was kept continually burning; that it was burning in the time of our Lord; and that its smoke could be seen by all the inhabitants of Jerusalem. We can now discover why the prophet connected *fire* with the valley of Hinnom, when he said—"For Tophet is ordained of old; for the king it is prepared, he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."—Isa. xxx: 33.

We now approach the important fact, that believers in ceaseless wo, contend that gehenna in the time of Christ, was used to designate a place of future, endless torment. But the interesting question arises, When did this change take place?—when was gehenna taken from its literal signification, and applied to a place of pain beyond the grave? Is it said that this change took place between the last prophet, Malachi, and the time of Christ? We answer; that this could not be, since the word does not occur in the apocryphal books which relate to that period; nor is it found in the works of Josephus. Am I told that it is used in the Jewish Targums to denote future wo? I answer, that a gentleman* well qualified for the duty, has examined these works, and he has found the word used in that sense only in the Targum of Jonathan Ben Uzziel. But even its usage in that Targum proves nothing; for, so far from its being clear that this work was written in the time of our Saviour, its age is doubtful; for Dr. Jahn puts it at the end of the third century, and others, as late as the eighth century. Even admitting all that is wished to be proved from it, its authority would be exceedingly doubtful, since our Saviour expressly warned his disciples, in a number of instances, against the traditions and doctrines of the Pharisees and Sadducees.

Is it said that this alteration is countenanced by the Old Testament writers? I answer, that so far from their giving any countenance to such alteration, they do positively refer to the valley of Hinnom, for an emblem of the *earthly calamities* which were to fall upon the Jews as a nation. This we shall show. Jeremiah, speaking of the valley of the son of Hinnom, says—"Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Tophet till there shall be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray them away."—Jer. vii: 32, 33. It appears to me, that this prophecy refers to the ultimate destruction of the Jewish people, simply from the fact, that Josephus, in his account of the Roman and Jewish war, records its complete fulfilment. In the 5th book, chaps. 12 and 13 of his Jewish War, we are taught, that notwithstanding the abhorrence with which the Jews viewed the valley of Hinnom, yet, in the siege of the city, multitudes of dead bodies were cast over the walls into the valley—thus, according to the prophet, the valley of slaughter was the burial place of many of their dead. But the survivors were soon incompetent, from famine, to perform even the service of throwing the dead over the walls, and they were left on the spot where they breathed their last, until 600 000 encumbered the air and ground. So that they literally were food for the fowls of heaven and beasts of the earth, in the exact fulfilment of the prophet's language last cited.

There is another instance still more obvious in its application, if possible. God said to Jeremiah, "Go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee." "Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one of the flesh of his friend in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them." Jer. xix: 2, 6, 7, 9. In this instance, the valley of Hinnom is so obviously used as an emblem of the calamities which fell upon the Jews, that it needs no comment.

As it is clear, then, that the valley of Hinnom is used by the prophets to denote temporal destruction, as we have no proof that it was changed to mean endless misery; so we take the position, that in eleven out of the twelve instances where it occurs in the New Testament, its strict reference is to the impending judgments which were then hanging over the Jews. We will give a few reasons which confirm that position; reasons which we deem important to a right view of the subject.

1. Gehenna was addressed to Jews, and to Jews only; for it was never addressed to the Gentiles. This is a singular fact, if gehenna is the representative of a place of future torment. And what is more singular still, our Saviour only spoke it *twice* to the unbelieving, wicked Jews, those who were his murderers, and whom, we certainly think, he would have frequently threatened with the fire of Gehenna, if it means endless wo. In the other nine instances, it was addressed to the disciples, for the purpose of warning them against apostacy.

2. Gehenna was used by our Lord eleven times, and by James once; beside them, none of the New Testament writers use it. John the Baptist never used it;

* Rev. Hosea Ballou, 2d, of Roxbury, Mass.

John the Evangelist never used it, either in his Gospel, Epistles, or Revelation; Peter never alludes to it; nor does the apostle Paul refer to it in all his writings.—Now, if gehenna means endless misery, how is it that these persons never mentioned it in their preaching?—In the light of the common notions, this fact can never be made to agree with consistency. But consider that gehenna drew its power from a valley well known to the Jews, that its application was confined wholly to them; and we at once discover the reason why the apostles did not use it, and why it was not preached to the Gentiles.

C. W. M.

[To be continued.]

HONESTY, THE BEST POLICY.

It is a sentiment universally responded to, among enlightened people, and by all denominations, that an honest, upright course of conduct, and that alone, can secure to man, that which all are seeking, respectability and happiness. However much men may disagree in relation to the religious faith necessary to establish such a character, the character itself is, by precept at least, urged as an indispensable requisite to the enjoyment of peace. And we are by no means sorry that such is the case. For we firmly believe it to be true in every particular. Let it continue to be taught. Let the young man learn that a course of dishonesty and meanness, can never contribute to his real enjoyment; but that, on the contrary, it will certainly blast his prospects, corrupt his mind, and render him an object of contempt to the virtuous portion of community. And let the more advanced in life, know that while it infuses into his soul the corroding poison of blasted expectations, there is, at the same time, nothing which so outrages and libels the character of humanity, as dishonesty. I say, let this sentiment be instilled into the youthful mind, and let it grow with his growth, and strengthen with his strength, so that he may be able, under all circumstances, to resist with firmness and decision, every inducement which would tempt him from his integrity, whether that inducement be the deceitful invitations of corruption, wealth, or worldly fame; until he shall feel that to gain the world at the expense of honesty, will be but a shadow in comparison to the sacrifice which he has made.

But can this important truth be taught in no other way than that of precept? Is it true that this is a subject merely theoretical in its nature—one that will not admit of practical illustration? Must it be said, that many times those very persons who are most eager to secure to themselves the character of honest men, are the last to give any substantial encouragement to it in others? Alas! if we are guided by the customs and practices of the age, the answer must be a mortifying—a painful one.

Perhaps I shall be charged with misanthropy, for indulging in opinions so derogatory to the character of my fellow-beings. So be it. I am reckless of the charge, so long as I have stubborn facts to support my assertions. But let me caution the reader not to judge of my disposition, until he has carefully examined the conventionalities of the age. I am not disposed to predicate my estimation of mankind, upon their darkest qualities only, nor to indulge in utter hatred towards them, because some of them err. I behold in them, many redeeming qualities, which teach me that even the worst possess that which might raise them from degradation, and which will ultimately be the ruling principle of the soul. With such views and feelings, the charge of misanthropy would be unjust; and as such, let those prefer it who can feel honest in so doing.—But I have commenced this article, with the view of pointing out wherein men's practices are inconsistent with their precepts, in relation to one particular subject.

A parent teaches his child, that, to be respected among his fellow-beings, to be useful in the world, to enjoy life as it is his privilege to do, he must be honest. And his precepts are confirmed by the united voice of all who are interested in his welfare. The youth naturally and justly concludes, that an opposite course will lead to opposite results. And these contemplations, these teachings, form a principle of action in his mind, which, could they be cherished through life, would present an almost impenetrable barrier against the temptation to sin. But, alas, he has adopted a faith which is every where spoken against. Those who have pretended to be his friends, now class him with the most abandoned and vile wretches in community. Every thing that is mean and disgraceful, is charged, without distinction, upon all who are of his faith. And what are the consequences? Why, he remembers what those who now condemn him, have taught him. He remembers how often these very men have told him, that in order to secure their respect, he must be honest. This he has endeavored to do. And he now sees wherein they have falsified their words, by rendering hatred where respect was due. Thus, irritated by disappointment, he becomes indifferent to his conduct, concludes that the lessons which have been taught him are false, and abandons himself to iniquity; foolishly dreaming, that he may as well indulge his evil propensities, as to endure unjust censure for them.

I plead nothing in extenuation of this conduct. It betrays an unfortunate and criminal weakness. But let those beware, who thus use this weakness, in accomplishing the ruin of a brother.

But I have another example to present. In addition to the expectations already alluded to, which are excited in the mind of the youth, he is taught that honesty alone will ensure him success in business. And it is true, that success can not always follow the dishonest man. The retributions of justice will sooner or later fall upon his head. But how is this truth sustained in society? The young man commences his career in life, fully impressed with the importance of pure principles, and fully determined that no other principle shall govern his conduct. With an unimpeachable character, he goes out into the world, dependent, and resignedly dependent, upon his own exertions. But how is he received?—Obloquy and reproach are heaped upon his character, by the proud and haughty. With but a scanty employment, he is compelled to struggle with the most distressing poverty. How little does this comport with the aspirations of a pure heart! He looks around him, and discovers men of disgraceful character, occupying stations of trust and confidence.

He discovers men of good standing in society, retaining in their employ, those whose midnight revels, would shame the barbarian, and dishonor a brute.—This is the encouragement he receives for his honesty. Did I say it is all the encouragement? No, if he would follow these objects of favoritism to their secret haunts, if he could see the sin-debased mind within them, and scan the deep and withering throes of self-condemnation, and the harrowings of a guilty conscience, he would go to his home of poverty, more than ever convinced that honesty is the best policy. If he could realize the moral condition of those who purchase their gratification at the expense of another's ruin, who wink at, and encourage vice, who bribe a fellow-being from his integrity to do jobs for them, which they are ashamed to do for themselves, he would never covet their situation, even though they roll in wealth. But these things he can not see. He only observes what is public. And that leads him to suspect that the wise and virtuous are not the objects of respect and love, and he falls from the proud eminence of integrity, into the dark gulf of iniquity. Here is his crime. It is for not continuing in his uprightness, in spite of the hollowness of the pretenders around him. It is for not feeling, that though there are those who preach morality, while they strengthen the hands of the immoral by their examples, they are unworthy of his contemplations. What then must be the crime of those who encourage vice, by giving to the unprincipled that which belongs to the virtuous? Let the improvement of future ages answer.—From them only can we expect a just answer. For a reformation in this respect, can not be expected, until men learn that it is their duty, not only to instruct the rising generation in righteousness, but also to sustain those that they instruct.

Is it asked, how this reformation is to be effected? I reply: Let the mechanic see that he does not foster and encourage the determined criminal, to the exclusion of more honest men. Let the merchant be careful that he does not minister to the vice and extravagance of the vicious, while the noble minded and the trusty are suffering for want of employment. Let the most influential see that they do not smile upon the mean and unworthy, nor pass the worthy by with contempt. Not that I would recommend proscriptive measures. But I would suggest, that frequently the honest and praiseworthy are compelled to give place to those who would be more honest, if they were less trusted, and do better for themselves and for community, if they were kept in the station where they belong, and where they could have less means to be vicious. I would have the encouragement and the respectability which belongs to man, determined, not by vicious and corrupt favoritism, but by a moral test. If this were the case, many who are worthy of the confidence of society, but who receive it not, and those who enjoy confidence which they are unworthy of, would exchange places, and those who are successfully taught to be honest, would discover that the precept and example of their teachers accompany each other. So mote it be.

A. R. B.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. E. E. Guild, in the school-house near P. Hanson's, in Meredith, at 10 A. M., and in the Cade school-house in Davenport, at 1 P. M.—Br. J. French, at South Champion.

There will be preaching on the first Sunday in March, by Br. J. French, at Tylersville, South Rutland—Br. E. E. Guild, at Richmondville, at 11 A. M.

There will be preaching on the second Sunday in March, by Br. E. E. Guild, in the school-house in the Houghtailing Settlement, in Davenport, at 10 o'clock, A. M., and at the Cade school-house at 1 P. M.—Br. J. French, at Denmark—Br. Delong, at Tully, forenoon, afternoon and evening.

Br. E. E. Guild, will preach on the evenings of February 25th, in the Christian meeting-house at Laurens village—March 5th, at Decatur—7th, at Colliersville—11th and 12th, at the Cade school-house. See Sunday notices.

Union please copy.

The third Quarterly Conference of the Black River Association of Universalists, will be attended at Antwerp, on the last Wednesday and Thursday, 27th and 28th of this month. Ministering brethren are particularly requested to attend. P. Morse, Standing Clerk.

A Quarterly Conference will be held in Massena, on the fourth Saturday and following Sunday in the present month. Ministering brethren invited to attend—Brs. Briggs and Wilcox in particular.

E. A. Garfield.

There will be a Conference held in Columbus Centre, on the first Wednesday and Thursday in March.—Ministering brethren, by the request of our friends, are particularly invited to give their attendance.

T. J. Smith.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Crary, (Mich) for self and W M—D H P, Oppenheim for S H—P M, Borodino, (Mich) for A B and H F—Rev O A, Geneva, for P P, T S and J G—A B Q, Schenectady, for self Mrs L and W C—Rev N S, Ann Arbor, (Mich) for H S, D S, E H U, E G, W W W, L McD, I D, S C, S K J, R B, J S, E A W, P W, N G and J C McG—J R, Albany, for self and J B—P M, Canal, for A D and C C C—Rev P M, Henderson—Rev J F, Denmark, for self, L P, E H, J A S, S S and L P—L B R, South Adams, (Mass)—P M, Moyatrose, (Pa) for U N and S G—P M, Fayetteville, for S L K—T R H, Norwich, (Ct)—P M, Clarendon, for J K, S W and J A S—P M, Harpersfield, (O) for D S—P M, Nelson, for Mrs B and S C J—E G, North Norwich, for self, C P, S W, E W C, N O W, A B, H N, A C, D J, G W B and A A—Rev S R S, Albany, for S A H and J C—Mrs H, Appling—P M, Oswego, for S I, G S, G C, J L, J P Jr, and G B—F P, Elba, for self, M S and S H—Rev W H W, Watertown, for N M H, H J S, N W S, J E M, J W, D H and J C—O D D, East Richfield—I P, Geneva, for D S, E McD, J M S and N R—P M, Clockville, for S P and M S—A H P, Hunter, for S G and A R B—P M, Champion S Road, for N R, W T, E P, D S, J D, D O D, S L D, O H D, J S B and M L—P M, North Smithfield, (Pa) for W S P—A V, Lafayette, for self and A P—P M, Union village, for A V O—S G A, Onondaga, for self, S H, E J. E L and C H W.

POETRY.

For the Magazine and Advocate.

SONG OF DEVOTION.

BY MISS S. C. EDGARTON.

Why, when love's voice falters,
Why, when bright smiles flee,
Why, when the fond eye alters,
Do I turn to gaze on Thee?

Because thy smile ne'er saddens,
And I meet no cold reply,
And my drooping spirit gladdens
In the soft glance of thine eye.

Why, when a rude laugh greets me,
And light words flow too free;
Why, when a mock smile meets me,
Do I turn and yearn for Thee?

Because thy glance is holy,
And thy words are true and deep,
And I can kneel me lowly,
Nor blush to sweetly weep.

But not to weep in sadness,
Do I lonely bend my knee—
My life will e'er be gladness,
While I can trust in Thee.

"She had lost her mother; her father had long been dead; she was young and *friendless!*"—*The Diamond.*

LINES SUGGESTED ON READING THE ABOVE.

Thou art gone—thou art gone! and hast left me alone,
O'er the world's uncongenial desert to roam;
Not a smile—not a kind welcome word have I known,
Since with thee, oh! my mother, I lost, too, my home!
O'! what—*what* is left me my sadness to smother,
Now thou—*thou* art gone, oh! my mother—my mother!

Bright days—joyous days—there may yet be in store
For the sad, and the wretched, the half broken hearted;
But I, *once* so happy, can be so no more,
Since all that endeared me to life are departed!
Some tell me to "look for a friend in another;"
But *where* shall I find one like *thee*—oh! my mother?

Yet hope—one bright hope—*e'en to me* is still left,
'Tis all I can look to, my sadness to cheer;
Of all comfort but *this*, I, alas! am bereft,
To me of all others, by far the *most dear*;
For the thoughts which can cheer, which my sorrows can smother,
Is, that *soon* I must join thee, my mother, dear mother!

THE WIFE OF A LITERARY MAN.

A woman fit to be the wife of a literary man, must indeed be a *woman;* she must combine in her character all those pleasing attributes which we often find described, but so rarely met with in real life. She must be neither selfish in feeling, vain, prodigal nor passionate. She must be one who will not marry where she can not respect, and, when she has consented to lay aside her virgin honors, one who will love her husband with a devotion which shall waive every other consideration, but that of duty to her God. She must be even more than this; she must be self-sacrificing in disposition, and be willing to endure much loneliness; and also learn, if she has not already, to have a fondness for her husband's pursuits, in which case she will receive a return which will be dearer far than all the world can offer. A man of literary pursuits sins against himself and the woman he marries, if he takes one who is but a votary of fashion—whose empire is the drawing room, and not in the seclusions of domestic life. And if he marry a literary pedant, he will be still more unfortunate, unless the pedantry be that of a young, active, and inquiring mind, which is pleased with its first essay into the regions of learning. She should not resemble the first wife of Milton, whom the poet married from sudden fancy. Unable to endure his literary habits, and finding his house too solitary for her romping disposition, she beat his nephews, and conveyed herself away at the expiration of the honey-moon! Nor like the wife of Bishop Cooper, who, jealous of his books, consigned the labors of many years to the flames. Nor like the wife of Sir Henry Seville, whose affection was so strong as to cause her frequently to destroy his most valuable manuscripts; because they monopolized so much of his attention. Neither should she resemble in character Mrs. Barclay, who made both herself and husband ridiculous, by her great public admiration of his abilities, she considering him little less than a demigod. She should either be like the lady of Dacier, who was his equal in erudition, and his superior in taste, but whose good sense caused her to respect and give place to her husband at all times and on all occasions, and whose love for him kept her from the slightest feeling of presumption because she was his equal in mind—or as the wife of Wieland, a domestic woman, who, though not much given to study, was of a calm, even temperament, and always soothed instead of exciting her husband's irritable disposition. A literary man, in choosing a wife, should not look so much for shining abilities, as for a clear, discriminating judgment, and a warm and affectionate heart. A combination of these qualities, if *he* be not an unreasonable, cross-grained tyrant, will be sure to bring domestic felicity.

[From the Ladys' Book.]

LOST TIME.

A FRAGMENT.

How beautifully and how truly, has it been said that "blessings brighten as they take their flight," and in nothing is this truth more conspicuous than in the matter of education. Whilst enjoying the privilege of the means of cultivating our minds, how frequently do we slight these means, or at least but partially and imperfectly improve them. We are too apt to imagine that in after years, by application and industry, we may atone for the neglect of our youth; but how mistaken is this idea! When we have become emancipated from the duties and pleasures of the school room, other duties devolve upon us, society has its claims upon our time, and little leisure remains for the improvement of our minds. And if we find it difficult to add to our attainment, how much more so will it be to acquire that knowledge of which we should have been possessed before? After the means of improvement are in a great measure beyond our reach, how much is their importance augmented, and the duties of our station as scholars appear far less irksome, and the pleasures much heightened when we know those days are passed! When we arrive at more mature years, how do our neglected advantages and misspent moments rise up in fearful array, and how sincerely and earnestly do we wish we could recall those days, and how differently we think we should act were it in our power to live them over again! But, no doubt, if such a thing were possible, the same thoughtlessness and carelessness would mark our conduct. We are too prone to slight present advantages, in the vain hope of making future reparation for it. This has been the experience of almost every one; and let it serve a useful purpose by being a warning to us; and by thus avoiding a similar course of conduct, we shall also escape its consequences.

MARRIAGES.

In Salisbury, February 5th, at the residence of N. Dibble, Esq., by Rev. M. B. Smith, Mr. JOHN BLISS, son of Capt. Wm. Bliss, to Miss ANN ELIZA DIBBLE.

Also, at same place, on the 6th inst., by the same, Mr. EDWIN TUTTLE, to Miss HANNAH DIBBLE, all of Salisbury.

DEATHS.

At Crow Meadow, Ills., September 19th, Mr. ERASTUS RANSOM, son of Robert and Lucy Ransom, of Fenner, Madison county, N. Y., aged 23 years.

The deceased was a young man of high intellectual endowments, amiable disposition, and better still, he possessed a reputation and character based on the imperishable principles of truth, integrity, and moral rectitude—a treasure, compared with which, all the gaudy mazes of worldly grandeur, sink into insignificance. His loss is severely felt by a large circle of relatives and acquaintances. May the God of all consolation, sanctify this dispensation of his providence to the benefit of all who feel the affliction. A sermon on the occasion, was delivered at his father's, December 16th, by Rev. J. C. Eddy, from Ps. xvii: 15. "I shall be satisfied when I awake with thy likeness."

At the residence of Mr. R. Gilmore, New-Hartford, A. FERDINAND, youngest son of Addison R. and Harriet Gilmore, of Syracuse, aged 3 years. The bereaved parents were on a visit to their relatives and friends, when thus called to mourn the departure of a loved one. Their child was attacked with the croup, on the 29th ult., (his birth day,) and being of a strong and robust constitution, his sufferings were very severe, until the evening of February 4th, when death released the struggling captive, and God called its spirit home to himself. His sufferings were endured with a firmness, and a yielding to the wishes of those who ministered unto him, remarkable for one of his age.

Thus was cut down in the bloom of health and beauty, one who was the pride and hope, not only of his parents, and grand parents, and an extensive circle of relatives, among whom is the writer, to all of whom he was deeply endeared, but of all who had witnessed the uncommon energy of his expanding mind. How mournfully different is the reality, from the anticipation which gladdened the hearts of the parents, when they started on their journey of filial and social love. May God strengthen the mourners, and enable them, by faith, to behold the time when they shall meet the lost one, in the mansions of eternal bliss, to part no more forever.

A. R. B.

In Hamilton, December 27th, EUNICE C., daughter of Charles P. and Sarah Conger, aged 6 months and 22 days.

"SONGS OF ZION."

Just published and for sale at the "Trumpet" office, No. 40, Cornhill, (Up stairs,) the NEW BOOK OF PSALMODY, entitled, "SONGS OF ZION; OR THE CAMBRIDGE COLLECTION OF SACRED MUSIC; designed for the Church, for the Social Meetings of Christians, and for Family Worship; comprising a rich variety of the most popular tunes, anthems, etc., with many pieces from various authors, never before published, written expressly for this work; arranged with a figured bass for the Organ and Piano Forte. To which is prefixed a Familiar Introduction to the art of Singing, designed for the aid of those who are entirely unacquainted with the science of music; the Instruction being reduced to great plainness and simplicity." By THOMAS WHITTEMORE. *Fifth Edition*, enlarged and revised, containing eight additional pages of original anthems, for Temperance Celebrations, without any increase of price. Persons acquainted with the science of harmony are requested to call and examine this work.

This book contains upwards of three hundred tunes, of a great variety of metres. In addition to these, there are upwards of 100 pages of Anthems.

It has upwards of 350 pages of the size of the "Boston Academy's Collection;" and will be sold at the same price. The author pledges himself to the public, that neither pains nor expense have been spared to render this work correct, in its scientific, and elegant in its mechanical execution.

This work is very particularly recommended in cases where different denominations of Christians unite in "Union Singing Schools." On the great theme of praise all Christians agree; we can all unite our hearts and voices in celebrating the praises of God and the Redeemer, and the glories of eternity. In a great number of cases, the whole hymn is put upon the same page with the tune, which will be very convenient in singing these tunes as voluntaries. There are many most excellent hymns inserted entire, which appear in no hymn book in common use.

Boston, September 29, 1838.

UNIVERSALIST UNION.

This publication, as its title imports, is in defence of the final Restitution—in other words, the ultimate holiness and happiness of all men. A portion of it is devoted to miscellany of strict moral tendency. No efforts are spared to make it an instructive and interesting periodical—a welcome visiter in the domestic circle.

The publication of a highly interesting series of original articles, under the title—"JOURNAL OF A PHYSICIAN"—has just been commenced in its columns, and will be continued weekly throughout the present volume, and completed with it. They contain, "*Observations on men and things, during several years peregrinations through Poland, Russia, Germany, France,*" etc., and are from the pen of an eminent European Physician. This work alone, though occupying but about *one-eighth of* the paper, it is believed, will be deemed worth the entire subscription.

The Union is a large super royal sheet, published weekly, and is now issued in two forms—*Quarto* and *Octavo*. Terms, $2 per annum for the Quarto, and $2 50 for the Octavo. The first No. of the 4th Vol. was issued November 10, 1838. The numbers can be furnished from the commencement. Specimen numbers also may be had on application at the Publishing Office, No. 130, Fulton-st., between Broadway and Nassau, New-York, to which place all communications and letters on business should be addressed.

☞ Universalist clergymen are respectfully requested, if agreeable to their feelings, to name the commencement of the Foreign Correspondence to their congregations. There may be those who would like to secure the volume on that account, who would not otherwise obtain information of it.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. B. Grosh and O. Hutchinson.

TERMS.—To Mail and Office subscribers, at $1.50 per annum, *in advance*, or within *four months;* $2.00 if not paid within *four months;* or $2.50 if not paid *within the year*. No subscription received for less than one year, unless the money is paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the Publishers. Agents or Companies, paying for *eight* copies, will be allowed the *ninth* copy *gratis;* and so in proportion for a larger number. All communications by mail, must be *post paid* or *free*. ☞To City subscribers who receive their papers by a carrier, $2.00 per annum, payable *in advance*, or $3.00 if not paid *within the year*.

C. C. P. GROSH, Printer, No. 41 Genesee-street.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, MARCH 1, 1839. NUMBER 9.

THEOLOGICAL DISCUSSION.

From the Mileneal Harbinger.

Mr. Campbell to Mr. Skinner.—No. 38.

Greenville, S. C., December 24, 1838.

Mr. SKINNER:

Sir—Yours of the 19th ult. found me here on the 22d instant. I had not leisure to examine it till this morning. It is, if possible, still more perfect in its kind than any of its predecessors.—Nothing but the solemnity of a covenant to publish twenty letters from you, on condition of your publishing twenty letters from me on the merits of Universalism, could have induced me to pollute so much paper with such a tissue of misrepresentation, falsehood, vulgarity, and abuse. Your letters are a disgrace to the religious controversy of the age. True, indeed, independent of my agreement to discuss this question with you, (on a fallacious representation of your character, however,) I think your language and style afford a peculiar occasion for the display of Christian meekness and patience on the part of any lover of truth, who would undertake or condescend to debate with you on any religious question. The vials of your indignation, already drained out, and the frenzied ebullitions of the exasperated demon of Universalism, do, indeed, abundantly prove how deeply the arrows of truth have penetrated the champion of *benevolent Restorationism*, insomuch that his creed and his spirit form one of the strongest contrasts in nature, and mutually divorced, are in opposite directions seeking the antagonist extremes of the universe.

2. Much of your present communication is beneath criticism. Wholly destitute of argument, it affords nothing for reason or logic to do. It is an offering most acceptable to the broken and disheartened spirit of a mortified party, that prefers absolute scepticism to everlasting punishment: for any thing is preferable to "the eternal fire prepared for the devil and his angels," to the man destitute of a well-grounded hope of heaven.

3. You seem duly aware of the fact, that your brethren, both the preachers and the proselytes, need all the unction and wine of *no-hell'ism* to animate their hopes of heaven; and, therefore, I presume it is that you so faithfully labor for their consolation. But, Sir, why can you not do this without so constantly and so artfully misrepresenting me? Your first paragraph represents me as violating an agreement to "furnish you with a letter in manuscript each mail" to hasten the termination of the discussion, and as unnecessarily delaying my letters, as if "determined to prevent the closing of the discussion the present year, because, forsooth, it would oblige you." Now, Sir, did you not know when you wrote this, that you yourself were the cause of all this delay!—that you made it impossible to finish the controversy this year, or for me to write out my replies as you proposed! Yes, Sir, you *did* know it: you wrote me a slip in your paper of October, stating that you, being absent from Utica, had delayed some three weeks in furnishing the first manuscript letter, and Mr. William Arny, of my office, informed you under date of October 31st, that several copies of my letter No. 34 had been mailed to you *four weeks* before that date, and that your manuscript No. 35 came to hand only on the eve of my departure to the South, and that I had taken it with me to answer it on the first opportunity which occurred. Again—Mr. Arny, on the 20th of August, in reply to your note of the 3d of that month, by my request, urged you to hasten your letters; and on the 19th of September wrote you again, stating that *a month had transpired* since your proposal to furnish a letter per each return mail from me, without a single word from you! Now, Sir, with all these facts before you, how could you fabricate such a paragraph as your No. 1? Such morality requires such divinity as you preach!!

4. As this is all the original or new matter in your present epistle, I might here lay down my pen or proceed to my closing epistle; but, for the sake of some new readers, I shall make one or two additional notices. Counting one by one, I have found one hundred and seven assertions in the single communication before me, a majority of which are grossly false, and the balance gratuitous or wholly irrelevant. The whole of these, multiplied by 10, would not prove any tenet, nor disprove any proposition in the world. You admit and deny, and then deny and admit the same things under different forms of speech—and sometimes almost the same forms. You believe in a devil or satan; but then it is a good angel, a Peter, or a deacon's wife. You believe in a *daimon* or a *daimonion*; but then it is lunacy or epilepsy. You believe in many devils; but then they are the witches of old Salem in Massachusetts. And as for *ho satanas*, *the* satan, *the* devil, he is a phantom, and his fall is an old wife's fable!

5. One of your brother Editors of the West says the miracles of Christ were not supernatural, and are only splendid metaphors, (lies I trow;) and with you, his good brother, the devil and his angels, their fall and expulsion from heaven—the temptation and fall of Adam and Eve—and the incarnation of THE WORD, and his death for our sins, etc., etc., are all old wive's fables!! Your devil is a personification of vice—an impersonal phantom—a part of human nature. Your devils or demons, are lunacy and epilepsy. Mary, of Magdala, had seven epilepsies in her at one time; and Jesus dispossessed a legion of lunacies out of an unfortunate epileptic; and they possessed a herd of swine, which, becoming lunatic, ran into the sea. Your devils, the witches, "believe and tremble;" and, speaking to Jesus, said, "Art thou come hither to torment us before the time?"—What splendid mysteries and miracles possess the soul of a benevolent Restorationist!

6. Well, as "the Bible possesses no evidence of the real personal existence of a being called the devil," we must suppose that Jesus was tempted by his own lusts; that a lunacy entered Judas when he sold his Master: and that the eternal fire prepared for the devil and his angels, was prepared for Cotton Mather and his Salem witches!

7. You quoted the Apocrypha twice! I did not quote the Targums once in this controversy. We all die because Eve eat the forbidden fruit, apple or fig, I do assert from the Bible; and although you do not believe it, Moses and the Apostle Paul did. You say that you can not affect the eternal destinies of man by your preaching. You are not, then, of Paul's party, who were the savor of life or of death to their hearers!

8. "Where are the converts," you say, "made by the preaching of eternal wo—your hell-fire converts! They are hypocritical pretenders," you answer. You have, in almost every letter, raged, laughed, and scouted at the "hell-fire damnation, everlasting punishment, and eternal fire preachers." Now as I am not remarkable for this sort of preaching, I may be allowed to say for this proscribed class, that they justify themselves by saying that Jesus the Saviour is their model; for he first introduced this style. He said, "None but he that doeth the will of his Father should enter the kingdom of heaven." "In that day I will say, *depart from me, ye workers of iniquity*," to those who prophesied in his name, but did not do what he commanded them. "Unless your righteousness excel the righteousness of the Scribes and Pharisees, you will never enter the kingdom of heaven." "Fear him who is able to destroy both soul and body in hell." "It will be more tolerable for Sodom and Gomorrah in the day of judgment, than for him who will not hear (or obey) the words" of the Apostles.—"It is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell"—"cast into hell." "Serpents! generation of vipers! how can you escape the damnation of hell!" "Better for thee to enter into life maimed, than, having two hands, to go into hell, where their worm dieth not, and the fire is not quenched—where their worm dieth not, and the fire is not quenched,—where their worm dieth not, and the fire is not quenched"—having two eyes to be cast into hell, where their worm dieth not, and the fire is not quenched. Thus, four times in one speech, spoke the benevolent Messiah. "He that believeth not shall be damned." "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Truly, was he not a hell-fire preacher? and is he not, in this, good authority for those who regard him as the great philanthropist! Mr. Skinner and his *laughing* brotherhood had better take care that they be not found ridiculing the Judge of the human race!

9. But you can settle all these points in a very easy manner. Jesus used metaphors, was tempted of the devil, and did not understand hell-fire so well as Mr. Skinner and his brethren. "How shall we escape from the coming calamities of the Jews, if we neglect so great salvation!" Your system, you say, "presents stronger restraints from vice, and purer motives to virtue, than mine." It has, then, got a most hardened set of sinners to operate on: for of all the professors of Christianity under the heavens, it does the least to reform its converts. None need more reformation than your brethren. Mr. Todd is only one of a hundred *traitors!* (for all who join the Universalists are *traitors* to the parties they leave, according to your logic,) who concur in saying that "*no man was ever made better by joining the Universalists—a thousand are made worse, but none better.*"

10. I am personally acquainted with some four or five Universalian preachers who have joined the church of Christ, of which I am a member, who all say that Mr. Todd speaks their experience, or who all concur with him in opinion. I do not believe one word of what you now say of Mr. Todd. I have evidence to the contrary.—Will you name only one person in America that has grown better by joining your church, and send me the testimony of any minister or magistrate not of your church, in proof of the fact, and I will publish him as a moral miracle to all my readers? I opine you can not do it. Do try.—As you have got *ten* converts from our doctrine for *one* we have from yours, it will be easy to find one, if one there be. But I opine you do not glory much in the moral stamina of these leprous converts.

11. You pervert Paul's remark. He says, "By one offence sentence came upon all men to condemnation," or to temporal death; "so by one righteousness sentence came upon all men to justification of life," or to a respite of natural life.—It is natural life and death, as connected with the two Adams, and not eternal life and death.

12. To "forgive punishment" is nonsense.—

You ask for such a phrase in the Bible. The Bible always speaks good sense. When sin or a debt is forgiven, the pain or penalty ceases as a matter of course. Remorse, you say, is the punishment of sin—the sure punishment. What philosophy! The greatest sinners have the least remorse—that is, the greatest sinners suffer the least punishment!

13. Your proof-texts are fairly abandoned on the ground of my challenge. You do not attempt an exegetical or common sense development of any one of them. You repeal your former gloss. But will any man of common sense call this an acceptance of my challenge? You have not shown, indeed you can not show, that the ultimate holiness and happiness of all mankind, is intimated in any one verse of the Bible. You have prudently declined it.

14. Your 21st and 22d paragraphs are only surpassed by Abner Kneeland, Taylor, and Carlile, of atheistic and blasphemous memory. I never read any thing so grossly profane from any professor of religion. Your present of the sublime beauties of my system, is slander of the first degree. You pervert my views and remarks on the relative numbers of the saved and lost. I never thought nor taught such dogmas as you allege. My *opinion* is, that all infants and children, who have never transgressed a positive law, are saved through the death of Christ; and I always read the commission thus: he that *hears* the Gospel, *believes* it, and is *baptized*, shall be saved; and he that *hears* the Gospel, and *rejects* it, shall be damned. You, therefore, misrepresent both my opinions and faith on this subject, and finish with a sublime exaggeration of the whole matter.—Why did you not print eternity with one letter on every column? You had better ask the impenitent, with such a dread eternity before them, "Of how much sorer punishment than death, will they be thought worthy" who despise the Gospel salvation, instead of teaching them to despise the word of Christ.

15. Your own system of the existence of moral evil, remorse, pain, punishment, and purgatory, as I have unanswerably shown, is just as clear and positive a reproach upon the goodness, justice, and mercy of the Creator, on your own premises, as the everlasting punishment of the wicked. If God can, for certain reasons, originate and continue for thousands of years, such a mixed system of good and evil, of happiness and misery, there is no man of sense or reason can say, that for certain reasons he may not continue it forever. Justice and injustice are not questions of *quantity*, but of *quality*. "He that is unjust in little," says Jesus, "is unjust in much." Now if God can justly and benevolently permit so much misery in the angelic, human, and brutal creations for so many ages, for transcendant reasons he may continue it for ever. Here reason must be silent, and revelation alone can speak.—The Bible deposes that for one offence of one man death reigned over all mankind.

16. Now if any man will show to me the justice, mercy, and love of God, in originating and continuing such a system as involves a whole world in innumerable pains and miseries, and finally in death for one sin of one man, I will, from his premises, engage to show that the same justice, mercy, and love, may be more brightly displayed in punishing for ever and ever all wicked men for their own sins. I have in part, in this controversy, done this very thing, and you passed it by with scarcely a single glance of your eye.—"There is no one so blind as he that will not see."

17. "What a head and heart" had Jesus when he said, "He that speaks a word against the Holy Spirit has NEVER forgiveness—shall not be forgiven, neither in this world nor that which is to come; but is liable to *eternal damnation*:" when he said, "Broad is the way to destruction, and wide is the gate, and many go in thereat," when he said, "*Better* for that man he had never been born:" when he shall say, "Depart, you CURSED, into the eternal fire prepared for the devil and his angels"? What a head and heart had Paul when he said, "Behold, you despisers, and wonder and perish:" when he said, "As many as have sinned without law, shall also perish without law:" "He will reward indignation, wrath, tribulation and anguish upon every soul of man that doeth evil:" "Christ shall reign till he has put all his enemies UNDER HIS FEET:" "Every one shall receive in his body according to the evil he has done, when we all appear before the tribunal of Christ—knowing THE TERROR of the Lord, we forewarn you:" when he said, "They shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when the Lord Jesus shall be revealed from heaven in flaming fire TAKING VENGEANCE on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." What a head and heart had Peter when he said, "*Many* shall follow their pernicious ways, whose damnation slumbereth not; for God, who spared not the angels that sinned, but cast them down to Tartarus, into chains of darkness, to be reserved to judgment; if he spared not the old world, drowning it all but Noah; if he burned up Sodom and Gomorrah, will he spare these wicked men, these cursed children, for whom, as Jude says, the blackness of darkness is reserved for ever? What shall I more say? What a head and heart had the beloved John when he said, "Whosoever was not found written in the book of life was cast into the lake of fire." "He that is unjust and unholy, let him be unjust and unholy *still*." They who keep his commandments shall enter into the heavenly city, without which shall be the dogs, sorcerers, whoremongers, murderers, and all LIARS—preachers of false doctrine. Wonder not, then, that we should dare to speak in this style.—Faithfully yours, A. CAMPBELL.

For the Magazine and Advocate.

MR. SKINNER'S FIRST LETTER.

St. Croix, (West End,) December 10, 1838.

Presuming (while I judge measurably from my own feelings) that a few lines from me will not be altogether unacceptable to you, I most willingly dedicate the present hour to your entire service. I may perhaps as well begin with a prosing and monotonous account of our journal or voyage at sea, this being probably as dull a theme as I can well find, and the less palatable the food, you know, the more necessity of its being taken on an empty stomach; otherwise it might prove altogether indigestible.

November 12th. Left Utica at 9 o'clock, A. M., on the rail road for Albany, in company with Messrs. Munson, Butler, Sayre, Townsend, Kellogg, Aylsworth, Aikin, and several other Utica gentlemen, and reached Albany about 3 P. M.—Remained here one day, for the purpose of visiting Br. S. R. Smith, and my brother, Judge A. Skinner, from Oswego county, now attending the Court of Errors at the Capitol. Tuesday evening left for New-York in the steam boat North America, where we arrived about day-light on Wednesday morning. Here I remained until Sunday, November 25th, with the exception of two or three day's absence for a visit to New-Haven; visited Brs. Sawyer, Le Fevre and other friends in the city; deliberated when and where I should sail, till my friends, Mr. Munson and Col. Dygert, (whose company to the West Indies I had expected,) made up their minds to sail for Savannah, and spend the Winter in Florida. I then resolved on sailing the first favorable opportunity for this port.

Sunday, November 25th. Sailed in the Brig Clitus, Capt. James Anthony, master, having on board the following passengers, viz., Mr. D. Whitson, Mr. and Mrs. Elliott, of New-York, and myself, for St. Croix; Messrs. McCobb, Warren, Tillford, and a mulatto girl, for Porto Rico—making eight passengers. Besides these, there were the captain, 1st and 2d mates, cook, steward, and six sailors. We were towed from the foot of Pike-street, about 12 1-2 o'clock, down past the Battery, by the steam boat Hercules. We got to sea off Sandy Hook, and discharged our Pilot about 3 P. M., and under a stiff Northwester, made directly for the gulf stream. The day was most bitterly cold. The vessels we passed in leaving port, were completely covered with ice, wherever the water had a chance to freeze upon them. The poor sailors complained bitterly on deck and among the rigging of the vessel, and often clapped their hands most energetically to keep them warm. The stove in our cabin was kept red hot most of the time, and still it was difficult to keep warm even there, unless close to the fire. Indeed, so far, it did not appear much like *going to a warmer climate*, for from the time of leaving home, it had been growing from *cold* to colder, and now it appeared the *coldest*.

Monday, 26th. Weather cloudy, and still very cold. Wind N. W., sailing E. S. E. at the rate of seven or eight knots an hour—reached the gulf stream towards evening. The contrast between the temperature of the air and water very great, occasioning the constant ascension of a thick mist, or fog, from the latter. Temperature of the atmosphere becomes gradually milder as we proceed. Passengers generally become sea sick, myself among them. Have no appetite for food.

Tuesday, 27th. Have passed beyond the Gulf. Weather still moderating—quite cloudy, but wind still favorable. Nearly all sea sick. Eat very little.

Wednesday, 28th. Still on our course—and making good progress. Saw a sail—a square rigged vessel—moving to the East, and were in sight of her for several hours. A fine rooster this day escaped from the hen-coop, and leaping overboard, found a watery grave. As he was doomed to lose his head, and feed either the passengers of the Clitus, or the fishes of the ocean, he had an undoubted right to chose his own mode of immolation, and select his own tomb. Perhaps he made a wise choice; though for a time he seemed to relent of it, and struggle againt his fate.—He stemmed most manfully the mighty flood, and vainly strove to regain his footing on our deck, as our gallant bark rapidly receded from him, and he at last disappeared in the distance. Took down our stove in the cabin when only three days out, and have no more need of fire! This looks rather more like going to a warmer climate.

Thursday, 29th. Windy, squally, rainy, unpleasant weather. All sea sick and confined in cabin. Captain could not see the sun to get his latitude and longitude; and having, about a year ago, been wrecked on the Bermudas, (a dangerous place to navigate in the night,) with the "Joseph Sprague," which he then commanded, and fearing, lest, if he kept the same course, he might meet with a similar disaster in the night, he acted on the wholesome maxim that "caution is the parent of safety," and steered south by west, which we next day learned had carried us more than a hundred miles to the west of Bermuda.

Friday, 30th. Got a glimpse of the sun, and found we had passed the latitude of Bermuda.—Weather unsettled, but warm enough for several of the sailors, cook and steward to go barefooted and without coats or roundabouts.

Saturday, December 1st. Held on our course S. E. by S., but with much less wind. Make but little progress. Find ourselves in what is usually called "Horse Latitude," extending from about 25 to 30 degrees of N. Lat., where vessels are so often and so long becalmed. The Trades do not extend so far North, and other winds are "few and far between." There being now considerable less sea, sickness begins to abate—appetites to return. We now broached a barrel of apples and found them right palatable at sea.

Sunday, 2d. Quite warm and Summer-like. Passengers generally put on thinner clothes.—At their instance, Capt. Anthony requested me to perform divine service, a duty which, on account of my throat difficulty, I had not attempted for nearly six months. And although I could

not consent now to the performance of a long service, I felt, under existing circumstances, that I could not wholly decline the request thus politely proffered. Accordingly, about 11 o'clock, the passengers, captain, mates, and most of the crew, assembled on deck for this solemn and delightful duty. I read the 107th Psalm, addressed the throne of Grace in thanksgiving and prayer, and then gave a brief exposition and exhortation, founded on the 8th and 9th verses of the aforesaid Psalm—"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men," etc. After speaking of the duty and privilege pertaining to men of worshipping and praising God, and pointing out in what his true praise consists, I took occasion to speak of the vice opposed to this duty, viz., that of *profaning* the name of our greatest and best Friend, a vice which has long been too prevalent among sailors and seafaring men, and which, of all popular vices, is the most useless, and has the least to recommend it. I must, however, remark, that although I heard some few profane expressions on board the Clitus, there was much less profanity than I had expected, and I think less than is usual among sailors. The whole service was listened to with devout and silent attention, and I can not but hope that some good was done, even here, far distant on the ocean, in the name of Jesus of Nazareth. This holy Sabbath at sea, while surrounded with the wide waste of waters, reminding me of the vastness of the Creator's works and power, as well as his wisdom and goodness, will long be remembered with devotional gratitude.

Monday, 3d. Weather still increasingly warm. Little wind—slow progress. Feel the need of exercise. Resort to climbing the rigging, and promenading the deck by turns.

Tuesday, 4th. Still in "Horse Latitude;" which means, in a region, where vessels having horses on board, getting becalmed, grow short of hay and water, and are obliged to throw their horses overboard. Little or no wind. A very dull day. Just at evening our sails begin to fill. The trade winds begin to blow, and we move on with as much more celerity as a caravan of camels do, when crossing a desert, they begin to snuff the cheering odour of the distant water, and "press with vigor on."

Wednesday, 5th. Find our Latitude about 23 degrees. Move on briskly at eight or nine knots. The increased motion of the vessel occasions a return of sea sickness. No appetite for breakfast. Eat a little dinner. Water here is quite warm, and teems with universal life. Multitudes of animalculæ attached together in little globules, fill the water, and in the moonlight (which, by the bye, we were favored with through our whole passage) glisten and sparkle like the most brilliant diamonds, at the prow and sides of our vessel.

Thursday, 6th. Fine breeze continues. Make rapid progress—descry a distant sail on our larboard side, but can not tell which way she heads. Find our Lat. about 20 degrees. Take in much of our sail, lest we might make land in the night. Multitudes of flying fish are now seen on all sides—some times they rise in swarms, and fly like the birds of the air, though not so high, for an eight of a mile at once. One of these little flutterers, leaving his native element, as Adam and Eve did Eden, and taking too proud a flight, struck the rigging of our brig, and dropped helpless on our deck. He was a beautiful fish, in body resembling the herring, and his large fins serving him for wings. We took him as an exchange for the rooster, which, a few days before, had forsaken the air and taken to the water, and by this right retained him for a dolphin bait. Whether this were exact justice or not, we leave to those to determine who are better skilled than ourselves, in the jurisprudence and casuistry of fish and poultry.

Friday, 7th. Soon after day-break, heard the welcome cry, "Land, ho!" and Sambraro Island was announced in sight. Passengers were all soon on deck to catch the first view of it. This is an almost barren rock rising out of the ocean, extending a few miles only in length, uninhabited, or serving only as the abode of numerous birds and sea fowls. A little before 9 o'clock, A. M., a wreck of some vessel was discovered at our leeward, at the distance of six or eight miles. We shifted our course so as to make directly for it, and as we neared it, all eyes were intent, and every heart pregnant with anxious expectations, wishing to know whether any human being was on board, or whether we might be the happy instruments of bringing salvation to a living soul. In vain did the anxious eye look for a human form on board. No cry of distress was heard—no sign of perishing fellow-beings appeared—all was still, save the dashing of the waves as they broke over her almost submerged deck. Whether all her crew had perished, without a helping hand, or an eye to pity, as was most probably the case, or whether all or a part of them had escaped by means of her small boat, was left to conjecture alone. We passed close under her stern, found her to be a hermaphrodite brig, loaded with lumber, stripped of every particle of her rigging, her bowsprit and masts cut off close to her bow and deck, the deck partly torn up, and on her stern was painted the word "Ann." But of what place we could not learn. She was mostly submerged, and completely covered with barnacles or muscles, and must have been a floating wreck for some months. Having gone a mile or so past her, the passengers suggested to the Captain, that as we were near our port, and both wind and current in our favor, she might easily be towed in, and her cargo would much more than pay for the trouble and delay. Capt. Anthony soon resolved on the measure, tacked ship, and returned for the wreck, having to make two tacks before reaching her; which was accomplished about 11 o'clock, and two long hausers fastened to her bow and to our main mast and windlass, and we were again *en route*, though at a much slower rate. Saw several sail to-day. Soon after taking the wreck in tow, we began to discover dolphins in great numbers, which had evidently been lying around the wreck and feeding on the muscles attached to her hull. Several sharks were also seen about her. We soon procured hooks, baited one with the flying fish that came on board the previous evening, and in a very few minutes pulled in a splendid dolphin. We had him dressed and cooked for dinner, some pieces being reserved as baits for catching others. In the course of two hours, we caught over twenty of these beautiful fish. This is one of the most splendid fish in appearance, that the ocean affords, combining all shades of green and blue colors, embossed with every brilliant hue, and tissue of gold and silver, its sides spotted like those of the trout. It is straight, elegantly tapered, and exceedingly active, moving almost with the velocity of lightning, and often chasing the flying fish for a mile or more, and jumping several feet out of the water to take them on the wing. They continued to play around our vessel all the rest of the way into port.

Saturday, 8th. On rising this morning, we found ourselves in sight of Virgin Gorda, St. Peter, St. Johns, St. Thomas, and most welcome of all, St. Croix. We approached "the promised land," near the Easterly or Bas End, as it is called, and sailed along on the north side, in full view of the whole length of this beautiful island. Its lovely hills are clothed with the freshest verdure, glittering in the golden sunbeams, and just uneven enough to give us all the rich varieties of light and shade, mingling and alternating the dark purple, the deep blue, the lively green, embossed with gold and tipped with silver; truly, a sea-begirt and fairy land, fit subject of poesy and song, while the reality is more charming and inviting than even fiction itself could ever make it seem. The air is loaded with fragrance, and every breeze redolent with the odors of Eden, wafted from the fields of cane, trees of tan arind, orange, lime, cocoa, banana, etc., etc. Several sail are now seen moving in different directions, and among them a Danish man-of-war brig, which, having discovered us with the wreck in tow, came to offer any assistance that might be needed in getting her into port. Capt. Anthony declined accepting of any assistance. At 3 o'clock, P. M., just 13 days from New-York, we anchored in the Bay of St. Croix, (West End,) and after being boarded by his Danish Majesty's Consul and Physician, to ascertain where we were from, and whether all were in health, we were permitted to go on shore, amidst throngs of curious spectators of all ages, sexes, colors, and nations, who crowded the wharf and streets to see and learn who we were, where from, and what wreck we had brought in. Passed through the crowd, and went to look for quarters. After a short excursion to the south part of the village, engaged lodgings for the present with Mrs. Egan, an Irish lady who buried her husband in this island about 15 years since, and who now keeps an excellent boarding house for the entertainment of those strangers who may visit the place from different parts of the world. Find several gentlemen boarding here from New-York, who arrived one week before us in the ship Decatur, which made a very long, boisterous, and unpleasant passage, having adverse winds, and being 26 days (just twice as long as we were) on her passage. I deem myself fortunate in having sailed when, and in the vessel I did. Her accommodations were not extravagant, but every way comfortable. She was a good sailor, and had a good Captain, and favorable winds and weather.

Sunday, 9th. Attended the Episcopal church, and heard service read, the clergyman being away to the Bas End to-day. Most of the visiters from America attend this church, some from preference, and others for want of any other that they might prefer, or for the sake of seeing their friends. Was introduced to several gentlemen from the States, some of whom are here for their health, some for business, and others have become permanent residents.

Having journalized in *quantum sufficit*, I will now close this epistle by a few desultory remarks. This island, together with St. Thomas and St. Johns, two small islands lying to the north of it, belongs to the kingdom of Denmark, and its civil and political management is in the hands of a governor under the Danish crown. It is between 20 and 30 miles long, and 8 or 10 wide. Almost its entire surface is cultivated like a garden, the sugar cane being the staple product, and the great source of its wealth. Its population is about 21,000, six-sevenths of whom are blacks. The English language is most generally spoken. The Danish is spoken by the officers of government. A small paper is published in the island, mostly in Danish, but a small part in English. The climate is most delightful, and of a very uniform temperature, far superior, I am satisfied, and better fitted to improve the health of invalids, than any part of the United States. There are about fifty here from the States to spend the Winter. Every attention is paid them to make their stay agreeable, and every luxurious fruit that the island affords, (which I assure you are neither few nor small,) furnished for the table. In a future letter I will give you a list of them. I have not yet learned the names of one half of them.

My health is about the same as when I left Utica, or if any difference, that difference is in my favor. I think, after the effects of sea sickness and the irregularities of the system occasioned thereby, are passed, I shall improve rapidly; and I can not but hope the climate will effect an entire cure of my complaint. That event, however, after doing all that lays in my power to accomplish it, I must leave to the decision of that almighty Being who is too wise to err, to merciful to be unkind, and too just to do any injury to any of his creatures. D. SKINNER.

The degree of estimation in which any profession is held, becomes the standard of the estimation in which the professors hold themselves.

For the Magazine and Advocate.

ETERNAL LIFE.

BY REV. S. MILES.

What is it? Where is it? Is it progressive? How is it to be obtained?

No preliminary is here deemed necessary, or called for; we shall, therefore, immediately proceed to give a full, direct, and unequivocal answer to the above questions, in as plain and concise a manner, as our limits will permit. And, first, what is eternal life?

"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii: 3. Knowledge is the life and power of the mind, and may well be called the food of the intellect. God says, "I will give you pastors according to mine heart, who shall feed you with knowledge and understanding."—Jer. iii: 15, compared with John vi: 45–48. The promise, "Ye shall know the Lord," is the same as if God had said, Ye shall have life eternal.

Now, as knowledge makes a giant mind, "when we were without strength, [i. e., *without knowledge,*] in due time Christ died for the ungodly," (Rom. v: 6,) and now, through his death, many are made strong in the Lord, and the power of his might.—See Eph. vi: 10. The Gospel of Christ, is the power of God unto salvation, to every one that believeth.—Rom. i: 16. Compare with 1 John v: 10, 11.

In answer to the question, where is eternal life? it is written, "Ye are dead, and your life is hid with Christ in God. In whom are hid all the treasures of wisdom and knowledge."—Col. iii: 3, and ii: 3. "The *gift* of God is eternal life, through Jesus Christ our Lord."—Rom. vi: 23. Knowledge is the gift of God, and is life. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was *given* us in Christ Jesus, *before the world began;* but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the Gospel."—2 Tim. i: 9, 10. "He that believeth on the Son of God, hath the witness in himself; he that believeth not, God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God *hath given* to us eternal life, and this life is in his Son."—1 John v: 10, 11. This record is the book of life, because it is the book of knowledge, which gives life to all who receive the truth therein contained.

Those who forget God, forget light, "for God is light." When we sin against God, it is evident that we have forgotten him, and that we love darkness rather than light. When we take away the key of knowledge from men, it may be said that we take away from the words of the book; and then God's word withdraws from us as far as we go from that.—See Rev. xxii: 19. Knowledge is always as far from us, as we are from that. "The thief cometh not but to steal, and to kill, and to destroy: I am come that ye might have life, and that ye might have it more abundantly."—John x: 10. Men stand in the way of sinners when they take away the key of knowledge, as described Luke xi: 52. The ancient Fathers in Christ, were not like drones in the hive; they were up and willing to suffer great and sore afflictions in the spread of the knowledge of God, which giveth life to the souls of men, that were alienated from the life of God, through the ignorance there was in them.—See Eph. iv: 18, and ii: 12, 13. No pains were spared—no sufferings too great for them to endure. Hear them, oh, hear them, and give heed to the word of life. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the *word of life*—(for the *life* was manifested, and we have seen it, and bare witness, and shew unto you that *eternal life* which was with the Father, and was manifested unto us—) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ."—1 John i: 1–3. "And these things write I unto you, that your joy may be full."—Verse 4.

Is this knowledge—or, in other words, which is the same thing—is this life progressive?

"Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."—Mal. iv: 2. "Ye, therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2 Pet. iii: 17, 18. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Eph. iv: 14, 15.

In taking a view of the ancient Fathers, we can not but see that some of them were what we call minor prophets. Our Saviour says, "Among them that are born of woman, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven, is greater than John."—Matt. xi: 11, compared with Acts xviii: 26.

How is this life to be obtained? "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isa. xlii: 16. "It is written in the prophets, And they shall all be taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me."—Job. vi: 45. That is, they that hear and learn of the Father, come to that knowledge which is the life and power of the mind. Christ says, "All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi: 27. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and *learn* of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."—Matt. xi: 27–29. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given unto him." James i: 5.

[To be continued.]

For the Magazine and Advocate.

REVIVAL OF UNIVERSALISM IN HENDERSON, JEFFERSON COUNTY, N. Y.

Exaggerated and erroneous accounts of the wonderful works, ascribed to the Divine Spirit, written under the influence of excited feelings, and sent through the religious world on the wings of the wind, may perhaps momentarily produce their intended effects in places *far remote* from that in which they originated; or may brighten and confirm the delusive expectation entertained by almost all denominations, that the Lord is on *their side*—that their particular sentiments shall triumph and universally prevail; but they can not advance the permanent interests of truth, nor promote the ultimate spiritual health of the people of God; for the moment the *deception* is discovered, they are numbered among the *lying vanities* of earth, originating from a source whence truth was expected. But because false accounts should not be given, it does not follow that truth should not be stated. The teachings of the Almighty may be received through the medium of his Providence, as well as his Word. "For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord, joy and gladness shall be found therein, thanksgiving and the voice of melody." But why should Universalists have revivals? Because "the Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

Henderson is a pleasant and flourishing township on the borders of lake Ontario, about ten miles south of Sackets Harbor, and seventeen south westerly from Watertown, the capital of Jefferson county. In 1819, a society was formed in this town, under the title of "The Henderson Universal Charitable Society." This was the first organized society of Universalists in this county. In the early part of my public ministry, in the latter part of the year 1820, by the advice and kindness of Br. S. Jones, I was induced to visit this place; and with the consent of all concerned, I settled with this people as their first pastor; spending half my time here, and the remainder in Watertown and Brownville, (where no societies existed in 1820,) during the years 1821 and 2. Our meetings were well attended during those two years, and after that period, my labors were principally confined to Watertown and its vicinity. In 1822 a church was organized here consisting of 25 members. In 1823 the society altered its name to that of "The First Universalist Society in Henderson." In 1824, through that deplorable remissness, which often paralyzes human exertion, the society became legally extinct; and though they had able and faithful preaching one fourth part of the time four or five years, by Brs. Person and Jones, yet they have not been organized as a society since 1824, till May, 1838. How can any religious society flourish, in which a minister is not sustained more than one whole year in fifteen?

In the mean time, this town has been occasionally visited by those flaming, tempestuous, and desolating revivals, so called, which by traducing and blackening the divine character and frightening weak mortals, tend to drive people from the house of worship, and bring religion into disrepute.

Last Spring, for reasons which seemed conclusive, if not altogether satisfactory, I thought it expedient to dissolve the connexion which had happily subsisted, with the exception of one year in which I was absent, between me and the truly excellent and well-beloved society in Watertown, since 1821. As a consequence resulting from the dissolution of my connexion with the Watertown society, I formed the design of making a long western tour to proclaim the word of life, and came to this town to make some necessary preparation for my journey, without any thought of remaining here. I was, in fact, for the first time in my professional life, *out of business.*

On the evening of the 28th of April, I was informed that a Methodist minister by the name of Lyon, who had long preached against Universalism in this region, would occupy the Baptist church the next day to disprove Universalism, and Universalists had been invited to attend. Accordingly, I attended his meeting and heard him silently, attentively and patiently. From the power of his voice and his mode of treating the subject, I soon became satisfied that he could *roar* better than he could *reason,* and Universalism would lose nothing by his attacks. It is not necessary for me now to describe his sermons, they will long be remembered by those who heard them. Suffice it to say, he proceeded in a manner very similar to that of his ministering brethren, who have preceded him in vociferous and fruitless attempts to demolish the doctrine of Heaven's boundless and efficient grace; with whose mode of warfare, I have long been very particularly acquainted. He quoted extensively and verbatim, without giving any credit whatever, from the notorious work of Luther Lee; a kindred spirit and co-worker in advocating the never-ending torments of hell. At the close of his meeting, I respectfully requested the occupancy of the house, to answer Mr. L. and to defend my sentiments. The Baptists granted my request in the most frank and honorable manner. Accordingly, on Sunday, the 13th of May, a very crowded congregation of all denominations, (among whom was

Mr. Lyon,) attended to hear my vindication of the doctrine of unlimited grace. After preaching more than an hour and a half in the forenoon, in direct reply to Mr. L., I asked him if he had any thing to say by way of rejoinder. He said he had not, because his arguments remained untouched. I appealed from his judgment to that of the congregation. In the afternoon, I had a fair opportunity to defend "the wisdom that is from above," before a very attentive auditory. At the conclusion of the services, Mr. L. gave notice that he would preach to young converts a week from that time, at a place about three miles distant. By request, I gave notice of a meeting in the village adjacent to the place of our first meeting, two weeks from that time, when the subject of society organization would be taken into consideration.

When the time arrived for Mr. L. to preach to converts, I was in the vicinity, designing to attend his meeting. A messenger informed the waiting congregation that Mr. Lyon had been taken with palpitation of the heart: a Methodist requested me to preach to his congregation, which I did, after a select few had withdrawn to another place to hold a prayer meeting.

When the time arrived for our meeting to consider the subject of society organization, the whole community, with few exceptions, rose in favor of the measure. A society was formed, which now consists of eighty-five members. A subscription for preaching the whole time for one year, was soon nearly filled. A subscription of $3000 for building a church was obtained during the Summer; and a building 60 feet by 40 has been contracted for, to be built during the present year.—A large upper room, 40 feet by 30, was obtained in which to hold our meetings, which have generally been well attended.

My intended western tour was relinquished, mainly because it was very manifest that a good work ought to be done here, at this time, through my instrumentality. How little do we know of futurity! Never did I calculate with more confidence upon any contemplated journey; and never was I so unexpectedly and effectually introduced into a whitened field of ministerial labor through the instrumentality of a Methodist brother! We have thus far been crowned with success beyond all expectation, and there has been no "hon in the way" of our prosperity.

In the Magazine and Advocate of the 6th of July last, I promised to give some account of our proceedings here, and I have designedly deferred this article that I might state facts, rather than probabilities.

On the 15th of July, Mr. Lyon, by his own request, met Br. S. Jones in Ellisburgh, about 4 miles from this place. Mr. L. preached down Universalism in the forenoon, frequently introducing my name, and what he called my arguments; and Br. J. preached up the same doctrine in the afternoon. According to the best information I have received, Mr. L. succeeded on that occasion as might have been expected, when he had an opponent who understands and is able to defend Universalism. Mr. L. challenged Br. J. to meet him again in four weeks. Br. J. declined meeting him on the Sabbath, but offered to meet him on a week day, and thus the matter ended.—Whether Mr. L. has had experience enough in opposing Universalism, to satisfy his own mind, I can not state, as I have scarcely heard from him for several months.

The prospects of this society are fair indeed, and with suitable exertions on their own part—a reasonable appropriation of the means which the Lord has placed at their command, and a careful observance of every Christian duty—they can scarcely fail to become far more numerous and able than any other society in town. May the Lord grant them stability and strength, and crown them with complete success.

By the state of my health, I was prevented from attending the public Conference at Constantia and Denmark, and am solemnly admonished, that after twenty years very satisfactorily spent in the whitened harvest of the Redeemer, I am advancing towards the end of "my course." I am prepared to live or die. The Lord willing, I should be pleased to live while I can do good, or receive enjoyment: but I have no fears of death, and an unclouded vision of unbounded glory for myself and a ransomed world, is presented, through faith, to the eye of my mind in the regions of eternal light and joy. "For to me to live is Christ, and to die is gain." PITT MORSE.

Henderson, February 5, 1839.

For the Magazine and Advocate.

HYPOCRITES.

BY REV. WM. ROUNSEVILLE.

"Some go to church, proved humbly to repeat,
And come back much more guilty than they went."

What is more to be regretted, and yet what is more common, than to cultivate a man-serving spirit, when we enter the "house where prayer is wont to be made," ostensibly for the purpose of worshipping God? Are not too many of the long prayers and disfigured visages which we there behold, to be attributed to this cause? If the truth could be known, how many, who now are celebrated as humble worshippers of Jehovah, would be derided as having bowed the knee to popularity and the love of praise? How often should we find that the thirst for applause has had more influence over the mind, than love to God, or his creature, man? Suppose the motives of all could be opened to our view, how many would answer the description of Dr. Young, in his "Love of Fame?"

"One way they look, another way they steer,
Pray to the *gods* but would have *mortals* hear."

Reader, are we—are *you* of this class? Then verily thou deservest and wilt receive the *hypocrite's reward*.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, MARCH 1, 1839.

ILLUSTRATIONS OF THE LAW OF KINDNESS.....NO. IV.

"Overcome evil with good."—ROM. xii: 21.

The fact now to be exhibited, shows in a lively manner, how an extraordinary instance of kindness has softened the asperities of opposition to a sect, whose peculiar forms and tenets are disbelieved by the mass of American people—I mean the conduct of the Sisters of Charity, an association of females in the Roman Catholic communion, who dedicate themselves wholly to benevolence. During the time when the angel of death, in the shape of cholera, raged in Philadelphia, in the Summer of 1832, a number of the Sisters of Charity voluntarily assumed the noble duty of attending the sick in that city. And though they were constantly in danger of being infected with the awful pestilence, and of being consigned to the tomb in a few hours, yet, armed with a Christian spirit, they watched the sick, and hovered around the couch of death, like angels of mercy, courageous in their benevolence when others were fleeing in abject fear. And when asked, why they, Catholics as they were, should be so ready to assist Protestants and the opposers of their faith, the answer in substance was, that to see a fellow-being, no matter of what name or sect, in distress, was sufficient to excite their endeavors to remove that distress. As a token of warm thanks, the Corporation of Philadelphia tendered a piece of silver plate to each of the Sisters for acceptance; but they refused it, not only as contrary to their rules, but with a reply worthy alike of Christianity, and the cause in which they were engaged; "if their exertions," said they, "have been useful to their suffering fellow-beings, and satisfactory to the public authorities, they deem it a sufficient reward, and indeed the only one which would be consistent with their vocation to receive." All this conduct is the pure spirit of the law of kindness. And it has gone farther in softening the opposition of the Protestants to the Catholics, than though an inquisition had been built in each State, with full power to destroy all dissenters. For it gained the admiration and approbation of the reflecting in all denominations, and proved that the Sisters of Charity were actuated by the benevolence of Christ.

It is well known that Quakers have adopted the non-resistance principle, or the law, "overcome evil with good." The founder of Philadelphia, Wm. Penn, was completely armed with the spirit of this principle.—When he came to this country, he came without cannon or sword, and with a determination to meet the Indians with truth and kindness. He bought their land and paid them—he made a treaty with them and observed it—and he always treated them as men. For this conduct he was nobly rewarded. The untamed savage of the forest became the warm friend of the white stranger—towards Penn and his followers, they buried the war-hatchet, and ever evinced the strongest respect for them. And to this day, many of the Indians possess a knowledge of his peaceable disposition, and speak of him with a tone and feeling very different from what they manifest, when speaking of those whites who come to them with words of treachery on their tongues, and kegs of "fire-water" in their hands.

An intelligent Quaker of Cincinnati related to me the following circumstance, as evidence that the principle of non-resistance possesses great influence, even over the savage. During the last war, a Quaker lived among the inhabitants of a small settlement on our western frontier. When the savages commenced their desolating outbreaks, every inhabitant fled to the interior settlements, with the exception of the Quaker and his family. He determined to remain and rely wholly upon the simple rule of disarming his enemies with entire confidence and kindness. One morning, he observed through his window a file of savages issuing from the forest in the direction of his house. He immediately went out and met them, and put out his hand to the leader of the party. But neither he nor the rest gave him any notice—they entered his house, and searched it for arms, and had they found any, most probably would have murdered every member of the family.—There were none, however, and they quietly partook of the provisions which he placed before them, and left him in peace. At the entrance of the forest, he observed that they stopped and appeared to be holding a council. Soon, one of their number left the rest, and came towards his dwelling on the leap. He reached the door, and fastened a simple white feather above it, and returned to his band, when they all disappeared. Ever after, that white feather saved him from the savages; for whenever a party came by and observed it, it was a sign of peace to them. In this instance, we discover that the law of kindness disarmed even savage foes, whose white feather told their red brethren that the Quaker was a follower of Penn, and the friend of their race.

The consequence of kindness and confidence, united with firmness, was strikingly exemplified in the conduct of two individuals, each of whom stood at the head of a company of soldiers, on our northern frontier, during a portion of the last war. Their names might be given, but as one is still living, they are suppressed. Both had strict discipline in their companies—but one produced it by *excessive flogging*—the other by *kindness and firmness*. The result of the two modes of government is as follows:—The soldiers of the severe captain *hated* him, and could they have obtained a favorable opportunity in battle, would have shot him without hesitation. The soldiers of the other captain *loved* him, and if necessary, would have waded to their knees in blood to follow their beloved leader.

In the light of these facts, every person must perceive the efficacy and power of the divine principle, "overcome evil with good"—and must admit, that as God has given it to us, and the Saviour made it the leading precept of his

system, as well as the guide of his holy life, so, we should not only write it with indelible remembrance upon our hearts, but we should also act according to its dictates and direction. G. W. M.

BIBLICAL INTERPRETATIONS.....NO. III.

GEHENNA.—CONCLUDED.

The views which we have thus far advanced, will find an ample confirmation by reference to the passages where gehenna occurs; a reference which we shall now make. Let it be remarked, however, that there are two passages in which it is admitted to be a figure, a simple notice of which is all that is necessary. The first is—"Wo unto you, Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell (gehenna) than yourselves."—Matt. xxiii: 15. The phrase "*child of hell*," Clarke says, means an excessively wicked person. Bishop Pierce says, "rather two-fold more the child of gehenna; and meaning much worse than he was before; perhaps meaning more averse from receiving the truths of the Gospel." The punishment of the Jews had been referred to by the prophets, under the emblem of the valley of Hinnom, while the *condemnation* of a criminal to death in that valley, was considered a mark of the lowest degradation. Yet immense as was their own condemnation and punishment, set forth by the fires of gehenna, they made their proselytes so wicked, that they were even more deserving of that punishment than they. Here the reference is clear. The other passage is in James iii: 6—"So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of *hell*," (gehenna). As licentious speech and conversation rouse up the passions with all their corrupting influence, so it is well prefigured by the fires and filth of the valley of Hinnom. This reference is so clear as to need no comment.

I. "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape *the damnation of hell?*"—Matt. xxiii: 32, 33.

I would here remark, that it will not be necessary to notice the word *damnation* particularly, because its simple meaning is, condemnation. Dr. Campbell remarks on the sentence, "he that believeth not shall be damned," Mark xvi: 16, that the Greek word *katakrino*, should not be rendered damned, for it corresponds exactly with the English word condemned. "He that believeth not is condemned already," says John, iii: 18.

Be it remembered that our Saviour was discoursing with the Pharisees. A number of times in the chapter, he says, "wo unto you, Pharisees and Scribes, hypocrites;" while the whole chapter is a description of their character, and a denunciation of judgment upon them for their crimes. He told these Pharisees to fill up the measure of their fathers. The question is, How did their fathers begin to fill the measure spoken of? In the 31st verse this is answered—"Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets—fill ye up then the measure of your fathers." The Jews were a headstrong people, and oftentimes killed the prophets of old—and thus began to fill the measure of their iniquity. The Jews of the time of our Lord were to finish filling this measure. How? "Wherefore, behold, I send unto you prophets, and wise men, and Scribes; and *some of them ye shall kill and crucify*, and some of them shall ye *scourge in your synagogues, and persecute them from city to city.*" Verse 34. To this was added the murder of the Saviour, and then their cup of sin overflowed. Pursuing such conduct as this, how could they escape punishment? Well did Jesus say to them, "how can ye escape the damnation of gehenna," or hell. What was this damnation of hell? We have seen that gehenna, in its primitive signification, signifies the valley of Hinnom, and that said valley with its smoke rising up even when our Saviour was speaking, was made an emblem of the punishment of the Pharisees. We shall behold these positions still more fully illustrated. Speaking of this very valley, and of these very events, Jeremiah says—"The days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter. I will cause them to fall by the sword before their enemies.....and their carcasses will I give to be meat for the fowls of the heaven.....I will cause them to eat the flesh of their sons and the flesh of their daughters,...in the siege."—Jeremiah chap. 19th. In the 32d of Deuteronomy, we find a terrible prophecy of the same events—it is there called burning hunger and a bitter destruction; the sword without and the terror within. This is the punishment of which gehenna is made an emblem, and it was actually accomplished. The Jews in their destruction by the Romans, did experience burning hunger, did eat their children, were killed with the sword, and Hinnom's valley did become the valley of slaughter. This is the "damnation of hell." That this interpretation is correct, is manifest by what follows the passage under consideration. "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. *Verily I say unto you, all these things shall come upon this generation.* O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." Verses 35–39. How is it possible to mistake such clear and distinct communications!

II. "Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment; but I say unto you, that whosoever is angry without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, *Raca*, shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of *hell-fire*," (Matt. v: 21, 22,) or, gehenna-fire, or, as Macknight has it. "the fire of the valley of Hinnom."—Harm. Evan. Sec. 26. Raca "signifies a vain, empty, worthless fellow, shallow brains, a term of great contempt." "[Thou fool] Moreh, probably from Marah, to rebel against God, apostate from all good. This term, implied among the Jews, the highest enormity, and the most aggravated guilt."—A Clarke.

The literal allusions of this text, are clearly given by Clarke, to which account other commentators lend their names. "There are *three* kinds of offences here, which exceed each other in their *degrees* of guilt. 1st. *Anger* against a man, accompanied with some injurious act.—2d. *Contempt*, expressed by the opprobrious epithet, *raca*, or *shallow brains*. 3d. *Hatred* and *mortal enmity*, expressed by the term *moreh*, or *apostate*, where such apostacy could not be proved. Now, proportioned to these *three* offences, were three different degrees of punishment, each exceeding the other in its severity, as the offences exceeded each other in their different degrees of guilt. 1st. The *judgment*, the council of *twenty-three*, which could inflict the punishment of *strangling*. 2d The *sanhedrin*, or great council, which could inflict the punishment of *stoning*. And 3d. The being *burnt alive in the valley of the son of Hinnom*. This appears to be the meaning of our Lord." These are the literal allusions of the passage—but it is contended that the fire of gehenna was used as an emblem of future misery. But there is no proof of this. The literal derivation of gehenna is the valley of Hinnom; the prophets referred to that valley as an emblem of temporal judgments; the Jews of our Lord's time knew that the prophets did so use it; and as our Saviour does not give us the least intimation of a change from such allusion, we have no warrant to suppose that it was applied to future wo. Dr. Clarke says, "It is very probable that our Lord means no more here than this; if a man charge another with apostacy from the Jewish religion, or rebellion against God, and can not prove his charge, then he is exposed to that punishment *(burning alive)*, which the other must have suffered, if the charge had been substantiated."

In the light of this fact, it is well known that the Jews, in their own views, did in amount charge our Saviour with apostatizing from the law of Moses—they looked upon him as an enemy to Israel's God and to them, and in consequence they murdered him. As our Lord says, for making charges against him which could not be substantiated, they were in danger of gehenna fire—the severity of their punishment was set forth in the dreadful doom of being burnt alive in the valley of Hinnom; a punishment which came upon them to the uttermost, in the complete fulfilment of the prophecies against them.

III. "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands, to go into *hell*, into the fire that shall never be quenched: where their worm dieth not and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into *hell*, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into *hell-fire;* where their worm dieth not and the fire is not quenched."—Mark ix: 43–48.

Passages similar to this are found in Matt. v: 29, 30, and xviii: 8, 9, the last verse of which we shall quote. "Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands, to be cast into everlasting fire." With the exception of the phrase, "everlasting fire," the consideration of the passage in Mark will explain the others, for all the phraseology of the others is used by Mark. And, even the expression "everlasting fire," can not mean any more than Mark means by "fire" and "hell-fire." In all these passages, where gehenna occurs six times, our Saviour was particularly addressing his disciples, and not the unbelieving Jews. The passage in the 5th of Matthew was spoken in reference to a particular passion, showing, that it was better to subdue that passion, than to commit the crime to which it led, and endure the consequent punishment, set forth by gehenna as an emblem. The last two passages were spoken in reference to the punishment which must fall upon the disciples, in case they rejected Christ and apostatized from his cause.

Though I know that this Scripture is used as strong proof of endless wo, yet, I ask, does any one look upon its language as literal? Do they suppose that people will enter heaven blind of one eye, minus a hand or foot, or that it is necessary to cut them off in order to get into heaven? It can not be. It is then viewed in a figurative manner by all; so that we all stand on the same footing—the great question is, What does it mean?

On gehenna, or hell, it is necessary to remark, that all commentators tell us that its original derivation is *gee hinnom*, the valley of Hinnom, which was a deposit for the filth of Jerusalem, and to consume which, a fire was kept continually burning. We have also seen that the prophets used the valley of Hinnom as an emblem of temporal calamities, and as our Lord never gave the least intimation that he altered it to designate endless misery, we have not a shadow of proof that it means in Mark, any other evil than temporal judgments—or in other words, that Mark used it any differently from what the prophets did.

Let us then look at the phrase, "*everlasting fire.*"—This phrase took its rise from the continued fire of Hinnom, which was kept up perpetually, and is called *everlasting* from that circumstance. This is not singular. The land of Canaan was called an "*everlasting possession*" to the Jews, Gen. xvii: 8—the Aaronic priesthood was called an "*everlasting priesthood*," Exo.

xi: 15—the regulations of the Mosaic Law were called singly, "*an everlasting statute*," Lev. xvi: 34. Even the term "*forever*," is applied to the life-time of a servant. Ex xxi: 6. Jude calls the fire which destroyed Sodom and Gomorrah, "*eternal fire*," because in his time, smoke was frequently seen issuing from the surface of the Dead Sea. It can not be thought wonderful, that a fire which had been perpetually burning beneath the walls of Jerusalem, ever since the days of the pious king Josiah, should be called "*an everlasting fire*."

"*Where their worm dieth not and their fire is not quenched*." This phrase also comes from the same source.—Professor Stuart, speaking of the filth which was deposited in the valley, and of the perpetual fires to burn it, says, "and as the same offal would breed worms, (for so all putrefying meat of course does,) hence the expression, '*where their worm dieth not, and the fire is not quenched*.'"—Ex. Essays, p. 141. But perhaps I shall be told, that, as the worm died not, and the fire is not quenched, it must burn endlessly. To this, I answer, that the phrase is used more to denote *certainty of execution, than duration of time*. This fact will appear more obvious by citing a few passages, in which it is used with limited duration. Speaking of the fire which was to be kept burning on the altar of the Jewish sanctuary, it is said, "*the fire shall ever be burning upon the altar; it shall never go out*."—Lev. vi: 13. Can we suppose that this fire was to burn endlessly? It simply means, that the fire should not be suffered to go out, while the temple-service stood. Speaking of the destruction of the Jews, God said by Jeremiah, "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and *it shall not be quenched*."—xvii: 27. Were the palaces of Jerusalem to burn forever? No; it simply means, that the fire should not go out until they were annihilated. I will now introduce a passage in which the whole phrase occurs, when it will be seen by every person that its reference is to the overthrow of the Jews. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; *for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh*."—Isa. lxvi: 24. From these facts it will be discovered, that the phrase took its rise from the valley of Hinnom, where worms and fire were continually breeding and burning, and that it was used to denote that the fire of punishment would not cease until it had consumed the Jewish nation.

I now remark, that by plucking out the eye, or cutting off the foot, or hand, our Saviour prefigured the mortifying of the passions. This is evident from the very subject—for, as Christ and his apostles went to Capernaum, it is said that the disciples "*disputed among themselves who should be greatest*."—Mark ix: 34. It is a truth that the disciples, previous to the resurrection, in common with the rest of their people, expected that the Messiah was to be a temporal prince; and one motive why they followed him, was, they expected high offices when his kingdom should be established. This was a darling ambition to them; dear as an eye, a hand or foot. Our Saviour, by plucking out the eye, and cutting off the hand, informed them that they had better destroy that desire and enter into life, (or the kingdom of God, the Gospel dispensation, the eternal life of knowing God and his dear Son,) shorn of the glory which they might have expected to receive from it, than to retain it; because it would render them unfit for his cause, and consequently, remaining among the Jews, they would take part in their dreadful punishment, set forth by the emblem of the worms, and the everlasting fire of the valley of Hinnom.

As an illustration of this subject, let one case suffice. On a certain occasion, a young man inquired of Christ, what he should do to inherit eternal life? He was told to keep the commandments. He said that he had kept these from his youth. Our Saviour then told him, that if he would be perfect he must sell his possessions, give to the poor, and follow him. "But when the young man heard that saying, he went away sorrowful; for he had great possessions."—Matt. xix: 22. This love of his wealth was to him a right eye and a hand, and unless he plucked it out, cast it from him, and entered the Gospel dispensation, willing to yield every thing, he would remain among his people, and when destruction came, there would be no escape; he would fall into punishment, emblematized by the fires of gehenna.—Surely, it was far better, in the existing state of the times, for this young man to pluck out his desire, than to keep it and perish.

IV. "And fear not them which kill the body; but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell," gehenna.—Matt. x: 28. The parallel passage is Luke xii: 5, but it will not be necessary to refer to it—the explanation of one, is the explanation of the other.

The word *soul*, in this passage, simply denotes life. It is the same word (psuche) which occurs in Matt. xvi: 26. "For what is a man profited, if he shall gain the whole world and lose his own *soul*? Or what will a man give in exchange for his *soul*?" On this passage, Dr. Clarke remarks—"On what authority many have translated the word (psuche) life, in the 25th verse and in this verse, soul, I know not; but am certain it means life in both places. If a man should gain the whole world, its riches, honors, and pleasures, and *lose* his *life*, what would all these profit him, seeing they can only be enjoyed during life." The word also means *life* in the text, and you will see its perfect consistency of meaning in the explanation.

It appears from the context, that our Saviour was telling his disciples of the persecutions which would befal them, and was endeavoring to prepare their hearts to meet every evil. He tells them that they would be delivered up to councils, would be scourged in synagogues, and hated of all men. But notwithstanding this persecution, he says to them, "fear not them which kill the body." Most persons understand the word *kill* here, to mean separation of life from the body; but I do not so understand it; for it is evident that it is used in the Scriptures to denote trial. Hence David said, when in affliction, "yea, for thy sake we are *killed* all the day long; we are counted as sheep for the slaughter."—Ps. xliv: 22. Hence Paul said, "who shall separate us from the love of Christ; shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—as it is written, for thy sake we are *killed* all the day long; we are accounted as sheep for the slaughter."—Rom. viii: 35, 36. Hence too he said, '*I die daily*."—1 Cor. xv: 31. In the text it evidently means the afflictions spoken of in the context.

The disciples were not to fear the Jews, who would afflict their bodies—but they were to fear God, who could not only afflict the body, but destroy the life in gehenna if they did not fear him. The reason is this; if they feared the Jews on account of the persecutions they would meet from them, and did not fear God more, but forsook the cause of his Son to escape trouble, they would not only meet affliction of the body, but also loss of life with the murderers of Jesus, who, in the siege of their city, had their bodies afflicted by hunger and thirst, and then lost their lives; a punishment well set forth by gehenna.

In continuing to strengthen the hearts of the disciples, Christ tells them that not even a sparrow falls to the ground without the notice of God—"fear ye not, therefore, ye are of more value than many sparows."—Vs. 31. They were not to fear the afflictions which they would meet from the Jews; for God had called them and would preserve them. Hence the Saviour said, verse 22, "but he that endureth to the end shall be saved"—he who endures patiently every trial and affliction, will escape the punishment which fell upon the Jews. This was actually the case, for Eusebius informs us, that not a Christian perished in the destruction of the chosen people.

But though they were not to fear the Jews, they were to fear God; for if they apostatized from him and fell away, they would be among their countrymen when that destruction came, which Christ declared was greater than ever had been or ever should be, set forth by the worms, the fires, the abhorrence of hell, gehenna, the valley of Hinnom; they would endure thirst, raging hunger, and bitter pain, and at last fall by the Roman sword, and perhaps be thrown into the valley of Hinnom, or among that number of 600,000, which Josephus affirms were unburied. Such, surely, is the meaning of the passage, for, in my judgment, there is not the least shadow of proof that it has any reference to future misery.

Such then, do I view to be the correct meaning of the passages in which gehenna occurs. And I aver it as my solemn conviction, that the more I study the Bible, the more do I feel assured, that not only does gehenna afford no countenance to the doctrine of endless misery, but that it is no where taught in the sacred pages.

G. W. K.

CLINTON LIBERAL INSTITUTE FUND.

Amount named in our last,	$25.51
Utica $21.39—Cooperstown $20,	41.39
Amount	$66.90
Paid over to J. Stebbins, Treasurer,	$25.51

Three very respectable collections *for a beginning*—let those that have made collections, forward the amounts at their earliest and safest convenience; and if there are any congregations that have neglected or forgotten to take up the requested collection, let them, *by all means*, stir promptly in this important affair. Never mind the amount. Where there are but a *very few* friends in a meeting, and they not wealthy, of course but a small sum can be expected—but we believe there is not a congregation of Universalists in the State, unable to contribute any thing—and there are many, we know, who can raise $50 each. Let *all*, then, move in this matter, if they have not already done it, and report, as requested by the General Agent, to A. B. Grosh.

A Sermon by Br. K. Townsend has been omitted this week, to make room for Mr. Campbell's letter. It will appear in our next. We have a few more on hand, particularly one from Br. Manley, containing some original remarks on the phrase "cast soul and body into gehenna," which we will endeavor to find room for as soon as consistent with other engagements.

Br. T. P. Abell is respectfully informed that we have received no communication from him since we saw him last. Has he sent us any? We have supposed him unwell for a part of the time, as a reason for the silence. A. B. G.

A Voice to the Married.—Br. Austin's suggestion is agreed to. The "Voice to the Married" will be commenced with No. 14, current volume, (the beginning of our second quarter,) and "A Voice to Parents" can follow after.—Let him not cramp himself in room—there is plenty for him—let him take all he wants. A. B. G.

Utica Berean Institute—Meets every Tuesday evening in the basement of the Universalist meeting-house.—Tuesday, March 5th.—Lecture by A. B. Grosh, and reading of "The Budget," a literary journal published in manuscript.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. E. E. Guild, in the school-house in the Houghtailing Settlement, in Davenport, at 10 o'clock, A. M., and at the Cade school-house at 1 P. M.—Br. J. French, at Denmark—Br. Delong, at Tully, forenoon, afternoon and evening—Br. Bullard, at Binghampton. The friends through the country are respectfully solicited to attend.

There will be preaching on the third Sunday inst., by Br. Gage, at Babcock Hill, and near Br. Emmory's in the evening.

A Conference will be held in Columbus Centre, Chenango county, next Wednesday and Thursday.

The fourth Conference of the Chenango Association of Universalists, on the second Wednesday and Thursday, 13th and 14th inst.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

L H V, Fowler (O) for self, F B, S C and M C—P M, Lodi (Mich) for self and D H—P M, Tiffin (O) for E C—P M, Howlet Hill, for self, J P R, D R and J C—S S, Ovid (O) for self, J W and O I—C N S, Russellville (Ala)—J B, Cortland village, for M M and R W W—R S, Mendon—P M, Norwich Town (Ct) for E P and R M—W S, Lima, for self and D T—Rev W B, Cortland village—Rev J M A, Danvers (Mass) for J T—O W P, Franklinville, for self, T G, N R and J C M—P M, Montrose (Pa) for L S and G Y—P M, Lanesboro (Pa) for S B—P M, New London (Ct) for J B L and T S—J C, Three Mile Bay, for self, J C J and J V N—P M, Cooperstown, for D C C, L W, J K and C C—G S G, Pine Grove, (Pa) for self, J H R and J W H—J U, Reed (O)—Rev J B, Swanton Falls, (Vt) for I S J—P M, Madison, for I C and C T C—P M, Homer, for E S, R C, J C, H H, E B, D B, A S, D B, S K, W W, L H, H N, B R, E H, J S F, S H, C A, J P, Mrs D M and M S—C W M, Royalton (Mass) for C S—G P G, Watertown—P M, Ridgeway, for M M N—P M, Gainesville, for H J, J T, C R and S K—P M, Philipsville, for C S and S S S.

POETRY.

For the Magazine and Advocate.

TO THE SAVIOUR.

BY MISS S. C. EDGARTON.

"My beloved is mine, and I am his."

Yes, I am thine! Upon thy bosom leaning,
No grief hath power to damp my fervent bliss;
Nor can such love to thee be overweening—
Thou art deserving all, and more than this!

Beloved, ne'er from thee one moment straying,
My heart shall twine its roots upon thy truth;
All lighter loves than this are fast decaying,
Lost in the dying years of sunny youth.

When shadows gather o'er my timid spirit,
Thy faith beams brightly, and they pass away;
Oh! can a long, intense devotion merit
Such love as thou art shedding o'er my way?

One moment absent from thy sweet communion,
My heart grows faint and trembles with alarms;
I have no joy save in the blessed union
That brings me welcome to thy shielding arms.

I'll love thee deeper as age mantles o'er me,
And draw still closer to thy yearning breast;
And then I'll pass, where thou hast passed before me,
And enter with thee to eternal rest.

For the Magazine and Advocate.

AWAKE YE THAT SLUMBER.

BY REV. W. ROUNSEVILLE.

Awake, ye that slumber, arise from the dust!
Awake! gird your armor, in God put your trust;
The "sword of the spirit" be firm in your grasp,
The "hope of salvation" your brows shall inclasp.

Awake! wield the armor that God hath prepared,
The rights of the poor and defenceless to guard;
Rear the standard of truth, let your motto be *love*,
And show by your conduct, the wisdom above.

Awake! for the tyrant your homes doth invade,
And the joys of your fireside in sadness are laid;
Arise, and the heart of the bigot shall fail,
And the legions of error no longer prevail.

Awake! and bid bigotry flee from the world,
And fell superstition to darkness be hurled;
Let creeds and tradition before you recede,
And nothing the conquest of truth shall impede.

Awake from your slumbers! 'tis duty that calls—
'Tis duty that bids you to guard Zion's walls!
Will ye sleep when oppression hath marshalled her clan
To crush to the earth the bright prospects of man?

Awake! will ye slumber while charity pleads?
And religion from fiends hypocritic still bleeds?
Will you sleep while her altars are reeking with gore,
And the life-blood of victims unceasingly pour?

Awake from your slumbers! oh, why will you sleep,
While the daughters of Zion in sadness must weep!
Will you patiently yield your vile necks to the yoke,
Nor rise in your strength 'gainst the tyrants proud stroke?

Awake! then, ye sleepers, how can you forbear?
And the badge of submission eternally wear?
Arise! for the welfare of man is at stake,
Awake from your slumbers, ye sleepers, AWAKE.

THE WILL.—*A Miser's Reflection in Affixing his Signature*—Before using it however, he uttered a deep drawn sigh, or rather groan, and exclaimed, in a sorrowful voice, "Mine Gott! is dis all what a long life gomes too?—for dirty or forty years since I arrived at Bristol. I gave my time, and labors, and judgment, droadging like a slave, denying mineself all holydays, and lugsuries, and gomforts, dat I schrape togedder, by hook and by grook, a handsome property; and now, in von little moment, vid von little sgratch of mine pen, it shall all pass away vrom me for eber and eber, and anoder shall enjoy it! Houses, and stocks, and debts, and bills, I must leave dem all behind.—Dis is what makes it so bidder to die."—*Mr. Smith's New Novel.*

When the scholars of Socrates were anxious to bestow gifts upon their master in token of their esteem and gratitude, one poor scholar confessed, "Master, I have nothing to give; but I will give thee myself."

"Wilt thou?" said the philosopher; "then I will return thee better to thyself." How much is this like a true disciple of Jesus Christ, who comes to him "without money, and without price!"

MARRIAGES.

In this city, February 13th, by Rev. T. D. Cook, Mr. ELISHA W. LITCHFIELD, to Miss MARY JOHNSON, both of Clinton, Oneida county.

In Cherry Valley, January 27th, by Rev. J. Potter, Mr. MARTIN ENGELL, of Sharon, to Miss LOUISA SEELY, of the former place.

Also, in the Universalist church in Sharon, February 27th, by the same, Mr. WM. DALE, of Fort Plain, to Miss IRENE ELDREDGE, daughter of Mr. David Eldredge, of the former place.

Also, at Minden, Montgomery county, January 31st, by the same, Mr. HENRY MCNEAL, to Miss POLLY WILSON, daughter of John Wilson, Esq., all of Minden.

In Hopewell, on the 5th of December last, by Rev. Oliver Ackley, Mr. EPHRAIM ARCHER, to Miss BETSEY PRICE, all of Hopewell.

In Seneca, January 13th, by the same, Mr. RANNY PHELPS, of Camden, to Miss CLARINDA MALAY, of Seneca.

In Bridgewater, on the 25th of December last, by Rev. T. J. Smith, Mr. DAVID HUBBARD, to Miss LYDIA ANN WILLIS, both of that place.

In Winfield, December 31st, by the same, Mr. GEORGE TIBLSON, to Miss NANCY WOODARD, both of Winfield.

In Litchfield, February 6th, by the same, Mr. DAVID B. GETCHELL, of Winfield, to Miss ALMIRA HADLEY, of the former place.

In Bridgewater, February 10th, by the same, Mr. MOSES BENNET, of Sangerfield, to Miss JULIA CARPENTER, of the former place.

DEATHS.

On the 3d of July last, in the town of Madrid, of consumption, Dr. COLLINS R. PIERCE, aged about 32 years.

Br. Pierce was a firm believer in, and supporter of the doctrine of universal salvation. He suffered all that a human being could suffer, and finally died in the hope of a joyful resurrection. He left a wife and three children to mourn his departure. The consolation of the Gospel was tendered to the friends and a very large audience, by the writer.
E. A. G.

In the town of Madrid, on the 19th of October last, Miss MARANDA LOCKWOOD, aged about 18 years. Complaint unknown. Maranda was universally respected by all who knew her. She was the companion of the aged and the young—the joy of the domestic and social circle—a constant attendant on public worship. Perfectly resigned in death, she gave up the ghost with a firm belief in the world's salvation. Sermon by
E. A. G.

In Massena, on the 9th ult., of a lingering consumption, Miss SALLY NIGHTINGALE, aged about 35 years. She was a member of the society of Universalists in Massena, and a person who had the esteem of all. She expressed the greatest anxiety for the arrival of the hour of death; it came at last, and bore her on faith's triumphant wing, to the abode of the blest. The funeral was attended at the Baptist church, which was granted for that occasion. Sermon by
E. A. G.

On the 6th inst., at Champion, (being on his return from a visit to the Royal Grant,) Mr. CHARLES HUNT, of Antwerp, (in the vicinity of the Oxbow,) in the 55th year of his age. Br. Hunt was an active, useful member of society, respected by all. Cheerful and cheering in social circles, a constant attendant at religious meetings, his house and table were freely proffered to the weary traveller, particularly to preachers of every sect. He maintained and expressed on all suitable occasions, an established belief in a world's salvation. His remains were conveyed to the place of his late residence, and on the 8th his funeral obsequies were attended by his bereaved widow, children, grand children, connexions, and a numerous assembly of friends and neighbors, who manifested their sympathy and respect for the afflicted: to whom the consoling hopes of the Gospel were tendered by the writer, from 1 Peter i: 3. A. WOOD.

In Eaton, January 17th, Mr. JAMES F. CHAMBERLIN, aged 60 years. In the death of Br. Chamberlin, every department of society has sustained a loss. He was a man of extensive business, and consequently, the business part of community will miss him much. The poor man has lost a friend, virtue an unflinching advocate, the religion of Jesus a faithful supporter his widow a kind husband, his children an indulgent Father, and the writer of this notice, a well tried and faithful friend.

For many years, Br. Chamberlin was a consistent Universalist, he was zealous in a good cause, and his zeal was tempered with knowledge. At his house, the minister of the restitution was always greeted with a hearty welcome, and many a happy hour have I passed with him and his family, in conversing upon the wisdom and goodness of God our Father. In this world we shall meet him no more forever.—But hope "the Christian's polar star, and the soother of our sorrows," points to that haven of rest, where the "ransomed of the Lord." of every nation, kindred, and tongue, shall be gathered together, and become one in Christ Jesus.

His funeral was attended on the 19th. and a discourse given by the undersigned, to the surviving friends, and an unusually large congregation of attentive hearers.
E. M. WOOLLEY.

In Sackets Harbor, on Friday morning, the 14th inst., after an illness of 12 days, Mr. ISAAC FARWELL, aged 5 years.

"SONGS OF ZION."

Just published and for sale at the "Trumpet" office, No. 40, Cornhill, (Up stairs,) the NEW BOOK OF PSALMODY, entitled, "SONGS OF ZION; OR THE CAMBRIDGE COLLECTION OF SACRED MUSIC; designed for the Church, for the Social Meetings of Christians, and for Family Worship; comprising a rich variety of the most popular tunes, anthems, etc., with many pieces from various authors, never before published, written expressly for this work; arranged with a figured bass for the Organ and Piano Forte. To which is prefixed a Familiar Introduction to the art of Singing, designed for the aid of those who are entirely unacquainted with the science of music; the Instruction being reduced to great plainness and simplicity." By THOMAS WHITTEMORE. *Fifth Edition*, enlarged and revised, containing eight additional pages of original anthems, for Temperance Celebrations, without any increase of price. Persons acquainted with the science of harmony are requested to call and examine this work.

This book contains upwards of three hundred tunes, of a great variety of metres. In addition to these, there are upwards of 100 pages of Anthems.

It has upwards of 350 pages of the size of the "Boston Academy's Collection;" and will be sold at the same price. The author pledges himself to the public, that neither pains nor expense have been spared to render this work correct, in its scientific, and elegant in its mechanical execution.

This work is very particularly recommended in cases where different denominations of Christians unite in "Union Singing Schools." On the great theme of praise all Christians agree; we can all unite our hearts and voices in celebrating the praises of God and the Redeemer, and the glories of eternity. In a great number of cases, the whole hymn is put upon the same page with the tune, which will be very convenient in singing these tunes as voluntaries. There are many most excellent hymns inserted entire, which appear in no hymn book in common use.

Boston, September 29, 1838.

UNIVERSALIST UNION.

This publication, as its title imports, is in defence of the final Restitution—in other words, the ultimate holiness and happiness of all men. A portion of it is devoted to miscellany of strict moral tendency. No efforts are spared to make it an instructive and interesting periodical—a welcome visiter in the domestic circle.

The publication of a highly interesting series of original articles, under the title—"JOURNAL OF A PHYSICIAN"—has just been commenced in its columns, and will be continued weekly throughout the present volume, and completed with it. They contain, "*Observations on men and things, during several years peregrinations through Poland, Russia, Germany, France,*" etc., and are from the pen of an eminent European Physician. This work alone, though occupying but about *one eighth* of the paper, it is believed, will be deemed worth the entire subscription.

The Union is a large super royal sheet, published weekly, and is now issued in two forms—*Quarto* and *Octavo*. Terms, $2 per annum for the Quarto, and $2.50 for the Octavo. The first No. of the 4th Vol. was issued November 10, 1838. The numbers can be furnished from the commencement. Specimen numbers also may be had on application at the Publishing Office, No. 130, Fulton-st., between Broadway and Nassau, New-York, to which place all communications and letters on business should be addressed.

☞ Universalist clergymen are respectfully requested, if agreeable to their feelings, to name the commencement of the Foreign Correspondence to their congregations. There may be those who would like to secure the volume on that account, who would not otherwise obtain information of it.

THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. B. Grosh and O. Hutchinson.

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C. C. P. GROSH, Printer, No. 41 Genesee-street.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, MARCH 8, 1839. NUMBER 10.

[The circumstances which are connected with this discourse, are briefly as follows:—

Mr. Lewis, a revolutionary soldier, died—a part of his family were Methodists, and the Methodist clergyman attended the funeral. At the request of the family, I preached this discourse on the following Sunday. The friends wish it published. They are worthy members of society, and I should be pleased to have their wishes complied with.

Yours, K. T.]

For the Magazine and Advocate.

FUNERAL SERMON.

BY REV. K. TOWNSEND.

"For dust thou art, and unto dust thou shalt return."—GEN. iii. 19.

Such is the declaration of the Almighty, made to our first parents after their transgression in the garden of Eden, and directed particularly to Adam.

The account of the creation of our first parents, the law given by Jehovah for their observance, their temptation, their transgression and its consequences, are detailed by the sacred historian with all plainness and brevity. Mankind, however, have not been contented with what is narrated, and launching out into the boundless field of illimitable conjecture, assuming to be wise above what is written, they have informed us that Adam came from the hand of his Creator, holy and immortal—that by his fall he lost communion with God; that from thenceforth he was under his wrath and curse, made subject to the pains of death and of hell forever.

The account of the sacred historian does not, however, communicate these facts—the Bible says nothing of this supposed immortality. There is no intimation given, that man's physical organization underwent any radical changes after his transgression—no one says he was created pure and holy—and nothing is said throughout the whole account, of either the pains or the pleasures of another existence.

It is true, death was spoken of in the day of transgression; but it was only such death as could, and did pass upon him in the day of his disobedience. Afterwards Adam is informed by the Almighty—"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shalt return." You will perceive the line of distinction between what is stated as consequences, and what is communicated as information. Because Adam had thus done, he is informed, that in the sweat of his face he should eat bread, until he should return to the ground from which he was taken. He is instructed that he is dust, and shall return to dust, without any intimation that his decomposition and return to his original element, had any connexion, whatever, with his own conduct. These facts are mentioned, not on account of their particular bearing upon our subject, but to impress upon the mind of all, the importance of letting the Bible speak for itself.

The declaration of the Almighty, directed to Adam, informed him of his mortality. The whole family of man, partaking of his image, constituted in like manner, have been made subject to the same infirmities, nd are liable to the same mandate. One generation after another rises up to people this busy, active world. One generation after another passes from the stage of action.—The fathers live, and die, and mingle with the dust. Their children rise up to fill their places, inquiring, "the fathers, where are they, and the prophets, do they live forever?" In that common receptacle, the narrow house appointed for all the living, dwell the youth and the aged, the noble and the peasant, the wise and the foolish, the learned and the unlearned. There sleep, side by side, the conqueror and the conquered—the oppressor and the oppressed. There, too, now sleep in the silence of the tomb, all but a feeble remnant of that little patriot band, who dared to raise their arms against oppression, and beard the lion in his den. Armed in the justice of their cause, confident of the protection of Heaven, they stood forth invincible, upon the tented field.—Another—alas, another of our country's brave defenders, has passed from the scenes of life, fallen before the invincible conqueror, death, giving to us all, another assurance of the veracity of Heaven, that dust we are, and unto dust we must return.

Almost every people, if not every nation under heaven, have been believers in a future existence. Nothing, however, seems more evident, than that there is an insuperable and impenetrable barrier between this world and the world of spirits; hence, when a person gives loose reign to the imagination, he has before him an illimitable field of conjecture, while it may be impossible, from the nature of the subject, to disprove his errors, and expose his fallacies. There are but two sources to which we can apply for information—one is human authority, made up of speculations and conjectures—the other, the Gospel of Jesus Christ, which reveals life and immortality beyond the tomb.

I will not institute a comparison to influence your judgment, while I believe all will readily coincide in the opinion, that we should seek our information in the pages of the everlasting Gospel. We ought not, however, to suppose that only those who reject the Gospel, or are without that revelation of the will of God, indulge themselves in unfounded conjectures. It is too often the case, that even professed Christian teachers give loose reign to their imaginations, assume to be wise above what is written, and instead of preaching Jesus and the resurrection—instead of giving Heaven's truth, supported by Bible testimony, they advance their own unauthorized, unproved opinions. The Bible not only informs us that we are dust, and shall return to the dust again—but it also assures us of a blissful, a glorious, a triumphant resurrection. If, therefore, we take the Bible for our guide, we must content ourselves with the instructions of the Bible. If we would understand its teachings, we must draw the line of discrimination between human speculations and Bible truth, and resolve to content ourselves with what is revealed. I know that much has been said about separations in another world—about people being divested of all natural affection there—some have even undertaken to define the particular employments persons shall engage in, how they will feel and how act; but certainly where the Bible is silent, it does not become man to speak. Let, then, the subject of our inquiry be confined to what the Bible says of the resurrection of man.

We are told in the New Testament, to regard the resurrection of our Lord, as proof of man's resurrection—we are informed he was the first fruits of them that slept. Now the first fruits were ever a sample of the whole crop, and assurance of the ingathering of the whole. So Jesus Christ, by his resurrection, was an assurance of the resurrection in his own likeness, of all who slept. But upon this subject the evidence is most positive and most plain. We have pointed you to the fact, that we all partook in the constitution and organization of our first parents—that we were all dust, and like them, all turning back to our mother earth.

In the account given by Paul of the resurrection, in his first Letter to the Corinthians, where the subject is fully set forth and amply explained, this truth is fully recognized. And he declares, "for as in Adam all die, even so, in Christ shall all be made alive." One fact is here incontrovertibly established—all who die in Adam shall be made alive in Christ, and as all died in Adam, all shall, in Christ be made alive. This, then, it is allowed by all, proves a universal resurrection.

It is however asserted, that this only refers to the reanimation of man, and involves no moral change. Let us, however, consult the testimony, and be guided solely by its teachings. You will consult the testimony from which I quote, and read it with all its connexions at your leisure. We read, then, that every man shall be made alive in his own *order*. "Christ the first fruits, afterward they who are Christ's at his coming. Then cometh the end."—when? Answer—when he shall have delivered up the kingdom to God, even the Father. You discover that Christ is here called the first fruits—the first fruits of the resurrection—and will not the whole body of which he is the first fruits, partake of his image?

Again—the apostle speaks of his giving up the kingdom to God, for which it will only be prepared, when each subject shall partake of that mind which was in Christ Jesus our Lord. But he continues, and first describes the subjection of all things to Christ, next, the subjection of Christ to God, with the assurance, that from thenceforth, God shall be all in all.

You discover, then, that all shall be made alive in Christ, that they shall become subject to him, and their subjection to him is expressed by the same term which expresses the subjection of Christ to God. We are also informed, that this kingdom shall be given up to God, and God shall be *all* in *all*.

In the light of this evidence, I would ask—if man is not, by the power of the resurrection, prepared for immortal purity, could it be said that God should pervade and fill all created intelligence—that a kingdom other than a purified one, should be given up to our Creator?

In continuing his description, the apostle mentions various different orders of glory. "There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So, also, is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." You will perceive throughout this whole description, that the line of contrast is not drawn between glory on the one hand, and infamy on the other—it is only a contrast between *different orders of glory*. So, also, in the application, Paul speaks of the resurrection of the dead without discrimination, and he says of them all—"it is sown in dishonor, it is raised *in glory*"—an expression we conceive hardly applicable to any who might be made immortal only to prepare them for a state of endless disobedience and infamy.

Once more; he continues—"The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they

also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." The apostle here speaks of Adam—let us now inquire, who have borne his image? we answer, every individual of the whole intelligent creation of God. "As in Adam *all* die." Then the assurance is co-extensive. We shall, all of us, bear the image of the heavenly.

But is there no farther evidence of our connexion with Adam, than the one, that we are mortal—have we not also shared in his moral image, like him been made subject to vanity, like him been made corruptible, and like him has not our corruptibility ripened into corruption? From both these evils, mortality and corruption, our Lord came to save us—and the apostle most plainly declares that this mortal must put on immortality—that this corruptible must put on incorruption—that what was sown in dishonor, shall be raised in glory—that we who have borne the image of the earthly Adam, shall also bear the image of the heavenly—that in Christ all shall be made alive. Christ Jesus, it is declared, is the image of the invisible God. Not, as all will agree, on account of a correspondence in form, or in some single particular, but because he shadowed forth and exhibited the moral perfections of the great I Am; and we feel authorized in saying, that when we bear the image of our risen Lord, we shall be like him, and see him as he is.

Once more—the apostle not only teaches the subjection of all things to Jesus, himself, and the delivering up of the kingdom to God; but also the destruction of every enemy, even death, the last enemy.

I would rather, that I were not under the necessity of stating the fact, but I would not have the important subject of examination misunderstood. It is well known to many, and should be to all, that the words placed in *italics* in our Bible, are supplied by the translators, and have no corresponding words in the original. In the 26th verse of the chapter from which we have quoted, the apostle declares—"the last enemy shall be destroyed, death"—he thus not only assures us of the destruction of every enemy, but particularizes death, as the last.

Again—after having described the complete and glorious triumph of the Son of God—the subjection of all things to himself—the giving up of all things to the Creator—the release of all from the bondage of corruption—their being clothed upon with immortality—he declares, that then shall be brought to pass the saying, "death is swallowed up in victory;" and the question, the triumphant question is propounded, "O death, where is thy sting? O grave, where is thy victory?" The question is unanswered—for death's dominion is overthrown—death, himself, is destroyed—and the joyous victory is celebrated in aspirations of praise and gratitude—"Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

We can not but conclude, that if the apostle believed that only a part of mankind were to be raised to glory, and a part to infamy, he would have expressed it—that, had he been certified that this resurrection was to be succeeded by any event of importance, he would have continued and communicated it. His description, however, perfectly harmonizes throughout—perfectly corresponds with the declared designs of Jehovah, and the expressed objects of the Saviour's mission.

Again—we conceive it to be no small evidence of the correctness of our understanding of this important subject, that nothing short of an universal and unconditional resurrection, will meet the ardent desires of the Christian heart, or the case of that immense number who die in infancy, idiocy, or ignorance of the truths of the Gospel of Christ. It is to us certain, that the Gospel makes provision for all these. Nevertheless, a state of enduring happiness is only to be attained by the power of the resurrection. If that resurrection be founded upon contingencies, or if aught beyond it rest upon conditions, they are alike to all. Faith is not required of one individual as a prerequisite, and another exempted from the requisition—good works are not the criteria of judgment in one instance, and dispensed with entirely in another—and hence a salvation demanding faith or good works, is entirely out of the reach of all who lack the needed information, or the ability necessary to perform what is demanded.

In such difficulties as these, men continually involve themselves when they attempt to be wise above what is written. And how little does the revelation of God require the hand of human improvement, and the aid of human speculations!

All of us, it is true, are but dust; and to it, we must, all of us, ere long return. A few more rising and setting suns—a few more days and—a few more passing years—he who speaks and you who hear—all of us shall follow our aged friend to the silence of the tomb. But Heaven be praised, this is not to be our abiding place! Our risen Lord has burst the bands of the tomb—that resistless conqueror, death, shall in turn be conquered—we shall all, all of us, be raised immortal and incorruptible! Then shall each mother meet each darling child—each child shall meet with his affectionate parents—every wanderer shall be brought in, every prodigal return, and a redeemed world shall praise their great Creator! How cheering this prospect to every Christian heart—to look forward to that time, when all their high and holy desires shall be gratified—when the breathings of the soul shall be heard and answered—an end be made of sin and transgression—human speculations be lost in a blaze of glorious reality—human faith in divine fruition, and immortal glory crown each child of Adam's race! In view of such a prospect, such an all-glorious consummation, is there a heart so dead, that it feels no throb of gratitude—is there a soul so indifferent, that it does not respond, "Thy will, O God, be done!"—are there none who feel no promptings to yield their bodies, living sacrifices, holy and acceptable in the sight of God, to serve him with their bodies and spirits, which are his?

I leave this part of our subject, to offer a few remarks and observations, in relation to the individual whose loss we this day commemorate, and who has already been committed to the silence of the tomb.

As a minister of the Gospel of Jesus Christ, and a citizen of this free republic, I can not but realize, and I trust in some degree appreciate, the high civil and religious privileges which are the common property of every inhabitant of our highly favored country. And while we are called as men and as Christians, to mingle our sympathies at the loss of one to whom, under God, we are largely indebted for those high privileges, it will be well for us, for a moment to pause and contemplate upon the virtues, the labors, and the integrity of that little patriot band, who are fast falling before the arrows of death—going down to the chambers of silence, to be seen on earth no more forever.

The all-wise Father has so ordered, that human attainment is ever the price of human exertion, and those who would enjoy uninterrupted liberty, can only secure it by unwearied and unceasing vigilance. For a single moment cast your eyes back upon the page of our country's history, to the period of the birth of the deceased, 82 years since. Alas, 82 years since we had no country—we were but a feeble dependence, a colonial appendage of the crown of Britain, misgoverned by a hereditary aristocracy, who, nursed in the lap of ease, were ignorant of our situation, ignorant of our capacities, ignorant of our resources and our wants. I need not now, to an American audience, detail the long list of usurpations, abuses, and acts of petty tyranny, which finally led our fathers to throw off the yoke of colonial bondage—to declare, that these United States are, and of right ought to be, free and independent States, and for the maintenance and support of these rights, to pledge to each other, their lives, their fortunes, and their sacred honor.

Most decidedly does your speaker reprobate and condemn a war of conquest, and no one can more heartily despise a hireling soldiery, ready to execute, without question, the mandate of the haughty and unfeeling oppressor. But when man boldly asserts the rights of man—bravely bares his own bosom to the storm—risks life, and liberty, and all that man holds dear, that he may secure to himself the privileges of freedom, and transmit the priceless legacy unimpaired to his descendants, I should indeed be a monster of ingratitude, did I withold the just *meed* of dear bought approbation. I would do more than this—and while I render honor to those to whom honor is so justly due, I would excite the children of heroic sires to emulate the example and copy the firmness, of those who have so nobly discharged their duties to their country, and to the cause of liberty throughout the world.

It is frequently the case, that while the name of the commander is cherished, and his deeds handed down to posterity with encomiums, those who have moved in a less conspicuous sphere, are overlooked and forgotten. In the business of defence, every thing depends upon unity and concert of action. This is only secured by the unwavering fidelity of subordinates, and whatever may be the situation occupied, all who discharge their duties with undeviating integrity, are entitled to all the honors due to a faithful servant.—This the deceased most nobly did. He heeded the call of his country, enrolled himself in the army of the revolution, and throughout the whole of that eventful struggle, he bore all those privations and hardships, peculiar to those times which truly tried men's souls.

That eventful struggle, you all know, was carried on with stinted means, scanty fare, scanty pay, and scanty clothing. They were often compelled to encamp upon the frozen earth, and to pass the stormy night with no covering save their tattered garments, and the blue canopy of heaven. Often were they compelled to march where their footsteps might be traced with their own blood, as it flowed from their bare and lacerated feet upon the icy snow!

Friends and countrymen, it was in such hardships as these, surrounded by these and a thousand nameless privations, that our fathers redeemed their solemn pledge, and testified their unwavering devotion to the cause of liberty. It was thus they labored, thus they toiled, to secure to themselves and to us, their posterity, those exalted privileges which are the pride and the adornment of our country, and the wonder of the world.

It is not alone upon the battle-field that the soldier risks his life—he is continually surrounded by peril—continually liable to those skirmishes so destructive of human life.

Such was particularly the case with the deceased, who was more than once employed to transmit the despatches of the commander in chief, and to discharge other important duties.—With peculiar pride he spoke of his presence at the battle of Monmouth, at Germantown, and Brandywine, and upon his own mutilated body, he bore the marks of honorable service—an assurance that, in the cause of his country, he was a *soldier, faithful* and *valiant*.

Having, in common with the heroes of the revolution, devoted the best years of his life to the service of his country—having succeeded in extorting from England an acknowledgment of our independence, and conquered a peace—having been honorably discharged, and having received the thanks of his country—alas, all that country had then to give!—he retired from the scenes of war, to pursue the peaceful occupations of private life—beat his sword into a plough share, and learned war no more. In this situation his services to his country did not cease. As one of that

people from whom power emanates, he aided in carrying out those principles for which he had so earnestly contended. In establishing those institutions, which secure to all and each the privileges of life, liberty and the pursuit of happiness, he assisted in raising our country to its present state of unexampled prosperity—was privileged to see his countrymen—his fellow-soldiers—his own and their descendants, springing up around him—fondly cherishing the memories of their aged sires, and richly enjoying the legacy secured by their integrity, their labors, and their privations.

With the deceased I had not the pleasure of an acquaintance, and am dependent for my information, upon those who were his associates, and those who shared with him in his devotion to our common country. From these I am happy to learn, that as a citizen, a neighbor, a father and a friend, he discharged all his numerous obligations with fidelity—setting before the rising generation an example of rigid integrity, and unchanging morality. More than all this—he had been taught to look forward beyond the bounds of time, to a period when death shall be swallowed up of life—when a ransomed world shall bow in the presence of the Eternal, and acknowledge Christ their Lord, to the glory of God the Father. Through life, the deceased was blessed with excellent health—he was privileged with a constitution unusually strong—enabling him to encounter and overcome the most excessive hardships. But for some time past, the infirmities of age were visibly creeping over him. He was sensible of his situation even to the last—sensible that the hour of his departure was near, and when the summons came, he peacefully resigned his spirit to the God who gave it, and fell asleep.

He has gone! He who once stood in the field of battle, the invincible champion of freedom, has in turn fallen before the mighty conqueror, death. The head, the patriot, the father, the friend and the Christian, is consigned to the silence of the tomb. He sleeps with our fathers—with those who have, in the institutions of our country, reared to themselves a monument enduring as time, and whose epitaph is written upon the affections of their grateful countrymen. I trust that the memory of our deceased friend and aged brother, will be gratefully cherished by us all—that the relatives of the deceased, his companion and his children, will largely participate in the sympathies of those who have been so much benefited by his labors—that all of us, who enjoy the privileges of civil and religious liberty, will remember our obligations of gratitude—that while we express our admiration of the integrity and virtue of our fathers, we shall labor to imitate what we admire—and that the rich birth-right which we have received, may be faithfully guarded, and transmitted pure and unimpaired to our posterity.

For the Magazine and Advocate.

ASSUMPTION NOT ARGUMENT.

In further noticing the Tract entitled "Universalism unscriptural and absurd," we come to the following remarkable passage. Page 4th. "The doctrine of restoration teaches, (what, indeed, Universalists generally affirm,) that God punishes no sinner except for *his individual good;* that the penalty of all transgression is fatherly correction, designed to reclaim and bless. Hence, whenever a man sins, he receives as penalty, goodness, in some form, at the hand of the Lord. Upon this hypothesis, the more men sin the richer experience will they have of God's goodness; and the soul that shall receive the highest possible manifestations of Divine favor, will be the most outrageous and heaven-daring rebel on earth! This follows inevitably from the doctrine that God inflicts upon sinners only that which is for their good; and who can help seeing that this is little else than for the Almighty to offer a premium for blasphemy and rebellion? According to this doctrine also, God's raining upon the wicked, 'snares, fire and brimstone,' is synonymous with sending upon them sanctifying mercies! And the threatening against the ungodly of 'indignation and wrath, tribulation and anguish,' refers to the distribution of different sorts of blessings! The Scripture expression 'fierce wrath of God,' means simply, *fierce goodness of God;* and the 'fiery indignation which shall devour the adversaries,' means *fiery mercy which shall save the adversaries;* and the 'smoke of their torment which ascendeth up forever and ever,' must be understood as the smoke of the salvation of the damned!"

We remarked in the forepart of this examination that the objection of our author to Universalism lay with equal force against his own theory. This is manifestly true with regard to the above extract. God punishes no sinner except for his good. The penalty for all transgression is *fatherly correction.* What an absurdity! Nothing but goodness comes from the hand of the Lord! How inconsistent! Here lies the objection. The penalty is *fatherly correction!* The penalty ought to be purely *evil* and *vindictive* in order to suit the taste of our author. To suppose that nothing but goodness comes from the hand of the Lord, is quite objectionable. There ought to be something evil and mean, as penalty, or the character of God could not be maintained, consistently with our author's views. A man, whose fundamental article of belief is evil and mean, and only so, expects that the administration of his God will be the same.

But our author's objections and sarcasms bear with equal weight against the Bible, that they do against the Universalist. Take, for instance, Ps. xciv: 12. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law." And again. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." Jer. ii: 10. "Thou shalt also consider in thine heart that as a man chasteneth his son so the Lord thy God chasteneth thee." Deut. viii: 5. "Therefore I will punish you for all your iniquities." Amos iii: 2. "And I will punish the world for their evil—and the wicked for their iniquity.....I will make a man more precious than fine gold." Isa. xiii: 11, 12. Now what does all this chastening—this correction—this punishment mean? Why is it inflicted? Evidently for wrong doing—for transgression. This then is the penalty for transgression. But this penalty is "goodness, in some form, at the hand of the Lord." Here lies the absurdity. "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." Job v: 15. But according to our author, we must despise this chastening, because, forsooth, it is "goodness in some form." And we must also draw the inference, that "whenever a man sins, (say David, Job, Paul, or any of the saints, prophets, or apostles, or even our author—for I suppose he is the real Simon Pure,) they receive as penalty, goodness in some form, at the hand of the Lord." And, also, "upon this hypothesis, the more these men sin, the richer experience will they continually have of God's goodness. And the soul (say any of the saints) that shall receive the highest possible manifestations of Divine favor, will be the most outrageous and heaven-daring rebel on earth!"

Now, why not draw the same inference with regard to the saints—their chastisement, and the end of that discipline, that this tract writer does from sinners of any other class, and so boldly declare, in the face of the Bible and of reason, that none "can help seeing that this is little else than for the Almighty to offer a premium for blasphemy and rebellion."

But we will dismiss this page of the tract, and follow on to the next, which declares, "6. If the penalty of the Divine Law be disciplinary and purifying punishment in a future state, then hell is a most desirable home. According to the doctrine in hand, it fits multitudes for heaven who were incorrigible upon earth: it is a kind of hospital, where the deeply diseased with sin, and otherwise incurable, are restored to perfect soundness. Hence no one need fear the 'damnation of hell,' nor indulge a mistaken wish to escape it. It is a place of mercy. Hell is designed to secure the eternal salvation of the ungodly! and the sooner they feel its purifying flames, the sooner will they have paid the wages of sin, and be cleansed for the joys of heaven."

The reader will discover that our author makes a very light thing of punishment, chastisement, penalty, hell, damnation of hell, etc., unless those ideas convey an infinite, incurable evil. This is the very ground of his objections and ridicule. Because chastisement, as Paul says, though grievous, results in "our profit, that we might be partakers of his [God's] holiness," it may all be turned to sarcasm and ridicule.

We need pursue our author's objections no further, on this point, for all those objections against the disciplinary punishment of the wicked, lie with equal weight against the fatherly chastenings of the saints.

By varying the phraseology of the extract of our author, making the saints the subject of this punishment, or chastisement, his objections will all vanish like thin air, or the morning dew before the beams of the Summer's sun. We have perused the tract through and through, and perceive that it is all of the same cast, and all as easily refuted as those pages we have examined. We shall therefore bid it adieu. A. C.

EDITORIAL ITEMS.

HINTS TO OUR FRIENDS.—We can still supply back numbers for new subscribers, who wish to take our paper from the commencement of the present volume.

We can still supply volumes seven, eight and nine, (with the exception of four numbers,) containing entire the discussion between Br. Skinner and Mr. Campbell.

We can supply the entire discussion, itself, together with all the numbers of volume 9, except two.

And, lastly, we not only *can* supply the above, but we are *very anxious to do it,* to those who will order them for cash, or procure the requisite number of subscribers, to entitle themselves to copies of them, according to our offers in last volume.

NOW AND THEN.—One word more—Br. Austin's "VOICE TO THE MARRIED" will be commenced next month—with the second quarter of the volume. "*Now*" is a good time to get subscribers, and "*then*" will be a good time for those to commence who do not want back numbers. G. and H.

Br. Rogers—Mary T. Cole, of Little Falls, Herkimer county, N. Y., paid for last year's vol. Pro and Con, but only received 7 of the first numbers. She has now paid us $1 more, and wishes the remaining numbers of last and current volumes.

Also, send Pro and Con to Capt. E. Culver, Speedsville, Tompkins county. Credit him $2, and charge G. and H.

Br. Tompkins—Miss Sophia Healey's Repository should be directed Fultonville, Montgomery county, instead of Oppenheim.

Br. Price—Stop the Union to Isaac Earl, Van Buren, when his year expires. Credit Jesse Richards, Binghampton, Nathaniel Benjamin, and Widow Rounds, Vestal, Broome county, each $2, and charge G and H.

Br. Sanderson—Our Agent at Ontario, J. D. Coners, says he paid at your office in Rochester $12.25, September 27th, 1837, for us, and took a receipt signed by W. Chase, for the same. Can you give us any light on the subject? G. and H.

Br. Bazin—We have received $2 of Rev. W. Rounseville, for Expositor.

Br. Price—Send Quarto Union, back numbers, to Jasper G. Stiles, Gibson, Pa. Credit him $3, and charge G. and H.

UTICA BEREAN INSTITUTE.

Tuesday evening at 7 P. M.

Question for Discussion—Should the clergy be recognized as a distinct body or class of people, by constitutional or legal privileges or disabilities, conferred or imposed on them as a body? Affirmative, Messrs. R. T Hallock and L. M. Taylor—Negative, A. B. Grosh and J. G. McAdam.

For the Magazine and Advocate.

SHORT SERMONS.....NO. IV.

BY A LAY PREACHER.

"And he said unto them, go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; and he that believeth not shall be *damned*."—Mark xvi: 15, 16.

This text has been much used by the opposers of Universalism, in support of their pleasing doctrine of eternal damnation—I have said *pleasing*, because whenever I have heard it quoted in the pulpit, by our opposers, they seem always to pronounce the word *damned* with a pleasing kind of *emphasis*. For this reason I have *italized* the word in the text.

But before we go into an examination of this text, in order to learn its true import, let us admit, for the sake of the argument, that the construction put upon it by our opposers, is the true and correct one; and then inquire what *their* fate will be in the world of spirits.

The two verses succeeding the text, will afford us a key, with which we shall be able to unlock this iron door of Partialism; but without, I apprehend, discovering any more danger to us, than they are liable to, themselves. "And these signs shall follow them that believe." Well, what are they? "In my name shall they cast out devils," etc. This was a glorious power; and no doubt the *eleven*, to whom Jesus spake, had this power given them: because they are admitted, on all sides, to have been *true believers*. But have any of our opposers who preach and quote so often from this text, or have any in times gone by, for centuries, had this power? If not, according to their own showing, they can not be true believers, and therefore they must be damned, along with us poor miserable Universalists—including in the catalogue, all the popes that ever wore the tiara in Rome, John Calvin, Arminius, and all the *admitted* saints and reformers, since the days of the apostles, and primitive Christians! May the God of heaven have mercy upon us—for if this construction of the text be the true one, it is nearly tantamount to *universal damnation*.

Again, "They (that believe) shall take up serpents; and if any drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Can any of those who are preaching so much damnation in the land, go into a den of rattle snakes, and handle the reptiles without being injured? Can they go to the *upas tree*, procure its gum, and drink a decoction from it, without being hurt? Can they lay hands on the sick, and they shall recover? If not, let them hold their peace; because, if we are damned, they must be damned, too; and Christ's kingdom will be as barren as the deserts of Arabia!

The limits of a "*short sermon*," will not admit of my going into a lengthy discussion on this subject; I can therefore only briefly glance at some parts of the text.

First. "Go ye into all the world." It can not be rationally supposed that the *eleven* disciples (the reader should take notice, the command was only given to those disciples) could go all over the inhabited globe, and preach the Gospel to every creature then living. What then is meant by the *world* here spoken of? I understand it to be the inhabited part of Judea, and that the Israelites were those to whom these disciples were commanded to preach the Gospel. God was preparing to inflict on the Jewish nation, a dreadful calamity, but had promised to spare all those who would believe in Jesus, and accept his Gospel; the unbelievers were to be condemned, (damned, if it will suit our opposers any better,) to utter destruction. In order therefore, that nothing could be brought against the justice of God, the Gospel was commanded to be preached to the whole nation; and such as did believe, were saved, *to a man*. The unbelievers were destroyed, or taken off into captivity. And this was the damnation spoken of in the text.

I can not discover any allusion in the text, to the popular doctrine of damnation. Jesus says nothing about being "*damned*" in another world; and his lamentations over Jerusalem would seem to contradict the notion altogether. "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not! Behold, your house is left unto you desolate. *For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord*."—Matt. xxiii: 37, 38, 39.

It would seem, by this declaration of Jesus, that these *damned* Jews were to see him again, and to bless his name, but not in this world.—We must therefore conclude that it was to be in the "*New Jerusalem*," where they were to meet again.

St. Paul, too, had a different view of this subject, from that which we are now controverting. Hear him; "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. *And so all Israel shall be saved:* as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall *take away their sins*."—Rom. xi: 25, 26, 27. If any one can tell me how the salvation of *all Israel*, can be reconciled to the popular construction put upon our text, they will be able to reconcile palpable contradictions.

The word "*baptized*," which we find in our text, I do not feel disposed to say much about. It had a different application in relation to our text, than it now has. I do not wish to enter into a controversy on the subject; but if it was necessary to administer it to any one, in these days, I should prefer to see the *immersion* plan adopted. The *sprinkling* with a few drops of water, can hardly be said to be the "shadow of cleansing," while the other mode might at least cleanse externally, if it did not internally.

A few remarks now, upon the word "*damned*," which we find in our text, and I come to a close. In the first place it should be understood, that there is no word in the Hebrew and Greek languages, that has the signification of *damned* as the word is understood and explained, by our Partialists. The word in our text is from the Greek, and should be translated *condemned*—and so it is translated, in several places in the New Testament. There are different degrees in condemnation, but none professing Christianity have different degrees in damnation, unless it may be the Roman Catholics. Therefore, we read in Romans viii: 1, as follows: "There is now no *condemnation* to them which are in Christ Jesus," etc., which might be translated with the same propriety as the word damned in our text, to read thus: "There is now no *damnation*" (in any degree) "to them which are in Christ Jesus," etc. But this would not answer the views of the translators and king James, under whose eye the translation of the Bible was made. They were *full grown* damnationists, and full of ardor in this abominable course.

Thus, and more strange, would appear these words, in many other places in the New Testament, were they not changed, and transposed, by the translators, to suit their own views of future punishment; when, if they had been translated *condemned*, and *condemnation*, the great mystery about *damned*, and *damnation*, would never have been thought of, by those who now live in so much fear on account of these unnatural terms.

The fact is, these words do not *naturally* belong to any language, in the heavens, nor on the earth. They are the spurious production of a tyrant in disposition, and a savage in practice. I regret, very much, that I have been under the necessity of making use of them so often in the above discourse. To two classes in the community they will not sound so harsh, viz., to the *common swearers*, and—(the other class I need not name.) The humane and considerate will be good enough to accept my apology, from the necessity of the case, when I assure them that the words are as disgusting to me, as they can possibly be to them. When, too, by showing them in their naked deformity, they may make *ashamed* those who use them, both as *swearers* and *preachers*. I add no more. J. K.

Sheshequin, Pa.

For the Magazine and Advocate.

AN APPEAL TO THE PUBLIC.

However much I may regret, that those who are professed representatives of the humble Saviour, should bring a reproach upon the cause of Christianity, and actually make it necessary for me to expose in a public manner, their indecorous and unchristian-like conduct, still, that duty which I owe to my family, requires me to make use of those means which God has placed in my power, to exonerate them from the charge of falsehood.

During the progress of a late protracted meeting in the town of Richmond, the Rev. Thomas Castleton, of the Methodist denomination, called upon my family, as we supposed, out of Christian politeness, and, while conversing with myself, expressed in an emphatic manner, a willingness to engage in a public discussion with any Universalist that was a gentleman; and named four propositions, which he should like to canvass. He repeated this a number of times, in a boasting and haughty manner, apparently with great confidence in his ability to "sweep Universalism out of existence."

A few days after, the Rev. Wm. Queal of Bristol, and myself, called upon the Rev. Mr. Castleton, for the purpose of accommodating him with an opponent, who would be willing to enter the field of controversy with him, and discuss the grand subject of Universalism. But to my great astonishment, he unequivocally denied challenging any Universalist to a public controversy.—This places myself and family in an unpleasant situation. As the matter now stands, either the Rev. Thomas Castleton has stated that which is false, or myself and family have. For the purpose of bringing this affair before an impartial community, in such a manner as to enable them to judge correctly, I have procured the certificates of my family and others. All that I ask from my fellow citizens is, that this matter may be weighed in the balance of truth and moral worth, and then, let the charge of falsehood rest upon the *guilty one*.

JOSHUA PHILLIPS.

We hereby certify, that the Rev. Thomas Castleton, while in conversation with Mr. Joshua Phillips, did state that he was willing to engage in a public discussion with any Universalist.

OLIVE PHILIPS.
MERCY BUTLER.

Richmond, February 14*th*, 1839. JOHN PHILLIPS.

We hereby certify, that we were present when the Rev. Wm. Queal had an interview with the Rev. Thomas Castleton, and that he unequivocally denied, stating to Mr. Joshua Phillips, that he was willing to engage in a public discussion with any Universalist.

ROBISON ORMSBY.
DANIEL S. BAKER.

Richmond, February 14*th*, 1839.

I hereby certify, that the Rev. Thomas Castleton did, in the presence of some fifteen or twenty spectators, deny expressing a willingness to engage in a public discussion with any Universalist. WM. QUEAL.

FURTHER PARTICULARS.

This Rev. gentleman, while engaged in visiting Universalist families, is very courageous, and desires to enter into a discussion of the subject of endless misery, and of the final restitution of all intelligent beings to holiness and happiness. But where there is a chance of his finding an opponent, he is as silent as death upon that subject. He can contend with a Universalist clergyman, bravely, and untiringly, and successfully, at a great distance from him. But rather than meet one, he will sacrifice his character for truth and veracity, which he has already done, to some extent, among his Methodist brethren. Our prayer to almighty God is, that he may remember, that

"All liars shall have their part in the lake which burneth with fire and brimstone."

The Rev. Thomas Castleton has rendered himself some what notorious, in opposing, what he is pleased to *call*, Universalism. He is considered by some of his friends, as a mighty champion in the Methodist church; but who very meekly calls himself, "*the little end of nothing whittled down.*" He now says, "if he should ever enter the field of controversy with a Universalist, he must be the first man in the denomination." What a condecension on Mr. Castleton's part!! But the gentleman, before he again expresses a desire to engage in a public discussion, had better prove himself clear from the charge of falsehood, which is preferred against him by four competent witnesses. Until then, he had better examine his own creed, and see if it will justify him in stating that which he knows to be as false as he is void of correct principles. WM. QUEAL.

Bristol, February 15, 1839.

For the Magasine and Advocate.

THE TRIAL OF CHRIST.

When the life of a fellow-being is put in jeopardy, and he is undergoing trial by the laws of his country, what an interest is excited in community, and what multitudes throng the court-room!—What sensations, what anxieties pervade the minds of those assembled, while gazing on the accused, who is soon to be either acquitted of the alleged crime, or condemned to suffer death.—These reflections have been occasioned by reading an account of the trial of our Lord and Master, as recorded by St. Matthew, chapter 27.—Behold him standing before the governor in all the meekness and composure of conscious innocence! That governor, arrayed in all the pomp and splendor of oriental costume, propounds the question—art thou the King of the Jews? to which he modestly assents. Then listen to the multiplied accusations of the chief priests and elders, which he bore with a dignified silence—so much so, that the governor marvelled, and reminded him of the many things which they witnessed against him. Still, he deigned not to contend with them. View the countenance of Pilate, while revolving in his mind a plan to save Jesus from the power of his enemies. Fully sensible of his innocence, he recollects the custom of releasing a prisoner, "whom they would," at that feast; he selects one, notorious for his crimes, and determines on giving them their choice, hardly believing that they were depraved enough to desire that one so full of iniquity as Barrabbas, could be released among them, in preference to him whose life had been characterized by benevolence and kindness to all around him. See now the busy forms of the priests and elders, stirring up the multitude, and persuading them to ask Barrabbas and destroy Jesus! A messenger arrives with the request of Pilate's wife, desiring her husband to have nothing to do with that just man. The governor, now seated on the throne of judgment, asks; "which of the two will ye that I release unto you? and they answered, Barrabbas. Again he asks, what shall I do with Jesus?" The multitude vociferate, "Let him be crucified."—Unwilling still to pronounce the dreadful sentence, the governor once more asks, "Why? what evil hath he done?" Instead of answering this candid question, the cry of "let him be crucified," resounds still more loudly through the hall.—Perceiving that he could prevail nothing, he delivers him into their hands. At the same time he pronounces him a just person, and washes his hands in their presence from his innocent blood! What an effect must these scenes have had on the mind of a beholder; and what lessons of patience and forbearance ought we to learn from the examples of our blessed Saviour. A*** M**.

For the Magazine and Advocate.

IS IT A GOOD REASON?

Because this region of the earth is wrapped, at present, in a mantle of snow three feet deep, whose stubbornness and cold-heartedness withstands the most winning smiles of "wooing Sol," are we therefore authorized to say, that Spring will never exert its mild influence, and relax Winter's icy grasp—disperse the drifted heap—unloose the river's cham—bring life to vegetation, and then give place to the Summer "sun's more potent ray," and this again to Autumn's ripening power! A person unacquainted with the varieties of our climate, would undoubtedly believe that all nature was dead forever! that neither the relative position of the sun, nor any other cause could ever enliven it; that there were no elements in the physical world—nay, that not all the elements combined, could make the snow-bound earth send forth her blossoms and her fruits.

And still all this unbelief would not alter the fact. "Rosy-footed May steals blushing on" notwithstanding, and we who are inhabitants of this clime, are just as well assured that the snows will disappear, Spring come, Summer fashion, and Autumn ripen earth's bounties, as if all the world actually believed so too.

And the happy dwellers in the healthy and blooming valley of universal grace and goodness, are as firmly convinced that the dark and icy heart of man, will yet receive the smiles of truth divine, and be melted in contrition, love and praise, as we are of returning Spring; or as if there were none who disbelieved. In this as in the other case, faith or the want of it can in no wise alter the fact.

All that was necessary in the first instance, was to give the man, ignorant of the changes of our climate, instruction upon the subject. Let him once experience, that Winter, cold, and desolate, and unfavorable as it may seem, is no hindrance to the budding, blooming, and gathering season, and his mistakes will be corrected, his ignorance instructed, and his opposition disarmed; and he will as firmly believe that we do alternately have Summer and Winter, as he did before, the contrary.

So, when the ignorance of man shall have been enlightened—when the day-dawn of eternal truth and love shall break in upon his mental vision, then he will have learned that the moral winter of desolation which reigns in the hearts and over the lives of men, can not prevent the final triumph of the mild, yet potent sun-beams of God's universal and endless benignity. The love of the Almighty is without limits—will have its natural effect, and prevail—subdue the rebellious—disarm the enemy—give contrition to the hardened, and fill with love, gratitude and praise, the souls of ransomed and purified humanity.

February, 1839. PHIL.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, MARCH 8, 1839.

ILLUSTRATIONS OF THE LAW OF KINDNESS....NO. V.

"Overcome evil with good."—ROM. xii: 21.

There is still another scene in human life, where the law of kindness is producing the most extraordinary results; results which are contrary to all former experience.—I mean, those unfortunate beings whose light of reason becomes quenched in madness, and the mode by which they are now generally governed. It has hitherto been universally believed, that insane persons must be governed by violence, and that such a mode is the only manner in which they can be managed. Hence, in the past history of insanity, we find it one account of chains, rags, filth and harshness—while the violent and refractory were subjected to severe corporeal punishment, in order to subdue them. So that those poor, afflicted persons, whose mental house was in disorder, not only endured the wo of the utter blasting of reason, but they were visited with cruelty and unkindness.

But now, such views rarely exist. It is seen and admitted, not only that harshness and violence aggravate the complaint of the insane, but that it is both necessary and efficacious to cast the oil of kindness upon the boisterous waters of insanity, and that soothing manners and mild, interesting objects, gain the attention of the poor victims, and render the chances of recovery more certain and complete. Hence, in most, and I do not know but that in all, of the hospitals for the insane, the kindest mode of government is pursued, and the whole discipline adopted, is entirely the spirit of the law, "overcome evil with good." And over the gate of the institution, where the most success in curing insane persons is manifested, there ought always to be written, "kindness reigns here." But though kindness is, or soon will be, the universal rule of action in reference to all maniacs, yet there is an instance on record, which may even be called a bold and daring exhibition of its power; or at least, an instance in which most people would have hesitated, and even refused to adopt it; and one, too, where we should have expected the principle to utterly and entirely fail. There is a Lunatic Asylum for paupers in Hanwell, England. This Asylum was formerly conducted on the old principle of violence, confinement, chains, strait-jackets, whips and threats, until Dr. Ellis and his wife took charge of the establishment. They went into it with the broadest benevolence—their only governing power was "good sense and kindness;" for these were the soul of their system. They determined to visit every lunatic with leniency and liberty. Though such an experiment endangered their lives, yet they opened every door of the building, and gave its inmates free access to every part of the Asylum, treating them "as much as possible as though they were sane." The result is ennobling—after the pursuance of such a course *for twenty years, no accident happened from it.* Miss Martineau, who visited the Asylum, after speaking of the mode of government there, and the mingling of the inmates together, says:—

"I saw the worst patients in the establishment, and conversed with them, and was far more delighted than surprised to see the effect of companionship on those who might be supposed the most likely to irritate each other. Some are always in a better state when their companions are in a worse; and the sight of wo has evidently a softening effect upon them. One poor creature, in a paroxysm of misery, could not be passed by; and while I was speaking to her as she sat, two of the most violent patients in the ward joined me, and the one wiped away the scalding tears of the bound sufferer, while the other told me how 'genteel an education' she had had, and how it grieved them all to see her there. Why should it be supposed that the human heart ceases its yearnings whenever confusion is introduced among the workings of the brain? And what is so likely to restore order, as allowing their natural play to the affections which can never be at rest? For those who can not visit Hanwell, it may be enough to know, that no accident has happened among Dr. Ellis's many hundred patients, during the twenty years that he has been their guardian; but there is a far higher satisfaction in witnessing and feeling the evident security which prevails in the establishment, where the inmates are more like whimsical children, manageable by steadiness, than wretched maniacs, controllable only by force. 'O do let me out! Do let me go to my dinner!' wailed one in her chamber, who had been sent there because she was not 'well enough' for society in the morning. The dinner-bell had made her wish herself back again among her companions. 'Let me out, and I will be quiet and gentle.' 'Will you?' was the only answer when the door was thrown open. In an instant she dispersed her tears, composed her face, and walked away like a chidden child. The talk of these paupers often abounds in oaths when they first enter; but the orderly spirit of the society soon banishes them. 'I can not hear those words,' Mrs. Ellis says, 'I will hear any thing that you have to say in a reasonable manner. I am in no hurry. I will sit down: now let me hear.' No oaths can follow an invitation like this; and the habit of using them is

soon broken."—*Miscellanies by H. Martineau; vol. 1, pp, 242, 243.*

When an individual is cured, and his mental house is put in order, he leaves the Asylum with the most grateful recollections; for so great is the attention and kindness there practiced, that he feels, when he is uncomfortable, that he can return and find a home under the care of his old friends. The "parting blessing" to the cured patient when going to the busy scenes of life, accompanied with the affectionate smile of Mrs. Ellis, and her kind invitation to return "*home*" whenever they are in difficulty, are the attractions which make the establishment so desirable to them. "A painter, who had long experienced the kindness of Dr. and Mrs. Ellis, was grieved to leave them. Some time after he had returned to his business in the world, he had a typhus fever; and when he was recovering, his first desire was to get back into his old quarters. 'I will go up to the Asylum,' said he; 'I am sure they will give me a nursing till I get strong.' And so they did." Could any thing be more delightful than such kindness, or more refreshing to the mind? Or could persons exhibit a more magnanimous and Christian spirit, than Dr. and Mrs. Ellis, in devoting their whole time to the welfare and comfort of insane paupers? Pure must have been the feelings and motives which actuated them—holy must have been their thoughts when dwelling upon the results of their labors. Those results are extraordinary. For not only does their kindness and judicious management firmly win the love and gratitude of the insane, but they have rendered chains entirely useless, so that, though in 1834 they had five hundred and sixty-six patients, there were only ten whose arms it was necessary even to gently confine. So, that while in many other institutions for the insane, there are heard howlings, screeches, the rattling of chains, and the utmost extent of human wo, yet here, all is peace, freedom, and comparative enjoyment. And what is more extraordinary still, is, that, under their management, *ninety out of every hundred patients are cured*, and again blessed with reason.

The power of the law of kindness is, in this case, most nobly apparent. It had not to deal with the wise, the reasonable, and the Christianized—those who understood its divine origin and felt its requirements. But it came in contact with the insane; those whose mental light had been quenched in the boisterous waters of madness, and the star of whose reason had set in darkness; those who could not appreciate the influences and tendencies of kindness. And what was the consequence? It made the stormy maniac gentle as a child—it hushed piercing screeches into softness—it changed violent opposition into obedience—it gave comparative happiness to those whose previous days of insanity were not relieved by a single spot of pleasure. And how did it effect this? It reared no chilly dungeon, gloomy with filth and damp straw; it threw no chains upon the limbs of those who came under its charge; it uttered no threats; it wielded no lash. It cast the oil of gentleness upon the raging waves of violence; it wove its web of silk around the bitter and blighted soul; it threw its light into mental darkness; and it knocked gently for admittance into the fleshly house which was deprived of its lamp of reason. And lo! not only did insanity bow to its holy influence, but in almost every instance, it succeeded in re-arranging the disturbed brain, and in replacing the light of reason in its socket, to fit and prepare its subject once more for the varied duties of human life. Oh, if aught is wanting to convince the skeptical of the power of kindness, it is found here! For if kindness will subdue and cure the insane, how great must be its influence when exerted in reference to those who are sane and can appreciate all its holy excellency? If madness bows to it, will not sanity yield to it?

G. W. M.

Br. Eaton is informed, that we received a remittance of $10, January 2d, which we presume to be the one alluded to in his letter.

JOHN FRENCH, SR.

This worthy father in Israel is no more, and agreeable to promise in his obituary notice, I proceed to notice a few particulars in his long and useful life.

He was born in Billerica, Mass., in April, 1765; and removed to New-Hartford, then called Whitestown, from Jaffrey, N. H., in April, 1789—fifty years ago.—The greater and business portion of Utica was then a swamp, and so bad was what is now the great western turnpike, that frequently the only passable road from New-Hartford to Utica, was by way of Whitesborough!

About 35 years ago, Mr. French and his lady, were led, by reading and reflection, to embrace a belief in the restitution of all things—and became earnestly engaged in bringing others into its joyous hopes and holy feelings. Mr. F. was peculiarly active during his life, in getting books, and preachers, and periodicals into the country, and in supporting by every means, the ministration of the word of life. To furnish an extract from the funeral discourse—"Probably no person present did more than our deceased brother, for the extension of this glorious and heart cheering faith, [Universalism,] in this portion of our land. He loved and cherished it in the pride of manhood—loved it not only in word, but in deed. His hospitable home was the abode of universal love—the home of the preacher of the reconciliation, whether he wandered into this then moral as well as natural wilderness, or whether he here abode among the little flock of believers. His hands were ever ready to help—his lips to speak—his life to illustrate the faith he avowed. And not only was his house the preacher's home—not only did he exert himself to spread a knowledge of God as the Father of all men, in *this* vicinity—but often did he itinerate far and near, bearing with him, in his conveyance, the preacher of the glad tidings, thus generously devoting his time and labor, that others also, might taste and see that the Lord was good, in deed.

"Nor was the preacher, himself, forgotten, as is too often the case even among our zealous brethren. Br. French gave freely and liberally of his own basket and store, and of the contents of his purse, to the faithful laborer in the Gospel field; and when he carried the minister abroad, to proclaim the impartial goodness of God, he stimulated others to a like exhibition of justice and good will, and with his own hands, took up the collections of the believers for the support of the preacher.

"And this house—this almost deserted temple, erected and dedicated to the worship of 'the living God, who is the Saviour of all men'—this house, erected 25 years ago, when there was not a Universalist meeting-house, and but few Universalist societies west of the Hudson river—this house found in him one of its devoted builders, and a liberal supporter of the ministrations of the sacred desk. In these walls he was a punctual and delighted hearer whenever health and strength permitted, and rejoiced 'with joy unspeakable and full of glory,' as his warm heart swelled with love and gratitude to God, the Father and Saviour of all."

But my limits forbid more. A few years since he was thrown from a sleigh and injured a nerve of his arm above the elbow. An occasional tremulous motion of the hand commenced, increased, and finally spread over the whole frame. Nervous derangement affected his mind, and for several Winters past he was at times delirious, and slept but little at nights. This Winter he seemed rather worse than usual—and finally a general torpor pervaded his system, his appetite failed, and after enduring much pain, in despite of the care of tenderest friends and the skill of physicians, "the harp of thousand strings" ceased its strains. He has left a widow, a son and daughter, in New-Hartford, and another daughter in Illinois, together with a very large circle of relatives, friends and acquaintances, to mourn their loss. His own family, and many of his friends, are supported by the same faith wherewith the deceased was strengthened and consoled.

The funeral was a large one, and many who claimed no relationship, except that of a common nature, with the deceased, were mourners—particularly the few aged men and women who had long known and loved him. A father in our Israel hath departed—peace be to his ashes, and honor to his memory!

A. B. G.

THE BIBLE.

The following toast *chanced* to be born in Rochester, January 29th, 1839, at the celebration of Thomas Paine's birth day, held in that city. We presume that if Thomas Paine was alive now, he would not thank them for thus insulting his nativity. We copy it from the "New York Watchman," as a specimen of the *profound argument, learned* criticism, and *spirited* free inquiry, used by the opposers of the Bible, which is every way worthy of *sober* recollection. Let every Christian preserve the sentiment "to be exhibited as a curiosity to future generations," indicating the ingenuousness, candor, and refinement of those who oppose the Bible, in the nineteenth century. Reader here it is.

"The Bible:—Used up!—Christians are ashamed of it, and 'Infidels' neglect it Let us lay the old thing upon the shelf to be exhibited as a curiosity to future generations."

The *thing*, (we mean *according to its theory*, not according to fact,) from which this sentiment sprouted, need not be over anxious about laying the Bible on the shelf. We assure him it will not hurt him; and also, that as has been the case heretofore, so will it be hereafter; it will continue to be handed down to posterity, and be examined, and joyfully and gratefully studied, not as a curiosity itself, but as a "thing" which places its opposers in a *curious* predicament.

That 'infidels' generally have but little knowledge of the Bible, and are therefore poor judges of its merits, has often been charged upon them. Now they have advanced at a public feast, and published in one of their own papers, a confession to that effect—unless, indeed, it be contended that to "neglect" the Bible, is to acquire a knowledge of it. Hereafter, when we hear the phrase, Free Inquiry, applied to "infidels," we have only to substitute the word "neglect," for that of inquiry, in order to understand what is meant, according to the key, furnished in the above toast.

But in what manner do Christians evince their shame of the Bible? Is it in the fact that its advocates are steadily and powerfully increasing in numbers, despite the sneers of their mistaken opposers? Then the charge is true. Is it in the fact that wherever Gospel truths are felt, there is genuine morality and happiness, and where those truths are unknown, there is immorality, misery and degradation? Then the charge is true. Is in the fact that the more the Bible is examined, the brighter is the glow of its truth? Then the charge is true, for every day adds to the number who yield to the moral power of Gospel truth. We do not denounce the "infidel" as an outcast from the favor of God. No, for the very Book which he despises, teaches us that he is our brother. But if he is determined to starve, or refuses to have his diseased appetite restored to health, we can do no more than to set before him, the viands of truth—we can not compel him to eat.

We are very gravely told that the Bible is "used up." News indeed. I have my Bible yet, and its truths are just as grand, just as sublime, just as dear to me, as ever they were. It teaches me—what my infidel brother can never learn by his philosophy—that I am not a brute, a thing without a name; that I have a higher duty to perform, a higher station to occupy, and a higher destiny awaiting me, than the beast that perishes. And so it is with thousands. Its use is becoming more and more *elevated*, its truths better appreciated, and its precepts more faithfully obeyed: and all this exactly proportioned to the improving morals of mankind. This is the way it is "used up," and so effectually too, that even the "infidel" can not perform a good act without so far furnishing an evidence of its truth; nor can he *practically* oppose it, without becoming so far an immoral man. Reader, we do not care how long it continues to be so "used up."

A. R. B.

CIRCULAR TO STANDING CLERKS.

UTICA, February 27, 1839.

Dear Brother:

I am desirous of procuring from you full and correct information of the Cause in your section, for the Register for 1840. It is believed, that by consulting the records of your Association, and by conversing and corresponding with neighboring ministering brethren, you can furnish all that is necessary. Send a bill with your returns—for we are willing to remunerate you for your labor—and please inform us how we can best and soonest liquidate it.

The following are the items on which I wish as full and particular information as can be obtained, *on or before the first day of June next.*

1st. UNIVERSALIST ASSOCIATIONS.—State the names and limits of your Associations in your section—when organized—the number of societies, churches, meeting-houses, and preachers within their bounds—the names of Standing Clerks and their post-office address—and the prospects of the Cause in each. *Underscore* those added since June, 1838—prefix †, if not in formal fellowship, and a *, if omitted in previous Registers.

2d. UNIVERSALIST SOCIETIES.—State the location of each church and each society existing in your section—when organized—its present number of members—its proportion in the meeting-house, if any—the proportion of time its sustains preaching—whether it has a Sunday school, Bible class, library, etc., etc. *Underscore* those added since June, 1838—prefix †, if not in formal fellowship—or a *, if omitted in previous Registers.

3d. UNIVERSALIST PREACHERS.—Please give me each preacher's name and post-office address, in your section. *Underscore* those who have been added since June, 1838—prefix †, if not in formal fellowship—‡, if he has formerly been a Partialist preacher—*, if omitted in former Registers.

4th. UNIVERSALIST INSTITUTES.—Give us the names of these Associations—when organized—present number of members—number of volumes in their library, and name of their Corresponding Secretary. *Underscore* those added since June, 1838—prefix *, if omitted in former Registers.

5th. UNIVERSALIST PUBLICATIONS.—*If periodicals*—terms and days of publication, number of copies, size, Editors, Publishers, etc. *If books and pamphlets*—size, number of pages, retail price, number of copies, when published, Author's name, Publishers, etc., etc.

6th. Schools under the patronage of the denomination, and every other information relating to the Cause, which you may deem necessary besides the foregoing.

Please be as accurate as possible, and do not fail to send so that I may get the full returns here requested, *before the first day of June next*, if possible, that I may have time to copy off, and arrange, and prepare all the returns I may receive, for the press, in sufficient time. If any alterations occur, or you wish any mistakes corrected, they can be sent on after the full return, or published in any Universalist weekly periodical—any time before the 15*th of July next*—as it is easy to insert them in the copy prepared for press. The main difficulty is to prepare the returns themselves—so, again let me urge you, do not fail to send so that I may get the return before the first day of June next.

That you may know whether any of the societies, etc., have been in former Registers or not, I send you a copy of each Register heretofore published. Please be careful in comparing them with your list, when made out, and in affixing the marks as I have suggested.

Excuse the trouble I ask at your hands, on the plea that I can not possibly get the information I need, in any other manner—and on the assurance, that even after I have paid you for your labor, I will esteem myself your much obliged and grateful Brother in the Gospel of reconciliation, A. B. GROSH.

The above Circular has been sent to all the Standing Clerks of our Conventions and Associations *out of* the State of NewYork, whose address I was certain of.—But there are some whose names even I do not know, and others, whose present residence is unknown to me. And those in this State will, I trust, be willing to save me the labor and expense of directly addressing them by letter. So that I publish the Circular in the paper, and request brother Editors in the connexion to copy it with these remarks, that it may reach all concerned.

All who have information to communicate, will please communicate it, *on or before the middle of April next*, to the following brethren in their respective States—D. Forbes, Hallowell, Me.; M. Ballou, Portsmouth, N. H.; E. Garfield, Bethel, or J. Wallace, Montpelier, Vt.; B. H. Davis, or W. S. Balch, Providence, R. I.; L. R. Paige, Cambridgeport, Mass.; A. Moore, Hartford Conn.; A. C. Thomas, Philadelphia, Penn.; J. A. Gurley, Cincinnati, Ohio; N. Stacy, Ann Arbor, Mich.; J. P. Fuller, Henderson, Ills.; E. B. Mann, or William Course, Leavenworth, Ind.; I. D. Williamson, Baltimore, Md.; E. H. Chapin, Richmond, Va.; A. Fuller, Double Branches, Pickens District, S. C., or Dr. L. F. W. Andrews, Macon, Ga.—and in all other cases, or where most convenient, to "Magazine and Advocate Office, Utica, N. Y."

*** Advertisements will be inserted on the cover of the Almanac, and of the Almanac and Companion, at the rate of ten cents per line, burgeois type. As the circulation will probably be over 25,000 copies, and as the lines are longer than those of newspaper columns, this rate is cheap compared with common advertising. The attention of booksellers, especially, is invited to the subject. Advertisements to be inserted, must be accompanied with pay, and reach here on or before the first of June next. A. B. G.

☞ Will each of our periodicals please insert the above once—and charge this office. G. and H.

COMMON SCHOOL LIBRARY,

PUBLISHED BY THE AMERICAN SUNDAY SCHOOL UNION.

A friend has called our attention to the fact, that notwithstanding the repeated deceptions of this sectarian association misnamed *American*, some of the liberal public are credulous enough to be *again* deceived by its professions of *unsectarianism*. Always ready to thrust its proselyting publications into the hands of our youth, it has availed itself of the opportunity furnished by the legal establishment of District school libraries, to get up a collection of its stereotyped works, well interlarded with the doctrines of the trinity, total depravity, and endless sin and misery, and to offer them for sale to the proper committees, as *entirely free from sectarianism.*—A greater lie was never coined by them. A considerable number of the books are *decidedly sectarian*—purposely written to inculcate sentiments abhorrent to God, pernicious to man, and directly opposed to the sentiments of all liberal Christians. Let our friends beware of purchasing such books for school libraries—which, as they are to be read by children of all denominations, should contain no religious doctrines, but such as all agree in believing. And if any have been deceived by the assurance that these works are free from sectarianism, into purchasing them, let them immediately return them to the seller, and compel him to refund the purchase money, thus obtained under false and deceptious representations of the character of the article sold.—Examine the works immediately—mark the sectarian passages, and return the work *forthwith* with a claim for the money paid for them; thus teaching these men that they can not succeed in imposing on an honest and intelligent community, by their lying professions of liberality. Justice to them—justice to the deceived public—justice to the children for whose use these libraries are purchased, imperiously demands this measure.

In our next, I will pursue this subject, and point out a few of the objectionable passages in some of the books. Meanwhile, let every parent who values honesty in book publishers, and the correct moral and religious instruction of his children, see to the matter for himself, and he will find that the Library published by the "American Sunday School Union," is deserving of his indignation, reprobation and opposition—if on no other score, on the ground of the deceptious pretences by which it is urged on the patronage of the public. A. B. G.

NEW PUBLICATIONS.

The Knickerbocker for February has been received and partly read. We rejoice to hear that the subscription list is rapidly increasing—an evidence of public opinion of its merits which can not be otherwise than gratifying to its publishers. If they are made of the right kind of stuff, they will continue, instead of lessening their great exertions in catering for the public taste.

The American Phrenological Journal, published by Waldie of Philadelphia, continues to increase in interest. There are one or two articles in the last number which we would like to publish in our columns, had we room. In despite of an occasional sickly effort made in its pages, to reconcile some of the theological absurdities and monstrosities of popular orthodoxy with Phrenological facts, (about as difficult as to reconcile them with Scripture,) the journal is deserving of a liberal support from inquirers into, and believers in Phrenology. ☞Specimens exhibited, and subscriptions received at our Book-store.

The Common School Journal.—The fourth number of this valuable and interesting periodical is before us.—It is published semi-monthly, by Marsh, Capen, Lyon and Webb, Boston; Horace Mann, Esq., (Secretary of the Mass. Board of Education,) Editor; at *only* one dollar per annum, or for 384 large octavo pages, neatly printed, on excellent paper. Massachusetts seems to be wide awake and going ahead on the subject of common schools, and with the aid of such a work as this journal, it appears to me they might go in the right direction. From some articles by Mr. Mann, I am rejoiced to find that the efforts of sectarian proselytes will not succeed in their unholy and bigoted aim in that commonwealth. Would that the people of the Empire State were enough awake to examine the district libraries some of them are purchasing from the American Sunday School Union! If they were, they would sooner burn the books than put such poisonous trash into the hands of children of our common schools.

But to return to this Common School Journal—it is worthy of extensive patronage and circulation. Specimens can be seen at our Bookstore, where subscriptions will also be received. A. B. G.

A SAD MISTAKE.

By reason of some fatality, or chance, or carelessness, or for some other reason, only a part of the notice for the fourth Chenango Conference, was published last week—alas, the poor child might as well have been denied a name. The reader was notified that there would be such a Conference and when, but the whereabout was not given. The fault was mine. I might here inflict upon the reader a specimen of absent mindedness, was it not that the mistake is too serious for a joke—Notice, therefore, that the fourth Conference of the Chenango Association, will be held at Upper Lisle, Broome county, on the 13th and 14th inst.

A. R. B.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. GAGE, at Bullock Hill, and near Br. EMMORY'S in the evening—Br. MCADAM, at union meeting-house, Lee Centre—Br. KIBBE, at Marshall, and at Br. Dick's school-house in the evening—Br. BULLARD, at Dryden, and lecture at Etna in the evening, and lecture on Monday evening at Libertyville, and on Tuesday evening at Ludlowville.

There will be preaching on the fourth Sunday inst., by Br. MCADAM, at Marshall—Br. BULLARD, at Homer, and at McLean same day, and lecture at Groton Hollow in the evening.

The fourth Conference of the Chenango Association of Universalists, will be held at Upper Lisle, on the second Wednesday and Thursday, 13th and 14th inst.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

A B, Clinton, (La) for J B, J C, W R, R W P, T E S, S A K, I W L, J C G, I B, R D, T E P, A W and L R B—P M, Union Springs, for Z A and J W C—J F, Ronse Point, for self, A A and E D—J S Jr, Gibson (Pa) for A C, O S, A R J S 2d and J G S—J D C, Ontario—J B, Carlton's Store (Va) for self, J G and J C—E K, Harford—Rev T D C, for A D F, S B, W T and A H—P V I, Waddington, for E S, S J D, A T M and B B—E H, Henrietta—Rev W B, Cortlandville, for J B, S B, B H, S C, A C and J C—P M, Newburg (O) for S J and A U—S M, Caledonia, for W H and O M M—M W J, Marengo, for self, S C, P M, J L, J D S, J W and H P—P M, E Bloomfield, for S B, L B, F B, A H Jr and W P—P M, Braman's Corners, for J B, I C B R H, A McM, A B, A E, R H, C C, J B, J K, C F, W A J, C G, E L and M O E—W S, Lyons, for self, R A, D J, B C Jr, J F H, J S, W F and W W W—Rev L P, Panama, for L R D, E R, M P and E W L—O T, Ionia (Mich) for self, A S, J T and A M—Rev J B, Dummerston (Vt) for self, J B, P M and E G A—S W, Grand Rapids, (Mich) for R H and S C

POETRY.

For the Magazine and Advocate.

UNIVERSAL PROVIDENCE.

BY MISS EMELINE ROUNSEVILLE.

The God who made the bright blue sky,
And placed the shining stars above;
Formed, too, the little birds that fly,
And fill the air with songs of love.

He made the speckled trout that glide
So nimbly in the sunny stream;
He formed the ocean's rolling tide,
And all the fish that live therein.

He made all things that live and move,
And all, his constant goodness share,
He loves them with a parent's love,
And guards them with a parent's care.

Whene'er I take my walks abroad,
Or lay me down at night to sleep;
Thou still art near—my Friend—my God!
From every harm my soul to keep!

Then let me love thee more and more,
And trust thy loving kindness still;
If aught of wrong I've done before,
In future may I do thy will.

RELIGIOUS FREEDOM.

A religious reform in general seems necessary and desirable. Very few among those who allow themselves to reason, believe that the priesthood has the power of sending into, or excluding from, heaven.—Christianity and common sense teach that every one should do his duty, and that he can do no more. Religious teachers, therefore, should be considered in the same way as teachers in languages, arts and sciences. Every one who has talent and time might study religious ideas, write and converse with others on them, in short, do as he pleases, provided he conducts himself in conformity with the principles of general morality.—Every one might read the Scriptures of Revelation, and form his own opinion; and every civil government should follow the example of the United States of America, and abolish the priesthood as a political body, or as a necessary division of the government. Jesus expressly stated that his kingdom was not of this world.—(John xviii. 36.)

I am aware that the sacerdocy will object to such a reform, and do what they can to make many believe that there is no morality without religion, and no religion without their office, and that they deserve to be largely rewarded. I, however, can not help thinking that man has been, and still is, misled by priests, because he is naturally religious, and that priests ascribe to their influence, what belongs to the power of the CREATOR. The time of what was called theocracy is over. I can, however, conceive, that where civil governments decide in every respect what people are permitted to do, religions as well as political opinions are dictated; but it seems natural to admit, that where liberal principles prevail, religious and civil liberty should go hand in hand. Yet there is still too much credulity among the great number of congregations. They are occupied during the week in their worldly concerns, and on Sunday, without troubling themselves much with examination, they will listen to their clergyman, if he speaks to their liking, and according to their feelings. Some teachers will cry against the great pope of Rome, but make at the same time the little pope in their pulpit, in sending all who differ from their manner of thinking to eternal damnation, whilst they declare themselves and their followers predestined to eternal beatitude: This doctrine, indeed, is comfortable for the elect, and the congregation may say *amen* and sing Alleluia, but it shows also that common sense is sometimes wanted in religious considerations. I think it wrong to leave these matters exclusively to a privileged profession, whilst they ought to occupy every intelligent mind.—*Spurtheim on Education.*

It is in the middle classes of society, that all the finest feelings, and the most amiable propensities of our nature, do principally flourish and abound. For the good opinion of our fellow-men is like strangers, though not the purest motive to virtue. The privations of poverty render us too cold and callous, and the privileges of property, too arrogant and consequential to feel: the first, places us beneath the influence of opinion—the second, above it.

As the next thing to having wisdom ourselves, is to profit by that of others, so the next thing to having merit ourselves, is to take care that the meritorious profit by us; for he that rewards the deserving, makes himself one of the number.

AGENTS.

NEW-YORK.

Adams, Sampson Jaquith
Addison, I W Rowley
Akron, L E Harrington
Alabama, Nelson Netheway
Albany, E Murdock, Rev S R Smith
Albion, R Caswell
Alexander, Rev S Goff
Alden, R Bills
Amboy, J Carter P M
Ames, A Mudge
Antwerp, A Weeks
Apulia, E A Mills
Attica, C Lovelace
Auburn, Rev G W Montgomery
Ava, D Edgarton
Avon, J Raymond
Bainbridge, A Stockwell
Barre Centre, B Mattison P M
Batavia, H B Crompton
Bath, Rev M L Wisner
Belfast, S Wilson Jr
Belville, I Mendall
Benton, H Barden
Bennington, A Hayden
Black River, F Butterfield
Bombay, W Randall
Boonville, S Harrington
Braman's Corners, R Frisbee
Brantingham, D H Higby P M
Bridgewater, S Richards
Bristol, Rev W Queal
Brownville, A Skinner
Buffalo, Moses Baker
Burlington, Capt E Pratt
Butternuts, S H Adsit and P M
Byron, J Seaver
Cambria, D Rogers
Camillus, Charles Land
Canal, D C Lytle P M
Canastota, T Barlow Esq
Canajoharie, David Dain
Canandaigua, J Gage
Canton, Z N Ellis
Carroll, Albert M Thornton and Rev S Adams
Carthage, S A Budd
Cato, A F Ferris P M
Cedarville, Dr B Phileo P M
Central Square, H Fitch
Chapinville, Harris Andrews
Champion, T A Granger
Champion South Roads, C J Johnson P M
Champlain, John Fish
Chateaugay, J Manning Esq
Chestertown, J H Smith
Chittenango, A S Nichols
Clausaville, O Tuller
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Danube, C Kosboth Esq
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Depauville, S Johnson P M
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Martville, F Austin P M
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Newville, Dr A Snyder
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New-York, P Price
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Nicholville, W Spencer
Norfolk, T Kingsbury Jr
North Adams, B F Sweet P M
North Bloomfield, Rev J Chase
North Boston, Perez Cobb
North Chili, Rev S Goff
North Clarence, O Mansfield P M

[To be continued.]

MARRIAGES.

In Oxford, Chenango county, on the morning of January 8th, by Rev. N. Doolittle, Rev. JOHN T. GOODRICH, pastor of the First Universalist Society in Oxford, to Miss MARGARET MARIA BOLLES, daughter of Mr. Elias Bolles, of that place.

In Lebanon, February 7th, by Rev. E. M. Woolley, Mr. HARRY FELT, of Hamilton, to Miss AMBROSIA BILLINGS, of the former place.

In ———, February 12th, by Rev. W. E. Manley, Mr. HIRAM BURKE, to Miss HARRIET WOODRUFF, all of Gainesville.

In Bristol, on the 26th of December last, by Rev. Wm. Queal, Mr. MARTIN BENTLEY, to Miss ABBY JANE BICE, all of Bristol.

In East Bloomfield, January 1st, by the same, Mr. STEPHEN HICKS, of Bristol, to Miss PHEBE POOL, of the former place.

In same place, January 29th, by the same, Mr. NATHAN C. FIRMAN, of Cheshire, to Miss PARTHENA W. BEACH, of the former place.

In Richmond, January 31st., by the same, Col. SMITH HENRY, to Miss HANNAH DAKE, both of Canadice.

In Darien, August 30th, 1838, by Rev. J. S. Flagler, Mr. FRANCIS CHAPIN, to Miss MARY ANN DURKEE, both of Darien.

Also, same place, by the same, September 4th, Mr. OLIVER STANDARD, of Alden, Erie county, to Mrs. SALLY WAY, of Darien.

Also, same place, by the same, October 31st., Mr. CALVIN TOPLIFF, to Miss DELPHA SUMNER, both of Darien

Also, same place, by the same, December 12th, Mr. JAMES JOSLYN, to Miss LAVINA ANDREWS, both of Darien.

Also, same place, by the same, January 24th, Mr. JACKSON HADLEY, to Miss MARY LONG, both of Darien.

Also, same place, by the same. February 19th, Mr. JAMES TARBOX, to Miss MARGARET SEAVER, both of Darien.

DEATHS.

In Springfield, Ills., October 21st, 1838, Miss ALMIRA PAGE, aged 21 years. Rarely does it fall to our lot to mourn the death and deplore the loss of one, whose loveliness and amisibility excelled her's whose name it has become our melancholy task to mention in connexion with that of death.—But painful as it is, it is nevertheless, due to the memory of her who, comparatively a stranger among us, has succeeded in winning for herself, the highest opinion of all who had the pleasure of her acquaintance, by her real excellence and true worth. And long will it be ere her place can be filled in the hearts of those who knew her—much less of the relations who are left to mourn their bereavement and her untimely death.—*Springfield (Ills.) Republican.*

In the town of Rome, on the 20th ult., JOHN G. THAYER, in the 59th year of his age.

His life and death were calm and peaceful, affording another happy illustration of the truth, that the faith that regulates and happifies the life, will, in the hour of death, be a staff of support—a pillar of rest.

He has left to his affectionate widow the inheritance of a spotless memory—to his children, the example of a kind husband and faithful parent; and to his fellows, another demonstration of the divinity of human character. Time may entomb his memory, but eternity will be his reward. Funeral sermon by J. G. M'ADAM.

In Wethersfield, February 12th, of consumption, Miss LUCY D., daughter of Alfred and Nancy Francis, aged 19 years. Miss Francis possessed an amiable character, and died in the triumphs of faith. The consolations of the Gospel were tendered to the surviving friends, by

W. E. MANLEY.

In Perry, JARVIS H., infant son of Freeman and Anna Williams, aged 11 months. W. E. M.

In New-Hartford, on the 25th ult., after a long illness, Mr. JOHN FRENCH, Senior, in the 70th year of his age. One of the oldest inhabitants of that town, and one of the earliest and most active believers in God's universal goodness, his memory requires a brief biographic sketch, which will be found in the editorial department.

His funeral was attended on the 27th ult., by the writer—text, Rom. xiv: 89. A. B. G.

THE MAGAZINE AND ADVOCATE

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, MARCH 15, 1839. NUMBER 11.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.

NUMBER TWENTY.

BY S. R. SMITH.

SOCIAL SYSTEM.

No fact is more fully established, or better understood, than this—that man is a social being. His mental capacities, his surprising powers of speech, and his kind and generous sympathies and affections, all impel him to seek and maintain the fellowship of his species. Add to these, his wants and his interests, and he will form associations with a greater or lesser number of individuals, proportioned to his views of the importance of the end to be attained. So that while one man is satisfied with the society of a few relatives, or neighbors, another whose prejudices are fewer, or whose business or profession leads him to broader views, enlarges the sphere of his affections, by endeavoring to acquire friends in every place and on every occasion in which he comes in contact with man. This is denominated the *social principle*. Whatever, therefore, has a tendency to widen the field of its operation, or to augment the happiness of all concerned, is termed *a social system*. And that which secures these objects in their broadest extent, and with the greatest certainty, is the best and most worthy of adoption.

But this supposes that the social principle needs direction, or rather instruction, in order to the attainment of its proper and highest end—the perfection of social intercourse. And the directions for its attainment, should be such as meet all social wants, and adapt themselves to all ages and conditions of mankind. For since men are constituted alike, the shades of character produced by diversity of condition, furnish no exception to the general rule. Nor do the local prejudices growing out of the consideration of family, country, or party, and which engraft themselves upon the features of the social state, materially influence the nature or character of the means requisite for the attainment of the highest social good. The means, then, whatever they are, must operate, or be calculated to operate uniformly upon all classes of society, and throughout all time, in order to effect the best social results. And our inquiries should be directed to ascertain whether such a system has been devised and published, as embraces in its legitimate operations the highest social improvement and consequent happiness of mankind.

It is very cheerfully admitted, that in the infancy of society, many defects must have existed, which experience alone would rectify—and that others would be remedied or removed, by the progress of science, and arts, and civilization. But it is an established and well attested fact, that neither experience, nor science, nor civilization, nor the attainment of the necessary or fine arts—no, nor the highest acknowledged philosophical discoveries, accomplished the desired end of social existence. Neither were the approximations made by all these, towards the attainment of that end, sufficient to warrant the belief that they were adapted to its accomplishment. All these united, did little more than improve the physical condition of mankind; while they left the wisest among them, to feel the conviction that something more was necessary to the perfection of society, without aiding them to discover its nature or mode of operation.

It will doubtless be readily admitted, that whatever improves the morals, refines the manners, expands the charities and benevolent affections, and renders the properties and persons most secure, of the greatest number of individuals, is at the same time, the system best adapted to our social nature.

1. Now that *none* of the systems of philosophy met the wants of mankind, in any one of these particulars, there is abundant evidence. For the propriety and uses of theory, are determined by the working in its application. And however true it is, that some of the Heathens, as Socrates, were examples of moral virtue; still their principles were so defective, that neither their precepts nor example had any perceptible influence upon the moral condition of their countrymen, or the world. The reason is contained in their systems, which required men to be philosophers, and their theories were speculative rather than practical—or if practical, they were neutralized by the admission of other and opposite practices. And while it is admitted that their systems were splendid in theory, it must, on the other hand, be also admitted, that no corresponding practice ever followed, except in a very few individuals. Indeed, any thing like a consistent system of morality, was little known, and still less regarded. For as all the philosophers considered the soul and body as no further related than a prisoner to his cell, they consequently regarded the wants and acts of the body, whether virtuous or vicious, of very little importance. It is manifest, therefore, that though this opinion might produce no evil effect upon the mere philosopher, it could have no good effect upon the mass of mere mankind. And so long as revenge was considered a virtue, and public prostitution and the lowest excesses as parts of religion, the philosopher would in vain insist on the duties of chastity and temperance, or teach the propriety of loving [illegible].

2. Of the exercise of the benevolent affections, we have spoken elsewhere. But we may be permitted to remark again, in this place, that the maxims of the philosophers never were, and never could be carried into effect on their own principles. For the same system that taught the exercise of kindness towards friends, and mercy to a prostrate enemy under certain circumstances, also taught that it was pusillanimity not to revenge an insult, and pursue an enemy to his overthrow or death. How far, then, could benevolence proceed, when thus encumbered with obstructions and limitations? Let the eternal feuds, and animosities, and massacres, and assassinations, which mark the career of the most refined nations of antiquity, answer! The pages which record their history, are emphatically written in blood—not of the national enemies alone, but of their most worthy and honored sons. Personal friendships did indeed exist; but seldom where the means of rivalry could interpose. And where these existed, their influence and results are illustrated in the case of Brutus and Julius Cesar, and in Mark Antony, Lepidus, and Augustus. All human ties dissolved before the magic touch of personal interest; and all plighted faith was mere form, when weighed in the balance against some remembered injury, or the sheer pretence of political zeal.

3. In the necessary operation of the principles of self-interest, and the sanguinary system of revenge, there was little room for the protection of property, or personal security. The strong usually oppressed the weak; and the minions of power seized and appropriated the estates of any and of all whom they chose to regard with envy for their wealth, or of whose power and influence they felt any apprehension. And the banishment or assassination of rivals, were the every-day occurrences of the most enlightened ages of the Greeks and Romans, and under their most renowned social and political institutions. Let him who doubts this, read the histories of those nations—select the most favored periods, and, if he pleases, when their best systems of philosophy were exerting their widest and most beneficent influence, and he will find that they are times of national splendor, of the triumph of arts, of men of pre-eminent talents, and of depraved morals. And all these, and more than these, under the very meridian light and influence of that proud philosophy whose decline is so desperately bewailed by the whole family of modern unbelievers.

The great difficulty encountered by the systems of philosophy, was their want of general adaptation to the moral and social condition of mankind. They met the case of the mere philosopher, the man of leisure and scientific pursuits, so far as either was abstracted from the collisions of interest, the race for fame, or the struggle for place, or power, or empire. But even popular favor was sufficient to make unflinching rivals of Plato and Xenophen. The best systems were but mere cobwebs, which were instantly brushed away by the considerations of expediency, or interest, or passion.—They never took permanent hold of the affections of the heart, nor became the governing principles of action. So far from this, they were held as general and abstract truths, furnishing subjects of speculation and discourse, and themes of declamation. They were never designed to remove a single superstition, or to abolish a single custom of the multitude; nor were they calculated to suppress one of the popular vices. They were rather intended to widen and confirm the distinction between the high and low, the learned and ignorant, than for reducing all to a common standard, and approximating all minds towards one given point of social and moral perfection.

The result was precisely what might be expected, under the existing circumstances—that though the social condition of man was improved, it was still far from being what any enlightened people of the present day, would think tolerable or supportable. No system of merely human origin, had fully met the social wants of mankind. None has yet done so. None has effected more than partial improvements in society, or more than half civilized its subjects. The overwhelming evidence of all that is here assumed, is written upon the history of the most cultivated nations of antiquity, and is impressed upon the present social condition of every people and family on earth, who have not been blessed with the light and influence of Christianity.

The Hebrew system was immensely better adapted to the situation and social wants of those for whom it was intended, than any merely philosophical theory which the world ever produced. It was limited, it is true, to a particular people; but it was clearly designed to benefit and improve every member of their social compact. It had but one rule for the monarch and the subject—for the heads of families, and their respective members—for the elders in the gate, and the meanest citizen. It bound every member of the commonwealth to the acquisition of the same knowledge, and to the practice of the same duties. It based the power of its social influences, not upon abstract and speculative opinions, but upon practical moral principles. And these principles were designed to reach, and did reach and influence every department of society. They regulated the offices and duties of religion, the institutions of civil government, the personal intercourse of man with man, and the domestic arrangements of every household. With this, there is no parallel in the history of all the rest of mankind. No where else, was every parent a professed and duly constituted teacher of political science, morality, and religion. The Hebrew father was indeed a *peripatetic* in mode; for his instructions

were given during his labor in the field, and as he walked by the way, as well as at his fireside.—But he was a teacher of truths, incalculably more sublime and practical, than ever entered the mind of Aristotle, or any other Heathen philosopher.

Leaving the consideration of the social system of the Hebrews, whose institutions were limited in their operations to that extraordinary people, we may turn our attention to the social character of the Christian dispensation. Like the Hebrew economy, Christianity was designed for, and adapted to all the possible subjects of its influence—but, unlike that dispensation, it meets the social wants of all mankind. And as the result of this adaptation, it has long since effected for man, what nothing else ever did or could accomplish. It has humanized more hearts than all other systems since the creation; and it has inspired and diffused a kindness and charity, which will finally give peace and concord to the world. It has inspired principles, which regulate and control the passions; and it has purified the fountains of human thought and action. It has exalted one-half of our species, where men have received and cherished its spirit; and placed WOMAN in the station worthy of the importance of those duties, which she was evidently destined to perform. And it has accordingly improved the morality, and enlightened the intercourse, and refined and softened the manners and customs, and liberalized the institutions of men, wherever its benign light has been diffused.

Will it be contended that the light of nature and philosophy were sufficient for these things? Why then were they not done? The world was evidently left to its own resources and expedients quite long enough, even on the Scripture chronology, to effect these objects, had human wisdom been sufficient for their accomplishment! And we would by all means have the skeptic inform us—on his own theory, that man eternally existed—how long he would have us wait for the development of these results. For if a whole past eternity was not sufficient to teach philosophers, by the *mere light of nature*, a single system which can be deemed respectable for its social influences, can he feel assured that a similar terrestrial eternity to come, would produce any better effects? And if he would blush for the anti-social aspect of even Greek and Roman refinement, engrafted upon the courtesies of modern times, he ought also to blush for being the advocate of a theory which would restore it to the world, by extinguishing the light of Christianity. Every moment of time that the unbeliever adds to the chronology of the Bible, must add to his embarrassment in assigning a reason why the world was not wiser and better before the era of the Gospel. For if one-half of an absolute eternity was not enough for the light of nature to effect any substantial improvement in the social condition of mankind, we have no reason to suppose that a longer period would induce upon the order of things, a single useful and effectual innovation. But what ages of philosophy could not do, has been, to a great extent, already performed by the Christian doctrine. This will appear by the following considerations:—

1st. Christianity has improved the moral condition of mankind. This, unbelievers have seldom hesitated to admit—nor can it be denied with any show of propriety or reason. For in a few centuries it completely abolished some of the most brutal and beastly practices which ever polluted the Heathen world. It turned the gladiators out of the amphitheatres, and left the Colliseum itself, to combat with the lapse of ages—a monument of architectural grandeur, and of refined barbarism. And it has expunged from the catalogue of human enormities, the beastly indulgences, and public indecencies and impurities of Pagan worship and superstition. We do not intend to labor this particular part of our subject, because it has often been done—but as morality constitutes an important item in whatever relates to the social interests of man, it should be among the first subjects of regard in the present instance. For it can not require proof that society is neither greatly improved, nor susceptible of material improvement without the intervention of sound moral principles. Let the strong want respect for the rights of the weak—let truth and chastity be disregarded—let theft and mere cunning be considered as accomplishments—and we care not who may controvert the position, such a state of society is evil, and can never be much improved but by a radical change in its morality.

But such was the state of morals—such the character and condition of the best human society at the introduction of Christianity. No effectual remedy could be found, to check or counteract the torrent of popular vice, among the various and numerous attempts and expedients adopted with that view. Because, while the fountains of knowledge and the principles of action are both corrupt and corrupting, the endeavor to purify the streams of vice which flow through community, must be abortive. This was not attempted by the Gospel. It went to the fountain-head whence evil flowed, and there poured in the ingredients of healing. It taught men to regard each other as members of one great family—to restrain and control their bad passions; and it instructed them to cherish good principles as the only sure ground of good practices. And it sanctioned and enforced all this, by an authority from which there is no appeal—the approvings of conscience for good, and its disapprobation for evil intentions.

It is not assumed that these principles, this power and purpose of the Gospel, have been carried out to their proper results. And any proper attention to facts, will satisfy every dispassionate mind of the reason. It is, that Christianity has never yet been permitted to exert its own undoubted influences. At the moment of its introduction, it was corrupted, and as far as possible, neutralized by the Platonic philosophy, under its thousand modifications, as well as by the endless prejudices and superstitions of both Jews and Gentiles. And after struggling forward in defiance of these obstructions, for some three centuries, it was taken under the protection and management of the state, where it has ever since remained in vassalage. It is but now just emerging from its thraldom, and developing its native powers. But in defiance of all these embarrassments, Christianity has, from the beginning, exerted a favorable influence upon the morals of its recipients; and that power is acquiring new resources from day to day. This will never be questioned by those who have compared the state of the Christian world at the Reformation, with the present time. We are now but beginning to witness and to feel the controling moral power which appertains to the Gospel—and with it, that measure of social enjoyment which it is so eminently calculated to diffuse over mankind.

2d. Christianity has enlightened the intercourse, and refined and softened the manners and customs of its recipients. It has done this principally by enabling every one to understand and appreciate the rights of others—not moral rights, alone, but the social rights produced by their application. It has removed from society, to some extent, the overbearing assumption of one class, and the tame and degrading servility of another, by rendering human intercourse ostensibly reciprocal—an open field where a nominal equality attaches to all who enter.

It is very true that some ages of the Christian church, are not particularly distinguished for refinement. But there is little danger of mistaking the reasons of the fact. At all events, none will doubt that these were, of all others, the particular periods in which Christianity exerted the least influence, since its first introduction into the world.

One of the great instruments of softening the affections, and improving the manners and customs of society, is the Christian Sunday. This day has been observed for the purposes of religious worship, since the apostolic age; and most of the time, as a day of rest from the ordinary business and labors of life. On this day, therefore, the moral requirements of the Gospel have been pointed out and enforced in the lectures and homilies delivered from the pulpit, and which have never failed to make impressions favorable to humanity and benevolence. Especially since the Reformation, a spirit of inquiry has been kept in constant progress, which has already effected the expulsion of many gross and illiberal opinions from the church, and which has shown that the principles and bearings of faith are necessarily and intimately connected with the social as well as moral condition of man. Those who would have been contented with the humblest of all religious attainments—its mere profession and forms—have been induced to enter upon repeated examinations of the nature and objects of the duties devolved upon them by the Christian doctrine. And the consequence has been, that the purest and loftiest sentiments, and the most affectionate and amiable manners, have distinguished in many instances, the inmates of the abodes of penury and grief.

Nothing built upon the factitious distinctions of society, can stand long before these influences. They must, and they will in due process of time, level all distinctions but those of talent and worth; for their tendency, though slow, is still certain to liberalize the mind, purify the affections, and enlighten and humanize the intercourse of mankind. Every step in this process, is marked by the influence of Sunday—a day which skeptics affect to regard as an idle or useless institution; and by the gross and indecent contempt of which, they unwittingly furnish the clearest evidence of the social state to which their own opinions directly tend.

[To be concluded.]

For the Magazine and Advocate.

AN INCIDENT.

There are little incidents in the life of every person, and especially in the life of the herald of the cross of Christ, which make a deep and lasting impression upon his mind. Such was the circumstance which I am about to relate.

A few weeks ago, in company with a young ministering brother, I made a visit to the town of Van Buren, where I had formerly resided, and had spent many happy days. I had now become a professed minister of the everlasting Gospel, a herald of the unsearchable riches of Christ, and many were anxious that I should speak unto them in the name of Jesus, our common Master, and declare unto them "the Gospel of our salvation." But knowing that, situated as I then was, curiosity would be the leading motive that would bring many to the house of God, I hesitated sometime to comply with their request. But I finally consented, consoling myself with the belief, that to him who is conscious of doing his duty to himself, to his fellow men and to his God, it matters not how difficult and trying are the circumstances in which he may be placed. And never, never shall I have occasion to regret the decision I then made. And ever while life remains, shall I have reason to thank God for the result of that meeting. It was indeed one of the happiest seasons I ever enjoyed—a time that will long be remembered by me—and the memory of which will ever be sweet.

How different were my feelings at its close, than they were when I first entered the house! At an early hour the house was filled to overflowing. And when I cast an anxious eye around upon the crowded congregation, I saw many familiar countenances—many with whom I had mingled in former days—whose society I had enjoyed—and many with whom I had often held sweet converse. There were fathers and mothers who had employed me as an instructor of their children. And there, too, were many of the youth to whom I had endeavored to impart the rudiments of science. And then came up many pleasing recollections of by-gone days. There, in the schoolhouse—the very spot where I had been so many times before—where with the youth we had so frequently met together to study and instruct, to receive and impart knowledge—yes, there in that place, hallowed by so many pleasing reminiscences of the past, were we again assembled—parents and children, employers and instructor, teacher and scholar. But how different were the objects which now and formerly called us together. We had now met together in the name of

Jesus, to worship the Lord of hosts, and we felt that it was good for us to be there. As we were surrounded by so many of our youthful associates, who had formerly listened to our instructions in the various branches of science, and as we now stood before them in the character of a religious teacher, we deemed it fitting the occasion to address ourself more particularly to them. Accordingly we took occasion to impress upon their minds the necessity of securing to themselves, as the only sure way of obtaining permanent peace and lasting happiness, a well-grounded faith in the Gospel of our blessed Redeemer, accompanied by a firm, virtuous moral principle as a regulator of the life and conduct.

But I must hasten to the conclusion of my story. At the close of the service, a Methodist sister, as she gave me the friendly salutation, said, "I am disappointed." I said to her, I hope you are *happily* disappointed. "I am," was the thrilling response, which was uttered with an impressiveness that told it came from the heart.—"I never heard any one of the order before, and I am disappointed." God bless thee, sister, for thy sincerity, and may not thy reflections cease till thou hast found "the pearl of great price," and embraced Jesus as "the Saviour of the world." "I am disappointed." Yes, and thou art not the only one who has been disappointed when, for the first time, they have heard proclaimed "good tidings of great joy to all people." No. The shepherds on Bethlehem's plains, eighteen hundred years ago, were disappointed, and happily disappointed, too, when the angel of the Lord announced the birth of a Saviour, who is to save his people, the whole world, from their sins. And thousands, and tens of thousands have been disappointed in the same way since. "I am disappointed!" Yes—and God grant that more, and more, and still more may be disappointed, till every votary of sin shall be reclaimed—till every adherent to a partial creed shall be converted, and till "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ," and till "righteousness and praise shall spring forth before all nations." Amen. S. Goff.

Alexander, February, 1839.

For the Magazine and Advocate.

CONFERENCES.

Agreeable to previous notice, our Conference was held in this place on the 4th Saturday and Sunday inst. Eight ministering brethren were present, and six sermons delivered in the following order, viz., by Brs. Miles, Queal, J. M. Cook, O. Ackley, J. Chase and N. Brown. A social Conference, or praise meeting, was held each evening, and notwithstanding the extremely bad state of the travelling, our brethren manifested a commendable zeal, and the services throughout were well attended. T. J. Whitcomb.

Victor, February 25, 1839.

P. S. The Presbyterians and Methodists in this place, have held a union protracted meeting, for some six or eight weeks past, and have (I am informed) revived a few of their old church members, and made a small number of converts, from among their *own* adherents. The brethren and sisters connected with our society, are too well established in the "faith once delivered to the saints," to be moved by these revivalists, and on all suitable occasions, delight to fill the seats in their own church, on "Zion's Hill." T. J. W

Western N. Y. Conference of Universalists.

The Western N. Y. Conference of Universalists, met according to adjournment, in Chili, the third Wednesday and Thursday in February. Br. E. P. Davis Moderator, and Br. S. Goff Clerk. Brs. J. M. Cook, B. Sheldon and I. Tuller, a committee to arrange the order of public services. No one being present to bring before the council, the "important business" referred to in the notice, it was, of course, not transacted. Nevertheless, we felt that it was good that we had met together, for we had a joyful season, a "time of refreshing from the presence of the Lord." Seven heralds of the Restitution were present, and five sermons were preached by Brs. A. Kelsey, S. Barnes, N. Brown, S. Goff, and J. Chase. "The word spoken" was well selected, and sent home to the heart in the demonstration of the spirit, and with power; and we pray God that the instructions, exhortations and admonitions, there given, may remain "steadfast" in the hearts of those who heard them, and bring forth fruit unto righteousness; and *then*, for their labors of love and good will, they will "receive their just recompense of reward." The friends of truth in Chili, deserve much praise for their untiring exertions during the past year to promote and extend the cause of universal benevolence. Under the pastoral care of our young and zealous Br., J. M. Cook, they have done more than their fondest hopes could have anticipated. Under the fostering care of the great Shepherd and Bishop of their souls, may they go on, prospering in every good word and work, till they shall not only have a society formed, but a church organized, and till *every* returning Sabbath shall find that beautiful temple, dedicated to the service of the "living God," *filled* with devout and humble worshippers of the universal Father. S. Goff.

Alexander, February 25th, 1839.

Of the Chautauque Association.

The Conference of the Chautauque Association, met according to adjournment, at Columbus, Warren county, Pa., February 20th and 21st, 1839. Chose Br. Adams Moderator, and Br. J. Eaton, Clerk. Voted to send four delegates to the Allegany Conference at Randolph, February 23d and 24th, 1839. Appointed Brs. Adams, Paine, Raymond and Howard, said delegation. Voted that Br. J. Eaton prepare the minutes for publication. Sermons were preached by Brs. Bond, Sharp, T. C. Eaton, and Adams.

Ministers present.—Brs. Adams, Babcock, Bond, Paine, Sharp, T. C. Eaton, and J. Eaton.

Adjourned, to meet in Panama, on the first Wednesday and Thursday in June next. J. Eaton.

Of the Allegany Association.

The Conference of the Allegany Association, met at Randolph, agreeable to previous adjournment, on the 23d and 24th of February, 1839. Chose Br. Adams Moderator, and Br. Joseph Eaton Clerk. Chose Brs. Woodworth, Gurnsey and Babcock, a committee to arrange public services. Chose Brs. Babcock, Morton and Todd, committee on ordination. Br. Todd being absent, Br. Adams was chosen to supply his place. Accepted report that Br. Sharp's request for ordination be granted. Voted, that four delegates be appointed to attend the Conference of the Chautauque Association, at Panama, on the first Wednesday and Thursday in June next. Appointed Brs. Babcock, Morton, Cowley and Vinton, said delegation. Voted, that Br. Eaton prepare the minutes for publication. Sermons were preached on the first day by Brs. J. Eaton and Sharp. Ordination services on the last day of the Conference in the forenoon. Ordaining prayer by Br. Todd—sermon by Br. Babcock—charge and delivery of the Scriptures, by Br. Adams—right hand of fellowship by Br. Morton.—Afternoon—sermon by Br. Adams. Ministers present—Brs. Adams, Morton, Babcock, Todd, Sharp, and J. Eaton. J. Eaton.

EDITORIAL ITEMS.

"The orthodoxy of Universalism:—The orthodoxy of Universalism begins to manifest itself in various ways. Among other demonstrations of this, is the fact, that the leading Universalist paper in the Union, *alias*, the "Gospel Advocate," published at Utica, in this State, refuses to exchange with the Watchman, and we believe also with the other liberal papers of our stamp. Now really this is what some *vulger* person, would call taking the *rag* off of Presbyterian orthodoxy! Only think, dear reader, what religion can do! Some fifteen years ago, Abner Kneeland, through his intercessions, introduced, and virtually led by the hand, a young, but rather promising boy, into Utica, by the name of *Skinner*.—Through the farther benevolent exertions of Mr. Kneeland, Mr. Skinner obtained the confidence, respect, and patronage of a very few gentlemen of influence. Mr. Skinner from a little, went forward for the attainment and accomplishment of much. He has succeeded probably to his wishes, both in the acquisition of money and influence. But alas! he now refuses to exchange papers with Abner Kneeland of the Boston Investigator, and with the Watchman, a paper of a kindred stamp! Really the scholar is above his master! Skinner in contrast with Kneeland, reminds me of Theon, the pupil of Epicurus, of ancient Athens, before his master!" D. S.

REMARKS.

The above mess of falsehood and abuse, is from the "New-York Watchman," a skeptical or atheistic paper published in Rochester, by a Mr. D. Smith. I would not notice, only that it may circulate in a region where the falsity of its statements may not be well known, and do injury to an absent brother in the estimation of some friends.

1st. It is not true that we have *refused* to exchange with the Watchman, (this is the first time that it has been intimated to me that an exchange was wanted,) though not seeing it regularly, nor often, it is true that we have neglected doing so. But if a refusal to exchange with any and every paper that may request it, is illiberality or intolerance to the sentiments or opinions advocated in such paper, then are we very intolerant to neutrals, Whigs and Van Buren men in politics; for we have declined exchanging with some papers of each kind, as well as with the Watchman. The truth is, we have no use for many exchange papers, and no desire to have a larger exchange list than we please to have, or find necessary—"rag" or no "rag."

2d. "Some fifteen years ago," etc! Mr. Skinner came here, I believe, in 1827—Mr Kneeland was then in Philadelphia, where he had been for at least five years. Rather a *long arm* he must have had to lead Mr. S. ("then a young but rather promising *boy*" of the *very youthful age* of 26 years!) into Utica. And it is singular, too, that the people here know nothing of Mr. Kneeland's "farther benevolent exertions"—but give Mr. S. the credit of obtaining all he did! I may as well remark, also, that Mr. S. never was a scholar of Mr. K.'s, nor, that I can learn, in any wise indebted to him for aid, instruction, or patronage.

3d. Mr. Skinner has not the granting of an exchange of this paper, even if he desired it—it having passed out of his hands into those of the present proprietors *more than three years ago*, as our readers well know. So that even if all was as true as it is false, that Mr. Delazon Smith alleges, Mr. Skinner is not to blame for our non-exchange with the Watchman and other papers.

4th. While Mr. Skinner was yet proprietor of this paper, the exchange with Mr. Kneeland's Investigator was discontinued, because, if I remember right, the Investigator *discontinued first*—or, at least, came so irregularly, that months passed without our receiving a number.

5th. In regard to our liberality or "taking the rag off of Presbyterian orthodoxy," I refer to the course of our editors and correspondents, who have ever condemned the intolerance, bigotry and fanaticism of both Partialists and skeptics—most especially the prosecution and imprisonment of Mr. Kneeland.

Now, if Delazon Smith wants an exchange, he can have it by correcting his false charges and misstatements against *us*, (though urged against *Mr. Skinner*, who is now in South America!) in substance as set forth in the above five particulars. If he has not common decency and justice enough to do this, we must decline an exchange in *toto*—though, even at the best, we have no use for his paper. A. B. G.

N. B. A copy of this number will be sent him—when he sends us the retraction of his abusive and false charges, we will enter him on our exchange list, to accommodate him. A. B. G.

NOTICE.

Five volumes of the Magazine and Advocate, marked "Currie," and three volumes marked "Calvin Burlingame," have for a long time been lying at the bindery of Wm. Williams, in this city. And as the property belonging to that establishment is about being sold at auction, we have consented to take the above named volumes, pay for the binding, and keep them a reasonable time for the owners. Will the owners please attend to it? G. and H.

Br. Bazin—Br. O. Wilcox, of Fowler, wishes No. 1, vol. 2, instead of vol. 3, please forward it and inform him what to do with his duplicate No. 1, vol. 3. Br. J. French, of Denmark, wishes his Expositor discontinued.

A CARD.

A present of 30 volumes to the Ladies Library of the Clinton Liberal Institute, from some friends at Albany, through the agency of Rev. S. R. Smith, has been very gratefully received. L. M. Barker,
Principal of the Female Department.

Clinton, February 28, 1839.

Since the above, ten more volumes have been received.—Ed.

For the Magazine and Advocate.

A THOUGHT.

BY REV. J. S. KIBBE.

Psuche, the Greek word rendered in the English language soul, or life, means also a butterfly. Keeping this fact in view, how strikingly and forcibly emblematical of the Christian's idea of the resurrection, are the changes through which the insect passes before it becomes a butterfly.—It first lies hidden in a loathsome worm of the dust, which lives its appointed time, and then decays; and from its ruins comes forth the butterfly—a thing so glorious—so beautiful and so lovely, to sport in the sunbeams, full of life and vigor, and sip nectarean sweets from a thousand flowers. So, within this frail, perishable body, is enshrined a "spark, struck from the bosom of Deity;" and when the body becomes cold in the chambers of death, the immortal spirit shall rise from the heap of corruption, in beauty and loveliness, on golden wings, shining and brilliant, to bask in the smiles of God forever. Oh! delightful thought, pleasing anticipation, and triumphant hope! They smile away our woes, and lend their influence to heal the bruised heart—they give an additional charm to our existence, and banish from our minds the painful thought, that all we hold most dear on earth must perish with the heart's last throb—they soften the bitterest separation, and beguile the sting of death. When the mind is absorbed in the glorious idea of the resurrection, we no longer wonder at the calm reconciliation with which the devoutly believing Christian yields up his breath, and sinks into the grave, a "nameless thing." How fondly do we cling to the hope of a resurrection! It lends to life a halcyon wing, bright and lovely as the rainbow hue, "as it glides on swift pinions to its infinite home."

Fond hope! thou ne'er wast born like the rose, to die!
But guide the lone spirit to a world on high.

Clinton, N. Y., March, 1839.

For the Magazine and Advocate.

PUNISHMENT AND FORGIVENESS.

Br. Grosh—There is one subject I should like to have more clearly explained by some of the writers of your interesting paper; viz., the forgiveness of sins. It appears to me rather a dark subject, to say every sin *committed* shall be punished, when we are instructed by our divine Teacher, to ask our heavenly Father "to forgive us our trespasses as we forgive those who trespass against us, and not lead us into temptation."—We certainly can not ask to have our *trespasses* forgiven unless we have *trespassed*, and if we have trespassed we have committed sins. If there is no forgiveness of sins *committed*, why are we taught to ask for it? It appears to me, the certainty of punishment comes under the law dispensation, and the forgiveness of sins or trespasses, under the Gospel dispensation. Even in the act of the Jews, in the crucifixion of our Saviour, he asked his Father to forgive them. It would seem from this, that our Saviour asked our heavenly Father to forgive them, for the act of murder, and the sins they had then committed. If he knew they would be punished for the full amount of their trespasses, it seems to me that he was trifling with his Father and his God, to ask for that which he positively knew would not be granted. There seems to be a discrepancy, which I have never seen clearly explained.

Again, if every transgression has received its just recompense of reward, (or will receive it,) how can Christ save us from sin? or how will he be our Saviour? how can the sinner find pardon or repentance? It might be said with some degree of propriety, that the Jews were not punished because they committed the act of crucifying our Saviour through ignorance, for Christ gives his reasons for asking this, "for they know not what they do." I am aware that I shall be *trespassing* on your patience, but, Sir, I hope you will have the goodness to *forgive* my inquiries.

This is a subject I have meditated upon, and have searched all the writings that came within my reach, but have never yet had the mystery solved. Those who have written upon it, have written very short dissertations, and generally leave the subject about as much in the dark as when they commenced.

If you feel disposed, you will please insert the above inquiries, that it may engage the attention of all; and let them throw in their views for the instruction of the public. Respectfully yours,

Horatio Robinson.

Potter, Yates county, February, 1839

Will some of our correspondents furnish our inquiring brother with the desired explanation? It is an interesting subject, and an investigation of it, prepared for our columns, may remove the difficulties and misapprehensions of many who imagine the same difficulties with our brother. We have no objection to giving our views, had we leisure, and probably may, if no one else does; but we prefer that it may be attended to according to the request of the inquirer. A. R. E.

For the Magazine and Advocate.

EXPIRED

At the Presbyterian church in this village, on Saturday evening, February 23d, A Protracted Effort, after a lingering illness of four weeks.—The attendant nurse and faithful physician in this case, was the Rev. Mr. Welton, whose skill, genius, and acquaintance with human nature, together with the pleasing and fascinating charms of his easy, graceful, and captivating manners, were all well adapted to the mental wants of his patients—especially those of the more credulous and unsuspecting. Yet for some reason or other, there was a manifest unyielding stubbornness against complying with his requisitions and demands. Judging from appearances, the probable reason was, that the current of public opinion was decidedly against him; hence, to fit the mind and prepare the patient for a more favorable reception of his kind of medicine, he commenced by disclaiming against the usual practice pursued by other physicians in conducting protracted meetings, and telling his patient, that "the religion of a fanatical excitement, is like a glass of soda; it will foam and boil for a short time, but it woul soon all run over, leaving an empty glass and a bitter bottom." Yet, (his hearers must all unoerstand,) a revival of religion was necessary to strengthen and sustain his sinking cause, and dying church.

This, as might be expected, would create jealousy, distrust, and disagreement, among the other spiritual physicians, which would prove prejudicial to carrying his designs into successful operation. Hence arose a general outcry among the Baptists and Methodists against the propriety of holding protracted meetings; among the number of these sudden converts, was physician Perkins, who all at once has become persuaded that the mournful sequel of protracted meetings, exerts a deleterious influence upon society, and who has even the moral courage to say, that "he considers protracted meetings to be quite unprofitable." Now, we would be the last to impugn the motives of our friend, Mr. P., or to call in question the sincerity of his conviction or conversion. On the contrary, we have long been fully persuaded, that there has been sufficient evidence in this village, to convince every reasonable and unbiased mind, that any thing but good can come out of protracted meetings; and we can but indulge the hope, that both his conviction and conversion may prove genuine and lasting, and that he may be instrumental in opening the eyes of others to the same wise and prudent conclusion. Several unsuccessful thrusts and misrepresentations were made at the "delusion" of Universalists; committees of vigilance were appointed, in which the females acted a conspicuous part, in making stated calls upon their friends; and, though they have not done much good, or gained any prominent acquisition to their church, yet the mourning friends will find a crumb of consolation, in the pleasing reflection, that the pen of the historian can never be employed in recording insanity and suicide as the result of a four weeks protracted effort at the Presbyterian church in Hamilton village.

Hamilton, February, 1839. M. Clark.

For the Magazine and Advocate.

ALL SHALL LIVE AGAIN.

How happifying and glorious is the thought, that mankind were not ushered into the pale of existence, to become, in futurity, a blank in the sight of their all-wise Creator. It chases away the moments of despondency, drives back the dark clouds that obscure the mental horizon, and casts around the soul a halo of joy and confidence in God. When the spirit is cast down and writhing under the sore afflictions of this perilous life, it is sweet to ponder on the priceless boon that is to be bestowed upon the soul in a never ending eternity, where trials and tribulations enter not.—Other thoughts may arise, which, like an autumnal fog, passing rapidly away, will soon roll from the scope of human intellect, and leave the mind to forget their fleeting existence; but the thought that *all shall live again* beyond the terrestrial world, is constantly laying a permanent foundation, on which rests a seraphic hope, sure and steadfast.

In view of this, let us adopt whatever is calculated to make us more virtuous and happy, whether it be popular or unpopular. Casting aside the gewgaws of earthly show, and avoiding the daily allurements to vice and misery that are presented to us; let us strictly cherish the adoption of peace and serenity, in the full hope of a glorious immortality beyond the narrow precincts of time. W. C.

North Bloomfield.

For the Magazine and Advocate.

BE ZEALOUS.

"It is good to be zealously affected always in a good thing." Now let me put one question to the Universalist. Is your doctrine a good thing? If so, then it is good to be zealously affected in it; and there is no excuse for not being thus affected. And it will not do to be thus affected, only during an Association or Conference, etc., and then sink down in apathy, indifference and neglect. It is *good* to be ALWAYS zealously affected. And what is not *good*, is, of course, *bad*. Hence, if your doctrine is good, it is not only a good thing to be zealous in it, and *always* so, but it is *bad* not to be always zealously affected in it. Let then, those who have named the name of Christ as the Saviour of the world, divest themselves of every *bad thing*, and adhere to that only which is good, and we fear not the result—truth will triumph—God be glorified, and duty done.—Amen. Ethan.

For the Magazine and Advocate

HAVE YOU OBTAINED A HOPE?

This is a question that may be frequently heard, from many of our brethren, especially during what they are pleased to term a revival of religion. It is put to the young man, or woman, with a grave countenance, and in a solemn tone, will a design mostly to awaken anxiety in their minds concerning their condition in the world of spirits. There are various answers given to the above question. Some will say, they *hope* they have a *hope*; others they feel that they are about to obtain one.—While others, more doubtful, and more in the dark, answer, they are afraid they never will find the *hope*.

I have never been more pleased, or better satisfied with an answer given to this question, than with one which a little girl of Norwich, Ct., made to a minister, who asked her if she had a hope—she very civilly and promptly answered, "Yes, Sir, I have a hope for myself, and for all the world." An admirable answer! and one which seemed to be satisfactory to him who put the

question, for he, I learned, pushed his inquiries no farther.

Now, kind reader, it seems to me that this young child, evinced in this shrewd reply, a more correct understanding of the hopes of the glorious Gospel, than did her reverend questioner.—What thinkest thou? C. W. M.

Royalton, Mass.

For the Magazine and Advocate.

The reason why all men will not be saved and come unto the knowledge of the truth, agreeably to the will of God as expressed in the Scriptures, is because man's will is opposed to it. Hence it is (according to the common theology of the day) that man's will prevails, while God's will is thwarted—frustrated. But it is said, man's salvation is suspended upon his own will. This being the case, Paul ought to have said—Work out out your own salvation with fear and trembling, for it is NOT God that worketh in you both to *will* and *to do* of his good pleasure. A. C.

YOUTH'S DEPARTMENT.

[From the Olive Branch.]

LITTLE JANE—OR THE LUCIFER MATCHES.

"Oh Pa, let me do so," said a bright interesting child about eight years of age, to her father who had just lighted his pipe with a lucifer match.

"Do what my dear?" asked Mr. De Witt.

"Why, make fire with one of those little sticks," replied little Jane, "O do papa give me one, it is so funny; I never saw sticks make fire before."

"But," said Mr. De Witt, "they are not fit for little girls to play with; they are made to get fire with, instead of tinder-boxes."

"What do they call them papa?" asked she.

"Lucifer Matches," replied the father.

"Lucifer matches! well, that's a curious name; but do give me one, only one, dear papa," asked she, as she looked up imploringly in his face.

Mr. De Witt, who was very indulgent, and who loved his little daughter exceedingly, gave her one. Imitating her father, Jane passed it lightly across the wall and produced the pale, blue light which these matches emit.

The gratified child rubbed her hands in great glee, and said,

"There pa, you see it did no harm. Didn't I do it well?"

Her father laying aside his pipe, took her in his arms and kissing her, told her never to touch the matches when alone, for they were dangerous things, and she might set the house on fire and be burnt up.

A few days afterwards, Jane was left alone in the kitchen, and seeing the matches on the shelf, she said to herself,

"How I should like to make fire again with those little sticks!"

Something whispered, "it would be wrong; your pa told you not to touch them." It was her conscience which thus kindly warned her.

She replied, "I know pa told me so, but it won't hurt, and pa won't know it if I do."

Thus the naughty girl put her friendly conscience to silence; after glancing timidly round the room, she took a chair and placed it hastily near the mantle-shelf.

Here, she fancied she heard a noise—she started and listened in great fear of being discovered. But no one came—it was only her conscience that alarmed her for a moment.

The matches were soon taken down. One after another to her great delight produced its accustomed flame, until she became so absorbed in her guilty employ that she forgot all about father or mother. Presently a footstep approached the door. She jumped up on her feet, holding the unburnt match beneath her apron.

Her father entered, and she colored deeply.

"What is my daughter about?" inquired he.

"Nothing papa!" replied the wicked girl; and her face and neck looked like crimson.

"Nothing! my child, then what mean those half burnt matches that lie around the hearth?" asked he. Jane was silent. She was detected in an act of disobedience, and also in a lie. She burst into a flood of tears. Her father took her upon his knee, and gently chiding her for her wickedness, she sobbed and cried as if her heart would break, and promised never to do so again.

No doubt Jane was sincere, and if she had prayed to Jesus Christ he would have helped her to keep her promise, but she did not; so she soon forgot it; for shortly after she happened to be alone again, and almost the very first thing she did was to take down the lucifer matches; only she was so cunning as to throw the ends into the fire.

In the midst of her forbidden amusement, the cat jumped from a table in the adjoining room. She thought she was discovered, and thrusting the matches into her bosom, pretended to be very busy over her sewing. As the noise ceased she crept to the door to listen, when she felt a great heat in her bosom. Putting her hands in to find the cause, to her complete amazement she was on fire! The matches, by rubbing against her clothing, had kindled, and now the flame communicating to her clothes, burst forth, and her face and neck were in a complete blaze. Her first effort was to tear off her garments—but it was vain.—The fire spread and burned her dreadfully. She shrieked out, "Mother! Father! help! oh I burn! I burn! oh father, do come! mother! mother! do come! oh what shall I do!"

She ran to the outside door. The air increased the flame, and she was enveloped in a sheet of fire. Her torture was excruciating and cruel, while her groans echoed piteously through the sky.

A man happened to pass just as she reached the door—her mother, too, alarmed by her cries, came running distractedly to her aid. The man seized a wet sheet which hung on a line near the door, and rolling her up within its folds, succeeded in extinguishing the flames. But poor Jane! she was almost burned to a cinder. She died the next day.

See, youthful reader, the fruit—the *bitter* fruit of disobedience—the fatal reward of folly. Had Jane obeyed her father, she might have lived and grown up to be a woman. But she was disobedient, and dearly did she pay for her misconduct. Let this short story be like a beacon light to my readers. Let it warn them of the danger of disregarding the injunctions of their parents, for it is a bitter thing to sin. It may be sweet in the mouth, but it is poison in the body, often destroying both body and soul. Young readers, be obedient.

Quincy, February, 1839. D. Wise.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.

G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, MARCH 15, 1839.

ILLUSTRATIONS OF THE LAW OF KINDNESS....NO. VI.

"Overcome evil with good."—Rom. xii: 21.

There is yet another department of human life, in which the law of kindness is acquiring extensive and powerful influence. I have reference to criminals; those victims of vice who break the laws of society, and consequently endure the penalties attached to those laws. In times past, criminals have been visited with constant severity, and in multitudes of instances, with positive cruelty. And at the present day, it is not only the fact in many prisons, that prisoners, in order to subdue them, are subjected to vindictive and frequent corporeal punishments, but multitudes of people still cherish the erroneous notion, that prisoners can not be controlled in any other manner than by unrelenting severity. This, however, is a fatal mistake. For, in every instance in which kindness has been properly exhibited in governing criminals, it has not failed, but has succeeded in its object. And not only is the divine view that the law of overcoming evil with good, is the noblest power which can be exerted in subduing criminals, but a large portion of the civilized world is assenting to the fact, that we should "love the enemies" of State as well as of individuals. That such a fact is the genial dew to fertilize the barren heart, the key to unlock the hidden feeling, the magnet to attract the love of the hardened soul, there are many touching facts to prove; some of which will be introduced.

During the Irish Rebellion, in 1798, Joseph Holt, one of the rebel generals, was taken by the government authority. In consequence of his goodness of character, which excited even the respect of those against whom he rebelled, he was saved from capital punishment, and was transported to New South Wales. After his arrival, he was employed as overseer on the estate of a Mr. Cox, and had forty-five convicts and twenty-five freemen under his guidance. These convicts met at his hands nothing but kindness and confidence, and the result is given in his memoirs, published in London, in the year 1838.—"As to the convicts, there was a certain quantity of work, which by the government regulations they must do in a given time, and this may be given to them by the day, week, or month, as you pleased, and they must be paid a certain price for all the work they did beyond a certain quantity. If they were idle, and did not do the regulated quantity of work, it was only necessary to take them before a magistrate, and he would order them twenty-five lashes of the cat on their backs, for the first offence, fifty for the second, and so on; and if that would not do, they were at last put into a jail gang, and made to work in irons from morning till night.

"In order to keep them honest, I paid them fully and fairly for every thing they did beyond their stipulated task, at the same time I paid the freemen; and if I thought the rations not sufficient for their comfortable support, I issued to each man six pounds of wheat, fourteen of potatoes, and one of pork, in addition. By this means the men were well fed, for the old saying is true. 'Hunger will break through stone walls,' and *it is all nonsense to make laws for starving men.* When any article was stolen from me, I instantly paraded all hands, and told them that if it was not restored in a given time, I would stop all extra allowances and indulgences: 'the thief,' said I, 'is a disgrace to the establishment, and all employed in it; let the honest men find him out, and punish him among yourselves; do not let it be said that the flogger ever polluted this place by his presence. You all know the advantages you enjoy above gangs on any other estate in the colony; do not, then, throw them away. Do not let me know who the thief is, but punish him by your own verdict.' I then dismissed them.

"The transports would say among themselves, that *what I had told them was all right.* 'We won't,' they would reason, 'be punished because there happens to be an ungrateful thief among us.' They then called a jury, and entered into an investigation, and on all occasions succeeded in detecting and punishing the offender. I was by this line of conduct, secure from plunder; and the disgusting operation of flaying a man alive, with a cat-o'-nine-tails, did not disgrace the farms under my superintendence. Mr. Cox said one day to me, 'Pray, Joseph, how is it that you never have to bring your men to punishment? You have more under you than I believe any man in the colony, and, to the surprise of all, you have never had one flogged, or indeed have made a complaint against one; they look well, and appear contented, and even happy.' 'Sir,' said I, 'I have studied human nature more than books. I had the management of many more men in my own country, and I was always rigidly just to them. I never oppressed them, or suffered them to cheat their employers or each other. They knew, if they did their duty, they would be wel-

treated, and if not, sent to the right about. I follow the same course with the men here.....I should think myself very ill qualified to act as your overseer, were I to have a man or two flogged every week. Besides the horrible inhumanity of the practice, the loss of a man's week or fortnight's work, will not be a trifle in a year, at twelve and sixpence per week; for a man who gets the cat, is incapable of work till his back is well; so, in prudence, as well as in Christian charity, it is best to treat our fellow-creatures like men, although they be degraded to the state of convict slaves.' "

Mr. Holt also gives an account of Colonel Collins, who was governor of the settlement at the Derwent River, in Van Dieman's Land, from 1804 till his death in 1810, whose conduct furnishes a most admirable illustration of the influence of kindness. "This gentleman had the good will, the good wishes, and the good word of every one in the settlement. His conduct was exemplary, and his disposition most humane. His treatment of the runaway convicts was conciliatory, and even kind. He would go into the forests, among the natives, to allow these poor creatures, the runaways, an opportunity of returning to their former condition; and, half dead with cold and hunger, they would come and drop on their knees before him, imploring pardon for their behaviour. 'Well,' he would say to them, 'now that you have lived in the bush, do you think the change you made was for the better? Are you sorry for what you have done?' 'Yes, Sir.' 'And will you promise never to go away again?' 'Never, Sir.' 'Go to the storekeeper, then,' the benevolent Collins would say, 'and get a suit of slops and your week's ration, and then go to the overseer, and attend your work. I give you my pardon; but, remember, that I expect you will keep your promise to me." All this was genuine kindness, and the result was peculiarly pleasing and excellent. "I have been assured," says Mr. Holt, "*that there was less crime, and much fewer faults committed among the people* under Governor Collins, than in any other settlement; which I think is a clear proof that mercy and humanity are the best policy."*

There is another case to be exhibited, which must convince the most skeptical, that the law of kindness is almost omnipotent in subduing even violent convicts, and in producing reformation among them. In 1815, there were nearly three hundred women imprisoned in Newgate, London, some untried, some under sentence of death, some condemned to transportation, while all were sent there for every form and stage of crime. Their condition was most deplorable—the darkest wickedness was practiced among them, the pockets of visitors were robbed by them, and they were so violent, that even the governor of the prison was loth to go among them. Mrs. Fry, a benevolent lady of the denomination of Friends, on hearing of their condition, was induced to examine their situation. After this visit, when writing to a friend, she said, "All I tell thee is a faint picture of the reality; the filth, the closeness of the rooms, the ferocious manners, and the abandoned wickedness which every thing bespoke, are quite indescribable." In 1816, she succeeded in associating with herself twelve ladies, eleven of them Friends, for the avowed purpose of reforming the degraded females of Newgate prison. In the execution of this ennobling object, they put aside all severity, and assumed the law of kindness, and with hearts overflowing with love for the sinful subjects of their care, they commenced the experiment. Of that experiment "it was predicted, and by many, too, whose wisdom and benevolence added weight to their opinions, that *those who had set at defiance the law of the land, with all its terrors, would very speedily revolt from an authority which had nothing to enforce it, and nothing more to recommend it than its simplicity and gentleness.*" The result, however, proved this prediction unfounded in every particular.

In the short period of one month, under the admonitions and kindness of these ladies, in conjunction with the school of knowledge and industry which they established, a complete revolution was effected in Newgate. So that when the Lord Mayor, the sheriffs, and several of the aldermen of London, visited the prison, the attention, the cleanly dress and appearance, the respect and obedience, as well as the propriety and decency of all the female convicts, filled them with admiration and wonder at the beneficial effects which had been produced in so short a period. And when any of their number were taken to be transported to Botany Bay, instead of breaking every thing inside of their prison, and marching off with every indication of a bold and reckless depravity, as was formerly the case, they now parted from their companions with decorum and tears, and with deep gratitude to the ladies who had watched over them. All these results were produced by mercy. "I found," says a visitor to Newgate, "that the ladies ruled by *the law of kindness*, written in their hearts, and displayed in their actions. They spoke to the prisoners with affection and prudence. These had long been rejected by all reputable society. It was long since they had heard the voice of real compassion, or seen the example of real virtue. They had steeled their minds against the terrors of punishment; but they were melted at the warning voice of those who felt for their sorrows, while they gently reproved their misdeeds."

The grand jury of London, after their visit to Newgate, in 1818, made a "report to the court at the Old Bailey." After enumerating the blessings produced by the actions of Mrs. Fry and her friends, the report says, "If the principles which govern her regulations, were adopted towards the *males* as well as females, it would be *the means of converting a prison into a school of reform; and instead of sending criminals back into the world hardened in vice and depravity, they would be repentant, and probably become useful members of society.*"* In this case, we have a full exhibition of the law of kindness. And the results produced, were not only unexpected, but they prove that when Christ said, "love your enemies," he uttered a precept divine in its nature and holy in its influence, never failing, when rightly exercised, to subdue the hardest heart, and to reform the most abandoned sinner. Oh, how well might the words in reality be addressed to Mrs. Fry, which are put in the mouth of a depraved female, who, in Boz's "Oliver Twist," is represented as saying to a lovely girl whose kindness had melted her into tears—"Oh, lady, lady," she said, clasping her hands passionately before her face, "if there was more like you, there would be fewer like me—there would—there would!"

G. W. M.

*For these extracts, I am indebted to Chambers' Edinburg Journal, for June 16, 1838.

*These extracts are taken from a work entitled, "Noble Deeds of Women"—Art. Benevolence.

A PEEP INTO AUBURN STATE PRISON.

A correspondent in the vicinity of this prison, of undoubted veracity and excellent means for acquiring correct information, assures me that my notice of the above work does not even intimate the worst and most abominable cruelties practiced in that Bastile! He regrets, however, as he says, that I classed all the contractors, keepers and overseers together. I did not, as he will see by carefully reading, again, my article. In speaking of the keepers, indeed, I made no distinction, but spoke of them *en masse*, because I supposed that, probably by this time, every humane man had been banished from office by Capt. Lynds, the head keeper. But of the others, I merely said, that the power to inflict corporeal punishment should not be left to a mercenary contractor, or his brutal overseer, and to a more cruel keeper, etc. I spoke in the singular number, to represent a whole class, and defined what class I meant by the use of appropriate adjectives. The contractors and their overseers, I knew were not in the power of Capt. Lynds to remove, and as the book in question had specified a number of the keepers, contractors and overseers as being kind and humane, just men and merciful, I, of course, meant to distinguish only the mercenary, the cruel and brutal by my notice.

It is with pleasure that I make this explanation, and with gratitude to the gentleman who called my attention to his misunderstanding of my article, I now give an extract from his letter. A. B. G.

"DEAR BR:—

I have read your notice of "A Peep into the Auburn Prison," with pleasure—but, permit me to remark, that it needs a somewhat different notice. You class all the contractors, overseers and keepers together. This is incorrect. There is no doubt of the existence of great and flagrant abuses there—of wicked punishment, of insufficient clothing, of cold, of deficient food. There is no doubt of the culpability and negligence of the Chaplain—of the entire unfitness of the Agent—of the cruelty of the Deputy. Indeed, I could tell you a tale which would freeze your blood—I forbear! But, at the same time, neither the whole number of contractors, overseers nor keepers are engaged in, nor do they countenance the measures carried on there. There are contractors and overseers who make unnecessary complaints to the keepers and agent. And there are keepers who are cruel. But there are contractors, overseers and keepers, who are humane men, and are as much opposed to the condition of the prisoners as any person whatever; and are far, very far, from entering into any cruelty. The fact is, that the great difficulty lies with the head officers, the agent and deputy, rather than with the others. Under these circumstances, I would suggest, whether it would not be well to qualify your notice so that the innocent shall not suffer with the guilty. Would it not be well to make the distinction between the evil and the good, in general terms? Names or parties need not be called. Yours, in haste,

——— ———."

NEW PUBLICATIONS.

The Expositor, for March, is an excellent number.—The leading article on the increase, progress, present condition and wants of our denomination, by Br. H. Ballou, 2d, (its Editor.) is alone worth a year's subscription. True, there are some points on which the reader might differ from him—but the general justness and appropriateness of his remarks must elicit universal approbation. Some extracts we shall endeavor to make from the article. The remaining articles of the Expositor are also good—they are—"The accusations brought against Jesus Christ by the Jews, a proof of the reality of his claims," by Hosea Ballou; "Relations between the prophecies of Daniel and St. John concerning the 'judgment,'" by S. Cobb—(an interesting article, well argued, showing that the prophecy of Daniel and the Revelation by John, were fulfilled in the establishment of the Christian and the downfall of the Jewish dispensation—) "Writing materials of different ages," by T. B. Thayer; "The last Supper" (poetry), by Miss S. C. Edgarton; and "Literary Notices," or reviews of different new books, by various writers.

Rely upon it, you who have money to procure, and minds to relish a valuable theological work, well got up and well written, that you are doing yourselves, as well as the cause, disservice by delaying to patronize the Expositor.

One word to its enterprising publishers, Brs. Bazin and Tompkins—the sheets of the numbers received here are badly pressed. The print, the paper, every thing is all it should be; but for the want of this trifle, the eyes suffer in reading it, as if the type were bad.

Four new Universalist Periodicals!—The specimen numbers and proposals for no less than four new periodicals are before us; from which, if we did not know better, one would suppose that all the old periodicals of our order were abundantly supported, and their publishers' pockets running over with the substantial evidences of encouragement! Ah, well-a-day, some poor fellows must learn by experience.

1. "The Universalist Palladium and Ladies' Amulet," the specimen sheet of which is before us, is published semi-monthly, in Portland, Me., by S. H. Colesworthy, Rev. C. C. Burr, Editor. It is a neat demi-sheet, quarto form, "devoted to the illustration and defence of Universalism, the cause of religious freedom, Christian charity, the rights and duties of females, and

general literature." Its terms are $1.50 per annum, or $1.00 if paid before the expiration of three months.—Its contents are respectable—the leading article excellent, by John Neal, Esq., on Faith, Hope and Charity. A hope, and indeed a firm persuasion, is expressed that it will not interfere with, nor weaken the support of the Banner; which is now barely supported, if that, and for which Br. Drew is earnestly asking more aid. Br. Burr will find that unless new subscribers are gained for the Banner, it must and will suffer by the introduction of a similar and lower priced paper into the field. But enough—*more* than enough, Br. Burr may say—the Palladium is commenced, and we pray God that the friends in Maine may exert themselves to support it, and increase the insufficient patronage now extended to the Banner.

2. "The Sabbath School Contributor," is the title of a semi-monthly periodical, proposed to be published in folio form, in Methuen, Mass., by Rev. E. N. Harris, at one dollar per annum in advance. This paper occupies ground not occupied by any other periodical in the denomination, and its aid is needed in those sections where the attention of the brethren is awakened to the subject of Sunday Schools. Br. Harris is a convert from the Baptists—a man of talents and energy, and it is believed, from his zeal in the cause of education, that he will make this an interesting and useful work. May he be abundantly encouraged.

3. "The Christian Freeman and Family Visitor."—This proposed publication has at least one trait in its character which causes it to differ from all other periodicals in our denomination. It is "to be devoted to religion, literature, news, and universal freedom—with law." Again—"attention will also be given to the aid of the obviously good moral enterprises of the day, the temperance reform, and *the loosing of the bonds of our brethren in slavery*"—in other words, it will be anti-slavery, or abolitionist. As this is the only Universalist paper that enters directly into this subject, those of our brethren who have entered into the abolition movements of the day, will probably devote their support to this paper—as they have a right to do—and thus, in the variety of periodicals, every portion of our denomination may find something to suit its own particular taste.—Those on the opposite side, (including our Southern brethren generally,) will find their taste gratified by finding the Evangelical Universalist, of Macon, Geo., in the field, ready to break a lance with Br. Sylvanus Cobb, of Waltham, who, I should have said, is to be the Editor and Proprietor of this new journal.

"The Christian Freeman and Family Visitor," is to be published simultaneously in Waltham and Boston, Mass., every Friday, on a super-royal sheet, at two dollars per annum in advance—to which fifty cents will be added if not paid in six months.

4. The "Universalist Preacher and Evangelical Repository," a monthly periodical, is to be published by Rev. George C. McCune, in Dayton, Ohio, at one dollar and fifty cents per annum, in advance. Each number will contain 32 pages, octavo, of medium size. It is to be devoted to the republication, in periodical form, (so as to save postage and facilitate transmission,) of standard Universalist books, pamphlets, etc. Of course, copy-right works can not be published in it—but all others may. In short, it will, we presume, be a work similar to the Universalist Library, commenced in Baltimore, Md., some time since, by Br. Everett—now discontinued. May it be eminently useful in disseminating light throughout the otherwise nearly inaccessible West.

The Lady's Book, for January and February, reached us out of season; but it is due to say, that it is worthy of its extended fame and increasing patronage, under the editorial charge of Mrs. Hale and Miss Leslie, aided by Mr. Godey, its enterprising publisher. The article in the January number, by Mrs. Sigourney, addressed to mothers on the maternal education of children' is so just, so excellent throughout, that we intend making extracts therefrom as soon as we can find room.

The New-Yorker—folio and quarto—begins new volumes this month. It is an independent news and literary paper, neutral in politics, published by Horace Greely and Co., New-York city. The folio paper is $2.50 per annum—the quarto paper, containing the same matter, but better adapted for preservation, is $3.50 per annum.

We notice this paper *now*, because it is about commencing the publication of the phrenological lectures delivered in that city by Mr. George Combe, early in the Winter past. Those who wish to become well acquainted with this interesting, useful and rapidly spreading science, as presented by its apostle himself, have now an opportunity—besides receiving much useful literary and other matter.

*** As the agent of the New-Yorker is now out of this city, any orders left with us will be faithfully and promptly attended to—and specimens of the New-Yorker will be exhibited at our Bookstore.

"*The World Repriced:* being a critical examination of Wm. Miller's theory, that the second coming of Christ and the destruction of the world will take place about A. D. 1843. Compiled principally from articles originally written by Rev. Kittredge Haven. Woodstock, Vt., Haskell and Palmer, 1839."—8vo. 48 pp. My thanks, I presume, are due to Br. R. Streeter, the compiler, for this pamphlet. It is highly worthy of circulation, especially in those sections where Mr. Miller has circulated his book, or delivered his lectures. To me it appears most strange that people can be deceived and frightened, for the thousandth time, with this old cry of the destruction of the world. In my brief life-time, and in the section where I lived, these false prophets have appeared at least a half a dozen times, and as often the time has passed, and the world is yet bowling its rounds as formerly!

This Miller is a native of Hampton, N. Y.—was once a deist, and is now manufacturing deists by his foolery—is wealthy, and holds on to his dollars with as tight a gripe as if *he*, at least, did not believe in his own theory. Many Partialist clergymen who do not believe in his theory, nevertheless encourage his lectures as a good preparation to get up protracted meetings. "The end justifies the means." Shame on the Jesuits!

Some unavoidable engagements have delayed some of the above notices until now—there are also some other publications to be noticed in another number, together with a few other delayed subjects.

It may be well also to state in this place, that for all the publications above noticed, we will act as agents—exhibit specimens, receive and forward subscribers' names, money, etc., at our Bookstore and office.

A. B. G.

THE UNION.

Br. Price, in a late number of that most excellent periodical, the Universalist Union, of which he is Proprietor and Publisher, makes a most melancholy and saddening appeal to his subscribers and the public. He commenced that paper with a capital of $3000. He has published for several years, and was realizing some cash from it, when the difficulties of the past two years came on. He has now sunk all his capital—all his earnings, and has run himself in debt beside, that he might punctually supply his subscribers with their weekly fare of superior mental food. And what has been his return? Simply, that so many of his subscribers seemed to care so little for him—for his labors—for the valuable paper they were receiving, and for the good cause to which he and his paper are devoted, that they have not complied with his terms—have been stricken from his list by hundreds, for non-compliance, as *per* previous notice—have left him to suffer from their violated faith and apparent indifference. For when they knew his terms, and subscribed for his paper, they virtually agreed to those terms; and, therefore, in not complying with them, they have violated a tacit agreement.

Br. Price gives notice, that at the expiration of the present half volume, (in accordance with his terms,) he will strike off every subscriber who has not paid, and will continue the remainder of the volume to the *paying* subscribers only. If he has encouragement enough, on this plan, to go on with another volume, he will do so—if not, the Union ceases at the expiration of the present volume!

This is sad news, and however strict may seem the terms of the Union, and Br. Price's rigid adherence to them, it must be admitted that advance payments are *best* for both *publisher and subscriber*—and that he is the best judge of his own difficulties, and should know best the course to take to terminate them. I most ardently hope that he may be successful—that that valuable paper may be sustained, and triumph over all present embarrassments, and finally handsomely reward its spirited and excellent proprietor for his valuable labors, and almost intolerable sufferings and sacrifices.

This is a subject on which we can not but feel—and feel severely with Br. Price. We had no capital to begin with—we had made no headway, and laid up no provision before the storm came on—and for two years before the commencement of this, we kept on driving towards the gulf of ruin—increasing our debts, by borrowing money to pay our current expences, until health, and hope, and courage, deserted us, and, at one time, even life seemed in danger from our increasing difficulties, cares and perplexities. Then, suddenly began a turn in our affairs. Remittances began to come in, and relieved us from the most imminent dangers.—We have struggled along with a new born hope of escaping them all—and *will* escape all, if our agents and friends will only continue to exert themselves a few months longer, as they have done for three months past. To doubt them now, would be ungrateful—there are breakers on the bow, but the ship is falling off from them, and gallant hands are active in our aid! Pull away, my hearties! and all will yet be well.

A. B. G.

CLINTON LIBERAL INSTITUTE FUND.

Previous collections	$66.90
Collection in Albany, and individual contributions in Philadelphia, Pa.	32.00
Collection at Fly Creek	6.50
" New-York, third Society	50.00
Total	$155.40
Paid over	$105.40

UTICA BEREAN INSTITUTE.

Lecture in the Universalist church next Tuesday evening by J. P. Young, Esq. Reading of "The Budget, a MS journal.

Br. N. Doolittle has asked and received a dismission from the pastoral charge of the society in North Norwich.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. McAdam, at Marshall—Br. Bullard, at Homer, and at McLean same day, and lecture at Groton Hollow in the evening.

There will be preaching on the fifth Sunday inst., by Br. Gage, at Spencer's school-house, Litchfield—Br. McAdam, in the town of Ohio, near Br. Gray's.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Superior (Mich) for self, I G and W W—J H, Table Grove (Ills) for self and A S—H G, Oil Creek (Pa) for self, G W L and J H—M P, Peru (O) for J B, A N, A H, B B, T T, L R S, M B, C E and R S S—Rev J B, Newark (O) for G W and J D—Rev T S P, Brooklyn (P.) for A G, A S, S W, L C D, G S, J S T, J B S, W T, O S, S W, G D, F B, A B, C P, E H P and R K—N S, Hobart, for L C, S W, W B C and J J—Rev E E G, Worcester, for H M and J V—S F, Malone, for self, S P, M H J T, S H, I S, E B, and L A—D W Waterboro—M T, Somerville, for D S H and J L W—P M, Rome (O) for T B—P M, Stephenson, (Ills) for W C, G W N and W P—A D K, Xenia (O)—P M, Pembroke—P M, Fenner, for self, F W and J R—A W, East Avon—J V F, Bloomfield (Ills) for self, A P, C F and R J—H L, Collins, for self, J T and A W—J M D, Macedon, for J H V and D R H—J B, Scipio, for W B, G T, W T, J R Jr, P B, H D, I D and L B—P M, E Bloomfield, for self, W P and F B—P M, Phillipsville, for Ev J L.

POETRY.

For the Magazine and Advocate.

REFLECTIONS

After a visit to the grave of a mother.

What solemn thoughts pervade the breast,
As pensively we tread
Upon the green-turf'd hillock, where,
In silence sleep the dead.

See yonder cold and snow-white slab
Which marks that lonely spot;
Go, read upon its polish'd front,
What soon will be thy lot!

Earth's purest joys are sealed, when death
Its solemn fiat sends,
And bids us leave this mortal coil,
To fond and weeping friends.

The sceptred monarch owns its sway,
And yields to its command;
Though thousands bend the trembling knee,
And, suppliant, kiss his hand.

'Tis not the wealth that India boasts,
Or proud Golconda's mines,
Can stay the potent arm of death,
When round the soul it twines.

The proud, the wealthy, and the gay,
Alike, their fate may know;
For death will soon o'er all their joys,
Its sable curtain throw.

Behold yon white sepulchral stone,
Reared o'er that gentle mound;
'Twas friendship's hand that placed it there—
Read what on it is found:

"The wise, the just, the pious and the brave,
Live in their deaths and flourish from the grave;
Grain hid in earth repays ye peasant's care,
And evening suns but set to rise more fair."

The marbled column tells, where sleep
The worthy and the great;—
'Tis penury alone that weeps
The poor man's hapless fate.

Beneath yon lowly, rising mound,
From earthly honors bare;
In silence sleeps departed worth—
A *mother's* bed is there!

Alas! that thought were full of grief,
Which earth could not allay;
But hope, the mourning soul's relief,
Points to eternal day!

Then let the troubled spirit find
A solace for its woes;
'Twill cheer the darkness of the tomb,
Where kindred friends repose!

Sleep on, then, mother, calmly sleep,
Though lone thy grave may be;
No useless slab encumbers it—
Yet I remember *thee!*

D. F. Y.

INDIAN CUNNING.

CURE FOR INTEMPERANCE AND SMOKING.

A friend of ours, who has had extensive dealings with the Indians of Mississippi, relates the following characteristic anecdote, which he says is undoubtedly the truth. A chief, by the name of Glover, in a gush of passion happened to slay another Indian. The invariable penalty for killing among these primitive beings, is death; and that punishment is, by their custom, to be inflicted by the nearest friends of the deceased. These had met together with the prisoner in their charge, to execute the last sentence on poor Glover. He asked one favor of them before he died, and, as generous enemies, he hoped they would grant it, as it was the last he would ever ask of them; it was, that he might be permitted to take one more glass of liquor and smoke one more pipe of tobacco. So small a request was readily granted; they promised to postpone the execution until he drank and smoked again. Having got them sufficiently committed to this proposition, he gave them to understand that he never intended to do either. Such is the sacredness of an Indian promise, that this subterfuge has thus far saved Glover's life, and this occurrence took place ten years ago.—*Family Magazine.*

Providence.—Eternal Providence employs centuries in the accomplishment of its designs; while our finite existence feels irritated and amazed at the delay.—*Madame de Stael.*

AGENTS.

NEW-YORK.—CONTINUED.

North Easton, L Chapin P M
North Norwich, Ezra Gorton
North Penfield, F Robb
Norwich, A Chandler Esq
Oakland, D Edgerly
Ogdensburg, Luke Baldwin
Olean, Dr E Finn
Onondaga, S G Anable
Ontario, J D Connis
Oppenheim, D H Phipps Jr
Otan, C Bartholomew
Orleans, Edward Warner
Oregon, L Bump P M
Otsdawa, W K Cook
Otto, S St John P M
Oxford, H Balcom and Rev J T Goodrich
Paines Hollow, T A Paine
Palmyra, S Birdsall
Pamelia 4 Corners, S Cole
Panama, Rev L Paine
Parishville, E Leonard
Pavilion, J Sprague Jr
Penfield, D Fosgate Esq
Perrinton, A Godell P M
Perry, Rev Seth Barnes
Perryville, A Britt
Persia, Elias Hall
Phelps, J Vandermark
Philadelphia, J H Weeks and S Butterfield
Pike, A Adams
Pine Ridge, J Newton
Pittsford, E Beers and J S Birdsall
Plainfield, E F Simons P M
Plainville, J Cory
Plattsburg, P Marshall
Portageville, E D Moses P M
Portland, E Harris
Port Gibson, A M Johnson
Potsdam, J Parkhurst
Prebie, A Crofoot
Preston, S Wait P M
Prattsburg, J Potter
Poughkeepsie, W H Slater
Queensbury, S Jenkins
Redfield, S Drake P M
Red Creek, E Underhill
Richland, J Hunt
Richmondville, J Westover
Ridgeway, Rev R Tomlinson
Rochester, G H Roberts
Rockdale, W Lord
Royalton Centre, Rev C [illegible] mond
Royalton, Rev L Knapp
Rome, S B Stevens
[illegible]
Rush, L Treadwell
Rushford, H N Hammond
Rutland, Nelson Eddy
Salisbury, A S Gage
Salisbury Centre, O Ives
Salina, Rev N Brown
Sandy Hill, J Lamson
Sandy Creek, Joseph Barker
Schenectada, A B Quackenbush
Scipio, Jesse Babcock
Scipio Centre, Rev H Boughton
Sherburne, N Starr
Siloam, D Dickie P M
Six Mile Creek, W Dodge
Smithborough, W Saxton
Smithville, Simeon H Dudley
Smithville Flats, Eli Tarble
Smyrna, Russel Case
Sociality, E Dutton P M
Sodus Point, W Wickham P M
Somerville, A Thompson
South Bainbridge, F P Church
South Bristol, A Brown P M
South Cameron, A Frisbee
South Canton, J Livingston P M
South Chili, W Pixley P M
South Le Roy, E Olmstead
Southport, W Cook
South Venice, A Tupper P M
South Wales, W C Russell
Southville, A Thompson
Speedsville, W S Smith
Spencerport, P Kane P M
Springfield, O N Shipman
Spring Mills, Rev J Lewis
Springville, A Dygert
Springwater, M Hopkins
Sterlingville, G Walton P M
Stockbridge, A Pratt
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Stockholm, Benjamin Holmes
Stokes, I Nisbet
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Vernon, George Allen
Virgil, W Lincoln
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Walworth, C H Brown
Warsaw, J Holley and Rev W E Manley
Waterloo, Jason Keys
Watertown, Rev W H Waggoner
Waterville, D Bangs
Wellsville, R C Keut
Wethersfield, D B Green
Wethersfield Springs, J Chandler
West Almond, Ira Baker
West Bloomfield, Dr E D Wight P M
West Chazy, S A Goodrich
West Constable, S Felton
Westfield, A L Wells
West Harpersfield, J Bristol
West Henrietta, John Fenna
Westmoreland, L Clark
West Troy, J D Stanburgh
Williamstown, J Potts
Wilna, Rev J H Whipley
Winfield, B Carver P M and Rev T J Smith
Wolcott, Rev W Andrews and N W Tompkins P M
Worcester, Rev E E Guild
Wyoming, A Paddock
Yatesville, S Cory
York, J Russ
Yorkshire, F Kellogg

OHIO.

Akron, Dr E Crosby
Austinburg, Rev L Hickox
Ashtabula, W Woodbury
Athens, E C Crippen
Bazetta, L B Weeks
Bedford, O F Francis
Brecksville, O Eaton
Chardon, W Benton
Cincinnati, E Singer and Rev J A Gurley
Cleveland, W White
Coberly, J Coberly P M
Concord, Zenas Wilson P M
Conneaut, T Gibson
Cogly Centre, Josiah Arnold
Coshocton, A [illegible]
Dayton, Rev G C [illegible]
East Claridon, M McIntosh
Elkworth, L W Leffingwell P M
Franklin Square, [illegible]
Fredricktown, W M Allen
Prestville, E C [illegible]
Florence, J Wheeler
Fowler, L A Viet
Ganges, J N Ayres P M
Gustavus, Philo Gates
Hebron, D Sharer
Huntington, Isaac Sage P M
Huron, Charles Standart
Johnstown, L H Dake P M
Kelloggville B Abbott Esq
Laporte, Rev D Tenney
Lebanon, J C Hall
Le Roy, B D Austin P M
Lexington, S Watson P M
Lyme, Pelatiah Strong
McConnelsville, James L Gage
Madison, C Burr P M
Margaretta, Calvin Smith
Marcellus, E Fairchild
Martinsburg, [illegible]
Martinsville, John L D[illegible]
[illegible]
Medina, Thomas Squier, N W Bruce
Mentor, Rev J Bradley
Middlebury, R Clark, P M
Minersville, R R Webber
Moscow, Mills A Craig
Mt Gilead, S Emery
New-Haven, J Sweets
Norwalk, A Brownell
Oberlin, Rev S Hull
Ohio City, Col W Allen
Painesville, Ransom Curtis
Perrysburg, Rev L L Sadler
Peru, M Pond
Port Washington, P Vinton
Rome, S Rogers P M
Richmond Dale, L Stratton P M
Richmond, Loudon [illegible]
Royalton, J Raymond
Scipio, Dr Rufus Cowles
Sutherland, Isaac Johnson
Springfield, L B Ancroft and Rev G Messinger
Steuben, Lyman Babcock
Tiffin, C Bradley
Wadsworth, J Pardee P M
Wellington, E R Clapp
Westfield, Rev A Peck
Whiteford, J U Pease
Willoughby, J M Henderson P M
Windsor, M McIntosh
Worthington, Rev A A Davis
Zanesville, J Dare Esq

[To be continued.]

DEATHS.

In Woodsville, Fulton county, Ills., October 12th, 1838, Mrs. MARY F. TOMPKINS, in the 23d year of her age.—Sister Tompkins was a daughter of Br. Jonas Woods, formerly of Madison, N. Y. She was married on the 28th day of May previous, but she was permitted to enjoy the pleasure of her happy union but a short time. She was called to part, yet with the hope of being again united in a brighter and better world. May the consolation of the Gospel impart peace and joy to Br. Tompkins in his loss.

In Woodsville, Ills., February 22d, of consumption, Mrs. SARAH WOODS, consort of Br. Ira Woods, in the 48th year of her age. In the death of Sister Woods, a husband has been deprived of an affectionate wife; three children, the kindness of a fond mother, and community a valued friend. Sister Woods attended the State Convention in May last, and was apparently enjoying good health, but soon began to decline, and gradually failed under the grasp of the fatal disease. She died as she had lived, a firm believer in the Gospel of universal love. The writer tendered the consolation of the Gospel to a large circle of relatives and friends, on the 4th. A. R. GARDNER.

In Fredonia, February 12th, BARBARA ANN, only child of Andrew and Ann Peterman, aged six months. This is the third child they have been called to part with in a very short time. But they realize that their treasures are gone to a fairer clime, where parting shall be no more. Trusting in the unfailing promises of Jehovah, they draw consolation in the assurance given that they shall meet their little ones in a purer world. The funeral was attended on the following day, and a discourse delivered by Br. Babcock. T. C. E.

On the 18th of February, at the residence of J. I. Eacker, in Sheridan, Chautauque county, Mr. JONATHAN BUTLER, formerly a resident of Litchfield, Herkimer county, aged nearly 58 years. He died as he had lived, a firm believer in the ultimate happiness of all mankind, and was, in word and deed, a Universalist. It was his wish to have me deliver his funeral discourse, which I did on the following Sabbath in the Methodist church, it being tendered for the occasion. Text, Ps. xcvii: 1, 2. A few days before his death, his brother arrived from Litchfield, to make him a visit. He came to greet with the hand of friendship, and to hear his brother's affectionate farewell. May all the mourners be comforted by the word of God, and a firm belief in his unfading goodness. T. C. E.

In Fowler, St. Lawrence county, February 20th, OBADIAH BETTS. He lived universally beloved and respected, and died deeply lamented by his aged parents, a widow and two young orphan children, and a number of brothers and sisters. The Universalist society, and a numerous circle of relatives and respectable neighbors, attested their respect and sympathy at his funeral, to whom the writer attempted to present the consolations of the Gospel. A. W.

In Antwerp, Jefferson county, February 20th, an infant child of Calvin and Sally Wicks.

Also, February 24th, Mrs. SALLY WICKS, consort of Mr. Calvin Wicks, and daughter of Ebenezer and Orpah Bemis, aged 23 years.

Thus was a fond and attentive husband suddenly bereft of his first-born and only child, and an amiable and virtuous wife, rending both the parental and conjugal ties almost as soon as they were called into warm emotions in his generous bosom, and Br. and Sister Bemis are again called to suffer the severe pangs of wounded parental affection.

Sister Wicks was a worthy, pleasant daughter and wife, and highly esteemed by all acquainted with her. She endured her severe sufferings with mild cheerfulness, and met death with undaunted composure. Her funeral was attended on the 25th, by an unusually numerous and respectable concourse of friends and relatives, to whom the writer presented the paternal love of our heavenly Father, towards his afflicted children. A. WOOD.

In Harford, January, 1839, GERSHAM, infant son of Harvey and Lucinda Birch, aged 4 months. Sermon by A. C. B.

In Harford, February 10th, ALICE, infant daughter of Rev. A. C. and Adelia Barray, aged one month and twenty days. Sermon on the occasion by Dr. GREEN.

THE MAGAZINE AND ADVOCATE

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, MARCH 22, 1839. NUMBER 12.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.

NUMBER TWENTY.

BY S. R. SMITH.

SOCIAL SYSTEM.—CONCLUDED.

We have stated that Christianity had exalted WOMAN, and placed her in a situation to discharge with more propriety and success, her high and responsible duties. And it is probably too late a day, to look for questions of doubt, respecting the social influences which she exerts over that part of the world where Christianity is professed. But if the skeptic wishes information on this subject, he may find it in the customs of the Orientals, and in the children of *nature* who have yet a place in our own land, in the disgusting slavery and degradation to which females are reduced. Or, if he considers these as inappropriate examples, he may review the pages of Roman history, and there learn that the sturdy *pater-familias* was accustomed to treat women as an inferior species of a common race, and to shut them out from the converse of his enlightened friends—from all the usual means of mental and social improvement, and to subject them to ignorance, servility, and perhaps crime. Such they were, and such they were destined to remain, when Christianity poured its benign light upon this dark world, and put to shame "the ignorance of foolish men."

It is not pretended that the genius of Christianity has, in all instances, or perhaps in any, exerted its full might in raising woman from her degradation. But it has already, and long since, done that to which no other moral system ever made any pretensions. It has made her in all respects the companion of the "lords of creation," and introduced her as an equal, into the social circles from which she had been excluded from time immemorial. And it is now throwing over her mind the illuminations of science, calling her talents as well as her affections into requisition, and making her the cultivated instrument of training the young mind, and opening up the pathway of wisdom, and honor, and usefulness before us, in the bright morning of our days. She chastens the stern and rude aspect, and restrains the fierce and angry passions of man, and aids in humanizing and socializing his nature. But it should not be overlooked, that however great and interesting her influence in softening the manners of society, that influence is the result of the power of Christianity over her own character and destiny.

3d. Among the social benefits of Christianity, we must not overlook its *political influences*. The skeptic may smile, if he pleases; but he must employ far other means, in order to account for the bearings of Christianity upon the social compact. Whether this subject has received that attention which its importance demands, is a question which the present frame of the public mind may not admit of being dispassionately answered. The world certainly has not been in circumstances very favorable to correct ideas respecting it; and it is doubted whether in our own country, the habits of thought and tone of feeling are such as to secure an unprejudiced decision. For in some parts, it is not long since religious duties were performed much as the same persons paid their debts—because the *laws* enforced compliance. So that probably the experiment has not been fairly and fully made, even among ourselves, of the native and unsophisticated political influences of Christianity.

Probably the best illustration of these influences, is to be found in the progress of Christianity during the first three centuries, when it forced itself forward into notice and general acceptation, in defiance of every obstacle. Not that the state of community was more favorable to its political developments, or by any means as much so, as at the present time; but the simplicity and greater purity of the Gospel, left it to the exercise of a proportionate might and energy over the views and feelings of its subjects. And in reviewing these, we shall find much to admire in the power it exerted over particular persons, and ultimately upon national policy. We shall hear injunctions, and witness a course of conduct based upon them, of which the world furnishes no previous example; and we shall contemplate results as rapidly formed, as they are extraordinary in character. And all this, independent of any connection with, or favor from the constituted authorities.

The apostles had much more occasion to express themselves fully on this subject, than their Master. His labors were confined to Judea—but their's extended to nearly every part of the world then known. Besides, they were basely misrepresented as the enemies of the State. It was, therefore, necessary that they should speak out, and that the great body of Christians should distinctly understand their political duties. And while they were very explicit in their instructions, like their Master, they carefully and consistently followed their own teachings. This greatly assisted the primitive Christians to understand them; and lessens the danger of any mistakes respecting the subject at the present time.

Since the time of Constantine the Great, we have had little opportunity to test the political genius of the Gospel. That emperor identified Christianity, as far as possible, with the interests, honors, and emoluments of a corrupt government; and by making it subservient to national policy, neutralized or annihilated its native influences. From that time to the present, it has been thought necessary in most countries, to make legal provision for the support of the Gospel, and in many instances, to reward its more distinguished ministers with splendid temporalities. But the evil did not terminate here—it left men to the most fatal misapprehensions respecting the whole sum of Christian influences, social and moral. And thus, while a majority supposed that it ought to be sustained by legal enactments, others thought it had no connection with, or influence upon the institutions of government. One man believed that it was a necessary concomitant of arbitrary power—another, that it was productive of a pusillanimous spirit, and of the doctrine of "passive obedience and non-resistance."

Now, whoever will be at the trouble to examine the subject, will discover that it is neither one nor the other of these things. It is not the necessary associate, nor even the friend of arbitrary power—neither does it cherish a tame and unmanly spirit, nor encourage a blind submission to the dictates of authority. And the conduct of the apostles furnishes the most decisive proof on this subject. Indeed, it is precisely that kind of proof which, of all others, is the most convincing and irresistible—the personal conduct of those concerned.

The apostles preached for the first time, and with great success, on the day of Pentecost, and on several immediately succeeding days. Their great success, together with their public remarks respecting the crucifixion of their Master, gave umbrage to the authorities. Some of the principal speakers were apprehended and brought before the Sanhedrim, where they were reprimanded for accusing that council of the murder of Jesus, and were further charged to preach no more in his name. In their reply, we discover at once their position—and it should forever settle the question respecting their pusillanimity.—"Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye; for we can not but speak the things which we have seen and heard."

Is this the language of a tame and broken spirit—of an unmanly acquiescence in the will of their rulers? On the other hand, does it betray an unbecoming disrespect for them? Neither—it is the plain but dignified language of men who have taken their ground, and who have deliberately counted the immense cost at which it must be maintained—who, with a manly ingenuousness, embrace the earliest occasion to apprise both their magistrates and the world, of their determination. This it was proper they should do, as they were acting upon a question involving immense interests—and this they did, as men of candor and integrity. And it wrung from their rulers the just tribute of admiration—"for when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled."

These men welcomed all the consequences of their disobedience; for they submitted with unparallelled patience and fortitude, to every indignity and suffering that ingenuity could invent, or power inflict. In this they seem to act upon the principle, that the violation of a known law might be justly punished, even when it was understood that the law itself was arbitrary and oppressive. They evidently hoped, and with good reason, that peaceful endurance would in due time correct the evils under which they suffered, and give them liberty of conscience. And it produced these ends. But had not the influence of Christianity been favorable to the political well-being of mankind, these kindly results would never have been attained.

From these facts, it is shown that the Christian system is favorable to just views of the nature and purposes of civil government, and conducive to the social happiness of the human race. Because, while it allows every one the rights of conscience, it requires each and all to demean himself as a quiet and peaceable citizen. And that these things are intimately connected with the social condition of mankind, none will probably dispute. For nothing can be plainer than that the improvements made in the science of government, and the greater mildness of the laws, are so far approaches to a more refined and happier state of society. To doubt this, would be to doubt whether mild and equitable laws are better than the most oppressive tyranny—whether peace and security are to be preferred to rapine and violence—whether social order and civilization are more desirable than barbarism.

The more Christianity is purified from the corruptions of the different systems of philosophy—from the superstitions of the dark ages—from the forms and incumbrances of mistaken zeal and scholastic ignorance—the more direct and obvious its influence becomes in securing the political, and, consequently, the social happiness of mankind. This is evident from the present condition of those nations which have received its truths, and live under its illumination. There is a wide and well marked difference between the social condition of Papists and Protestants. And in every Christian land, as the light of the Gospel is diffused, and its moral and social bearings understood, in that ratio are the people politically free and personally secure in the enjoyment of their inalienable rights.

The skeptic, if he chooses, may compare the political and social condition of the most refined nations at the introduction of Christianity, with that of most European States at the present time. And

although Italy may have made no advances in the fine arts—though the triumphs and grandeur of its power, and the overwhelming might of its influence are no more—still its social and even political state is improved. The barbarities that abounded in the days of Augustus, have become only matter of history; and the unchaste scenes of the feasts of Bacchus, and the unfeeling gladiatorial sports, have long ceased to constitute any part of public amusement.

Let this comparison be extended to Protestant Europe, where the reading of the Bible in the vernacular tongue is allowed, and the political condition of the people will be found to correspond with their advances in religious knowledge. The laws are milder, and the government is more paternal—crime is diminished, and the security of property and person is proportionably augmented. To all this we must add, that there is both more intelligence and more refinement among the mass of the people in Protestant countries, than in any other; and that the government is better administered. In proof of this, compare Britain with France, and Protestant Germany with Italy, Portugal, or Spain. And, finally, compare the United States with any or all of these, recollecting that we have no national religious establishment, but that Christianity is left to the exercise of its own might; and it will be seen that it is improving the moral character, the political condition, the social feelings, relations, refinement, and happiness of this whole people. A vast proportion of the degradation, ignorance, servility, and crime among us, is here by importation from abroad, and attaches to the foreigners who have not yet identified themselves with the people, nor felt the mental and moral power of our institutions, nor amalgamated with the popular character. These facts are palpable and undeniable.

The skeptic will probably endeavor to show that it is owing to other than Christian influences, that so great disparity exists in the social and political condition of mankind. Other causes have no doubt exerted more or less influence in this matter—nor does the admission affect the truth of our position. It will still remain for him to account for the remarkable fact, that the superior intelligence, and better government, and greater freedom and social happiness of the people, all occur, and only occur, where Christianity is best understood and appreciated. He must put his finger on the map of the world, and show on his own principles, if he can, why the boundaries of rational views of the social compact, of sound science and civilization, are also the limits of the present influences of Christianity! He can not suppose—he has no right to suppose, that all this is the result of accident. For all, or nearly all the facts on which he relies, exist in other countries, and where very few of these high social and political privileges have ever been enjoyed. It is fair to presume that like causes produce like effects; and that where given effects are not produced, it is for want of appropriate causes. And as certain results are visible within the sphere of the influence of Christianity, which do not exist, and never have existed elsewhere, the inference is both just and necessary, that Christianity is the efficient cause of this difference in the condition of mankind. This is the ground on which we rest the superior progress of Christian countries in moral virtue and social refinement. And from this ground, no power of sophistry or evasion—and nothing else can be urged against it—can ever effect our removal. It is the very ground on which the intelligent skeptic affects to stand—the ground of facts, of experience, and of reason.

But it is now time to meet the inquiry, what has all this to do with the evidence of a divine revelation? For admitting the fact that Christianity has improved the social institutions of mankind, what has this to do with its derivation? Other things, plainly not of superhuman origin, have borne their part in the melioration of the condition of the human race, and why may not this, without supposing a divine interposition?

The same answer meets all these inquiries—Christianity itself could not have existed without a revelation. And, consequently, whatever it has effected, is the result of its derivation. It has done what nothing else could do—a fact which has been abundantly proved in the preceding remarks.—What other system has sensibly improved the morals of mankind? What, save Christianity, ever had the least tendency to exalt woman from her state of slavery and ignorance, and to fit her for the proper discharge of the high and responsible duties of the station in which she seems placed by Providence? What else has ever reached forth a hand that touched the institutions of government with the spirit of tolerance and benignity, and which rendered the laws efficient by mental and moral influences? That Christianity has done these things, is evidence of its divine original—inasmuch as no mere human institution ever approximated to, or conceived their attainment.

It is notorious that well-informed unbelievers have generally admitted the superior moral and social influences of Christianity. If, then, they would avoid the further admission at once, of the inspiration of the founder of Christianity, they must admit his intellectual superiority to all other founders of systems. They must go farther, and also graduate their views of his pre-eminence by the superiority of the system published by him, in its influences and effects upon mankind. And are they prepared to do this? Can they stand up and out to public view, and avow their honest conviction that the obscure Israelite embodied a better system—better in its morality, its social bearings, its political influences—than ever entered the minds of the sages of Heathen wisdom? How can they do this, after having used and exhausted nearly every term of contempt and reproach upon that very system and its spotless author!—after having so long lauded to the skies the wisdom and worth of a few Gentile philosophers, and their ethical systems! If they are really entitled to the pre-eminent distinction, so vehemently claimed for them, in what does it consist? Certainly, if skeptics know, they can tell us. But this they have never done. Do they, then, seriously believe it? If not, why do they persist in its assertion? And if they do, how can they admit with so much complacency, the superiority of the Master of Christians?

But we are unwilling that the skeptic should avail himself of the mere admission that Jesus was superior to any Pagan philosopher, and that Christianity is simply a better system of ethics, than any of antiquity. This is but a compromise, a yielding up of his asperities, with a view to retain his principles. He well knows that the founder of the Christian system claimed divine authority for his mission, and the great principles which he inculcated. And every man knows that he has denied that authority, ridiculed its pretensions, and assaulted the Master of Christians with the appellation of impostor. To this ground he ought strictly to keep, or to admit the divinity of the mission of Christ, and that his doctrines were imparted by divine revelation.

This being the true position of the skeptic, in order to enable him to test the tenure by which he holds it, and the security which it affords him, we present him the following considerations. If, as he thinks, the wisest, and certainly the most polished nations, did not make the highest advances in social and moral science, how can he account for the fact, that these very improvements were devised by an obscure and unlettered Hebrew? Does ignorance or prejudice ever argue deliberately, or look forward through successive ages, and anticipate correctly the operation of incipient causes? No man will pretend this. And yet it is certain that Jesus and his apostles foresaw the working of the system which they supported and established, and anticipated its results. These, as far as the present subject is concerned, are the higher and better moral and social condition of mankind. And that the Christian system has produced these results, the most distinguished infidels have always admitted.

Was it accident, then, that suggested the system, that fixed its adaptations, that argued from cause to to consequence, that produced the results? Certainly not; for in that case, the latter, at least, could not have been foreseen. And if not accidental, is it consistent with the acknowledged imperfection of human wisdom, to suppose that any man, however wise or learned, should, by the mere force of intellect, be able to judge with precision, of the influence of his opinions some two thousand years in advance? None will pretend that this is possible. But Jesus and his apostles did this—and the record of the fact is in our hands! Consequently, if all this is impossible from accident, or from mere human foresight, it can only result from *actual inspiration*.

For the Magazine and Advocate.

BR. SKINNER'S SECOND LETTER.

Santa Cruz, February 15th, 1838

I will now proceed to give you some additional information concerning the statistics of this island, its religious and moral institutions, etc., etc.

Santa Cruz was discovered by Columbus, on his second western voyage, November 14, 1493. The Caribs, its then inhabitants, called it Ay-ay. In 1625 the English and Dutch jointly took possession of it, it being then uninhabited. In 1649 the English drove the Dutch away from it; and in their turn were dispossessed of it by 1200 Spaniards from Porto Rico, who made a descent upon it in the night, in 1650, burned the habitations, massacred all they found under arms, and transported the remainder with their wives and baggage to Bermuda. In 1651, the Spanish surrendered the Island to the French, under the command of De Vaugalan. It was then covered with rich forests; but the conquerors set fire to them, and these forests were consumed by a great conflagration, which is said to have lasted several months. Being thus cleared, the lands were extensively cultivated, and were found to be incredibly fertile. In 1653, Louis XIV transferred this, with the islands of St. Kitts, St. Bartholomews and St. Martins, to the Knights of Malta; and the latter sold it in 1665, to a newly formed West India Company. In 1674, this Company was dissolved by a royal edict, and Santa Cruz was again annexed to the French crown. In 1696, it is said to have contained 147 whites, besides women and children, and 623 blacks: but droughts now became so very frequent and destructive, that the French demolished their forts, abandoned the island, and removed to St. Domingo. In 1720, it was uninhabited. In 1727, the French captured several English merchant vessels lying here, took possession of the island again, and held it till 1733, when it was sold to a company of merchants in Copenhagen, called the Guinea company, for £30,750. In 1750, the king of Denmark purchased the rights of this company: and in 1754, had the island surveyed and divided into plantations, or oblong squares, each measuring 3000 Danish feet in length, from N. N. W. to S. S. E., and 2000 Danish feet in breadth, from E. N. E. to W. S. W., and containing 150 acres of land, of 40.000 square feet to the acre, which division is continued to this day. In 1801, the British took possession of it, but restored it again in a few months. In 1807, they again took possession of it, and kept it till 1815, when they again restored it to Denmark, to which kingdom it still belongs. The above historical facts have been mostly obtained from the venerable Dr. Stedman, a Scotish physician, who has been in the practice of medicine here for more than 50 years, and from Rev. Dr. Tuckerman's letter to Dr. Warren, of Boston, published in 1837.

The legally favored or established religion of Santa Cruz, is that of the Danish church, or Lutheran. There is a church of this order established at Bassin, and another at West End. But all Christian denominations are tolerated and allowed to preach, but the Methodists; they, a few years since, had been allowed that privilege, but are said to have abused it, by occasioning disorder and difficulty among the slaves, and consequently are now prohibited from preaching.—There is an Episcopal church in each of the two towns, of which Rev. Mr. Luckock is pastor, and

who officiates in each town on every alternate Sabbath. He is in rather feeble health, and has an impediment in his speech; but is deemed an honest and devout man. On the alternate Sundays of his absence, the Church Wardens read the services. There is in this church a flourishing Sunday school, in which several hundred children (4-5ths of whom, probably, are colored) are weekly instructed to read, sing and recite from the New Testament, or other books approved by that church. There is also a Catholic church, of which Rev. Mr. O'Kennedy is pastor, having a chapel at Bassin, one at West End, and one in the centre of the island, though he officiates most of the time at Bassin.

But the most numerous church is the Moravian, having been established in St. Thomas, by missionaries, as early as 1732, and kept up in that island and this, nearly all the time, and through all changes, to the present. There are three Moravian establishments at this island, one at Bassin, one at West End, and one near the centre. The minister is called the Boss, and holds a sort of court every Tuesday evening, he judging and reconciling all differences with the male members, and his wife with the female members; thus giving advice to all who seek it, and harmonizing and promoting peace between husband and wife, and, indeed, through their whole community. There are six thousand slaves within the pale of this church. I understand the Boss preaches only to them, and that in the mixed or negro language peculiar to the slave. The influence of the Boss is very great, and regarded as exceedingly salutary. I am told, that the slave, who is a member of this church, would much rather receive a whipping, than have a complaint entered against him to the Boss, though the fear of the Boss is no other than that of a temporary excision from the church. This, however, is a greatly dreaded evil. Dr. Tuckerman (to whom I before alluded, and from whose letter I gathered several of these facts) says, "the Governor General of Santa Cruz told me there was a Moravian minister in St. Thomas, who was more effective for the security of that island, than would be 200 soldiers."

Such being the fact, well may the Danish government not only tolerate but encourage the Moravian ministers in their efforts to improve the religious, moral, and social condition of the slave. And they ought to be considered as justly entitled to great praise for their apostolic zeal, simplicity, patience, and perseverance in well doing. This community likewise has shops for all kinds of smith's work, both in iron and copper; and their own labor furnishes about half the means of supporting the institution. The government is now erecting quite a number of fine stone buildings, in different parts of the island, to serve both for churches and school houses, for these people and for the slaves generally.

In this island, free blacks, or men of color, have all the privileges of Danish subjects. A large proportion of the mechanics of the towns, are colored men; and there are two colored corps in the militia. One of the governor's aids is colored, and he frequently has colored men at his levees. The slave, as well as the free man, may go, if he please, directly to the governor with his complaint, and will receive as prompt and equal justice as the other. Slaves, too, have a right to demand their appraisal by their master, and to take their freedom, if they can raise the money at which they are appraized. If they are dissatisfied with their owner's appraisal of them, they have a right to demand a board of reference, it being understood that the owner shall make one of this board; and if they can earn or procure the price thus fixed upon them, the owner is obliged to let them go free. Anticipating ultimate emancipation in accordance with the spirit of the age, the owners of slaves do not put near as high a price on them as in the United States, or even in several other West India Islands. They are generally valued, (i. e. able bodied men and women,) from $150 to $300, and mechanics from $300 to $500. Capt. C. Whitmore informed me, that he had never owned a slave, but had bought the freedom of several, they working for him a certain number of years, (from 2 to 4,) in consideration of his advancing the money to pay their owners their appraised value. In one instance he informed me, that a woman came to him and entreated he would thus advance the money and buy her services for her freedom. The price was $150.—She had brought with her $40 to advance on the price. He told her he had not then the money by him necessary to buy her, or he would cheerfully do it. She went away, and in a very short time returned with $109 Spanish dollars, which she had borrowed of a female slave, desiring him only to give his obligation for the repayment of that, and thus she purchased her freedom.

Beside Sundays, slaves generally have every other Saturday, some every Saturday, to work for themselves. The money they then earn, and what they are able to lay up from the sale of Guinea grass, which they carry to town for horse feed, and what they get for eggs, poultry, pigs, fruit, etc., (almost all of which are owned by, and purchased from the negroes, alone,) enables almost any industrious and economical slave to purchase his freedom, if he wishes to, in from two to four years. The slave population is rather diminishing than increasing, for the following reasons:—Some have purchased their freedom; the slave trade, by which many were formerly imported to the island, has entirely ceased; and of the negro children born here, I learn that many die of lockjaw before they are nine days old, whether from climate, or the constitution and habits of the parents, or from their treatment of infants, I know not.

In Santa Cruz, Sunday is the great market day. Then the slaves come in from all the country estates, bringing in loads of fruit, etc., of all kinds, bottles of morby, etc., for sale, and from 9 o'clock, A. M., till sunset, the market square, shaded with Guahcitas, is covered by hundreds of negroes, many standing, but mostly sitting on the ground, by the articles they have for sale. They thus make it not only a day of merchandize and money-making, but of social freedom and repartee. Still I have never seen them rude or noisy on those occasions, and seldom have I seen a negro intoxicated.

The principal boarding-houses at West End, (where probably nineteen-twentieths of the Americans stay,) are those of Mrs. Eagan, Mrs. Boyle, Miss Rogers, Captain Codwise, and Mesdames Briggs and Rogers. At Bassin, those of Mrs. Cardon and Mrs. Hanson. The price of board per week, without wine, is $10. The market price of butcher's meat, is 16 cents per pound. Pork and mutton here are excellent; beef rather tough. Fish are plenty, and not as high as meat in the market. Before the butchers are allowed to sell any meat to the citizens, the garrison of soldiers in the Fort must be supplied—i. e., they must have the first choice of meat.

The currency here is mostly an adulterated silver, the smallest coin of which is a stiver, about the size of our sixpence, but in value worth only 1 1-3 cent. Three stiver pieces, or half a good bit, comes next; the old bit; or five-stiver piece, comes next; the ten-stiver piece, worth 13 1-3 cents, next. The "good bit" is only a nominal coin worth six stivers. A "*piece of eight*" is also a nominal coin worth 64 cents. They have paper money, governmental notes, of 5 pieces of eight ($3.20)—10 pieces of eight ($6.40)—also, 50 and 100 pieces of eight. Spanish doubloons are here worth $17; Patriot do., $16. Spanish and American dollars, half and quarter dollars, as also American eagles and half eagles, go here for their nominal and real value.

I must here say a few words concerning medicines. Any man who comes to Santa Cruz expecting to use much medicine, must either procure and bring it with him, or else calculate on being extravagantly shaved in the price of it here. The King's Physician (Dr. Worm) is the only licensed apothecary in the place, (West End,) and charges whatever he pleases for medicines. A day or two after my arrival, I stepped into his shop to procure a little sub. carb. of soda, tartaric acid, and the few trifling *et cetēras* that go with them for mixing a dozen draughts of compounded, or artificial Congress water, which altogether would have cost me in America, 25 or possibly 50 cents. The Dr. bowed, and smiled, and said I should have it; and after I had waited some time for two awkward clerks to put it up, and watched them to see that they made no blunders, he presented with a bill of $4.64. I paid it, and congratulated myself on having my *eye teeth* so seasonably cut, and at so cheap a rate, and also that the Dr. did not happen to have one ounce more of sub. carb. of soda, necessary for the making up of two dozen draughts, which I at first ordered, and which would have amounted to nearly $10. Some of the American boarders here, I understand, have been charged $1 for a simple portion of Epsom salts, and other things in proportion. Dr. Tuckerman says, that in the Winter of 1837, "$2 per dozen were required for quinine pills of one grain each; $3.20 for 20 pepperine pills; 10 cents a drop for a solution of morphine, and $13 for 13 leeches, only five of which were used."

For riding, the roads near West End are very fine—indeed, I never saw better. Horses or poneys (the latter are mostly used for horseback riding) can be had saddled and brought to you, for 50 cents a ride, or for $16 per month; a horse and chaise, though not of the first quality, for $32 per month; a good four wheeled chaise, for $40; and a carriage to carry four persons, from $60 to $70. Walking, and riding on horseback, for invalids strong enough to bear them, are undoubtedly the most healthy kinds of exercise, and should by no means be neglected. They should be taken, however, in the morning before breakfast, or after 4 o'clock, P. M., as the heat of the sun between those hours, is generally oppressive and injurious. The frequency of showers here, renders it necessary for one to take with him his umbrella whenever he walks or rides. It must further be remarked, that although there is a constant Summer temperature here, and a person may safely sleep with a window up at night, with no covering on him but a sheet, yet he must not allow a draft of air to circulate over his bed. Both strangers and creoles are liable to colds here, and can not with impunity sit in a draft of air, when warm or perspiring.

Since I commenced this letter, I have concluded to embrace an opportunity of sailing for South America, on Monday next, (the 18th inst.,) from St. Thomas, for which island I am to sail either this evening or to-morrow morning. I go in company with Mr. Penfield, who is a clerk in the Utica Bank, and will go with me to South America, and thence the rounds of the Great Antilles.

Yours, most truly, etc., D. SKINNER.

For the Magazine and Advocate,

THE DEVIL.

To every benevolent and Christian heart, it is a pleasing reflection that the odious features of Calvinism are fast vanishing away. The unreasonable and God-dishonoring doctrine of infant damnation, now finds but comparatively few advocates. The doctrine of election and reprobation, is being viewed in its native deformity. The idea of a literal hell of fire and brimstone, is experiencing a rapid decline; and last, though not least, his "satanic majesty" is fast losing his power.

In a conversation, which I had recently with a believer in the doctrine of endless wo, he made the following emphatic remark:—"I think a part of mankind will be lost; but I do n't believe they will be *poked around in brimstone by an old he-devil*."

J. M. D.

Macedon, N. Y., March, 1838.

For the Magazine and Advocate.

EXCITEMENT AT FORD'S BUSH.

Owing to the pressure of the times, or some other adequate cause, which is best known to those more immediately concerned, there has been little doing in the way of revivals, in our place, for some time past. We have of late seen but little notice taken of protracted meetings in *our* periodicals; while a good portion of the columns of those periodicals, that look upon these efforts as a means of doing much good, set forth their good effect, and speak loudly in their praise; recommending them to a more extended practice. The more immediate object, however, of this communication, is, to inform you that the "pestilence which walketh in darkness, and wasteth at noon day," has been wafted by the breezes from Mount Sinai, to this place, and has lodged with our brethren here. The followers of Luther have had regular preaching in their chapel for about one year, with no success, more than the propping up of a shattered faith, by its pastor, on each returning Sabbath. At length, our friends became impatient in waiting to see the "salvation of the Lord;" and the obligations which they were under to their pastor, made the yoke somewhat heavy to be borne. An extension of their borders became necessary, in order that their spiritual leader might be supported, and other contingent expences be adjusted with more ease. Calls were made upon them in aid of Bible societies. They were solicited to do something to aid their pious young men in the ministry, who were in indigent circumstances. At length these frequent calls upon their charity became tedious, and rather unwelcome. Something must be done to ameliorate their condition, and lighten their load—an addition to the list of members was thought advantageous, of course. How was this to be done, was the next difficulty that presented itself. A protracted meeting was considered the only means in God's hand of accomplishing the work, and accordingly a day was appointed on which to commence the exercises. Ministering brethren attended from various parts, and put shoulder to the wheel. Their meetings were generally well attended; but few went there to worship God in spirit and in truth. It would be useless, perhaps, for me to attempt to enter into a minute description of the scene; suffice it to say, their preaching was of that character which is common on such occasions. The awful state of the wicked "beyond this vale of tears," was set forth in strains that made the inconsiderate tremble and quake. Hell's deep caverns were opened, and its tenants described as if buoyed upon the boisterous billows of its liquid lava.

Notwithstanding all these means used to make converts to so gloomy a cause, we have abundant reason to believe that the enlightened part of community begin to see, that religion does not consist in being driven to do some outward duties, by the threatenings of an endless hell. By the revolting denunciations of endless misery, they may frighten the young and feeble minded, and cause them to fall down and worship, they know not what; and, for a while, perhaps, they will continue the round of external duties, in all the horror of distraction, and never once stop to listen to the "still small voice" that speaks truth and conviction to the heart. But alas! their fears subside, their once heated imaginations are over cooled, and they sink back to a more careless state than before, and thus furnish the infidel with weapons of warfare against the Christian religion! The moral tendency of such reformations is more and more conspicuous, and the time can not be far distant, when endless misery will cease to be used as an instrument to drive men to holiness. Man will cease to despise God's goodness, and learn, that "the goodness of God leadeth to repentance." It gives me pleasure to say, in conclusion, that the ranks of the Abrahamic soldiers have not been broken, which much disappointed the leaders of this religious excitement. They were too soon detected, and discovered to be of those "who creep into houses and lead captive silly women, and for a pretence make long prayers." Our society in this place has renewed its zeal, and determined to press onward, and I sincerely believe, that though this meeting, protracted to seventeen days, "was meant unto us for evil, God will overrule it for good." Our meetings since, have been better attended than usual, an evidence that men will "flee to the truth."

Minden, February, 1839. J. W. C.

For the Magazine and Advocate.

HOPE.

Hope is truly an inestimable blessing. By the very constitution of our natures, we are not perfectly satisfied with the present: and it is well that it is so; for, were it otherwise, there would be nothing to stimulate us to exertion, and we should become drones in society. Without physical and mental exercise, our health would become impaired, and our minds enfeebled; yet, if we were perfectly satisfied with the present, and had no hopes of improvement by exertion, we should soon become inactive. How necessary, then, that there should be something implanted in our natures, to assure us of brighter joys yet in store for us, to which we may with confidence aspire!

The school-boy, as he pursues with reasonable diligence his favorite studies, looks forward to the time when he shall become their master, and have the satisfaction of not only gaining, but meriting the applause of his friends.

The apprentice cheerfully performs his daily task, under the consoling reflection, that he will one day become master of his trade, when, by industry, economy and strict morality, he may become prosperous in his business, and sustain an honorable reputation through life.

The farmer, as he buries the seed in the earth, rejoices in the hope, that when the chilly frosts of Winter appear, his granaries will be stored with the fruits of his honest industry.

The merchant, as he invests his all in trade, is stimulated to exertion by the hope that he will, by this means, secure a competency, to sustain him and those dependent on him, when his limbs shall have become paralyzed by old age, and his active mind shall no longer retain its powers.

The mariner, as he bids adieu to his native home, where are friends dearer to him than life itself, indulges the fond hope that he will again return, laden with treasures, to the embrace of those fond ones who, with tears of sorrow, bade him farewell.

But what are all these hopes in comparison with those inspired by the Gospel? Poverty may stare us in the face, disease and pain may rack our frames, professed friends may desert us, and even death itself, in its most terrific forms, may approach; yet, if we have a firm, unwavering confidence in the promises of our heavenly Father, we may still be happy—with a calm resignation, we can submit to present apparent ills, in view of a blessed immortality, a better home, where "the wicked cease from troubling, and the weary are at rest."

O who can be content to live without this blessed hope? Take from me any thing, every thing else, but do not deprive me of this glorious prospect of future life and glory!

But we often hear people complaining that they fear they have no hope, or that they have a very feeble, faint one. It is evident that such do not understand the object and nature of hope. Instead of confiding in the unlimited promises of Jehovah, they have listened to those who ascribe to the Deity the disposition and feelings of poor, frail, human nature. Their confidence in God thereby becomes impaired, and they vainly imagine that their future well-being depends on hope, instead of applying hope to its only proper use, the better enjoyment of the present. Thus, they virtually assume that themselves, instead of their Creator, have the control of their future destiny. It is not surprising that the hopes of such are feeble and faint.

There is another abuse of the Christian's hope. Instead of applying it to the better enjoyment of the present, many, in picturing to themselves the joys of future bliss, are too apt to neglect and despise the blessings of the present life. This is a species of childish ingratitude to the Author of our present existence, that ought to be guarded against. Before we complain of the fleeting and transitory joys of earth, we should inquire whether it is not our own fault that we do not enjoy them better. Let us, in short, enjoy the present, and trust in God for the future, always remembering that

"The soul's calm sunshine, and the heartfelt joy,
Is virtue's prize." O. H.

Utica, 1839.

For the Magazine and Advocate.

LETTER TO A SISTER.

Dear Sister:—

Another day has passed—another twenty-four hours has gone down the rapid and overflowing current of time, and added another drop to the vast, boundless, and unfathomable ocean of eternity! So much nearer are we to the boundary line, that separates the present from the future and unknown world, *to* which we are all hastening, and *from* which, no traveller is permitted to return! To me, the past has been a day of toil, of labor, and fatigue. The tedious and lengthened hours, have been spent in arduous and devoted endeavors to benefit the rising generation; and I am cheered with the pleasing reflection, that my labors have not been altogether in vain. And although my frame is wearied, and my spirits flag, yet am I again permitted to sit down by myself, and commune with my own thoughts undisturbed.

It is a beautiful evening. The "star spangled" canopy above, is cloudless and bright; heaven's broad arch, is made radiant by the illuminating smile of the gentle queen of night, while her rays are reflected down upon this, our earthly habitation, diffusing light and beauty on all around.—The curtain of night has been gently drawn around us; the busy bustle of gay and active life, has been hushed to silence and repose; while the hardy sons of labor and toil, have forgotten the fatigues of business and care, amid the quiet slumber of midnight.

All is still, save now and then the busy tinkling of noisy sleigh bells, as the benighted traveller urges his faithful beast, toward the haven of their night's repose. Thousands, and tens of thousands of immortal and intelligent beings, are at this moment wrapped in dreaming unconsciousness—as totally unmindful of the thousand unseen dangers that surround them, as are the lifeless tenants of yonder burying ground—dreaming of peace, and happiness, and safety. Sleep on, ye children of mortality, and fear no evil, for the untiring watchmen selected from Heaven's armament, are guarding you, while the sleepless and ever watchful eye of Omnipotence, controls and superintends the whole!

What a time is evening for contemplation!—When the dark curtain of night has gently closed around us; hushed to quiet and silence, the busy, bustling multitude that throng the theatre of active life, and caused us to draw within the sacred stillness of our own habitations; how delightful to gaze up at the bright pathway of night's gentle queen, as she moves in graceful majesty and beauty along the star-lit sky, shedding her mild radiance alike upon the habitations of all, without distinction. And then to reflect that she is a fit emblem of the universal and impartial goodness of our heavenly Father, the blessings of whose rich bounty, are showered alike upon the good, the unthankful and impure—and thus, to look from "nature, up to nature's God"!

Who, that has ever perused so bright a page of nature's book, as is spread out to our view this evening, can be a skeptic? Who, that beholds the impartial and munificent display of goodness and love, manifested by the supreme Ruler of the

universe, towards his erring and wandering offspring, can be a Partialist! Especially, what *female*, can become a scoffer and reviler of the sacred name of Jesus!

"Oh, what is woman—what her smile—
Her looks of love—her eyes of light?
What is she, if her lips *revile*
The *lovely name* of *Jesus?* Love may write
His name upon her marble brow,
And linger in her curls of jet—
The light, Spring flower may scarcely bow
Beneath her gentle step—and yet,
Without that *meeker* grace, she'll be
A *lighter* thing than *vanity*."

But the hour of midnight warns me to close my epistle, and bid you adieu. That Heaven's choicest blessings, may be richly shed in your path of life, and your feet led unerringly in wisdom's ways, "which are pleasant," and all of whose "paths are peace," is the fervent prayer of Your Brother, HERVEY.

Canton, St. Lawrence county, Winter of 1839.

For the Magazine and Advocate.

FAITHFULNESS.

"As ye have received Christ Jesus the Lord, so walk ye in him." This does not justify any one in being idle; but plainly enjoins that a progress should be observable in our moral life. If you have received Christ as one who loved his enemies, so do—if as benevolent to all, so be—if as one who felt for others' woes, so feel; "weep with those who weep"—if as one who loved God supremely and his neighbor as himself, so love—if as in humble subjection to the will of Heaven, submissive to the good providence of God, and exclaiming, "not my will, but thine, O God, be done" in all respects, so be—if as the bright pattern of every moral and religious precept, "so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." EIMI.

For the Magazine and Advocate.

ON TEMPER.

There is no evil, perhaps, of more universal prevalence, and that too, among professing Christians, than that of indulging in irritableness of temper. Those who are loud in the advocation of some obscure point of doctrine, and to the support of which, they are all but ready to yield themselves martyrs, seem to deem an every-day watch over word and action, of too little importance to merit their consideration. In their intercourse with strangers, or with their friends and neighbors, they carefully conceal and restrain the ebullitions of passion; but within the domestic circle, where the weal or wo of every individual constituting it, is more or less in their power, they deem it slavery, to set a guard upon their lips.—Is not such liberty the bondage of sin, from which the apostle exhorts us to be free?

Let none think it a privilege to give loose to temper—or, in other words, to speak whatever may first be thought. But rather, in their cool moments, when the stream of passion is calm and tranquil, let them lay a foundation, and throw up the fortification of principle, praying God to cement the structure, and render it durable, by his grace, that when the storm of passion arises, it may not escape its proper limits.

Who, after a river is already swollen, and its borders are inundated, with the rain descending in torrents, would attempt to confine it within its accustomed channel? Would not the attempt be futile? To the same class belong those, who, after having, by repeated bursts of ill humor and fretfulness, soured their temper, look with wonder and amazement, on the storm which themselves have created, and vainly endeavor to repress it, by continuing the same means which raised it. Will not such be held, in part at least, accountable for the misery which they cause in others? Should we not be surprised to hear such, boasting of universal benevolence, and their devotion to the cause which brings peace on earth, and good will to men? Such should remember, that "charity begins at home," and that from the hallowed basis of domestic and social affection, she extends her wings farther and farther, until they overshadow the whole human family.

Now, gentle reader, whether male or female, whether endowed with passions weak or strong, let me entreat you not to cease to watch, until it can be said of you, as of the perfect Job, you sin not with your lips. All are not gifted with brilliant talents, all are not philosophers; but all, whether talented or not, *feel* the value of a kind word, of an affectionate manner. Immolate not the lovely and sacred form of fire-side happiness, on the altar of selfish gratification. C****.

Rochester, February, 1839.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA FRIDAY, MARCH 22, 1839.

ILLUSTRATIONS OF THE LAW OF KINDNESS...NO. VII.

"Overcome evil with good."—ROM. xii: 21.

We have, however, an instance in our own land, of the efficacy of the law of kindness in reference to criminals, which goes very far to prove that it is the power which ought to be exercised in every prison. This case is that of Capt. Pillsbury, of the Weathersfield prison in Connecticut, and is detailed by Miss Martineau, in her late work, "Retrospect of Western Travel."

"The wonderfully successful friend of criminals, Captain Pillsbury, of the Weathersfield prison, has worked on this principle, and owes his success to it.—His moral power over the guilty is so remarkable, that prison-breakers who can be confined no where else, are sent to him to be charmed into staying their term out. I was told of his treatment of two such. One was a gigantic personage, the terror of the country, who had plunged deeper and deeper in crime for seventeen years. Captain Pillsbury told him when he came, that he hoped he would not repeat the attempts to escape which he had made elsewhere. 'It will be best,' said he, 'that you and I should treat each other as well as we can. I will make you as comfortable as I possibly can, and shall be anxious to be your friend; and I hope you will not get me into any difficulty on your account. There is a cell intended for solitary confinement, but we have never used it, and I should be sorry ever to have to turn the key upon any body in it. You may range the place as freely as I do, if you will trust me as I shall trust you.' The man was sulky, and for weeks showed only very gradual symptoms of softening under the operation of Captain Pillsbury's cheerful confidence. At length, information was given to the Captain of this man's intention to break prison. The Captain called him and taxed him with it; the man preserved a gloomy silence. He was told that it was now necessary for him to be locked up in the solitary cell, and desired to follow the Captain, who went first, carrying a lamp in one hand and the key in the other. In the narrowest part of the passage, the Captain (who is a small, slight man) turned round and looked in the face of the stout criminal. 'Now,' said he, 'I ask you whether you have treated me as I deserved? I have done every thing I could think of to make you comfortable; I have trusted you, and you have never given me the least confidence in return, and have even planned to get me into difficulty. Is this kind? And yet I can not bear to lock you up. If I had the least sign that you cared for me.....' The man burst into tears. 'Sir,' said he, 'I have been a very devil these seventeen years; but you treat me like a man.' 'Come, let us go back,' said the Captain.—The convict had the free range of the prison as before. From this hour he began to open his heart to the Captain, and cheerfully fulfilled his whole term of imprisonmen, confiding to his friend, as they arose, all impulses to violate his trust, and all facilities for doing so which he imagined he saw.

"The other case was of a criminal of the same character, who went so far as to make the actual attempt to escape. He fell, and hurt his ankle very much.—The Captain had him brought in and laid on his bed, and the ankle attended to, every one being forbidden to speak a word of reproach to the sufferer. The man was sullen, and would not say whether the bandaging of his ankle gave him pain or not. This was in the night, and every one returned to bed when this was done.—But the Captain could not sleep. He was distressed at the attempt, and thought he could not have fully done his duty by any man who would make it. He was afraid the man was in great pain. He rose, threw on his gown, and went with a lamp to the cell. The prisoner's face was turned to the wall, and his eyes were closed, but the traces of suffering were not to be mistaken. The Captain loosened and replaced the bandage, and went for his own pillow to rest the limb upon, the man neither speaking nor moving all the time. Just when he was shutting the door the prisoner started up and called him back. 'Stop, Sir. Was it all to see after my ankle that you have got up?'

"'Yes, it was. I could not sleep for thinking of you.'

"'And you have never said a word of the way I have used you!'

"'I do feel hurt with you, but I don't want to call you unkind while you are suffering as you are now.'

"The man was in an agony of shame and grief. All he asked was to be trusted again when he should have recovered. He was freely trusted, and gave his generous friend no more anxiety on his behalf.

"Captain Pillsbury is the gentleman who, on being told that a desperate prisoner had sworn to murder him, speedily sent for him to shave him, allowing no one to be present. He eyed the man, pointed to the razor, and desired him to shave him. The prisoner's hand trembled, but he went through it very well. When he had done, the Captain said, 'I have been told you meant to murder me, but I thought I might trust you.' 'God bless you, Sir! you may,' replied the regenerated man. Such is the power of faith in man."

In all these instances, we perceive the triumph of benevolence united with firmness. And we find it softening the indurated heart, melting feelings hardened into iron by crime, making the bold offender bow in gushing tears of sorrow, and sending better thoughts to the soul long steeped in iniquity. How touchingly the following incident adds proof to this position. When the Editor of the United States Gazette, in 1835, visited the prison in Philadelphia, which is now demolished, he saw a prisoner who had been confined in a cell for ten years; yet, in all that time, his punishment, instead of producing reformation, only riveted the notion in his mind that it was unjust. After some conversation, the Editor was about leaving the cell, when the prisoner inquired if he believed that the spirits of the departed dead ever returned to witness the actions and situation of the living. He was told that it might be true; that many persons believed it; and that the Scriptures say there is joy in heaven over one sinner that repenteth. "It may be," said the prisoner. "*my poor, poor mother!*" That fearful imprisonment could not touch him—but when the thought came rushing into his mind, that his mother witnessed his situation, his degradation, imprisonment and sufferings, his heart felt its power, and he bowed before the shrine of that mother's memory, who had watched over him in infancy, and with parental fondness sought many methods to secure his happiness and welfare. But, though fact might be piled upon fact, yet it could not be rendered more demonstrably true, that the law, "overcome evil with good," is the only correct principle upon which to found all prison discipline intended to cure offenders, and render them useful members of society. Still, notwithstanding Christianity, notwithstanding experience and humanity, very

many of even American prisons carry out their internal regulations solely through fear of the whip. And if a prisoner infringes a law governing his actions while in confinement, his person is seared with the bloody marks of the lash, every stroke of which, not only inflicts pain upon his body, but strikes degradation and infamy deeper into the soul, until his last hope of reformation is extinguished. Oh, with all our boasted light and civilization, in many things we grope in darkness which belongs to the thirteenth rather than to the nineteenth century. For we give up the holy, governing power which Christianity puts into our hands, and consent to use a barbarism which is characteristic of an age of cruelty and ignorance.

There is an important reason why criminals should be treated with kindness while suffering the penalty of our offended laws, which is not often considered.—The great majority of criminals are very ignorant, and consequently have comparatively feeble moral conceptions. There are multitudes of persons, who, from infancy, are placed in circumstances beyond their control, and who are in continual contact with crime, that commit sin almost from an infatuated ignorance, and are degraded because they never had means of emerging from the moral darkness in which fate had thrown them. As evidence of this position, let it be remembered, that though 1512 prisoners were confined in the New-York State Prisons, at Auburn and Sing Sing, in the year 1834, yet, of that number, only nineteen had received a *superior education*. And among the 20,984 committed or held to bail in England and Wales for the year 1836, only 192 had received a superior education. A large majority could neither read nor write, and nearly all the rest were very imperfectly educated. Now, if these persons had been kindly cherished in infancy, and had received a good education, perchance among their number might have been found the statesman, the philosopher, the patriot, the philanthropist, and the Christian, while all might have been useful members of community. But, by neglect in youth, by ignorance, by constant companionship with all the vices of low life, and oftentimes by the pressure of circumstances, multitudes become criminals. Such men are truly unfortunate, and they should be governed by kindness, and an exertion made to exalt their minds, until they can rise above sin and disdain its chains. And it is my thorough conviction, sustained negatively by every instance of cruelty, and affirmatively by every instance of kindness, that the inmates of all prisons should be fully and thoroughly governed, in a most enlarged and pure spirit of the divine law, "OVERCOME EVIL WITH GOOD."

G. W. M.

COMMON SCHOOL LIBRARY,

PUBLISHED BY THE AMERICAN SUNDAY SCHOOL UNION.

"Your Board have felt desirous therefore, not only of furnishing their own schools with suitable books, but of introducing *such books* into schools of a different description, and of rendering them so abundant as to *force out of circulation* those which tend to mislead the mind." *Second Report Am. S. S. Union, page* 5.

"While the committee feel the immense responsibility which they assume, in becoming *dictators to the consciences* of thousands of immortal beings on the great and all-important subject of the welfare of their souls, ... they are not backward to become the responsible *arbiters* in these high points," etc.—*Catalogue of the Am. S. S. Union*, 1826.

"In ten years, or certainly in twenty, the POLITICAL POWER of our country would be in the hands of men *whose characters have been formed under the influence of Sabbath schools*."—Appendix to the Second Annual Report of the American S. S. Union, 1826—page 93.

Two weeks ago I sounded an alarm respecting the sectarian character of the works in the Common school Library published by the American Sunday School Union, and deceitfully and hypocritically offered by them to the public under a pledge that they were *not* sectarian. I was prevented from continuing the subject in our last, as I then promised; but have now taken it up for the purpose of proving the assertions then made. I have placed at the head of this article the famous declaration of principles and purposes framed for that society by Dr. E. S. Ely, and adopted and published by the Union when and before it applied to the Legislature of Pennsylvania for an act of incorporation, and unceasingly followed up to this time, though more deceptiously and secretly, in all its great efforts and movements—especially its efforts to introduce its books, dictating to the conscience, into our common and other schools. And I again repeat my astonishment at the credulity of some people, which, after all that has passed, has led them again to believe the hollow and lying professions of this most sectarian and proselyting society.

New-York is not the first State into the schools of which the S. S. Union has attempted to get its books introduced. Mr. Packard, the agent of the Union, endeavored to introduce them in Massachusetts; but the Secretary of the Board of Education, (Mr. Mann, the Editor of the Common School Journal,) *decided that they were sectarian*, and pointed him to the law ☞ "The school committee shall never direct to be purchased, or used, in any of the town schools, any school books which are calculated to favor the tenets of any particular sect of Christians." This decision effectually excluded this library from every school district in Massachusetts.—Mr. Packard, endeavored to quibble, twist and evade the law, and to stir up the "sound orthodox" people to mutiny, by declaring, that though the books *do* teach religious sentiments which some in a majority of the districts in New-England may disapprove, yet the people have a right to buy the books in defiance of the law, and that "neither the Legislature nor the Board of Education can control a district in this matter." But his ravings are vain—the rights of the minority are secured by the law, and that law, by the decision of Mr. Mann, as well as by the agent's own admission, excludes the books as SECTARIAN—thus giving the lie direct to the professions of the American Sunday School Union, which declare the works *not* sectarian!!! Is not New-York, always so loud in professing an abhorrence of a union of Church and State—of such proselyting measures at the public expense and under color of law—is it not ready to follow this noble, stern, and most righteous course marked out by old Massachusetts?

But it may be supposed that Mr. Mann may be mistaken in the character of these works—that the New-England agent of the Am. S. S. Union, even, may be mistaken in regard to their sectarian character—for do not the advertisements in our weekly papers, and the pamphlet of recommendations accompanying the Library, declare that the books are carefully prepared by a Board of revision composed of various denominations, and that they contain nothing of a sectarian character? Yes—but what are the facts? Many of these certificates are so worded as to deceive the public. For instance, the certificate of the American Lyceum recommends them, saying, "*it being understood* from the statement made before the Lyceum, that the books composing the library are free from sectarian peculiarities." Now, is it not evident from the ignorance of the Lyceum respecting the falsity of this statement, that the Lyceum never examined the books—knew nothing of the nature of their contents, etc.? Of what value are a thousand such recommendations? And how many among their other recommenders were more knowing in the contents of the works, or less deceived in regard to their sectarian peculiarities?

But let us examine the works themselves, and judge them by their contents.

1. "*Scripture Illustrations*"—*First Series.*—Even this work, in its nature not calling for the introduction of sectarian peculiarities, is nevertheless not free from them. Not to name smaller blemishes, turn to pages 86, 87. "So low [as to be born in a manger] did the Redeemer stoop.....An elegant writer has truly said, that 'pride is not made for man,' for surely, if every human being were to consider the cause of this amazing abasement on the part of him who is God over all forever, it would not only eradicate every particle of pride, but humble him in the dust during the remainder of his life."

Here is taught, in express terms, that the babe Jesus, who was nourished by his mother, tended by a nurse, who grew, ate, drank, slept, and died, was the eternal Jehovah—the supreme God—a doctrine peculiar only to Trinitarians, and rejected by Universalists generally, Arians, many Baptists, the Christians, Unitarians, Friends or Hicksite Quakers, and others. Again, see page 117, where the penalty of a Jewish law, i. e., being "cut off from his people," is defined, "should be cut off, that is, excommunicated from his people, and so lose all right, title and interest in the promises of God, and the redemption of Israel." Neither Exodus xxx: 38, which is referred to as proof of this doctrine, nor any other passage of Scripture warrants such an explanation—its only proof is the creed-book, and popular prejudices on the subject of endless misery.

2. "*Clara Stephens, or the White Rose.*—By Mrs. Sherwood." Though the excellent and talented writer of this work is a Universalist—and although she has avoided introducing either the doctrine of universal salvation or of endless sin and misery into the work, yet she has introduced other sentiments peculiarly sectarian. Her bustling, busy religionist, Mrs. Charlton, continually seeking excitement, and as continually blighting genuine piety and humility, is a well drawn character, and must be peculiarly offensive to those whose religion consists in public display, much religious talk, and gossipping from house to house, or attending protracted meetings. Not to notice other sectarian peculiarities, by turning to page 35, the reader will find that Mrs. Sherwood is a *Trinitarian* Universalist, and inculcates that doctrine as among "the leading doctrines of the Christian religion"—viz.

"The existence of one great and mighty God, and of the three persons in that one God, together with the various works which these three persons have assigned to themselves in the salvation of man; and having as often explained to them the natural depravity of the heart," etc.

Here are the trinity, vicarious atonement, innate depravity, all taught; and, immediately succeeding this is the doctrine of the millenium introduced—none of which are believed by all Christian denominations.

3. "*Christian Politeness.*"—To give the Am. S. S. Union their due, this is a good book with but one exception that I can find by running through it hastily, and that is on page 68, where it appears to be lugged in head and shoulders, for fear that the book would not be spiced to suit a sectarian taste—for even the context has no relation to it—the answer is no reply to the question.

"*L.* But mother, you have often told us Jesus was God; we can not be as good as God is.

"*Mrs. M.* Christ came into this world to set us an example; and if we try and follow him, and do as he did, he will help us," etc.

4. "*The Infidel Class, or the Second Part of the story of Archibald Thompson.*"—There is no lack of sectarian peculiarities in this work—it is pretty well spiced with them in several places.

"And, on the other hand, if it [the Bible] is true, it is still more important for us to believe it; for it makes known to us two conditions beyond the grave, one of endless happiness, and the other of *endless suffering*." Page 12, and onward. See also p. 93, for similar sentiments.

"I know, too, that some people pretend to have a great deal of difficulty about the change from the seventh to the first day of the week. But I never saw a man who was sincerely desirous to keep one day in seven holy unto the Lord, who had any difficulty about the time." Page 100.

In this, and what follows it, the seventh day Baptist is condemned as a hypocrite, and his reverence for the Sabbath which God appointed to the Jews in the com-

mandments, is set down to a preference to serving "the world, the flesh, and the devil"! See same page. No sectarianism here!

5. "*Alexander's Evidences.*"—For proof of this containing sectarian peculiarities, I refer to pages 195, 198, 199, and probably several others. I will give only one extract, for want of room compels me to limit myself.

"This satisfaction [to divine justice] was made by the obedience of Christ unto death, and is accepted by the Judge of all in place of a perfect obedience of the sinner; in behalf of all those to whom it is applied."

But I must close. Of five works examined very imperfectly, proofs have now been adduced to prove them highly sectarian. I have said nothing of those *minor* points in which Christians differ—unless the *charitable* fling at the Sabbatarians may be set down as one—and generally have confined my search to those points in which Universalists feel most interest. And even confined as my search has been, the testimony is quite sufficient to prove the American Sunday School Union guilty of base and wilful falsehood in offering their Library as an unsectarian one—and to show that it is not fit for introduction into common schools.

I therefore solemnly repeat, that it is the duty of all who have been deceived into purchasing a library from the Union, forthwith to examine it, mark the objectionable passages, and return it to the seller with a demand for the purchase money. If this demand is resisted, sue the vender for palming off the article under false pretences. This should be done *immediately*, and in *every* case.

One word more.—Do the citizens of Utica know that the Common Council have appropriated the public money to purchase two of these libraries? Nor is this the worst—they paid a higher price for them, by several dollars, than they are now sold at. And still worse—they have placed them in the common schools of our city; thus aiding this proselyting society in instilling their *moral poison* into the minds of our youth at the public expense, that when "the *political power* of our country" comes into their hands, they may be good members of Dr. Ely's "Christian party in politics!"—Are the citizens of Utica agreed to this? If not, let them attend to it promptly, and have the books returned to their proper Depository. A. B. G.

THE FATHER OF ALL.

We are often asked, if God is the Father of all, saints and sinners, how are we to understand the passage in John viii: 44, which says of the rebellious Jews, "ye are of your father the devil?" If we should admit what is assumed in this objection, that these Jews had only *one* father, and that he was the devil, it would not infringe in the least upon the infinite paternity of God; for our opposers teach that God was the father even of their devil. Nor does the passage urged against us prove the existence of a spiritual, malignant fiend. Jesus said to his disciples, "have not I chosen you twelve, *and one of you is a devil?*"—John vi: 70. The Psalmist says, the Jews "served their idols, which were a snare unto them. Yea, they *sacrificed* their sons and their daughters unto *devils* and shed innocent blood, even the blood of their sons and of their daughters, *whom they sacrificed unto the idols of Canaan*," etc.—cvi: 36-38. God, by the Revelator, says to those who were rich in grace, "I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of SATAN. Fear none of those things which thou shalt suffer. Behold *the devil* shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days."—xi: 9, 10. Now if the devil only is the father of the Jews, it is important that defenders show whether he was Judas, one of the chosen disciples, or the idols of Canaan, to whom the Israelites sacrificed, or *the devil* (spirit of persecution) who was to cast some of the faithful into prison, or some personal being, such as is imagined to be roaming invisibly through the earth,—I say this is important, because if either of them be the father of the Jews, in such a manner as to exclude them from the privilege of calling God their Father, they are absolved from all allegiance to the King eternal.—If the devil, and not God, is the father of sinners, *in the same sense that God is the Father of Christians*, then sinners could not pray for forgiveness according to the instructions of the Saviour; God was not the Father of his chosen people, but the devil; and Paul uttered blasphemy when he said, "there is one God and *Father of all*, who is above all, and through all, and in you all." If God is not the Father of sinners, Christ's instruction, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven," etc., is not binding upon them, but upon Christians only. Hence sinners, according to the above theory, are not bound to yield obedience to God, because to be practically the children of *their father*, they must obey the *devil*. Shame upon the man who will thus endeavor to sustain a favorite dogma, at the expense of truth!

But let us examine, in connexion with its context, the passage which has caused so much difficulty in the minds of the devil's defenders.

"Ye are of your Father the devil." Why? "He was a murderer from the beginning, and abode not in truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the *father* of it." Now, which is represented by the devil in his capacity of a father, the Jews, or their murderous and lying dispositions? Let the following answer.

"And the lusts of your father ye will do." Why?—"He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God." Here then is the whole mystery. God was their Father, but they were not his children by imitation and obedience. The devil—or principle of evil personified—who was the father, the originator, of those particular vices designated by the names of murder and lying, was exemplarily their father, because they did his works—yielded to his promptings.

Take the following passages, "They answered and said unto him, Abraham is our Father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." Will any one say that they had forfeited their relationship to Abraham by their misdeeds? Because they were wicked, did that destroy the truth that they were the seed of Abraham, their progenitor? No! Then the passage applied to them only in moral character. This alone excepted, they were just as much the children of Abraham, and he just as much their father, as they would have been had the Jews been followers of Jesus. Now apply the same mode of reasoning to the following passage. "Jesus said unto them, if God were your Father ye would love me..... Ye are of your father the devil," etc. Here then we discover that a purity of moral character was all that was wanting to establish in them the paternity of God towards them, as it is expressed by the word father.

God is the immediate Father of Christians, as their Creator, the Author of their existence; as the Bestower of all the blessings which they enjoy; as the eternal Designer; as a Superior, who holds their destiny in his own hands; as a Preserver, Protector, Benefactor; as a Saviour; as one whom we are joyfully to meet in another world; and as our Judge, Lawgiver and Example. And he is equally the Father of sinners in every particular, except the last. Characteristically speaking, the example and commandments of God his Father, are unheeded by the sinner. In this particular, and in this only, he is the child of the devil. But as this last relationship is an illegitimate one, it will be dissolved when the period arrives when God shall "be all in all."

A. R. B.

OUR LIST OF AGENTS.

We this week finish publishing a list of agents as correct as we have the means of making it, that our subscribers may not make the want of an agent an excuse for not paying within the time allowed for the advance price. We have struck some names from our former list for the simple reason, that we have not heard from them so long, we do not know whether they consider themselves agents or not. There are many other places where we would be glad to appoint agents, if we knew who to appoint. Will not the subscribers in places that are destitute, please select a good, faithful brother, and recommend to us?

REMOVAL.

Br. J. D. Hicks has removed from Springfield, Otsego county, to St. Johnsville, Montgomery county, and desires all communications directed accordingly. Will he please act as our agent at the latter place?

Can any one inform us where Wm. T. Howell, formerly of Ann Arbor, Mich., now resides? He is owing this office $10.75. We have now reason to think he is a rogue, but hope to be convinced to the contrary.

Jacob Farley, Jr., formerly of Jacksonburg, Mich., who owes this office $5.83, is among the missing. Can any one inform us where he is, or collect the amount for us?

NEW AGENTS.

Elijah Laue, Ovid.

Will H. Landon, Esq., Collins, please act as our Agent?

Will Edward Higby, Esq., Jacksonburg, and L. Netheway, Jonesville, Mich., please act as our agents?

P. B. Ring, formerly our agent at Jacksonburg, will hereafter act as such at Michigan Centre.

Br. Bazin—Rev. W. M. Delong complains that his Expositor is still sent to New-Berlin. He wishes it transferred to Oran, Onondaga county, his present residence. Other publishers are requested to do likewise.

CLINTON LIBERAL INSTITUTE FUND.

Previous collections	$155.40
Collection at Ford's Bush	3.50
do " Newville	7.00
do " Sharon	10.31
	$176.21
Paid over	$105.40

☞There was an error in part of our last weeks edition, which gave the Fly Creek society credit for only $6. It should have been $6.50.

HERALD SUBSCRIBERS.

We are anxious to close all business relating to the Herald during our connexion with it. We can do this if one half is paid from all that is due from subscribers. To save expense of letters to each, we hereby request them to send the amount due, to us at Towanda, Pa., as well as all letters sent to correct our mistakes relative to their accounts—these should not be sent to Grosh and Hutchinson, and above all, fault should not be found with them for any mistakes of ours.

GEO. SANDERSON.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. MARTIN, at Lock No. 1. Br. Martin was prevented, by unavoidable circumstances, from fulfiling his last appointment at that place.

There will be preaching on the fifth Sunday inst., by Br. GAGE, at Spencer's school-house, Litchfield—Br. McADAM, in the town of Ohio, near Br. Gray's—Br. ASPINWALL, in Hartford, Washington county—Br. BELONG, at Salina—Br. MARTIN, in Onondaga South Hollow.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Huntington, (O) for self, E R C, B and L, J C Jr, J S, Z K, and G W H—J L R, Nashville, (O)—P B R, Jacksonburg, (Mich) for self, J W, Mrs H, W J M, I. B, E H, M S and J B A—D P, Pontiac, (Mich)—D H P, Oppenheim, for T S and R Y—P M, Truxton, for L B—P M, Royalton, for D C—P M, Naples, for P M—C B, Oran, for self, P A, E T, C F, W C W, J S, C B, G S, M B M and C S—A M, Manlius, for self, A D, S G and W J—Anonymous, Parishville, for B T, H P, A L, F P and E L—H G S, Liverpool—J R, York, for J K, D H, E C, R S, A C, A R, W H, J W W, J L and J P S—F R, N Penfield, for self, E C, P V, and B C—P M, Cortland Town, for self and J A—I B, W Almond, for P F, J B, S C W, D Y Jr, C B and D S—P M, Nelson, for L R V, A B and A D—P M, Pharsalia, for Z H—D B, Milan, for L R—P M, Chester (Vt) for J W—P M, Royalton Centre, for self and S H—S G, Greenfield, for self, H B, N D M and H P—P M, Amsterdam, for J P R—P M, Romulus, for E L and S C L.

POETRY.

[From the Green Mountain Argus.]

HYMN.

"I fly unto thee to hide me."—Ps. cxliii.

When heart is sick and spirit faint,
When sadness shrouds the soul,
Where shall I bear my humble plaint,
On whom my burden roll?
Dear Lord! thy feeble creature spare,
I fly to Thee to hide me there!

When threatening storms dark o'er me rise,
And fill me with alarm,
To Thee I lift my longing eyes,
Who saves thy saints from harm—
Until the storms of life subside,
I fondly fly to Thee to hide!

When tempters call with syren voice,
And pleasure's trumpets sound,
In wisdom's paths a richer choice,
A blest retreat I've found.
With heavenly wisdom for my guide,
I'll fly to Thee and safely hide!

If friendless I am left alone,
Upon a heartless world—
When all I prized on earth is gone,
And malice's darts are hurled—
Then dearest Saviour! by thy side,
Let the wandering pilgrim hide!

But, while I journey here below,
With Thou my guide the while,
Should bitter tears yet cease to flow,
The world begin to smile,
Still I will not its smiles deride,
But yet will fly to Thee to hide!

And when life's ebbing tide shall cease,
When all its sands are run,
I'll hie me to the port of peace,
Where dwells the Holy One.
On fleetest wings of faith I'll ride,
And there my soul forever hide! T.

EXAMPLE AND PRECEPT.

A fine, fashionable mother, one beautiful Spring morning, walked forth into the city, leading by the hand a little child five or six years old. The mother was dressed in all the fantastic finery of the times. She had a pink bonnet, ornamented with a bird of paradise, shaded with huge bows of wide ribbon—sleeves which caused her taper waist to appear like lean famine, supported on either side by overgrown plenty. Her gown was of such redundancy of plaits and folds, that a whole family might have been clothed from its superfluities. And while with one hand she led the little girl along, in the other she held a fine handkerchief, reported to have cost fifty dollars. The little child was dressed as fine as its mother; for she unfortunately had light curly hair, and was reckoned a beauty.

They passed a toy-shop, and the child insisted on going in, where she laid out all the money she had in various purchases that were of no use whatever, in spite of the advice of her mother, who alternately scolded and laughed at her for thus wasting her money on things so useless. The child seemed to reflect for a few moments, and thus addressed her mother:—"Mother, what is the use of those great sleeves you wear?"

The mother was silent, for the question puzzled her.

"Mother, what is the use of that fine bird on your hat?"

The mother was still more at a loss for a reply.

"Mother, what is the use of having a worked handkerchief, bordered with lace, to wipe your nose?"

"Come along"—cried the mother, somewhat roughly, as she dragged the little girl out of the toy-shop—"come along; I say, and don't ask so many foolish questions."—*J. K. Paulding.*

Suspicion.—When a man misses any thing, his first idea is, that somebody has stolen it; and though he ascertains, ninety-nine times in a hundred, that the loss is from his own carelessness, still, when the hundredth time comes, he will lay it to a thief.

Constancy.—The constant man looks up to heaven in full hope, even when it is darkened; as flowers, that open with the sun, close not, though he be hid by clouds.

Mind.—The mind is like the body it inhabits; exercise can strengthen as neglect and indolence can weaken it; they are both improved by discipline, both ruined by neglect.

AGENTS.

MICHIGAN.

Adams, S Sharp P M
Ann Arbor, Rev N Stacy, Capt C Carter
Battle Creek, S McCamely P M
Birmingham, F Patrick
Blissfield, I Randall, N Torry
Booton, J H Murray P M
Clinton, Dr. T C Adam
Cold Water, Selleck Seymour
Columbia Lake, A Crane
Commerce, C H Paddock
Constantine, C B Fitch
Crary, S Sweet, P M
Cranbrook, E T Chester
Deer Creek, Rev J H Sanford
Detroit, R E Roberts
Dewitt, H Stowell
Dixboro', S H Hazzard
Farmington, Rev E B Wheelock
Goodwinville, J E Day
Grand Blanc, Albert Gage
Grand Rapids, Dr S Wilson
Grass Lake, D Walker P M
Green Oak, C Carter
Hanover, J Cruttenden P M
Ionia, O Tower
Jacksonburg, Edward Higby
Lapeer, R Brownson
Lasselle, J C Bartlet
Litchfield, S M Prisbee
Lodi, O Howe P M
Marian, Daniel Persons
Marshall, H I Phelps
Michigan Centre, P B Ring
Montgomery, A D Lamatter
Moscow, W S Wood
Nankin, J Mason
Niles, Chauncey C Britt
Northville, S Hungerford
Orion, Wm Holland
Ore Creek, John Henry
Pleasant Valley, F W Goodenow or P M
Pontiac, D Paddock
Portageville, Isaac A Brooks
Plymouth, J D Davis, P M
Ray, D Sessions
Romulus, D Curtis
Saginaw, Arden Moses
St Josephs, G W Brittian
Spring Arbor, A Williams
Summerfield, A Hooker P M
Stockbridge, S Bebee Jr P M
Superior, J Brewer P M
Sweetland, J E Howard P M
Tecumseh, S Larnard
Tipton, Benjamin Brown
Troy, L Cone
Utica, Dr H R Shetterly
Wheatland, Elias Branch
Wolf Creek, L W Baker P M
Whitmanville, Rev J Gage
Ypsilanti, W Wilson

ILLINOIS.

Atlas, George K Watson
Aurora, J L Adams
Bloomfield, J Van Fleet
Chamblee, Mancel Talcott P M
Chicago, N H Bolles
Commerce, N Derthick
Dayton, J Stadden
Dixon's Ferry, J Whipple
Exeter, Stephen Pierce
Greenbush, Wm H Pierce P M
Green River, J Bernard
Hennepen, B Brewer
Henderson, J F Fuller
Holderman's Grove, T Howe
Juliet, N H Cutter and Rev A Kinney
Liberty, J Hunsacker
Lodi, T Howe
Lower Alton, S W Robbins
Magnolia, David Myers
Marsailles, A D Butterfield
Middle Grove, E Rose P M
Naperville, W W Dean and A E Howard P M
Newbury, S Pettis
Oquaka, Rev A R Gardner
Pleasant Vale, J Jackson P M
Peoria, D Stillman
Roscoe, Clark Bliss
Stevenson, W Carr
Salem, Eli Sparling
Saugamon, F Darrell
Table Grove, J Harris
Vermillionville, W R Coon
Waterville, Rev W Rounseville

INDIANA.

Allensville, Dr P S Sage
Columbiaville, I Harding
Columbo, Z French
Eagle Village, J Larimore
Fort Wayne, I Slater
Greenville, D P Porter P M
Leavenworth, Rev E B Mann
Laporte, J S Chapman
Lima, J C Kinney
Madison, N Lodge
Michigan City, I Prentiss
New-Harmony, O D Chaffee
Valparaiso, W C Talcott

MISSOURI.

Boonville, B F Hikcox

SOUTH CAROLINA.

Buckshead, A Feaster
Double Branches, Rev A Fuller
Lexington, Dr J H Souter

VIRGINIA.

Carlton's Store, I Bagsley
Elizabethtown, Rev E R Crocker
Kanawha, G H Patrick
Richmond, I L Cary and Rev E H Chapin

KENTUCKY.

Louisville, G Chapin
Milton, Wm E Young

NEW-HAMPSHIRE.

Bath, Rev M Sanford
Claremont, H R Nye
Hinsdale, Rev J W Bailey,
New-Market, Rev S C Bulkley
North Wolfeboro', J F Desmases
Portsmouth, Rev M Ballou
Westmoreland, T Skinner

PENNSYLVANIA.

Athens, Z Flower
Bath, C H Williams P M
Beaver, Ovid Pinney
Bethany, A Swart and Rev S P Landers
Brooklyn, Col F Bailey, Rev T S Bartholomew
Coffee Creek, S Dutton Esq
Cussewaga, R Temple
Erie, R Cochran P M
Friendsville, C Leet P M
Gibson, J Scott Jr
Great Bend, S Hatch
Harbor Creek, John Dodge
Harford, G M Stiles
Knoxville, A Knox
Lancaster, Rev J Myers
Little Meadow, D Barney P M
Marietta, Hon J Grosh
Meadville, J Hastings
Mead's Creek, George Patchen
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New-Milford, B H Foot
North East, C Warren
North Smithfield, W S Pierce
Northville, H Baker
Oil Creek, H Goodrich
Penn Line, J Holcomb P M
Philadelphia, Revs A C Thomas, S W Fuller and J Perry
Pine Grove, G S Gowdy
Pittsburg, Davis and Chappel
Pottsville, Rev C S Hussey
Prompton, E Jenkins P M
Setzler's Store, J Fisher
Sheshequin, J Kingsbury P M
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Mineral Point, A W Comfort
New-Berlin, W Field P M
New-Mexico, J Pierce
Racine, Lemuel R Smith
Sinsinnaua, L Gilmore

ALABAMA.

Jonesboro', Dr J Kelley
Mount Meigs, W Montgomery

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Danvers, Rev J M Austin
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Springfield, L Walker Esq
Stow, D T Allen and Rev E Ballou.

CONNECTICUT.

Hartford Rev A Moore
Newtown, Rev F Hitchcock

MAINE.

Hiram, Rev T J Tenney

RHODE ISLAND.

North Scituate, A B Mowry
Providence, Rev W S Balch

NEW-JERSEY.

Hightstown, Rev J H Gihon
New-Brunswick, W Myers P M

LOUISIANA.

Clinton, A Bailey

CANADA.

Brockville, A B Dana
Gosfield, J Strong
Merrickville, Dr B R Church
Waterford, A Murphy P M

MARRIAGES.

Februury 21st. by Rev. Timothy Clowes, Mr. Samuel Patterson, to Miss Angeline Peck, daughter of Eli Peck, Esq., all of Westmoreland.

In Genoa, February 4th, by Rev. H. Boughton, Mr. Lewis Rice, of Aurelius, to Miss Phebe Maria Carver, of the former place.

In Salina, February 11th, by the same, Mr. Sullivan Babcock, merchant of Syracuse, to Miss Louisa Bronson, of Salina.

In Moravia, February 28th, by the same, Mr. Alonzo Dean, of Candor, Tioga county, to Miss Mary B. Camp, of Moravia.

In Canton, Februury 10th, by Rev. F. J. Briggs, Mr. Giles Gill, to Miss Amelia Bridge.

On the 4th inst., by Rev. Mr. Sawyer, Capt. John B. Smith, to Miss Lucinda Field, both of Malone, Franklin county.

In Warren, Pa., February 17th, by ——— Gillman, Esq., Mr. Renssalaer Chapman, to Miss Harriet Turner, both of Pine Grove.

In Panama, January 27th, by Rev. L. Paine, Mr. Lyman Daniels, to Miss Angeline Green, both of Panama.

In Hamilton, February 24th, by Rev. E. M. Woolley, Mr. Ogden M. Icem, to Miss Alzina Carrier.

In Eaton, March 13th, by the same, Mr. John Buck, of Somerville, Lewis county, to Miss Mary McConnell, of the former place.

DEATHS.

Suddenly, at Boonville, on the 10th inst., Robert Nisbet, in the 64th year of his age. He left home on the 9th, in rather poor health, and while holding his horse, (which had become restive,) he was taken with a fit which terminated his earthly career. His remains were brought to his afflicted family in Lee, and interred on the 12th inst.

Mr. Nisbet was a member of the society of Friends. A man of extensive usefulness and large acquaintance. His death is another evidence of the uncertain tenure upon which we hold our lives. But his relatives may gather consolation from the thought, that the memory of his virtues and the monuments of his usefulness still *live*; and that he has gone down to the tomb respected by all.—*Com.*

Union please copy.

In Lima, in January last, Mr. ——— Turner, a soldier of the Revolution.

In West Bloomfield, Mr. Mier, aged 9 years. Funeral services by T. J. W.

In this city, on the 2d inst., Phebe Maria, youngest daughter of Moses and Elizabeth Blakeman, aged 3 months and 9 days.

In Onondaga, February 25th, Miss Ruth Adams, aged 18 years. Thus, in the bloom of youth, has fallen another of our fellow-beings. Her departure was somewhat sudden, and very unexpected to her friends. May God bless the survivors with the consolations of the Gospel of his grace.

Her funeral was attended on the following Wednesday, by a large concourse af sympathising friends and neighbors, and a discourse delivered on the occasion from Ps. ciii: 15, 16, by T. D. Cook.

In Oiselic, March 6th, Mr. John Freeman Roberts, aged about four years. Funeral on the 8th, and a discourse by the undersigned. E. M. Woolley.

THE MAGAZINE AND ADVOCATE
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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, MARCH 29, 1839. NUMBER 13.

For the Magazine and Advocate.

OLD TESTAMENT UNIVERSALISTS.

GIDEON.

It is not difficult to recognize in the historical records of the Old Testament, that there existed opinions and sentiments analogous to those of modern Partialists and modern Universalists. In the conduct resulting from these opposite sentiments, we are delighted, and instructed, and confirmed in our precious faith, when we behold the success and prosperity of Israel, and the approbation of their God resting upon, and attached to the inward faith and the outward conduct of those who trusted in God as their Father and Friend. Our convictions are corroborated when we contemplate the reverse sentiments and conceptions of the Deity, originating some of the sorest calamities of the Jewish nation, and receiving the direct or implied reproof of that Father whose character was misapprehended. In the hope that a consideration of some of the principal characters who were actuated, in ancient times, by a faith like ours, may contribute to confirm our belief, and especially to animate us to energy and perseverance in a course of conduct which may become and may adorn the "good news," we purpose to review the history of some whom we have taken the liberty to denominate Old Testament Universalists. May those who enjoy a new and more clear revelation of the character and administration of the Ruler of the ends of the earth, give evidence of their faith and gratitude, by a life of equal or greater confidence in God, and activity in the duties and pursuits which beseem His children!

Let us revert, for the better understanding of the character and history of Gideon, to some of the events which occurred to the Israelites, between the death of Moses and the raising up of Gideon.

The Deliverer and Lawgiver of the Jews had conducted them to the borders of the promised land, when it was announced to him that his course was finished, his mission fulfilled, and that a repose from his earthly and anxious toils was at hand. A warrior was now required for the chosen people, and Jehovah, their King, had provided such a leader in Joshua. Under him, Israel vanquished and took possession of the promised land; and by him the territory was divided into lots, and assigned to the several tribes. The victorious career of this warrior, and the wise arrangements he made in the survey and division of the conquered country, are fully detailed in the book which bears his name. Israel had rest from all his enemies round about; but though subdued, these enemies, the former possessors of the country, were not entirely expelled. A remnant of those nations remained, and in his dying charge, Joshua earnestly cautions his countrymen not to come among those nations, not to cleave unto them, neither to make marriages with them, nor to make mention of the name of their gods. In case of disobedience to this injunction, Joshua informed them, that as surely as God had given them all the good things he had promised, so surely would he bring upon them all evil things, when they should have transgressed the covenant, and gone and served other gods: "Then shall the anger of the Lord be kindled against you," says Joshua, "and ye shall perish quickly from off the good land which He hath given unto you." Joshua xxiii: 16.

It was the intention of Providence, and the command of Moses, that these remnants of the idolatrous Canaanites should be completely driven out from the company and neighborhood of the worshippers of the One, Living, and True God. But we read in the first chapter of Judges, that the several tribes did not drive out the primitive inhabitants. Like many engaged in the Christian warfare, who desist from toil and amendment so soon as a mere outward semblance of purity and victory over evil propensities is attained, while inwardly, wicked passions and desires reign; so, ere the prescribed series of conquests and expulsions were accomplished, the indolent posterity of Abraham desisted from the attitude and toils of war. The children of Israel "fell back," they intermarried with the proscribed, they worshipped the gods of these nations, and soon the foretold consequences followed. For their hasty relinquishment of warfare, and for their apostacy, "the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them; and they were greatly distressed." We need not specify the corresponding evils of forsaking our prescribed course of internal purification and conquest, and of suffering in our midst the existence of desires and propensities which ought to be subdued or expelled. Those Christians alone enjoy the milk and honey of the land of promise, the peace, serenity, and joy which God hath reserved for those who, with energy and perseverance, resist the impulses of their propensities to evil. For such there is a satisfying rest; for those who, like Israel, abandon the warfare of conscience against the remnant of evil in their natures, there is no peace, no rest, no enjoyment; like Israel, they are "greatly distressed."

In the course of the Jewish history, we find frequent manifestations of the Divine displeasure, in consequence of repeated acts of apostacy and disobedience. Though frequently chastised, they were not utterly cast off. As often as they cried unto God in their distress, he gave them a respite, or wrought for them a deliverance, so as to shew them that the evils they suffered, were the consequences merely of their own delinquencies. With an infatuation, however, not dissimilar to that of which we are conscious in ourselves, Israel no sooner began to experience respite from suffering, than they relapsed into their former errors and indolence, forgot God, and drove not out their enemies and seducers to apostacy.

Nearly two hundred years were consumed in these ungrateful and child-like apostacies and their appropriate calamities and chastisements, when a worse evil invaded these infatuated people, in consequence of a fresh revolt. New and more numerous enemies appeared, they covered the land as grasshoppers for multitude, they drove Israel to dens, and caves, and fastnesses in the mountains, and consumed their corn and the fruits of their labor. For seven years Midian prevailed against Israel, when from the depths of their vassalage and misery a cry arose, which reached the ears of their ever merciful Chastiser. He raised up for them a deliverer in the person of Gideon. To this "mighty man of valor" an angel of the Lord appeared while secretly thrashing, for fear of the Midianites, in an under-ground wine-press. "The Lord is with thee," said the angel. The answer returned by Gideon, shows a state of despondency and distrust of God which had to be removed ere he could cheerfully and confidently serve the Lord. "Oh, my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites." But preternatural signs convinced Gideon of the celestial authority of his visitant, and of his commission. "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent [commissioned] thee?" Trusting in this promised protection, the first exploit of Gideon consisted in demolishing the altar of Baal which his father had, and the grove which surrounded it. This was done during the night, and in the morning the citizens discovered the perpetrator, and called upon Joash, his father, to bring him forth for punishment. "Will ye plead for Baal?" said the old man: "if he be a god, let him plead for himself." Gideon was hence called Jerub-baal—let Baal plead. He was now an object of hostility and attack for the invading votaries of Baal; but "the spirit of the Lord was upon him, and he blew a trumpet, and Abi-ezer was gathered after him." He soon found himself at the head of thirty-two thousand men; but yet his apprehensions regarding the success of his undertaking, were not altogether dissipated. A token of assurance was given him—a token of his own choosing: one night the copious dews of these climates fell only on a fleece which he had spread; the next night the fleece was dry, while all around was bathed in moisture. Now was Gideon reassured of God's favor toward Israel; and in the assurance of this fatherly and friendly regard did Gideon find more confidence of success, than in the survey of thirty thousand men of war. This confidence was unshaken, though severely tested, when twenty-two thousand of his army deserted him. There remained now only ten thousand to oppose the army of the Midianites, about one hundred and fifty thousand strong. "Their camels," it is said, "were without number, as the sand by the sea-side for multitude." His faith in the power, veracity, and friendship of Jehovah, was to undergo yet another trial. He was told that ten thousand were yet too many. By a separating test, when his army drank at a brook, Gideon was now left with only three hundred wherewith to oppose the countless host of the Midianites. Who would not have pronounced it the veriest folly and infatuation, to make an attack on a hundred and fifty thousand with these? Yet we read of no misgivings on the part of Gideon. His belief seems to have been firm, that God could effect his purpose, even by these seemingly inadequate means. Once assured by miraculous signs, that the Lord regarded Israel with favor, and would deliver them, the desertion and diminution of his troops shake not his faith. We need not detail the particulars of the night attack—the confusion, massacre, and rout of the Midianites, and their loss of one hundred and twenty thousand men. We will notice only, that Gideon did not fall into the error which we have seen his forefathers committed, in not following up their victories—in reposing while the enemy was unexpelled. Gideon did not sit down to enjoy the fruits and the acclaim of his victory; he pushed on after those who had escaped, and thought not his commission executed, until the remaining fifteen thousand were defeated or expelled. "He came to Jordan, and passed over, he and the three hundred men that were with him, faint, yet pursuing."

The reader may compare this abstract of the history of Israel, from Moses to Gideon, with the original details in the books of Joshua and Judges, and we will submit a few reflections upon the subject.

It must be very manifest to every reader of the above recapitulation of the history of Gideon, or of the original details, that a very different state of mind and sentiment existed in his bosom previously to the heavenly message, from that which was induced by the celestial message and its miraculous confirmations. It will not be uninstructive to trace these very opposite conditions of mind to their several sources, and then to contemplate the actual and necessary consequences resulting from each, in feeling and in conduct.

It may be necessary, in order to carry our reader along with us, to premise that here, for the purpose of making a personal application of these historical details and the accompanying remarks, we consider the expedition on which Gideon was sent against the enemies and oppressors of his country, as a representation of the warfare in which every real Christian is engaged, and in which every professed Christian ought to be.—We hope it is unnecessary to say a word in vindication of the truth of an internal warfare with spiritual adversaries. We hope there are none of our readers so unacquainted with the tenor of the Scriptures, or so inexperienced in the Christian life, as to doubt the existence of the personal adversaries or the individual warfare, to which we find a parallel in the allotted task of Gideon.—Verily, brethren, there *are* remnants of enemies, that is, of tendencies and propensities to evil, in each of our bosoms, enough to furnish us for life with unceasing work in subduing, restraining, and overcoming.

Gideon was naturally, we have reason to presume, a man of valor—of a brave, active, enterprising spirit, and also of generous feelings, ready to sympathise in the sufferings of his oppressed fellow-countrymen. Stimulated by daily acts of tyranny on the part of the Midianitish enslavers, we can not doubt that he was often tempted to come forth from his obscurity and attempt something for the rescue of his people. But a clogging weight, a depressing consideration—even his fear, or his conviction, that God had utterly abandoned Israel, held him back. This made him suppose every such undertaking hopeless. This was the state of Gideon's mind. He was conscious that Israel had again forgotten God—conscious that his countrymen had gone after other gods, there being in his own father's land an altar and a grove for Baal; and knowing that this was not the first offence, he naturally concluded that God was now irreconcilably offended, and that he had utterly forsaken Israel. A guilty conscience and ignorance of the fatherly character and friendly intentions of Jehovah, made Gideon, in common with the whole nation, entertain the most melancholy forebodings. He thought God was their enemy and avenger, and therefore nought but evil could befal them.

These same causes produce similar sentiments among our own people, in our own day. All men in a Christian land know that they should be conformed to the divine will, and the divine image, that they should be spiritually, not carnally minded; that they should set their affections on treasures above, and not on those upon the earth; that they should do justly, and love mercy; and they are conscious moreover, that in all these things they fail and come short. Dispirited with this consciousness of wrong-doing, and taught to regard God as a Judge that taketh vengeance, not as a Father who taketh compassion and forgiveth, they are appalled and know not what to do. They may resolve to forsake sin, and subdue their wrongful habits and propensities; but they are animated merely by a wish to escape retribution and future wo, and, meantime, depressed with the fear that all their efforts will be of no avail. What must be the fate of such a resolution? Like such as Gideon may have occasionally formed, when stung by the bitterness of slavery and oppression, yet depressed with the idea that God had forsaken his people. Such a resolution will only hold its force while the fear of punishment is brought into operation, and while the idea that the avoidance of open immoralities may entitle him to pass muster at the judgment—while this feeble stimulus is not counteracted by the impression that nothing will satisfy the Judge with whom he has to do but the most perfect and complete obedience, or being shielded by the imputed merits of Jesus. This is the depressing sentiment—this fear, that do what they will, their imperfections and failings will be visited by an angry God with ever-during misery—this it is which torments the souls and paralyzes the best resolutions of thousands of our people.

But as Gideon was delivered from his inactivity and hopelessness by a message and assurance from heaven that God was favorable to Israel, and would render their insurrection successful, so there has reached the ears of all of Christian countries a celestial message—glad tidings of great joy—which can dispel the fears, the torment, and the inactivity for good, which are engendered by a sense of guilt, and of misapprehensions of the Deity. As soon as Gideon was convinced that God was on his side; that instead of revenging, he pitied and forgave the transgressions of his people, and would restore them, we behold in his heart a consoling cheerfulness instead of harassing fears; and instead of inactivity and hopeless submission to oppression and wrong, we behold boldness, confidence, and forwardness in making war upon the enemy. Quite analogous are the effects of the message of *our* heavenly visitant when received in its unadulterated meaning, when understood as Universalists interpret it. Then, (praised be God our Father for the message and the Messenger,) we know that fear and sorrow flee away, and in their room come cheering hope and consolation. Then do we find new vigor in our efforts to amend our lives and overcome our propensities to evil; then, when we forsake our evil ways and return unto the Lord, we are not terrified by the dread of meeting the gaze of an offended Lawgiver, who will detect and punish our every imperfection if Jesus washes them not away with his blood; but we know and are gladdened by the assurance, that we are returning to a Father whose bowels are yearning towards us, who is more ready to meet and embrace us than we are to give him his proper place in our affections. When Gideon was assured that the Lord would forgive and restore His people, he was animated with a most determined resolution to fulfil his duty and a confidence in the result of his exertions. And even so firmly, does the Universalist trust that no good thing will the Father of the universe withhold from his children, and that, though a victory over evil and imperfection is not to be obtained without arduous exertions, yet that all such exertions shall be favorably regarded and finally rewarded by the compassionate Arbiter of his destiny.

Having now reviewed the change in Gideon, from his regarding God as an offended Avenger to confiding in him as a forgiving and protecting, and prosperity-bestowing Friend, and the sources of this change, and its parallels under the Christian dispensation, let us pass to the consequences of this change, and by Gideon's example be warned and stimulated to activity and perseverance in a vigorous resistance to every thing sinful—a determined victory, such as Jesus accomplished over this world's temptations, who is now sat at his Father's right hand in the heavens. No sooner was Gideon persuaded of God's favorable regard, and that He intended to do good and not evil to His people, he aroused him from the inactivity of doubt and despair, and forthwith commenced his exterminating hostilities. Nor was he dispirited by the seeming inefficiency of his means. What God had purposed, that he knew he could, and certainly would bring to pass. Nor did he resign his armor and attitude of war until he pursued, vanquished, and expelled the enemy. Now in all these points the Christian who has passed from death to life—who entertains the good hope of an Universalist, should be an imitator of Gideon.—He has a work and a warfare set before him, and he knows his efforts shall not be in vain, for a Father, who wills that all men shall be delivered from evil and its woes, will kindly aid him, and richly reward him; he knows that sin shall finally be extinguished, but not without human effort; wherefore if he would maintain consistency between his creed and his conduct, he must declare hostilities, that shall not cease but with his life, against every form of evil and wrong-doing.—Though faint, he must be ever found pursuing. Thus may it be with all who share with us the *good hope*. So, certainly, should it be. A. S.

ILLIBERALITY AND COWARDICE.

The Christian sect, not only would monopolize for their own use the name of Christian, but they would have the public believe that they are eminently free from all error in practice. The following case will show that Elder Badger, Editor of the "Christian Palladium," can not with propriety make such claims, and his brother Sweet must come in for a share in the condemnation.

Last Fall, Br. McAdam, (formerly well known to the Christians in Delaware county, and approbated by many of them as a preacher,) delivered a lecture in Marshall, in this county, on the case of Judas Iscariot. With fearless liberality, at its close he kindly gave liberty for any one present to ask questions, or propose objections. Elder Sweet, (of whom we hoped better things,) instead of availing himself of this candid and courteous offer—or instead of addressing Br. McAdam in person, or by letter—or instead of addressing him through the columns of a paper in which he would be permitted to reply—sent the following communication to the bigoted and exclusive Palladium, and never even furnished a copy to Br. McAdam! What hypocrisy, thus to ask questions in a paper closed against any reply that might be made to them—and, (as if this were not security sufficient,) not even send a copy of them to the person of whom they were asked! Really, I had hoped better things of Elder Sweet.

Well; having accidently looked through the Palladium of December 1st, 1838, and noticed the article, I handed it to Br. McAdam, who immediately wrote and forwarded to Elder Badger the reply which will be found below, with a polite request that it might appear in that paper. The Palladiums for December 15th, January 1st and 15th, February 1st and 15th, and March 1st, (six numbers in all,) appeared, but no notice whatever was taken of the reply to the questions so *valiantly* propounded! What was the matter? Simply—the questions were never asked with a desire to have them seen or answered by the person addressed! These fellows love to appear candid, inquiring and fearless *to their own people*—and by suppressing the answers, they would create an impression that the poor, ignorant, erring and cowardly Universalists, dared not even attempt to answer them. Thus a reputation can be obtained without *earning* it, and a stigma be cast on the characters which are far from deserving it. Such is the policy of some of this pretendedly liberal sect—such their candor and honesty—and the course of the Palladium has been in strict accordance with it. Publish both sides! No—that is a little too *manly* for Elder Badger. As well might the owl be expected to look unblinkingly at the sun, as to expect these lovers of darkness to allow truth to be heard in self-defence!

But enough—more than enough, were not some of our friends deceived by the smooth speeches and pretended liberality of some of these Sweets and Badgers, into supposing that they really are what they profess to be.

The first article is from the Palladium for December 1st, 1838—after which follows Br. McAdam's reply—of which, by my advice, (for the mean conduct of Mr. Badger was expected by me,) he fortunately took and kept a copy. Read *both* sides, reader, and you will find my remarks deserved by Messrs. Sweet and Badger.

A. B. G.

[From the Christian Palladium.]

QUESTIONS TO A UNIVERSALIST.

BY ELDER JAMES SWEET, OF MARSHALL, N. Y.

Br. Badger:—A certain Universalist preacher in this vicinity, not long since, preached Judas the traitor into heaven so completely, as he thought, that no one dare dispute it; and at the close requested some one to propose some questions on the subject. As no one has attempted it, I have undertaken. The following are the questions. 1st. It is generally believed that Ju-

das is the son of perdition, that Christ says is lost, in John xvii: 12. If Christ told the truth, how do you make it appear that he is saved? 2d. If Judas is to retain his place on one of the twelve thrones, to judge the twelve tribes of Israel, as you stated, why is it said of him, "Let his habitation be desolate, and let no man dwell therein; and his bishoprick [or office] let another take?" Acts i: 20. 3d. It is said that "Judas by transgression fell, that he might go to his own place:" Acts i: 25. Was his own place heaven? Did Judas fall that he might go to heaven? Where could he go if not to heaven? for there is no hell, (so says Universalism.) Then it must of course follow that Judas by transgression fell, that he might go to heaven. A happy fall, indeed! and if the other apostles believed as you do, I wonder they had not fell too, rather than to have suffered imprisonment, scourging, and at last death, in the most cruel manner, for preaching Jesus; when they might like Judas, by a rope left the world and their enemies, and went to perfect bliss, beyond the reach of their persecutors. For now, after all their trials, Judas is to be equal to the best of them, and sit on the twelve thrones with the others, to judge the twelve tribes of Israel, if you are correct. And yet, after all, Christ pronounced a wo upon him, and said, "Good had it been for that man, if he had not been born." It appears to me that the wo was on those who lived. If you are correct, and Judas escaped it entirely, and it had been good for him if he had not been born. Yet how much better now, since he is born, to betray his Lord, and then hang himself, and get to heaven even before his Lord, and escape the just punishment of his crime—put an end to his remorse for betraying his Lord; and sing redeeming grace and dying love, with all those dear martyrs, who were slain for the word of God—and he could indeed boast of this, that he had put the wicked Jews in the way to crucify the Lord of glory; had done more than all the army of martyrs—they had only sealed their lives by their blood; but he has betrayed his Lord, and put him in the way to be put to death, for the redemption of the children of men!

I ask, Sir, are not these just conclusions, drawn from your doctrine?

—

TO THE EDITOR OF THE PALLADIUM.

Dear Sir:

Observing in your paper of 1st December, 1838, a series of questions prepared by Elder James Sweet, of Marshall, N. Y., "to a Universalist;" and being aware that the subscriber is the certain preacher there alluded to, I respectfully beg leave to tender the following reply.

Br. Sweet—Sir:—You convey to the reader of your remarks, a very different view of the nature of my request, than I intended to convey.—I merely meant it to refer to the then opportunity; or, at most, to some manner of replying, with which I would be acquainted. Now, had it not been for the kindness of a friend pointing out to me your questions, I might never have known any thing about them. But perhaps you thought that I was a reader of the Palladium; if so, you are in some degree excusable.

You begin by saying, that *he* (meaning myself) preached Judas the traitor into heaven so completely, as to think no one dare dispute it. I did not think so; perhaps you thought I did, but I did not. Men take such different views of these things, that any proposition, either *pro* or *con*, upon the subject, would be disputed, even though demonstrated with perfect clearness. But this being of light consequence, let us attend to the questions.

You say, First: "It is generally believed that Judas is the son of perdition, that Christ says is lost, in John xvii: 12. If Christ told the truth, how do you make it appear that he is saved?"

Dear Br., it seems strange that you, a teacher in Israel, should ask this question, when you know that the peculiar mission of him you follow, was not merely "to seek, but to *save* the *lost*."—It would seem that you had not accustomed yourself to rejoice with them that rejoice; otherwise you would have rejoiced with the good old man in the parable, whose principal causes of rejoicing are stated to be, "that his son was dead and is alive again; and was *lost*, and is found."

The being "*lost*," does not, in Scripture, nor any where else, (except in some religious creeds.) mean endless misery. Nay, even if you could shew that Judas was the chief of sinners, this would not advantage you; the truth which was worthy of all acceptation, being, that Christ came to save the very chief, and therefore, by your own shewing, Judas is just the one that we ought to believe might be saved.

Now, Sir, until you show that the phrase "*lost*," means endless damnation, do not, I pray you, feel so proud of your opinion; because upon further examination, you might find yourself mistaken. If you do examine this point further, I pray you to visit the prodigal's father, and while he is making jubilee over a son found, who had been lost, state your difficulties to him; I will guarantee that he will give a good reason for his conduct.

When Judas is brought into our midst, and you "*dare*" to throw the first stone, endeavor to throw a heavier one than this, otherwise it will only recoil upon yourself.

Secondly, you say—"If Judas is to retain his place on one of the twelve thrones, to judge the twelve tribes, as you [I] stated, why is it said of him, 'let his habitation be desolate, and let no man dwell therein; and his bishopric (or office) let another take?'—Acts i: 20." I believe I did not say, that Judas would "retain" his place; but that, on account of Christ's promise delivered to the apostles while Judas was yet one of them, Matt. xix: 27–29, he might *regain* his place.

Your question, therefore, should be proposed to our Saviour; for he it was who gave the promise; and if it clashes with Acts i: 20, he undoubtedly could explain it better than I can.—But according to my view of God's providence, there is no clashing here. Bear in mind that Acts i: 20, does not refer to any thing in the future world, as the words themselves imply—"Habitations" and "Bishoprics" being things of time. Bearing this in mind, permit me to answer your question.

Let his "habitation be desolate"—I think this is applied to him, because he acted a bad part, as it is applied to evil doers in Psalms lxix: 25, and cix: 8, etc. "His bishopric (or office) let another take."—This is applied to his case, because he was dead, and could no longer fill it himself.

This is my answer; and if you still believe that Acts i: 20, was written for the purpose of destroying Matt. xix: 27–29, as your question seems to imply, I should be glad to have your reasons for so thinking.

Thirdly, you say—"It is said, 'that Judas by transgression fell, that he might go to his own place:' Acts i: 25. Was his own place heaven? Did Judas fall that he might go to heaven?—Where could he go if not to heaven? for there is no hell, (so says Universalism,)" etc. etc.—This, your last question, from the various lights and forms in which you place it, seems to be your favorite one.

I leave out of view your assertion, that Universalism says there is no hell, for it does not really say so. It says there can be no endless punishment—that death and hell shall be destroyed—but it does not say, there is no hell; else it could not account for the setting on fire of the tongue, that unruly member, which James says, is set on fire of hell—not endless punishment. Neither could it think David sane, when he says, he was delivered from the *lowest hell*, if it denied hell's existence. But, as *you know* that Universalism does not deny hell's existence, we will examine your third question.

Was his (Judas') own place heaven? No—his own place was not heaven. Neither was hell his own place. As I understand it, both heaven and hell *belong* to God, alone. But it would be as well for the great portion of mankind, if heaven was Judas' *own* place, as if it was owned by some other of their fellows; for he could not be more selfish or exclusive, in regard to its unbounded domain, than they are. But I thank God, that he reserved to himself the title deeds of that pure domain; because his thoughts rise so far above our selfish and exclusive thoughts, that while we hedge it, and fence it around, for our own peculiar sects, He has promised its incorruptible inheritance, in fee simple, to every family, and kindred, and nation; and for the purpose of rendering his grant eternally secure, he ratified it by his own oath.—Isa. xlv: 23.

Dr. Adam Clarke, in notes upon Acts i, remarks, that "some suppose that the words 'that he might go to his own place,' are spoken of Judas, and his punishment in hell, which they say must be the own place of such a person as Judas. 2d. Others refer them to the field purchased by the thirty pieces of silver, for which he had sold our Lord. So he abandoned the ministry and apostolate, that he might go to his own place, i. e., that which he had purchased. 3d. Others, with more seeming propriety, state, that his own place means his own house, or former occupation; he left this ministry and apostleship, that he might resume his former employment in conjunction with his family, etc. This is primarily the meaning of it in Numbers xxiv: 25. 'And Balaam returned to his place'—i. e., to his own country, friends, and employment. 4th. But some of the best critics assert, that the words belong to Matthias—his own place, being the place to which *he* was elected," etc. This may answer your third question.

But let me say, that no stretch of ingenuity can make the passage under consideration, sound like teaching endless damnation; no modulation of tone or expression, can make it convey such a thought to the ear. Consequently, none but those who are determined to believe in endless punishment, proof or no proof, can believe it on such authority.

Your closing remarks seem very silly to me, and altogether repugnant to a Christian mind.—In reply to them, let me say—The thief on the cross gained heaven before the apostles: Why don't you laugh at this? The apostle Paul, who was once a cruel persecutor, gained his immortal crown before the beloved disciple John. Laugh at this, also! You have often heard of the good old preacher at the side of the sinner's bed, helping that sinner to close up a long life of crime, by a few moments of penitential sorrow; and after death had done his work, and introduced this man to the beatitude of heaven, this same good old preacher is seen, year after year, struggling on in the dreary, desolate path of life! And in your own meetings, you have no doubt seen men changed in a moment—in the twinkling of an eye throwing off the coil of their deep sin, and coming in to the glorious liberty and purity of the children of God. If you believe all this, why repudiate those individuals who think that Christ's blood can and will wash away the sins of unfortunate Judas?

In regard to those who struggle long in the field of righteousness, obtaining more than others; or, which is the same thing, those who are not so long in the field, not receiving as much, bring your views up to the parable of the laborers, and see what the lord of the vineyard says to those, who, in the spirit of your remarks, claimed more than the eleventh hour laborers! At whatever conclusions you may arrive, or in whatever spirit you may receive this answer, believe me,

Yours in great affection, James G. M'Adam.

The Emperor of Austria has issued a decree—That no person, male or female, shall be married, who can not read, write, and cipher, and cast up a common account.

For the Magazine and Advocate.

A LEAF FROM REMEMBRANCE.

BY REV. J. S. KIBBE.

* * * * As I wandered forth, on a bright Summer's day, almost unconscious whither I was going, to beguile a tedious hour, and catch the refreshing breeze—to hear the sweet carols of the feathered songsters, as they poured forth their melodious notes of enjoyment, and feast my eyes upon the rich plumage in which they were arrayed—to seek the vale of seclusion, and enjoy the deep silence, broken only by the rising murmur of the passing brook—I looked upon the beautiful scenery, stretched out in loveliness before me, and the rich cultivated plains, promising the reward of labor; upon the toiling husbandman, "driving his team afield," and the wayfarer, as his trusty steed bore him along his way; and upon the blue smoke, as it issued forth from some stately dwelling, or curled up from some lowly cottage. I proceeded along where fancy guided me, or the cooling shades invited me to repose a moment from the scorching blaze of the meridian sun. My feelings were rather of a melancholy cast, and my mind (so to speak) was filled with that intensity of sensation, which the magnificent works of nature are so highly calculated to create in the solitude-loving, and solitude-admiring beholder. At length I found that my feet had invaded the habitations of the dead, and were standing upon the dust that covered the mouldering ashes of former generations. I paused irresistibly, to rest my eyes upon whatever objects presented themselves to view, in this quiet and noiseless resting place of the slumbering dead. As I turned my eyes over the solemn scenery, I beheld many a flower of lovely hue, rearing its head in meekness over the low mound of which it seemed a guardian angel, watching over the ashes of the slumberer. Here stood one of orient tints, and there one of crimson color; humble they seemed, bending in beauty over the green turf from which they sprang. I rejoiced at beholding those flowers—nature's loveliest garment—growing in a place like this, and I raised my eyes to heaven, while my heart within me said, these *these* indeed, "are the *smiles* of God." They appeared fit emblems of the hope of immortality and life eternal, springing from the body of corruption, and laying hold of the joys of heaven. All that I now beheld, seemed to speak in audible tones, and remind me that ere long I should slumber, in a place like this, as quiet as those beneath my feet. How eloquent is the voice from the grave! It speaks of no distinction there between man and his fellow-man, but all are equal. The quiet ecclesiastic, the blood-stained and glory-crowned warrior, the brow laurelled statesman, the high famed poet, and the renowned orator, all, *all* lie slumbering together, with the most illiterate, and the vilest of the vile. While thus I listened to the seeming accents of the grave, the mournful peals of the village bell fell upon my ears. I turned my eyes toward the church, and saw a procession moving on with measured steps, apparently approaching the place where I was standing, in voiceless silence, contemplating the lifeless dust of those who were once active and busy as myself.

In this I was not deceived. For as it approached, the deep stained coffin, and the sorrowing countenances of those who followed it, too plainly told that the procession was bearing, to his final repose, some kindred being, who had but lately sunk into his dreamless sleep. All appeared to mourn deeply for the chasm made in their society, and seemed to feel sensible of the loss they had sustained, which forcibly reminded me that he, whom they were about to lay on his last bed, was one who had been an ornament to society, a friend to the needy, and a kind protector of the widow and the fatherless. But there was one among the mourning assembly that particularly arrested my attention. Her head was bowed down like the bulrush, and her countenance wore the deep gloom of sorrow, while from her eyes flowed many a tear as pure and as limped as the morning dew that blushes in the blooming rose. Heart-rending it seemed, to leave all that she most adored on earth in the voiceless slumbers of the tomb, and hard it was to utter the last, the *final* farewell; and each attempt only showed how much the effort cost her. But the spell must be broken, and from her trembling lips fell the fatal word. I returned from my wanderings, absorbed in that seriousness of thought, which the scene I had witnessed would naturally create. The holiest desire of my heart was breathed out as an offering to the God of the universe, that he would guide me by his unerring wisdom, lead me in the way of all truth, and inspire me with the spirit of benevolence, meekness, tenderness, compassion and love of him who went about doing good, that when I should be called to make up my bed in death, I might be worthy of a tear as warm and as pure to moisten my grave, as that which I had so lately seen fall upon another's.

Clinton, N. Y., March, 1839.

For the Magazine and Advocate.

A NECESSARY DISTINCTION.

"Hope thou in God," is an injunction, which, if more generally heeded and with enlightened views followed, much ignorance, error and misery would be done away, and knowledge, virtue and peace reign in their stead. A distinction which I deem to be very important, and which is so obvious, that it would seem every one must perceive it, is that, between hoping in God, and in some being or thing else. But how important soever this may be, it is a fact, that much confusion of ideas exists, from not always discriminating how far we "hope in God," and how far in ourselves or something else.

There are some subjects in which we feel ourselves wholly *passive*—where our entire reliance and hope are in the Deity. For instance, we hope the sun will rise to-morrow morning, but we do not expect to have the least possible influence in producing that event. Neither our virtue nor vice, our ignorance nor knowledge, our life nor our death, can have the most distant bearing upon it.

Again—there are other subjects in which we feel that we are co-operators in the production of certain results; and when we do not expect them in their plenitude without our own efforts. Such, for example, are the hopes of the husbandman, who does not expect a harvest unless he cultivates the ground.

This distinction of hope is undoubtedly recognized by most reflecting minds. No one who has paid sufficient attention to the subject, can doubt, that there are some things, the operations of which, his conduct or powers can neither effect nor alter. Neither can he doubt that there are other things, of which he is, in a certain sense, the producing cause; and which without his labors would never be, or being, would never develope themselves to that extent or perfection, as exhibited to the world by the exertions of human power. Nor will the consciousness of these requirements, labors and duties, make man forget his obligations to God; or in the least diminish his confidence in, and gratitude towards, the benevolent Creator. To a reasonable being, such consciousness will have a tendency to inspire him with more confidence, and strengthen his hope; for a little reflection will enable him to know, that his labors would have been in vain, had not God given the sunshine, and the rain, and the warmth, in their proper seasons, and in abundance. After he has done his utmost, if the Almighty withholds the genial rays of the dazzling orb, in the broad vault above us, and shuts the windows of heaven, that its refreshing drops pour not down, the harvest plenty, and the ingathering of the fruit will never come.

These remarks are as true, as plain, and as important in subjects of religion, as in any thing in the natural world. Among mankind, even among professing Christians, how many can be found who make this distinction in religion? They *hope* there is a future state of existence—at least they say they do—but is it founded in confidence in God, or in their own efforts in conjunction with Him? The question is important. The answer will determine whether our hope is well based. If in man, it is vain—if in God, it is sure.

In the theory of the great mass of the moral and religious world, there are no hopes, the substance or realization of which, is independent of the efforts of man; even his destiny, millions of ages to come, is to be determined by his own finite actions! We do not much wonder that the power of God is so frequently limited, when the doctrines of men teach that there is so little necessity for its exercise. No one will deny that we can and do affect our condition in this world, and if at the same time we can improve or impair our condition in endless ages, it would seem that omnipotence was ours. For the Deity could do no more than produce an effect upon our condition through the ceaseless rounds of eternity; and this, man does, according to the prevailing system of religion.

Now, it is as certain, in the opinion of the writer, that we can do nothing towards effecting our resurrection, as that we can not influence the rising of the sun to-morrow; and equally as certain that we can not, by all the powers and energies with which God has endued us, change or affect our destiny in that state, as that we can not alter the weather of another day.

When, therefore, we hope in futurity, it should be from an exclusive reliance on God; on the pledges which he has made that he will raise the dead; and the assurance, that because Christ lives, we shall also live. And so of our condition. The promise is given—the word of God, who can not lie, is pledged, and who shall annul? Not frail worms of the dust, who of themselves alone, are incapable even to gain a livelihood.

If it be asked, if we can do nothing to affect our eternal destiny, what can we do? Will our actions have no effect on our religious or moral condition? It is answered—we have enough to do, and much more than many of us are generally disposed to do.

Were we to consult our own happiness alone, we should find that idleness would never accomplish it. Happiness requires action. No mind which is dormant can be happy. Our energies must be brought into exercise; but they must be directed *aright*, or we fail to secure our peace.—But if in addition to our own benefit, we consider the comfort and happiness of others as closely connected with our efforts to secure our own enjoyment, we shall find not only enough to do, but much more than we feel able to do, and in many cases, more than we are willing to do.

We need not, therefore, feel so concerned about our future well-being, as to leave all consideration of our present comfort, and that of our neighbor out of the question. But let us be persuaded that, as creatures of the earth, we are finite—our actions are finite, and limited to our present sphere. If we would, in our hopes of futurity, its scenes, and our condition there, place so much confidence in the benevolent Father of all spirits, as to feel perfectly willing to leave the control in his hands; and attend more to our present welfare, our happiness and peace would be augmented, and the comforts of our fellows enhanced.—Reader, will you try it and see? EIMI.

November, 1838.

For the Magazine and Advocate.

SPRING.

With what joyful emotions do we greet the opening Spring. The mind fills itself with many happy recollections and reflections at the prospect. We see all nature opening into life, as it gradually releases itself from the icy thraldom in which frigid Winter long has held it. The genial rays of the vernal morning sun, melt the frozen drops, as they, in their sparkling brilliance, hang pendant from the shrubbery, into limpid

rivulets, to refreshen the deadened herbage; and the gay and eager herds steal along the fences, walls and river banks, to graze the starting green. As if renewed by the sense of renovating vegetable life, we feel a livelier sense of quickening animation; and involuntarily advance along our ways and fields, watching the new tokens of the new-born season.

All our feelings concentrate in praise of the great First Cause on high; and our sense of devotion is increased by a sense of the impartiality and universality of his goodness and kindness.

We see, by the contrast of Winter and Spring, that God has power to chain all nature in frozen bondage, and forbid forever an emancipation therefrom. We see, that by his hand the crystal rivulet, and the rapid river, can be arrested in their courses, and closed in marble stillness; and fields teeming with verdant vegetable life, can be reduced to frozen barrenness, and buried beneath trackless plains of snow. Yet His loving kindness prompts him to move in regular succession season after season, and to bring in their train, seed time and harvest. Highly exalted above the passions of sinful man, impartial beyond all respect of persons, He causes his vernal season to open upon all living beings. His sun shines upon the evil and the good, and his rains descend upon the just and the unjust. Let man depart as far as he may from the path of duty and rectitude, God remains without variableness or shadow of turning, in his plans and providences; and only by blessings and gifts, rebukes the way-strayed sinner, for his ingratitude and wrongs.

It is not by the wickedness of man, that the seasons are stayed in their courses, but infinite Goodness, moved by dictates of his own greatness, wisdom and kindness, spreads before us in continual succession, prolific seasons of abundance. With what pure, heart-felt thanks and praise, the true worshipper can embrace this period of the rolling year. In every germ that swells with quickening power, he can see his God; in every flower that spreads its tinted leaf, he can read Him; in every note which the feathered warbler sounds, he can hear Him; and in the sweet impulses of his heart, he can feel Him.

O, that man would imitate, in impartial benevolence, the God that made him. Would to Heaven that every land would pursue the even course of religious duty, and shew none other but the fruits of love. Then, O then, would universal love and beauty prevail among men, and sin and sorrow be known no more. Who that would not wish and pray for such an era? Who that would not see the likeness of God manifested in every living being? Who would not see all mankind imitate their Father in heaven, that they might be his children? None, ah! none but a heart callous to sensibility, and destitute of the knowledge of God. None, except those who never raised a solitary thought from earth to heaven, or felt an enlivening touch of spiritual life.

The cold professor of interminable woe for his fellow-beings, whose heart has been frozen by the chilly influence of his creed, may have lost, or never seen, the character of his God, as manifested in his providence, and believe that a never ending winter of barrenness and pain, awaits a part of the vast family of man.

But from whence does that strange doctrine issue? Do the rolling seasons teach it? Heaven forbid! They rebuke the heresy, with the keenness of a two edged sword. Alas! that man would charge the lie to nature, and to the God that made him. But, at this enchanting season, let us forget the strange divisions that sever the hearts of men, and unite in songs of praise to the Giver of Spring, and hail the charming, vernal dawn—the coming season, whose balmy, genial breath, shall bring vegetation forth, and spread our fields with rich pasture and flowers, and enliven our groves and our woodlands, with the songs of the birds.

Hilarity shall enliven every dawn, and the morn of each day shall have praise from the hearts of the good. At evening, the pious shall send up their prayers above; and, confiding in Him who ruleth all things, we will joy in the Spring, and rely upon him who will give infinitely more than we can ask or think. REFLECTOR.

Canastota, March, 1839.

For the Magazine and Advocate.

A SHORT SERMON.

"Thou believest that there is one God; thou doest well: the devils also believe and tremble."—JAMES ii: 19.

My limits forbid my entering into a disquisition to determine which is right of the different opinions that Christians entertain respecting devils; neither is it necessary for the intended improvement of the subject. I observe

1st. It appears from the context, that certain persons were depending for their justification, too much upon their belief in one God. The apostle, to convince them how little this bare belief exalted them in excellence, informed them that the devils believed as much. "Thou believest that there is one God.....the devils also believe." The belief of the latter was as correct in this respect, as the former.

2d. The devils not only believed, but this belief exerted a restraining influence over them, which it appears it did not over those men. This reproof was humiliating; or if felt, must have prevented their boasting.

3d. James has recognized the fact, that a being, by believing in "one God," "does well."—The exercise of this belief is commendable—it is a righteous act, and so far from being a cause of condemation, it is justifiable and good.

4th. The devils believe as much as this. Can they be totally depraved? "Judge, righteous judgment." Amen. F. J. B.

For the Magazine and Advocate.

"AND WE ALL FADE AS A LEAF."—ISAIAH.

How forcibly was I reminded of this passage of Scripture, as I sat by the window of my room, watching the leaves as they fell, one by one, to the ground. It seems but a few short days, since I saw those leaves bursting from the bud. I delighted to see them grow, and thought of the many pleasures the coming season would afford.—And they for a time formed a pleasant shade, and made all around appear pleasant; but soon, very soon, they lost their bright and lively green, and assumed a more lifeless hue. They continued to grow paler and paler, until I saw them occasionally falling to the ground. Scarcely had I seen my brightest flowers blossom, before I thought that they, too, were made but to fade. Their leaves fell, long before the frost of Autumn came to destroy them, and I thought the similitude between those leaves, and human life, was striking. How many a bright and joyous being do we see, like the fair and beautiful flowers of Summer, fade long ere the Autumn of life. Man in the perfection of all his noble powers, and in the vigor of his strength, fades away—Autumn finally approaches, when all must fade. The destroyer comes, and man, and leaf, are laid alike in the dust. But the Christian carries the similitude still further; for as the leaves fall, they fertilize the soil, and add freshness and beauty to the foliage of the returning Spring; so the Christian leaves behind him an example, which, if followed, will fertilize the heart of man, and cause him to bring forth good fruit, while he will be taken to a clime where "Autumn's chilling winds and sear and yellow leaf," are never known.

S. L.

For the Magazine and Advocate

CORECTION.

In an article of mine, published in No. 6, present volume of the Advocate, I observe a few mistakes, which I think should be corrected. "I can not better express the influence which this doctrine *has* on my own mind," etc. It should be *had*. "God is the Saviour of all men, *especially* of them that believe," is in 1 Timothy iv: 10, instead of 2 Timothy. The reference to the Psalmist is also incorrect; the passage quoted is in Ps. xxii: 27, instead of 37. These may be thought, by many, to be mistakes of little or no consequence; but the article will be read probably by many of the opposers of the "Restitution," who may not be very well versed in Scripture, and who, on searching for the passages quoted, and not being able to find them, will conclude there *are* none such. Therefore this correction.

JONATHAN M. DAY.

Macedon, N. Y., March, 1839.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA FRIDAY, MARCH 29, 1839.

ILLUSTRATIONS OF THE LAW OF KINDNESS...NO. VIII.

"Overcome evil with good."—ROM. xii: 21.

We may take a step still lower in life, and with safety affirm, that the law of kindness will produce the most powerful and enduring obedience from the enslaved son of Africa, towards the master who governs him.—Though the Africans have been degraded for ages, and bound down in ignorance, so much so, that many persons have imbibed the erroneous notion, that they are incapable of attaining much advance in knowledge, even after a constant training of successive generations, yet surround them with kindness and touch their feelings with love, and those feelings will as readily respond to the power, as the string of the harp will respond to the touch of the finger. The instances during the revolution in St. Domingo, in which slaves, remembering the former kindness of their masters, endeavored to deliver them from the slaughter that was raging in every direction—the touching instance which occurred on board the ill-fated steamboat Pulaski, where a slave, regardless of himself, was observed making attempts to preserve the life of his young master—these, together with many others which might be adduced, prove that kindness and humanity will touch the heart of the slave, and bind him more firmly to his master, than all the terror with which he can be surrounded. Miss Martineau, in her work entitled "Society in America," observes:

"Where servants are treated upon a principle of justice and kindness, they live on agreeable terms with their employers, often for many years. But even slaves may be made more useful as well as more agreeable companions, when treated in such a way as to call forth their better feelings. 'A kind hearted gentleman in the South, finding that the laws of his State precluded his teaching his legacy of slaves according to the usual methods of education, bethought himself at length of the moral training of task-work. It succeeded admirably. His slaves soon began to work as slaves are never, under any other arrangement, seen to work. Their day's task was finished by eleven o'clock. Next, they began to help one another: the strong began to help the weak: first, husbands helped their wives; then parents helped their children; and at length the young began to help the old. Here was seen the awakening of natural affections which had lain in a dark sleep.'

"A highly satisfactory experiment upon the will, judgment, and talents of a large body of slaves was made, a few years ago, by a relative of Chief Justice Marshall. This gentleman and his lady had attached their negroes to them by a long course of *judicious kindness.* At length an estate at some distance was left to the gentleman, and he saw, with much regret, that it was his duty to leave the plantation on which he was living. He could not bear the idea of turning over his people to the tender mercies or unproved judgment of a strange overseer. He called his negroes together, and told them the case, and asked whether they thought they could manage the estate themselves. If they were willing to undertake the task, they must choose an overseer from among themselves, provide comfortably for

their own wants, and remit him the surplus of the profits. The negroes were full of grief at losing the family, but willing to try what they could do. They had an election for overseer, and chose the man their master would have pointed out; decidedly the strongest head on the estate. All being arranged, the master left them, with a parting charge to keep their festivals and take their appointed holidays, as if he were present. After some time, he rode over to see how all went on, choosing a festival day, that he might meet them in their holiday gaiety. He was surprised, on approaching, to hear no merriment; and on entering his fields, he found his 'force' all hard at work. As they flocked around him, he inquired why they were not making holiday. They told him that the crop would suffer in its present state by the loss of a day; and that they had therefore put off their holiday, which, however, they meant to take by and bye. Not many days after, an express arrived to inform the proprietor that there was an insurrection on his estate. He would not believe it; declared it impossible, as there was no body to rise against; but the messenger, who had been sent by the neighboring gentlemen, was so confident of the facts, that the master galloped, with the utmost speed, to his plantation, arriving as night was coming on. As he rode in, a cry of joy arose from his negroes, who pressed round to shake hands with him. They were in their holiday clothes, and had been singing and dancing; they were only enjoying the deferred festival. The neighbors, hearing the noise on a quiet working-day, had jumped to the conclusion that it was an insurrection.

"There is no catastrophe yet to this story. When the proprietor related it, he said that no trouble had arisen; and that for some seasons, ever since this estate had been wholly in the hands of his negroes, it had been more productive than it ever was while he managed it himself."

We are in the habit of supposing that Africa is the most degraded and ignorant country on the surface of the globe—and probably it is. But in that country, degraded and ignorant as it is, there is an existing case which stands in the history of that unfortunate land like a glimmering of heaven, and excellently exhibits the power of the law, "overcome evil with good."—While Richard Lander was conducting an expedition in Africa, in 1830, for the purpose of discovering the termination of the Niger, he speaks of a people scattered all over that country, called Felatahs. A community of them reside in the town of Acba—and unlike the rest of the Felatahs, are very quiet, take no part in war, are unambitious to gain territory, and carefully avoid all the quarrels of their neighbors. The consequence is, that they are highly respected and esteemed by all around them, while they remain entirely unmolested by the most war like and contentious of the benighted African people. And if kindness produces such admirable results among the long debased sons and daughters of Africa, what may it not be expected to do among a more enlightened and Christianized people?

To this instance, one more will be added, to exhibit the general influence of the law of kindness. When Capt. Cook was out on his third voyage of discovery, war existed between England and France. The court of France issued an order to its navy to respect the ships of Captain Cook. By this act of kindness, that court gained more true honor and credit, than though it had conquered a thousand ships. And during our last war, who does not know, that in two or three instances, the crews of captured British frigates returned their warmest thanks to their captors for the very kind treatment which they had received? Thus proving that a single shadow of the law, "love your enemies," even though in the circumstances of war, has its appropriate and legitimate effect in drawing out the admiration of the heart.

G. W. M.

New Agents.—Allen B. Chaffee, Ann Arbor, Mich., Rev. G. G. Strickland, Middleton, Mass.

UNIVERSALISM IN THE WEST.

Since the commencement of the present volume, we have received a number of interesting letters, extracts from which, I doubt not will be as interesting to many of our readers as they were to us. We have therefore put them on file, and having a leisure hour to copy extracts from some, and prepare others, we now proceed to the task.

The first is from Spring, Crawford county, Pennsylvania, from our excellent brother and agent. He says—

"Your paper has certainly improved. I know as for myself, that I never rise after reading the Advocate, but what I feel benefited. I certainly have more charity, zeal, and more love to God, and to my fellow-creatures. We have a small society or church formed, and have attended to the ordinances of baptism and the Lord's Supper, and I think, Br. Grosh, it had a good effect.—All our church does not see proper to unite with us in celebrating the Lord's Supper or in the ordinance of baptism, but we can worship together in unity and love, without partiality and without hypocrisy, knowing that the kingdom of heaven is not in ceremonies alone, but it is righteousness and peace. Thus far our meetings have been interesting and joyful, our cause is onward; under the preaching of our beloved brother Beals, we have feasted on heavenly things, and converts have increased, not in numbers only, but in moral worth. I hope, dear brother, you will be enabled to continue to publish your paper with success. I wish every family would take it, practice what they read, grow in grace, and in the knowledge of God, until bigotry, superstition and all evil shall cease in the universe of God.

"Many of our friends have begun to take the Glad Tidings, published in Pittsburg, Pa., they think they can remit money better, and the paper is nearer home, and some feel it a duty to support Br. Davis. They love him, and he is a good preacher; but I can not change my papers yet—the Advocate is an old friend, it has done me good, and God be thanked, my brother, that he has enabled you and your associate and Corresponding Editors, to write with the spirit of kindness, good will, benevolence and charity. Go on, brethren, in the glorious work of reformation, and learn men by precept and example, that Universalism is the doctrine of our Saviour, and that it brings peace on earth and good will to men. May you abound in good works, is the prayer of your humble servant and brother. R. T."

The next extract I offer is from Jamestown, Grant county, W. T., and is offered to show what hard times there are in the West, and why *we* have been *compelled* to call so often on our friends during the past year, to save us from sinking under our unrequited labors.—When subscribers are oppressed by a scarcity of funds, agents find hard work indeed, and need sympathy.—How much harder is it for publishers, when the rills cease to flow, and the reservoirs on which they depend for supplies, are empty! The letter is dated in December last. After apologizing for his inability to procure new subscribers, and to prevent old ones from dropping off, and above all, for his inability to remit funds, he accounts for it thus—

"The times here are very hard at present; flour is $18.00 per barrel, sugar and coffee 25 cents per pound, pork 8 and 10 cents per pound, salt 4 and 5 dollars per bushel, and nearly every thing else in proportion to the above mentioned prices, and money almost as scarce as hen's teeth! Now, imagine yourself an agent for a newspaper, striving to get subscribers to it, and striving still harder to get the money from those who are already subscribers, so as to make a remittance to the publisher, who, you believe, stands in great need of it. And suppose that the subscribers under your agency, tell you that they want to pay for the paper in advance, and at last come to you, and tell you that they can not get the money. Imagine this, and you will have some idea of my present situation.

"—— ——— and —— ——— wish their papers discontinued, not because they dislike it, but because money is so hard to get, that they are unable to pay for it."

N. B. The order for the Layman's Legacy in the foregoing can not be attended to—it is a book, not a periodical, and the postage on it would come to more than the price of the book itself.

Another Preacher.—The following brings us the joyful intelligence of another preacher in the fields of the West—an aged, and till now unknown laborer in the cause of universal reconciliation. We give the letter nearly in full, and invite special attention to it.

Salem, Marion county, Ills., November 17, 1838.

Dear Brethren—I am an old man, surrounded with poverty and infirmities, and can not expect to tarry but a short time an inhabitant of this world. Then think it not strange, that I presume to address a letter to my strange Brethren—the cause of which is, a thirst for more of the light of life, more of that wisdom that comes from above, which is pure, gentle, easy to be entreated, full of good fruits, without partiality and without hypocrisy. Having by an act of Providence, obtained a few old numbers of the Evangelical Magazine and Gospel Advocate, and finding my own views so completely vindicated, it does indeed appear to me almost impossible to rest satisfied any longer, without making one more effort to obtain the thing so much desired. I have requested those that I consider better qualified than myself, to write to you and request you to send me your paper, and all my efforts at obtaining it, have been, thus far, baffled. I intend to become a subscriber during life, and would also wish to know what kind of money you would receive, and how I shall convey it to you. I would be willing to act as Agent, or —— ———, (who has formerly been a resident of the State of New-York, but is now a citizen of this county, and a member of the little band that I have joined together, and known by the name of Universalists,) would act as Agent. He is the bearer of this letter, but informs me that he will not be nearer to Utica than 80 or 100 miles. I have also sent by him for some books; we need help in this dark region of the far West. Brethren, help the lights from the birth place of light, to shine on this dark corner of the West. I have never had the happiness to hear a Universalist preach, (except that I have heard myself,) and be assured that opposition is plenty. Nevertheless we are gaining, many are inquiring and searching the Scriptures to see if these things be so, and notwithstanding when I first commenced preaching the doctrine of the restitution of all things, I was a solitary, lonely stranger, the Lord has been my helper thus far, and I have ever found an answer for those who would ask a reason for the hope that is in me. Could we obtain a preacher, a good and able man of that order, no doubt but much, very much good might be done, and he handsomely remunerated. And could we obtain Universalist books, their sale would be speedy, and light would reach many who are now in darkness and the region of death. Brethren, for the Lord's sake help me. I wish to sit at your feet and learn, if it be only to be a door keeper in the house of the Lord!!

"I am nearly sixty-five years old, have preached eleven years with the Methodists, but withdrew from them in 1825, and have, from that time to this, been a believer in universal salvation. I have 13 children living, all married but one, and most of them, together with my wife, members of the Methodist church, and my eldest son a preacher of that order. But, my strange Brethren, I am set for the defence of the Gospel. May the Lord bless you, and hold up your hands, and prosper the good cause, till righteousness shall cover the earth as the waters do the great deep! Yours in the bonds of the Gospel of peace, Wm. Middleton.

A. B. Grosh and Dolphus Skinner.

The following is from Br. P. B. Ring, formerly of this vicinity, now of Michigan Centre, Mich. We give it nearly entire, in order that any brother who feels inclined to settle in the West, may correspond with Br. Ring, who is at liberty to refer to us, as to the abilities or character of any such applicant. At present we know of no one who would be likely to go, and who would answer Br. R.'s description.

"Allow me now to trouble you with a letter of my own business, as well as of our cause in this county.—This (Jackson) is the county seat, at which the State's prison is located, and the work is in a fine state of progress—34 cells being completed. It is no doubt destined to be the greatest inland town in the State, and is nearly central East and West. We have a fine country about us and enterprising citizens. The rail road from Detroit to the mouth of the St. Josephs river, on Lake Michigan passes through this place. Thirty miles have been completed, and in successful operation for a year, the balance to this place, (80 miles from Detroit,) will probably be done in the course of from ten to sixteen months. 'Michigan Centre,' as I said, is 5 miles East on the rail road, possesses a good water power, a part of which has been improved during last season, by erecting one saw mill, one flouring mill with three run of stones, and in the place is a good public house, and one store. This property is owned by a company, a Mr. F—— and myself owning over one half. Mr. F. is a liberal man. He and myself have agreed to build a small *Universalist* meeting-house, to be exclusively controlled by us or the society. Owning as we do about 2,000 acres of good farming land, and having the finest natural spot for a town I ever saw, (except on some

arge river,) we can offer great inducements to good mechanics, farmers, etc., but more especially to a *good Universalist* preacher—if a married man, we can give as our share of his support, a comfortable residence, garden, etc., and $103 per year—if single, board in my family, and $100 per year. There are several villages in the county, which would, with ours, afford a good salary, and impose a pleasant duty on the *right* kind of man. We have had a few sermons preached here by our order, since I came here, 2 by Father Stacy, both funeral sermons. [Here follow the names of several preachers, who, he thinks, would answer their wants, but who can not be obtained, and then his reasons for being particular.] But I can tell you that there is work for giants here, from which they would reap a great reward. Yes, although the peace-destroying, soul-chilling doctrine of endless misery is taking deep root here, yet we find persons who can resist the temptation of going to a *protracted meeting*, to hear their sentiments, friends and themselves abused and belied. Next Sabbath will be *three whole weeks, night and day*, since the Presbyterians commenced their *agonizing* in a distracted meeting, (for they have made one *lunatic* by the name of David Hutchinson, who is now confined in our county jail to keep him from destroying himself,) there are scores who have staid at home and resisted the temptations of going to the 'show' thus produced. We hear of such remarks from the conductors of the meeting, as the following—a Mr. Gurney, (I don't know him,) said, 'show me a Universalist, and I will show you a man that will rob, steal, lie, cheat,' etc. Now, to prove this a slander, I wish to get a society of Universalists collected, and see what the teachings of the doctrine will do. I have for a long time thought of this project, and wish you to take the trouble to write me, giving me some *proper* name to carry out such a design, so that I may open a correspondence with him, and get terms, etc. We expect to pay a man, and want a *good one*. We have no suitable man here, that I know of. Father Stacy is well settled, and is too aged to ride so far. Respectfully your friend and brother, PAUL B. RING."

Michigan Centre, Jackson county, Mich., Feb. 28, 1839.

We close this statement for the present by giving an extract from the letter of Br. A. Bailey, our agent at Clinton, Louisiana. It shows that Mr. Campbell's Millenial Harbinger, by circulating Br. Skinner's part of the Discussion, has become a valuable and efficient herald of Universalism. There is a part of the letter, containing news equally good and more important, which we suppress, because it contains the names of some distinguished individuals, in regard to whose change of sentiments Br. B. may be mistaken; and also, because his letter is a private one to Br. Skinner, and he may not wish that portion made public as yet. We hope, however, that he will immediately make out a full and correct statement, and send it to us for publication. A copy of his letter was sent to Br. Skinner at Santa Cruz but it is doubtful whether it arrived there before his departure for S. America. I will write him again, immediately on his arrival in the States. But to the extracts—they show a part of the great good which the Discussion is effecting in the South and West, where Mr. C.'s paper circulates. To God be the glory given!

"Clinton, La., December 4, 1838.

"You will recollect that about two years ago I wrote a letter to you, stating that very few in this country were acquainted with the doctrine of Christ; and at the same time sent the names of several subscribers to the Magazine and Advocate. Before that time there were not more than three or four Universalist papers taken in this parish, but a great many of Mr. Campbell's papers. This latter, by the by, is [illegible] as a Universalist periodical, is [illegible] of the discussion now going on between you and Mr. C. I need not say that this [illegible] a great deal of good, but will only remark that I now number at least one hundred persons, and more, too, persons of the first class of society, who [illegible] who were, at the time the discussion commenced, opposed to Universalism, and I able to demonstrate their principles. The number of the Universalist papers now taken, is not less than sixty in this parish. Most of our professional men, so far as I am acquainted, (which is for about thirty miles around this place,) although at first opposed to you, have declared themselves in your favor. [Here follow some names eminent for learning and personal character, who have avowed themselves convinced of the truth of Universalism by reading the discussion *in Mr. Campbell's paper!* I hope Br. Bailey will not fail to prepare and send us a full statement for publication.—ED.]

"Think not, however, that you have no enemies here. The preachers are far from being your friends; but your friends will overbalance the power of the enemy. But what have I been writing about? I commenced this letter, to know whether it is possible for you to pay us a visit before you return to the North?"

Br. Rogers has since visited Clinton, as we learn by another letter; and Mr. Campbell has also been there, (if he is not there at present,) endeavoring to regain by preaching, the ground he has lost by circulating the discussion. He will find it up-hill work, if I mistake not. A. B. G.

IS THIS SLANDER?

A friend in Peterboro, N. Y., informs me, that the Rev. Mr. Scofield has said, in a protracted meeting in that place, "*that Mr. Montgomery of Auburn, has in his church a drunken deacon who is in good standing.*" Our friends in Peterboro are informed, that the statement is *false* in all its bearings—that the Universalist church in Auburn is one which frowns upon intemperance—and that, so far from having a drunkard in good standing among us, the contrary is the truth: we have no drunken members. And if the man who told this story, is the Mr. Scofield who tarried in this place for some time, he must have known that he was telling that which is incorrect, and which he dared not tell in Auburn. We advise Mr. Scofield, as he believes endless misery, to attentively consider the passage which says, that "all liars shall have their part in the lake which burneth with fire and brimstone." G. W. M.

COMMON SCHOOL LIBRARY.

We cheerfully insert the following correction of a clause in the article under the above head, in last week's paper. The intimation alluded to, was written with the impression that the Sunday School Union had but one size Library, and that that was sold to our citizens, at a higher price than is now charged for the same number of volumes. The following will show that *in this particular*, Br. Grosh was mistaken. A. R. B.

To the Editor:

SIR—In an article under the head of "Common Schools," in your last paper, you intimate that the American Sunday School Union have committed a wrong act in charging the Common Council for two Libraries, a larger price than for the same thing we now charge. The fact is no so. And you will do us the justice to correct the statement in your next. The Union offer for sale and charge, for a Select Library like those sold for the use of the Common Schools in this city, containing *one hundred and twenty-one* volumes in a neat case, *thirty-three dollars*. They also offer for sale a smaller one, viz., of *eighty volumes*, for *twenty dollars*.

E. VERNON, Agent
A. S. S. U. 181 Genesee-st. Utica.

March 23, 1839.

SAVE FIFTY CENTS.

The time for advance payments will expire *on the 1st day of May next.* Let this fact be heeded by all who do not wish to pay *two dollars* for the present volume.—Where there is no agent in a neighborhood, let the subscribers select a responsible, faithful, and active brother from among themselves, to act as agent.

***AGENTS will add greatly to our many obligations, by an early attention to the directions sent them with the Prospectus—especially the portions relating to the condition of subscribers, and the settlement of accounts previous to the present year.

☞ N. B. WE HAVE SOME HEAVY PAYMENTS TO MAKE DURING THE PRESENT, AND THE TWO SUCCEEDING MONTHS. G. and H.

The following Circular is of general application.—Will the Clerks or Pastors of *all* our societies attend to its requests, and report immediately to the several Standing Clerks of their respective Associations?

A. B. G.

A REQUEST.

To the Ministering Brethren and Clerks of Universalist Societies within the bounds of the Cayuga Association.

Brethren:—Wishing to make a report to the New-York State Convention, of the state of the cause in the Cayuga Association, and to Pr Grosh for the Register, I desire answers from you to the following questions.

1. When was your society formed?—2. What is its present number of members, and how many have been added, and how many lost, during the past year?—3. What is the probable number of attendants upon your meetings?—4. Have you a meeting-house, and do you own it all, or only in part?—5. Have you a preacher, and was he formerly a preacher of a Partialist denomination?—6. What proportion of the time does he preach to you?—7. Have you a Sabbath school, Bible class, institute, or church?—If so, in what condition are they? An early answer to these questions, with such other items of information as may be thought necessary, will be deemed a great favor. Address

G. W. MONTGOMERY, Auburn.

NOTE.

The following, from Br. S. R. Smith, should have been inserted at the bottom of the article on the Social System, concluded in last week's paper, but came too late.—ED.

For authority on the several subjects treated of in this article, the reader is referred to Minute Philosopher (by Bp. Berkely) Dial. 5. Sec. 22, p. 134, and Dial. 5, Sec. 25,—Godwin Against Atheism, Lect. 6, pp. 300-304—and Quizot's History of Civilization, Lect. 2d, pp. 41-43—and Lect. 6, pp. 146-149. These are a few of many undoubted—and it is believed undisputed authorities which might be adduced.

CLINTON LIBERAL INSTITUTE FUND.

Previous collections	$176.21
Additional amount from Fly Creek Society	1.00
Collection at Auburn	28.00
" " Marshall	8.50
Total	$213.71
Paid over	$113.90

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. WOOLLEY, at North Norwich—Br. J. FRENCH, at Tylersville, and once in four weeks thereafter during the year.

There will be preaching on the first Sunday in April, by Br. FRENCH, at Denmark, and once in four weeks during the year.

There will be preaching on the second Sunday in April, by Br. M. B. SMITH, at Newport, at 7 o'clock, P. M.—Br. N. DOOLITTLE, at East Green, when he will review the discourse given by Elder Bach, in reply to his in that place on the 17th, from Matt. xxv: 46.—Br DELONG, at Tully, forenoon and afternoon.

There will be preaching on the third Sunday in April, by Br. M. B. SMITH, in the union meeting-house at Russia—Br. FRENCH, at South Champion—Br. O. WILCOX, at Denmark, and once in four weeks thereafter—Br. MCADAM, at Clockville.

PREACHING.

I am to preach at South Champion on the fourth Sunday in [illegible]—at Tylersville on the 5th—at Denmark on the 1st Sunday in April, and at Burrville on the 2d Sunday in May, and in each of the above places once in four weeks thereafter during the year. Will our friends in the above places bear in mind this arrangement, and favor us with their attendance when consistent?

J. FRENCH.

LETTERS CONTAINING REMITTANCES

Received at this office since the publication of our last paper.

P M, Seneca Castle, for J G and J D—P M, Perrinton, for J E C and J A (Br G is right)—G T, Towanda (Pa)—P M, West Windsor, for I D—C W, North East (Pa) for self and I A W—P M, Cooperstown, for J P, E C, L C D, M L, S W, J W C, S G, Mrs C and B B—P M, Tripes Hill, for S B and S B—A B C, Adrian (Mich) for self, T L, J H C, A C, D K, J T and D B—P M, Chesterville (Pa)—P M, Mooreing for S H and H H—P M Herman—R and P, McLane, for selves and A C—Rev W H W, Watertown, for R A, J C, A C, R S, D W, J C and W J S—J B M, Plato, for self and J J—P M, Constantia, for self, A C S and J W—S B W, Cazenovia, for D F, D J and J S—Rev J F, Denmark, for self and others—P M, Clarkson, for J L and S T—P M, Appling, for C T B and W C M—Rev G W M, Auburn, for E H and C F, M L R, C and S (P G and G R sometime since)—P M Logan—N H, Farmington, for I F C—Rev T S B, Brooklyn (Pa) for self and D S—J H S, Chestertown, for self, N S and W T—P M, West Camp, for P R—D B, Waterville, for J E, A C and P B—P M, Portageville, for H O B and R P—Rev J G McA, for C H S—C S, Margaretta (O) for self, S B, J M S and S R—M H, Spring Water, for self, Z A Jr, J L, A S, R C R, E G, D H G and J F—P M, Middlebury (O) for T B and H H

POETRY.

CHRONOLOGICAL VERSE.

The following lines, copied from the Scripture Diary for 1839, may be of use in impressing upon the memory certain chronological facts.

From the creation to the flood we fix,
Just sixteen hundred years and fifty-six;
And in four hundred seven and twenty more,
Abraham was called his Maker to adore.
Four hundred thirty ran their ample round,
When impious Pharoah and his host were drown'd;
Three hundred more and seven, Troy smokes upon the ground.
Hence reckon nine score revolving years,
And Solomon the glorious temple rears.
Then in two hundred, fifty-two, 'tis said,
Stern Romulus old Rome's foundation laid.
Two hundred fourteen circling seasons ran,
When Cyrus conquered mighty Babylon.
Again, two hundred eighty complete their train,
And Alexander conquers it again.
Now eight score years and two brought Persia's doom,
And empire flew from Macedon to Rome.
In eight score more and eight the world had peace;
And Christ was born to bless the human race.
Thence to the time of printing, you may count
Above fourteen hundred years in full amount.
Four hundred more then passed, the word of God,
By a blessed society, was spread abroad.
These varied facts of universal tone,
Youth should remember, for they are here in rhyme.

PERMANENCY OF EARLY IMPRESSIONS.

Rev. Mr. Stow, in his lecture to Sabbath school teachers, related the following facts to illustrate the nature of impressions made in early life, and to show the probability that impressions once made are never lost. These facts commend themselves with great force, to the serious attention of parents and teachers, and all who have the care of children.

A lady in the last stages of chronic disease, was taken to the country, carrying an infant child. Years after, that child was carried to the same place, and into the same room. As she entered the room, she started back and said, "I have a distinct recollection, that in some part of my life, I was in this room, and there was a lady in that corner, who bent over me and wept."

An early settler in the new country, carried with him a small sum of specie. As there was danger from the French and Indians, he thought proper to conceal it. Accordingly, taking with him his little son, who was not old enough to understand the transaction, he buried his treasure in the earth. The father was suddenly taken away, and the concealed treasure became an object of search. Years after, the little son dreamed that the money could be found in a certain place, and so it turned out. This dream was nothing more than the reviving of an early impression.

A lad of my acquaintance in this city, for years a member of the Sabbath school, was taken with the typhus fever, and during the paroxysms of derangement, his language and conversation were of a religious character; his prayers were fervent, and in a style far above his years, and he would repeat whole chapters from the Bible. His friends were encouraged to hope that he was truly prepared to die; but he recovered, and it all passed away like a vision of the night—the boy himself had no recollection of what had passed. These were doubtless impressions which had been received in the Sabbath school at an early period, and revived by the action of the fever on the brain.

Dr. Abernethy, had a patient, who had been known to speak only in the English language; but in the paroxysms of mental derangement, he spoke in French. It was afterwards ascertained that he had lived in a French family in early life.

Dr. Rush informs us of one who spoke in his paroxysms of insanity, first in English, then in French, and then Italian. He was born in Italy, had lived in France, and subsequently resided among the English.

A Lutheran clergyman near Philadelphia, says, that the aged Swiss and Germans in the settled parts of Pennsylvania, when near death, universally speak their native language, although it has not been, for many years, in common use among them.

A deeply pious lady of my acquaintance, when delirious, is awfully profane. In early life, she was in a situation where she was exposed to hear such language, and the excitement of delirium revived the impression.

How will you account for the fact that the aged will recollect the impressions of early life, while those of latter years have long passed away?

Men who are intoxicated talk religiously; examine their history, and you will find that in early life they were in religious families, and the influence of alcohol upon the brain, revives these impressions.

These facts I have mentioned to show that impressions in early life are deep and permanent. Perhaps, however, it would be difficult to show that an idea once impressed upon the mind, is never lost. It is not to be supposed that because impressions for a time are effaced from the memory, that they are lost. A faded manuscript may be made legible by the action of chemical substances.

WILLIAM PENN AND THE SMOKER.

There was among the early settlers of Pennsylvania, a member of the society of Friends, who was addicted to the useless and injurious habit of smoking tobacco. On a certain occasion, as he was sitting in front of his domicil, puffing out on the pure evening breeze, the impure fumes of the weed, he espied the venerable Governor of Pennsylvania, moving through the gathering shades towards him, in a placid and dignified manner. Moved by a certain feeling, the smoker thrust his pipe under the bench on which he was sitting, for often and long had his ruling transgression been reproved by the good William Penn. But the action was performed at too late a moment. No sooner had the Governor stepped opposite his brother, than he again commenced a reproof. Then ensued apologies on the part of the offender.

"Why," said he to his ruler, "I am only a *temperate smoker*."

"Indeed," replied Penn, "what dost thou call temperance in smoking?"

"Why, I smoke no more than does me good."

"Well, how much is that? Let us test thy words by thy practice. How many times dost thou smoke in a day? Come, begin with this morning. How soon didst thou commence the indulgence of thy filthy habit?"

"Truly, I—I—filled my pipe as soon as I was out of bed; for thee knows that was calculated to—"

"Nay, I *know* nothing about it. But go on."

"So I smoked as often as possible, until breakfast time, to give me an appetite for my breakfast."

"Ay, and didst thou not smoke after thy morning's meal?"

"O yes, I smoked then, to be sure, lest my food should hurt me."

"And during the forenoon?"

"Certainly. I always smoke at 11 o'clock."

"Before dinner?"

"Yea, I need it *then*, if ever."

"And after dinner, too?"

"Most certainly. Who among all the temperate smokers in all the colony, ever heard of omitting the pipe after dinner?"

"And how passed the afternoon?"

"Why, I invariably take a whiff at four o'clock."

"Don't thee try it before supper?"

"Indeed I do. Would'st thou have me omit it then, after the toils and fatigues of the day, to regulate my taste for food?"

"How is it after supper?"

"O, I always smoke till bed time."

"Well, well," continued the Governor, smoothing down from his venerable countenance an involuntary smile, "this is thy *temperance* smoking is it?"

"Yea."

"What then, dost thou call *intemperate* smoking?"

"*When one smokes with two pipes in his mouth!!!*"

The rebuke of the governor is not given, but it may readily be conceived.—*Speech of Dr. D. M. Reese.*

MARRIAGES.

In Victor, on Thursday evening, the 28th ult., by Rev. T. J. Whitcomb, Mr. G. H. Royce, to Miss Maroa McLean all of that place.

In Pompey, Febrna., 20th, by Rev. Wm. M. Delong, Mr. Reuben S. Neff, to Miss Lucinda V. Soper, all of that place.

In Springfield, January 27th, by Rev. J. D. Hicks, Mr. Henry Rice, of Stark, to Miss Nancy Standish, of Warren.

In Danube, February 13th, by the same, Mr. David I. Mayer, of Stark, to Miss Betsey Johnson, of the former place.

In Stark, February 26th, by the same, Mr. Isaac D. Hicks, of Warren, to Miss Lucinda Shall, of the former place.

In Royalton Centre, on the 31st of December last by Rev. C. Hammond, Mr. Parden Greenman, to Miss Cornelia Jacobs.

In this city, March 9th, by Rev. T. D. Cook, Mr. Lewis Nutter, to Miss Catharine Cottier, both of Oriskany.

In Middlefield, January 30th, by Rev. Job Potter, Mr. Joslyn Coburn, to Miss Ann Blair, both of that place.

Also, in Cooperstown, March 14th, by the same, Mr. Wm. Wilson, to Miss Lucia Platner, all of Cooperstown.

In Stratford, March 12th, by Rev. M. B. Smith, Mr. Edward W. Mosher, to Miss Mary Ann Doxtater, both of that place.

DEATHS.

In Collinsville, March 11th, of consumption, Miss Martha C., daughter of Jonathan and Violetta Hoyt, aged 19 years.

This is the third daughter of Br. and Sister Hoyt's that has been cut down in the bloom of life, within a little more than three years, by that insidious enemy to human life, which consumes the life-blood, almost unawares to the fated victim. This last, like the others, breathed out the vital spark in praise to God for his mercies, and in endeavoring to comfort and dry the tears of the mourning friends around her. Throughout the whole of her lingering disease, she exhibited a patience and resignation which evinced her strong reliance upon the goodness of God in whatever he ordered—whether it caused her pain and death, or renewed her strength, and again planted the rose of health upon her cheek. She had, for a long time, been perfectly sensible of her approaching dissolution, and spoke frequently, freely and calmly, upon the subject, to her friends; among whom she expressed to the writer, a few days before her death, the most perfect resignation to the will of Heaven—saying, that the same good Being who had thus far protected and provided for her, and blessed her with kind and attentive friends during her sickness, and all that her situation required, would not forget or neglect her in time to come. She expressed her firm belief in the restitution of all things; and this hope was her solace in life, and her comfort in death. I but speak the sentiments of all who knew her, in saying, that she was an affectionate daughter, a kind and loved sister, and highly esteemed for her amiable disposition, by a numerous circle of friends.

On the 14th, by her request, the writer attended the funeral, and delivered a discourse, calculated to show the righteousness and mercy of God "in all the good and ill that checker life," to the mourning relatives, and a very numerous assembly of sympathising neighbors and friends.

J. A. A.

In Bainbridge, on the 7th ult., of consumption, Mr. Ebenezer Landers, 2d, son of Mr. Stephen Landers, of that place, and brother of the Rev. S. P. Landers, of Bethany, Pa., aged 21 years.

It has become customary to eulogize the dead, even at the expense of truth. But we can safely say, that the deceased was a kind and dutiful son, an affable and affectionate brother, a sincere and warm hearted friend, and a useful and influential young man. His mind was sound, vigorous and well cultivated, and he manifested a deep and abiding interest in the welfare of those around him. When all was bright and joyous before him in the pathway of life, disease seized him, and after grappling with him for near a year, consigned him to an untimely grave. In all his sufferings, he was comforted by that faith which points beyond the storms of human affliction, and is a sure pledge of fairer and brighter scenes to come. In the very agonies of dissolving nature—relying upon a God of unerring wisdom, and unlimited goodness, and believing that he was conducting him, and all men, by the wisest means to the happiest end, he rejoiced "with joy unspeakable and full of glory." The tears of a densely crowded congregation, who attended his funeral, testified that his memory was embalmed in their hearts.

"Weep for the dead! The young, the fair—
A mind exalted, and a soul refined—
A fame unsullied, and a virtue rare,
A heart all tenderness and all kind.
Weep for the dead! the virtuous dead,
No more by worldly tempests driven;
His body sleeps—his spirit's fled,
To find a resting place in heaven."—*Oxford Times*

In Pierpont, February 19th, Mr. Lyman Tupper, Jr., aged 20 years. His death was occasioned by the fall of a tree, which fractured his skull, and terminated his earthly existence in about ten hours after. Thus, suddenly have the prospects of a promising young man been cut short, and the hopes that fond parents reposed in him, been buried in the dust. The cup of affliction has been filled unto Br. Tupper double. Another of his sons, Loyal D., was shot in the recent unfortunate conflict at Sandwich, U. C., aged 31 years. They feel the loss as parents should; but the faith of Abraham consoles them. The solemnities of the funeral were attended on the 21st, by the writer. F. J. Briggs.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, APRIL 5, 1839. NUMBER 14.

For the Magazine and Advocate.

A VOICE TO THE MARRIED.

BY REV. J. M. AUSTIN.

INTRODUCTION.

"O happy they! the happiest of their kind!
Whom gentler stars unite; and in one fate,
Their hearts, their fortunes, and their beings blend!"

Marriage is a divine institution—a connection pointed out by nature, and sanctioned by Heaven. It was the first tie that ever united human beings together. When the man had been created from the dust of the earth, "the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."* The sanction of the Old Testament to the matrimonial ties, is renewed and enforced in the New. That the Saviour looked upon marriage as an institution designed and approbated by Heaven, is evident from his reply to a question by the Pharisees, respecting divorcement—"Have ye not read, that he which made them at the beginning, made them male and female?" And after repeating the above quotation from Genesis, he adds—"What, therefore, God hath joined together, let no man put asunder."† The plain inference from this language is, that matrimony is a union instituted, consummated and sealed by the Supreme Being; and hence its duties and obligations are of the most sacred and binding character, and can not be violated with impunity.

The words recorded by Moses respecting the union of Adam and Eve, evidently contain a general command to mankind, to imitate the example of their original parents in forming the intimate relationship of husband and wife.—"Therefore *shall* a man leave his father and his mother, and *shall* cleave unto his wife, and they *shall* be one flesh." Human nature, and indeed all animated nature, is so constituted that every living creature desires to mingle and associate with others of its own species, and from this association a great amount of mutual enjoyment is derived. In mankind this deep-seated principle is exhibited in the strong attachments which exist between husbands and wives, parents and offspring, brothers and sisters, and relatives and friends in general. Now the scriptural admonition directs that, when children grow up to maturity of body—when the ties which bound them to home and to the control of parents, are to some extent dissolved—when the affections which formerly concentrated in the circle under the paternal roof, go out in search of additional objects of attraction—then should they select *one* from among the multitude around them, who shall become their companion for life. And upon that *one*, they are required to centre the pure and rich treasures of the heart—with that one must they be willing to journey upon the highway of life, and share its joy and sorrow, its prosperity and adversity—that they may thus fulfil the designs of nature, and reap all the advantages and enjoyments of mutual love, mutual sympathy, and mutual assistance. The experience of the world proves the necessity and utility of this union. And in conformity to the example of the common parents of our race, marriage, either in one form or another, has been observed in all ages, throughout every nation and tribe on the earth.

That marriage possesses many advantages over a state of celibacy, is a position so evident, it would hardly seem possible that it can be seriously disputed. True it is, that happiness in any circumstances, depends much upon the condition of the mind and the affections; but these and all other things being equal, as matrimony is the most natural state for man, so it necessarily must yield the greatest amount of enjoyment. There is an inherent desire in all human beings to possess some associate, some intimate, bosom friend, to whom they may confide all the various emotions of the mind—with whom they may sympathise in the hour of gloom, and rejoice in seasons of prosperity. And unless this intimate companion is found, the soul pines in loneliness; the fountain of its fine, sympathetic emotions becomes stagnant and frozen, and its possessor is deprived of all those pure pleasures of association, which, under other circumstances, would have gilded the pathway of life. This friend, this associate, this companion, is obtained in the husband or wife. Marriage furnishes a friend for counsel, an associate willing to bear a portion of the burthens of misfortune, and a companion to share in the happiness which is scattered along the way of earthly existence. All experience confirms the truth of the beautiful language of the poet:—

True bliss, if man may reach it, is composed
Of hearts in union mutually disclosed:
And farewell else all hope of pure delight.
* * * * * * * * *
But souls that carry on a blest exchange
Of joys they meet with in their heavenly range,
And with a fearless confidence make known
The sorrows sympathy esteems its own,
Daily derive increasing light and force
From such communion in their pleasant course,
Feel less the journey's roughness and its length,
Meet their opposers with united strength,
And, one in heart, in interest and design,
Gird up each other to the race divine."—COWPER.

The old adage is literally true, that, "without a friend, the world is but a wilderness." A human being can not remain disconnected with all others of his race, and experience the full amount of happiness which his nature is capable of yielding. In the circling arch of human society and earthly pleasures, matrimony is the *key-stone*, which gives strength, permanency, and symmetry to all the most dear and sacred rights of man.—Strike out that key-stone—abolish or neglect that sacred institution—and the whole fabric would fall into ruins; the higher and nobler pursuits of civilized life would be arrested; the pure and heavenly nature with which our being has been crowned would be overwhelmed by the lower or baser passions of the body, and Man, the offspring of Divinity, would be degraded to the level of the brute!

Marriage developes our better nature, and brings into activity many valuable principles and characteristics, which would otherwise remain inactive and unknown. It often works the most striking and pleasing transformations. How frequently does it change the sour, crusty, selfish bachelor into the kind, affectionate, assiduous husband, and the tender, watchful, smiling father! How often does it cause those who were careless and indifferent in regard to the great interests of humanity, to become awake and zealous upon subjects vitally connected with the welfare of society. He who has entered the marriage state—who is at the head of a family—realizes that he has something of importance at stake in the world. He feels an immediate and powerful interest in religion, in literature, in the arts and sciences, in government and laws, in the principles of civil and religious liberty, in the rights of man—in every thing that can have any influence upon the welfare, the prosperity and peace of community, and of that family in whose condition he is so deeply interested.

Marriage not only increases our usefulness, but it enlarges our enjoyments. Who does not know that to love, and be loved by, proper objects, is a source of high pleasure? Hence the reciprocal love of companions and offspring, furnishes sources of pure exalted, angelic happiness, which none can experience but those who are parents or companions. Marriage breaks the bars of selfishness, and becomes a spur to all the active duties of life. Our own personal wants no longer continue to monopolize all our attention, no longer form the line which bounds the sphere of our exertions. Our existence, our prosperity, our happiness, become merged in that of others. We are stimulated to activity, industry and vigilance in the avocation to which our attention is turned, that we may experience the pure pleasure of contributing to the comfort and prosperity of those near to our hearts. This desire to benefit those connected with us, when once it reigns triumphant in the soul, becomes a deep, holy, undying principle of action. I speak from the lessons of experience, when I declare that an ardent desire to impart aid, and enjoyment, and peace, to those who possess our heart's deep affections, and who are more or less dependent upon us, will make us willing to toil and labor—will stimulate us to exertions and nerve us up to efforts, from which in other circumstances, we should shrink in dismay! Strike this principle from the human heart, and how much of that industry and activity which now fills society with its hum, would immediately disappear!

An individual who at his death had acquired no inconsiderable fame as an author, both in England and America, left this legacy behind him—"I am sure that every one will say, without any hesitation, that a fourth part of the labors I have performed, never would have been performed, *if I had not been a married man!*" Speaking of his family, he remarks—"They sharpened my industry: they spurred me on.....A very large portion of my *nearly a hundred volumes*, may fairly be ascribed *to the wife and children!* And how is it now? How is it when the sixty-fourth year has come? And how should I have been without this wife and these children? I might have amassed a tolerable heap of money, but what would that have done for me? It might have *bought* me plenty of professions of attachment; plenty of persons impatient for my exit from the world; but not one single grain of sorrow, for any anguish that might have attended my approaching end!" This writer can truly bear witness to the appropriateness of the poet's declaration:—

"When the black-letter'd list to the gods was presented,
(The list of what fate for each mortal intends,)
At the long string of ills a kind goddess relented,
And slipp'd in three blessings—wife, children and friends.'

Abounding as matrimony does with numerous advantages and beneficial incentives, and with so great an amount of social and domestic enjoyments, it is hardly supposable that any persons can be found who *voluntarily* abstain from the marriage state. Yet many there are, who exhibit this eccentricity. By way of distinction, they are denominated "Old Bachelors." They are

* Gen. i: 21-24 † Matt. xix: 4-6.

anomalies—exceptions from all other earthly existences—a kind of *monstrosity*, put forth through some unaccountable freak of nature—a species of Ishmaelites "whose hands are against every man, and every man's hands are against them." The contemner of woman, the voluntary bachelor, stands out before the world as one who violates the laws of nature, disregards the commands of God, and opposes the design of his Maker in the creation of the human race—as one whose example, were it universally followed, would make man indifferent to the welfare and improvement of his fellow-beings, speedily depopulate the world, and rob heaven of those myriads of earthly spirits with which the blessed Creator designed to throng its pearly courts.

There can be no doubt that celibacy entails many disadvantages and evils upon its votaries. It causes the sweet and tender emotions which are implanted in every heart, to wither and pine away, for want of proper objects upon which they can be exercised, and thus deprives their possessor as entirely of the happiness they are capable of imparting, as though he had them not. It sears and benumbs the purest and best affections of the heart of man, and almost invariably causes its adherents to become exceedingly selfish, testy and unamiable, and finally to sink into cold, cheerless misanthropy. The history of the poet Cowper, furnishes a melancholy instance of the evils of a protracted life, in a single state. Whoever has perused his beautiful poems, must be sensible that he possessed a soul richly gifted with the kindest and best emotions of our nature. His "Winter Evening," evinces a disposition peculiarly calculated to enjoy all the delights of domestic life;* and the extract from his poem on "Conversation," which is above inserted, shows that his heart was capable of appreciating the happiness of connubial love. But he passed a long life, a stranger to the sympathy and solace which can alone be found in the marriage state. As a natural consequence to one of his keen susceptibilities, he became gloomy, desponding, hypochondriacal, and was subject to long periods of insanity, in which he frequently attempted to destroy his own existence. Now had this individual, at the proper age, judiciously selected a companion for life—had he chosen one who was capable of understanding the peculiarities of his disposition, and of appreciating and modifying his refined sensibilities—had he been blessed with a domestic circle which would have called into activity the deep treasures of his affections—we have every reason to believe that his life would have been passed in the enjoyment of calm tranquillity and peace.

It is not to be denied that in some instances, matrimony is the source of evil—that it makes some more unhappy than they were before they took upon themselves its obligations. These, however, are but exceptions to a general rule.—And every exception of this character—every instance where marriage has been fruitful of wretchedness—can be traced either to great negligence, to a needless want of precaution and discernment in selecting companions, or to the exercise of improper feelings towards each other, by husbands and wives. So far, then, from charging this unhappiness upon the marriage state, it is to be attributed to the wilful blindness or inexcusable ignorance of one or both of the parties who suffer its inflictions.

From all the momentous and lasting consequences which flow from marriage, it becomes the most important connection that can be formed in this world. It is the great era in life, the prominent land-mark, to which the young look forward with pleasing expectation, and from which the married date the events of after life. The happiness or wretchedness, the peace or discontentment, the prosperity or adversity of the remaining portion of earthly existence, depend very much indeed, upon our discharging properly the obligations of husbands and wives. We may have every desirable advantage—every necessary qualification in science or art—every possible facility for a vigorous and successful outset upon the great arena of business life—the brightest prospects, the most flattering anticipations, may smile in the future—yet if we are deficient in the matrimonial duties and responsibilities, all these favorable circumstances will be in vain; a cloud will overshadow our domestic happiness, the darkness of which will reach to the most remote sources of enjoyment. When the flame of reciprocal love and reciprocal duty, burns low and feeble upon the domestic altar, it is worse than useless to flee to other scenes for pleasure—for when *home* is darkened, the sun of true happiness is sunk beneath the horizon!

In view of these considerations, how immensely important it is that the young who have taken upon themselves the marriage vows, and those who contemplate soon to enter upon that important relationship, should possess a proper knowledge of that untried state which they are soon to occupy—how necessary that they should entertain some just conceptions of the duties and responsibilities, as well as of the advantages and enjoyments pertaining to wedded life. Were the mariner to leave the harbor and go out upon the trackless ocean without compass to guide him, or chart to acquaint him with the rocks and shoals which abound in his course, he would be considered as acting in a rash and stupidly inconsistent manner. But would he be more open to this censure, than the couple who commence the journey of married life, totally ignorant and blind as to its many obligations and responsibilities, and without any just conceptions in regard to the true nature of the peace and happiness which it is capable of affording? And yet how many exhibit this folly! how many, who not only do not reflect, but who do not seem to have the most distant conception of the necessity of devoting even an hour to reflection, upon a subject which involves their enjoyments through life! It is from this class, that those instances occur in which matrimony puts on that unhappy aspect, that fills the heart of the bachelor with so much horror! It is true, the evils which accrue from a want of reflection on this subject, are often remedied by after experience, when the heart and disposition are right in both parties. But experience is a severe and often an expensive teacher. It is much easier, safer and wiser to *prevent* evils than to *remedy* them.

To impart information upon this important subject—to give food for reflection, and furnish useful hints, suggestions and admonitions—to lay down a few plain rules and maxims in regard to the reciprocal duties and obligations of Husbands and Wives—is the object for which my "Voice" is again raised. I would gently take the reader to some lofty eminence of observation, and as the mental eye scans the broad surface of the vale of life, which is spread out below, we will at our leisure, trace the highway of Matrimony through its various windings, that we may detect and guard against the many dangerous evils which throng along its borders. And, surely, if by this survey we shall be enabled to perceive and avoid even one impending evil, or to escape but one source of matrimonial wretchedness, the effort is worth making.

It is with no small degree of hesitancy that I enter upon this task. The subject is one of much delicacy—it is surrounded by many difficulties and impediments—and can be accomplished, amid other pressing avocations, only by long and anxious toil. And it is solely by the urgent solicitation of kind friends, that I have consented to lay before the public, the fruit of my reflections upon the various topics that will be noticed. Although my sojourn in the marriage state has been comparatively brief, yet an experience of ten years, during which time a little family has gathered around us, can not fail, amid its chequered scenes, to have suggested many things which may be of service to those who have recently taken upon themselves the relation of husband and wife.

Throughout these essays, I shall take it for granted that those whom I address, have formed what is termed "a happy connection"—i. e., they have married the object of their choice and love, and with proper motives have selected each other as companions for life.* Although my remarks will generally be addressed to those who have recently, or within a few years, commenced the career of wedded life, yet it is hoped they may not be inappropriate or unprofitable to the married of any age, or to the unmarried of either sex, who may anticipate the bands of wedlock at some future time.

Danvers, Mass., February, 1839.

*If the reader would pass a "winter evening" delightfully, let him peruse the poem named above, in the midst of the social circle, where

——"The needle plies its busy task."

*For observations and suggestions on the choice of companions, the reader is referred to "A Voice to Youth," pp. 236–379.

For the Magazine and Advocate.

HOW HE FEELS.

BY REV. A. R. GARDENER.

How a preacher of the Gospel feels, when he hears a man, who is in the habit of contending for the doctrine of Universalism, take the name of God in vain, to have an orthodox neighbor point to him, and say, "If that is the conduct of your members, deliver me from your faith." In vain do you point, in turn, to those who believe in endless misery—they will say with much assurance, they are not members of the church; but when we inform them that such are not of us, they turn a deaf ear to it.

But of all who pretend to believe, not in cursing, but in blessing, not in endless damnation, but in universal salvation, permit me to ask, wherefore do we use this reprehensible language?—What benefit do we derive from it? What satisfaction does it impart? I answer, none! And you who have drunk so deeply from the deadly bowl! What shall I say to you? Can I win you from your cups, by the consideration of the peace which you will enjoy with your family and friends?—Can I warn you by the ruin that will, and must inevitably follow, and induce you to reform, by pointing you to the goodness of our Father, in giving his Son to bring the Gospel to the poor and needy? Oh! then, I beseech you to dash the poisonous bowl from your lips. If you love to see the Gospel extend, and desire its growth and spread, I beseech you to carefully weigh this subject, and see how your conduct is exerting its influence upon our opposers. Then let the profane man "swear not at all;" the intemperate become sober; the sinner turn from his evil way, and let not the Limitarian have occasion to put his hand on your preacher's shoulder, and say, "*your doctrine is licentious.*"

Henderson, Ills.

For the Magazine and Advocate.

LETTER.

GROSH AND HUTCHINSON:—

I was educated in the strictest sense a Calvinist, and held that faith till 1828. A young man in my employ had a volume of the Gospel Advocate, published at Auburn, N. Y., which he requested me to peruse, and give my objections. My prejudice was so strong against the name of Universalist, being taught from the cradle to touch not, nor even read the poisonous doctrine, that I was astonished that a man in my employ should have the impudence to ask me to read blasphemy, as I thought the title to be. Notwithstanding, from some remarks of his which touched my pride, I read; and, as the man said that was blind, I did see. I then subscribed for the Magazine and Advocate, which were about to be united. My wife was a member of the Presbyterian church. She also became a believer in the final restitution.—We were very anxious to procure a preacher of

the Gospel; so much so, that we were not on our guard against impostors.

I can not find language to express the joy, peace, and consolation which we possessed; it was not fictitious, but real. We felt ourselves under our Creator's protection in all things; had full confidence that he would work all things ultimately for our benefit, and his honor and glory. I often expressed to my Partialist friends, that my faith in my Creator was a perfect anchor; that in him I was never disappointed. So we continued till 1834, when a man by the name of Moses P. Morgan came to me under the garb of Universalism, with a letter of recommendation over the signature of Hosea Ballou, which, in our eagerness to have the Gospel preached, we did not investigate. He was a man of good native talent, and well educated. He boarded with me, and preached about one half the time in this place; the other half in different parts of the country, for two months, and appeared to use great exertions to form societies and a convention. In the mean time, while at my house, his whole theme (as it afterward appeared) was to destroy the authenticity of the Bible. The determination to investigate all visible things to their origin; and the desire to comprehend the originator of all things, was so firmly seated in my brain, (even after being satisfied that he was an impostor,) that I could not divest myself of the feeling, that I must have ocular proof of all things to base my belief upon. You may imagine the deplorable situation in which I was involved. I caught every shadow of probable evidence to destroy the Bible, till I was the most miserable of all men. I doubted every thing—almost my own existence! Yet I would not acknowledge my misery. The world had no charms for me—all was, to me, confusion and disorder. Thus I remained, till, on the 21st of July last, my wife died of effusion of the heart and lungs, very unexpected to all, although her health was poor at intervals for many years. She retained her faith in the final salvation of the whole human family, to the end. How deeply I re-regretted the loss of the faith I once possessed! Often have I said, that I would willingly exchange the whole world, did I possess it, for a firm belief in the Bible! And now I mourn and lament, not only the loss of my wife, but five years of my life. I feel to humble myself in dust and ashes; to implore my Creator to forgive my sins, and to acknowledge that I have set at naught all his mercies. Still, I rejoice that I am again brought to view things in their true light, hoping that my faith shall be increased till every doubt shall be removed.

I enclose five dollars, which you will please place to my credit. I shall also endeavor to obtain some good subscribers. I had intended to express my feelings respecting certain persons calling themselves Universalists, when, at the same time, their daily walk and conversation prove them to be hypocrites; but space will not permit.

Yours in the faith of the Gospel, D. P.

Pontiac, March 1st, 1839.

For the Magazine and Advocate.

"UNIVERSALISM A LICENTIOUS DOCTRINE."

"You defend your doctrine with considerable tact, I admit, and seem to make out quite a plausible case; but your sentiments are of such licentious tendency, so fatal to morality, that *even if true*, they ought not to be preached," said a Partialist friend to me the other day. I wonder who invented this objection! How many editions of it have been published? Surely its inventor must have been a man, possessed of talent and genius, of no *ordinary* kind. The generally immoral character of Universalists, and the fact, that our *prisons* are filled with them, are proofs positive of the licentious tendency of their sentiments!

But seriously, no objection is so common, with the opposers of the "restitution of all things," as the one under consideration. It is not my design to attempt to refute it, or to show how inconsistent it is with facts; but merely to relate an anecdote. Not long since, in one of the counties of western New-York, a Presbyterian clergyman was found guilty of immoral conduct, and silenced from preaching. This was a serious blow to his friends, and the "faithful elect," and all were seized with surprise and astonishment. But the cause was soon made known by a clergyman of the same order. In a sermon delivered in the village of W———n, he alluded to the circumstance which had recently occurred, and which had caused so much astonishment in the public mind. He extolled the talents of his fallen brother, and regretted exceedingly that he had pursued a course so inconsistent with the pure principles of the Gospel. "But," said he, "I do not wonder at it. To me it is not at all surprising. *His father was a Universalist.*" This, then, is the secret of it all.—He had been brought up under the influence of this *pleasing*, yet *fatal* delusion.

If this is not sufficient evidence to prove the truth of the objection, and establish on a firm basis, the position, "that Universalism is a licentious doctrine," I would refer the still incredulous reader, to A. Campbell's extract from Mr. Todd.

But there was one point which the Rev. speaker did not explain to his audience: viz., some of the sons of the fallen clergyman are rather wayward boys, and walk in the footsteps of their *illustrious* parent. What is the cause of this! O, because, of course, their *grandfather was a Universalist!!*

J. M. D.

Macedon, N. Y., February, 1839.

For the Magazine and Advocate.

AN INQUIRY.

Messrs. Editors—Taking up Streeter's "Familiar Conversations," I was surprised on seeing the following statement, page 263:—

"Among the eminent men of later times, who disbelieved endless misery, as they increased in age and experience, may be reckoned Drs. Doddridge, Watts and Young, the author of Night Thoughts, and some include Dr. Johnson, Milton, Pope and J. Wesley," etc.

Not having the means of ascertaining from what *source* Mr. Streeter derived his intelligence, that Doddridge, Watts and Wesley were skeptical on the doctrine of endless punishment, I should like to have some light thrown upon the subject through the medium of your paper, as undoubtedly you possess the means. I always supposed Dr. Doddridge, Watts, etc., to be real "Simon Pures,' thoroughgoing Partialists, in every sense of the word; and as for the "venerable Wesley," as the Methodists call him, they make their boasts that "for fifty years he never changed a hair." I have noticed in some of "Wesley's Sermons," some expressions which seem to imply a general destruction of *evil of all kinds*: but as in the same sermon the wicked are threatened with "eternal punishment" in another world, I supposed them to be merely figurative expressions, or a "rhetorical flourish."

Yours, T. H.

REMARKS.

The above was laid by for insertion with remarks, some time ago, but was overlooked. I have not the means for answering all the inquiries of our correspondent; but will forward a copy of this paper to Br. Streeter, whose work called forth the question. If he can find leisure to reply to Br. T. H. through our columns, he will much oblige me also; if not, I must endeavor to furnish such answer, myself, as I can find authenticated in books on hand. A. B. G.

ANOTHER LABORER.

It affords us pleasure to inform our readers, that Br. William Hooper, of Marblehead, who has for some time been pursuing a course of preparation, has concluded henceforth to devote himself entirely to the work of the Gospel ministry. He has preached several times, to very good acceptance.

May the great Master of the vineyard grant him that encouragement and assistance, which will ensure him success in his arduous, responsible, but delightful undertaking.—*Trumpet.*

EDITORIAL ITEMS.

Removals.—Br. D. Biddlecom has removed from Clinton, to Hampton, Oneida county, where he desires to be addressed.

Br. Jason Lewis has removed from Boston, N. Y., into the vicinity of Spring Mills, in this State, and desires, for the present, all letters, papers, etc., intended for him, to be sent to Spring Mills, Allegany county, N. Y.

CONFERENCE.

A Conference was held at Oran, Onondaga county, on the 27th and 28th of February last. Although the weather was unpleasant, yet a goodly number assembled. Three preachers were present, viz., Brs. Clark, Martin and Delong.

SAVE FIFTY CENTS.

The time for advance payments will expire *on the 1st day of May next.* Let this fact be heeded by all who do not wish to pay *two dollars* for the present volume.—Where there is no agent in a neighborhood, let the subscribers select a responsible, faithful, and active brother from among themselves, to act as agent.

***Agents will add greatly to our many obligations, by an early attention to the directions sent them with the Prospectus—especially the portions relating to the condition of subscribers, and the settlement of accounts previous to the present year.

☞ N. B. We have some heavy payments to make during the present, and the two succeeding months. G. and H.

NEW SOCIETY.

According to previous appointment, a society was organized at Erieville, Madison county, on the 17th of February last. Our friends here appear to be engaged and zealously affected in the good cause.

Wm. Martin.

A CARD.

The thanks of the undersigned, in behalf of himself and family, are tendered to the friends of Universalism in the town and vicinity of Boston, N. Y., for their liberality as manifested at the late Donation Party in that place, got up for his benefit. Jason Lewis.

Stephen Bartlet, formerly of Cummington, West Village, Mass., has left that place indebted to this office $5.75. Will some agent please collect the amount if he is to be found?

Back Numbers.—Will those ordering the paper for new subscribers, be particular and state whether the back numbers are wanted or not?

New Agents.—Horace Landon, Collins; Benjamin Rathbun, Jr., Boston; Palmer Skinner, North Boston, in place of Peres Cobb resigned.

Br. Price—No. 12 to subscribers in Hume, failed.—Please send again. Jason Lewis.

Br. Tompkins—Mrs. Ann Judson, Utica, wants the December number of the Repository. She never received it.

Credit Wm. Mudget, Linden, (or Yates,) Orleans county, $2, and Miss Laura Aldrich, Buffum's Mills, (now Colden,) $2, and charge G. and H. Discontinue the latter at the close of the volume.

Brs. Bazin and Tompkins—Send Expositor to Gad Chapin, Louisville, Ky. Credit him $2, and charge G. and H. Also, credit J. A. Aspinwall, Leyden, and John Sandhovel, Fulton, N. Y., each $2, and charge G. and H.

Br. Tompkins—We have sent you all the cloth bound Voice to Youth we have on hand. Also, a quantity of the Appendix to Universalist Hymn Books, and Grosh's two Lectures.

For the Magazine and Advocate.

MAN—STUDY OF.

An Essay read before the Young Men's Medical Society of Geneva College, December, 1838.

BY A. TUPPER.

Man affords a rich subject of contemplation, a fertile source of reflection. He has ever arrested the attention of the poet, philosopher and divine. The study of man is fraught with the most delightful sensations, the most intense solicitude. Ever since the first dawn of his creation, man has had an irresistible curiosity to know himself, to inquire into the mystery of his existence; and a difficult task, indeed, has it been for him, to realize his own nature. Although our knowledge of his essence at present, is, comparatively speaking, extensive, yet obscurity rests upon many of the secret workings of the human heart. Many of the operations of his intellect are still unexplained. Many changes daily and hourly occur, which baffle all human skill and intelligence for a solution. By the power of his intellect, man holds communion with the past, meditates on the present, and anticipates the future. No range is too vast for his vision; no thought too capacious for his mind; no object too high for him to grasp; no event too marvellous for him to accredit and believe.

The study of man, necessarily comes within the sphere of the medical student. It is the appropriate business of the student of medicine to investigate all the phenomena, connected with man's existence, to unravel the mystic tie which envelopes him, and bring out in *basso relievo*, the causes of the attributes by which he is distinguished. The arrangement of his organization, the adaptation of each separate and distinct organ, to its proper function, the disposition of these individual parts into a system, constitute the office of the medical inquirer.

It has been said, and truly, that "the proper study of mankind is man;" if so, what strong inducements are held before the student. It is for him to examine man in all his relations to external things. It is his duty to learn the mental, as well as physical movements of the animal economy. It is his duty to trace similarity of function to similarity of structure, the collection of a plurality of parts *en masse*, performing a diversity of actions, corresponding to the multiplicity of faculties.—None but students of medicine make this study a business. None are called upon to discharge the weighty obligations which will devolve upon him in his practical career, as physician. His business is with man in disease, suffering and death. He is often called upon to perform the triune duties of minister, parent, and friend. He is to assuage the pangs of disease, and soothe the languishing. How important, then, that the student should make himself intimately acquainted with the various natures, habits, and dispositions of mankind, in order to minister to their welfare.

Now, what obstacles are there to deter us from engaging in this science with avidity? Is not the subject an agreeable one? Is it not a profitable one? Is it not (aside from any other consideration) gratifying to know how these things are?—It is a knowledge which all should possess, though a much less degree will suffice for the non-professional, than the professional man. There are many who look upon man as a homogeneous mass, instead of viewing him in the complexity in which he exists. Of the infinite difference in structure and function with which he abounds: as was Casper Hauser, of Germany, or the Wild Bill, of Mississippi. It is true, there is nothing externally to lead one to suppose such a variety of parts in the living machine; but when we take up the subject in its proper bearing, we are lost in wonder, astonishment and veneration. We then discover the order, harmony, and regularity which every where exists in the vital body. We are struck with new beauties on every hand—new ideas rush into our minds, and we are led to exclaim with the apostle, "how inscrutable are thy purposes, O God, and thy ways past finding out." There are many who imagine that this study is apt to lead them to infidelity, but such conclusions are erroneous—drawn hastily and without reflection. Nothing, indeed, is farther from the truth. Nothing more remote than such a tendency. Where, I ask, is the man that is intimately acquainted with his composition—with the various tissues, nerves, blood-vessels, glands, viscera, etc., which enter into, and make up the parts of the human body, who says there is no God?—Where the man, that contemplates the numerous functions he is constantly performing—of the sphere in which he moves—his mental and physical being, who is ready to exclaim, chance has done this? Such men are seldom found.—The very reverse of this is the case. To know one's self, is the great end of human knowledge. It leads the mind to reflect on the infinite wisdom, power, and goodness of the great Architect. It is calculated to inspire emotions of the most animating, cheering kind. Instead of being the maelstroom, which draws the mind into irreverence, and the wastes of annihilation, it disposes it to reverence and adore the invisible I Am! and conducts us to the inevitable conclusion, that man was not made in vain; that he is admirably fitted to fill the station designed him; that he subserves the purpose for which he was created; and that he will one day be made glorious and blest in the image of his Maker. Notwithstanding the labors and researches of our predecessors, there yet remains much to be learned; many important discoveries to be made; many old theories to be rejected; many new ones advanced.—Though man has long been an object of particular attention and inquiry, still, there is a wide field before us which invites our investigation. Let us enter it with a determination to reap an abundant harvest. Let us enter it with spirit and energy. Let no dangers appal us—no difficulties dishearten us—no petty ambition mislead us. Let us take hold of the subject with pleasure, and pursue it with untiring perseverance. Let us remember that no discovery has ever been made without exertion; that there can be no improvement, without application. Let us recollect, that those who stand foremost on the temple of fame, have attained that station by diligence, industry, and true merit alone, without the aid of birth, fortune, and rank. The long entertained opinion, of medicine being a preternatural gift, has passed away. The power of the Seventh Son has been vainly and uselessly invoked, and their miraculous cures, numbered with imaginings that have been. The idea of Doctors being born, is now universally discarded, and they, together with their followers, have gone to the "tomb of the capulets." People are beginning to believe, that the only way to become a physician is, by "much labor, much thought, and a great deal of pains." While we console ourselves with these reflections up the rugged hill of science, we may, meanwhile, have the flattering assurance, that genuine worth receives, sooner or later, an adequate reward.

Finally, in the language of another, "whatever may be our thoughts, our words, or our actions, let them be subservient to the promotion of science, and the prosperity of our country. Pleasure is but a shadow, wealth is vanity, and power a pageant; but knowledge is ecstatic in enjoyment; perennial, unlimited in space, and infinite in duration. In the performance of its office, it fears no dangers, spares no pains; omits no exertion. It scales the mountain, looks into the volcano, dives into the ocean, perforates the earth, wings its flight to the skies, encircles the globe, explores the sea and land, contemplates the distant, examines the minute, comprehends the great, and ascends the sublime. No place too remote for its grasp, no heavens too exalted for its reach. Its seat is the bosom of God, its voice the harmony of the world. All things in heaven and earth, do it homage; the very least, as feeling its care, the greatest, as not exempt from its power. Both angels and men, creatures of what condition soever, though each in a different sort or manner, yet all, with uniform consent, admiring it as the parent of happiness."

For the Magazine and Advocate.

CURSING.

BY REV. A. C. BARRAY.

"How shall I curse, whom God hath not cursed?"—Prophet Balaam.

The above should be used as the language of a pure and holy heart, the sentiment of an uncorrupted and exalted mind, the portraying of a great and noble character. The prophet has presented a sentiment for the world to adopt; and the words he uttered should be on every tongue, and the sentiment engraven on every heart, inspiring mankind with a resolution not to prove recreant to their professions, as Balaam did. (see Num. xxii: 32, and xxxi: 8,) by becoming perverse before the Lord. His language, should not only be the language of every Christian, but it should be an active principle in the heart. It breathes the very spirit of that Gospel which enjoins upon us not to curse our enemies, for God hath blessed them.

That God is good unto all—that his tender mercies are over all the works of his hands, can not be denied. We can not fail of discovering this truth if our eyes are open. He has surrounded the children of men with earthly comforts and enjoyments, requisite for their present happiness. He has caused his sun to rise, and pour his effusive splendors on the evil and on the good, and the gentle shower to moisten the fields both of the just and of the unjust.

In many ways God has blessed the children of men. In yielding up his Son a sacrifice for sin, he has most gloriously blessed the world. The labors of our Saviour on earth, were the labors of love. They were all performed—"all his instructions given, and all his sufferings endured, to rescue man from ignorance, error, sin, misery and death, and to qualify him for present improvement and happiness."

The Gospel which our Saviour proclaimed, was intended by infinite Wisdom, to enhance and perfect the spiritual welfare and peace of man, and to enable the higher powers of the mind to triumph over the propensities and desires of the flesh.—And it does not fail of producing the most beneficial effects. In that mind where the Christian religion is allowed to exert an influence, is found purer feelings—higher and holier motives, than in the one where its light has not yet shone.—And this Gospel is finally to conduct an alienated world back to God. Its light is to spread wider, and *wider*, and WIDER, until the vast universe is flooded with glory!—is to continue to shine until the darkness of heathen lands is chased away, and their idol-temples are crumbled to the dust!—Christianity will yet triumph over every opposing power, and free humanity from its dark and loathsome bondage. Oh! how gloriously God has blessed the world, through the instrumentality of our Saviour. There is not a son or daughter of Adam, but what shall experience the graciousness and goodness of our Creator. There is not an individual now living in this wide world, but what shall experience, through Christ, the blessing promised by our Father. How then shall we curse, whom God hath not cursed! We can not and be Christians. That religion of which we have been speaking forbids it. It would have us bless those who curse us, and thus be imitators of Him, who is good to the evil and the unthankful. If our mouths are filled with cursing, we are very far from being the children of God in deed and in spirit—we come far short of being the followers of our great High Priest, and bring dishonor upon the cause we profess to love, and which, in the sight of Omniscience, we have virtually vowed to adorn with well-ordered lives and a consistent conversation. Oh! then let us become the children of God in spirit and in truth; and when we are reviled, and calumniated, and villified, let us not contaminate our lips with cur-

ses, but let us reflect, that God has blessed even our enemies, *and we should not curse whom God hath not cursed!*

Harford, March, 1839.

For the Magazine and Advocate.

QUESTIONS FOR THOSE WHO THINK.

For the purpose of ascertaining what is to be the final condition of man, let us burst, for once, the shackles of education, and, free from every bias, ponder the attributes and purposes of that God who has our destiny in his keeping. To repress, effectually, every subordinate consideration, let us transport ourselves back to that momentous era, when time was to commence, and worlds to emerge from their primeval chaos.

There sat the omnipotent and eternal God, alone in his glory—before him spread the boundless regions of space, all silent as the chambers of death: no soul was there to rejoice or lament in its existence—to bless, or curse its Creator.—His infinite mind stretched itself forward beyond the lapse of time, and at one comprehensive glance surveyed every event, however minute, and took cognizance of every occurrence, however trivial, which the ceaseless circlings of eternity will produce. All stood before him as one present moment—all of joy or sorrow, which ever will be felt by his creatures, then labored in his bosom.—Omnipotent in power—infinite in wisdom—benevolent in motive—he spake, and, obedient to his will, myriads and myriads of conscious, undying souls, sprang into existence. Did he create to bless, or curse?—for joy, or sorrow? If he hath blessed, who can alter it? ITHURIEL.

Middleton, Mass.

For the Magazine and Advocate.

PREACHING.

Should it be doctrinal or practical?

"Why practical, by all means," says one. "for we have been drilled upon doctrines till we are tired of it; and, besides, if there happens to be any Limitarians in the meeting, they will be offended at hearing their favorite doctrines exposed."

Another says, he thinks the doctrine of the Gospel is at the foundation of all good practice, and therefore let our preaching be doctrinal; otherwise our practices, having no foundation, or but a *partial* one, will be at best but *partially* good.

Now, for one, I think the truth does not lie *between* these opposers, but that it is really *in* the possession of both; for surely the Gospel is the doctrine of divine truth, and of course he is not a preacher of the Gospel who does not preach such doctrine. On the other hand, he who preaches doctrine only, lays a good foundation, but leaves it destitute of a house. The Saviour presents the doctrine of God's universal love, as the grand inducing motive which should lead man to the practice of righteousness. Let us go and do likewise. A PREACHER.

For the Magazine and Advocate.

"IT IS A POOR RULE THAT WILL NOT WORK BOTH WAYS."

We should say that it is a limited rule that will apply only to one subject. A late writer in favor of anti-slavery, has quoted the sentiment of Priestly, that no people were ever better than their laws, and applies it to the slave-holding States. He quotes from their statute books to prove what their laws are.

Now will our good Partialist friends of the Westminster Catechism stamp, allow this rule to be applied to them, and their creed quoted to prove what their laws of government are? If their hearts and practices are no better than their creed, we would, in all sincerity, pray in the language of the liturgy, from such, "good Lord, deliver us!" EIMI.

For the Magazine and Advocate

"THINGS THAT I HAVE NEVER SEEN."

I have never seen a real Universalist that did not delight to "walk to the house of God in company," and take sweet counsel with his brethren. I have never seen a real Universalist that *boasted* of his religion. I have never seen a tattler that did not injure *his own* reputation. I have never seen a busy body in other men's matters, that did not *sadly neglect his own*. I never hear a person talking enviously about his neighbor, but what I am reminded of the Quaker woman's sermon—"What a blessed thing it would be, if every body would attend to their own business." MURRAY.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA FRIDAY, APRIL 5. 1839

WHAT IS WANTING?

The opposers of Universalism, generally, are much less bitter in their denunciations against its advocates, than they were formerly. There are now but very few, comparatively speaking, who are ready to outlaw its believers, or to deprive them in any sense, of the protection of the laws, on account of their faith. As far as the limited observation of the writer extends, a majority of the believers in endless wo, unite in the sentiment that Universalists will not be finally damned for their belief. If our conduct agrees with the impulses of a pure soul, we are thought to be safe, and entitled to the respect and confidence of society. This is an important advantage to us as a denomination. Independent of the fact, that it places them under the necessity of maintaining, in order to support their theory, that eternal life is of works, it gives us an equal chance of salvation with themselves.

Thus far, then, opposing denominations are approaching a brotherly union in Universalism. For every concession which they make to us, brings them so much nearer to our faith. Indeed, more than half the sentiments, which distinguished their opposition to us fifty years ago, have either been entirely given up, or become a dead letter upon the pages of the creed-book and catechism. And when a hot-headed zealot does appear, who is disposed to represent us as teaching the devil's doctrine, he will find many among those of his own faith, who condemn him as anti-christian in his conduct.

What then is wanting to complete the triumph of the truth? Simply to convince the world, by our conduct, that the name of Universalist belongs to the pious, the devotional, the charitable and the upright. That the hope which we entertain purifieth us even as Christ is pure. That our faith evinces all the fruit of the spirit, love, joy and peace. In this way we may all become the instruments of God in the salvation of our opposers. For they, having given up nearly all their prejudices against us, except the one which leads them to think our doctrine pernicious, it follows, that if we exemplify our faith in our practice, as we ought, they will be stripped of their last remaining argument, and yield submission to the truth as it is in Jesus. A. R. B.

ILLUSTRATIONS OF THE LAW OF KINDNESS...NO. IX.

"Overcome evil with good."—ROM. xii: 21.

In all the instances which have been adduced, the law of kindness has won for itself most noble triumphs, proving that there is a majesty and power in it which overcomes all obstacles, and like fire upon an iron mass, softens the hard heart, takes the wrinkles of revenge from the face of the soul, and throws broadly over it the cheerful smile of friendship. And we have no doubt that the secret of its power is, that man, notwithstanding his degradation, his wars and vices, possesses principles at the very foundation of his nature, which are as certainly influenced by a proper exhibition of kindness, as the needle of the compass is influenced by magnetism.—There is *good* in man; and the great Master of life, who knows all hearts, when he directed the Messiah to say, "love your enemies," knew the existence of that *good*—that it was a diamond hidden beneath revengeful feelings; a spring beneath the surface of the earth—and that it only wanted the burnisher of truth to make the diamond shine, and the power of divine Benevolence to cause the spring-water of love to gush in its fulness from the heart. The Lord of all wisdom would not have placed the principle of overcoming evil with good, on the foremost page of Christianity, if that principle was not calculated to result in the thorough destruction of any moral evil it may be brought to oppose. In fact, let a signal act of revenge, a cold, unfeeling instance of retaliation, be known in our communities, and it excites horror, and even the deepest tones of indignation. On the contrary, let a broad act of benevolence, a noble and dignified instance of the forgiveness of enemies be exhibited, and it is at once admired and commended in the warmest terms. So true is it, that the human heart dislikes the practice of the principle, "hate your enemies," and approves the practice of the law, "love your enemies." Do not our souls fill with disapprobation, when we discover an individual raging in all the turbulence of anger, simply to gratify his revenge? And when we behold an individual, so far subduing his passions as to assist a starving foe, do not our minds swell with admiration, and do we not realize with double force the power of the precept, "therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for, in so doing, thou shalt heap coals of fire on his head?"

One of the most ennobling characteristics of the law of kindness, is its universality. It is not circumscribed in its application—it is not confined to a few people—nor is its exercise favorable to a part and injurious to the rest. Like the dews of heaven, the roaming atmosphere, or the flowing light of the sun, it is fitted for all people, and will as readily warm the frozen heart of the Laplander in his eternal ice with love divine, as it will cool the raging passions of the fevered son of the Tropics. Parents amid their children, schoolmasters surrounded by their scholars, the governor, ruler, king, and emperor with their subjects, the overseer with his slaves, the head workman with his laborers, all will find it a power which will procure them more obedience than any force they can use—obedience more lasting and sincere, from the fact that it springs from affection instead of fear. I know that passion may intervene, and render it difficult to practice the law of kindness; that temper flies and the impulse of revenge says, "*destroy*," but over these we must throw a bridle, and learn to "overcome evil with good." There is not a nobler sight in the moral world, than that of an individual subduing his passions, repressing the desire to revenge, and acting on the principle, "love your enemies." The case of Stephen, though surrounded by his enraged murderers, who hurled the stones of death at him, yet in his magnanimity of purpose, praying that the sin of murder might not be laid to their charge, is infinitely more ennobling than Alexander amid his wealth, or Napoleon in all the pride of military conquest.

There is a point, however, concerning the law of kindness, where some perplexity arises, and much doubt exists. Many people associate with the idea of a uniform practice of kindness, the absence of pain, the putting aside all restraints upon evil, and the sufferance of offenders, without attempting to check them, otherwise than by a mild word. This is a mistake. The law of kindness has no affinity to lawlessness. It indeed presupposes the absence of all *cruelty*—but it does not presuppose the absence of proper punishment for sin, or necessary checks upon the transgressor. Kindness often dictates the application of pain, as frequent cases of the amputation of limbs to save the lives of sufferers, fully prove. The parent who neglects to restrain and correct his children, is as *unkind* as the parent whose

chastisements become cruelties from excessive severity. The state or kingdom which is weak in the administration of just and proper laws, is as unkind as the state or kingdom which possesses cruel and sanguinary laws, and is revengefully bloody in their execution. Therefore, while kindness deprecates all cruelty, and is totally opposed to all pain resulting from a revengeful spirit and having no good object in view, it, at the same time contends for all chastisement which is calculated to produce good as its ultimate effect. For when an individual is diseased with sin, kindness advocates the use of the probe and lancet of pain, in order to produce sound, moral health in him. This view accords with Christianity and sound philosophy.

While kindness then is as foreign from lawlessness as light is from darkness, how different would be the aspect and prospects of the world, if it was entirely governed by the law, "overcome evil with good." What seas of blood would remain unshed—what unholy deeds of persecution and bigotry would remain in oblivion—what a tide of revengeful feelings would remain without existence—what numberless oppressions of the widow and the orphan would remain unpracticed—and what cruel tyranny would remain without execution. How beautifully the moral world would bloom with the brightest flowers of mercy, and goodness, and affection. The halls of litigation would be emptied, the bench of the judge would be unvisited, and the staff of the officer would become useless. From the rivers to the ends of the earth, the universal language of Christianity, the kindness of brotherhood, would be acknowledged and practiced. The sword would become a ploughshare and the spear a pruning hook, nation would hold communion with nation, and the natives of one kingdom would visit those of any other kingdom with perfect assurance of safety. The Gospel would then practically become "good news of glad tidings to all people;" and "on earth, peace, good will towards men." The whole earth would echo with songs of salvation; the isles would be glad, and the continents would rejoice, while the oceans and rivers would echo back the glorious theme, until, all men, enlightened with truth and purified with virtue, subscribed to the great fact, GOD IS THE UNIVERSAL FATHER OF ALL, MESSIAH IS THE UNIVERSAL SAVIOUR OF ALL, MAN IS THE BROTHER OF MAN, and his rule of action towards his brethren should be, in all the fulness of holiness, "OVERCOME EVIL WITH GOOD," until the all-pervading principle of goodness should pour the waters of love upon every spark of discord and revenge. How well did the poet say:—

"I've thought, at gentle and ungentle hour,
Of many an act and giant shape of power;
Of the old kings, with high enacting looks,
Sceptred and globed; of eagles on their rocks,
With straining feet, and that fierce mouth and drear,
Answering the strain with downward drag austere;
Of the rich-headed lion, whose huge frown,
All his great nature, gathering seems to crown;
Then of cathedral, with its priestly height,
Seen from below at superstitious night;
Of ghastly castle that eternally
Holds its blind visage out to the lone sea;
And of all sunless subterranean deeps
The creature makes, who listens while he sleeps,
Avarice; and then of those old earthly cones,
That stride, they say, over heroic bones;
And those stone-heaps Egyptian, whose small doors
Look like low dens under precipitous shores;
And him, great Memnon, that long sitting by,
In seeming idleness, with stony eye,
Sang at the morning's touch, like poetry;
And then of all the fierce and bitter fruit
Of the proud planting of a tyrannous foot,
Of bruised rights, and flourishing bad men,
And virtue wasting heavenwards from a den:
Brute force, and fury, and the devilish drouth
Of the fool cannon's ever-gaping mouth;
And the bride-widowing sword; and the harsh bray
The sneering trumpet sends across the fray;
And all which lights the people-thinning star
That selfishness invokes—the horsed war,
Panting along with many a bloody mane.

I've thought of all this pride, and all this pain,
And all the insolent plenitudes of power,
And I declare, by this most quiet hour,
Which holds in different tasks by the fire-light
Me and my friends here, this delightful night,
That Power itself has not one half the might
Of Gentleness. 'Tis want to all true wealth;
The uneasy madman's force to the wise health;
Blind downward beating, to the eyes that see;
Noise to persuasion, doubt to certainty;
The consciousness of strength in enemies,
Who must be strained upon, or else they rise;
The battle to the moon, who all the while,
High out of hearing, passes with her smile;
The tempest, trampling in his scanty run,
To the whole globe that basks about the sun;
Or as all shrieks and clangs, with which a sphere,
Undone and fired, could rake the midnight ear,
Compared with that vast dumbness nature keeps
Throughout her starry deeps,
Most old, and mild, and awful, and unbroken,
Which tells a tale of peace beyond whate'er was spoken."*

At this stage of our subject, an important consideration arrests our attention, inasmuch as it casts much light upon the interesting question, "what is truth?"—The consideration is this—if it is the duty of Christians to *love their enemies* and to *overcome evil with good;* if we become assimilated to the character of Deity, in the exact measure that we meet our *enemies with kindness;* can it be that the God of all perfection, will, in another world, consign millions of his creatures to a place, where anger, wrath and revenge will be perpetuated in endless existence? Will he crush the foes of his government beneath the iron doom of endless wo, or will he subdue them by the hallowed strains of his own unchanging love? If I have understood the Scriptures, they assure me, that the kindness as well as the justice of God, will not only administer such punishment upon all sinners as their crimes deserve, but that the punishment is also intended to break down each and every hardened heart, that all may ultimately attain the knowledge and obedience which the truth confers. From this fact, the rejoicing faith springs, that a period is coming when sin, error, revenge and death shall no longer exist.—For "when all things shall be subdued unto him (Christ), then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. xv: 28.

The believer of this great truth, is imperatively bound to put the law of kindness into active practice, and to abide by its results. "Love your enemies," is one of the noblest features of his faith—for, most gloriously will it be exhibited in that day, when God shall have forgiven a wandering world, and received it into favor.—Hence, he should not only write upon his heart, the words of his Saviour:—"Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. v: 43, 44, 45—but all his actions should be warm with the spirit of the following account:—"A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead.—And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, he that shewed mercy on him. Then said Jesus unto him, go, and do thou likewise."—Luke x: 30–37. G. W. M.

*Poetical works of Leigh Hunt, p. 172.—London Ed., 1832.

WORSHIP OF CHRIST.

BR. WHITTEMORE—In the Trumpet for March 26th, you have republished your article which was the occasion of a discussion between us on the worship of Christ, etc., which discussion ended, as I supposed, in your agreeing with me that Universalists did *not* believe in the worship of the Saviour in the highest, supreme, or trinitarian and commonly understood sense of the word *worship*. But in noticing your first article, you say—"Our readers will, of course, remember, that in so far as that article claims to represent the opinions of Universalists at large, it has been *denied* by one Editor to be correct."

As you have judged it prudent not to reply to, or even notice my last article on this subject, (wherein I clearly defined my position from the beginning, and followed you to your final, supposed agreement with me,) and as the above seems to misrepresent my views, I ask of you in justice to publish this in correction.

You state that your article was *denied* by me. I denied it *only conditionally*. Turn to Magazine and Advocate, vol. 9, No. 43, and you will see *wherein* (if at all) I *denied* it, and *wherein* (if at all) I *agreed* with you. I there said—

"IF by *worship*, Br. Whittemore means what all Unitarians [meaning, Unitarians generally] understand by the term as used in the Scriptures, then, not only do Universalists, but all Unitarians [Unitarians generally] in America and in England, *agree with him* in believing that 'Jesus Christ is an object of worship.' But IF he means by the term *worship* what our Trinitarian brethren generally understand by it, THEN do I, as one of the Universalist denomination, (and I *know* that I speak the feelings of very many others,) solemnly PROTEST against the foregoing article as expressing the opinions of Universalists."

The latter was the alternative, and the ONLY alternative on which I could have been understood by you as *denying* your statement—from which it follows—1st. That you used and yet understand the term "worship" as applied to Christ, in the Trinitarian (or commonly understood, or highest and supreme) sense of the word—or, 2d. That I DID NOT DENY your statement in the sense you *now* put on your article concerning Mr. Roe. Choose which of the two you please; but, as you can not consistently maintain BOTH positions, only be candid enough to let the public know *which* you *do* take, and just enough to place me before your readers in the *only* position I have ever assumed on the main point in the controversy with you. Fraternally yours,

A B. GROSH.

NEW PUBLICATIONS.

The Knickerbocker for March, among many other excellent articles, contains an introductory epistle from Geoffrey Crayon, Gent.—*alias* Washington Irving, Esq. He is to be, henceforward, a regular contributor to the Knickerbocker, and the gracefully turned periods and chastened humor of the Sketch Book and Bracebridge Hall, or the grotesque gravity of Knickerbocker's History of New-York, will hereafter render this prince of monthlies more welcome than ever to its increasing list of readers. As we have no doubt that this fact will render many desirous of procuring the work, we again annex the terms.

The Knickerbocker is published by Clark and Edson, 161 Broadway, New-York, at five dollars per annum, or three dollars for six months. The agent for this city is I. Tiffany, Esq., at the Bookstore of H. and E. Phinney.

We have been favored with a copy of two excellent sermons, "delivered before the Fifth Universalist Society in Boston: the first at the dedication of their church, January 30th, 1839; the second on the Sabbath

following"—by Rev. O. A. Skinner, Pastor. Abel Tompkins, Publisher, 32 Cornhill, Boston—need we say that it is very handsomely got up?—pp. 27, octavo. The first sermon is on Ps. xcv: 6, 7, and is an exposition of the design and advantages of public worship.—The second discourse is on Ps. cxxxiii:, and relates to the cause and advantages of brotherly union. Both are well written—the latter, in particular, interested us very much.

"A Lecture on the discovery of America by the Northmen, five hundred years before Columbus. By Rev. Asahel Davis"—pp. 22, octavo. Our thanks are due to its Author for this truly interesting and well arranged and condensed compendium of facts. They are neatly expressed, and we think the style is such as to add much to the interest the hearer must feel in hearing the able lecturer.

"*The Layman's Legacy,*" we learn by the Union, is nearly ready for delivery. It makes a book of more than 400 large 12mo pages, all of which is sold for one dollar—making it a great bargain to the purchasers.—Those who are acquainted with the forcible style of Mr. Fitz, especially the readers of the old Gospel Herald, (in contra-distinction from a later Gospel Herald edited by T. Fisk,) will anxiously wait its appearance that they may purchase it early.

We will have some on hand as soon as they can be procured from Br. Price, the Publisher. Orders solicited—but, remember, it is a *book*, not a *periodical*, and and can not therefore be sent by mail but at an extravagant postage.

Now in Press, and will soon be published, a new Edition of the Voice to Youth, *with an Appendix*—but at the same prices as heretofore.

Also, Br. S. R. Smith's work on the Causes of Infidelity Removed, just being completed in this paper, and now printed in book form, to correspond with the Voice to Youth. Prices will soon be made known.

Just Published, and for sale at this office, "An Inquiry into the teachings of the Holy Scriptures. In two Lectures I. Partialism not taught in the Bible. II. Scripture proofs of Universalism. By A. B. Grosh"—18 pp. 12mo. Though these lectures contain nothing new to the well informed Universalist, it is humbly believed that they will be useful even to him, as tending to aid him in arranging, and in refreshing his memory with the reasons for the hope that is in him. But the principal aim of its author, (query, compiler?) was to furnish a well filled and brief synopsis to put into the hands of scriptural inquirers after truth. We have therefore printed a number on cheap (but good) paper, in order to afford them at a moderate rate to those who purchase for distribution—viz., $5.00 per hundred, 75 cents per dozen, and 9 cents single. For those on better paper, $6.00 per hundred, $1.00 per dozen, and 12 1-2 cents single. Orders solicited.

Also, just published, and for sale at this office, "An Appendix to Universalist Hymn Books. Compiled by Rev. G. W. Montgomery." Designed principally for social and conference meetings, and such occasions as are not provided for in our hymn books generally.—*Prices*—$5.00 per hundred, 75 cents per dozen, and 9 cents single. Other bindings in proportion.

We have also gathered together all the complete copies we could find of "The Christian Visitant," added a title page and index, and bound the three volumes in one. It makes a handsome sized volume, and we believe it is generally admitted that much of the matter in it is well written, and eminently calculated to do good. The bound volumes, (three in one) will be furnished at $9. to $9.60 per dozen, or 88 to 100 cents single, according to the binding. Volumes 2 and 3, separately, will be furnished in pamphlet binding, at 25 to 31 cents per volume. Odd numbers of the Visitant, of either volume, will be furnished at $1.00 for 1200 pages. Being periodical pamphlets, they can be sent by mail, at a little more than newspaper postage. We wish to clear out the lot, and finish a business that has cost me much and gained me little.

Ready for Press, and will be published *soon*, at this office, Two Sermons, respectfully addressed to all those who shut up the kingdom of heaven against men.—Text—Matt. xxiii: 13. By T. D. Cook and A. B. Grosh.

The latter discourse was requested to be published by the Hudson River Association, in October last, but precarious health prevented me from preparing it for the press. Since then, Br. Cook delivered a discourse on the same general subject, but different in its details. To atone for my delay, I have persuaded him to preface my discourse with his, and publish both in one pamphlet. They will make about 36 pp. 12mo, and will be ready soon. Orders solicited. A. B. G.

*** Will Br. Price please insert a notice of this last, and oblige A. B. G.

NOTICES OF BOOKS.

While I apologise to the reader for the room occupied in noticing new publications, I would further trespass on his patience, by calling his attention especially to the *Layman's Legacy*, and what follows its announciation.—Although this request is written on All-Fools day, he need be under no fear that I design making an *April fool* of him—he will find that I, at least, have some serious interest in it. A. B. G.

THE PRESBYTERIAN LAW SUIT.

The Old and New School parties in the Presbyterian church, have at last completed their trial at Law, to ascertain which of the two parties is *the* General Assembly of the Presbyterian church in the United States.—The trial came on before Judge Rogers, in Philadelphia, and the result is a verdict in favor of the New School party. Some of the ablest counsel in the United States were employed on both sides. The ground taken by the Judge, in his charge to the jury, was, that the cutting off of certain Synods (New School), by the act of 1837, was unconstitutional and arbitrary, and that the measures taken by the New School party to reverse or nullify that excision, were justifiable. The jury, after an absence of three hours, rendered a verdict accordingly.—As all the parties in whose name the suit is brought, are citizens of the same State, (Pennsylvania.) the case can not be carried up to the United States Supreme Court; but it is said the Old School party have applied for a new trial. If this application is refused, or if, on granting it, the above decision is not reversed, the whole of the immense funds and possessions of the Presbyterian church in the United States, and of which the title is vested in "the General Assembly," will pass into the hands of the New School Presbyterians, and the founders—the old hard working beavers of the sect—will be turned out to begin the world anew. A. B. G.

OLD AND NEW MODES.

Odd conceits, and even droll ones, will flash through my head at times, in despite of my gravity, or the most sobering circumstances that may surround me. Now all this is very provoking, to be sure, to the dignity of a grave, elderly man like myself, to whom others may be looking for a length of countenance to keep them in countenance, but then how can it be helped? The conceit will flash, and the lips will twitch in spite of me! However, one case may furnish a needed article for the paper—there's some good in that. The compositor calls for "more copy"—here it is.

Reader, have you ever seen Johnson's "Phrenology Illustrated, or Scraps for 183–?" I forget the year.—Do you recollect his illustration of destructiveness?—a locomotive bursting its boiler, and the passengers sent whirling in every direction, with the significant notice underneath, "Passengers despatched in the cars?"—Well—Br. C. was preaching the other evening, and treating rather cavalierly the common notion that the "ante-diluvians were sent, by a *watery* passage to a *fiery* hell." Ah, thought I, that notion relates to the good old days of travelling in Canal boats; but now-a-days passengers are "despatched in the cars!"—and Johnson's graphic sketch rose so vividly in conjunction with the image of a noted revivalist, who represented God as seizing "a thunderbolt red hot with wrath" and dashing a whole congregation "down to hell," that I almost laughed in the midst of the sermon. A. B. G.

CORRESPONDENTS.

Sometimes inquiries are made of us, by our kind correspondents, why certain articles, which have been sent us, have not made their appearance. We know, or can surmise at least, what must be the feelings of correspondents when they find their articles delayed. And we do not blame them for wishing to ascertain the fate of their communications. But we sometimes think they know but little about our perplexities, when compelled to wade through an almost unintelligible specimen of writing, which, when through with, would defy wisdom itself to tell what subjects were uppermost in the writer's mind. Writers should be careful that they are familiar with their subject, before they send it to a publisher; and not lug in subjects which have no bearing upon the main topic, and which serve only to puzzle the reader. It is not often that we are perplexed in this manner. But sometimes we receive articles of this description from those that we know to be good writers; and we know, therefore, that they are written in sheer carelessness.

Another suggestion. We receive communications, which, with a few corrections, would be unexceptionable. But they are written so closely, that there is no room for interlining, and hence the corrections can not be made. We have several articles of this class now on hand. We are obliged, either to re-write them, or to lay them aside—at least for the present. We prefer the latter.

These are friendly lines. None can be injured by them—a few may be benefited. Let us have the articles, brethren; but let us have them written in a plain hand, brief as is consistent with the nature of the subject, and the lines far enough apart to admit corrections between them, and we will then engage to condemn nothing worthy of publication. A. R. B.

Enquiry after Truth.—An individual not long since, after hearing a W. M. lecture from Matt. xxv: 46, was asked by a believer in the Restitution how he liked it. He returned for answer—"all that he has said, is true; but I don't believe a word of it." G. W. M.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. M. B. Smith, at Newport, at 7 o'clock, P. M.—Br. N. Doolittle, at East Green, when he will review the discourse given by Elder Bush, in reply to his in that place on the 17th, from Matt. xxv: 46.—Br. Delong, at Tully, forenoon and afternoon.

There will be preaching on the third Sunday inst., by Br. M. B. Smith, in the union meeting-house at Russia—Br. Farnum, at South Champion—Br. O. Wilcox, at Denmark, and once in four weeks thereafter—Br. McAdam, at Clockville.

There will be preaching on the fourth Sunday inst., by Br. French, at Tylersville.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Clayton for J B—P M, Salisbury for S T and W C S—P M, Cumberland for J W and S C—P M, Lebanon (O) for J C H and P B—C C, Gibson (Pa)—P M, Adams (Mass) for J S and S E D—G S G, Russelburg (Pa) for self, D P, R C and S C—A M T, Carrol, for self, S A H, R K, J E B and O A—P M, Royalton Centre, for J H H and E H—Rev S P L, Prompton (Pa)—P M, Coventryville, for L H and J D C—S A L, Carthage, for self, L J and R G—Rev T, Ridgeway, for self, W M, L P, Miss M and S B M—P M, Perryville, for A B, R R, H P and S R—L B, Canton, for self, D W and T H C—Rev H B, Scipio, for E M, T C, T C, R B H and D P V—J S Fulton—P M, Truxton for D P R—Rev A K, Pavilion, for self, S S, E A, P C S, S B, J S. I S, J S Jr, G M, M P, J T, D R, E O, and J H W—P M, Onondaga Hollow, for J D McD and A N Jr—P M, Little Meadows (Pa)—Rev S A, Carrol, for O G C, H P K, S A, H B and S C—M C, Hamilton, for self and D Y—C B, Oran, for self, H S, J M and S H—E H, Evan's Mills, for G R, S C R, S M, W H G, S B B, C B D and A V—P M, Riders (Mich) for E B I,

POETRY.

For the Magazine and Advocate.

THE MOURNER.

I saw a young maiden with mourning robes clad,
Her pale, lovely features proclaimed she was sad;
Deep anguish was pictured upon her fair brow—
In death's cruel grasp she seemed ready to bow.

I soon asked the cause of the young stranger's grief,
In hopes of imparting some balm of relief;
She calmly replied, "I have lost a near friend!
O'er the grave of my only dear brother I bend."

Said I, my young friend, your afflictions are great,
But I too have suffered the same solemn fate!
When I visit those graves, grief presses me hard,
For my sisters are sleeping in yonder grave yard.

But yet there is hope beyond what we deplore,
Tho' the sods of the valley have covered them o'er,
We believe they are dwelling in regions above,
And chanting sweet anthems of Jesus' love.

A tear then remoistened the mourner's pale cheek,
And grief for a while forbade her to speak;—
"O could I," she uttered at length, "but believe
Such tidings, my spirit should never more grieve."

"But how could you doubt them," said I to my friend,
"While blessings unfailing your footsteps attend?
Think you that your Saviour no longer can bless
Your brother, because he is silent in death?"

A smile then stole over the mourner's pale face,
Of joy, as the thought of her Saviour's free grace—
"Your views of the Deity seem very plain,
I may hope now, to meet my dear brother again."

May every lone mourner rely on the Lord,
And confidence place in his peace-giving word;
For then will they find there's perennial bloom,
Beyond the dark reign of sin, death and the tomb. B. J.

Plymouth, 1839.

[From the Philadelphist.]

"Remember now thy Creator, in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. xii: 1.

Oh, when the morn is brightest,
And thy young heart is lightest;
When many hearts are greeting,
And flowers are blooming sweetest,
Give them to God.

While hope's soft light is beaming,
Of gilded prospects dreaming,
While life's fair morn is blushing,
And sweet affections gushing,
Give them to God.

This, every joy will heighten,
And darkest scenes will brighten;
Will sweeten every pleasure,
And prove thy richest treasure—
The love of God.

Then, when earth's scenes are closing
The soul, on Christ reposing,
Shall rise a glorious spirit,
And endless life inherit,
And dwell with God. S. K.

Cincinnati, February 20, 1839.

DEBATING SOCIETIES.

If we had not long since been astonished out of our astonishment, we should feel somewhat of that sensation, when we reflect upon the strange and wonderful characteristics which at times mark human existence in particular cases. We have been a sojourner upon earth for about one and a half score of years, and rather more than one-third of that time has found us connected with institutions designed to promote the intellectual, moral, and social well-being of their members.—The scenes which have transpired in these, at different times, under our own observation, we will not here attempt to describe. The consequences which have, in too many instances, followed these occurrences, have only tended to strengthen and confirm us in the opinion, that a body of young men, indiscriminately associated together for any purpose, will very soon find a number among them, who, regardless of the general good, will manifest a disposition to carry out their own particular views of policy, even at the hazard of dissolving the social compact. In all this, they urge the universal plea of *principle*. Now, we are inclined to the belief, that there can never arise any question of expediency (and almost all exciting subjects in such associations, are mere questions of expediency) involving any principle that might not be sacrificed on the altar of harmony, without detracting one iota from the character of any individual member in any respect whatever. And when the fundamental principles of such societies are once established, and their basis laid deep and broad, leaving no doubt as to their ability to accomplish all they profess to aim at, if the members could but be content to keep their eyes steadily fixed on the great object in view, and agree to disagree, (where they could not agree,) on all other matters that might arise from time to time, in relation to minor points, we should see Lyceums and Debating Societies grey with age, instead of witnessing them, as we too often have, cut off in the morning of their days, like a promising youth before his beard had grown. We have no idea of personality in these remarks. They are the promptings of a mind deeply impressed with sentiments of affectionate regard for every human being in the vast family of man, and anxiously solicitous to promote the present and future happiness of all around us. If we could, by any course of remarks whatever, succeed in infusing into the minds of our young friends such a spirit as would insure them success in all their schemes for moral and intellectual improvement, we should congratulate ourself with having accomplished all at which we aim.—We would, if we thought it expedient, exhort them to cultivate every virtuous feeling and sentiment as of inestimable value—to strive earnestly to acquire stability of character, firmness and nobleness of soul in all the transactions of life in which they may be engaged. All these, to some extent, we feel satisfied they possess, and do exhibit in all the ordinary affairs of life; but they are not unfrequently lost sight of in the excitement of debate, and in extreme anxiety to carry out particular views of policy or expediency in our Debating Societies.

Satire, that sharp and dangerous weapon, (in unskilful hands,) is not unfrequently made use of to the destruction of the vital principle of voluntary associations. We would advise young men to be extremely guarded in the use of this instrument. It is so keen, that before you are aware of it, you may have inflicted a mortal wound, or cut off one of the most valuable members, and produced disease in the whole body.

Personality in debate, is another ruinous thing to the peace and harmony of such associations, and not unfrequently exerts a most paralyzing influence on their success. Against this vice, a most rigid enforcement of law should always be had, and the offending member should be made to feel the full force of the obligation he is under, *not* to disturb, in this manner, the equilibrium of the body. Desist from it always, henceforth and forever.—*Rochester (Vt.) Lyceum Journal.*

Human life may be compared to a race ground, and the duties we expect upon that life to the exertions of competitors who have entered the course. The uncertainty which accompanies the struggles of the race, is a fit illustration of the conduct and life of men. The venture which is made upon the issue of the race, is a hazard of chance, so far as their knowledge is concerned. The prize to be attained is at the end of the race. But there is a possibility that the race may be commenced, and yet neither party obtain the prize.—Both parties may get off from the course, and neither be able to complete the trial. Thus, there is a two-fold risk depending upon the issue. So it is in the moral world. We all have some prominent motive, which induces us to the exercise of our faculties, although those motives are different in different persons—some desired result, some prize which we hope to obtain—and our conduct will be influenced by our opinions respecting the nature of the pursuit, and the end to be obtained. But by placing the prize at some distance from the career by which we hope to arrive at it, we in a manner disconnect the cause from the effect, and are therefore running an uncertain race.

MARRIAGES.

At Farmington, Ontario county, March 12th, by A. Chase, Esq., Mr. HIRAM JENNINGS, to Miss MARYETTE FRY, all of Farmington.

In Hoosick, N. Y., by Rev. Wm. Bell, Mr. H. H. HAYNES, to Miss A. PERCY, both of Hoosick.

In Shaftsbury, Vt., by the same, Mr. MYRON GALUSHA, to Miss AMY RUSSELL, both of Shaftsbury.

In Constantia, at the "Constantia House," on Sunday evening, March 17th, by Rev. J. Foster, Mr. JOSIAH HOUSE, of Parish, to Miss ELIZA WRIGHT, daughter of Mr. Josiah Wright, of Constantia.

In Pamelia, March 7th, by Rev. W. H. Waggoner, Mr. JOHN SHELDON, to Miss MARY HALL, daughter of Samuel Hall, Esq.

In Troy, March 3d, by Rev. L. C. Browne, Mr. JOHN BROWN, to Mrs. CELINDA ST. JOHN, both of Albany.

In Hartford, Washington county, March 5th, by the same, Mr. JOHN RUSSELL, of Hebron, to Miss LAURA ANN TOWNSEND, daughter of Capt. Calvin Townsend, of Hartford.

In Victor, Thursday, February 28th, by Rev. T. J. Whitcomb, Mr. G. H. ROYCE, to Miss MAROA MCLEAN, all of that place.

In Auburn, February 24th, by Rev. G. W. Montgomery, Mr. WM. M. GAGE, to Miss EMILY PALMER, both of Clarkesville.

In Mentz, Cayuga county, by the same, Mr. GEORGE A. JENKINS, of Auburn, to Miss DORCAS HUNTER, of the former place.

In Auburn, February 6th, by the same, Mr. NOBLE D. BRADFORD, to Miss LUCY C. KEYES.

In Auburn, February 19th, by the same, Mr. VOLNEY MILLS, to Miss ELIZABETH BESSY, both of Union Falls, Onondaga county.

In Champion, February 24th, by Rev. J. French, Mr. NATHANIEL RUDD, to Miss FLORA LOOMIS, both of that place.

In Cedarville, March 7th, by Rev. T. J. Smith, Mr. FREDERICK J. FOX, to Miss DENCY CLARK, both of the same place.

In Richfield, same evening, by the same, Mr. BENJAMIN P. MARKHAM, to Miss LOUISA L. SPENCER, both of same place.

On the 14th inst., by Rev. James Brown, Major C. J. JOHNSON, to Miss ADALINE, daughter of James Brown, Esq., all of Champion.

DEATHS.

In Potsdam, February 21st, Mrs. NANCY WHITE, consort of Mr. Alanson White, aged 46 years. She endured a protracted illness of nine years, with becoming resolution and patience. Her life was a practical comment on the excellency of the Gospel, and her faith in "the fulness of the blessing of the Gospel of Christ," was unwavering, and supported her to the last. Agreeably to her request, the writer attended her funeral, and tendered the consolations of the Gospel, as they are given us through Jesus, to the mourners, and an attentive and sympathising audience.

F. J. B.

In Clinton, on Wednesday, the 28th of February, Mr. JOHN W. HALE, Esq. The funeral was attended on Saturday, March 2d, by a great number of the inhabitants of Clinton and its vicinity, and by the officers and students of the Clinton Liberal Institute, of which Mr. Hale had been a member of the Executive Committee, since its foundation in 1832. The funeral services at the house and at the grave, were attended by the writer. T. C.

In Brownville, February 21st, Mr. ARTEMUS EARL, aged 77 years. A believer in the final restitution, he left this world with the assurance that he was going to "the mansions of home, sweet home" above. W. H. W.

In Pamelia, March 6th, Mrs. DEBORAH, consort of Mr. Samuel Rider, aged 75 years. She was a [illegible] Presbyterian church, though she professed a [illegible] reconciled to God, and saved with an everlasting salvation. The writer was called upon to attend her funeral, and addressed an overwhelming congregation. W. H. W.

In Lockport, Jefferson county, March 17th, Mrs. LUCINDA DENIO, aged 21 year. Very unexpectedly cut off in the morning of life, her husband, parents, and other relatives, are much grieved, though they mourn not as those who have no hope. The writer endeavored to comfort the afflicted.

W. H. W.

In Onondaga, March 14th, of old age, Mrs. MARY HOUSE, aged 85 years. The deceased was one of the first settlers in that town, and lived to see a wilderness changed into cultivated fields. She died calm and resignedly, respected by all who knew her. May the consolations of truth be given to the mourners. G. W. M.

In Columbus, February 17th, of consumption, AMY ALVERSON, aged 13 years. Funeral services on the 19th by the writer. T. J. S.

In the town of German Flats, March 13th, of the infirmities of age, Mr. ASA KINGSBURY, aged 82 years and 1 day. This aged father was a soldier of the revolution, and a firm and exemplary believer in God's impartial grace. Funeral on the 15th by the writer. Peace be with all the mourners.

T. J. S.

In Plainfield March 18th, JOSEPH HERMAN, only son of Joseph and Alzina Wilbur, aged 10 months. Funeral on the [illegible] by the writer. T. J. SMITH.

In Rochester, March 25th, LUCY FIELDING, daughter of Asa and Elizabeth Bunard, of Rome, aged 24 years.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, APRIL 12, 1839. NUMBER 15.

ORIGINAL SERMON.

THE UNPARDONABLE SIN.

BY REV. G. W. MONTGOMERY.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. xii: 31, 32.

I presume it is scarcely necessary to remark, that many sects belonging to the Christian world, claim this passage as such positive proof of the perpetuity of pain in a future world, that none but a Universalist will deny it. It is affirmed that the positive declaration of our Saviour concerning the non-forgiveness of the committers of the sin against the Holy Spirit, in this world or in the world to come, is irrefragible testimony of the final destruction of those who do commit it.

But notwithstanding this affirmative, there is a denomination of people increasing in numbers, moral influence and respectability, who believe that in the fulness of time, every child of God will be raised to the highest order of intellectual being and happiness in heaven. And they declare that this passage offers no teaching which militates against that noble opinion—on the contrary, that when it is properly and truly explained, it coincides with the promises of God, and the mission of our Saviour. Such being the state of the case, my readers are besought, while endeavoring to examine this subject, to cast away all preconceived opinions, and sit in judgment, as a jury, upon what may be offered, that it may be weighed in the balance of reason, and received or rejected according to its truth or falsehood. Truth is my only desire. If I know my own heart, if I rightly understand the motives which influence me, I feel that my aim is to obtain a clear view of the matter in all its bearings. Therefore, before I am judged in this subject, I beg that the reasons I present, to prove that the passage has long been invested with mystery, may receive attentive consideration from every person who reads them.

The order of examination which will be followed, is 1. To ascertain what is the sin against the Holy Ghost, 2. Who can commit it, 3. What punishment attends it.

At the very outset, I desire to remark, that if the express letter of the text be followed in a strict application, it will be found entirely contrary to the popular notions of the day. Observe the language of our Saviour—"All manner of sin and blasphemy *shall be forgiven* unto men, but the blasphemy against the Holy Spirit shall not be forgiven unto men." Admitting the popular interpretation to be correct, it will be seen that all sins are to be positively forgiven to men, with the exception of *one sin*—which fact is the direct opposite of common views of it, for nothing is more frequent than the representation, that multitudes of men are to be lost, not for one sin, but for a *variety* of sins.—Consequently, the passage does not prove the peculiar sentiments of those who believe that the passage proves ceaseless wo.—But, if we take the obvious spirit of this language, without confining ourselves to the express letter of the words, the meaning is, not that there is one sin which it is impossible to pardon, but that this one sin was of such an aggravated character, as to exhibit a depravity of conduct of which its perpetrators would not repent, and who consequently could not receive forgiveness.

1. What is the sin against the Holy Spirit?

To define the notions which many people entertain of this sin, would indeed be a difficult task; for it is a fact, that many of those modern people, who dream that they have committed this sin, do not know what makes them afraid. They fear that they have grieved away the Holy Spirit, and sinned away the day of grace; that there is no mercy remaining for them in the fountain of love. But *how* they grieve the spirit of God and sin away the day of grace, and what it is to do these things, they know not; for their views of the matter, instead of being the result of examination, are a mass of disconnected notions and phantoms of the imagination. If people confined their views to the Bible, their present conceptions of this matter would be consigned to the tombs with Salem witchcraft, for the Bible is clear in declaring *what this sin is.*

The parallel passage in Mark iii: 28–30, reads thus:—"Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation: because they said, *he hath an unclean spirit.*" Be it remembered, that the Pharisaic part of the Jewish nation, believed the Pythagorean metempsychosis or the change of a spirit from one body to another. Hence, when any person was insane, or very much afflicted, they supposed that it was caused by a wicked spirit which had formerly inhabited another body. This opinion is manifested in the affirmation of Herod, who, when told of the fame of Jesus, said, "This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him."—Matt. xiv: 2. Therefore, when the Jews charged our Saviour with an unclean spirit, they meant that an evil demon had come into him, and enabled him to perform what he did.

But why did the Jews make this charge? The context of the text will answer this question. It appears that our Saviour performed a miracle:—"And there was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw."—Verse 22. This miracle was so obvious, that the people said, "is not this the Son of David?"—Verse 23. The Pharisees saw its influence upon the multitude, and they strove to counteract it by declaring, "this fellow doth not cast out devils, but by beelzebub the prince of devils."—Verse 24. This foolish conclusion, our Saviour answered, by inquiring of them, how satan's kingdom could stand, if it was divided by casting out demons?—and if he by satan cast out demons, by what power did their children cast them out? Our Saviour closed this reasoning by speaking the language of the text.

From these Scripture citations, it must be evident that the Pharisees saw Christ perform a miracle; that they could not doubt it, and hence, to destroy its influence, they declared that he had "an unclean spirit," or a demon. It must also be evident, that this is what our Saviour denominates blasphemy against the Holy Ghost—for as the Pharisees must have been convinced that the miracle was wrought by the Holy Spirit of God, it was the height of all sin to resist its influence and ascribe it to the power of the devil. It was not honest ignorance and mistake, but it was the palpable resistance of known truth; and ascribing that truth to a malicious source. Now, here is no longer room for misapprehension concerning this subject, for we are expressly told what the sin is—that it consisted in ascribing the miracles which Christ wrought by the power of God, to the influence of satan. And it would have been perfectly pardonable in me, had I done no more in explanation of this part of the subject, than to have quoted the expression of Mark, "because they said, *he hath an unclean spirit;*" for that short sentence is so perfect an exposition of the blasphemy against the Holy Spirit, as to make it impossible for the careful reader to fall into error concerning it.

2. We therefore, shall attempt to show who can not and who can commit this sin.

Much misery has flowed from the notion of people, that they have committed what they denominate the unpardonable sin. Many poor wretches, forgetting that nothing can separate us from the love of God, and dreaming that they have perpetrated a sin which God views with such inflexible sternness that he will not forgive it, have become mad, and committed suicide on the altar of religious mistake and enthusiasm. But an understanding of the subject would have spared the world such evils; because, it is beyond dispute evident, that no believer in Christ can commit this sin. Remember that the sin consisted in ascribing the miracles of Christ to the power of satan. Now, no believer in Christ can thus act—for every believer in Christ admits that Christ performed his miracles by the power of God, and by no other agency whatever. Hence, they can not do as did the Jews, nor do they; for those who dream that they have committed the blasphemy against the Holy Spirit, are firm in their belief of Christ and his miracles. I am not alone in this view. Dr. Clarke remarks, after quoting Mark to prove what the sin was—"Here the matter is made clear beyond the smallest doubt; the unpardonable sin as some term it, is neither less nor more than ascribing the miracles wrought by the power of God, to the spirit of the devil. Many sincere people have been troubled with apprehensions that they have committed an unpardonable sin; but let it be observed, that no man who believes the divine mission of Jesus Christ *ever can commit this sin:* therefore let no man's heart fail because of it, from henceforth and forever."

I go even farther than this, and affirm, that no unbeliever can commit it in these days, and for this reason.—It will be remembered that the Pharisees admitted that Christ actually performed miracles; the sin was, not in denying his miracles, but in denying that they proved his Messiahship, and in ascribing them to an evil spirit. Modern unbelievers can not do this, for they do not believe that Christ performed miracles at all; they think that the evidence is not sufficient to prove that he did; consequently, they can not sin as did the Jews. If an individual appeared to modern unbelievers, under the same circumstances that Christ appeared to the Jews—if they saw him perform miracles which they could not deny, and then, instead of admitting that he was sent from God, should declare that it was incantation and magic, they would commit the sin against the Holy Spirit. But, situated as they now are, they can not commit it. If these facts were only known, (and they would be known, if people examined the matter clearly,) how much pain and distress would be spared individuals, by taking from them an imaginary fear, which drives them to the conclusion, that for them there is no mercy, and for them there is no forgiveness!—and which, taking from them their reason, forces them to a death, of all deaths the most to be dreaded. I call the fear imaginary, because it has no existence in fact. Still, it has the same effect on those who believe it, as though it was actually a truth.

If a child is fastened in a dark place, and imagines that some thing is after it, that imagination will as quickly destroy its reason, as though a demon actually attacked it. So, if persons imagine that they have sinned away all pardon, and are given up to irrevocable destruction, so far as they are concerned, it will affect them as much as though it was true, and will continue to affect them until disabused of the phantom. They would be disabused of it if they looked for themselves, for there is nothing attached to Christianity but that which joys the heart instead of paining it, and strengthens the intellect instead of destroying it; for the Gospel is good will to men, and peace on earth.

3. We come now to consider the punishment of the sin.

It must be evident to all, that it was the spirit of God which enabled Jesus to perform miracles—that the Jews did say that this power was a demon—consequently, they sinned against the Holy Spirit of God. For this sin, Christ affirmed that they should not receive forgiveness.

Let us examine this subject of non-forgiveness. Our Saviour did not mean that it was *impossible* to forgive this sin. This is clear beyond dispute, the opinion of many modern professors to the contrary notwithstanding. Our Saviour meant simply to affirm, that the majority of those who committed this sin, could not have forgiveness, because their hardness of heart was so great, they would not exercise the repentance necessary to insure forgiveness. Hence, Athanasius, one of the early Christian fathers, makes this observation—"Christ doth not say to him that blasphemeth and repenteth; but to him that blasphemeth; and therefore he means, to him that *continueth in his blasphemy*; for with God there is no sin that is unpardonable." The case of Peter is directly in point. Christ, on a certain occasion, declared, "whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. x: 33. This threatening is as strong and definite, as that which was spoken against the sin of blasphemy. Peter denied our Saviour—three times denied him, and with curses. Yet upon repentance he was forgiven. But if he had not repented, forgiveness would not have been extended to him.

The notion that it is *impossible* to forgive the sin of blasphemy, is incorrect, because our Saviour, while on the cross, prayed for the very persons who had committed it—"Father, forgive them, for they know not what they do"—meaning by this, that they might be induced to repent and receive remission of their sins. Would he have thus prayed, if it was impossible to forgive them? Besides, when the apostles preached to the Jews and Gentiles, did they, when they held out offers of mercy, except those who had perpetrated blasphemy? Nothing like it—all were invited to come. When Peter preached to the Jews on the day of Pentecost, he besought them indiscriminately to repent, without exception.—And it is a fact, that on one occasion, 3000, on another, 5000, on another, a great company of priests, repented and were forgiven, and among these, were many who had ascribed the miracles of Christ to an evil spirit, and thus committed blasphemy. This fact makes it obvious, that this sin could be forgiven on true repentance. But the great mass of the Jewish people had no forgiveness, for they persisted in their conduct.—And persisting in it, where could they go for forgiveness? To the Jewish Law? Surely not!—for no provisions were made for their forgiveness in that law—on the contrary, it demanded the rigid infliction of the penalty against all blasphemy. Could they go to Christianity? By no means, without repentance. Consequently, as they would not repent, no forgiveness was extended to them. Let it be distinctly remembered, that under the Mosaic Law, there were sins which could be forgiven by proper sacrifices. There were other sins, which could not be forgiven, but were visited with the greatest punishment under that law, which was death. Among these sins, was *cursing God*. Hence it is said—"the soul which doeth aught presumptuously, the same reproacheth the Lord; and that soul shall be cut off from among his people, because he hath despised the word of the Lord, and hath broken his commandments."—Num. xv: 30, 31. This sin was rigidly punished with death. In like manner, it was blasphemy, or reproaching God, to ascribe the miracles which Christ wrought to the power of satan; a crime which was punishable with a death not to be remitted, either under the Jewish or Christian dispensations. It is probable that this is the sin spoken of by John, in his 1st Epistle 5th chapter, 16th verse—"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." These were sins whose punishment could be remitted—and it was proper to pray for such remission—there was a sin, whose punishment of death to the body could not be remitted, hence, it was not proper to request its remission. Ananias and Sapphira committed this sin unto death, when they lied to the Holy Spirit, as it was manifested in Peter, and they died.

Therefore, our Saviour said to the Jews—"whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." In examining this affirmation, it will first be necessary to refer to the parallel expression in Mark. Instead of saying, "neither in this world, nor in the world to come," he says, "*but is in danger of eternal damnation.*" On the word *damnation*, it will not be necessary for me to dwell, for it is an obvious assumption, to say that damnation means endless misery. It is synonymous with condemnation, which does not of itself express the length of time the sinner is to suffer punishment. The word eternal, being connected with it, is the only reason why it can be supposed to prove ceaseless destruction.—Reasons are strong, however, why even this supposition is not correct.

Professor Stuart remarks in his Exegetical Essays, that the words, "*ever, forever, eternal and everlasting*," are translated from the same original term; consequently, they are synonymous in their meaning. Now, every reflecting reader of the Bible knows, that these words are applied to different subjects with such a variety of meaning, as to establish it as a fact, that they can not be relied on to express strict eternity, aside from the connexions in which they are found. To prove this, I will cite a very strong example; viz., the word "*forever*." When God spake to Abraham concerning the land of Palestine, he said; "For all the land which thou seest, to thee will I give it, and to thy seed *forever*."—Gen. xiii: 15. The word forever is here applied to the time the Jews retained possession of Judea. Speaking of a servant, who became free, but yet declined leaving his master, it is said, "His master shall bore his ear through with an awl; and he shall serve him *forever*," Ex. xxi. 6—that is, his life time. Elisha, the prophet, said to Gehazi, his wicked servant, "The leprosy therefore of Namaan shall cleave unto thee, and unto thy seed *forever*."—2 Kings v: 27—his life time, and the life time of his seed. Paul said to his Philippian brethren, concerning Onesimus, "For perhaps he therefore departed for a season, that thou shouldst receive him *forever*."—Philemon 15—his life time. In these instances, the word forever is limited in its meaning.

The word eternal is limited in the same manner. Jude speaks of the cities of Sodom and Gomorrah suffering the vengeance of *eternal fire*. By this was meant, that the fire which God rained down upon those wicked cities from heaven, was of long duration, for, even at the time Jude wrote, smoke could be seen issuing from the fissures on the borders of the Dead Sea. Again, our Saviour said, "This is life eternal, to know thee the only true true God, and Jesus Christ, whom thou hast sent."—John xvii: 3. Consequently, the moment an individual attained a knowledge of God and his Son, that moment he enjoyed eternal life, which shows that the word is used in application to the present state existence. Besides, there is an instance, in which the word everlasting is applied to punishment, and is expressly limited. "Therefore, behold, I, even I, will utterly forget you, and the city that I gave you and your fathers, and will cast you out of my presence; and I will bring an *everlasting reproach* on you; and a *perpetual shame* which shall not be forgotten."—Jer. xxiii: 39, 40. An examination of the context will show that this everlasting reproach alludes to the seventy years captivity in Babylon, and to no other subject. Hence, from all these facts, it follows, that the words *eternal* and *everlasting* are indefinite in their meaning, and that it is fallacious to attempt proving endless misery from those words, for their meaning is determined by the subject to which they are applied. Consequently, the extent of meaning attached to the word *eternal* in Mark, must be found, not in the word itself, but in the nature of punishment. And, as the Bible is express in declaring that all punishment is reformatory, it can not exist world without end.

But there is another consideration, which is of great weight in this matter—it must be clear, that Mark can mean no more by the phrase "*eternal damnation*," than Matthew does by the phrase "*neither in this world, neither in the world to come*," for they are parallel passages, and record the same event. Hence they must mean the same thing, or else Matthew and Mark were not both correct historians. Let us then find the meaning of the *two worlds*.

I know the common opinion is, that our Saviour had reference to this entire existence, and the existence beyond the grave; but it appears to me, that this interpretation is an arbitrary usage of his words. The word *world* is used with variety of signification. We say of a popular orator, that the world has gone after him—of a sinful person, he is a man of the world. When Paul was in Thessalonica, the Jews charged him with turning the world upside down. James says that one characteristic of the true religionist is, to keep himself unspotted from the world; or, in other words, from its sins. So, the word *world* may mean something else, besides the popular notion. The question then arises, Was there, in the time of Christ, any age or dispensation, of which it might be properly said, "*neither in this world, nor in the world to come*"? There was! And we shall show this fact. The judicious Macknight remarks—"As the Jewish doctors divided the *duration of the world into three ages*; the age before the law, the age under the law, and the age of the Messiah; the apostles knew that the age under the law was to end when the age under Messiah began."—Preface to 2d Thess.

This age under the law is spoken of in our translation by the word *world*, and was mentioned as ending in the times of the Messiah. Hence Paul said, "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the *ends of the world* are come."—1 Cor. x: 11. What could Paul mean by the phrase "*ends of the world*," but the end of the Mosaic age? Again; "but now once in the *end of the world*, hath he appeared to put away sin by the sacrifice of himself."—Heb. ix: 26.—This language has reference to Christ; and means, that in the ending of the Jewish Age, he appeared on earth and was sacrificed on the cross, for the final destruction of sin and iniquity. By these two instances, it must be perceived that the Mosaic Age is called *world* in our translation; and hence, the term in the text may have the same reference. Be it remembered, that when this language was spoken, the Jewish world had not ended, nor had the Christian world begun. By consequence, our Saviour could with perfect propriety say to the blasphemers, "Whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world"—this Jewish Age—

"nor in the world to come"—the Christian Age, which, when he was speaking, was yet to come, for it did not commence until the power of God was manifested on the day of Pentecost. They were not forgiven. They ascribed the miracles of Christ to an evil spirit—they persisted in this monstrous declaration, rather than to acknowledge him as the promised Messiah. They condemned him by the influence of perjured witnesses. They crucified him, mocked his agonies, and, when they put the guard over his tomb, rejoiced in their fancied success. Thus, they would not repent during the legal existence of their own Age, and, of course, no forgiveness was extended to them. Even after the Christian Age, or world, commenced, they filled up the measure of their fathers, by persecuting the disciples of Christ in the most virulent manner, showing the most deadly hostility to the institutions of Christianity. And they showed no repentance in the Christian Age, and were not forgiven in "the world to come." Judgment came upon them to the uttermost, when the Roman power poured upon them like a deluge, destroying there cities, and annihilating their nation. In the siege of Jerusalem, with the impassable trench around them, when over 1,100,000 perished—in the countless multitudes slain in other cities—in the mines and arenas of Rome, as well as the burning sands of Egypt, the Jews experienced the fact, that there was a sin unto death, whose penalty could not be remitted or receive forgiveness—for they were not forgiven, either in their own or in the Christian Age. And the remnant, still persisting in the blindness of their fathers, have found no forgiveness as yet, for they have been in punishment for nearly eighteen centuries.

Such are my views of the sin of blasphemy against the Holy Spirit, and of the phrase, "neither in this world, nor in the world to come."—And, lest I should be accused of wresting the Scriptures from proper interpretation, I would say, that I am sustained in such views by some of the most enlightened Commentators who have graced the Christian church. On the phrase, "neither in this world, nor in the world to come," Bishop Pearce, of the church of England, remarks—"Rather, neither in this age, nor in the age to come; i. e., neither in this age when the law of Moses subsists, nor in that also, when the kingdom of heaven, which is at hand, shall succeed to it. This is a strong way of expressing how difficult a thing it was for such a sinner to obtain pardon." To which note, I beg leave to add that of Dr. A. Clarke, which is clear, and to the point. "*Neither in this world*, etc. Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation, viz., the Jewish, nor in that which is to come, viz., the Christian. *Olam habo, the world to come*, is a constant phrase for the times of the Messiah, in the Jewish writers. The sin here spoken of by our Lord ranks high in the catalogue of *presumptuous sins*, for which there was no forgiveness under the Mosaic dispensation. See Num. xv: 30. 31; xxxv: 31; Lev. xx: 10; 1 Sam. ii: 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation as it was under the Jewish, viz., by the destruction of the body? And is not this the same mentioned 1 John i: 7, called there the *sin unto death*, i. e., a sin that was to be punished by the death of the body, while mercy might be extended to the soul! The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the *damnation of the soul*, though the body was destroyed; therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of *temporal* death, yet, *on repentance*, mercy might be extended to the soul; and every sin may be repented of under the Gospel dispensation." Paige's Selections, p. 88.

I have imbibed these views of the subject from patient examination. And I am strengthened in them the more I read and compare them with others. Satisfied am I, that not only does the passage not teach the sentiment of endless pain, but it is in no wise contrary to the noble promises of the salvation of man, which God has made known to us through the patriarch Abraham, spoken in the burning language of the prophets, and so gloriously seen in the mission of our Saviour. While, though the Jews were obstinate in the time of our Saviour, and are so at the present period of the world, yet they will not always remain unforgiven, for they will finally repent.—When our Saviour said to them, that they should not see him henceforth, until they should say, blessed is he that cometh in the name of the Lord, he implied by it, that they should thus finally acknowledge him. Which fact is strikingly exhibited by Paul, when to the Roman Church he said, "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."—Rom. xi: 25, 26.

COMMON SCHOOL LIBRARIES.

Several times we have been asked, "What shall we do for Common School Libraries? Harpers', though composed of very excellent works, is not exactly suitable for the purpose—not prepared for the end it is now designed to answer;—and that of the American Sunday School Union is placed entirely out of the question, by its sectarian character and design." These objections are valid. Perhaps the following Circular will open an answer to the inquiry. Certain it is, the works herein named, must be free from *sectarianism*, or they can not be admitted into the school districts of Massachusetts. All else they will want, to avoid the above objections, will be a special adaptation to the end for which they are designed. The plan proposed is a good one—the *best*—and has been highly commended by some of the Albany papers, and by others. We have ordered some of each of the works named in the Circular, for our examination and that of our friends, and for sale to those who may approve them. They will be here soon, when a further notice of them may be expected.

N. B. The same publishers, publish the Common School Journal, edited by Mr. Mann, Secretary of the Massachusetts Board of Education, noticed a few weeks since in this paper. A. B. G.

COMMON SCHOOL LIBRARY.

Sir—The Board of Education of the Commonwealth of Massachusetts, has decided to cause to be prepared two series of volumes, particularly adapted to the capacities of the young—to be entitled

The Common School Library.

The plan contemplates that these series shall consist of 50 volumes each; one to be of 12mo. size, about 400 pages each volume, and the other to be of 18mo. size, about 280 pages each.

The publication of these volumes has been undertaken by the subscribers; and they beg leave respectfully to state, that a number of volumes of both series are in press, and will be ready for delivery in the course of a few weeks.

Individuals, distinguished for their learning, superior judgment and moral excellence, of different political parties and religious denominations, and residing in various sections of the Union, have been engaged to prepare and superintend these works; and when it is stated that *every volume* must be approved by *each individual member* of the Board—that the Board is composed of gentlemen conspicuous for their talents, and possessing in a high degree the confidence of the respective parties and denominations from which they were severally selected—it is not only a sufficient guarantee to the public that nothing short of works of the highest order will be sanctioned, but also that *the series will contain nothing objectionable to the members of any sect or party.*

A law was passed by the Massachusetts Legislature, 12th of April, 1837, authorising an expenditure by each School District in the Commonwealth—for the purchase of a District School Library.

The North American Review thus speaks of the Library:—"It is understood that a series of volumes, approved by the Board of Education as suitable for Common School Libraries, is about to be published and sold at a moderate rate, plainly and substantially bound and placed in cases well adapted for convenient transportation, and afterwards to serve as the permanent place of deposite.

"It is highly desirable that every School District should avail itself of the law. These books being fitted for common use, would pass from the scholar into the family, and increase the interest of parents in the better education of their children, by giving them new views of its value."

The works are to be stereotyped in a uniform style, and the type will be large and clear. The paper is to be manufactured expressly for the series, and made of the most durable materials, and the binding will unite the important qualities of strength and beauty.

Five or ten volumes of each series, will be delivered at a time, and the publishers are under obligations to furnish the whole at the lowest possible price.

There will be numerous cuts and engravings in those volumes requiring such illustrations, and no expense will be spared to render the series equal, if not superior, to any published in the world.

The subscribers are also preparing to publish a series of volumes under the title of

The Teachers' Library.

This will embrace standard works, original and selected, on the important subject of Education, embodying a mass of information valuable to the instructor, and interesting to all desirous for the dissemination of correct knowledge and sound principles among the rising generation.

We are, Sir, very respectfully, your obedient servants, Marsh, Capen, Lyon and Webb.

Boston, Mass.

For the Magazine and Advocate

INDIFFERENCE.

To be indifferent about the choice of sects, is, by some, mistaken for charity. It admits not of a question, that no person can possess opinions—I do not say, *profess* opinions—but no man can actually *possess* opinions, and not wish them to prosper. He therefore who professes no choice of sects, must admit that he has no principles or opinions of his own; because it is impossible for him to have the opinions of all sides. Hence he must have a preference, or possess no opinions. Notwithstanding this pretended indifference, my experience and observation has taught me, that the professed indifferentist generally throws his influence into the scale of popularity. "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?" Eimi.

For the Magazine and Advocate

WITHOUT PARTIALITY.

Br. Grosh—In looking over the list of Universalist preachers in the Register, for the present year, I find a ‡ prefixed to my name, denoting, as you inform the public, that I was "formerly a *Partialist preacher*." In this you have (unintentionally, no doubt) done me *injustice*. I have never preached any doctrine *more partial* than that found in Paul's first letter to his son Timothy, chapter second, from the first verse to the eighth, inclusive. If the doctrine here embraced is *Partialism*, then I have, during my whole ministry, been a "*Partialist preacher*." If not, I never was, and probably *never shall be*.

Fraternally yours, Wm. Bell.

For the Magazine and Advocate.

THE BOOK OF REVELATION.

Br. Grosh—With much anxiety I have sought for information concerning the Revelations of St. John, and have carefully perused all the works which have fallen into my hands on that subject, in hopes of finding some one that could unlock the hidden mysteries of this book. Your remarks, with those of Brs. Skinner and Miles, are the last which have fallen under my notice. And although you agree, and your reasoning appears strong, and to many may seem conclusive, yet on taking the whole subject under consideration, I am under the necessity of dissenting from you; as the subject appears more naturally to correspond to the history of the Gentile Church, than to the Jewish. The introduction given by St. John to this book, together with the metaphors, persons and characters used in the work, and likewise the periodical prophecies, foretelling a series of events that were to follow each other in regular succession—these, with many other considerations, have led me to this conclusion.

"The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." On this passage I observe,

1. A revelation made to any one, supposes that person to be previously ignorant of the thing revealed. I am therefore apprehensive that this revelation could not be concerning the destruction of Jerusalem, a subject which Christ had often conversed upon to his disciples. But this appears to contain something which had not been revealed to the world, and how it could be concerning Jerusalem, I am not able to see.

2. John was directed to write this revelation in a book, and to send it to the seven churches in Asia. The address was to them, and concerning them, and prophetic of what should befall them in after times.

3. John next beheld a door opened in heaven, and heard a voice speaking unto him, "Come up hither, and I will shew thee things which must be hereafter." And immediately he was in the spirit, and saw a throne set in heaven, and in the right hand of him that sat on the throne, he saw a book written within, and on the back side sealed with seven seals. And no man in heaven, nor on earth, neither under the earth, was found able to open the book, neither to look thereon.—At this John wept; but was informed that the lion of the tribe of Judah had prevailed to open the book, and to loose the seals thereof. As no man either in heaven or on earth was found worthy to open the book, neither to look thereon, it must have been hidden from all the prophets, and of course its contents can not be found in their works, whereas abundant prophecies are to be found in their writings concerning the destruction of Jerusalem. This of itself carries strong conviction that this book relates to a subject concerning which no prophecy had been delivered. And it does not appear that the particular occurrences of the Gentile dispensation were a subject of Jewish prophecy.

The things shown to John, which were to come after him, were set forth under the figure of the opening of the seals and sounding of the trumpets, which foretell a series of events, that follow each other in regular succession. And the nature of the subject seems to require that time and space should be allowed to each seal and trumpet for its fulfilment. I know, indeed, that John was commanded not to seal the sayings of the prophecy of this book, because the time was at hand. From this I understand, that the Revelator declared this prophecy soon to commence fulfilment, which it is evident it did; and should it require the space of two thousand years for the whole prophecy to receive fulfilment, I see not but what it must be allowed.

As far as the Gentile dispensation has progressed, the metaphoric language found in the revelations, appears to correspond better to its history, than that of the Jewish Church. Here may be seen, as in a mirror, the state of the Christian Church, under the Roman emperors—the Saracen invasion—the rise of the Turkish monarchy—the overthrow of Pagan Rome, and the rise and the rise and fall of the Papal power. And also the conversion of the kingdoms of this world to the kingdom of Christ, in his reign over all.

The 20th chapter of Revelation, 11–15, has been a subject of much interest; and many divines have expressed their opinions thereupon.—But from the contradictory theories that have been formed from the text, I am persuaded that something has been wanting, necessary to its true interpretation; and if this is not found in the application of the subject, I shall also fail in my attempt.

Many commentators who have run well in the language of metaphors, on arriving at this text, have dropped the figure and interpreted it literally. This departure from the well known laws of metaphoric language, has undoubtedly been the means of shrouding this subject in darkness, doubt and difficulty. Most of them have made it the closing scene of this world—taught a general resurrection and general judgment from its language—the passing away of the literal heaven and earth, and the sentence of eternal wo upon a certain part of our race.

The Restorationists have also understood this text literally, particularly E. Winchester, who taught that the earth would become a literal lake of fire, in which the wicked would be punished until the new heavens and earth should be created out of the substance of the old. Others have applied it to the destruction of Jerusalem. All of which interpretations I must dissent from, and will, in my next, give my own opinion on the subject.

L. Knapp.

Royalton, March 10, 1839.

For the Magazine and Advocate.

LETTER

To Elder Bush, Pastor of the Close Communion Baptist Church, in the town of Green, Chenango county.

Rev. Sir:—

I am credibly informed, that you, as a preacher of the Gospel, are constantly stating to your congregations, that the doctrine of universal salvation is false, and that the first Universalist sermon ever preached, was preached by the serpent in the garden of Eden, and, that the Universalists preach the same doctrine that he preached. Now, Sir, if you *believe* the doctrine of universal salvation to be false, you have a right to your opinion, so far as it is consistent with that charity which thinketh no evil; but you have no right to say that the doctrine was preached by the serpent in the garden, until you prove it. But this is not all. I am informed that you are in the habit of stating to your congregations, that Universalists are liars, drunkards, thieves and murderers. And it is evident, that you are making these statements to the public, for the express purpose of prejudicing community at large, against the Universalist denomination. You state to your congregations, that Universalist preachers, are false teachers; that they are deceiving the people. This, too, is intended by you to prejudice the minds of the people, against those who honestly and sincerely believe that they are proclaiming the truth as it is revealed in the Scriptures. I have heard that you have stated, that David, king of Israel, once killed a Universalist with a smooth stone from the brook, and that this Universalist was Goliah, the Champion of the Philistines. It is very remarkable that this discovery was not made before. But since you have been so fortunate as to make the discovery, perhaps you will feel inclined to do as David did! come out with your sling and smooth stone, and kill off some of those troublesome Universalist preachers, and by that means, put a stop to the progress of Universalism. Now, Sir, if you will cultivate the character of a consistent and sincere Christian, and if it should then be your wish to meet a Universalist preacher in public debate, for the purpose of eliciting truth, I will engage that you shall have the privilege, whenever you shall make it manifest.

In relation to the charges you have made, that Universalists are liars, drunkards, thieves, and murderers, I have something more to say. A man who lives in a glass house, I think should be careful how he commences a war upon his neighbor. If you are *without sin*, then, and then only, you may cast the first stone. It is written, "Judge not, that ye be not judged; for with what judgment ye judge, the same shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye, or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye.—Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."—Such is the caution our Saviour gave to his disciples. If Universalists are such characters as you represent them to be, I am certainly willing that they should be exposed and brought to justice.

Now, Elder Bush, if you know of any Universalists, who are liars, drunkards, thieves, and murderers, one or all, I request you to give their names and places of residence. If you can do this, and it is proved to the satisfaction of community, that they are such characters as you have represented them to be, you will then be looked upon as a man of truth. But if you fail of doing this, you will be looked upon as a base slanderer: and it will be evident that you are as destitute of Christian charity, as Judas was, when he betrayed his Master, and, that you stand in as great need of conversion, as Saul of Tarsus did when he was going to Damascus, with letters from the high priest, to haul men and women to prison and to death. I must mention one thing more, on the subject of your slanderous declaration against Universalist preachers. I understand that you, not long since, called the attention of your congregation, and commanded them to be silent; and then stated to the people, that on such a Sunday, there would be a meeting at the White schoolhouse, and, that a preacher of hell would attend. By making such a declaration, you undoubtedly intended to give your hearers the impression, that Universalist preachers were the most wicked and degraded beings in the world. I think, Sir, you should be the last man in the world to charge Universalists with being preachers of hell, for I know no man that preaches more hell than you do. You preach that countless millions of the human family will suffer in hell to all eternity; and by such preaching, the simple and weak minded, are frequently driven to commit suicide, or linger in a state of anguish and despair while life remains. Christ commanded his apostles to preach the Gospel which is glad tidings; but he never commanded them to preach endless punishment.

J. S. Sherburne.

For the Magazine and Advocate.

IMPORTANCE OF CULTIVATION.

Reader, have you observed the difference between a well cultivated and a barren field?—have you ever felt the overflowings of cheerfulness and delight, when contemplating the loveliness of the former?—has your spirit ever been depressed and pained by the monotonous dreariness of the latter? If so, can you tell me what has caused this difference? The one is a plat of extended loveliness, and receives the involuntary admiration of every passer-by: its flowers salute us with their fragrant perfumes from all sides; fruits, the most delicious and inviting, are strewed in profusion for our refreshment, and hung in clusters, tempting us to revel on sweets and regale on fatness: pleasant and agreeable are its green walks; delightful and invigorating, its shades and bowers; there the song of gladness is heard, and the sweet warblings of the feathered songster.

The other—but what shall I say of the other? The nettle and the thorn grow undisturbed there; rank and noxious weeds, the poisonous henbane, and the deadly night-shade, flourish, blossom and perfect their fruit there. The hissing serpent and the hooting owl are the musicians which greet us with their songs. We shudder as we pass the desolate, dreary waste, and hurry along as though the surrounding atmosphere was baleful, and the gale which arises from it, loaded with death.

Can you tell the cause of the difference between a fruitful garden and a barren waste? Ah, yes! The one is cultivated; the other is not.—The hand of industry and thrift is in the midst of the former; the sluggard is dozing in the latter. The flowers, the fruits, the green aisles and delightful bowers, which call forth our admiration and applause, are all given by the God of nature, a reward for industry. The dreariness and desolation which are spread over the barren waste, are the natural and ever attendant results of the sluggard's improvidence.

In this picture we see the human mind! The Author of all good, has constituted the mind of man like the rich soil—susceptible of improvement by cultivation. A close application to study will soon send forth the buds of promise; and continued mental culture, is the high-way to wisdom and respectability. The reward for every hour devoted to the improvement of the mind, is inestimable; while every neglected opportunity, is a loss which can never, never be retrieved, till the last round of time has rolled away. For the life of man is too short, at the most, for us to learn all, or even an infinitessimal of what would interest or benefit us. If, then, we neglect but one opportunity, there must be one barren spot in our minds, forever, which might have been cultivated and rendered fruitful.

Bethink thee well, therefore, gentle reader, and let not idleness nor frivolity steal thy hours; they are precious, and when once lost, can not be recalled. Remember, "He that getteth wisdom, loveth his own soul: he that keepeth understanding, shall find good."—Prov. xix: 8.

Middleton, Mass. ITHUAIEL.

YOUTH'S DEPARTMENT.

For the Magazine and Advocate.

JAMES HOWARD:

Or no Escape from the Punishment of Sin.

BY THE AUTHOR OF "THE HAPPY FAMILY."

"Come along, my lad—come along; you need not hang back—there's no get away now—you must be caged."

So said an officer to James Howard, a lad of fifteen, as he seized him by the collar and commenced dragging him towards the place where justice "was wont to be" administered.

Now, this said James Howard was a very bad boy—he might be called vicious and ugly. He would utter the most horrid oaths, even when in good humor; and if chidden, he would be more profane still. He would not only swear, but he was also very quarrelsome—so much so, that all his fellows shunned him, and would have nothing to do with him. His parents were grieved to think he was so very bad, (for he had kind parents living,) and that all parental instruction and reproof was lost on him. They wept and prayed over him; they urged him with tears to turn from the evil of his ways; they told him of what awaited him if he went on in sin; of the shame and the disgrace that would finally overtake him, and of the fearful end of the transgressor. But neither pleadings, prayers, nor tears, were of any avail—he blinded his eye, and deafened his ear, and hardened his heart, and rushed on in the way of sin!

You will find but few boys now-a-days, so bad as was James, having parents as watchful and affectionate as his. Every body wondered that James could be so very bad—that he should be so profane and quarrelsome.

James was one day walking the street at a rapid pace, when his foot tripped, and down he fell.—He sprang up and commenced letting off a volley of oaths.—A gentleman passing by, rebuked him; telling him that he should not take his Maker's name in vain, and that he was ruining himself, and would, if he continued on, come to some bad end. But this only made him swear the worse, and the gentleman left him with a shudder and a sigh.

But he was not thus to violate the laws of God and man with impunity. The authorities of the place had long determined to take him in hand, and, if no other means were effectual, to try the stern penalty of the law. An officer coming up, while he was yet venting forth his curses, he was taken, as stated in the commencement of our tale, and carried before a court of justice. He was tried, and sent away to a prison, there to be confined three days. James felt very bad. He now thought of what a kind father and mother had often told him. He remembered how they had often warned him of what he was now about to suffer. He brought to mind the many bitter tears they had shed on his account, and the anguish of soul they had suffered because of his waywardness—and James wept.

These three days of solitary confinement, were long days to the youth who had ever roamed abroad free as the wild winds—yes, very long.—They seemed almost a life-time to him. It was a bitter cup he had drank of, and he had no desire to taste it again.

For a long while after James was liberated from prison, the world could find no fault with him—he seemed the very reverse of what he was before. But he was not changed *within*—his heart was not yet softened and subdued. The fear of a dungeon and its darkness, restrained him from evil doing for a season; but when a few months had come and gone, he rushed out into the fields of vice, to reap the black harvest of death! He became a drunkard, a gambler, and finally a robber on the highway. The gray hairs of his parents were brought down in sorrow to the grave. The name of James Howard was coupled with the blackest infamy—and his punishment, like Cain's, was greater than he could bear. He died in prison, where the galling chain upon his festered limbs, was as nothing to that worm of guilt which gnawed within, and exhibited his last moments with suffering and pain! *And this is the way of the transgressor!*

Harford, N. Y., 1839.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, } Corresponding Editors.
E. H. CHAPIN, }

UTICA FRIDAY, APRIL 12, 1839.

BIBLICAL INTERPRETATIONS.....NO. IV.

THE PROPHECY OF THE PATRIARCH JACOB, AS CONNECTED WITH THE KINGDOM OF CHRIST.

Thirty-five centuries since, "the time drew nigh that Israel (the patriarch Jacob) must die." Previous to sleeping with his fathers in sheol, he gathered his twelve sons around him, and pronounced upon each a blessing, which set forth the distinctive character of the future Jewish tribes, of which those sons were to be the respective heads. In connection with the blessing of Judah, the following prophecy was breathed by Jacob.—"The sceptre shall not depart from *Judah*, nor a lawgiver from between his feet, *until Shiloh come; and unto him shall the gathering of the people be.*"—Gen. xlix: 10. There are several particulars attendant upon this prophecy, which are of a deeply interesting character.

1. The word *Shiloh.* Like the names used by American Indians, those of the Hebrews possessed an internal meaning. The Indian name Superior, signifies "the sea of waters"—Mississippi, "the father of waters"—Niagara, "the thunder of waters"—Horicon, "the silver waters"—Leni-Lenape, "the unmixed people'—Chincachgook, "the great serpent"—Unamis, "the great turtle." So the Hebrew name Aaron, signifies "a mountain of strength"—Adam, "taken out of red earth"—Elijah, "strong Lord"—Elisha, "salvation of God"—Jotham, "perfection of the Lord"—Josiah, "the fire of the Lord"—Pagiel, "prayer of God." The word *shiloh* signifies "sent," the one, "sent" forth, and is very appropriately used as one of the names of the Messiah. Hence Paul said, "wherefore, holy brethren, partakers of the heavenly calling, consider the *Apostle* and *High Priest* of our profession, Christ Jesus: who was faithful to him that *appointed him.*"—Heb. iii: 1, 2.—Hence, too, our Saviour said, "the spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath *sent me* to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke iv: 18, 19. Shiloh was sent from heaven to enlighten the mind and bless man. To him shall the people gather, as the sun collects the dews of the morning; for in the moral world, Christ is the influence of truth and love, which will attract all souls.

2. "The sceptre shall not depart from Judah." The word *sceptre* here denotes dominion. This we learn from a pointed instance. When Babylon, the great city of the Euphrates, was desolated, and its glory quenched in ruin, the prophet remarked, "the Lord hath broken the staff of the wicked and the *sceptre* of the rulers."—Isa. xiv: 5. Dominion, or rule as a nation, should not utterly depart from Judah, before Shiloh, the sent of the Lord, should come. "Nor a Lawgiver from between his feet"—that is, a teacher of the law according to the statutes of Moses. The scribes and expounders of the ancient covenant should not cease to instruct the people in the cities of Palestine, until Shiloh was manifested. Then the power of their ecclesiastical government would be palsied; the sun of their nation would go down at noonday; and the Lord would withdraw his "presence" from them.

3. There is another particular of great importance attached to this prophecy. It is not affirmed that the sceptre should not depart from *Israel* before Shiloh came, but from *Judah.* And for this reason—dominion did depart from ten out of the twelve tribes of the Jews, long before the Messiah was born. Had the prophecy related to them, it would not have been true. During the reign of Rehoboam, the son of Solomon, ten of the tribes revolted from his government, and formed a separate kingdom. In the year 721 before Christ, Shalmanezer, king of Assyria, subdued the ten tribes, made them captives, and removed them entirely from Palestine. And, so far were they from ever holding the sceptre again in Judea, that their identity has been and is, to this day, lost. It is true, that some suppose the ten tribes wandered on, until they crossed to America at Behring's straits, and were the fathers of our present race of Indians—some suppose that the Afghans, of Affghanistan, are the descendants of Israel, from statements in their traditions to that effect:—but it is also very true, that their fate is enveloped in deep doubt, and that the sceptre of dominion was most effectually wrested from them. This is the reason why Jacob affirmed that the sceptre should not depart from Judah, rather than from the twelve tribes, before Shiloh came. After the captivity of the ten tribes, there remained the tribes of Judah and Benjamin—but as Judah was a large and powerful tribe, and Benjamin small, they were indiscriminately called Judah. Through all vicissitudes of fortune, Judah retained its sceptre of dominion until after Messiah was born. About the time of the birth of Christ, Augustus Cæsar, Emperor of the Roman Empire, issued an order that the inhabitants of Judea should be enrolled or registered, in which registration the parents of Christ were included. Eleven years afterwards, Judea became fully a Roman province, was attached to Syria, and subjected to taxation. In the year seventy, for their re

bellious obstinacy, a Roman army under Titus destroyed Jerusalem, burnt its holy temple, and blotted the Jews from the records of existing nations. And from that period, the Jews have had no dominion in their grasp, for they have roamed over the whole earth, kingless and powerless, persecuted by the bigot, murdered by the tyrant, and trampled upon by all.

Most thrilling were the circumstances under which this prophecy was spoken. The last hour of Jacob had come; and it was in view of the grim monster that he called his sons around him to bless them. He looked into the future. The curtain of time was swept from before his vision, and with the eye of prophecy, he beheld events which were not to become facts for centuries. He saw the ten tribes passing into captivity.—Farther onward he saw the Roman power wrenching the sceptre from the enfeebled hands of Judah. He saw Shiloh, the Sent of God, the Messiah of the prophets, and the Saviour of the world, coming among men, that unto him the people might gather. Then, leaving the prophecy in the hands of Deity for accomplishment, he quietly fell asleep in sheol. Oh, what would have been the rapturous joy of Jacob, could he, like an aged Simeon, have been permitted to embrace the promised Shiloh! His prayer would have been, "Lord, now lettest thou thy servant depart in peace."

4. "Unto him shall the gathering of the people be." Christ was to unfurl the banner of the Gospel, and around it his people were to rally and enjoy the mental freedom, which truth ever imparts. And when we consider that the heathen is his inheritance, and that he tasted death for every man, it will at once be discovered, that the standard of truth will remain erected, until "the fulness of the Gentiles" and "all Israel" shall form the spiritual armies of the living God. The mission of the Saviour is of no limited cast, his blood flowed for every son and daughter of Adam, and we firmly believe that his exertions will not cease, until his hallowed voice shall be heard by the last and humblest member of the human family. In order that Shiloh might gather his people, "all power" was given him "in heaven and on earth."—Matt. xxviii: 18. By this power he will subdue all men, for they will not acknowledge that "he is Lord to the glory of God the Father," until they are subdued. They will not be subdued, however, with brute force, or by the thunders of Sinai. Christ loves his enemies, overcomes evil with good, and not a soul will kneel before him, except in the voluntary homage of affection, and the free service of cultivated mind.—Hence "it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him *to reconcile all things* unto himself; by him I say, be they things in heaven, or things on earth."—Col. i: 19, 20. In fulfilling the object for which he was sent, a *kingdom* was given to Shiloh, which, in the Scriptures, is denominated either "the kingdom of heaven," or "the kingdom of God." This kingdom combines truth to convince the mind, motives to excite the affections, and love to bind us to righteousness. It aims to fill man with virtue, to strengthen him with knowledge, and to guide him to every excellent work. Hence, Christ said to the Jews, "the kingdom of God cometh not with observation; neither shall they say, lo here! or lo there! for, behold, the kingdom of God is within you."—Luke xvii: 20, 21. Its power dwells in the heart, and there presides over the faith and affections. By this kingdom will Shiloh gather his people from the far ends of the earth. The nature of his kingdom, however, is misunderstood by the majority of Christian communities. The phrases "kingdom of God" and "kingdom of heaven," are by many applied to the world of immortality—to enter this kingdom, is thought to be synonymous with entering the endless dwelling place of spirit—to be cast from this kingdom, is viewed as the doom of endless wo. It strikes me that this opinion is incorrect, not being in agreement with the nature, tendency, and the ultimate results of Shiloh's kingdom. There are *three* strongly developed facts connected with this kingdom, which give clearness to the subject, and point out the means *by* which and the glory *with* which Shiloh shall gather his people.

I. This kingdom had a *beginning*, the consideration of which also involves its *nature*. When John the Baptist commenced his ministry, he said, "repent, for the kingdom of heaven is *at hand*."—Matt. iii: 2. And when Christ entered upon his mission, it was with the exhortation, "repent, for the kingdom of heaven is *at hand*." Matt. iv: 17. It is evident from these statements, that this kingdom was about to be set up by Jesus. And, as Christ came only to establish the Gospel, it is also evident that the "kingdom of heaven" is simply the reign of divine truth over men. Hence Paul remarked—"for the kingdom of God is not meat and drink, but righteousness, joy and peace in the Holy Spirit."—Rom. xiv: 17. In Micah iv: 1, 2, it is said, "but in the *last days* it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains,.....*for the law shall go forth of Zion, and the word of the Lord from Jerusalem*." As a comment on this passage, the language of Paul is appropriate.—"God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, *hath in these last days spoken unto us by his Son*."—Heb. i: 1, 2. If, with these passages, we connect the declaration of Jesus, "*the kingdom of heaven is at hand*," we find that truth formed this kingdom, which was then commencing its extraordinary influence. This kingdom was firmly established, when on the cross Christ said, "*it is finished*." The seal of his mission was furnished in his death, which marked the Gospel as the power which was to multiply converts to truth, numerous as drops of falling rain, and ultimately redeem the world from sin and error.

After the resurrection of Christ, the affairs of the kingdom were put into the hands of the apostles. They were its first officers. The Saviour said to his disciples, "fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke xii: 42. When Christ left the earth, he directed his followers to tarry in Jerusalem until they were endued with power from on high. On the day of Pentecost they were prepared to proclaim the truth of the kingdom. And Peter, as the keys of the kingdom were given to him, unlocked it to the Jews, 3000 of whom were converted from their sins, and became spiritual citizens in the domains of the Gospel. And afterwards, though Peter had supposed that the Gospel was to be preached only to the Jews, yet the vision of a sheet containing all manner of beasts, let down from heaven, taught him that he must also unlock the kingdom of truth and open its gates to the Gentiles. Accordingly, he went to Cornelius, a Roman centurion, (or captain of 100 soldiers,) and his band, and preached to them Christ crucified. They believed and were added to the naturalized citizens of the kingdom. Then was manifested the glorious fact which Peter communicated, "of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him." Acts x: 34, 35. This kingdom has no partiality. Its followers have but one language of faith, possess but one Saviour, and are bending their way to one common home. The spirit of Christ pours out no stinted waters, for in whatever nation a true Christian exists, it acknowledges that Christian as a brother or sister.—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."—Gal. iii: 28. In reference to the "kingdom of heaven" it is said, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching *the Gospel of the kingdom*."—Matt. ix: 34. In this duty the disciples imitated their Master.—They wandered over the burning sands of Asia, visited the plains of fertile Egypt, reached the philosophic cities of Greece, stood amidst the multitudinous gods of Rome, penetrated to the barbarous shores of Britain, and every where proclaimed the laws of the kingdom. And with such power did the truth prevail, that the heathen priest trembled at his altar, as he saw the votaries who once crowded his temples, embracing the crucified Nazarene; while the citizens of the kingdom so rapidly increased, that pagan lands rejoiced in the news of salvation, the banner of Christ floated over the nations, and a professed follower of Jesus filled the throne of the Cæsars.

It must be remembered, however, that the cause of Christ did not all this while escape corruption. After the first century, more particularly, as converts to the cross poured in from heathen and philosophic schools, the truth became corrupted. Many of the converts had darling opinions, which they incorporated with the Christian system, thus making it a kind of heathenish Christianity, partaking of the sublime and the ridiculous. These darling opinions, in time crowded out the principles of truth, until the trinity, total depravity, and endless misery constituted the features of faith. But to trace the progression of error, would be foreign from my object. Suffice it to remark, that the form of Christianity became obscured by the multiplicity of errors with which superstition clothed it—and in this condition, its glory dimmed, and its influence prostrated, it waded through the mists and gloom of the dark ages, like a veiled sun, until investigation broke down the barriers of state policy on the morning of the reformation, and urged the world onward to the truth, that a liberal, noble, and enlarged examination of the Bible by the cautious eye of reason, is the true glory of man.—From that period to the present, the work of inquiry has been going on, and will continue to go on, until people shall be as free to think and speak, as they are to breathe.

II. The "kingdom of heaven" has an object in view as the result of its establishment. This object is set forth by Jacob—"*unto him shall the gathering of the people be.*" Shiloh came to seek and save those which were lost.—He came to examine the deserts of sin, and lead the wandering pilgrims of error to God and virtue. And he will not cease to exert the power given him in heaven and on earth, until the human family shall partake of the spirit of Christianity. This fact is exhibited by a prophet in such clear terms, as to place the subject beyond reasonable dispute. "I saw in the night vision, and, behold, one like *the Son of man* came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there *was given him dominion, and glory, and a kingdom, that all people, nations and languages might serve him*; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii: 13, 14. This testimony is unequivocal. The infinite wisdom, power and goodness of God, conceived the plan of this kingdom—he raised up his Son Jesus, gave to him all power in heaven and on earth, that he might accomplish its design, and cause all people to serve him—while the prophet affirmed, that the kingdom was to reach all nations, people and languages. And, in order to show the character of this servitude, our Saviour said, "if any man *serve* me, let him follow me; and *where I am*, there shall also *my servant be*; if any man serve me, him will *my Father honor*."—John xii: 26. Can a plan thus wisely formed, nobly established, and gloriously carried out by the Saviour, fail? Can the worm of an hour thwart the designs of his Creator? Surely not. It must be perceived that sin, tears, judgment, punishment, repentance and faith, will not exist beyond the fulfilment of the *object* of this kingdom; their necessity will then cease, for they all assist in accomplishing that object. Punishment aims to reform its subject. Justice administers stripes to save the offender, for God is "a just God and a Saviour." Repentance prepares the heart for virtue. Faith leads to receive the law of Christ. And sin will be finished.—It is preposterous to suppose that the existence of sin will ultimately prevent many persons from serving Christ. It is because men are sinful, that this kingdom

was set up. Shall we even dream, that the evil which it purposes to destroy, will defeat that kingdom? The Gospel was intended to be victorious, and can we admit that this Gospel shall, itself, be overcome by the very enemy it was sent to subdue? No! "God was in Christ reconciling the world unto himself." And it will be only after "death shall be swallowed up in victory," after "sin shall be finished, and an everlasting righteousness brought in," that Christ "shall see of the travail of his soul and shall be satisfied."

III. The "kingdom of heaven" has an *end*. We have seen that it *had* a *beginning* and *has* an *object*. Equally clear is it that it *has* an *end*, which proves that it will triumph over every enemy, and make Shiloh victorious to the subjection of every sinner by the love of Heaven. To decide this position, we appeal "to the law and the testimony;" for the truth or falsity of all opinions relating to religion, must be tried by the Scriptures. And as the Scriptures present decided proof touching the close of the Saviour's kingdom, we confidently refer to that proof, since it can not be doubted even by those who deem the Restitution a dream and a fable.

In the 15th chapter of 1st Corinthians, Paul discoursed concerning the resurrection and its attendant scenes. He proves that all will rise—"As in Adam all die, even so in Christ shall all be made alive."—Verse 22. What next? "But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming."—Verse 23. What then? "Then cometh the end"—the end for which we are searching; the subject opens upon us most gloriously!—"then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he *must reign* till he hath put all enemies under his feet. The last enemy, death, shall be destroyed. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him"—now comes the climax; the only exception to the Saviour's rule; the state and condition of mankind after the kingdom of Christ shall end—"that God MAY BE ALL IN ALL."—Verses 24–28. What glorious proof! The beginning, the object and the end of the kingdom are true—all is nicely, beautifully and harmoniously fitted to accomplish the design; for the plan, object, beginning, means, progress and end, aim at this noble termination. Christ is all-victorious over sin and error. Death—grim, fearful, all-devouring death, shrinks beneath the Saviour's power—and as he vanishes away, with the glass of time broken at his side, the Saviour standing on the broad scenes of immortality, and surrounded by a redeemed world, asks, "insatiable death! where now thy sting? Boasting grave! where now thy victory?" The countless throng, in the gushing melodies of heaven, take up the inspiring theme, and chant, "thanks be to God which giveth us the victory, through our Lord Jesus Christ!"

Such are the thoughts which occurred to me, while considering the kingdom of Christ in connection with the prophecy of Jacob. And it strikes me that the subject shakes skepticism stoutly on the one hand, and overturns endless misery on the other. For, can the skeptic refer to the prophecy of Jacob and the circumstances which attended its proclamation, to the captivity of the ten tribes and Judah's grasp upon the sceptre of dominion until after Shiloh came, and to the fact that Christ has already gathered so many people to the reception of his truth, without admitting that God has spoken in the Bible, and his truth is written there? And can the believer in endless misery consider the prophecies in reference to Christ's kingdom and to its object, the testimony in regard to its beginning and its end, and to the fact, that Christ came to taste "death for every man," that "God may be all in all," without admitting "the Restitution of all things"? O Lord; thou knowest!

G. W. M.

THE NEW-YORK WATCHMAN.

Not from any desire for controversy, but to save calling into question either my own veracity, or that of the esteemed individual referred to by Mr. Smith, I will state again, but *positively*, what, through fear of an error of a *few months* in point of time, I gave on my "I believe," in No. 11, current volume.

Mr. Kneeland was living in the city of Philadelphia, where he edited the "Christian Messenger," in 1819—how long he had resided there at that time, I cannot say at present. He continued to reside in Philadelphia until *after* 1824 as in this year he edited the Gazetteer in that city. He lived in New-York city, where he edited the Olive Branch, in 1827, (having probably moved to New-York from Philadelphia in 1826,) and continued to reside at New-York till after his public renunciation of Christianity. During a part of this time, he occasionally *visited* this region.

Mr. Skinner removed to this city from Saratoga, in 1827, and took the charge of this Universalist Society, (which had been organized two years previously by John Samuel Thompson,) then worshipping in the Court-house. Shortly after his removal here, he also took charge of the Evangelical Magazine, then in the hands of a company. Of course, my "I believe," is not "worth three years more" than I stated—of course, Mr. Skinner was "a boy" of 26 or 27 years of age—and of course, Mr. Kneeland did not virtually lead him here "by the hand," as Mr. D. Smith first asserted. Mr. Kneeland *may* have given him a letter of introduction to Captain L., and Mr. S. may have looked very young or boyish, as Capt. L. is said to have stated. Certain it is, that no one acquainted with Capt. L., will suppose him capable of wilfully stating any thing untrue. And even the account he gave in very general terms to Mr. D. Smith, does not sustain Mr. Smith's first statements—"some fifteen years ago," relating to Mr. Kneeland's *occasionally* preaching here, and not to Mr. Skinner's removal—and "introduced Dolphus Skinner," not being quite equivalent to "leading him by the hand," etc. So that the "guess-work" is on Mr. Smith's side instead of mine!

But enough—my only object is to free Mr. Skinner from the charge of ingratitude to Mr. Kneeland, or blame for refusing to exchange with the Watchman—of which the number preferring the charge was *the fourth number ever received at this office*, and even *one of these* was sent by a friend.

Delazon Smith is yet young, and over hasty, or he would be more certain that his charges are well founded, before publishing them. His dragging in the name of his informant, is not exactly what should be done in such cases; for private individuals, generally, are not over fond of appearing in print. Mr. Smith's "moderate conscientiousness," however, may allow him "few conscientious scruples" on this or any other point, and his "want of reverence" for truth, will scarcely hinder him from straining any account when it suits his purpose—especially as (*vide*, the Phrenological examination of his head by O. S. Fowler) his "large secretiveness" gives him a "great propensity" "to conceal feelings, plans, etc." Such deficiencies in a man's cranium are sad affairs—they weaken faith in his testimony in all matters where his prejudices or interests are at stake, and aid powerfully to confirm the impressions of his own "very small marvellousness," by his secretiveness leading him to suspect the sincerity and veracity of others. No wonder (if phrenology can be relied on) that Mr. D. Smith has "a skeptical turn of mind"! In only one thing am I inclined to doubt Mr. Fowler's correctness. He gives Mr. Smith's "cautiousness—full; provision against prospective dangers and ills." Certainly the publication of the chart by Mr. Smith, does not look like it!

On the whole—we now have a map of the man in his paper, and feel inclined to study him—so, whether he corrects *the remainder* of his false charges or not, we will exchange with him.

A. B. G.

REV. JOHN ANNEAR.

I see by a late number of the Sentinel and Star in the West, that this man is travelling through Ohio, palming himself off on the unsuspecting as a Universalist preacher. To show that he is an impostor, I will state a few *facts*, which an over delicacy on the part of those best acquainted with the man, has hitherto suppressed.

He pretends to have been an Episcopalian preacher in high standing—he was a Methodist just previous to commencing the promulgation of Universalism. He pretends to a University education, and to understand several languages—he is an illiterate man, and can not speak English even, with tolerable correctness. If any one wishes to *test* him, let them induce him to write a common letter at their dictation, and if the mode of writing, and the orthography, does not satisfy them that the man is an impostor, nothing will! After a full investigation of his pretensions and conduct, the Cayuga Association of this State, (in which he had preached about one year,) declared him unworthy of countenance and fellowship. He then moved himself West, and a generous public, whom he had deceived and abused, sent on his family to him, in hopes that he would be content to remain quiet. It seems they were mistaken—that the warning of the Cayuga Association was not sufficiently circulated or heeded—that the public need further warning—hence the facts above narrated. If he still makes pretensions to a superior education, any good English scholar can test the truth of his pretensions in a few minutes, by the mode above pointed out—that is, supposing the man's speech not to be sufficient evidence.—But, whatever may be his story now, he is not in fellowship with Universalists.

A. B. G.

ROCHESTER.

"The vagabond revivalist," who rendered himself notorious in this city last Winter, has done Universalists no small service in Rochester, by abusing and misrepresenting them and their sentiments, until the more intelligent and decent portion of the religious public turned from him in loathing and abhorrence. The consequence is, our friends have been enabled to rise again under their difficulties, to settle a pastor, and to go ahead with renewed hopes, and energy, and zeal. Thanks be to God, who doeth good even by base and evil instruments. More in our next.

A. B. G.

REMOVAL.—Br. Jacob Chase, having received and accepted an invitation to become the pastor of the Universalist society in the city of Rochester, has removed there from North Bloomfield, and commenced his pastoral labors in the former place last Sunday.

THE CONVENTION.—There have been some suggestions about holding our State Convention in a place different from that to which it was adjourned. The above will show that there is *now*, at least, no reasons for such a change. Rochester will be the *place*, and the last Wednesday in May the *time*, for our Convention.

A. B. G.

NEW AGENTS.

Silas Clark, Columbia, Ohio—Wm. W. Willard, in connexion with S. B. Ward, Cazenovia—Wm. Barret, Yellville, Arkansas—Timothy Smith, Stockbridge, vice A. Pratt, resigned—Abraham Hodge, Ames—J. Parker, Dubuque, Wisconsin, please act as agent.

Br. Carpenter is informed, that the $2 for E Murdock was received.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. M. B. SMITH, in the union meeting-house at Russia—Br. FRENCH, at South Champion—Br. O. WILCOX, at Denmark, and once in four weeks thereafter—Br. MCADAM, at Clockville—Br. GOODRICH, in Westville, Otsego county. [On the Saturday evening previous and Sunday evening, I will review Elder Grant's sermon in reply to one of mine in January last.

J. T. G.]

There will be preaching on the fourth Sunday inst., by Br. FRENCH, at Tylersville.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper,

P M, New-Berlin Centre, for self and T A B—P M, Farmingham, for self, E S, A H S and C C P—P M, South Canton, for self and M E B—G P O, Sodus, for self, C L C, J W, W T, S B and E O P—T C, New-London (O) for self, D J, I T, J B, S C, J R and J B—P M, West Point (Ind) for D D, P F B, J C H, C A R, P A W and R S—P M, Rush, for J M and J M—J H, Liberty (Ills)—C W, Bloomington (Ills)—P M, Perrinton, for S V D and B J H—P M, Phillipsville, for Ev J L—J P, Dubuque (W T) P M, Randolph (Vt) for L B—P M, Sheshequin, (Pa) for F B—Rev W H W, Watertown, for F R L, T H, E W and M E T—N A C, Great Bend, for J M—P M, Sodus Point, for self, J F and D McI—C H R, Troy—P M, Coventryville, for L M and L B—P M, Jacksonboro', for J L—S H, Boonville, for W J and T D—A F, South Cameron, for self, M P, A D, I J and M E C—D S, Ray (Mich) for self, M D and C M J

POETRY.

[From James' "Attila."]

HYMN TO THE SETTING SUN.

Slow, slow mighty wanderer, sink to thy rest,
Thy course of beneficence done;
As glorious go down to the ocean's warm breast
As when thy bright race was begun.
For all thou hast done,
Since thy rising, oh, Sun,
May thou and thy Maker be blest.
Thou hast scattered the night from thy broad golden way,
Thou hast given us thy light through a long happy day,
Thou hast roused up the birds, thou hast wakened the flowers
To chant on thy path, and to perfume the hours.
Then slow, mighty wanderer, sink to thy rest,
And rise again beautiful, blessing and blest.

Slow, slow mighty wanderer, sink to thy rest,
Yet pause but a moment to shed
One warm look of love on the earth's dewy breast,
Ere the starr'd curtain fall round thy bed,
And to promise the time
When; awaking sublime,
Thou shalt rush all refresh'd from thy rest.
Warm hopes drop like dews from thy life giving hand,
Teaching hearts closed in darkness like flowers to expand;
Dreams wake into joys when first touch'd by thy light
As glow the dim waves of the sea at thy sight.
Then slow, mighty wanderer, sink to thy rest,
And rise again beautiful, blessing and blest.

Slow, slow mighty wanderer, sink to thy rest,
Prolonging the sweet evening hour;
Then robe again soon in the morn's golden vest,
To go forth in thy beauty and power.
Yet pause on thy way,
To the full height of day,
For thy rising and setting are blest.
When thou com'st after darkness to gladden our eyes,
Or departest in glory, in glory to rise,
May hope, and may prayer still be woke by thy rays,
And thy going be mark'd with thanksgiving and praise.
Then slow, mighty wanderer, sink to thy rest,
And rise again beautiful, blessing and blest.

THE BRIDE'S RETURN.

She hath her wish—for which in vain
She pined in restless dreams—
"Oh mother! is this home again?
How desolate it seems!
Yet all the dear familiar things
Look as they did of yore;
But oh! the change this sad heart brings,—
This is my home no more!

"I left thee!—like the dove of old
I left thy parent breast,—
But on life's waste of waters cold
My soul hath found no rest!
And back the weary bird is come,
Its woes—its wanderings o'er;
Ne'er from the holy ark to roam—
Yet this is home no more!

"Oh mother! sing my childhood's songs;
They fall like Summer rain
On this worn heart, that vainly longs
To be ALL thine again!
Speak comfort to me! call me yet
'THY Mary'—as of yore;
Those words could make me half forget—
That this is home no more!

"Sit near me! Oh this hour repays
Long years of lonely pain;
I feel as if the old bright days
Were all come back again!
My heart beats thick with happy dreams—
Mine eyes with tears run o'er!
Thou'rt with me, mother! Oh it seems
Like home!—our home no more!

"Oh home and mother! can ye not
Give back my heart's glad youth?
The visions which my soul forgot,
Or learnt to doubt their truth!
Give back my childhood's peaceful sleep
Its aimless hopes restore!
Ye can not!—mother, let me weep—
For this is home no more!"

Thou mourner for departed dreams!
On earth there is no rest—
When grief hath troubled the pure streams—
Of memory in thy breast!
A shadow on thy path shall lie
Where sunshine laughed before;
Look upwards to the happy sky!—
Earth is thy home no more!

[From the Student.]

Mr. EDITOR—Knowing that your paper is devoted in part to the ladies, and that you are in favor of moral and religious essays, allow me to offer a few candid thoughts on the subject of "Religion, as connected with the highest hopes, the noblest duties, and the dearest ties of Woman."

Look at the young maiden just entering upon life; she views every object through a pleasurable medium. "She bounds upon life's verdant lawn with the glad leap of an infant fawn," and to her life seems a pathway of flowers, from the cradle to the grave. Tell her of the secret snare, the settled sorrow, the broken heart; she fears, indeed, but does she realize that those who fall into the one, or suffer the other, were once as joyous as herself? You point her to a form bent by silvery age; there is that in her heart whispers, I will never be obliged to bow beneath the blast. You speak of the hollowness of earthly friendship; hope saith no broken reed will pierce her hand. You tell her that even love withers and dies; still, she answers, no flowers fade in paradise. Now, with such buoyant hopes, such bright anticipations, should not that young mind have somewhat to ballast it, when the rough gales of life's trials shall scatter all these to the winds? Surely give those hopes a right tendency, and then if the heart bleeds and breaks on earth, the fulness of an immortal life is beyond, and she can endure it, "seeing Him who is invisible."

Look again at the duties of Woman! see what sacrifices filial affection sometimes requires at her hand, think how often, from a wrong bias in the early education of her parents, she is compelled to relinquish what her heart earnestly covets, and which she may justly desire; but how cheerfully can these sacrifices be made, if she with reverence hears the voice of God in the command, "honor thy father and thy mother."

Consider the forbearance necessary in the discharge of the relative duties devolving upon her as sister, wife, mother, and tell me, can these be compassed with unaided strength? but put the Bible in her hand, and its spirit in her heart, and she will nobly sustain the burden, till the "golden bowl be broken."

Reflect too, upon the thousand dear and tender links of that chain which, in the wise economy of Heaven, binds man to man. Oh, how often do all these concentrate in one female's bosom, the tenderness of the wife, the undying love of the mother, the unwearied sympathy of the sister, the devotedness of the friend, the kindly office of the neighbor: all these may and generally do have a claim upon each that bear the form of woman; and is it just to thrust her into this wide arena single-handed, unsupported? Could we rationally expect the proper discharge of the duty of affection, without telling her how much she owes. No! teach her the religion of Jesus, which inculcates love to all, and informs her how each account may be liquidated without infringing on another claim; then is she fitted to be the depository where the heart's best affections may be garnered up, and then shall "her children rise up and call her blessed; her husband also, and he praiseth her."

A. C. L.

MAN LIKENED TO A BOOK.—Man is, as it were, a book; his birth is the title page; his baptism, the epistle dedicatory; his groans and crying, the epistle to the reader; his infancy and childhood, the argument or contents of the whole of the ensuing treatise; his life and actions, the subjects; his crimes and errors, the faults escaped; his repentance, the connection. Now there are some large volumes in folio, some little ones in sixteens, some are fairer bound, some in strong vellum, some in thin paper, some whose subject is piety and godliness, some (and too many such) pamphlets of wantonness and folly; but in the last page of every one there stands a word which is *finis*, and this is the last word in every book.—Such is the life of man, some longer, some shorter, some stronger, some weaker, some fairer, some coarser, some holy, some profane; but death comes in like *finis* at the last, to close up the whole; for that is the end of all men.

Pedantry crams our heads with learned lumber, and takes out our brains to make room for it.—*Lacon.*

MARRIAGES.

In Richland, February 21st, by Rev. R. T. Smith, Mr. WM. HADLEY, P. M. of Litchfield, Herkimer county, to Miss MARY ANN JOSLYN, of the former place.

In Saquoit, on the 3d inst., by Rev. A. B. Grosh, Mr. JAMES THURSTIN, of Litchfield, to Miss EMILY WETMORE, of the former town.

DEATHS.

In this city, on the 30th of January last, WM. HARRINGTON, Jr., eldest son of Wm. Harrington, aged 15 years.—May consolation from the Gospel of peace flow to the hearts of the surviving friends and relatives, who are left to mourn his early departure. T. D. C.

In New Hartford, January 10th, JULIUS JUDSON, infant son of Backus Rockwell, aged 2 years and 10 months. This was the second child that these afflicted parents were called to mourn the loss of, during the brief space of eight days—both falling victims to that distressing disease, the scarlet fever. May the hopes of meeting them in that clime where parting is no more, moderate their grief, and enable them to say in sincerity of heart, "Thy will be done, O God."

T. D. C.

In Whitestown, March 27th, JESSE P. PENFIELD, aged 10 years. His funeral was attended on the day following, and the consolations of the Gospel were presented to the mourners (three of whom, the parents and one child, were confined to their bed by sickness at the time) by the writer. May they receive the garment of praise for the spirit of heaviness. T. D. COOK.

In the town of Hamilton, March 23d, of old age, Mrs. ANNA SMITH, consort of Ephraim Smith, deceased, and mother to Br. Charles Smith, at the advanced age of 93 years. Mrs. Smith always enjoyed good health, and even to the day previous to her death, was able to leave her bed and room without assitance; and what is most peculiar, it is not known by her oldest children that she ever paid a dollar to a physician for medical aid. She was a believer in the doctrine and a member of the Methodist church. The consolations of the Gospel were tendered to the mourning friends, on Sunday, 24th, at the Universalist church, by Rev. E. M. Woolley.—*Com.*

Suddenly, in Cooperstown, March 27th, Mrs. CAROLINE WINSLOW, daughter of James and Maria Paul, aged 27 years. By this event, the family, and society at large, have been deprived of a kind and valued member.

O. WHISTON.

In Alabama, March 21st, HARRIET, wife of Rev. Wm. Hulinger, aged 26 years. She was a member of the Universalist church in Shelby, at which place I attended the funeral by her request, which was held in the Baptist church.—She was a pious and devoted Christian, an unwavering believer in universal salvation, and an agreeable companion. Being conscious that her departure was at hand, she calmly disposed of her domestic concerns, selected the hymns to be sung at her funeral, and also the text to be used by the speaker. Having completed her work on earth, she died in the joyous hope of the resurrection and salvation of the whole world, and soared away to the "spirit land." A large congregation attended the funeral, and listened to the exercises with apparent devotion. C. H.

At Richfield Springs, March 26th, of inflammation of the lungs, Mrs. HANNAH, consort of Hon. Obadiah Beardsley, in the 69th year of her age. Thus another mother in Israel is gone, leaving another practical illustration of the power of the Gospel of illimitable grace, on the minds of those who believe and obey the truth, thereby fitting us for life's enjoyments, and in the closing scene, disarming death of its sting, and the grave of its terrors.

In life, Sister Beardsley was universally respected, and in her last sickness, which was protracted and unusually distressing, not a murmur escaped her lips, thus yielding up her spirit without a groan or a struggle, resigned to the will of God. She has left an aged husband, and a large circle of deeply afflicted friends, to mourn her loss. Her funeral was attended on the 28th, by a large congregation of all sects, and a discourse was pronounced by the writer, from 1 Peter iv. 24, 25, assisted by Br. T. J. Smith. JOB POTTER.

In Harrison, Potter county, Pa., March 4th, Mrs. MARY WARNER, relict of Mr. Samuel Warner, and mother of W. H. Warner, Esq., aged 86 years. The deceased was a Universalist, and had been so for very many years. The same was true of her husband, who departed three or four years ago. Funeral discourse by J. LEWIS.

In Elba, Genesee county, N. Y., March 13th, Mr. ELIJAH BLODGETT, in the 89th year of his age. Mr. Blodgett had been a firm and consistent believer in Universalism for more than 30 years, when he was called hence to rest. The funeral was attended by the writer on the 15th, and a large congregation evinced their respect for the deceased, by their presence and sympathy on the occasion. May the comfort of the Gospel be the portion of the mourners. C. H.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, APRIL 19, 1839. NUMBER 16.

For the Magazine and Advocate.

A VOICE TO THE MARRIED....NO. I.

BY REV. J. M. AUSTIN.

TO HUSBANDS.

ESTIMATION OF THE WIFE.

"'Woman! blest partner of our joys and woes!
E'en in the darkest hour of earthly ill,
Untarnished yet, thy fond affection glows,
Throbs with each pulse, and beats with every thrill."

Young Husband! You have now taken a partner for life. From the numerous throng around, you have selected a companion to whom you have plighted your vows of affection and constancy, and whom you have promised before Heaven, to love, cherish and protect "until death shall part you." In the sight of God, you and your companion are now one; and you are so considered by the laws of all civilized nations. Your interest, your prosperity, your enjoyments, are now intimately blended with the interest, prosperity and enjoyment of her with whom your destiny has been united. The true happiness of husbands and wives, is not derived from different and foreign sources—it rests upon one basis, one corner-stone, and that which destroys or weakens the felicity of one, must destroy or weaken the felicity of both.

When travellers journey long together, their enjoyments will depend much upon the estimation in which they hold each other. If one party looks upon the other with haughtiness and contempt, as unworthy of friendship or confidence, a mutual suspicion and dislike ensues, which deprives both of that happiness which is the fruit of friendly intercourse and sociability. The same principle holds good in the matrimonial journey. Unless the husband and wife rightly estimate each other's value and the peculiarity of each other's circumstances—unless they view one another in the light dictated by reason and revelation—how can they travel in harmony?—how can they anticipate the enjoyments of peace, tranquillity and contentment? As the liability to err in this respect, lies mostly (I do not say entirely) with the husband, I have thought proper to submit a few remarks upon the "estimation of the wife."

There is no better criterion by which to judge of the civilization and refinement of an age or a nation, than the estimation in which husbands hold their wives. It is one of the most striking characteristics of a barbarous people and of prevailing ignorance and sensuality, that the wife is looked upon as the property, the serf, the slave of the husband. Wherever mankind exist in the greatest ignorance and barbarity—wherever there is the greatest moral and mental darkness—there the wife is the least valued and loved as a companion—there she is despised, debased and downtrodden. This position will hold true in regard to all nations in every age. Let the reader accompany me in a brief survey of the condition of wives in different countries.

In no part of the world are the people more ignorant than in Hindostan, and in no part of the world does the condition of woman appear more dreary. "When they are married, their husbands have despotic control over them. If unable to support them, they lend or sell them to a neighbor; and in the Hindoo rage for gambling, wives and children are frequently staked and lost. If they survive their husbands, they must pay implicit obedience to the oldest son. If they have no sons, the nearest male relative holds them in subjection; and if there happen to be no kinsman, they must be dependent on the chief of the tribe." "In Siberia, women are not allowed to eat with men, or to partake of particular dainties. It is considered a wife's duty to obey the most capricious and unreasonable commands of her husband, without one word of expostulation or inquiry. If her master be dissatisfied with the most trifling particular in her conduct, he tears the cap or veil from her head, and this constitutes a divorce." The Druses, who inhabit the mountains called Anti-Libanus, divorce their wives upon the most trivial provocation. If a wife requests permission of her husband to make a visit to her friends, and he says "go," without adding "but come back again," she is divorced!

The degrading and laborious occupations imposed upon wives, in ancient ages and in barbarous countries, evince the estimation in which they were held by their husbands. The Jewish women, in former ages, were not only compelled to spin and weave cloth for garments and for the covering of tents, but also to tend the flocks, to grind the corn, and draw water from the wells. The reader of the Scriptures, can not fail to remember numerous instances where allusion is made to these occupations of females. When Abraham's messenger met Rebekah, who afterwards became the wife of Isaac, she drew water from the well with her pitcher, for all his camels to drink—a task of no small labor. We learn from Homer's Iliad, that the Trojan women, even of high rank, were made to perform the most menial offices. Andromache, though a princess and well beloved by her husband, fed and took care of the horses of Hector. In China, the women endure as much or more labor and fatigue, than the men. It is said that a wife sometimes drags the plough in rice fields, with an infant tied upon her back, while her husband performs the less arduous task of holding the plough. In Tartary, it is a prevalent opinion among the men, that women were sent into the world for no purpose but to be their servants and slaves; and they treat them as such. And a simular idea seems to prevail among our North American Indians. They compel their wives to carry the burthens, to cultivate the corn, and perform all the labor and drudgery which their wants require. In the Fall of 1837, a delegation of Western Indians visited Boston, Mass. During their interview with the Governor, one of the chiefs was presented with a splendid rifle, which he viewed with all the pleasure of a connoisseur. On leaving the presence of the Governor, he placed the heavy weapon in the hands of his wife, and strided out with all imaginable dignity, while she servilely followed with her burthen, both seeming to view the transaction as a matter of the utmost propriety.

The low estimation placed upon wives in ignorant ages and among barbarous tribes, is undoubtedly owing, in no small degree, to the manner of procuring them. In most cases, love had little or no influence in the selection. It was viewed as a matter of business, of interest, or convenience. Among the Jews, whoever wished to procure a wife, must purchase her of her parents by valuable presents, or by performing a stipulated period of service. Thus Isaac bestowed rich gifts upon the parents of Rebekah, and Jacob served Laban, the father of Rachel, fourteen years before he could obtain her. "In Babylon, they had a yearly custom of a peculiar kind.—In every district, three men, respectable for their virtue, were chosen to conduct all the marriageable girls to the public assembly. Here they were put up at auction by the public crier, while the magistrate presided over the sales. The most beautiful were sold first, and the rich contended eagerly for the choice. The most ugly and deformed girl was sold next in succession to the handsomest, and assigned to any person who would take her with the least sum of money. The price given for the beautiful, was divided into dowries for the homely." Even the English colonists in the East Indies, have indulged in the practice of purchasing, or rather of gambling for wives. In September, 1818, the following shameful advertisement appeared in the Calcutta Advertiser:—"*Females raffled for.*—Be it known, that six fair, pretty young ladies, with two sweet, engaging children, lately imported from Europe, having the roses of health blooming on their cheeks, and joy sparkling in their eyes, possessing amiable tempers, and highly accomplished, whom the most indifferent can not behold without rapture, are to be raffled for, next door to the British Gallery." It is not at all astonishing that wives procured in this manner, should be estimated exceedingly low, and should be treated with contempt and contumely.

The degrading rank to which women have been confined—the low occupations to which they have been subjected—the numerous restraints of a servile character which have been imposed upon them—the obstacles which have always been thrown in the way of their moral and intellectual improvement—have combined to produce a deep and enduring impression, which continues to a great extent to the present hour, that their natural capabilities are greatly inferior to man's. That men, as a class, during the progress of our race thus far, have exhibited more intellect than women, can not be doubted. But this, I apprehend, is to be attributed more to the character of their pursuits and their peculiar privileges and advantages, than to any striking disparity of mental endowment which nature has made between the sexes. I do not assert that women generally exhibit the same strength and compass of mind, as men. It probably is not so. In mathematics, and the more abstruse sciences, as a general rule, they have been outstripped by their male competitors. But has the trial been a fair one?—have the parties possessed equal advantages and facilities? Allowing what we have, it must nevertheless be allowed, that in quickness of discernment, in readiness to acquire, in brilliancy of imagination, in vivacity of thought, in chasteness of conception, in all that is ornamental, beautiful and bright, the mind of woman, whenever it has had an opportunity to develope itself, has far excelled that of the coarser sex! As the Creator endows different individuals with different characteristics, so has he bestowed upon each sex certain diversified peculiarities of excellence. To some extent, the minds of the two sexes differ as do their bodies. While the mind of man is strong, nervous, and often course, that of woman is symmetrical, elastic and beautiful. Thus wherein the one excels, the other is deficient—and Providence here, as in all other respects, exhibits its strict impartiality in equally, yet differently, blessing all the children of its care. "If we look into the female mind, we shall find virtues of a brighter hue, though not of the same colors, of which we boast. If we have a greater depth of investigation, they have greater acuteness of perception. Our strength of mind is compensated by their liveliness. If we have more courage to brave danger, they have far more fortitude to meet distress. Our eloquence has more force—theirs

more persuasion. Their virtues are feminine, but as substantial and useful as ours."

History is full of instances where women have not only equalled, but frequently excelled men, both in natural talents and in intellectual attainments. Has woman filled a throne? In almost every instance, her reign has reflected honor and fame upon herself, and lasting benefits upon her subjects. What reader of ancient history is not familiar with the name of Semiramis? Although of humble origin, yet by the splendor of her intellect, she attracted the attention of Ninus, the son of Nimrod, founder of the Assyrian Empire, who made her his wife. At his death she assumed the reigns of government, and for forty-two years reigned Queen of Assyria, with unexampled success. She founded, or at least greatly enlarged and embellished the mighty city of Babylon, in which she employed two millions of men. She headed her own armies, and received several wounds in battle. Semiramis and Alexander the Great, are the only monarchs who have ever dared to push their conquests in the East, beyond the river Indus. I have only to mention the names of Nicotris, wife of Nabonadius, the Evil-Merodach of Scripture, who exhibited great wisdom and strength of mind—of Zenobia, Queen of Palmyra, Syria and the East, one of the most remarkable among Asiatic women, whose genius struggled with and overcame all the obstacles presented by oriental laws and customs; who became versed in the Latin, Greek, Syrian and Egyptian languages, and reigned upon the throne for years, with great wisdom and prudence—and, in later times, of Philippa, wife of Edward III.; Jane, Countess of Montfort; Joan of Arc; Elizabeth, of England; Maria Theresa, of Germany; Catharine, of Russia, and Isabella, of Spain—to prove that woman, when placed in favorable circumstances, can purchase fame by the power, and strength, and vigor of her intellect. I can not forbear recording the encomium bestowed upon his wife, by Brutus, the noble Roman:—"I must not answer Portia in the words of Hector, 'Mind your wheel, and to your maids give law,' for in courage, activity and concern for her country's freedom, she is inferior to none of us."

There have not been wanting instances where females have arisen to eminent distinction, by their acquirements in the most profound sciences. They have supported controversies with success, and have filled professorships of Philosophy and Law. "Hypatia, daughter of Theon, of Alexandria, succeeded her father in the government of the Platonic school, and filled with reputation, a seat where many philosophers had taught. The people regarded her as an oracle, and magistrates consulted her in all important cases." "In the 13th century, a young lady of Bologna, pronounced a Latin oration, at the age of twenty-three. At twenty-six, she took the degree of Doctor of Laws, and began publicly to expound Justinian. At thirty, she was elevated to a professor's chair, and taught the law to a crowd of scholars of all nations."

In what department of literature have not women resplendently shone? In history, in romance, in poetry, in moral and political economy, they have scarcely been surpassed by man. And the reader has but to call to mind the bright galaxy of female authors of the present day, who are to be found in both hemispheres, to perceive abundant proof of my assertions.

These allusions to celebrated women of ancient and modern times, are made for the purpose of impressing the conviction upon the mind of the reader, and especially upon the mind of the husband, that the intellect of woman is not so much inferior to that of man, as many would fain believe; and also to support the position, that, aside from the fascinations of personal beauty, and all the feminine graces with which she is endowed, she is to be respected and valued for her high mental and moral capabilities and attainments. Hence it is highly improper to denominate females "weaker vessels," in the low and opprobrious sense which has been attached to that apostolic phrase.—Weaker they are in physical strength (which is all the words of Peter imply)—weaker they may be, as a class, in attainments. But I am not prepared to subscribe to the assertion, that the Creator has not given them *capabilities* equally as strong, equally as susceptible of cultivation and improvement in the highest walks of knowledge, as those bestowed upon men. And I repeat my conviction, that the small number of women who have arisen to distinction, in comparison to the other sex, is to be attributed to the prejudices against their talents, and to the nature of the studies and pursuits to which their attention has been directed, and not to natural inferiority of intellect! Shall man, then, arbitrarily assume a high intellectual superiority over a being so richly gifted as woman?—shall he place in a lower mental rank, in a degraded class, a creature formed like himself, in the image of God, and possessing such high and noble capabilities? It is an assumption unsanctioned alike by truth, honor and generosity!

There is a certain rank to which the wife is justly entitled by relationship, by her worth and her abilities. It is not the rank of a slave, or a servant, or a dependent, but it is the rank of a *companion!* And in this light should she be estimated by the husband. In giving him her hand, she no more bartered away her identity, or those distinct, inalienable rights, which were bestowed upon her by her Creator, as a separate and independent being, than does a commercial man in entering in a business co-partnership. In one sense, marriage is a co-partnership formed for life. Two individuals who were before entirely separate, possessing distinct rights and privileges, agree to form a union for mutual advantage and happiness. As in all human compacts for mutual good, the parties in matrimony voluntarily surrender certain minor rights, before possessed, that they may secure the greater benefits which flow from co-operation in producing mutual enjoyment. Hence it is manifest that in a compact of this nature, formed voluntarily by beings before independent, in which each is obligated to discharge certain duties for the benefit of both, it is as improper for the husband to look upon the wife as his servant or dependent, as for the wife to view the husband merely as a drudge made to toil and labor to support her in idleness and extravagance. Each have their distinct sphere of duty. The husband to go out into the world, and engage in business, or laborious occupation, for the maintainance of the family—the wife to superintend the domestic affairs of the household, to advise and counsel her husband in his doubts and perplexities, and by her presence, her affection and her smiles, to make *home* an Elysium to which he can flee and find rest from the stormy strifes of a selfish world. These benefits, these enjoyments, the husband can no more secure without the wife, than the wife without the husband. Hence their dependence is *mutual*—and hence, too, they can and should view each other in no other light than as *companions!* A certain writer has graphically said, that "Eve was taken out of Adam's side—not out of his head, to domineer over him; not out of his feet, to be trodden upon by him—but out of his side, to be equal to him; under his arm, to be protected by him, and near his heart, to be beloved by him!" The Creator has himself declared woman to be "a help-meet" for man—i. e., *a helper like unto himself.* The phrase "help-meet," bears this construction in the Septuagint version of the Old Testament, and evidently signifies an assistant, a companion. The husband, therefore, is bound by the voice of Heaven, as well as by the promptings of generosity and honor, to estimate his wife as an equal—as one who is as high in the scale of being as himself, and who is destined to become one of those myriad stars which shall make up in heaven, the bright constellation of earth's redeemed children. The poet has beautifully expressed the relative connection and mutual dependence of husbands and wives, in the following lines:—

"Man is the lofty, rugged pine,
Which frowns on many a wave-beat shore:
Woman's the soft and tender vine,
Whose curling tendrils round it twine,
And deck its rough bark sweetly o'er."*

Although the disparity conveyed in this stanza, between man and woman, may be too striking, in regard to strength and dependence, yet none can deny the general appropriateness of the sentiment it inculcates.

*This stanza is penned from a recollection of some fifteen years' standing, and it possibly may vary from the original in some unimportant word.

For the Magazine and Advocate.

QUALIFICATIONS OF SCHOOL TEACHERS.

BY REV. J. GAGE, 2D.

Ought school teachers to be examined in regard to their moral character?

The above question has been presented to the Journal of Education, a paper published at Marshall, by John D. Pierce, Superintendant of public instruction for the State of Michigan, and edited by Francis W. Sherman. To all that the Editor says directly in reply to the question, I give my cordial assent. Moral qualifications are, without doubt, essentially necessary, indispensably so, in the character of an instructor.

But when the Editor speaks of religious qualification, he departed widely, in my opinion, from the nature of the question presented for his consideration, and touches a cord, which the peace of community, and the interest of our schools, requires should be touched seldom and lightly. But what is the meaning of religious qualification? Is it to be qualified to teach religion? Let us see. "It is not the want of *education*, but the want of a *religious* education, that furnishes inmates to our prisons and our poor-houses, and that leads men to riot, and disorder, and inglorious death. What is it that must save our country from inglorious scenes, but correct, virtuous public sentiment? And this is only to be attained by the inculcation of religious principle through the medium of our *common schools*." If by "religious principle" be meant only the principles of moral uprightness, no objections can arise to the views of that Editor. But for myself, I understand by religious principle, a principle or point in religious doctrine. If in this I am correct, then we are to understand by the Journal, that religious doctrine should be taught "through the medium of our common schools." That such is the opinion of the Editor of the Journal, appears more plainly manifested from the following quotation:—"Sabbath schools can never accomplish it alone." Accomplish what? Why the religious education of the rising generation. But why can not Sabbath schools accomplish this alone? Simply, because parents, generally, are not sufficiently anxious to have their children religiously educated, to send them to these institutions; and because these institutions can never become sufficiently general and common to answer the purpose. But as "nineteen out of twenty" of all the children of our republic are to receive the sum of their education at the common school, if the principles of religion were allowed to be taught there, and teachers were required to be qualified to communicate religious instruction to their pupils, the object would be accomplished at once. But I am not so certain of this, after all. For before I would submit to have my children taught religious doctrine at school, especially any in opposition to my own peculiar one, I would forego all the advantages derivable from these invaluable institutions, and seek elsewhere an education for my children. And this would be the case with thousands in every religious denomination in our land.

But to set all doubt as to the meaning of the above extracts, at rest, I make the two following

quotations from the article under consideration, and will there conclude the subject. "Every man who teaches a school, should be a moral, religious man." "Let teachers be men who are qualified to teach the doctrines of the Holy Bible." Well, if we are to have the doctrines of the Bible taught in our schools, it will be wise, in the first place, to inquire what those doctrines are. On this subject there unhappily exists a variety of opinion. As this might be thought to be the only objection likely to arise in our republic, so it is a sufficient, and will always remain an insuperable objection to the introduction of religion as a part of common school education. For illustration take the following:—For myself, I sincerely believe, that the fundamental principle, or doctrine of the Bible, on which all others depend, is the universal goodness of God toward his intelligent offspring; the punishment of sin in the present tense, and the final holiness and happiness of all men in a future existence. Shall this doctrine of the Holy Bible be taught in our common schools? I devoutly believe that if it were, in all its relations and dependencies, taught by common consent, it would have the most salutary effect upon the rising generation, and tend powerfully to the stability and permanency of our civil institutions.—Against this idea there are many, very many to object; and to the introduction of such a doctrine into our common schools, there would be the most violent opposition; and this opposition would come from those very persons who are the most urgent to have the doctrine of the Bible form a part of common school education. These persons do not seem to reflect that I, and those with me in my opinion of Bible doctrine, differ just as much from them, as they do from us; and that we are equally as averse to having the minds of our children embued with their sentiments, as they are to having the minds of their children imbued with ours. I have, therefore, been not a little surprised and grieved at the course which has, in this instance, been pursued by the Journal; since it must be obvious to all sober, reflecting minds, that any attempt to diffuse religious doctrine through the medium of our common schools, must, in a country like ours, where so great a diversity of religious sentiment prevails, be like scattering firebrands, arrows and death; and would, in the end, if persisted in, work the complete destruction of the common school system.

Wayne county, Mich., March, 1839.

For the Magazine and Advocate.

TYRANNY, BIGOTRY AND ATHEISM.

BY J. M. ELWOOD.

"What is the bigot's torch, the tyrant's chain,
I smile on death, if heavenward hope remain."

Appalling, merciless, indeed, are the inflictions of tyranny and bigotry, when invested with power. Insensible to pity, and unmoved by suffering, their voracity is sated only by the destruction of their victim, or the unequivocal acknowledgment of the justness of their requisitions; and he who is so unfortunate as to be the object of their fury, must purchase his safety at the expense of his integrity, and freedom of opinion.

The sway of tyranny is fell, capricious, and unrelenting. Its exactions are indeed calamitous. Virtue and innocence can not secure exemption from its unwarrantable presumption, or its cursed domination, but on the contrary, as integrity and despotism are implacable and invidious foes, they seem the prelude to their possessor's ruin. But the triumphs of bigotry are more deplorable than those of tyranny, for they pertain to mental servitude. The immortal mind is made the wearer of its chains. It deprives its votary of the exercise of that priceless birthright which is the harbinger of truth and the talisman of consolation.

Bigotry—its origin is pride. its support is ignorance, its safeguard is superstition, and its glory is the consummation of its schemes, and the unqualified surrender of those independent qualities of the soul, that adorn, ennoble and dignify humanity.

But the inflictions of bigotry and tyranny, are trifling and impotent, when compared with the indescribable horrors that cloud the mental vision, as it sees in prospective the rayless shades of death gathering around, and feels that eternity is oblivion! Sad, disconsolate indeed, is the condition of him who ponders upon the loneliness of the grave, and feels that its darkness is to enshroud him forever—who feels that the nobler aspirations, and generous emotions of his soul, are to be extinguished in its gloom; whose hopes are bounded by the narrow goal of time, and whose desires for immortality, through his own negligence or perversity, are made the tantalizer of his being! Heap catalogue upon catalogue from the extended calendar of horrors, and their concentrated violence

"Seems not so fierce, so restless, and so dread,
As wave the night-shades round the skeptic's head."

On the other hand, the undoubted assurance of an existence when this mental tegument is resolved into its primitive elements, renders even bigotry and tyranny tolerable. And let these exhaust their malice—let their vengeance wreak its most vindictive threatenings, and while bodily torture wrings from their victim the throe of agony that nature can not repress, he rests assured that death is the messenger sent to divest him of his mortal shroud, and enrobe him in the vestments of immortality.

Clinton Liberal Institute, April, 1839.

For the Magazine and Advocate.

FORGIVENESS.

"Father, forgive them," etc.—JESUS.

No trait in the human character is so amiable as this; none so ennobling in its nature, so purifying in its tendency, so happifying in its results. It assimilates man more perfectly to his Maker, than all other dispositions of the human heart.—A forgiving disposition should be cultivated with the greatest care, and the most intense solicitude. It is the choicest fruit that flourishes in that imperishable soil, the human mind. Its growth must not be checked by misfortune, nor stifled by ingratitude. It is a plant of a peculiar nature, extremely sensitive, shunning the rude touch of the unfeeling.

It is now an admitted fact, that the character of man is moulded in his mother's arms, that it receives from her that infinite variety of shades and colorings, with which it every where abounds. How studious, then, should that being be, upon whom such an awful responsibility devolves, to inculcate good morals, and lay the foundation of all that is lovely in their offspring, a benevolent, a forgiving disposition.

Not long since, I was delighted with the conduct of two little children. Laura and Eliza were sisters—twin sisters. They were the children of kind and indulgent parents, and the pride and joy of their hearts. It happened one day, while they were at play, that Laura tripped the foot of her sister Eliza, and caused her to fall.—Eliza arose, and, not waiting for an explanation from Laura, but acting from a momentary impulse, struck her sister. This paved the way for another blow, and yet another. Luckily, at this moment they were discovered by their mother. I need not repeat that mother's reproof to her little ones; although it was their first affray, yet it grieved her to the heart. For several hours, the two sisters exchanged not a word, yet they were unhappy. Laura was conscious she had done wrong in resenting the injury, and Eliza was aware she had been too hasty; yet, pride forbade them to speak. At length, while Laura was playing with her doll, her sister Eliza came to her with tears in her eyes. It was enough—those tears asked for pardon, and it was eagerly granted. Their little prattling was again resumed, and they vowed, forever after to forgive and forget each other's offences.

It made a deep impression upon my mind, and I have often thought of it since. I have often thought of the misery entailed upon us by our pride. Instead of obeying the divine injunction, we continue to drink the bitter waters of envy and disingenuousness, when a petition for forgiveness would restore all life's wonted streams of pleasure. The truth is, we can never be happy so long as we meditate revenge to a fellow-mortal, neither can the injured feel free with the injurer. There is a pleasure in forgiving, and a pleasure in being forgiven. How quick a reunion of hearts takes place, when pardon is asked, when "I forgive you," escapes from the lips—lips, too, once alienated and estranged!

Would to God, Christians were more forgiving! Is it not a painful truth, that professed, enlightened Christians, are so full of vindictiveness—so strongly imbued with the Indian temperament! Revenge, we know, is often the active principle in the bosom of the savage, but how frequently do we hear religionists exclaim, I will have revenge—I will have satisfaction! Alas! how far they lose sight of that Character who was ever ready to forgive and forget the injuries heaped upon him—who returned not evil for evil, but good for evil, kindness for ingratitude. Mothers, teach your offspring the lesson of forgiveness.—Teach them, as they lean on your bosom, its blessings. Pledge them at the altar of divine truth, and instruct them to be true to its injunctions, and never to forget, or to forsake them.

I care not how adamantine the heart may be, it can not resist the united influence of penitence and tears; and, believe me, gentle reader, if thou hast offended a single individual, duty requires that you should ask his forgiveness. Fear not a refusal, but implore pardon, and rest assured thou wilt ever be forgiven. And in your treatment of enemies, remember the example of thy Saviour, after he had been scoffed at, spit upon, derided; his head crowned with thorns, his body bowed beneath the cross, and the fatal nail piercing his feet and hands.

Where is the heart that will not throb and heave,
At the faint cry, forgive me, O forgive! A. W. T.

South Venice, N. Y., April, 1839.

For the Magazine and Advocate.

CONFERENCE

Of the Black River Association.

The third Quarterly Conference of the Black River Association, was held in Antwerp village, on the last Wednesday and Thursday in March. Br. French, Moderator, and Br. Waggoner, Clerk. Brs. Foster, Wood and Weeks, committee of arrangements. Six sermons were preached on the occasion, by Brs. Whelpley, French, Wilcox and Waggoner. On account of the very late appearance of the notice in the Magazine, the congregation was not so large as was expected, though the house was filled in the afternoon of Thursday. It is hoped that the sermon and praise meeting of Wednesday evening especially, will be long remembered. May the practical remarks of Br. Whelpley, have their influence on every auditor then present, and may the friends in Antwerp arise from their lethargy, trim their lamps anew, and again sustain the worship of God. We tender thanks to the brethren for their hospitality, and their remembrance of us on our departure from them. If all, on similar occasions, would do the like, our ministry would be better prepared for the arduous task before them, and old age have a pillow on which to rest.

Per order, W. H. WAGGONER, Clerk.

CLINTON LIBERAL INSTITUTE,

A meeting of the Trustees and Executive Committee of the Clinton Liberal Institute, will be held on Wednesday, the first day of May, at 10 o'clock, A. M., at the said Institute. A punctual attendance is much to be desired; as a vacancy is to be filled in the Executive Committee, and several new Trustees to be chosen.

JOSEPH STEBBINS, Treasurer.

Clinton, April 8, 1839.

For the Magazine and Advocate.

AN OBJECTION.

BY REV. R. TOMLINSON.

Reader, have you heard from the enemy that the Universalists are not a religious people? Yea, the sound is on the wings of the wind, as it were, and has gone forth into every corner of the civilized world. This is the objection. From whence did it originate? Undoubtedly from a professed Universalist. It is not unfrequently that the inquiry is made of our brethren and sisters in the faith: are you a professor of religion? And the answer is frequently returned in the negative.—Here the weapon is forged with which a most successful warfare has been carried on against the cause of truth—for by it, the prejudices of community have been extensively excited. If we furnish weapons, and place them in the hands of the enemy, we ought not to complain if they use them. The above answer, too, disconnects religion and Universalism—for it presents the singular supposition, that the latter may be possessed without the former. And will it be supposed, where such separation is effected voluntarily by those who ought to be interested, that others, who are pleased with the divorce, will endeavor to effect a proper union? Nay, verily. What is to be done therefore, that this evil may be overcome? We will tell you in one word; either make no profession of a faith in Universalism, or connect with such profession that of religion, and soon the monstrous absurdity of a faith in the doctrine of Christ professedly, and a denial of religion from the same source, would evidently disappear—and as soon, the weapon which has been unwittingly furnished by the professed friends in our Israel, would be destroyed. A repentance of this error is essential to the prosperity of Zion—it is anxiously desired, and may it not be confidently expected?

For the Magazine and Advocate.

"COME NOW, AND LET US REASON TOGETHER."

BY REV. WM. BELL.

This affectionate address was made to *sinners* by the Lord of hosts. "Come, now, and let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah i: 18. The children of Judah were a rebellious people, and these rebellious people were called upon to exercise their *reason*. Were they *totally depraved?* If so, their reasoning must have been *carnal*. Come, reader, will you reason a little on this subject? Is there any such thing as *carnal reason?* Your reason teaches you that reason is the greatest gift of God to man. It is that which lifts him into a resemblance of God himself. It is this principle which universal man is called upon to exercise, and which he can never—no, *never* exercise, but with the approbation of Heaven. "God is love." Come, let us reason together. What is the nature of this divine attribute? "Love worketh no ill to its neighbor"—it worketh *good*. Thus good will be the washing, cleansing and purifying of *sinners* from moral pollution—even the *chief* of sinners; those whose sins are of a crimson and scarlet hue. "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." "As extensively, as deeply, as universally, as sin (whether implying the act of transgression, or the impure principles from which the act proceeds, or both,) *hath reigned*—i. e. subjected the whole earth and all its inhabitants, the whole soul and all its powers and faculties, *unto death*, even so as extensively, as deeply, as universally might grace reign, filling the whole earth, and pervading, and purifying, and refining the whole soul, through righteousness." "Thus we find that the salvation from sin here is as extensive and complete as the guilt and contamination of sin; death is conquered, hell disappointed, the devil confounded, and sin totally destroyed. Here is glorying. 'To Him who hath washed us from our sins in his own blood, and has made us kings and priests unto God, be glory and dominion forever,' Amen. Hallelujah." [Clarke]

"Come, now, and let us reason together."—This God, who is *Love*, is the Father of the spirits of all flesh—of all intelligent creatures. He is a *good* Father. He is *infinite in knowledge*, the Source of *light and perfection*, the Fountain of mercy and justice. What is the nature and disposition of *goodness?* To "overcome evil with good." What does *knowledge* accomplish? It instructs the ignorant, and those who are out of the way. What will *light* effect? It will chase away darkness. What will *mercy* do? It will pity and relieve from sin and suffering. What may we expect from justice? It will punish the wicked and disobedient for their profit, that they may be partakers of holiness. What may we expect from a *Father* who possesses all these attributes? Come, now, reader, and let us reason together.

South Shaftsbury, Vt., March, 1839.

For the Magazine and Advocate.

PREDESTINATION AND FOREKNOWLEDGE.

We have, at the present day, but proportionally few professors of Christianity, who will openly and willingly acknowledge that they believe that God *predestined* a part of mankind to the torments of hell. The dying state of that soul-abhorrent system, is ingeniously pictured in the history of "Deacon Caleb Comfort," written by the ready writer, Ev. A. C. Thomas. The doctrine is softening into the more palatable system of "*works*," constituting man a free agent, giving to the Deity a *foreknowledge* of the endless misery of a great part of his children, but taking from him the *intention* that it *should* be so. This is beautiful in the minds of the Arminians. The idea of predestination, they unhesitatingly denounce as cruel and unreasonable. How wrong it is—how ungrateful, to take from the great Author of all things, the Father of all spirits, definite *design* in the great work of original creation of worlds!—How wrong it is to believe Jehovah, the infinite and omniscient great First Cause, did not, to use a Scriptural phrase, "*first count the cost*" before entering upon the momentous plan of bringing worlds, material, moral and intellectual, into existence! How wrong to think otherwise, than that the great "I AM" definitely and effectually intended a great and glorious good to all intelligent beings, the works of his own parental hand, to be accomplished after the counsel of his own will, and after the manner of his own purposes!

If we take from Deity all *design*, we effectually destroy the idea of an existing Supreme Being, and make all things the creatures of *chance*.—There is no alternative; we must either attribute *original design* to God, in the formation or creation of the things of his hand, or we must cast an infinite number of worlds, with their hosts of intellectual inhabitants, upon the fate of blind fortuity. We see and daily declare the universal harmony that prevails through all things, to the extent of our knowledge. We acknowledge system on system existing through the infinity of space, and we readily resort to the alternative, that these flow from the designs of a superintending and over ruling First Cause. We are not disposed to deny, that every planet existing in the heavens, had its sphere in which it should move through time, marked out and limited; and we are no more inclined to deny that Jehovah said in the beginning, that every seed should bring forth after its kind. Shall we, after attaining these premises, say that God had designs in all these things, but in the creation of intelligent creatures he had *none?* What will warrant such a conclusion? From what source can we derive such a theory? Shall we adopt the argument of the Arminian, and say he foreknew the end of man, but had no *design* in that end? Is it possible for a being to create any thing, *knowing* what the end of it would *inevitably* be, without *designing* and *intending* that the end should be so? We are told by Holy Writ, that God saw the "*end from the beginning*," and we can not do otherwise, rationally, than to believe that the end which he saw, was the object for which all things were created. Omnipotence can not be frustrated in his designs—it involves a contradiction to say so. If we attribute to a being infinite in love goodness and kindness, *designs* in the works of his hand, it requires no argument to prove they must be *good*. A good tree will bring forth good fruits.

A few remarks by way of illustration, and I close. If I cast a gold ring into the ocean, knowing it will sink, my design is that it shall sink.—If I cast a sheet of paper into the fire, knowing it will burn up, my design is that it shall be burnt. If I take from a man his means of living, knowing that therefore he will die, my intention is to destroy his life. If I send a man into the woods, professedly to labor for me, knowing that he will be destroyed by wild beasts, it is my design that he shall be destroyed. And all of this, because I knew the *end* from the *beginning*.

R.

For the Magazine and Advocate.

SPRING TIME.

It is always pleasing to contemplate the changes and peculiarities of the seasons, Spring, Summer, Autumn and Winter, each brings joy or sadness, and is replete with entertainment and instruction. The renovating breath of Spring, the rich foliage of Summer, the ripening decay of Autumn, and the crystal snow-drop of Winter—who sighs when each comes to relieve the satiety of the other? The change, the variety that each brings, makes its advent more welcome. But first, fairest, most welcome of these, is Spring. It is the season of refreshing bloom, of fragrant flowers. It is the season of confidence. The husbandman walks forth and scatters his seed, relying with undoubted confidence, on Him who balances bright worlds in their orbits, and brings back the racy comets from their wanderings; who brings golden Autumn, also, laden with the bounties of nature.—He sees inducements to that confidence, in the streams as they are loosed from their icy embraces, in the genial showers that descend, in the opening buds, in the bow of promise that spans the horizon, and in the bright stars that shine as enduring memorials of the wisdom, power and goodness of the great Original. He knows, that if the lightning's glare and thunder's peal do come, a purer atmosphere is left behind—that the overflowing river fertilizes the plain—that the sweeping tornado restores the equilibrium of the vital air, and leaves a pleasing calm—ay, he knows that GOD rules; that infinite Goodness, Wisdom, and Power, designs not final ill.

In Spring time are hopes most sanguine and expectations most lively. Specious plans are now to be executed, and scanty means to be husbanded, for an anxious end. Toil now is pleasure, and the dreams of the laboring man—oh! how sweet! The carol of the birds, and the warm breezes of the South, urge him on, with cheerfulness and devotion, to his task. All nature is vocal, and man's heart, too, beats with grateful adoration. The bright cheer and social zest of the fireside, tell that mind attunes to the harmony of nature, and buoyant hopes bespeak our confidence in God. Man is devotional—all nature teaches him to be so. When he ceases to see aught of beauty, or hear aught of harmony in the material world; in the babble of the brook, and the roar of the cataract; in the blade of grass, the crystal dewdrops of morn, and the diamond snowflake of Winter; he ceases to be man—he has lost those finer qualities and ennobling sensibilities that should characterize an intellectual being, and distinguish him from the rude mass of animated matter. Animals inhale the balm of Spring, and utter demonstrations of joy; the forests resound with their voices, and from the bramble is heard the warbler's notes. Shall *man* be

ess sensitive, less devotional? Shall man alone of the animated world, be deaf to the harmonies of nature, and regardless of the Power that sustains this orb, with its myriads of intelligences, and whose watchful care protects the gay plumed bird and microscopic insect? No, it can not be. Spring renovates the soul, and in Christian or heathen land, the heart, oft half involuntarily, gives tributes of love and gratitude to the Governor of the universe.

Spring!—O! how beautiful the associations that linger and play around thee! Thou art an emblem of that brighter, that happier, that holier Spring, when the immortal soul shall mount aloft on pinions of love, to its Maker and its God; where the marble touch of death is not felt; where the ruder storms of life, the saddening clouds of sorrow, disappointment, and fell despair come not, but where all is peace and harmony—where all is love! Yes, emblem of that eternal, ever blooming Spring; where the ambient air is vocal with sweet anthems of praise, and heavenly light radiates from every countenance, where seraphim and cherubim, in circling choirs chant the praise of Him whose name and whose nature is Love.

As in the halcyon season of Spring, the snows, covered with earthy impurities, melt away and move to the wide receiving ocean, or ascend in pure vapors to a purer atmosphere, so the soul, redeemed and regenerated from the ills and errors of earth, ascends to that celestial atmosphere where are no warring storms, no elemental discords.

In our Spring, late frosts may come, and then follows ripening Summer, and mature Autumn, and bleak Winter; but in that other Spring, there is no blighting frost, no Summer's heats, no Autumn's decay, nor Winter's chill; but all is freshness, all is verdure, all is maturity—ay, it is one perpetual Spring time of beatitude! Who would regret to leave earth for this ever blooming, this spiritual Spring? Who would dread to tread the "dark valley and shadow of death,' when this glorious prospect lies beyond? Who, after a life of usefulness and virtue, will not welcome the king of terrors, thus shorn of his might and victory, to be wafted to this land of spirits? Who would not greet, with raptures, tidings of a world's salvation, and find rest in this fadeless Spring! Then

"Waft, waft, ye winds, the story;
And you, ye waters roll,
Till, like a sea of glory,
It spreads from pole to pole!" KAPPA.

For the Magazine and Advocate.

A BRIEF DIALOGUE.

UNIVERSALISM AN ABOMINABLE DOCTRINE.

"What an awful, abominable doctrine Universalism is," said A., while conversing with a quondam friend, who had been absent some time, and who, he strongly suspected, was somewhat inclining to this sentiment.

"'Tis abominable, truly," said B., in a manner that any man would naturally speak, who was answering a fool according to his folly.

A. "But I am in earnest, friend B., I do think it abominable and outrageous."

B. Somewhat dryly. "You are not alone in this opinion. Deacon Armstrong, or, as he is sometimes called, Deacon Headstrong, of our neighborhood, agrees with you precisely—besides, this was the popular notion in the days of our Saviour. Scribes, Pharisees and hypocrites, in those days, not only thought as you do, but they considered it 'blasphemous.' Nor is this all—they considered those who proclaimed and advocated it, as 'drunkards,' 'wine bibbers,' 'Sabbath breakers,' and 'blasphemers.'"

A. "You seem disposed to ridicule every thing I say."

B. "Not at all, Br. A. I am endeavoring to show that your opinion is not paradoxical or new; not peculiar to yourself or this age; but commands respect, both on account of its *age*, and the *multiplicity* of its believers."

A. "Is it not ridiculing me and my opinions to state, as you have done, that those opinions agree with those of the Scribes, Pharisees and hypocrites?"

B. "I simply stated the fact; if I can not tell the *truth*, without ridiculing you and your notions, then I must do it; for I do not approve of *lying* to please any one. And farther—if your notion looks ridiculous when properly and truly classified, it is not my fault, but your own. I am not answerable for the difficulty into which your own sentiments lead you."

A. "Is it not an abominable doctrine!"

B. "Undoubtedly, it appears so to you. But you should bear in mind that that circumstance does not make it so. You doubtless recollect the story of the philosopher, who, in contemplating the sun through a telescope, discovered such a frightful monster upon the sun's disk. And perhaps with me, you have imagined to yourself, something how he felt when he discovered that instead of a *monster* in the *sun*, it was simply a *fly* on the end of his telescope! A disordered vision, or a disordered medium of vision, or even the practice of making up in the mind how anything looks before we have examined it, will not only discover monsters in the sun, but abominations in truth! All such, will find no difficulty in discovering abominations, and outrageous ones too, in the sentence, God 'will have all men to be saved, and come unto the knowledge of the truth!' The doctrine, that 'God is good unto all, and his tender mercies are over all his works,' will appear to *them* like a licentious one! And 'in the day thou eatest thereof, thou shalt surely die,' will appear to such people as the devil's doctrine!"

A. "Friend B., I am surprised! Have you really become a believer in that awful doctrine?"

B. "I have, indeed; and according to your lexicography, have become an abominable man. But that you may not be mistaken as to what my belief is, I will give you the substance of my creed. I believe that it is my duty to love the Lord my God, with all my might, mind, soul and strength; and my neighbor as myself—nothing but what springs from, and is perfectly harmonious with, this fundamental principle of all truth, *do* I, or *can* I believe. Such, Sir, is the corner stone of my belief—such, Sir, is Universalism. And, what an awful, abominable sentiment it is!!"

A. "Universalists hold that all mankind will be saved in their sins—that the good and the bad, the innocent and the guilty, will all go to heaven together, do they not?"

B. "No, Sir. They neither believe these things, nor but a precious little of any thing else from the same source. This pseudo-Universalism was coined at an Orthodox mint, and is not even a respectable counterfeit. Their belief is, 'that *all sinners* shall be washed, sanctified, and cleansed, in the name of the Lord Jesus, and by the spirit of the living God.' Do you call this abominable?"

A. "I must have been wrongly informed in relation to these things, if you are correct. I should like to converse longer, but can not now; I will see you again."

B. "Do, friend A. Let us talk over these abominable things, and see whether the *fly* is really in the *sun*, or on the *end* of the *telescope!*"

A. "Good day, Sir."

B. "Good day." SIGMA.

Clinton, Oneida county, N. Y., April 1, 1839.

For the Magazine and Advocate.

ILLUSTRATIVE ANECDOTE.....NO. I.

One evening, as I sat in company with a devout Limitarian, conversing on the subject of abolishing capital punishment, a person sitting by, remarked—"if it were not for the fear of capital punishment, I would revel in the blood, and take the life of certain of my enemies, before another day." "Then, Sir," said I, "you would be subjected to cells and chains through life." "What would I care for that," replied he, "I should have the pleasure of reflecting upon the revenge I had obtained, which would sweeten chains and solitude eternally." "Why, you are no better than a murderer," added the Limitarian, "if that is your mind and feeling; if you are only kept from the bloody deed through fear of capital punishment, the crime is consummated in your heart—you are no better in the eye of God than though you had perpetrated the criminal act." The man adhered to his statement, and suggested that he supposed it was not exactly morally right, but he spoke his true mind, and said he believed very many were of his own views. The Limitarian expressed his astonishment at such acknowledged depravity, and left the house.

Some few weeks afterward, as I sat conversing with a friend of mine, and advocating my sentiments of the end of sin and suffering, and the final holiness and happiness of all mankind, this Limitarian came in accidentally, and sat down beside me. I continued my subject, which, as I soon discovered, moved the feelings of my new companion. After I had spoken a short time—"well," said the Limitarian, "if I believed as you do, that there was no *hell*, I would steal, rob and murder all I could, and roll sin under my tongue as a sweet morsel." Then, Sir, if you are kept from committing such offences, only by the fear of hell, you are no better in the eye of God than though you *had* committed them, for the crimes are perfected in your heart. He reiterated his sentiment. "Well," said I, "I will condemn you, and by your own mouth convict you of your guilt. Do you not recollect the language you addressed to the person, a few weeks since, who stated that he was deterred from murder by the fear of capital punishment?" Confounded and ashamed, the Limitarian left our company. R.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA FRIDAY, APRIL 19, 1839.

BIBLICAL INTERPRETATIONS.....NO. V.

"And many of them that *sleep in the dust of the earth shall awake*, some to *everlasting life*, and some to shame and *everlasting contempt*."—DAN. xii: 2.

This passage has long been deemed proof of endless misery, and is constantly quoted by the advocates of that sentiment, while the Destructionists look upon it as prophetic testimony of endless sleep. They both apply it to a general resurrection of the dead—but the first party believe that the phrase "*everlasting contempt*" denotes that sinners will be doomed to unceasing misery in the resurrection, and the other party believes that it denotes annihilation to the wicked. It is not my intention to point out the *absurdity* of these respective opinions, but to inquire whether the passage which stands at the head of this article, can be properly introduced as proof of them. In pursuing this inquiry, two divisions will be kept in view.—I. To what period of time is the text referred by the prophet.—II. What is its meaning.

I. To what period of time did the prophet refer the text?

An important consideration is generally forgotten by those who apply this passage to a future state of being. It is this:—It will at once be admitted, that the Bible does not give two *conflicting* descriptions of the resurrection. How happens it then, if this passage can be legitimately referred to the literal resurrection, that Christ and Paul present an entirely different view of the resurrection? When Messiah was conversing with the Sadducees concerning the condition of those who enter another world, he told them that the "children of the resurrection" "are as the angels of God in heaven."—Matt. xxii: 29, 30. And in terms equally clear, Paul remarked, "so also is the resurrection of the dead—it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natura

body, it is raised a spiritual body."—1 Cor. xv: 42, 43, 44. In these cases, nothing is said about *shame* and *contempt*, for the participants of the resurrection are to be exalted to equality with the angels, that in their subjection to Christ, God "may be all in all." Hence, as Messiah and Paul have both given a description of the literal resurrection, which has no likeness to the description given in the language of Daniel, may we not reasonably conclude, that his language has been misunderstood and misapplied?

If we carefully observe the commencement of the chapter, and the application made of it by our Saviour, the time when the facts contained in the text were to transpire, will be obvious. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. xii: 1. Now observe the expression—"*there shall be a time of trouble, such as never was since there was a nation, even to that same time.*" Our Saviour quoted the substance of this sentence, and very clearly applied it. "For there shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be."—Matt. xxiv: 21. This was spoken in reference to the *destruction of the Jewish nation*—a fact so evident as to be past all doubt. So that it is beyond dispute, that Daniel opens his twelfth chapter with a prophecy of the overthrow of his nation.—And, as the text is connected with the first verse, it follows that its language is referrible to the same event.—Michael who was to stand up, evidently refers to the Messiah, who lifted up his voice for the whole Jewish people, and affectionately besought them to turn unto God. About the time of his standing up, or a little after, the great distress fell upon the Jews, at which period, all those who were "written in the book" were "delivered," for Eusebius informs us, that not a single disciple of Christ perished in the overthrow of the Jews.

In verses five and six, it is said—"Then I, Daniel, looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river, and one said to the man clothed in the linen, which was upon the waters of the river, *how long shall it be to the end of these wonders?*" This question is answered in the next verse. "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished"—Verse 7. Observe the last clause of this verse:—"when he shall have accomplished to scatter the power of the *holy people.*" Who are the holy people? Undoubtedly the Jews. For, as God selected them as a nation from which Christ was to spring, according to the flesh, so they are called the "holy people," not in reference to their character, but to the use made of them in carrying out the plans of God. When the power of this "holy people" was scattered, then "*all these things shall be finished.*" The power of the Jews was scattered in the year *seventy*, when the Romans destroyed their city, and they were scattered over the whole earth. Thoroughly was their power scattered, for, thrown among all nations, their political influence ceased. Then the events spoken of by the prophet Daniel, in his last chapter, were to be *finished*. And yet, some people will take a verse out of that chapter, and apply it to the future world, perhaps millions of years hence, so little is the attention they give to the prophet's application of his own language.

In the eighth verse, Daniel himself asks the question, "O my Lord, *what shall be the end of these things?*"—He says that he "understood not"; therefore he uttered the inquiry. The answer is distinctly given in the rest of the chapter, particularly in the eleventh verse. "And from the time that the *daily sacrifice shall be taken away*, and *the abomination that maketh desolate set up*, there shall be a thousand, two hundred and ninety days."—By ascertaining the meaning of "the abomination that maketh desolate," the subject will be so clear as to be past mistake. When our Saviour was conversing with his disciples concerning the end of the Jewish age, he said, "when ye, therefore, shall see the *abomination of desolation*, spoken of by Daniel the prophet, stand in the holy place.....then let them which be in Judea flee into the mountains."—Matt. xxiv: 15, 16. "And when ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh."—Luke xxi: 20.—We find that the abomination was the Roman army under Titus. It was "set up," when it surrounded Jerusalem. And it accomplished the desolation, when its conduct fulfilled the prophecy of Christ, that not one stone of the temple should remain upon another. The "daily sacrifice" in the temple continued through all the horrors of the siege, as we are informed by Josephus. But after the city was taken, the temple was burnt, and the "daily sacrifice" was "taken away."—It then ceased, and the temple has not since been rebuilt, for the Turks possess the land on which it formerly stood.

We ascertain, then, the precise time, when the power of the holy people was scattered, when the daily sacrifice was taken away, and when the abomination of desolation was set up. And, as the text is closely connected with these facts, it is evident that its fulfilment is confined to about the period of those events. Yet people, in despite of facts, in despite of the context, in despite of what our Saviour has said, persist in torturing it into proof of endless misery, or of endless sleep, when it has not the least allusion to the immortal state of man. The impropriety of this course will be still more fully seen, by considering,

II. The meaning of the passage.

"And *many* of them that sleep in the dust of the earth, shall awake." This sentence alone, condemns the common views of this language beyond retrieve.—The common view is, that *all the dead* shall rise to judgment. Daniel affirms, that only *many* of those who sleep in the dust, should awake—thereby implying, that all should not awake at the period to which he was referring. And, instead of some of *all*, it was only *some* of the *many* who arose, who were to have everlasting life, and *some* of the *many* who were to have shame.—But in the true view of the subject, the reason why the prophet made a limited reference, is clear. When Christ came, the *whole world* was dead in error and sin. But as Daniel referred alone to the Jews, he said that many should rise, in contradistinction with the Gentiles, of whom he was not speaking at all. Hence, to say that the *many* of Daniel, means the rising to judgment of *all* who die in *Adam*, is, to say the least of it, a very strange use of his language.

It is very evident to every careful reader of the Bible, that there is moral death spoken of in it; and when a person or nation were sinful and error-smitten, they are represented as dead. There is one instance, which is beyond all possible controversy, and which we shall introduce, as it settles a principle we wish to be understood. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, thus saith the Lord God; behold, O my people, I will open your graves: and cause you to come up out of your graves, and bring you into the land of Israel.—And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."—Ezekiel xxxvii: 11–14. This language was spoken in reference to the captivity of the Jews in Babylon. Driven from their native land, exiles from the holy city, and grieved that the temple of Solomon was ruined, they were buried deep in graves of sorrow and degradation. But when they were restored from this lost condition, and returned to Palestine, they then had a resurrection from the graves of their captivity to the life of political freedom. And it is well worthy of notice, that an inspired prophet denominates this seventy years captivity an "*everlasting reproach.*" "Therefore behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."—Jer. xxiii: 39, 40.

The Jews, in the time of Messiah, were buried in sin and error. Hence, when Christ came, it is said, "to them which sat in the *region and shadow of death*, light is sprung up."—Matt. iv: 16. These Jews, thus sleeping "in *the dust of the earth*," or being buried in sin and error, *awoke*—some of them to one condition, and some to another. On the day of Pentecost, 3000 Jews, then 5000, and then "a great company of the priests," awoke from the graves of darkness, and received "everlasting" or "eternal life." Hence it was that Christ said, "verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v: 24. This passing from death was in the present tense; "*is* passed from death unto life"—the possession of the "everlasting life" was also present; "he....that believeth on him that sent me, *hath* everlasting life." We have only then to ascertain what is "everlasting" or "eternal life," in order to see the subject clearly.—"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii: 3. This *knowledge* of God and his Son, was the everlasting life, and those Jews who believed Christ, consequently received it. We find, then, a fulfilment of the prophet's language, that some of these who should arise from the dust of the earth, should have everlasting life.

Some others of the Jews, however, were to awake "to shame and everlasting contempt." This was literally true. The main body of the Jews slept on in their graves of sin and error, deceiving themselves with the notion, that as they were the children of Abraham, so they were the favorites of Heaven, and were safe from danger. They thus slept, until they saw utter destruction hanging over them, when the Romans came against them. Then they awoke to their condition; but it was too late. They were ruined as a nation, and the remnants of their number were scattered over the whole earth, where they have endured every form of suffering for nearly eighteen centuries. This is the "*everlasting punishment*" of Matt. xxv: 46. And need I say, that it is the "shame" and "everlasting contempt" of Daniel? They have had shame and everlasting contempt to their fill. And this shame and contempt can with more propriety be called "everlasting," than the Babylonian captivity could be called "an everlasting reproach," for that was endured only seventy years, while the Jews have been scattered over the earth rather more than twenty-five times seventy years.

In all these events, we find an exact fulfilment of the long controverted language of the Saviour. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John v: 28, 29. All the Jews were to rise from their degraded state—and all did rise between the resurrection of Christ and the overthrow of their nation. This time is called an "*hour*," the same as the whole time which was occupied in destroying Jerusalem, is called an "hour."—Matt. xxiv: 36. Those Jews who had done the good of assisting Christ's disciples, and of believing on him, enjoyed the resurrection of life, or *the coming to the knowledge of God and his Son*. Those who had done the evil of persecuting Christ and his disciples, came forth to the resurrection

of damnation, or condemnation, which they are still enduring among all the nations of the earth.

Such, then, is the correct view of Daniel xii: 2. And if people would examine it more thoroughly, instead of finding in it proof of the remorseless doctrine of endless misery, or the gloomy darkness of changeless sleep, they would discover nothing in it contrary to the fact, that when the "fulness of the Gentiles shall be come in," "all Israel shall be saved." G. W. M.

MORAL INCONGRUITY.

"Thou shalt not wear a garment of divers sorts, as of woollen and linen together."—Deut. xxii: 11.

Take a common and familiar instance. Our Partialist brethren suppose justice in God, to be that attribute which impels him to punish, without end, the violators of his law—while mercy, they suppose to be that attribute which impels him to release the sufferer from punishment. Thus they array these attributes against each other, so that both can not operate on the same individual at the same moment—but, that while justice is performing its work, the dictates of mercy are unheeded and unobeyed; and while mercy is releasing the sinner from suffering, justice is disappointed of its desires and demands.

You readily perceive that each attribute, in turn, is thus deprived of its impartial and constant operation.—While God is just to an individual, is he not unmerciful to that being, if these views of justice and mercy are correct?—and while he is merciful to an individual, is he not unjust to him also? Certainly, is he, if I am not entirely mistaken in my reasoning. So, then, if God is just to some, and merciful to others—or if he is just at one period, and merciful at another—it follows, as a necessary consequence, that he is also unjust and unmerciful—in other words, that injustice and cruelty are as much attributes of God, if this doctrine is true, as are justice and mercy—and, consequently, that he is not perfectly, nor eternally, nor infinitely, either just or merciful!

Alas, for the errors and ignorance of men, which, by mixing together the most incongruous and opposite materials, deface the character of God, and destroy harmony in the operations of his attributes—prevent proper worship of his adorable name, and poison the enjoyments of communion with him!

Nor is this all—by thus erecting false standards of justice and mercy, man is led astray in his practice—for "shall mortal man be more just than God—shall he be more pure than his Maker?"

It is true, that often, very often, our erring brethren have a practice far superior in purity and correctness, to their faith; but when we remember our frailty and fallibility—how apt we are to misjudge and be led astray—we should heartily pray, "lead us not into temptation." And surely if we make mercy in God, consist in unjust weakness and partiality—in a soft shrinking from duty and dignity, so far as self is concerned; and from inflicting deserved, needed and salutary suffering, so far as the criminal is concerned—is there not great, very great danger, that the weakness of the flesh will practice such mercy, rather than the true mercy, which seeks the real, permanent good of its object, by any means, however severe, only so that they are proper?

And so with justice. If we consider the divine justice to consist in a revengeful desire to inflict cruel and relentless sufferings on an object that has offended, without any leaning toward mercy, pity or love—without any regard for the benefit of the sufferer—is there not danger that the carnal mind, which is enmity against God, and delights in hatred, may lead us to adopt such a view of justice in our daily practice, and so render us unforgiving to our enemies—stern and despotic to those under our government, and cruel and malignant in our punishments?

Whatever others may think of it, I can not but believe that these incongruous and contradictory views of divine justice and mercy, are at the foundation of much of the cruelty, and hatred, and barbarity, that yet exists in the Christian world. For if a true faith works by love, and purifies the heart of its believer, why should not a false faith work by hatred, and corrupt the heart in which it finds an abiding place? And how absurd and contradictory is that man's practice, who has these erroneous views of divine justice and mercy, and yet acts upon principles of true justice and pure mercy? Every act of his life—all his principles of action—give the lie to his professions, and exhibit him as being really superior in practice to the character of the Deity he professes to imitate, and the God he adores and worships. His robe of righteousness is truly an unholy and incongruous mixture of linen and woollen—he may plough with an ox, (a clean animal,) but he has an ass (an unclean beast) in the same yoke with it! A. B. G.

"DIED."

"At the residence of his brother, John Thompson, near St. Clairsville, Ohio, on Friday, March 1st, William P. Thompson, Esq., formerly of Richmond, Va., in the 75th year of his age. He was an early settler of North-western Virginia, a man of simple manners and sincere virtues. His life was a manifestation of correct principle, producing its influence upon all within his humble circle, and his death was the consummation of such a life—resigned, composed and serene. He passed so gently to the world of spirits, that none could tell the moment when he was, or was not. Death has gathered the ripe fruit, and confident hope assures us that the harvest is immortal life. He was interred, as was his wish, beside the remains of his forefathers at the Stone meeting-house, near Col. Shepherd's old Fort."—*Wheeling Times.*

"Richmond, Va., March 16th, 1839.

"Rev. E. H. Chapin—Dear Sir, I think proper to call your attention to the notice in this day's Compiler, copied from the Wheeling Times, of the death of Wm. P. Thompson, Esq., (an old resident of Richmond,) in Ohio, on the 1st inst., which gives, I think, a very true account of him while living. Although Mr. Thompson was not, while in Richmond, a regular attendant on our meetings, yet he was, and long had been, a firm believer in the doctrine of the Restitution of all things—which belief, I should judge from the account given of his death, remained firm, and supported him in that trying hour. As he has been one of our old, well known and much respected citizens, and was a contributor to the erection of our Universalist church, and to the support of our cause, I think it may be well for you to make mention of his death at some of our meetings; for his life was worthy the imitation of the rising generation.

"The writer has been intimately acquainted with Mr. Thompson since the year 1823, at which time the late Rev. Edward Mitchell, of New-York, (whom we suppose to have been the first Universalist preacher in Richmond,) made us a visit. Observing that Mr. Thompson attended Mr. Mitchell's meetings, the writer, in making collections to defray the preacher's expences, called upon him, and he readily contributed five dollars, observing at the same time, that he had derived great satisfaction from Mr. Mitchell's preaching—that he was an old man, and had heard much preaching, but what he had heard from Mr. Mitchell was worth all, or more than all he had ever heard before; and said, that the doctrine of the Restitution, which teaches that we shall all meet our departed friends again, in holiness and happiness, never more to part, must, he thought, afford great consolation to every believer.

"How Mr. Thompson became a believer in the doctrine of the Restitution, or when, the writer can not say; but it appears that he was the friend of *the widow of the celebrated* Rev. Elhanan Winchester, (which lady died in Richmond many years ago,) as the handsome monument erected to her memory, in the old church yard on Richmond Hill, appears, from the inscription upon it, to have been erected by Mr. Thompson, or at his expense. It is therefore presumed that he became a believer in the doctrine, by the perusal of Mr. Winchester's writings, put into his hands by Mrs. Winchester.

"Should you think proper to republish the notice given in the Wheeling Times, of the life and death of Mr. Thompson, accompanied by these remarks, in the Universalist Union or Evangelical Magazine, you are at liberty to do so.

A Universalist Friend of the Deceased."

Br. Grosh—The above is so full as to need no comments or explanations. Please give it a place in your columns. E. H. C.

***A letter from Br. L. C. Todd, will appear in our next. It was forgotten to be copied, until too late for this paper. A. B. G.

UNIVERSALIST CHAPLAINS.

It is a singular circumstance, but a true one, that in almost if not quite every instance, Universalist preachers were selected as Chaplains for the troops raised in the State of Maine, in the late border troubles. In one case, Br. W. A. Drew, Editor of the Gospel Banner, was chosen, but on account of some domestic affairs was prevented accepting, and a liberal Baptist clergyman, a personal friend of Mr. Drew, (and at present a correspondent for his paper,) went in his stead. In all other cases, I believe, Universalist chaplains are in the service.

The Oxford division, of which Br. Bates is chaplain, was lately marched into church in two divisions, (one in the forenoon and the other in the afternoon,) and, together with Gen. Scott and suite, the members of the legislature, and other civil and military officers, were addressed in due form, ably and impressively, by their chaplain. The discourses were of a superior order, and well timed, and produced a salutary effect on the hearers—Gen. Scott, in particular, having repeatedly expressed himself as being highly gratified with the services.

As the good old dame who had been so much annoyed by the disparaging remarks of an invidious neighbor, was constantly in the habit of greeting every new event with, "What'll dame Grundy say?"—so we may ask, in reference to the public approbation thus generally manifested toward the Universalist clergy by the armed military of Maine, "What'll Partialists say, now?"

A. B. G.

Naming Churches.—Some years since, an eccentric individual was prosecuted in Auburn for blasphemy, and fined twenty-five dollars, for which, as he steadily refused to pay it, he was placed on the limits. Ever after this circumstance, he seemed perfectly crazy on the subject of religion, and fancied that he was a much persecuted man. The place where he was condemned, he named *Calvary*, and the person who complained of him, *Judas*. His greatest ingenuity, however, was taxed, to name the several churches in the place, from some supposed characteristic attached to them. The First Presbyterian church, he denominated the "Old Furnace."—The Baptist church, the "Bathing Tub."—The Methodist church, the "Eel Pot."—The Episcopalian church, the "Reading Room."—The Universalist church, the "Insurance office."—The Second Presbyterian church, the "New Furnace." Pretty well named! G. W. M.

BOOKS.

We have just received a new supply of Comb's Phrenology, Constitution of Man, Moral Philosophy, Elements of Phrenology, Macnish's Introduction to Phrenology, and Messages of the Presidents of the United States, from Washington to Van Buren.

Also, a few copies of the *Medical Almanac*, a very convenient and useful article for medical gentlemen.—This is the first volume of an annual publication.

G. and H.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. French, at Tylersville—Br. N Brown, at Onondaga South Hollow—Br. G W. Gage, in the Masonic Hall at Vernon village—Br. O. Wilcox, at Therese Falls, and in the Methodist meeting-house on the Bay Road, at 5 o'clock, P. M.

There will be preaching on the first Sunday in May, by Br. French, at Dannmark—Br. N. Brown, at Clockville.

There will be preaching on the second Sunday in May, by Br. French, at Burrville, and once in four weeks thereafter during the year.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

A L W, Westfield, for T B C, J L S, N C, L H, M S and C W C—P M, Bath (Pa)—E S, Hopkinton, for self, J S R and J P—H B C, Batavia, for self, S H and S A—P M, Herkimer, for B C—P M, Liberty (Mich) for H T, J T C, A K, A H D L, A D L and J W—P M, Freeport, (Me) for S M K—W C T, Valsparaiso (In) for H W, J P N and A K P—C C, Bernadston (Mass)—G W B, Janesville, (W T) for self, L St J, C C and H W—C J M, Smithport (Pa) for self, W S, D E, T W, N B and A S A—R A, Livonia, for self, J T, A F, J A, R P, S W P and A H D—P M, Little Falls, for C H—Rev O R, Lakeville, for A P, I H, D P, J G, C M C, O D S, A G, J P, D K and L C—Rev N F, Salina, for D O and S O—P M, Central Square, for self, S W and F W—E L, Butternutts, for S G, E T, S H, A T, J B and A C M—P M, Oxford, for W B—P M, Guilford, for W F—E S, Sullivan, for self, S M S D and Z C—Rev A G C, Upper Lisle, for self, L B G, E L, L G and R D—W H H C, East Greene, for N S and H F K—Rev T C E, Fredonia—P M, Naperville (Ills) for C B, P D, S J S and B H—A B, Columbus.

POETRY.

PERPETUAL ADORATION.

The turf shall be my fragrant shrine;
My temple, Lord, that arch of thine;
My censor's breath the mountains airs,
And silent thoughts my only prayers.

My choir shall be the moonlight waves,
When murmuring homeward to their caves;
Or, when the stillness of the sea,
Even more than music, breathes of thee.

I'll seek, by day, some glade unknown,
All light and silence, like thy throne;
And the pale stars, shall be, at night,
The only eyes that watch my right.

Thy heaven, on which 'tis bliss to look,
Shall be my pure and shining book,
Where I shall read, in words of flame,
The glories of thy wondrous name.

I'll read thy anger in the rack,
That clouds a while the day beam's track;
Thy mercy, in the azure hue
Of sunny brightness, breaking through.

There's nothing bright, above, below,
From flowers that bloom, to stars that glow,
But in its light my soul can see
Some feature of thy Deity!

There's nothing dark, below, above,
But in its gloom I trace its love;
And meekly wait that moment, when
Thy touch shall turn all bright again.—*Moore.*

IMPORTANCE OF MORALITY.

I am sorry to observe, that generally the cultivation of the understanding, constitutes the principal object of education; and that in different countries, the pupils of public establishments smile with pity at praise given for good behaviour. I know very well, that children of excellent conduct do not always excel in intellect; but we find also, that many young and old individuals of great understanding do not always behave as they ought to do. These persons often convert their intellect into scourges of society, and are the greatest enemies to the happiness of the race. Let the public beware of this in reference to authors, reviewers, pamphleteers, gazetteers, and writers of any kind. It is a too common tendency among them to say: I and my friends alone have understanding, we alone are in the right.—Let these oracles be respected if they write only with conscientiousness. Both moral and intellectual endowments are important, and therefore ought to be cultivated in harmony. By neglecting one or both, societies and even nations will come to an end.

In examining mankind at large, we shall find that general happiness is founded more on morality than on intellect. Public establishments for relieving distress, improving morality and correcting manners, are more beneficial to society, than colleges for the study of mathematics under the government of conquerors.—Morality ought to be the aim, and understanding but the means of attaining it. Those, however, who know my views on the primitive powers of man, and on their moral arrangement, will know that I distinguish morality from religious creeds; that my God is a God of union, who wishes to save and not to destroy; and that, in my opinion, charity, or general love, is the greatest of virtues. They will perceive that I do not agree with teachers who place the love of their country, and that of glory, above the love of mankind; and that I maintain the authority and the advantage of the Christian principle, which commands us to love every one as our neighbor. Jesus called *him* his brother who did the will of his Father. I allow that we owe obligations to our parents, and to our country; indeed I admit that there is a primitive feeling of attachment to all beings around us. But this propensity is given also to the lower animals, and is far inferior to general love. He who considers the wants of the poor, and the causes of those wants; the deserts of the poor, the possibility and necessary means of improving their situation; who will never encourage idleness and disorder; who considers attachment as a quality of secondary weight; who relieves him first that deserves it best; and who prefers his countrymen, only in so far as they are equally meritorious, is far nobler than those who are influenced by the love of their country, or by a religious creed alone, to the neglect of this universal Benevolence.

It is a touchstone of superiority among the faculties, that there influence is more universal. The animal feelings contribute to the preservation of individuals, of societies, and in a certain degree of the species. Human feelings alone place society above individuals, and species above societies. They coincide with the proceedings of nature. Individuals perish, while nations continue; and these disappear while mankind is preserved. The faculties which produce such effects must be important in proportion.

When I state that the sphere of the faculties proper to man, is more extensive than that of the animal powers, this must not be confounded with the other proposition; that a faculty is more or less generally bestowed by nature. The meaning of the latter is, that a faculty exists in a greater or smaller number of species, while the former denotes that the influence of a faculty extends over more beings. Amativeness is very general, while Christian charity is confined to mankind; but the effect of the latter feeling embraces all beings, while that of the former is infinitely more limited.

Thus, in all actions, morality is to be kept in view as the aim and end. Man, by superior powers, is lord of the terrestrial creation; but the same feelings which constitute his superiority, command him not to abuse other beings. A lower propensity excites man to kill animals, in order to live on them; but the superior feelings forbid us to torment them.

All sects of religion must agree, that morality is necessary to the welfare of the human race, however different their opinions may be about the mode of attaining it. But I have no hesitation in declaring against any creed that undermines charity, and which teaches children that those who do not believe as they themselves do, and that those who wish to adopt different means in order to please their MAKER, are damned.—As Christianity evidently tends to unite all men in the presence of God, it appears to me that we are entitled to reject every interpretation of any passage of the Gospel, which does not agree with general peace. The superiority of the Christian principles of morality, is proved and recommended by their good effects; and, in this way, belief is converted into conviction.

Modified ideas about the means of pleasing God, are natural, and present a large field for teaching tolerance and mutual forbearance. Various formalities are considered as agreeable to God; but history informs us, that many of those, used by different sects, are borrowed from paganism. Every one ought to be permitted to do as he thinks right, unless the general happiness of mankind be disturbed by it. I think that he is too proud who believes that he can add to, or exalt the happiness of his CREATOR, to whose dictates all that man can do is to submit. In submitting to his dictates, we practice the true and undefiled religion, viz., in this way we show that we are tied to God, and obey his will. Thus, it is an important point, in teaching religion, never to confound the *aim* with the *means*. The former is universal happiness, and loving our neighbor as one's self. The means which lead to it are various, and differences of opinion in regard to them are to be expected. It seems, however, a great error to look for happiness from divine influence, while the natural means of producing it, appointed by the CREATOR to be observed, in the ordinary way of Providence, are neglected.—*Sparzheim on Education.*

No man can be called a friend to liberty, who desires freedom only for himself and his own countrymen.—We should not call that individual a friend to justice, who rigidly exacted his dues from other men, but cared not whether he did equal honor to their claims upon him.

There can be no Christianity where there is no charity: but the censorious cultivate the forms of religion that they may more freely indulge in the only pleasure of their lives, that of calumniating those, who to their other failings add not the sin of hypocrisy.—But hypocrisy can beat calumny even at her own weapons, and can feign forgiveness, while she feels resentment, and meditates revenge.

We strive as hard to hide our hearts from ourselves, as from others, and always with more success; for in deciding upon our own case, we are both judge, jury, and executioner; and where sophistry can not overcome the first, or flattery the second, self-love is always ready to defeat the sentence by bribing the third; a bribe that in this case is never refused, because she always comes up to the price.

MARRIAGES.

In Avon, February 14th, by Rev. O. Roberts, Mr. DANIEL S. WHALEY, to Miss CATHARINE F. MARTIN, both of Avon.

Also, by the same, in Avon, on the 3d inst., Mr. JOHN I. STEWART, of Caledonia, to Miss EMILY FERRIS, of Avon.

Also, by the same, on the same day, at Lakeville, Mr. WYMAN ADAMS, of Livonia, to Miss MARY S. CHAPIN, of Lakeville.

In Fayetteville, March 26th, by Rev. Amos C. Tuttle, Mr. NATHANIEL KINGSLEY, of this city, to Miss SARAH M. BRENENSTAUHL, of Manlius.

In McDonough, February 28th, by Rev. J. T. Goodrich, Mr. EZRA D. LEWIS, to Miss MARIA BARRAY, daughter of Elijah Barray, Esq., all of that place.

At Union Square, March 9th, by H. Skinner, Esq., Mr. WILLIAM BETTINGER, to Miss HARRIET CROSS, both of Mexico.

Also, in Albion, March 18th, by the same, Mr. EDWARD ALLEN, of Orwell, to Miss MARY ANN SURDAM, of the former place.

DEATHS.

In this city, on the 10th inst., after an unusually protracted illness, which was endured with remarkable patience and resignation, Mrs. ELIZABETH BAXTER, wife of John Baxter, Esq., aged 39 years, 11 months, and 27 days. As a wife, mother, sister, friend, and neighbor, her duties were discharged with scrupulous attention and fidelity; with the tenderest affection to her family, and the kindest solicitude for all. Her active and hearty efforts to promote the interests of the religious denomination to which she was attached, did not prevent the exercise of that diffusive benevolence, which was by her considered the mark of Christianity, and which will be gratefully remembered by her numerous acquaintances, so long as the poor are with them, and the words of kindness and comfort are capable of soothing the afflicted. To her mourning husband and only son and child, the loss is irreparable: it can be felt, but not fully estimated. —*Com.*

In Howardsbush, (Frankfort,) March 15th, Mrs. PATIENCE HOWARD, aged 66 years. She has left a large and respectable family to mourn her loss, and an aged companion, whose palsied limbs and inarticulate voice, give evidence that he will soon follow her to that bourne whence no traveller returns. May the light of Heaven's own countenance, reflected from the Gospel of his grace, beam upon his pathway to the tomb, and cheer, comfort and sustain him, in his lonely passage through the dark valley and shadow of death.

It is but just to the memory of this aged mother in Israel, to say, that she lived and died a Christian, beloved and respected by all who knew her; and that she was armed with that fortitude which shrinks not from a conflict with the monarch of the grave, by a belief in the Restitution of all things.

Her funeral was attended on the 16th, and a discourse delivered on the occasion by the writer; Mr. Lee (Methodist) taking part in the exercises. T. D. COOK.

Watchman please copy.

In the town of Boonville, on the 6th inst., AMANDA ELIZABETH, daughter of Charles and Julia Traffern, aged 19 months and 1 day. The sentiment of the Psalmist, that "children are an heritage of the Lord," and the uniform teachings of Revelation and nature, that God is immutable and impartial, will sustain the bereaved, and enable them to look beyond this dispensation, to a happy reunion with the departed. Funeral services on the 8th, by the writer.

A. R. B.

At Lagrange, March, 5th, of the dropsy, Mr. GEORGE STRONG. He died in the faith of a world's salvation, and has left a family, residing at Delta, near Rome, N. Y., to mourn their loss.

In same place, March 9th, of inflammation in the head, OSCAR, son of B. W. Philips, aged 5 years. His funeral was attended on the following day, and the consolations of the Gospel tendered to the parents and relatives, by

J. GAGE 2d.

In Vernon, March 25th, Mr. WYMAN JACOBS, in the 27th year of his age. Funeral services on the 27th, by

GEO. W. GAGE.

In Whitesboro', on the 31st ult., of pulmonary consumption, Mrs. HARRIET P. SYKES, wife of Dr. Royal S. Sykes.

In Victor, on the 23d ult., Mrs. PAULINA GILLIS, consort of Mr. James L. Gillis, in the 42d year of her age. By this dispensation of divine Providence, her husband is deprived of a wife, who was possessed of those domestic qualities which constitute a virtuous woman, and her friends as relatives and friends, of the society of an amiable associate.—"Blessed are the dead who die in the Lord." Her funeral was attended, and a discourse delivered to a numerous audience of sympathising friends, by the writer. T. J. W.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, APRIL 26, 1839. NUMBER 17.

For the Magazine and Advocate

PUNISHMENT AND FORGIVENESS.

BY REV. A. C. BARRAY.

There is nothing more true than that man shall receive a just recompense of reward for all his evil doings. Such is his constitution, and such the rules and regulations of the Divine economy, that he can no more offend against those laws, to which he is amenable as a creature formed in the image of God, and escape punishment, than he can thrust his hand into the "devouring fire," and take it forth unharmed. An infringement of a physical law of man's nature, is seen to produce a degree of pain or misery; and so it is with regard to an infringement of the organic and moral laws. If an individual sin—if he offend against those laws which govern him as a moral being, or to which he is amenable as a creature bearing the impress of the great Original, he will receive a degree of punishment apportioned to the magnitude or the criminality of the offence. This is certain and inevitable. There is no fleeing from the consequences of transgression—no escape from the baneful effects of sin. Man may sin with the expectation of receiving no reward—he may rush out into the paths of vice, and the highways of transgression, thinking to escape all punishment; but he will be disappointed. The tide of his worldly prosperity may not be impeded—"the voice of gladness may be heard continually in his dwelling, and the world lay her riches and her honors at his feet"—but he will not have escaped;—with the wealth of the Indies, and all that time has to give, he will be miserable—he will have "a *hell* in his bosom, which no earthly offerings can ever quench!" Infinite Wisdom has ordained that it should be so—that for every violation of law, man should receive a just and equitable reward.

Bible testimony is full and explicit on this point. The wicked are said to be like the troubled sea, and that for them there is no peace. Isaiah lvii: 20, 21. "The soul that sinneth, it shall die." Ezekiel xviii: 4. "Indignation and wrath, tribulation and anguish, upon every soul that doeth evil, of the Jew first, and also of the Gentile." Rom. ii: 8, 9. "But he that doeth wrong, *shall receive* for the wrong which he hath done: and there is no respect of persons." Col. iii: 25. We also read that God will by *no means* clear the guilty. Ex. xxxiv: 7. Many more passages might be introduced, in which is set forth the *certainty* of punishment; but the few produced, are sufficient to convince every candid and reflecting mind, that there is a *certain* reward for transgression.

It is a mistaken notion which many entertain, that punishment may be forgiven—mistaken, because it is in direct contradiction to the express and positive declarations of Scripture. They seem to have confounded *sin* with the *punishment* of sin; and when they read of the forgiveness of *sin*, they take it for granted that forgiveness of *punishment* is also intended. And here lies the error. Let such bear in mind, that God forgives *iniquity*, *transgression* and *sin*, but that he will BY NO MEANS *clear the guilty*. Ex. xxxiv: 7.

The terms *forgive* and *forgiveness*, can not, in any one instance on record, be found applied to punishment, nor any terms, having the same or like signification. We find them applied to sin, but never to the consequences of sin. See Acts iii: 26, and v: 31; Matt. i: 21; John i: 29.

If it should here be said, that forgiveness is not necessary, because man is recompensed for his evil deeds—that justice is satisfied—I answer, that this is not a just nor a reasonable conclusion. Divine justice is not satisfied, neither can it be, until the sinner is reclaimed—until the unreconciled are reconciled to God. Nothing short of this will cancel the demands of justice. Punishment does not remove the sin—the guiltiness in the sight of Heaven. It may lead to reformation, for which purpose it is inflicted; but forgiveness alone washes out the stains of transgression, and makes the heart clean in the sight of God. We will introduce the Parable of the Prodigal Son as an illustration:—"In the pride of his youthful heart, the Prodigal bade farewell to an affectionate parent, and the home of his childhood, and "took his journey into a far country." Here he soon expended his patrimony in "riotous living"—in dissipation, and the most degrading indulgences. And then came his punishment—the severe and terrible consequences of his sinful and vicious course of conduct. They aroused him to a realizing sense of his true condition, and caused him to exclaim—"I will arise and go unto my father!" But the punishment he received, did not disrobe him of his tattered garments. He came to his father in his rags, and said, "Father, I have sinned in the sight of Heaven and before thee, and am no more worthy to be called thy son." And a father's forgiveness caused him to be appareled in a new robe—to have a ring put on his finger, and shoes on his feet, and to be reinstated in the home "where once his childhood played."

It will be perceived from this illustration, that the certainty of punishment does not do away the necessity of forgiveness; but that forgiveness is actually necessary after punishment has been received. Punishment does not take from off a person the filthy garments of unrighteousness and sin—does not fit and prepare an individual for an entrance into that kingdom which is "righteousness, peace and joy." It is only a *means* of causing the sinner to arise and go unto his Father, and to humble himself before him. A Father's forgiveness removes the tattered habiliments of corruption and ungodliness, and causes him to be clothed upon with a robe of righteousness, and to be introduced into the glorious light and liberty of the children of God.

Harford, March, 1839.

For the Magazine and Advocate.

NECESSITY AND ACCOUNTABILITY.

BY REV. J. E. HOLMES.

In No. 50, volume 9, of the Magazine and Advocate, is an article by E. A. Crocker, under the above title, which seems to deserve more than a passing notice. The object of the writer is, to show that the two doctrines are a part of revealed truth, and harmonious with each other. But the reasons adduced to support the first position, appear to me both unsound and unsatisfactory.

Before reviewing the writer's argument, however, it may be necessary to show what he understands by *necessity*. After quoting two or three passages of Scripture, the writer adds—"They [men] must; from the *necessity* of the case, conform their wills to God's will. There is no liberty in the case—there can be none; even to act *voluntarily*.....For God's will is absolute, unyielding. Man is *necessitated* to will as God wills he shall, and to act as God wills he shall act, or God worketh not all things after the counsel of his own will."

From these extracts it will be perceived that the writer uses the term necessity in the strongest and most extensive signification—imperious, absolute and uncontrollable. And what, dear reader, are the evidences on which he rests a doctrine so important—so utterly opposed to the evidences of consciousness; and I may add, so dangerous to the well-being of community? Answer. "He doeth his will." etc. Dan. iv: 35. "He worketh all things after the counsel of his own will." "Declaring the end from the beginning," etc. From these passages the writer *infers* that man is governed by uncontrollable necessity—has "no liberty"—no power to "act *voluntarily*."—But let us pause for a moment, and ask if the use of these general terms are sufficient to destroy the authority of all those passages which command men to choose between good and evil. Yet the writer forestalls this argument, by telling us that to deny his conclusions, is, to all intents and purposes, a denial of Holy Writ.

But Br. C. is of the class who believe that scripture should be compared with scripture, and its doctrines evolved by measuring one portion with another. Let us, then, apply this rule to the writer's conclusions. "I have set before you life and death, blessing and cursing: therefore choose life."—Deut. xxx: 19. "Choose ye this day whom ye will serve." Does this look like giving man liberty of choice—like rendering him accountable because he is a moral agent? Will this language sanction the assertion that we have no liberty to act voluntarily? What reverence shall we feel towards the divine Being, under the supposition that he has set life and death before us, and made life a happiness dependant on our choice, and yet bound us by irresistible necessity? Again, wherein is the propriety of Joshua's appeal to the moral sense of the Jewish people, when he tells them, if it seem evil to them to serve the Lord, to choose between the gods of the Amonites, or the gods whom their fathers served on the other side of the flood? Why did he insult their understanding by asking them, if they had determined to forsake the Lord who had brought them up out of Egypt, to choose whether they would serve the gods of the Egyptians, whom they had seen overthrown, or those of the Amonites, in whose land they dwelt? And why did he give them the result of his own choice, if he believed he was compelled to act by necessity? Why say, "as for me and my house, we will serve the Lord," when, according to the doctrine we are considering, he was compelled to act as he did, and the Jews had "no liberty in the case?" Why, according to Br. C., Joshua, less enlightened than himself, was supporting a doctrine, which, to all intents and purposes, is a denial of Holy Writ!

"Wisdom crieth without, she uttereth her voice in the street." But does she say, because I have called and ye had no *power* to regard; I stretched out my hand, and ye were *necessitated* to refuse, I therefore will laugh at your calamity? Is this her language to those whom she addresses? Far from it. Her language is, turn ye at my reproof. Indeed, she directly asserts, that their disregard of her invitations, is because they "loved simplicity; delighted in scorning, and hated knowledge." Our Saviour wept over Jerusalem in view of the calamities that were hastening upon them, and says, "how oft would I have gathered your children together.....but ye *would not*."—"Ye will not come unto me that ye might have life." Now, we ask, what is the legitimate inference from these passages? Is it sufficient to war-

rant the conclusion, that "from the necessity of the case, men must conform their wills to God's will?" Such a conclusion appears to me to be directly contrary to the general tenor of the Scriptures; instead of being so clearly a subject of Divine revelation, as to warrant the assertion, that a denial of it is a denial of Holy Writ.

The chief error of Br. C., I believe to be, in applying an inference to man, from language that does not apply at all to him. The texts first quoted in support of the doctrine of necessity, neither affirm nor deny any thing in relation to man's necessity or accountability. That man is proved by the Scriptures an accountable being, does not admit of question. But the fact that man is accountable, is strong, presumptive evidence against necessity, in the sense in which that term is used in the article we are reviewing. In fact, I can view the doctrines in no other light than contradictory and irreconcilable. But it may be asked, what we are to understand by the declaration, that "God doeth according to his will in the armies of heaven, and among the inhabitants of the earth." I answer, that it relates to ultimate ends. God works by means—by moral means he reclaims his moral agents, and by physical means accomplishes physical results. The latter he regulates by the fiat of his power; the former by the application of such means as call into exercise the controlling faculties of our moral nature, and enable them to subject the passions to their dictation. But in the accomplishment of this end, no violence is done to the will of the agent. It does not compel him to "will to have a will, to will in conformity as God wills," nor to perform any other gingle of wills. Grace furnishes the means—calls to intellect, "how long will ye love simplicity, and hate knowledge?" If the subject rebels, or turns a deaf ear, and involves himself in "tribulation and anguish," it laughs at the calamity, but still cries, "turn ye at my reproof; behold I will pour out my spirit upon you." If he turns, life is his reward; if he refuses, he sows the wind and reaps whirlwind. But whichever be his choice, he carries with him the constant impression of his moral freedom, fastened upon him by the unshaken testimony of his consciousness.

For the Magazine and Advocate.

THE THIRD HEAVEN.

BY REV. S. P. LANDERS.

"I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell, or whether out of the body, I can not tell, God knoweth,) such a one caught up to the third heaven."—2 Cor. xii: 2.

I make the following remarks for two reasons—1st. To correct an error which some entertain respecting the belief of the "*Mormons*," or as they term themselves, "*The latter day Saints*,"* 2d. To give my views, in short, of the apostle's meaning. The Mormons are strenuous advocates for the literal meaning of the passage at the head of this article, and instead of believing in the eternal damnation of all sects but their own, as the book and remarks above alluded to state, they believe that all mankind will eventually be made perfectly happy, according to their capacities for bliss, in one of the "three heavens." That your readers may know that I am correct in my statements respecting their belief, I will simply state, that J. Smith, Jr., their leader and prophet, was brought up in the same town that I was; that I have been acquainted with the advocates of Mormonism, and that I have kept up a correspondence with one of the most distinguished men among them in Missouri, whose learning and talents I respect, and have to lament that they are not employed in the promotion of a better cause. In a letter of his in reply to one of mine, he speaks of their views respecting man's future destiny, in language too plain to be misunderstood. He says, "But what is for man beyond the grave? What may we understand by your quotation, 'God will have all men to be saved and come unto the knowledge of the truth?' Can we prove this to be equivalent to an assertion, that *all men shall* be saved from *eternal* punishment, which the sectarians contend is the doom of all who die impenitent? The language is less positive, but from the hypothesis, that the will of God must be done in the world to come, as regards the salvation of those for whom Christ died, this may be incontrovertibly established; for God wills that all men be saved; and to those who repent and are baptized in the name of Christ, for the remission of sins, shall be given power 'to become heirs of God and joint heirs with Jesus Christ,' and to sit down in the kingdom of celestial glory. Those who obey not the Gospel by being baptized, must be rewarded according to their transgressions, after which they are made partakers of a degree of happiness and glory, but one inferior to that ehjoyed by such as 'wash their robes, and make them white in the blood of the Lamb.' 'The unbeliever and the murderer, etc., shall have their part in the lake which burneth with fire and brimstone," and then be permitted to take their seats in heaven, but not around the throne of God, for where he is, they can not come.

"You may ask, how it would be possible to be in heaven, and not in the immediate presence of God! In answer, I would introduce to your notice the third heaven, spoken of by the apostle Paul, in 2d Cor. xii: 2, to establish the fact that there must be a second and first. This being established, let those who obey not the Gospel, occupy their respective places in these two lower kingdoms, for none but the church of the first born can find place in the third, where God sits upon his throne in majesty, surrounded by all who overcome the world through faith in Christ, and obedience to the Gospel. Therefore, our opinions touching "the future destiny of man," are, that all who are baptized for the remission of sins, and continue faithful unto the end, are admitted into the celestial kingdom of God, to enjoy his presence forever. Those who deal justly, and are not guilty of crimes that debase the character, and pervert the nature of man, are made inheritors of an inferior kingdom of glory, and can enjoy the presence of angels, and be ministered unto by the Son of God; and lastly, those who give themselves up to licentiousness, disregarding the command of God, and the laws of men, will suffer the punishment due their crimes, and finally be restored to happiness, and receive the fulness of the Holy Spirit, by the ministration of angels.. .. To this, every son and daughter of Adam, who has not merited a superior glory, must eventually be raised, though their sins be as mountains, else atonement was not made for all." These views are widely different from what is commonly supposed the Mormons entertain, and are infinitely better than the doctrine of endless misery. We will close our already protracted remarks, by inquiring what was the probable meaning of the apostle, in the language at the head of this article. It is probable that the apostle used the term "third heaven" and "paradise" as synonymous, and it is reasonable to conclude, that he did not refer to a future existence at all by them, but only used these terms to signify a high degree of exaltation to which the person was raised in ecstacy, or in a trance. It is in this sense that these and similar words are frequently used in the Scriptures.

The language here used by the apostle, was common among the Jews at his time, for they talk of seven heavens, and with them there are words, which, to this day, they do not think lawful for man to utter. See Josephus' Antiquities, Book 2d, chap. 12, § 4.—Book 3d, chap. 5, § 4, and Clarke's comments on the above text.

Now, the apostle, in saying that the person alluded to, heard "unspeakable words, not lawful for man to utter," used a common expression, and in his time was perfectly well understood.—So also the Scriptures speak in a figurative manner, of the "*heaven of heavens*" not being able to contain the Deity, in allusion probably to the peripatetic system of astronomy, which was not given up until the establishment of the Copernican system in the 15th century. This system taught that there were eleven heavens and spheres, one within another. The antesphere was called the grand empyrean, or the "heaven of heavens," the place of pure light and perfect happiness, and was considered the abode of the Supreme Intelligence.—See Good's Book of Nature.

When we find such expressions as the above in the Scriptures, we can not reasonably suppose that the sacred writers meant to teach that there were actually "*three heavens*," or a "heaven of heavens," but that they used them in a figurative manner.

Bethany, March, 1839.

*See Br. Sawyer's remarks on Mr. Sunderland's book entitled, "Mormonism Exposed and refuted." Universalist Union, volume 3, page 205.

For the Magazine and Advocate.

THE RIGHT AND THE WRONG WAY.

BY REV. WM. BELL.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs xiv: 12.

Among the many proverbs of Solomon, there is no one, the truth of which has been so painfully realized as the one above quoted. That man was made subject to vanity, is proved by the fact that he often makes choice of those ways which lead to others of a still more pernicious tendency. Examples might be given where the young, regardless of parental advice, have pursued ways which *seemed* to promise happiness, but which led directly to the ways of death. When the Prodigal left the paternal mansion, we may suppose that the good old father gave his son the very best of advice. We may suppose that he counselled him to beware of such as lie in wait at the corners of the streets "to call passengers who go right on their ways," saying, "stolen waters are sweet, and bread eaten in secret is pleasant;" and that he advised him to shun the houses of such as are on "the way to hell, going down to the chambers of death;" and to be prudent in his expenditures, and "temperate in all things."—But instead of adhering to such wise admonitions, we are informed that he went "into a far country and there wasted his substance in riotous living." How many have followed the example of the Prodigal, and have reaped the bitter wages of sin! But this proverb may likewise apply to such as prefer error to truth. Error may *seem* "right unto a man, but the end thereof are the ways of death." When the apostle Paul spake boldly in the temple for the space of three months, disputing, and persuading the things concerning the kingdom of God, divers were hardened, and "spake evil of that *way* before the multitude."—Here, I suppose, the word *way* has reference to *doctrine*. In this sense the word may be used with respect to those *creeds* which have a pernicious tendency, and which lead to the ways of death. The doctrine of *divine wrath* against sinners, is of this character. The conduct of Paul, while a believer in this doctrine, may be referred to as proof and illustration. He persecuted the Christians even unto death. Being a believer in this doctrine, he verily thought that he "ought to do many things contrary to the name of Jesus of Nazareth." The way *seemed* right unto him, "but the end thereof were the ways of death." If we read the history of the Christian Church, we shall find that this way led thousands to inflict tortures indescribable upon the innocent, and subject them to death in its most horrid forms. The way of earthly wisdom is a way of cruelty and death. The wisdom from above is "full of mercy."

Jesus said to his persecuting disciples, "the Son of man is not come to destroy men's lives, but to save them." His

——"Gentle law of love
Did no such cruelties approve."

Jesus declared himself to be "the *way*, the *truth* and the *life*." Let us walk in this way, for it is a "way of salvation," a "way of peace," a "way

of truth," a "right way," a "way of holiness," a "way which leadeth to life;" but let us be cautious that we do not choose a way invented by earthly wisdom, for though it may *seem* right "unto a man, the end thereof are the ways of death."

South Shaftsbury, March, 1839.

For the Magazine and Advocate.

DOES CHRIST SAVE US FROM MERITED PUNISHMENT?

The idea that Christ died to save us from merited punishment, has long been a fruitful theme with a majority of Christians. The preacher has dwelt upon it with enthusiasm; the hearer has listened in mute astonishment, and both have joined in admiring the love which glowed in the bosom of Jesus, prompting him to suffer and die in our stead, the innocent for the guilty. Embracing this notion, perhaps we might admire the love of Christ, but there our admiration must end. For what can we say of the sense of justice in that being who would stretch out his arm to screen a guilty wretch from deserved punishment? It is vain here to talk of the enormity of this punishment: for it was either deserved, or it was not deserved; and if it was not deserved, a just God would not inflict it; if it was deserved, I ask again, what shall we think of his sense of justice, who would intercept the blow?

But more: what shall we think of the love of the Father, who relentlessly demanded all this suffering, and would not abate one jot nor tittle? Or what shall we say of the justice of that God who would blast the innocent and clear the guilty? What should we say of the earthly parent who governed his family on this system? Not much in his praise, I trust; yet we are commanded to be like God.

Again: what can we say of the wisdom of that God who would create intelligences, and give them laws which would involve him in such an inextricable maze, as to render so costly a sacrifice necessary?

Once more: what shall we say of the veracity of that God who, after declaring that he "will by no means clear the guilty"—that "the soul that sinneth, it shall die"—that "the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him"—would himself devise the means to clear the guilty—to let the soul that sinneth go unpunished, and make the righteous bear the iniquity of the wicked? No, no; I can not subscribe to this creed; for it robs my God of his love, justice, wisdom and truth, and paints him in colors very unlovely. Christ came to save us from sin, but the transgressor's path is still a hard one. ITHURIEL.

Middleton, Mass., 1839.

For the Magazine and Advocate.

FAME.

"Honor and shame from no condition rise,
Act well your part, there all the honor lies."

How true is the above expression of the poet! And it would be well for all to consider the sentiment it contains, and to order their lives and their conduct in accordance therewith.

Some individuals are apt to imagine, that if they are placed in some commanding situation in life—or, if their progenitors have occupied some honorable station, or have been famed for great and noble deeds, they rightfully inherit the virtues of their forefathers, by legal descent, however miserably they may act their own part, or maintain the characters which they would have the world believe they possessed. They imagine they are far above the common grade of mankind. They look on the multitude as being composed of an inferior order of beings—beings entirely unworthy their notice; although they may possess a high order of intellect and characters, on which even the busy tongue of conjecture can not fix a stain."

There is another class of individuals who make no pretensions to honor on account of the goodness and greatness of their ancestors, but who pride themselves on being held high in the estimation of their associates, not for any commendable qualities they possess, but rather by reason of the absence of them. They arrogate to themselves honor, chiefly on account of their wit and lightness of mind—their ability to excite mirth, and to use high sounding names and popular phrases with fluency. If they can imitate some indefinable grace of the *beau monde*—address the ladies in a style of modern courtesy, and fill their ears with *nonsense*, and the effusions of low-mindedness; and by the extraordinary mental powers they possess, turn all conversation, however serious, into trifling and merriment—I say, if they possess these rare qualities, they think they have attained the pinnacle of fame, and the height of all perfection.

But if such individuals expect to reap true honor from a course like this, they will most probably be disappointed. *They have sowed to the wind, and they shall reap the whirlwind.* The possession of true honor and lasting fame, is gained only by mental and moral action. Whatever may be the natural abilities of a person, or the good and commendable qualities he may possess, he is not—*can not* be benefited by them, when dormant and inactive. He must arouse them into action, and act well his part in the great drama of human life.

We would honor the man who is no slave to the opinions that are abroad in the earth—who follows not the current of fashion and popularity—who is not ambitious of the smiles of an ill-judging world, nor fearful of its frowns! We honor him who will not stoop beneath the dignity of a man to gratify a propensity or passion—who demeans himself as a member of the great family of mankind, and who needs no penal enactments to enforce the laws of kindness and benevolence! Such an individual *will* be honored and respected. His fame shall be great. Not the empty fame of a day, or the plaudits of an hour, but *fame* that shall live as long as his name is remembered, and as long as virtue is admired!

Harford, April, 1839. JUNIUS.

The following should have appeared sooner, but, by some means, was laid among some unimportant papers, and thus overlooked, Indeed, I did not know that it had been received at this office, until advised of that fact in a note from Br. Elwood a few days since. This by way of apology for its delay. A. R. B.

CLINTON LIBERAL INSTITUTE.

The Librarian acknowledges the receipt of the following donations to the Library.

2	Volumes from	Dr. H. I. Bowditch,	Boston, Mass.
1	" "	Rev. S. P. Landers,	Prompton, Pa.
1	" "	E. W. Hinman,	New-York City.
1	" "	F. S. Ellas,	
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1	" "	J. Thompson.	
1	" "	Dr. Clowes.	
8	" "	Mrs. R. Beebe,	Sullivan, N. Y.

Several books have been received, which do not contain the names of the donors, and consequently we know not to whom to give credit.

The thanks of the friends of the Institute, are also due to the Editors of the Banner, Trumpet, Union, Magazine and Advocate, and Waldie's Circulating Library, for copies of their valuable papers. They have sent for some time, and still continue to send, their respective periodicals to the Institute. J. M. ELWOOD, Librarian.

Liberal Institute, March 23, 1839.

CLINTON LIBERAL INSTITUTE.

Previous collections	$213.71
Collection at Wolcott	10.00
Private collections made by E. Peck, Westmoreland	53.75
Total	$277.46
Paid over	$167.65

We learn by the Union that the Orchard-street society in New-York has taken a collection amounting to $60.

THE RECORD.

NEW SOCIETIES have been organized in Newton Upper Falls, Mass., and in New-Ipswich, N. H., in January last; in Barre, and in Palmer, Mass., in February last; and in Macon county, Ga., South Woodstock, Conn., and Marshfield, Mass., in March last.

CONVERSIONS in the ministry continue to take place. A Mr. Gorman, Gooman, Goodman, or German, [he has all these names bestowed on him by different Universalist Editors, and it would puzzle an Œdipus or Yankee to *guess* which is the true one!] of Tuscaloosa county, Alabama, a Reformed Methodist preacher; Rev. Joseph Smith, Methodist, near Columbus, Ga.; Rev. Eli Short, Baptist, Illinois; Thomas Record, of Minot, Me., aged 80 years, and for many years a Baptist preacher; and Rev. J. R. Bartlet, Methodist, Portland, Me., have embraced and commenced preaching Universalism. A Methodist preacher, said to be possessed of good character, morally and mentally, of Vienna, N. Y., has also come over to the doctrine of the Restitution. Name forgotten.

PER CONTRA.—Rev. Gardner Dean, a Christian preacher, whose conversion we announced some time ago, has gone back to the bondage and darkness of his former Egypt.

NEW PREACHERS.—Since our last Record, W. N. Barber, of N. H.; William Hooper, of Marblehead, Mass.; Messrs. Fales, of Thomastown, Dudley, of Norridgewock, French, of Turner, and Bradbury, of Bangor, Maine, and Ely W. Smith, (son of Rev. Joseph Smith, noticed above,) of Macon, Ga., have commenced preaching the good news of the kingdom with success. All are said to be promising young men.

INSTALLATIONS.—Br. J. H. Willis in Petersham, Mass., February 12th. Sermon by Br. L. Willis. Br. J. W. Talbot, in Warren, Mass., February 14th. Sermon by Br. O. A. Skinner. Br. D. T. Stevens, at Lewiston Falls, Me., February 13th. Sermon by Br. G. Bates.

REMOVALS.—In addition to those already noticed as they occurred, we notice those of Br. L. Willis from Washington, N. H., to Lynn, Mass. Br. W. M. Fernald from Cabotville, Mass., to Portsmouth, N. H. Br. J. V. Wilson from Jaffrey to Paper Mill village, Alstead, N. H. Br. Z. Thompson from Lowell, Mass., to Westbrook, Me. Br. A. Moore from Hartford, Conn., to Roxbury, Mass. Br. S. Laws from Chester to Felchville, Vt. Br. H. Gifford from Wrentham, Mass., to Shrewsbury, Vt. Br. Joseph Baker from Swanton to (Jeffersonville P. O.) Cambridge, Vt. Br. R. M. Eyram to West Waterville, Me. Br. F. W. Baxter to East Thomaston, Me. Br. D. J. Mandell to Bangor, Me. Br. W. S. Cilley to Amherst, N. H. Br. C. W. Mellen to Royalston, Mass. The following have requested and received dismissals. Br. L. R. Paige, Cambridgeport, Mass. Br. I. Brown, Acton, Mass. Br. H. W. Morse, West Scituate, Mass. Br. W. H. Taylor, (Unitarian,) Second Society, Lynn, Mass. Br. J. Shrigley, Exeter, N. H., on account of failing health, suspends his labors for a time.

SAVE FIFTY CENTS.

The time for advance payments will expire *on the first day of May next.* Let this fact be heeded by all who do not wish to pay *two dollars* for the present volume. Where there is no agent in a neighborhood, let the subscribers select a responsible, faithful, and active brother from among themselves, to act as agent.

*** AGENTS will add greatly to our many obligations, by an early attention to the directions sent them with the Prospectus—especially the portions relating to the condition of subscribers, and the settlement of accounts previous to the present year.

☞ N. B. WE HAVE SOME HEAVY PAYMENTS TO MAKE DURING THE PRESENT, AND THE TWO SUCCEEDING MONTHS. G. and H.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

A R B, for J B, Lichfield—L B H, Bazetta (O) for self, C F and S S—P M, Pembroke, for I L B and E D—P M, Corfu, for J H—P M, Windsor, for J C B and E W—A S, Brownville, for J M P, J M, L T, E H, W K, J B, W L and H I.—P M, Hopkinton, for P D and N B—P M, Mendon, for J H, M C, R L, C C and H L—Rev G W M, Auburn, for N E and C H—W W L, Mexico—P M, Kingsbury, for E S—P M, Taberg, for D T—P M, S Scituate, R I—Rev J G, Berlin, (Vt) for L H T—P M, Royalton, for B H B—Rev J S F, Darien Centre, for J J, R K, Z L, W S, C M, S H and A W S—D J S, E Barrington, for self, C E and C S—R G, Sherburne—P M, Butternutts, for S H A, A H F, J H B and L S A—P M, Kendall, for W R B and I S—E A M, Apulia, for J G H, C G, S C, W B, J H M, D A and B W—F R, N Penfield, for J R, L J, H J, A S and W W—J M, Nankin, (Mich)—O W F, Franklinville, for A C, S S C, and M McC—Rev L P, Panama, for J A B, J P and E W—A D W, Van Buren—S B W, Cazenovia, for self and R M—P M, Decator—P M, Painesville, for J B H and H C—P M, Harmansburg (Pa) for J W—Rev R W C, Le Roy (Pa) for self, C R B, J C and A H,

For the Magazine and Advocate.

WHAT IS MAN?

Numberless have been the answers given to the question, What is man? And while one philosopher has answered, that "it is a being who thinks, who wills, and who reasons," another has answered, that "it is a two-footed living animal, destitute of feathers." Now, without inquiring into the truth or falsity, the perfection or imperfection, of these definitions, we would only observe, that there are now prevalent among mankind, two systems of philosophy, which almost perfectly correspond with the two definitions above given; and when, like them, these two systems are placed in juxtaposition, common sense is very little, if any, more likely to err in the one case, than in that of the other. The one, reasoning *a posteriori*—from effect to cause—naturally, necessarily, and unavoidably arrives at an all-wise, all-powerful, and infinitely benevolent First Cause. The other, discovers neither wisdom, power, nor goodness, above the "relations," "analogies" and "affinities" of matter! Hence, he denies the Lord that bought him; like the fool, says there is no God, and by his "relations," "analogies" and "affinities," makes man a spontaneous production of the earth, like the grass of the field or the trees of the wood; and consequently, finds no more difficulty in peopling the earth, and bringing vegetation into existence, at the beginning of time, than he now finds in raising a field of wheat, or a crop of corn! One discovers in man a noble and exalted nature; the other sees nothing worthy of perpetuity or preservation.—One thinks men were made a "little lower than the angels;" the other, that they are only a superior order of animals—very little, if any, above the "brute beast." One would have all that is noble, exalted, wise and good, raised to newness of life, clothed with an immortal covering, and given an existence correspondent with that mind, which God alone can satisfy—an *existence* consonant with every holy desire of man, with reason, with intellect, with the nature of things, and, in short, with every thing

> "That's e'er been wont to stray
> Far as the solar walk or milky way."

The other would bury him forever in the tomb of oblivion; write over him the chilling sentence, "Death is an eternal sleep;" annihilate his hopes in this world, and his body, mind, and soul in the next; freeze up every avenue of this world's joy, by the cold, desolate prospect of an eternal winter; imbrute man, by making his end like that of the beast of the field; and create a consummation repugnant to every principle of human nature, at variance with all the finer feelings of man, revolting to common sense, and consistent only with the idea, that "*man* is a two-footed, living animal, destitute of feathers."

Reader, what is man? Is he an animal, or a moral and intellectual being? Will he live for a day, or be perpetuated to all eternity? Was that mysterious, thinking principle—that immortal mind—made to perish with its clayey tenement, or to soar away to an everlasting habitation?

> "If man's designed to die like brutes,
> By Nature's law designed,
> Why were such soaring, heavenly thoughts,
> E'er planted in his mind?"

In short, was the first man made, or did he grow *like a stalk of corn?* If he grew, why have not some grown since in like manner? If he was made, who made him? And, was he made for something or for nothing? SIGMA.

Clinton Liberal Institute, April, 1839.

For the Magazine and Advocate.

EXPLANATION.

Br. GROSH:—Although I am a stranger to you, yet I am not a stranger to that doctrine which teaches the final holiness and happiness of all mankind. I wish to make known through the medium of your paper, that I have had the liberty to attend a meeting of days, as it is called, in the village of Gilbertsville, this Winter; and I understand my Methodist friends have published far and wide, and made their brags that they have converted me to their ways of thinking. Now this is a mistake. I still believe in the doctrine of God our Saviour, "that he will have all men to be saved, and come unto the knowledge of the truth." In their eagerness to convert me to their ways of thinking, they have made no scruple of converting and perverting the prophets, making them not only contradict each other, but themselves also. D. W. CLINTON.

Gilbertsville, April 5, 1839.

[We copy the following from the Millenial Harbinger, as an act of justice to its writer, whose writings (now acknowledged to have been written in an excited state of mind, and to be aimed at "*nothingists*," and not at *real* Universalists,) were quoted by Mr. Campbell, as if they were conclusive against Universalism. I will only add, that the *unnatural acuteness* of Br. Todd's feelings, made him look at the remarks concerning his course, published in this paper, in an unfair light, and to construe the motives of their writers accordingly. I still believe that the time will come when he will believe that, whatever was written, no more ill-will was felt *toward* him, than he says was felt *by* him.

A. B. G.]

L. C. TODD'S DEFENCE.

Messrs. CAMPBELL and SKINNER:

Dear Brethren—I beg of you to pause in your wordy battle, and let me step in between you one moment, and speak to your readers. This justice I hope you will do me, because you have brought me forward from my obscurity, and exhibited me to the public, each as would best accord with his own feelings; and as none can settle this point but myself. No man was ever more misrepresented than the writer of this article. In a short journey to the East, last Fall, I was every where interrogated. Some had heard that I had become a teacher of Infidelity; some, that I was a Methodist; some, that I was a Campbellite; some, that I was preaching Universalism again; and others, that I was soon going to do it! If such misrepresentations abound while I live, I apprehend much worse treatment, should I die, would follow. To correct *some few* such errors is my only object in wishing to interrupt the *harmony* of your debate. When I made the renunciation, my temporal prosperity was greater than usual; but my *mind* was involved in trials which can only be known by experience. My moral sensibilities had become uncommonly and unnaturally acute. And I verily believed God was working in me to bring about the renunciation. This I have since thought was a mistake.—My feelings would then lead me to direct all my powers against vice, without regard to any doctrine. The Methodist preachers who visited me, appeared to be actuated by similar feelings, and thought if I were to become acquainted with their denomination, I should be suited with them. Accordingly, an arrangement was made with the Presiding Elder, that I should go and preach for them till I became satisfied; and then take ecclesiastical fellowship, or not, as I and the brethren should choose. I preached for them, a few months, *practical religion*, and never alluded publicly to Universalism, or any other sectarian notion, but twice, and then by urgent request. I was not a Methodist, and retired from public life. This is the reason that you both got the impression that I had been a Methodist, which was not the fact. A Universalist paper, at Pittsburg, sometime since stated, that while with the Methodists I devoted my whole strength to preaching down Universalism and abusing Universalists. But the truth was, my preaching was generally as well attended and as well approved by Universalists as by Methodists. You, brother Skinner, appeal to me that you never have abused me. I answer, I believed you did. All you published in your paper about me after my renunciation, appeared to me to have no other object than to prejudice your readers against me; and in this, your brethren editorial most cheerfully participated. I have conversed with vast numbers of your readers and friends, including some preachers of your order, who agreed with me that I had been abused; but they generally apologised for you, that you had been misinformed by my enemies. All that appeared to be unnecessary, as in my renunciation, I had avoided all personal reflections, and had only changed my opinion on one speculative point. I still believed man to have been created a *mortal;* that there was no personal devil; no vicarious atonement; no *literal* hell of fire and brimstone; but that the Bible did not teach universal holiness and happiness; and that such opinion, although not injurious to enlightened minds and virtuous dispositions, was not calculated to restrain the ignorant and vicious, or reform the corrupt.—This change was the whole amount of my offending. I did not speak of bad Universalists, as you insinuate a *traitor* would do, but admitted many among them of the best and choicest of human kind. And at the moment you penned your "*mild strictures*," as you term what appeared to me a most cruel and malignant attack, I felt for you the sincerest and kindest affections of a brother. You have been informed that I regretted my renunciation, and the course pursued in that matter. I know it was a great sacrifice of interest and fame. I knew then that it would be, and said so. But I was compelled from convictions of duty to do it. It was the most disinterested, self-denying, patriotic act of my life, which you should have applauded, however much you thought me mistaken. I felt bound to make a defence: and all the regret I have ever expressed, is, that I used more severity of language towards you than was useful. 1. Because when we are reviled I think we ought not to revile again: and, 2. Because I found your readers generally gave no weight to your "*mild strictures*," but considered them a kind of *professional finesse*, adopted through policy, and signified nothing. I have found that I still have multitudes of warm and affectionate friends among them; and have conversed with scarcely one that was pleased with your "*mild strictures*." A third reason is, that in referring to a horde of *nothingists*, from whom alone I expected abuse, you mistook me to mean Universalists, and felt something of the spirit of retaliation. And although the misrepresentations, coming from those I loved, called forth more tears and anguish of heart than any other affliction I ever experienced, I have felt much inclined to forgive them, as they knew not what they did.

What appears to me, brother Skinner, most uncandid in your reference to me, in your debate with brother Campbell, is your assertion, that this extract was from my "*second* renunciation." Now the truth is, I never renounced Universalism before. When young, I met with a Universalist preacher, of great talents and influence, who urged and coaxed me to preach, although I was not prepared nor qualified. I yielded to persuasion, and delivered four or five discourses; but on reflection, found myself embarrassed with so many difficulties and unsettled questions, that I determined to discontinue public preaching until I could see matters in a clearer light. But my difficulties did not relate to the Universalism of the Bible. About that I felt certain, and still professed to be a Universalist, and often contended warmly for it. My mind was some perplexed with doubts whether the Bible was divine revelation or not; but not more so than I have since learned the minds of men of reflection generally to be. I made no renunciation; but professed to be a Universalist, and was as much one after I discontinued preaching, as when Mr. Smith, with a full knowledge of my doubts, set me about it.

To conclude, I will gratify all by avowing what so many seem desirous to know, viz.—my present views. I can not yet, for my life, believe Universalism taught in the Bible. And if I am to be censured for not finding it there, my defence is,

that I did not make the Book. I am not a devotee to any sectarian system: but would call myself a *Christian moralist*. The *morals* of the New Testament I conceive to be the essence of all religion worth having. All other matters are subjects of endless controversy. I consider all the ceremonies, creeds, and quarrels of Christians, to be but the dress, the trimmings of religion; and they are too often substituted for religion itself. And I allow all to dress and trim their religion as they please; but I take my own clear. May God bless you both, and give you candor and forbearance enough to finish your debate with honor to yourselves and to Christianity, which would be as much as any reasonable man could ask for.

I would wish to write more, had I room; but wish you both to let this letter be published, whenever your controversy is given to the public.

Yours fraternally and respectfully,

L. C. TODD.

YOUTH'S DEPARTMENT.

[From the Juvenile Forget me Not.]

MY SISTER MARY.

Uncle. Louise! Mary must live with me,
And I'll give you for company,
A pretty bird with glossy wings,
That hops about and sweetly sings.
Her garden, filled with lovely flowers,
Shall have two honey-suckle bowers,
And golden fish, in sparkling water,
If she will come and be my daughter.

Louise. But she's *my* sister, Uncle Carey,
My own sweet, loving sister Mary.
I can not spare her for a day,
She helps me at my work and play;
How I should cry if she were gone!
I could not dress my doll alone;
Therefore, dear Uncle, I do pray
You will not make her go away.
Good Couzin Jane may go with you,
She has no little Sister Loo;
You may give her the bright Canary,
And let me keep my Sister Mary.
I'm very sure she will not go
From little Loo, who loves her so.

Uncle. Now blessings on your gentle heart!
I should be loth to see you part;
E'en angels might rejoice like me
In the pure love of infancy.
You need not cling to her in fear—
You shall not lose your play mate dear;
My words were merely meant to prove
The strength and fervor of your love.
I will give her the bright Canary,
And she shall be your Sister Mary.

For the Magazine and Advocate.

THE BROKEN LAMP.

BY REV. A. C. BARRAY.

"Oh! bless me!" exclaimed Mrs. Broadway, as she entered her parlor—"here is my much valued lamp broken in pieces. Mary, whose work is this?"

"I did'nt do it, mother. I warrant me Jane did it—it's just like some of her carelessness."

Now, Jane was not the daughter of Mrs. Broadway, but of George and Eliza Shannon, poor, but respectable people, living near Mrs. Broadway's. "Little Jane," as she was called, was a very pretty, and a very good girl. She was industrious, always busy about something—reserved and modest—very much so for a girl of her years, for she was but a child—and kind and affectionate to all around her. But, above all, she was strict and firm in her adherence to truth—nothing could ever prevail on her to tell a lie. Whenever she did any thing wrong, she would acknowledge it, and ask to be forgiven. By reason of this, she had no enemies—*she could have none.* All were the friends of little Jane—no one could be acquainted with her, and not love her.

But Mary Broadway had enemies. She was not so good a girl as Jane Shannon. She liked to do nothing but "*romp*"—would not busy herself with books, neither with work of any kind; and, what was worse than every thing else, she would "*fib.*" It was she that had let fall the lamp; and, when asked about it by her mother, denied having done it, and accused little, innocent Jane, of this "piece of bad work." Mrs. Broadway knew nothing of this *fibbing propensity* of Mary's, and consequently placed the utmost reliance in what she said. But Mary's playmates could have made her character appear dark in this respect.

We had forgotten to mention one particular in the history of Jane Shannon. She being so very pretty, and so very good—and thinking she would be a fit and proper companion for Mary, who was much attached to her; and feeling an interest in her welfare, Mrs. Broadway had prevailed on Mr. and Mrs. Shannon to suffer her to adopt little Jane as her own daughter, promising to do by her as she would by her own child. And Mrs. Broadway was a very wealthy and a very kind lady. Jane loved her almost as well as she did her own affectionate mother; and at the very thought of having offended her, she would have cried her pretty blue eyes out.

"Jane," said Mrs. Broadway, "did you let fall this lamp?"

"No, ma'am—I have not been in the parlor this morning, until now. O, dear me!" continued little Jane, "it has nearly spoiled this pretty new carpet."

"It has so," returned Mrs. Broadway. "Do you know through whose carelessness this was done? Mary says she did not do it."

"Indeed, I do not—I knew nothing of it until I came here."

"Mary, have you told me the truth?—did you not let fall this lamp?"

"No, mother, I assure you I did not—I have been in my room all the morning—Jane must have broken it."

This was language Jane did not expect to hear. "Why Mary!" she exclaimed, and burst into tears. This was thought, by Mrs. Broadway, to be sufficient evidence of her guilt. But she did not know the heart of little Jane Shannon.

"I hope you have not lied to me," said Mrs. Broadway, after a short pause. "How is it, Jane?"

"Certainly I have not," replied Jane, sobbing—"I have told you the truth. I never dared touch the lamp, for I knew how much you set by it, as you once told Mary and I that it was given you by your dear father."

"I did prize it highly, and that was why I expressly forbade you and Mary touching it. Either you or she have disobeyed my commands, and here my much valued lamp lies shattered to atoms. And, what is worse than all the rest, one of you are guilty of falsehood."

Jane felt, while Mrs. Broadway was speaking, that the truth of what she had said was doubted, and her little heart was nigh breaking with grief. Mary busied herself in picking up the pieces of the broken lamp, and thus concealed her face, which now showed every sign of guilt.

—

"Mary, what is that on your stocking?" Mary blushed, looked down, stammered—the secret was out. "It is oil," continued the mother; "and you, Mary, let fall the lamp." Mary was silent—she did not know what to do, or what to say.—"You have not only disobeyed by commands—have taken the lamp, and broken it—but you have been guilty of falsehood, and accused innocent Jane of the wrong! You may go to your room, Mary, and after dinner I will see you again. I was not prepared for this—I am astonished and grieved—I can not say what I would, now." And Mrs. Broadway wept. Mary hid her face in her apron, ran to her chamber, and burst into tears. I leave my young readers to judge what must have been her feelings—her confusion and her shame.

When Mrs. Broadway became a little composed, she called Jane to her, and taking hold of her hand and kissing her, asked her forgiveness for having doubted her word. "I shall ever, after this," she said, "place all confidence in what you tell me." Then she kissed little Jane again, and tenderly wiped the tears from her eyes, and they both went out from the parlor.

MAGAZINE AND ADVOCATE.

A. B. GRUSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA FRIDAY, APRIL 26. 1839.

CHRISTIAN TRAITS AND DUTIES....NO V.

THE OFFICE OF THE PREACHER.

To the immortal mind, God hath given many teachers. The wide domain of nature is full of them. The heaven is spread out like a glittering scroll, and the varied earth, and the sheeted waters, are written, all over, with legible instruction. And not alone in the sublime, the wonderful, and the strange, are lessons for the soul—not alone in the winged whirlwind, the heaving earthquake, or the rocking thunder—but he who pauses, who listens and reflects, will find a tongue in the quivering leaf, and a voice in the Summer wind.

But our race has not been left in pupilage to nature, only. It has not been neglected as a *whole*, until *all* have shrunk in terror from the weird mysteries of earth, or read the stars until they have transferred to them the Divinity of which they speak, and the praises of which they utter, and, like the blinded Sabian, bowed down and worshipped. No!—all humanity has not been left to wander abroad in the great universe, with glorious and blessed truths—truths of which nature has no sure revelations—darkly and dimly flitting before the vision. It has not been left in ignorance of its lofty nature, reaching out after the hidden and the free, to be mocked in the attempt—to see the shadowy doors of death close before the loved, the beautiful and the good, and hear no voice beyond—to study in vain the mighty power of thought, going abroad in its triumphant coursings, or down below the bed of the flashing gem, or the cavern of the sea-pearl, or mounting above "the eagles and the thunders"—to hear of spiritual glories, and yet doubt whether there are radiant pinions beyond the sky, or lifted lyres that are glittering in light—to feel the movings of a moral impulse, to hear the voice of a moral code within, and yet uncertain whether that moral code exists, and, if so, how it is to be obeyed—to learn of God, and yet, to know not all the fulness of his love, to see not all the cords by which he draws the heart of man to himself. Oh no!—humanity has not been left like this. From "the throne of thrones," there has gushed forth a stream of holy truth—from the courts of the Lawgiver, another, a more perfect, a loftier revelation has been given! This second volume of instruction teaches us the greatness and destiny of our nature, and places vast principles within the grasp of mind.—This reveals glorious immortality; explains the mysteries of thought; unveils the spirit-land; exhibits the moral code and its requirements, and shews the love of God, and the deep motives there are for serving him. When the nations were sitting "in the darkness of the shadow of death"—when the Jew was bound to the outward and the ceremonial, and the robed teacher made broad the phylacteries, and laid heavy burdens on him—when the Gentile bowed to the wrought statue, and poured the profane libation, and the philosopher, in the loftiest effort of his intellect, felt after the Lord to find him—*then*, from the wilderness there went forth a voice, and from Bethlehem of Judea, a glory and a joy.—A glory, which was to shine in far places, and upon dark altars—a joy, which was to cheer the hearts of the remote and desolate, until the solitary place was glad for it, and the desert budded and blossomed as the rose.—It may be, that this is a manner of expression, which

will be considered by some as too enthusiastic; but who can reflect upon and speak of the gift, the design and progress of the blessed Gospel, without deep emotion, and strong, overflowing feeling?

This Gospel, we say then, is a volume given to man for the purpose of instructing and enlightening him as to those truths and duties which are hidden in nature or which it does not fully reveal to him. It contains that pure and true religion which is essential to the race, for it is necessary to their complete happiness, and their spiritual advancement and perfection. For, most certainly, this Gospel, or system of religion, must have been essential to those to whom it first came, or the all-wise Dispenser would not have bestowed it upon them—and, being truth, if essential to a part, and adapted to their wants and weaknesses, it must be essential to all, and adapted to the wants and weaknesses of the whole—and, since the principle of mind in all is the same, and to all can the same truth be applied under proper circumstances, this Gospel is capable of universal application. Is there a savage, chained to superstition—degraded by obedience to all the impulses of his animal nature, and ignorant of the vitality of the power of true religion? It is meant for that darkened one, it is essential to him, it is calculated to raise him up, to quicken holy emotion and life within, and to give him the glorious liberty of the children of God. Is there a sinful prodigal, besotted with sensuality, a slave to vice and appetite, a stranger to the courts of the Lord, and the sweet influences which bless and gladden the bosom of the upright? This Gospel is necessary for him—it can purify his soul, awaken the penitent thought, and lead him back to the path of virtue, and the enjoyment of his God. Is there one with a proud intellect, who reads no spirituality in the many existences of the universe, who spurns at religion, and "says in his heart, there is no God?"—who arrogates to himself the knowledge of things, and strives to discover the essences of being? He is in need of this religion. It will open his eyes to the lessons of the flower and the sunbeam—it will teach him to love his Maker—it will cause the streams of righteousness to gush up in his soul—he will humble his heart at the footstool of the Supreme, and when he rises, he will go on his way rejoicing.

This is the great principle—or, rather, the embodiment of those principles, which constitute the soul of the moral world—"the greatest good," for which the old philosophers sought, and the portions of which, in a greater or lesser degree, are mingled in all systems of religion. In various modes and proportions of development, it has dominion over all intelligence, and its sphere of influence is, morally, universal. It is, in some of its principles, co-existent with, and inseparable from, the recognition and service of God, and without it there would be darkness, and chaos, and anarchy. The dominion and action of some of its principles, I say, are universal, and thus it may be said to be commensurate, in its influence, with the moral world. It glows in the heart of the little child, when he first lifts his conscious gaze at the blue heavens, or drinks in the gladness of the sun-bright earth and the leaping waters; and it stirs in the bosom of "the proud philosopher," who pries into the analogies of nature—"who reads the stars with a glistening eye," "plays with the winged lightning," and measures the depths of the mighty waters. The heathen feels it within him, as, darkly obeying its impulses, he grovels before his idol, and the Christian acknowledges its lofty power in the blessed temples of the Most High. It is the pure essence or principle of all just law. In whatever code of men good has appeared, there has been manifested a portion of this religion. It has thundered in the edicts of justice—it has breathed from the tribunals of mercy—it has shielded the widow and the orphan, and supported the universal rule of "mine and thine." By every shrine and in every soul, "it lives, and moves, and has its being." It is ever binding upon all, and there is no principle of liberty which frees us from it.

But these emotions moving, comparatively feebly, in the heart, and mingling with corruption and error, needed, that their impulses and ends might be clearly understood, a full and special revelation. And, supported by high sanctions, and connected with glorious truths, they are set forth to humanity in that Gospel of which we have made mention.

Thus we have seen that men need another teacher than nature—that another has been given—that they are capable of receiving it, and that this system is the most perfect of any, embodying all the good, of which they had before but a partial or dim perception, together with more glorious developments.

The question now arises, What, then, is wanting?—We answer, *a clear exhibition* of this religion and its requirements, to humanity. And, in the language of the apostle, we may ask—"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Thus, in order to proclaim this religion to the world—to exhibit its precepts, that they may be understood, and adopted, and acted upon by men—to enlighten the darkened, to convince the erring, to arouse the indolent and dormant, to quicken moral energy and vital piety, to lead the wandering to Christ and Christianity, some are set apart to the office of instruction. Of this Christian "DUTY," we shall speak further in our next.

E. H. C.

PROTRACTED MEETINGS.

Start not, gentle reader, at the caption of this article, nor let thy equanimity be disturbed by fearful forebodings of unnatural and inhuman scenes, enacted at those dark spots in the history of our age, called by the above name. So much has been said and written upon this subject, and its various shades and degrees of enormity have been so frequently exhibited before our eyes, and in our hearing, that I do not blame people for not smiling upon an article, whose very name is associated with practices which almost disgrace the artificial characters of which it is composed.

But I am not disposed to disgust the reader by a repetition of the stereotyped proceedings of these meetings, nor by detailing any new and heretofore unheard of schemes of proselyting; for I am strongly inclined to doubt whether any new plan can be made available to the purposes for which such meetings are conducted. If I wished to give a minute description of them, I might refer to any one of the numerous exposures which have been given, as a tolerably accurate picture of a majority of them. Indeed, so notorious have they become, that I might only mention that a protracted meeting had been held in this or that place, and community could not fail of forming an idea of the details much more favorable than the reality. But this is not my object. I wish to call attention to a few particulars of a somewhat different nature.

If we inquire into the motives which actuate modern revivalists generally, we shall discover reasons which should determine intelligent beings to discountenance their proceedings. I say revivalists *generally*; but I am willing to admit that there may be a very few who are governed by better motives—motives which would do honor to a good cause, if rightly applied. Hence, I shall use those meetings with which I have been acquainted, as a criterion, and, that I may not be accused of doing injustice to my fellow-men, I shall not only give my opinions, but my reasons for those opinions. If those reasons shall be found insufficient to establish my conclusions, let me be corrected.

I need not say that it is my opinion that these meetings are instituted and sustained as an engine of proselytism, for the advocates themselves will admit all this, if we allow them the privilege to put their own construction upon the word. That such is the case in the broadest and fullest sense of the term, is proved by the fact that the same energies which are used to add to the number of one particular church, are used to prevent their converts from inquiring into, or listening to, the opinions and sentiments of another, which they have the arrogance to pronounce heretical.

But one feature of these meetings is, that they are measures of desperation. Before the truth, as it is in Jesus, was introduced into this country, so as to exert any very powerful influence in alarming theologians about the safety of modern popular theories, protracted meetings were not in use; and for a very good reason—they were not needed to sustain a sinking cause. Necessity, the mother of invention, had not sharpened the wit of Partialists as it has done since. They could glide smoothly along in the even tenor of their ways, and rejoice in the gradual accession to the number who believed in the damnation of their neighbors. They believed themselves, either in actual or imputed merit, to be better than others; and so seldom were they disputed in this matter, that their vanity was never disturbed by the throbbings of fear. They professed to be the real Simon Pures in matters of religion, and the rising generation within their influence, and under their instruction, seldom thought of disputing their pretensions.

With this hold upon the prejudices of the people, and with their reliance upon the power of custom, they slept in security, and fattened upon their dreams of future triumph. They suspected not that sentiments which could enroll so many advocates, and which could call to its support such antiquated traditions, could ever be successfully opposed.

But they were aroused from their slumbers. The pure doctrine of the prophets, the Saviour and his apostles, began to be proclaimed again, and soon caused men to try their doctrines, whether they were of God or not. As may be easily conceived, Partialism encountered a very serious obstacle in the way of its prosperity. For when men heard the doctrine of Universalism so powerfully defended by the Word of God, and by the purest and holiest aspirations of the human heart, and saw that even its enemies could not pray for the triumph of endless perdition over universal salvation, without shocking the feelings of all who were not absolutely fiendish, they were compelled to think seriously and favorably of it, and many of the candid and inquiring embraced it, and rejoiced in the promises of God. This alarmed the advocates of ceaseless wo, and caused them to devise some means by which to stir up the fears of the multitude, and win to themselves those whom they had long looked upon as their lawful prey. Appeals to the animal passions, to the fears, the credulity, and the selfishness of mankind, supported by underhanded and artful cunning, were the means employed.

These schemes, however, did not meet with general approbation at first. Some denominations did not feel the causes of alarm quite as soon as others. Within the recollection of the writer, the Presbyterians and Calvinistic Baptists, those within the sphere of his acquaintance, were as much opposed to these measures as the Universalists are, and for much the same reasons. They urged that they had a tendency to arouse the worst passions of the human mind, to excite jealousy, disunion, and hatred between man and man, and to promote bigotry and hypocrisy, rather than Christianity. But, alas! for their consistency. They have since gone into the measure, jealousy, disunion, hatred, bigotry, hypocrisy, and all. Why this sudden change? Is it not because they discovered that they were losing very many—multitudes of their best members, as also much of their power over the rising generation, from which alone they could hope to regain their number, and check its comparative diminution? By the *comparative* diminution in number, I mean a falling off in the increase; they were experiencing a loss compared with their former gain, or with the increasing number of Universalists. This point, however, is not necessary to establish the position I occupy. Whether they failed of making converts by their accustomed preaching or not, the loss of believers, and of power, connected with the corresponding revival mea-

sures, justifies me in concluding, that protracted meetings, as they are called, are the measures of desperation.

But this is not all. Some men, when they are in a bad cause, and find that their schemes are liable to failure, instead of escaping from the snare which they have run into, employ every means in their power to lure the unconscious into the same predicament, feeling that if they must perish, they would derive some consolation from having fellow-sufferers, or that the only chance of saving themselves, is in a formidable array of supporters and friends. Under the influence of this desperation, they are often reckless of the means employed to accomplish their vile designs. Men of the most abandoned and despicable characters are the instruments of their depravity. When we see men of this stamp, and with these means, employed in accomplishing any object, we may justly infer that their designs are wrong.

What then shall we think of that portion of the religious world, who hesitate not to employ equally low means to sustain a favorite theory? Why is it that we find among the leaders and conductors of protracted meetings, and possessing the confidence and approval of otherwise respectable men and women, such men as——but I will not mention names. The history of modern revivals in this city, and elsewhere, will furnish them. Scarcely a meeting of this description has been able to produce the desired excitement, without being under the management of some man, or men, of at least doubtful, if not decidedly immoral character; while those which have been under the management of honest and conscientious men, have struggled along for a while with but little effect, and finally closed without gaining ...ch by their exertions, except the respect of community for those who have thus properly conducted them. Why is it, that generally those meetings that claim such powerful conversions, are the resort of the debauchee and the seducer? Why is it that they are made schools for all manner of evil; a resort where the vicious may meet, have their worst passions aroused and ministered unto, and lay their plans for the future; a place where every scandal monger may, with impunity, hurl his slander and defamation at those who oppose his schemes, and whisper the half uttered, but well aimed curse, which is to fall upon the innocent and the absent? Why are all these means used by men professing to be Christians? Is it not because honest means have failed to prosper their designs, and they feel determined to bolster up, not Christianity, but error, hap hazard? I think so. And I think the fact, that Partialism has descended to such means as these to sustain itself, is sufficient, alone, to convince any man who does not love such scenes, that it is not consistent with Bible truth, and is therefore unworthy of support and prosperity. Any cause, were it the best in the world, with such poison running through its veins, would struggle in vain for perpetuity or respectability.

Such are my opinions, and such my reasons. In giving them, I have endeavored to confine myself to what I have witnessed, and to avoid forming any opinions upon the strength of mere hear-say. I have not quoted particulars, for the world is surfeited with them already. Let those who are willing to sustain modern protracted meetings, condemn this article; my object is, to show what I believe to be true, that they are both corrupt and corrupting, and only need the decided and open, yet quiet disapproval of honest men, to consign them to the shades of oblivion. This done, I shall be content.

A. R. B.

MORAL PRECEPTS WITHOUT DOCTRINES.

It sometimes happens that men are driven from point to point in religious dostrines, unable to settle their minds firmly any where among the contradictory and diverse opinions presented for their embrace. Others, anxious to seem liberal toward all denominations, cherish a spirit of indifference to each, and, mistaking torpor for general friendliness, boast of liberality. Others, again, inclining to skepticism, yet unwilling to avow it to the world, and unable wholly to reject Christianity in the face of its moral and social claims, still retain the Christian name, and even unite with some Christian denomination. All of these three classes, besides some others that could be named, are apt to profess a great regard for the moral precepts of Jesus, but declare his doctrines uncertain, doubtful, and of no importance. Br. L. C. Todd (whose letter to Br. Skinner and Mr. Campbell, I admit to have originated this article, though I would by no means have a special application of its remarks made to his peculiar case) probably expresses the sentiments of each one of this class, when he declares the moral precepts of Jesus to be the only important portion of his revelation, and the doctrines to be mere *trimmings* of religion—the additions of men to the teachings of Jesus. I propose to examine, in a brief manner, this common opinion of the three classes above named.

It is by no means uncommon to find men embracing results wrought out and established by others, after a laborious investigation of fundamental facts and principles, and yet declining the labor of defending, and of publicly avowing, in the face of opposing popular opinion, the very foundation on which those results are based. We have an instance in almost every controverted science—in every new discovery. Take Phrenology as an instance. The development of character manifested by external appearances of the skull, has been ridiculed, and denounced, with bitter and unsparing severity. But such is the simplicity and harmony of the details of Phrenology as a mere solution of mental phenomena—such the clearness of its philosophical portion—that few oppose or reject it. Hence you will find many persons saying, "I believe there is *some* truth in Phrenology—as a science of mental philosophy, separate and apart from its physiological details, I firmly believe it. And it is possible, also, that the seat of some of the faculties may have been ascertained. But I can not *go* to the *bumps*—it is too ridiculous to suppose the character to be mapped off on each man's head—it is too much like materialism to suppose the brain to be the organ of the immortal and immaterial mind." Yet it is a fact, that all this man holds as so precious, is based on, and has been discovered only by admitting as true, the *bumps*, the map of character on the skull, and that the material brain is the organ of the immortal mind! These are the lower strata of the rock of truth, over which our gentleman philosopher has crawled out of the rubbish of the old theories, and by the aid of which he has been enabled to attain his present lofty height in the science of mind. Kick away these strata—suppose this foundation false, and the results to which he has attained will be but an air castle—substantial in its materials it is true, but without foundation, without any of the substantial facts which now intervene between that foundation, and the airy cupola where our theorist now is seated!

So with Christianity—the pure and lofty moral heroism of Jesus and his apostles—the all-sacrificing character of their benevolence, and the winning dignity and gentleness of their courtesy—the precepts they taught and so abundantly and beautifully exemplified—the social and individual affections and virtues they so constantly manifested in their Christian career—all these were not original with them—all these lay not at the *foundation*, but were the topmost excellences of the system they taught to others, and observed themselves. The original, of which their conduct was but a faint copy, was in the character they ascribed to God—and the character of the Deity is ascertained from the operations of his attributes and perfections, and the aim of his moral government. These, again, necessarily involve his dealings with, and the ultimate destiny of, the children of men. This original, in other words, they hold up for our imitation, in the doctrine they teach us concerning God and our race. The foundation, therefore—the very and only foundation of the entire Christian system, is *the doctrine* of Christianity—the teachings of Jesus respecting the character of God, the end of his moral government, and the destiny of man. So Jesus taught, so the apostles and early Christians believed. The author and early promulgators of the moral precepts and social results so much admired by our no-doctrine Christians, being the judges in this case, the doctrine of Christ is the fountain from whence the precepts flowed—the foundation on which the morals of Christianity are erected—and these precepts and morals are more like being the *trimmings* of doctrinal Christianity, than otherwise.

But some proof may be required on this subject. It is ready—furnished to us by the best and highest authority on this subject. "Ye have heard that it has been said, thou shalt love thy neighbor and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?—And if ye salute your brethren only, what do ye more than others, do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v: 43-48. "Therefore I say unto you, take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."—Matt. vi: 25-33. "Or what man is there of you, whom if his son ask bread, will ye give him a stone? Or if he ask a fish, will ye give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"—Matt. vii: 9-12. Here (not to refer to the numerous *parables* which are proofs in point, nor to various other passages in the Evangelists) we have positive testimony that these moral precepts are based on doctrinal teachings respecting God's dealings with men. We are to love our enemies, *because* God loves his enemies—we are to exercise a spirit of universal good will, *because* God does thus—we are to become, in character, what God is in fact, and by so becoming, we shall be characteristically his children, *because* God's character will be the fountain from whence ours will have taken its rise. We are not to take anxious thought for things yet future, and beyond us, *because* God's providence regards beings inferior to us, and if he cares for the *lesser*, he surely will not neglect the *greater*. We are to seek the greatest first, (the kingdom of God,) *because* God will, with that, give all else to us. Here the reasoning is clear, the premises evidently doctrinal, and the conclusion practical. If God so carefully provides for the *lesser*, (the body, and this life,) "shall he not much more" provide carefully for the *greater*—i. e., for the soul, and the immortal existence? In the third quotation, we are exhorted to do unto others as we would have them do unto us, *because*, if earthly parents, though evil, know how to give *good* gifts to their children, much more will our heavenly Father, in whom is no evil at all, delight to give good things to those that ask him. Here the foundation is the sound doctrine of God's paternal wisdom and goodness, and the superstructure erected on it is the golden rule.

I might add instance after instance—but who is there that denies the imitator of God to be the highest moral duty of man? No one! Yet how men can imitate God, unless they have some doctrine respecting God—some kind of doctrinal system respecting his attributes, his dealings with man, and the nature and result of his government—surpasses my conceptions. Take away, then, the doctrinal teachings of Jesus, and you reduce his moral precepts to baseless and foundationless abstractions—to unsubstantialities which will not even compare with trimmings of gossamer, or the edgings of clouds. Give me, therefore, the moral precepts of Jesus, based on the doctrine of God's universal and endless goodness.

A. B. G.

Just received at this Office, the Layman's Legacy, handsomely bound. Also, a new supply of Williamson's Argument for Christianity, and Ely and Thomas.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in May, by Br. FRENCH, at Denmark—Br. N. BROWN, at Clockville—Br. EDDY, at Smyrna village.

There will be preaching on the second Sunday in May, by Br. FRENCH, at Burrville, and once in four weeks thereafter during the year—Br. EDDY, at North Norwich.

Br. COOK will exchange with Br. MONTGOMERY, on the third Sunday in May. Br. Cook in Auburn, Br. Montgomery in this city.

The New-York State Convention of Universalists, will be held in the city of Rochester, on the last Wednesday and Thursday in May. Br. M. B Smith, preacher of the occasional sermon. List of delegates in our next.

POETRY.

For the Magazine and Advocate.

A TRIBUTE OF SYMPATHY,

TO AN AFFLICTED FAMILY.

Father! those brightly beaming eyes,
Have faded from thy sight;
Yet there's a home beyond the skies,
Of never ceasing light,
Where all thy lost ones brightly bloom
With angels ever fair;
Then mourn thou not their early doom,
For soon thou'lt join them there.

Pale mother! ah! how deep the grief—
The anguish of thy breast!
But oh, in heaven thou'lt find relief,
For there *their* spirits rest;
And soon thou'lt join the smiling band,
Beyond the deep, blue sky;
Their home is in the spirit land—
Then dry thy tearful eye.

Brothers, oh! let the cord of love,
Entwine thee closer still,
And let that wisdom from above,
Your youthful bosoms fill;
For *some* have left your smiling band,
To dwell with God in heaven!
Then, brothers, walk ye hand in hand,
And peace to you be given.

Sister! ay, *thou* art left alone!
Thy God hath called *them* hence—
Three sisters dear! yet do not mourn,
They died in innocence.
Then dry thy tears and trust in God,
And faith to thee 'll be given,
That those who sleep beneath the sod,
Will dwell with thee in heaven. H. M. T.

Hardwick, Mass.

Selected for the Magazine and Advocate.

The following tribute to the genius of Christianity, is extracted from a poem, entitled "Pains of the Imagination," read before the Phi Beta Kappa society, at Dartmouth College, in August, 1824, by Mr. N. H. Carter, one of the Editors of the New-York Statesman.

A. G. W.

Thrice happy age, when truth's resistless sway
Hath swept these wild, fantastic dreams away,
And light unclouded beaming from above,
Reveals a faith of purity and love.
O! speed that epoch, that millenial time,
When God's own word shall spread from clime to clime;
When the bright star of Bethlehem shall illume
The earth, scattering the darkness of the tomb;
The bloodless banner of the cross unfurled
Shall wave in triumph o'er the peaceful world,
And from the rising to the setting sun,
All realms uniting, mingle into one!

Then superstition shall erect no more
Her pagan altars, stained with human gore;
No hecatombs shall burn, no victims bleed,
No bloody rites fulfil a barbarous creed.
But the pure incense of the heart shall rise,
And breathe to heaven a grateful sacrifice.
Then jarring sects from bitter strife shall cease,
Forget their feuds, and harmonise in peace.
Man shall not then his brother doom to feel
The bigot's scourge, the faggot and the wheel;
Nor plunged in dungeons, hopeless and alone,
Damn'd for a creed not fashioned like his own;
But in that day discordant hearts shall blend,
And all before one common altar bend,
Till Christianity shall, in her wide embrace,
Hold, as one brotherhood, the human race."

THE DEAD SEA.

The ancients believed that living bodies and even heavy metals, would not sink in the Dead Sea. Pliny and Strabo mention its extraordinary buoyancy. Before I left Jerusalem, I had resolved not to bathe in it, on account of my health; and I had sustained my resolution during the whole of my day's ride along its shore; but, on the point of turning up among the mountains, I could resist no longer. My clothes seemed to come off of their own accord; and before Paul had time to ask me what I was going to do, I was floating on its waters. Paul and the Arabs followed—and, after splashing about for a while, we lay like a parcel of corks upon its surface. From my own experience I can almost corroborate the most extravagant accounts of the ancients. I know, in reference to my own specific gravity, that in the Atlantic or Mediteranean, I can not float without some little movement of the hands, and even then my body is almost totally submerged; but here, when I threw myself upon my back, my body was half out of water. It was an exertion even for my lank Arabs, to keep themselves under. When I struck out in swimming, it was exceedingly awkward; for my legs were constantly rising above the surface, and even above the water. I could have lain there and read with perfect ease. In fact, I could have slept, and it would have been a much easier bed than the bushes at Jericho. It was ludicrous to see one of the horses; as soon as his body touched the water, he was afloat, and turned over on his side; he struggled with all his force to preserve his equilibrium; but the moment he stopped moving, he turned over on his side again, and almost on his back, kicking his feet out of water, and snorting with terror. The worst of my bath was, after it was over, my skin was covered with a thick, glutinous substance, which it required another ablution to get rid of; and after I had wiped myself dry, my body burnt and smarted as if I had turned round before a roasting fire. My face and ears were encrusted with salt; my hairs stood out, "each particular hair on end," and my eyes were irritated and inflamed, so that I felt the effects of it for several days. In spite of all this, however, revived and refreshed by my bath, I mounted my horse a new man. Modern science has solved all the mystery about this water; it has been satisfactorily analyzed, and its specific gravity ascertained to be 1.211, a degree of density unknown in any other, the specific gravity of fresh water being 1.000; it has been found to hold in solution the following proportions of salt to 100 grains of water: muriate of lime, 3.920; muriate of magnesia, 10.246; muriate of soda, 10.360; sulphate of lime, 0.054. Total, 24.580—*Travels in the Holy Land, etc., by an American.*

INDIAN COMMENTARY.

"Cast thy bread upon the waters; for thou shalt find it after many days."—Eccl. xi: 1.

Some years ago, one of the preachers of the Mohegan tribe of Indians, which tribe is situated on the Thames, between Norwich and New London, was preaching on the above text. To illustrate his subject and enforce the doctrine of charity, he brought forward a circumstance that transpired in his early days. To use his own language, he observed—"A certain man was going from Norwich to New-London with a loaded team; on attempting to ascend the hill where Indian lives, he found his team could not draw his load, he come to Indian and got him to help him up with his oxen. After he had got up, he asked Indian what was to pay, Indian tell him to do as much for some body else. Sometime after, Indian wanted a canoe—he went up Shetucket river, found a tree, and made him one. When he got it done he could not get it to the river. Accordingly, he went to a man and offered him all the money he had if he would go and draw it to the river for him. The man observed, he would go. After getting it to the river, Indian offer to pay him. No, said the man; don't you recollect so long ago helping a man up the hill by your house? Yes. Very well, I am the man—there take your canoe and go home." So I find it after many days.—*Rel. Messenger.*

Though suns be tossed from their centre, and planets be hurled to ruin; though world be piled on world, and dread disorder reign; though the heavens be rolled together as a scroll, and the elements melt with fervent heat; yet let us not forget, that there is one Being, who, unchanged himself, beholds the changes of the universe, with a perfect command of all its powers, and that that Being is "our Father who is in heaven."

As no roads are so rough as those that have just been mended, so no sinners are so intolerant as those that have just turned saints.—*Lacon.*

MARRIAGES.

In the town of Deerfield, April 28th, by Isaac Crosby, Jr., Esq., Mr. James E. Burden, to Miss Jane T. Watkins, all of Russia.

At Churchville, February 12th, by Rev. N. Brown, Mr. Albert Austin, to Miss Charlotte Blodget, both of Elba, Genesee county.

In Hanover, Chautauque county, March 28th, by Rev. Mr. Hill, Mr. James L. Hoyt, of Carrol, to Miss Laura Dewolf, of the former place.

In this city, on the 13th inst., by Rev. T. D. Cook, Mr. Christopher Baker, to Miss Elizabeth Snyder, both of this city.

By Rev. J. S. Flagler, March 31st, Mr. Ansel T. Burr, to Miss Diedama Thomas, both of Darien.

By the same, April 3d, Mr. Winslow Sumner, to Miss Phila Traman, both of Darien

DEATHS

In Richmond, Va., on the 24th of February last, Dr. Erastus Willey. He died in the faith of the doctrine of the restitution, and although he was enabled to say but little in his dying moments, he declared that his faith was fixed, and that God "would provide." He was not one of those who wait until their last hour to reflect upon the things of religion—he thought and studied much in life, and he brought the fruits thereof to strengthen and support him on his death-bed—His virtues were of the noblest kind—known the most by those who knew him best, while all perceived and acknowledged them. He has left a widow and three children to mourn his departure; but they mourn not as those without hope. We can give him no better epitaph than to say, he was a Universalist. This, we trust, he was. The consolations of the Gospel were administered to the mourners, and many friends, by the writer. E. H. C.

In Jordan, on the 9th inst., Mrs. Blackmor, consort of Col. Joseph Blackmor, aged 53 years. She had lived for many years a zealous and well informed believer in the final restitution. She died as she had lived, relying upon the precious promises made to all the children of God.

S. W. B.

Suddenly, in South Bay, in the town of Cicero, Onondaga county, on the 29th of December last, Br. Stephen Carpenter, aged 26 years. Br. C. had been a believer in the final restitution for many years. He was a worthy man, a kind neighbor, and an affectionate husband and parent; and his loss is deeply deplored by all who knew his worth—His funeral was attended on the 1st of January, at the Presbyterian meeting-house in Salina. A large concourse of mourners and sympathising friends, met on the occasion, to offer the tribute of respect to the departed, and their condolence to the afflicted survivors. Rev. Mr. Taylor (Presbyterian) kindly took part in the services. He made truly an excellent—yea, a universal prayer, and we trust it was in *faith*. Sermon by the writer, from Rom. v: 20, 21. May the afflicted widow find rich consolation in the Gospel of impartial grace—that Gospel which teaches that "the dead shall be raised incorruptible, and we shall be changed."

N. Brown.

In Geddes, December 30th, Marquis De La Dow, son of Peter and Sophia La Dow, aged 6 years and 11 months. Funeral attended on the 31st, at the Episcopal church.—The deceased was truly an interesting child, and the youngest and darling child of its affectionate parents. May the parents strive to be reconciled to this severe dispensation of Providence. May they remember that the "Lord doeth all things well." that the child "shall not come unto them, but that they shall go unto him." N. Brown.

In Prospect village, on the 9th inst., Mrs. Emma Ayres, consort of Elijah Ayres, Esq., aged 46 years. Three weeks previous to Mrs. Ayres' death, she accidentally fell, and the injury thus received, hastened her removal from the scenes of earthly sorrow. May the consolation of the Gospel moderate the grief of the mourners, and give them the spirit of resignation under their afflictions. The funeral was attended on the 11th, and a discourse on the occasion delivered by T. D. Cook.

In Leyden, on the 5th inst., of scarlet fever, Philo, son of James and Adeline Rockwell, aged eight years and seven months.

Thus has been cut off in the morning of his existence, one of the most sprightly and promising boys I ever beheld.—Long and severely will the afflicted family feel their loss. May the soothing influences of the pure Gospel give consolation and resignation in the assurance, that he has but preceded them to a purer clime, where youth is fadeless and joys are unending. O. H.

In Hounsfield, April 11th, of consumption, Mrs. Lucy Thompson, aged 40 years. She bore her lingering disease with patience and resignation to the will of God, being confident that "these light afflictions, which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory." By this event, an amiable daughter has been bereft of her only remaining parent, (her father having died two years since.) She is now an orphan in this vale of tears, and we feel to mourn with her. May He who tempers the wind to the shorn lamb, give all needed grace and consolation. The writer stood in the midst of a sympathising congregation, and opened the Gospel of Christ.

W. H. Waggoner.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, MAY 3, 1839. NUMBER 18.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.

NUMBER TWENTY-ONE.

BY S. R. SMITH.

CONSISTENCY OF REVELATION.

One of the principal objections to a divine revelation, is, that it was not necessary, and, therefore, that it is neither consistent nor reasonable to suppose that such revelation was ever made to mankind. In view of this position, it might be asked, whether the moral and social improvements in the condition of the world, were in any respect necessary? These were shown in the preceding chapter, to be the result, in a great degree, of the operation and influence of revelation. And if these results were necessary to the well-being of mankind, then the means requisite to their production, were equally necessary. These means are comprised in the system of revelation—and as far as can be ascertained from existing and palpable facts, they are the only means either adequate or adapted to that end.

But there are other considerations, which should be taken into the account, and which go far to prove that it was both consistent and reasonable that a revelation should be made.

None will doubt that it is both consistent and reasonable for parents to watch over the social and moral habits of their children; and to give them, from time to time, such general instructions, and to point out such rules of conduct, as their superior wisdom and experience have proved to be proper. To such instructions, it is also consistent that there should be added a distinct reference to results. No parent can excuse himself for omitting to point out the consequences of principles and actions, in his endeavors to improve the character of his child. Many of these would, of course, be such as the child, while a mere child, could neither have anticipated, nor argued, nor understood without such instructions. Being, to a great extent, the creature of wants, and appetites, and passions, he does, and he will, unless duly and faithfully taught, indulge every propensity and gratify every wish without restraint. It is only by being instructed, and that right early, that he fully learns and understands the injury, folly and criminality of unlicensed indulgence. No mere child ever understood, till taught, that the unrestrained gratification of his appetites would ruin his health, and bring him to an untimely grave; or that the full indulgence of his passions would destroy his own peace of mind, render him dangerous to the public safety and welfare, and bring down upon his head a train of unmitigated chastisements.

And who does not know, that the immense distance between savage and civilized man, is principally owing to the difference in the kind and character of early parental instruction? The former is the child of nature—revelling in all the latitude of untutored passions and unrestrained desires—the latter, influenced by a mental and moral power derived from instruction, appreciates the character and estimates the consequences of his actions. The former despises the taste, the tameness, and the restraints of civilized life—the latter pities the ignorance, and abhors the licentiousness of the barbarian. And we may very safely leave it to every well informed mind, to determine which is in the right.

We have only to apply the foregoing remarks to the position in which man is placed, and we shall perceive that he is a child who needs to be instructed in the nature of the principles by which he should be actuated, in the relations which he is bound to sustain and honor, and in the duties which he is to perform. In all these respects, it is just as reasonable and necessary that he should receive superhuman aid, as that children should be schooled and counselled by their parents.

Such a revelation, none will doubt, could be made—and it is fair to presume, that it would be made if the Deity can be supposed to take any interest in the moral and intellectual condition of his children. That he does take an interest in their physical condition, is beyond all question. We have but to open our eyes—to witness the adjustment of the human constitution to the world around us, to be satisfied that there was a beneficent care exerted over, and in favor of the human race.*

Let it be remembered, that man attaches vastly more consequence to his mind and moral nature, than to his body. In all reason, then, the Deity should take better care of the intellectual than of the physical man, and make higher and better provisions for his social wants and improvement, than for the accommodation of his senses. When we see him expend so much upon the frail and perishable casket, can we infer that he takes no interest in, attaches no value to, the inestimable jewel it contains? This is not to be supposed. Nor do unbelievers argue on any other subject in this manner. Where religion is not concerned, they would unhesitatingly admit both our premises and conclusions—and they must do so here, to preserve their character for candor and consistency. For there is the same actual difference between men under the light of the Old and New Testament revelation, and the rest of the world, as between well-taught children of modern cultivated society, and the untutored offspring of the most ignorant. And for the same reason. The *light of nature* is no more effectual in the advancement of men in moral science, than in the production of knowledge and virtue in children. As a parent, then, who would secure the knowledge and virtue, and consequently the highest happiness of his children at all times, it is both consistent and reasonable that God should give a revelation to mankind.

Has the unbeliever ever been able to assign as good and sufficient reasons for the rejection of a divine revelation? Taking the moral and intellectual character of man into consideration, has he—can he ever assign, one respectable reason, why God should not take as much and as good care of the human mind, as of the body? He can not say that it is impossible, or absolutely improbable—he can not say that it is incompatible with the resources and ability of the Deity, or inconsistent with the situation and wants of man. All that he can pretend, is, that such a revelation is contrary to the established order of things. But does he know what this established order is? Is he prepared to say, that he knows what provisions were made for the production of certain events, in the infancy of time, and when the new-born earth was placed in its destined orbit? We greatly mistake, if well-informed unbelievers will not preserve some little modesty in these matters, and admit, that they in this instance, argue from observed phenomena, rather than from any knowledge of the original plan, or the original laws by which the physical world is governed.

But if the unbeliever will not make this admission, it would be gratifying to know how he would dispose of a vast number of facts which have been incontrovertibly established by geology. There the developement of successive processes, is visible and tangible—some of which, at least, are in many respects contrary to the present established order of things. These we will notice in another place. But it will become him to consider the subject now in hand, if he is disposed to assert his knowledge of the original principles on which the machinery of our world performs its operations. In the meantime, it is to be kept in mind, that it has been shown to be both reasonable and consistent that a revelation should be made. It can not, therefore, be equally consistent, that such revelation should not be given. To this the unbeliever ought not to object—since the conclusions follow from principles which he admits.

All the bearings and influences of the Jewish and Christian revelation, are reasonable and consistent.

That man is a religious being, is universally admitted—except that the infidel would substitute the word *superstitious*, for religious. But as we have shown how the world happened to be superstitious in the *proper* sense of the term—and where superstition exerted its darkest and deadliest power, if he still chooses to use it, we have no great objection after this explanation. We have all along supposed that he agreed with us in maintaining, that it was very desirable to have all these gross superstitions removed. And we can not doubt that he will also agree with us, that whatever means reach the case, and expel the demon, are so far reasonable in their operation. Now the doctrines of divine revelation, have been shown to be effectual in removing superstition. And this has been fully sustained by facts. Where are there the fewest superstitions? Who are the most free from superstitious influences? It is impossible to mistake the answer—where Christianity is best understood, and by those most enlightened and controlled by its power. So far, then, revelation exerts a consistent and reasonable influence in its application to mankind.

We are aware that the need of *moral* instruction is denied by unbelievers, who contend that the *light of nature* is sufficient for all moral purposes. But they merely assert this. We repeat—they have never yet furnished a plausible argument for its truth, nor the shadow of evidence in its support. Nor can they ever do either—for the plainest of all possible reasons; and that is, because *all* the evidence which has any relation to the subject is on the side of the needed influence of a revelation.

If the skeptic is disposed to call this in question, he is again referred to the moral condition of the whole Heathen world, at the introduction of Christianity. And he is to contemplate it—not in the light of the philosophy of Socrates, or Plato, or Seneca, but as it was in fact—a mass of corruption, violence and degradation. Books, like power and cultivation, were then the possession of the *few*, and they related generally to the condition and interests of that few, to the exclusion of the many. The great multitude were deemed of too little importance to be named or regarded, except as the instruments of the caprice, the policy, or the pleasure of those by whom they were controlled. Hence, he who infers the morals of the world, from the ethical systems of philosophy of those times, will find that he has drawn conclusions without premises—and is self-deceived, perhaps the involuntary instrument of deceiving others.

But we may be told of an occasional instance of sterling integrity, of inflexible justice, of unimpeachable veracity, of amiable modesty and humility. Very well. And what does all this prove? In what individual were all these, and some other indispensable moral qualities, concentrated? It would take the united worth of half a dozen of the best Heathens of which antiquity can boast, to constitute the moral character of any one of the millions of sincere and enlightened Christians! No

* Chalmers on Moral and Intellectual Constitution of Man—Bridgewater Treatises.

well informed infidel believes, that the moral health of the world was as sound and good two thousand years since, as at the present time. Nor does he believe, that his property, his liberty, or his life is in any where else as safe as in Christian lands.—Bluster as he may, about the sufficiency of the light of nature, or pout if he pleases, at the moral influences of revelation; still, he knows that it is to that very revelation, that the world is indebted for all its advances in moral science. And for the same reason he also knows, that the moral instructions of revelation have had a useful and reasonable influence over the moral circumstances of man.—These instructions have greatly improved his moral knowledge, enlarged his views of the nature and extent of his obligations, inspired sound and correct principles, and promoted their practice. Such a revelation is therefore reasonable in its application to the moral state, and consistent in its influence over the moral conduct of mankind.

But man must die. To say nothing of the theory that he has entailed mortality upon himself and his race by sin—it is certain that, with his present constitution, he is doomed to death. Nor is he unthinking on this subject. Man differs in nothing from the creatures around him more widely and visibly, than in his sensibility to the loss of his species by death, and in his anticipations of its certainty for himself. If, then, there are any means compatible with truth and propriety, by which he can be comforted in his sorrows, and sustained in his approach to the grave, it is both consistent and reasonable that they should be made known. This divine revelation has done—and nothing but such a revelation ever did, or ever can, exert any useful or salutary influence in these matters over the human mind.

The skeptic would have us believe, that any attempts to impart this comfort and support, are sheer impostures—and that the pretension that there is any to be obtained, is altogether illusory and unfounded. And all this—while *he himself* is ransacking every corner of the universe, except the Bible, to gather the materials wherewith to combat his fate! This is the grand secret of all his parade about philosophy—the basis of his pompous pretensions that nothing but philosophy can either fit man to support his sorrows with becoming patience, or to live and die with befitting dignity.

But the unbeliever forgets, that were his position granted, it would be useless—worse than useless to mankind. For men never were, nor are ever likely to become philosophers in his sense of the term. And then, what was the great support that mere philosophers derived from their theories? It was rather apathy, than hope—a forced, a sullen, an unnatural acquiescence in a decree of fate, rather than a chastened submission to the operation of an intelligent and benevolent system. In this manner, a few ancients and moderns have passed the ordeal of mourning in gloomy reserve—and in moody silence or affected levity, gone down to the tomb.

With these facts before us it is not to be denied that the skeptic tacitly admits, that the human mind is so constituted as to require something with which it can be satisfied, and on which it can rest in view of death. And this something, whatever it is, must comprise either absolute annihilation, or future existence. One or the other of these, is the utmost that the human mind can imagine, as the result of its present existence. But the philosophical systems never did, and never could secure the faith and confidence of mankind. They left men at the moment of trial—as the grave was about to close over them—to all the wretchedness of uncertainty, to all the horrors of despair. And it will not be pretended, that men ever were or can be satisfied, with being forced from existence into utter nothingness. At this point, revelation meets us—not with the poor and baseless conjectures, the ill-constructed and pitiful attempts at argument which mark the highest and the best philosophical system; but with sober facts and demonstrative proof of the resurrection. The reason of *philosophers* was at once satisfied of the consistency of revelation, in its bearings upon the mortality of man.—They embraced it, preached it, rejoiced in it, and died for it!

No fact is better established, than that the followers of Plato, were among the early converts to Christianity; and that they were eminently distinguished for their labors and sufferings in its promotion. These are the men, whose writings in the various forms of Apologies, Vindications, Expositions, diffused far and wide, the knowledge and the belief of the Christian religion. And when such men as Justin Martyr, Theophilus of Antioch, Tertullian, and many others—in the best days of ancient science and philosophy, when to profess Christianity was to invoke the utmost rigor of the laws, and to bring down the most dreadful tortures—could voluntarily renounce Gentilism, and devote their lives to the defence of divine revelation, what must be the inference? Most assuredly—that they esteemed it consistent and reasonable, as well as true. And they found it so under every trial, and have left the record of its triumphant power in comforting and sustaining them in death. And are we to suppose, that these men were less capable, or less disposed to reason on the subject of the comparative claims of philosophy and revelation to reason and consistency, than the puny and obstreperous advocates of modern infidelity? It were an affront to the understanding of any man, to suppose this. Nor have we any reason to doubt, that were the laws as sanguinary and inflexible against infidelity, as they formerly were against Christianity—that every soul of the phalanx of skepticism would abandon their pretences to superior wisdom, and skulk behind any profession that would yield protection to their carcases!

We fearlessly leave it then, to the good sense—the common sense of all men—of unbelievers themselves, whether, with the aspirations of the soul after a resting place from the pains and sorrows of mortality, the Christian hope is not both reasonable and consistent? Revelation alone, permits its believers to feel and act like men—to live and die in the full exercise of all their sympathies and affections. The philosophy of infidels would turn man's heart to stone—like stoicism, render him insensible to sorrow or joy—and bring him down to the grave, "as the ox goeth to the slaughter." Christianity allows his tears, but wipes them away forever—and lays him down in death, pillowed on the hope of immortality.

Revelation is reasonable in its requirements, and consistent with itself.

It is reasonable that the devotional feelings should be directed towards a suitable and worthy object. The God of the Bible is the only worthy object of devotion, ever pointed out for the rational and devout homage of the human mind. And we are required to worship him with gratitude, humility, reverence and affection—in one word, as children. This is a reasonable service; such as the world never performed, and never recognized without the aid of revelation.

It is reasonable, that moral obligations should be felt and appreciated, and all the moral duties strictly performed. Personal and social happiness are deeply involved in the just apprehension and observation of these duties. Revelation, and that alone, specifically enumerates and enjoins these duties—points out their necessity, their objects, their results—explains the grounds of their application, the consequences of their neglect, and enforces all this by considerations, which every mind feels to be just, proper, consistent and reasonable. It goes into all the relations sustained among men—among rulers and subjects, masters and servants, husbands and wives, parents and children, and adapts and modifies its requisitions to the peculiar situation of each, and of all. Its rules are comparatively few, and they are simple and intelligible. What can be more consistent or reasonable? Infidelity itself can not object—nay, it has long since admitted the propriety of the moral requirements of divine revelation.

But revelation requires us to believe in *miracles!* And this, we are told, is neither reasonable nor consistent. How the spirit of skepticism rallies at this point, and once more assumes the attitude of defence. Strange as it may seem to the unbeliever, we do not consider a miracle as an absurdity. And if any thing can be more surprising than this in his view, we admonish him that it is about to be uttered. We do not believe that *he, himself*, with all his pretensions, thinks it absurd or inconsistent that miracles should be wrought! For he, as well as ourselves, are accustomed to contemplate several subjects equally miraculous as the resurrection of the dead, without the slightest suspicion that they were inconsistent or unreasonable. This, we now proceed to *demonstrate*, by a single instance out of many.

It is notorious that *man* is—and equally so, that he began to be. This is not only asserted by revelation, as well as presumable from the nature of the subject—but it is *demonstrated* by the facts of science; facts which infidelity dare not call in question, and the force of which, unbelievers can not evade. All geologists agree, that there is abundant proof, that there was a time when none of the superior animals could, or did exist on this globe.—They go further, and also agree, that there are certain evidences, of the existence of several—not to say many, of the superior grades anterior to the existence of man. Skeptical geologists are therefore convicted by their own showing—and the evidence they produce is, and ought to be, proof to the whole fraternity of unbelievers, of the utter fallacy of their occasional pretence that man always existed. They have done good service in assisting to prove by tangible facts, that, when they make such an assertion, they do not themselves believe it, or may be convicted of their mistake by testimony which *they dare not impeach, and can not deny.*

This matter being settled, another fact is to be accounted for—how man came to be. Was it by a miracle, or not? Was it the suspension or violation of some pre-existing law? It is perfectly indifferent to the answers now necessarily to be given, and to the nature and character of the facts themselves, whether the infidel says that men were produced like *fungi* from the bosom of a prolific and genial earth, or were created by the fiat of the Almighty. In either case, the fact that they do exist is a miracle—and either case is equally miraculous. Because, it supposes a suspension or a violation of the previous laws of the physical world. And that constitutes a miracle—the precise kind of miracle to which the skeptic objects, which is so very offensive to all unbelievers; and which, after all, they are compelled to admit, and do admit to be necessary in order to account for human existence.

Thus the infidel with all his fastidiousness about miracles, has been convicted of believing in one—in order to convince himself that he exists. He must now submit to believe another—after which, we could hope he would cheerfully admit his belief in the resurrection, without considering it so very absurd and unreasonable. The reproduction of our species, and the consequent perpetuation of the human race, depend on principles that neither had, nor can have any place in our conceptions of the origin of human existence. This the unbeliever must admit—and admit to be equally certain and obvious, in whatever way man was at first produced. Here then is another miracle—a miracle, which the infidel believes to have been actually wrought! And more than all this—it is one which, if he has ever had any definite notions respecting it, he has always believed! It is one, that during his whole life, it has never occurred to him, was either absurd or inconsistent. But he can not turn his attention for a moment to the subject, without perceiving that the perpetuation of our race depends on a change of the previous order of things—and that change is a miracle.

Now if the light of nature, *enlightened* by science, compels men to believe in miracles, is there anything so very absurd in the requirements of revelation? The identical argument of the unbeliever against revelation, lies with precisely the same force against his own opinions. But he can not abandon his convictions that he exists, merely because that existence involves a miracle—and to be consistent, he ought to receive and acknowledge

a revelation, because it asks nothing of him, that he has not already conceded to the physical world, nor taxes his credulity beyond the measure which he has yielded to nature. If the operation of the laws of nature then, have admitted of the production of beings that did not previously exist, and this can not be disputed—then the existence of miracles is both consistent and reasonable. And this has been proved. The requirements of revelation by which we are bound to believe in miracles, are consequently reasonable and consistent; and therefore such revelation is consistent with itself.

By this time, it is presumed that the uses and bearings of geology, when applied to the illustration and proof of subjects in controversy between infidels and believers in revelation, are better understood. And we are greatly mistaken, if the unbeliever does not find in that science, innumerable evidences of modifications of existence—of periods of the cessation of one form of being, and the introduction of new and entirely different species, which he can never reconcile with his favorite position—that nature's laws are uniform and eternal. And finding this, it is not impossible that he may come to the conclusion, that he was hasty in seizing upon this interesting science for the purpose of exploding the belief of a divine revelation. He may fix the dates of the various epochs which mark the mighty revolutions of the surface of this globe—the periods that attest the erasure of one species from the page of existence, and the insertion of another form of being—but at every step of the process, he will find new and multiplied correspondences between the facts developed, and the declarations of the Bible—new and accumulated reasons for the truth and consistency of divine revelation. We say to him, then—dig deep, make every coal-deposite and every rock unfold its mysteries, that the history of all time may be fully disclosed. For since he has appealed to geology, let him be tried by its testimony. But we admonish him to abide its decisions. It has already convicted him of believing in miracles—and if he will not now admit those of revelation, it is time that he should cease to charge those with absurdity and want of sense who believe the Bible.

For the Magazine and Advocate.

"TOO GOOD TO BE TRUE."

We sometimes hear this sentiment advanced as a reason for disbelieving the doctrine of universal grace and salvation. The doctrine is declared *too good to be true*. Let us consider this remark for a few moments. And in so doing, I will appeal directly to the reader's reason and good sense.

Reader, are you a professed Christian? Do you sincerely believe in the existence of a Supreme Being? Are wisdom, goodness, and power, his attributes? And does he possess all these in their infinite fulness? Is there any thing which his wisdom can not comprehend and fully understand? Any thing too hard for his power to accomplish? Surely not. But is not his goodness as extensive as his wisdom and power? If not, he is an imperfect Being. But this none will admit. Consequently, he must be infinite in goodness. The Scriptures declare him to be a God of love. What is the nature of love? What was it that impelled John Howard to give himself up to the service of humanity, devoting his time and talents to the purpose of alleviating the miseries of the sons and daughters of Adam? It was *love*. Short, comprehensive, blessed word!—Love which induced the Saviour of the world to visit our world—and toil, and suffer, and die—that he might redeem us from sin, and crown us with life immortal! It is the nature of love to bless. And as nature and reason unite in declaring that "God is love," and that he is omnipotent in power, no doctrine can be too good to be true. Does goodness seek the highest good of man? Wisdom is sufficient to devise means for the accomplishment of this purpose, and Almighty Power is adequate to its completion. "Too good to be true!" Glorious testimony! Whoever uses this language, betrays at once the feelings and desires of his soul. He knows that this doctrine, which is so good, is purely in accordance with the desires of all good beings. But when he forgets his false and gloomy creed, and contemplates the glorious prospect which this doctrine presents to his view—when he looks forward to that time when all sin and iniquity shall be destroyed, and light, life, and salvation, shall be the happy portion of all who die in Adam, because he can find no language to describe his joy and happiness, he concludes that the doctrine is the fruit of some heated imagination, and altogether "*too good to be true*." Poor man!

For ourselves, we are willing to confess that we are believers in this good doctrine. It is the bread of God which hath come down from heaven, of which, if a man eat, he shall hunger no more forever. And we therefore invite all who are now starving on the husks of error to partake of its bounties, and enter into rest. H. R. N.

Claremont, N. H., 1839.

For the Magazine and Advocate

DEDICATION.

The new union meeting-house in Tylersville, Jefferson county, was dedicated to the worship of God, on Thursday, January 10th, 1839. The following was the order of the services on our part: 1. Anthem by the choir—2. Reading of the Scriptures and invocation, by Br. W. H. Waggoner—3. Hymn—4. Sermon by Br. W. H. Waggoner—5. Prayer by Br. J. French—6. Hymn—7. Benediction.

The afternoon services were performed by the Methodists. The services throughout were fully attended, and listened to with deep interest. The inhabitants of Tylersville, and the regions round about, deserve praise for erecting an altar to the Lord. A pleasant and commodious house, of sufficient dimensions, has been dedicated to their Father and God, and O! may they therein worship him in spirit and in truth. W. H. W.

THE RECORD.

ASSOCIATIONS.—*The Lincoln and Waldo Association* met in Albion, Me., March 6th and 7th. Br. D. Forbes, Moderator; Br. F. W. Baxter, Clerk. Voted, that Br. Henry prepare and publish an article on society formations. Sermons were preached by Brs. Forbes, Henry, Chandler and Baxter. Adjourned without day or place.

The Somerset Association met in Solon, Maine, March 13th. Br. Forbes, Moderator, and Br. Henry, Clerk. Sermons were preached by Brs. Moore, Forbes and Henry.

CHURCHES have been organized lately in Charleston, S. C., and in Warren, Mass.

DEDICATIONS of Universalist meeting-houses have taken place in East Thomaston, and at Lewiston Falls, both in Maine, February 13th—in Levant, Me., February 20th—in Palmyra, Me., February 6th, (a union house)—and in Albion, and in Lincoln, Me., in March. In Boston (5th Society), January 30th—and in Petersham, Mass., February 12th.—In Meredith, N. H., January 23d.

Besides the above, meeting houses are being erected, if not already erected, in Reading, in Waltham, and in Weymouth, Mass.; in Albion, and in Bangor, Maine; in Marietta, Ohio; and in Litchfield, N. Y.

The Berean, lately published in Louisville, Ky., and formerly edited by Br. N. Wadsworth, deceased, has been united with the Sentinel and Star in the West, and both are now published in Cincinnati, Ohio—edited by Br. J. A. Gurley. Success to the union.

REMOVALS.—Br. S. Miles, has removed to Pittsford, Monroe county, N. Y., where he wishes all letters and papers designed for him, to be directed until further orders.

Mr. M. Holst, professor of music, has removed to Pittsford, Monroe county. Will his friends please direct and forward all communications designed for him, to that place?

REPARATION.—Wm. T. Howell, about whom we inquired through the paper a few weeks since, is informed, that although we have not received but a part of the money which he paid to agents for us, we are now satisfied that he had no intention of defrauding us, and beg him to accept this as our humble apology for the manner in which we used his name.

We regret the necessity of publishing the names of those who leave their place of residence without settling their accounts, knowing that we are liable to injure the innocent, who are thus made to suffer for the carelessness of a third person, but there are so many who are in the habit of defrauding us in this manner, that we know of no other way of dealing with them.

G. and H.

ERRATA.—In an article under the head of "Man—Study of," in No. 14, current volume, there is an omission which materially injures the sense of the following sentence—"Of the infinite difference in structure and function with which he abounds, as was Casper Hauser of Germany." It should read thus—of the infinite difference in structure and function with which he abounds, *they are as ignorant* as was Casper Hauser, etc.

Br. Tompkins—Credit D. M. Green, Middlefild, Otsego county, $1 on volume 7, and $2 on volume 8, and charge G. and H. Also, credit E. M. Hazleton, Fowler, St. Lawrence county, $2, and charge G. and H.

Br. Richard Gorton, Sherburne, has paid us $2 for current volume Expositor. Transfer his name to North Norwich, Chenango county.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. FRENCH, at Burrville, and once in four weeks thereafter during the year—Br. EDDY, at North Norwich—Br. DELONG, at Howlet Hill—Br. MARTIN, in Tully.

There will be preaching on the third Sunday inst., by Br. FRENCH, at South Champion—Br. O. WILCOX, at Denmark—Br. T. D. COOK, in Auburn—Br. MONTGOMERY, in this city—Br. EDDY, at Burlington Flats.

NEW-YORK STATE CONVENTION

Will be held in the city of Rochester, on the last Wednesday and Thursday inst. Br. M. B. Smith preacher of the occasional sermon.

Delegates who can not attend, will please be careful to appoint substitutes in time, who *will* attend, as a full delegation is very desirable.

LIST OF DELEGATES.

Associations.	Lay Delegates.	Clerical Delegates.
Allegany,	L. Vinton,	J. Babcock,
	A. Adams,	J. Todd.
Black River,	D. Stearns,	S. Jones,
	R. Fitch,	P. Morse.
Cayuga,	S. Larned,	W. Bullard,
	A. Clark,	N. Brown.
Central,	E. Stebbins,	A. Williams,
	H. Hubbard,	M. B. Smith.
Chautauque,	N. Usher,	S. Adams,
	R. Green,	T. C. Eaton.
Chenango,	H. Balcom,	N. Doolittle,
	A. Chandler,	J. T. Goodrich.
Hudson River,	S. Harvey,	M. Rayner,
	S. Van Schaack,	P. Hathaway.
Mohawk River,	S. Coe,	J. A. Aspinwall.
	N. Dibble.	
New-York,	P. Price,	I. D. Williamson,
	Wm. Howe,	C. F. Le Fevre.
Niagara,	E. Lewis,	T. D. Cook,
	W. Mudgett,	N. Sawyer.
Ontario,	D. Kenyon,	T. J. Whitcomb,
	A. Berry,	Wm. Queal.
Otsego,	S. Gregory,	J. Potter,
	J. M. Elwood,	E. E. Guild.
St. Lawrence,	M. L. Parlin,	F. J. Briggs,
	N. Parmeter,	E. A. Garfield.
Steuben,	Wm. Goff,	M. L. Wisner,
	—— Holmes,	D. Van Alstine,

PENNSYLVANIA STATE CONVENTION.

This body will hold its annual session at Prompton, Wayne county, Pa., on the 22d and 23d of the present month. The new Universalist church of that place will also be dedicated to the worship of the one living and true God, at that time. A large congregation may be expected to attend, and it is confidently hoped that preachers in this State, and also in New-York, will add to our happiness by their presence. S. P. LANDERS.

CENTRAL ASSOCIATION, IN MICHIGAN.

The annual meeting of this body will be holden in the town of Napolean, (alias, Columbia,) Jackson county, in, or near, the village of Jefferson, on Wednesday and Thursday, the 5th and 6th of June next. The council will organize at 8 o'clock, A. M., on Wednesday.—Public worship will commence at 11 o'clock.

All societies and churches belonging thereunto, are earnestly requested to be very punctual to their representation, and very circumstantial in their reports: give the date of the organization of the church or society, and say whether incorporated according to the statute or not; give the present number of members, names of the Trustees and Clerk, whether regular preaching, and what part of the time, name of preacher or preachers who minister to them, etc. etc. Brethren, these things are important for the permanency and growth of our order—*fail not*. N. STACY, Standing Clerk.

For the Magazine and Advocate.

THE MOURNER.

BY MRS. S. BROUGHTON.

"It is very lonely, mamma," murmured a fair haired, lovely girl, as she rested upon the sofa one evening—"it is very lonely now, and the nights seem very long. Shall I never see papa any more?" "Yes, my love, you will see him again in a brighter world than this." "But this is a fair world," said the little girl—"I love to run and play in the warm sunshine, and pick the water-cresses from the brook; and when the weather is a little warmer, I shall go and gather the blue-eyed violet, that pa said was like me."

"Too like, I fear," said the mother, as the crystal tear drop trembled on the drooping lid.—"But, my dear child, there is a fairer world than this, where the flowers never fade; where clouds never hide the light of that glorious sky; for the glory of Him, whose name is Love, beams brightly and forever in those golden courts; the trees that grow on the banks of the river which waters that blessed place, never fade as they do in this world, and when friends meet there, they will be parted no more, but will sing hymns of praise to God and the Lamb forever."

"And shall I go to that happy place when I die? and will you go with me?" said the little child. "Yes," said the mother, "we shall both go in God's own time—when He calls us from this life, we shall dwell forever in his presence."

* * * * * * * *

It was but a little while, and the mother bent over the grave of this little, frail flower of intellect, withered by the untimely frosts of death.—But was she alone, when, in the twilight shade, she sat upon the grassy mound, where the deep and yearning hopes of that fond heart, were garnered in oblivious silence? Oh! no. The soft and silvery tones of buried love, whispered in the breeze that lifted the drooping flowers, overcharged with the dewy tears of night. The diamond stars, that, one by one, came forth upon their shining watch, seemed beaming with the light of that deathless flame, which burned undimmed upon the inmost shrine of her heart, and she enjoyed, in the holy hours of solitude, that communion of pure spirits, which our exalted faith alone can bestow.

For the Magazine and Advocate.

SPECIMENS OF RELIGIOUS INSTRUCTION.

BY REV. J. GAGE, 2D.

Specimen 1st. "A mediator is a third person, who interposes to adjust a dispute between parties at variance: Christ is the Mediator between an *offended* God, and offending man."—Noah Webster's Spelling Book.

Now this, with Mr. Webster, and also with those desirous of making religion a part of common school instruction, is Bible doctrine, I suppose. But my Bible doctrine is quite the reverse of this. It stands thus; Christ is the Mediator through whom, God, by the spirit of his grace, reconciles the world of man, alienated from him "by ignorance and wicked works," to himself.—The reconciliation is effected by removing the gross ignorance of man in regard to the character of God. When this is done, "we love God, because he first loved us."

Specimen 2d. Method of communicating instruction, most likely to be practiced, by those who are "qualified to teach the doctrines of the Holy Bible."

(Pupil reads from N. Webster's Spelling Book.)

"The devil is the grand adversary of man."

Pupil. Master, what is the devil?

Teacher. The devil, child, is the great adversary both of God and man.

P. Where is the devil? I *never saw him.*

T. The devil is a spirit, and *can not be seen* with human eyes. His dwelling place is hell; but he is also every where else—going about like a roaring lion, seeking whom he may devour.

P. Does the devil look like a lion? I saw a lion, last Summer.

T. No, child, he does not look like a lion.—[Here the *qualified* teacher turns to his desk, and takes out a large volume of the Bible, containing thirty-nine splendid cuts from steel plate engravings, and presents the child with a view of the devil, in his struggle with Michael, the arch-angel, who, with one foot on his satanic majesty's neck, and a great chain in his hand, is about binding him over to a thousand years' good behavior.]

P. Is that the devil, Sir?

T. It is a *picture* of the devil.

P. I heard my father say, there is no such devil as that.

T. Your father, I fear, is a wicked man, and does not believe the Bible. If there be no such devil, how does your father think there could be a picture so much like him?

P. I don't see how any body could make a picture like the devil without seeing how he looks; and you say no body has ever seen the devil.

T. Well, that makes no difference. We must believe whatever is in the Bible, whether we can see into it or not. Read on, scholars!

Wayne county, Mich., March, 1839.

For the Magazine and Advocate.

ILLUSTRATIVE ANECDOTE.....NO. II.

"Perhaps you are a *Deist*," said an Arminian to me. "No, Sir," I replied, "I am a Universalist." "That is but another name for deist," he added, "for if Universalism is carried out, it goes right into deism." "That I deny," said I, "but if your words were *true*, Universalism would be better than your Trinitarianism, for that, if carried out, legitimately runs into *atheism*—it is a virtual denial of the existence of a sovereign Power of the universe." "At any rate," said he, "I have seen too much of the *goodness* of *God*, to believe in *Universalism*." "The apostle tells us," I rejoined, "that the '*goodness* of God leadeth to *repentance*,' but you seem to think and say it will lead to the *endless damnation* of a part of his children; and your doctrine and philosophy, if carried out, teaches us that the *better* God is, the *more* he will *damn*, and if he is *infinitely* good, universal, endless damnation, must be the consequence." Silence succeeded. R.

For the Magazine and Advocate.

THE SPIRIT OF THE STORM.

Black and portentous clouds were flying in rich disorder along the western horizon. The vivid lightning was playing its fantastic feats upon their broken and magnificent surface, each gleam of which was followed by a lengthened peal of rumbling thunder.

The lamp of nature seemed waning in its socket as I stood watching their progress. The howling wind sped by in fearful gusts; large drops of rain came pattering upon the pavement, and told the approaching storm.

It came! and I said, oh! storm, tell me why this commotion amid the works of nature! Why this frown upon the face of the sky! Is devastation the object which thou hast in view? Are these the allies thou hast called to aid in scenes of ruin! Hast thou deputed the lightning on errands of cruelty, to make man mourn the loss of hard earned treasures; perhaps to make a mother's heart bleed over the inanimate form of a cherished daughter? Are these the objects of thy mission? Then the storm answered, child of earth, why dost thou question me thus? Dost thou not see the earth with parched lips, smiling at our approach, knowing that our errand is one of mercy—that we come to quench her feverish thirst, that her invigorated system may send forth sustenance for each of her erring children?

Again I said, oh! storm, tell me how thou art able to distinguish these tokens of distress which are hid from mortal eyes? Then the storm answered with a deafening peal of thunder, child of mortality, question me no more; but watch our approach, witness the result, and know that God is the Spirit of the storm. EDGAR.

Utica, April 24, 1839.

For the Magazine and Advocate.

SCRIPTURE THOUGHTS.

"I know a man in Christ above fourteen years ago, (whether in the body I can not tell, or whether out of the body I can not tell, God knoweth,) such an one caught up to the third heaven.—2 COR. xii: 2.

Rev. A. B. GROSH:—

Being a subscriber and steady reader of your excellent paper, and a believer in the glorious doctrine it teaches, I was much pleased with an explanation of the above passage, in No. 8, Vol. 10, of your paper. As that explanation opens to the mind a new field of thought and inquiry, it will, I think, if followed up still further by the pen of some able writer, unfold more light on the doctrine of Restorationism, in which some of your readers are firm believers. And now, if a few remarks can find room in your valuable paper, I offer them with pleasure, praying for more light and knowledge on the subject hereafter.

Paul calls the third heaven paradise; where things were heard unlawful for mortals to utter. That the Bible contains evidence of the admission of spirits into paradise, immediately after death, there can be no doubt, for Jesus said to the penitent thief, "to-day shalt thou be with me in paradise;" and I see nothing why the spirits of persons can not depart this life in this age of the world, as much reconciled as the thief was, and at once be admitted into paradise. I shall, however, differ somewhat from your correspondent; as he places the three heavens all beyond our mortal abode. I think that the first heaven was manifested on earth, and among men, when Jesus appeared to put away sin by the sacrifice of himself. Our Saviour often uses the phrase kingdom of heaven, etc., and applies it to the progress and spread of the Gospel. Peter, and John the Revelator, both speak of a new heaven and earth, wherein dwelleth righteousness, and I think that their language will apply to the closing of the old, and the opening of the new dispensation, here on earth. Now, it must be admitted, that no one enters the third heaven, unless in a complete state of reconciliation to God; and if it is admitted that some go out of this world fully reconciled and happy, I think it follows that they pass immediately from the first into the third heaven, and of course into the immediate and full enjoyment of their Lord.

I will now communicate a few of my thoughts respecting the second heaven, which, I think, is the state or place, where all unreconciled spirits pass to, immediately after death. "For it pleased the Father that in him (Christ) should all fulness dwell, and having made peace through the blood of the cross, by him to reconcile all things to himself, by him, I say, whether they be things in earth or things in heaven."—Col. i: 19, 20. The reconciliation here spoken of, of things in heaven, must, I think, be in the second heaven. For it has been shown that the first heaven is here on earth; and as scholars begin with the alphabet, so with us, as we begin to learn and imbibe spiritual things; we begin in the first heaven, to taste the sweets and joys that are laid up in store for us in the third. Not so with the unreconciled. Although in heaven, yet it will not be joyful to them, until they have learned obedience to their Saviour, which obedience, I think, will be effected by the spirit and power of Jesus working through the spirits of just men made perfect, who are commissioned from the third heaven as ministers. And this process will continue until all things are subdued to Christ; then will the Son deliver up the reconciled kingdom to the Father, that God may be all in all. A. POTTER.

Allensville, Ia., March 31, 1839.

For the Magazine and Advocate.

THE BEWILDERED, CALMED.

Brs. GROSH and HUTCHINSON—Though there is but little that is interesting in what I am about to write, yet I will endeavor to give you a brief sketch of my experience for one year past.

At the beginning of the year, I was as much a skeptic as any thing, but professing to be a Uni-

versalist. Some time in the early part of last February, (in 1838.) I attended a protracted meeting held in this place by the Methodists and Presbyterians, for about two weeks, day and evening. At this meeting, I became awakened from my sleepy state, to take the first serious look towards eternity. I became alarmed as I sat under the thundering eloquence of the clergyman, who pictured to my affrighted imagination a God whose tender mercies are *not* over *all* his works; but he that would be saved from an endless hell, must get religion and join their respective churches. But it is unnecessary for me to speak of their various modes of displaying, in glowing colors, an angry and vengeful God, who would not be as merciful as he has commanded the beings whom he has created, to be. But enough—suffice it to say, I became excited, and joined the Methodist society in this place.

After a lapse of a few months, as the effects of this meeting began to die away, I saw many defects in the conduct of the members of our church. At this, I began to doubt their sincerity in the belief of an endless hell; for, thinks I, can it be possible they would conduct in this way, if they did but consider the uncertainty of life, and certainty of death, and an endless hell yawning to receive them? As I dwelt upon this subject, my doubts were increased. But the words, "he that doubteth is damned,"* already rang in my ears, and tradition and superstition had stamped this doctrine so firmly upon my mind, that I hardly dared to doubt it. Therefore, at different times, for the past Summer, my mind has been so much disturbed by this subject, that, for most of the time, I have been quite absent minded. But I took the Bible as my guide, and avoided reading any religious work of any denomination whatever. 'Tis my Bible alone, that has made me a Universalist, (if you will permit me to assume that name,) and, as far as I understand this doctrine, I am constrained to say, verily this is the will of a merciful God, who is a God of Love.

My limits will not permit me to say more, therefore I must close. I have concluded to take your paper with my uncle, as I am situated in a place where I am obliged to defend my sentiments against numerous opposers. But it is in vain for them to endeavor to reclaim me; for I know that my Redeemer liveth, and that his mission here upon earth was not in vain. Therefore, by the grace of God, I am determined to manifest my gratitude to that Being, whom I am constrained to love, because he first loved me; and will endeavor not to bring a reproach upon the cause of universal salvation. J. McN.

Union, Broome county, N. Y.

*Romans xiv: 23.

For the Magazine and Advocate.

LETTER TO THE EDITOR.

Br. GROSH:—

I have but just time enough to inform you, that after ten years connexion with the Congregational church, I am, at last, safely delivered "from this body of death," and permitted again to walk abroad upon this bright and beauteous earth, unfettered by creeds and confessions of faith, and unawed by the pious frowns and haughty scorn of spiritual dictators and religious despots.

"The last link is broken" that bound me to Orthodoxy, and I am now at liberty to worship the "God and Father of our spirits," and of the spirits of all flesh, in accordance with the dictates of my own conscience, without any to molest or make afraid. And having disencumbered myself of those heavy clogs, in the shape of lengthy creeds and confessions of faith, the work of man's device and invention, with which I have long been burdened, I feel prepared to enjoy the varied blessings of life, with a double relish.

But perhaps you are ready to inquire, by this time, how, or by what means, I obtained my deliverance from this spiritual bondage? I answer, by *excommunication*, of course; for, be it known and remembered, that no individual who has once permitted his name to be attached to a Presbyterian or Congregational creed book, is ever allowed to make his exit from that church, for the purpose of forming a connexion with one of a *different faith*, except through the medium of excommunication. No matter how unexceptionable his *moral character* may chance to be—for were it as pure and spotless as that of the brightest seraph in the regions of celestial felicity, yet, if his views, relative to the character, attributes, and designs of Jehovah, differ from the "established faith," his unavoidable doom will be, *excommunication*.

In this case, however, I am bound to acknowledge, that they exhibited a degree of forbearance and liberality, seldom practiced by them, on occasions of this kind—for they even allowed me to speak in my own defence, for the space of one hour and a half. For this indulgence, they have my sincere and hearty thanks. But I can not write more at present. Perhaps at some leisure time, I may give you the particulars of the trial, etc. Yours truly, H. L. HAYWARD.

Watertown, April 1, 1839.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA FRIDAY, MAY 3, 1839.

CHRISTIAN TRAITS AND DUTIES.....NO VI.

THE OFFICE OF THE PREACHER.

Noble is the function of the Preacher! On a glorious mission goes he forth among the people! Vast and mighty is his work! True, the office has been perverted—corruptions have tainted it—its objects have been misunderstood and misrepresented. Fanatics, like Simeon Stylites, and enthusiasts, like Peter the Hermit, have gone forth with the name. It has been used as a mean to temporal aggrandizement, and for the gratification of worldly ambition. The meek, forgiving, blessed spirit of the Saviour, has been hidden from the world, by those who should have reflected its heavenly lustre. Vice and crime have worn the priestly robe, and polluted the holy garment. But look not to these evil exhibitions for a representation of the true office of the Preacher. Oh! his is a mission of peace, and love, and glad tidings to the weary-hearted, as was that of his Master. Where the sorrowing mourn, should the preacher be with consolation. Where the sinful commit evil, he should warn. Where the scornful sneer he should rebuke. Where the repentant despair, he should breathe mercy. Where the erring see darkness, he should pour the glad light of salvation. Where the disconsolate are bowed down, he should tell of the goodness—the unchanging goodness of God. Where the dying doubt, he should speak of the things of immortality. Where the weepers bedew the grave, he should tell of the resurrection of Jesus. Good for evil, love for hatred, kindness for injury and persecution, should he return. Brave, firm and unshrinking should he be, for he is a soldier of the cross. No fear of the rack, the faggot, the scaffold or the chain, should prevent him from pressing onward with the truth. The diademed brows of kings, the haughty glances of the great, should not deter him. The serried ranks of opposition—he should rush upon them all! Oh! noble is the office of the Preacher—glorious the Gospel he proclaims to the world! He is not limited in his themes. Every truth, it is his duty to exhibit, illustrate and enforce, by all the intellectual and moral strength which he possesses. It is a wrong idea, that there are truths which lie out of the sphere of the Preacher. It is true, there are party topics—momentary and irritating questions—which belong not to him to discuss in his public capacity. But all great principles of politics, commerce, science or morals, are for his use. He must exhibit, defend, and establish them. And all the aids for this purpose which are in his reach, he may employ. The examples of history, the powers of eloquence, the glory of poetry, the precision of logic, the principles of ethics, the treasures of the learned and the great, the variety and abundance of the world. All these, and more, are his—and for what? To bring men to righteousness—to teach them the truth—to impart unto them spiritual life—to make them partakers of that pure religion, that glorious Gospel, the beauty and the power of which I have endeavored, in some measure, to exhibit. The office of the preacher, then, is to induce men to be religious—to make them possessors of the riches of truth, and steadfast and unwavering in righteousness.

The relation of a pastor to his people must ever be an interesting one. He, although like them, frail clay and fallible mortality, yet sets himself apart from the secular business of existence, to search into things of life, and to learn "what the Spirit saith unto the churches." And in these mutual offices of instructor and instructed, and in the various duties of the pastoral function, there will be a continual reciprocity of feeling, a kindly putting forth and strengthening of the golden cords of love. The time of prosperity strengthens them moreover, by the sympathies, joys and congratulations, which warm and gladden, as it were, one heart: and in peril and adversity they are strengthened, by a consideration of the need which exists for gathering closer together, and putting forth united energies for the purpose of support and defence.

But of all the joys which he derives from this relation, there is one peculiar pleasure for the preacher, which gladdens his heart more than any other, and which reconciles him to the hardships and privations of years, or makes him ready to triumphantly exclaim—"I have fought a good fight. I have finished my course!"

We may illustrate and exhibit this peculiar joy, by a reference to the history of the great apostle. The Thessalonians received the Gospel—the pure religion, that they, the darkened, the erring, and the sinful needed, and which God had given for them—they received it, amid the opposition of bigotry, and power, and splendor, and false worship. And they retained it, unshaken by persecution, and false reports, and sophistry, and all the evil powers which were combined to shake their faith, and pluck their treasure from them. And distant from them—in the licentious capital of Achaia—followed yet by persecutions—with the memory of his perils by land and by sea, of the bitter and bold blasphemies, and the cruel enmities which had borne upon him—there, that messenger of Jesus, that one converted on the way to Damascus, that mighty intellect developed and enlightened at the feet of Gamaliel—there he yearned over the persecuted converts, and doubtlessly sorrowed much at their afflictions. But, amid it all, he rejoiced at their faith, at the good report he had received of them; and this was a sufficient consolation for all the sorrow he had endured—it was more gratifying than the acquisition of wealth and power—for his work in them was accomplished, the preacher's toil had obtained its end—they were his "glory and joy!"

What, then, is the "glory and joy" of the preacher? Is it when he has accomplished a physical triumph?—when he has numbers, who merely follow him and listen to his teachings? No, truly,—of such kind is the triumph of the plumed warrior rejoicing among his hosts, when the wine-press groans to celebrate his purple victory, and the clarions waft their haughty revelry to the sky. It is the triumph of the demagogue, when he has created a faction—when principle and justice are beneath his feet, and the billowy swell of a lawless people's shout, is borne in hoarse clamor to his ear. It is the triumph of the *human* brute, who has hurled his adversary in the wrestling, or beaten him down in the ring. All these are followed by numbers, and their triumph is of numbers, and physical; and is the glory and joy of the preacher only of such a kind?

Is his triumph an intellectual one, merely? Is he deriving his glory and joy, when crowds only throng upon his thrilling eloquence, and sit chained and convinced

by his all-mastering and resistless logic? No!—this is the triumph of him who strives before listening senates on the question of an hour, or for the glory of only earthly empires—this is the triumph of the seeker for fame, who would even sacrifice the true, and the holy, so that he might pluck the wreath of the good.

Is such the joy of him who is the herald of the kingdom of heaven?—is such his glory, who would impart the pure religion of the Gospel unto men?—who would bring back the sinning to the path of duty, and cause a quickening of spiritual life in the soul? No—the "glory and joy" of the preacher is, alone, when these last named ends are accomplished, *when his work is done!* It is a moral triumph, a rejoicing and gladness which follow the awakening and operation of a spirit of love to God and to man in the hearts of his people!

Let those, then, who are under the teaching of faithful pastors, understand the true end of his office, and by improving all their privileges to their attainment and growth in spiritual things, add much and lastingly to his "glory and joy." E. H. C.

BIBLICAL INTERPRETATIONS.....NO. VI.

ZECHARIAH IX: 1–9.

I am led to the consideration of this somewhat obscure passage, from the following circumstances:—An individual was some years since prosecuted in Auburn for blasphemy, by saying that *Christ was an illegitimate.*—A long time after his prosecution, he affirmed that the 9th chapter of Zechariah proved his statement, as in verse 6 it is said, "a bastard shall dwell in Ashdod;" which phrase, he concluded, must refer to Christ, as verse 9 is expressly quoted in relation to Christ, by the Saviour himself, in Matt. xxi: 5.

This, to say the least of it, is plausible—and it excited not a little uneasiness in the minds of many firm believers in Christianity. A knot of gentlemen presented it to me for solution. I then determined to give it a more full examination than I had previously done. Accordingly, I consulted thirteen different commentators—but they cast scarcely a ray of light upon it, and were thrown by. I then explored the whole passage in connexion with history, and saw such a flood of light as to arrive at the most definite views of the prophet's theme.—These views were presented to the inquiring gentlemen, and were received with the most lively satisfaction, as a consistent explanation of a difficult subject. It is the object of this article to throw the light thus obtained before the readers of this paper. In order to accomplish this, the passage will be taken up verse by verse.

Verses 1 and 2. "The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man as of all the tribes of Israel, shall be toward the Lord. And Hamath also shall border thereby; Tyrus and Zidon, though it be very wise."

These verses are the commencement of a prophecy of judgment against Syria, the Philistines, Tyre and Sidon, by the hands of Alexander the Great, who conquered a part and destroyed the rest of them. Hadrach is the great valley, in which the city of Damascus is situated. Tyre and Sidon were cities on the coast of the Mediteranean sea, while Hamath was on the river Orontes. The sentence, "the burden of the Lord" means the *judgment* embraced in the word which God spake by the prophet concerning these cities—a judgment which even Tyre and Sidon were not to escape, though reputedly "very wise" and powerful. And it was to be inflicted, "when the eyes of man" or the eyes of all Israel were to be turned to the Lord in obedience, that they were spared the rod of chastisement which fell upon their more wicked neighbors.

Verse 3. "And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the street."

There were two cities, one on the main land, and the other about half a mile from the shore of the Mediteranean sea. They were respectively called Old and New Tyre. Tyre is supposed to have been formed by a colony from the city of Sidon on the same coast, about two thousand seven hundred and sixty years before Christ. In process of time, it arose to the greatest splendor. It was famed for the princely character of its merchants, for its immense wealth and for its celebrated Tyrian purple.—Hence, in Isa. xxiii: 8, its merchants are called "princes" and its traffickers "the honorable of the earth."—So great did the commerce of Tyre become, and so immense was the wealth gathered into her coffers, that, for a time, she outstripped her mother Sidon in prosperity. And as she was full of silver and gold, hence arose the idea of the prophet, that they were as plentiful as the dust and the mire of the street.

Verse 4. "Behold, the Lord will cast her out: and he will smite her power in the sea; and she shall be devoured with fire."

Old Tyre was taken and destroyed by Nebucchadnezzar, king of Babylon, about five hundred and eighty-eight years before Christ. After this, New Tyre was built wholly on the island, where it went on rapidly towards its former splendor and magnificence. About three hundred and forty years before Christ, Alexander the Great came against it; and, by building a dyke from the main land to the island out of the ruins of Old Tyre, he succeeded in subduing the city. Her fleet, "her power in the sea," was taken, while the whole city was cast out, by being destroyed under the directions of Alexander. After this, Tyre once more recovered a small portion of its ancient glory; but it never gained its former strength. In six hundred thirty-nine after Christ, the Saracens took it. In twelve hundred and twenty-four, the Crusaders under Baldwin, king of Jerusalem, obtained possession of it. Aftersome changes, it went to the Turks in fifteen hundred sixteen, with whom it now remains. And, as if to prove the language of the prophet, "I will *also* scrape her dust from her, and make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea," (Eze. xxvi: 4, 5.) Shaw, an eastern traveller, tells us, that "the port of Tyre, small as it is at present, is choked up to that degree with sand and rubbish, that the boats of these fishermen who now and then visit this once renowned emporium, and *dry their nets upon its rocks and ruins*, can with great difficulty only, be admitted."—Travels, Vol. 2. p. 31. "The whole village of Tyre," says Volney, "contains only fifty or sixty poor families, who live obscurely on the produce of their little ground and a trifling fishery." Travels, Vol. 2, p. 212. Such is the present condition of a great city, once rich in power and wealth. She lies in ruin and desolation.

Verse 5. "Ashkelon shall see it and fear; Gaza also shall see it, and be very sorrowful: and Ekron, for her expectation, shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited."

Ashkelon, Gaza and Ekron, were Philistine cities, situated on or near the coast of the Mediteranean sea. While beholding the destruction of Tyre by Alexander the Great, Ashkelon was to "fear," and Gaza and Ekron were to be "very sorrowful." And great cause had they for fear and sorrow. After Alexander had subdued Tyre, he proceeded against Gaza, and besieged it. But it was so well defended by Betis, a eunuch belonging to Darius of Persia that, it withstood the arms of Alexander for two months. Exasperated at the delay, Alexander cut 10,000 of its inhabitants to pieces, and sold all the rest, with their wives and children, for slaves. The brave Betis, strong in his resolution not to cringe to his conqueror, was ordered to death. Holes were bored through his heels, a rope was put through them, he was fastened to a chariot, and dragged about the city until he was dead. Hence it was said, "*the king shall perish from Gaza.*" Ekron was ashamed, undoubtedly because her expectation of assistance from Tyre was cut off by the destruction of that city. Ashkelon, no doubt, feared for her safety, amid the ravages of the conqueror. While she afterwards became uninhabited, for Volney speaks of "*the deserted ruins of Ashkelon.*"

Verse 6. "And a bastard shall dwell in Ashdod; and I will cut off the pride of the Philistines."

Ashdod was a Philistine city, situated near the sea-shore, between Gaza and Joppa. We have now to ascertain what illegitimate person is mentioned as dwelling in the city of Ashdod. If we can distinctly name the person, it will then be discovered, that the objection which gave rise to this exposition, is entirely unfounded. There can be no question in my mind, but that Alexander the Great is intended by the prophet. For there is good reason for believing that he was an illegitimate personage. Dr Clarke remarks, "his mother, Olympia, said that Jupiter Ammon entered her apartment in the shape of a dragon, and begat Alexander. Could her husband, Philip, believe this?" That he did not, is evident from the coolness which afterwards existed between them.

There is another circumstance touching this subject, set forth in the following quotation, taken from Plutarch's Life of Alexander. "Philip (the father of Alexander) fell in love with a young lady named Cleopatra, at an unseasonable time of life, and married her. When they were celebrating the nuptials, her uncle, Attalus, intoxicated with liquor, desired the Macedonians to entreat the gods that this marriage of Philip and Cleopatra might produce a *lawful heir* to the crown. Alexander, provoked at this, said—'What, then, dost thou take me for a bastard?' and at the same time he threw his cup at his head." Can any person read this relation, without remembering the declaration of the prophet, "a bastard shall dwell in Ashdod," and without admitting that Alexander the Great is the person designated? The fact is, the declaration has not the remotest shadow of allusion to the Saviour of the world.

Verse 7. "And I will take away his blood out of his mouth, and his abomination from between his teeth; but he that remaineth, even he, shall be for our God: and he shall be as a governor in Judah, and Ekron as a Jebusite."

While Alexander was besieging Tyre, he sent commissioners to the Jews and Samaritans, summoning them to supply his army with provisions. The Samaritans complied. But the Jews refused, on the ground that they had sworn allegiance to Darius, of Persia, with whom Alexander was at war, and that allegiance they were determined to keep, as long as Darius lived. This answer exasperated Alexander; and when he left Tyre, it was with the determination to treat Jerusalem as he had Tyre, and to visit the Jews with the same wo which he had hurled upon the Tyrians. This determination is what the prophet denominates *blood in his mouth*, and *abomination between his teeth.* Subsequent events show that this blood was taken out of his mouth, and this abomination from between his teeth.

When Jaddok, the high priest, heard of Alexander's resolution, he was filled with dismay. But instead of making any preparations for defence, under the directions of the Most High he opened all the gates of the city, and, dressed in his robes, with all the priests and others with him, he went forth to meet Alexander.—When Alexander saw this parade, instead of commanding his army to fall upon the Jews, as all his friends expected, he met the high priest with great respect, and saluted the name "God," which was written on a plate of gold, and placed on the forehead of the high priest, with religious veneration. And after he entered the city, he went into the temple and worshipped, according to the directions of the high priest. Thus we discover that the bloody design and abomination of destroying the Holy City, were taken from him by the intervention of Jehovah.

Before Alexander left Jerusalem to besiege Gaza, he told the Jews that he would grant them any request they might offer. They requested that they might be permitted to live according to the law of their fathers, and be exempt from tribute every seventh year, because their law commanded them to let their fields rest every seventh year. Hence the prophet said, "he that remaineth shall be *for our God*, and he shall be *as a governor* in Judah." The expression, "Ekron as a Jebusite," means, that Alexander, by protecting the Jews and worshipping the God of Israel, was as much a member of Jerusalem, as a converted Ekronite or Philistine.

From all these facts—from the fact that Jerusalem was

protected from the arms of Alexander by the care of Jehovah—we can well understand the meaning of verse 8. "And I will encamp about my house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes."

Verse 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

When the prophet, in prophetic vision, saw Alexander humbly entering Jerusalem as its governor or king, he made this fact the foundation of another theme. For, peering still farther into the future, he looked forward to the period, when Christ should walk over the same ground that the conqueror did; when he should enter Jerusalem as its king; yet with all the meekness belonging to the Son of God; when the inhabitants of Jerusalem should salute him as they anciently did Alexander. This remarkable prophecy was fulfilled to the letter, as the reader will be convinced by referring to Matt. xxi: 1-11.

We discover, then, that the phrase, "a bastard shall reign in Ashdod," so far from referring to Christ, refers to Alexander the Great; while his actions afforded the prophet a foundation for a prophecy concerning Messiah. Hence, the passage so far from lending any countenance to infidelity, sustains the truth of the Bible, because the fulfilment of such striking prophesies, proves that the God of heaven, who sent Christ to be "the Saviour of the world," must have inspired the prophet with knowledge of futurity. G. W. M.

WORSHIP OF CHRIST.

In reference to a late assertion by Br. Whittemore, that I had *denied* the correctness of his first article on this subject, I inserted a statement of my position, and a request for explanation in our paper of April 5th. Br. Whittemore has inserted that article in the Trumpet for April 20th, and appended to it the following reply:

I should be much gratified, if I could, by any means, communicate to Br. Grosh, my sentiments in regard to the worship of Christ, in such a way as that he could understand them. They are the same now that they have been since I wrote my first article on the subject; and it seems to me that they are clearly taught in the word of God, to which I desire implicitly to bow.

I did not notice Br. Grosh's previous article, because I did not think he met me with courtesy, nor extended to me the boon of kindness which one Universalist Editor should manifest towards another. I desired to avoid a painful collision, and therefore did not seek the last word, but laid aside my pen. I should reply to the article quoted above with more pleasure, were it not for the intimation it contains against my candor. But let that pass. He shall not provoke me to any thing, if I can carry out my resolutions, but love and good works.

Now the following are my sentiments in regard to the worship of Christ, as plainly as I can express them.

1st. I am not a Trinitarian; I believe Jesus to be entirely a distinct being from the Father.

2d. I believe Jesus to be the Son of God, in a sense entirely different from that in which any other being may be called God's Son. Hence he is called "the only begotten Son of God," because, as I think, none other is God's Son, in the same sense.

3d. I believe in the worship of Christ, not as God, not as the Father, but as the Son,—the Lamb of God slain from the foundation of the world. I believe in the worship of Christ, as a divine, religious, spiritual service, whether performed in earth or in heaven. This is not worship in the Trinitarian sense, because Trinitarians worship Christ as the second person of a mysterious Trinity,—three persons in one God,—a doctrine I have disclaimed.

4th. I believe that ultimately, in the immortal and heavenly existence, every intelligent creature, without distinction, will worship Jesus, in connexion with the Father; not as the Father, nor as the same being in a different manifestation; but as the Lamb of God, who hath saved us, and washed us from our sins, in his own blood.

Proof.—"God also hath highly exalted him, and given him a name, which is above every name, (the name of God excepted,) that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii: 9-11. This to us appears to be the spiritual and divine worship of Christ. Every tongue shall confess that Jesus is Lord, and every knee shall bow to him as such; and all shall be to the glory of God the Father. Again, we regard the divine worship of Christ to be taught in the language of St. John, as follows: "Unto him that loveth us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and *his Father;* to him be glory and dominion forever and ever, Amen."—Rev. i: 5, 6. Here the ascription is to Christ, who loved us and washed us from our sins in his own blood; and it is the ascription of glory and dominion forever and ever. And again.—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." But this is not all. "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. v: 12. Now, to my understanding, this is spiritual and divine worship. If it be not so, when applied to the Lamb, it can not be so when applied to the Father, who sitteth on the throne, since the worship of both is described in precisely the same terms. In view of this passage, I can make no other distinction between the worship of the Father, and the Son, than this: the Father is worshipped as a King upon a throne,—the Son as the Lamb, slain for the redemption of man. But this is not Trinitarian worship. It is religious homage; it is spiritual and divine worship; but the distinction is manifest between the august Ruler of the universe, and his appointed Son, the Redeemer of men, the Lamb of God who taketh away the sin of the world. If Br. Grosh thinks I apply too high honors to Christ, I appeal to the texts I have quoted; and if I have not understood them in their true, and natural sense, I am willing to be enlightened by any one. I know not any thing I need add further, except this,—that "the blessing, honor, glory, and power," are ascribed to God *as the Father;* they are ascribed to Jesus, not as the same being, but *as the Lamb.*

Such are my views of the worship of Christ, and such is the proof from which I have derived them. If I am wrong, let it be pointed out in kindness. Many an argument has been made efficacious, by being presented with tenderness. We realize frequently the difficulty of keeping the feelings meek and benign in the midst of controversy. If I have offended against my brother, I beseech him to grant me the boon of forgiveness; and I would pray to God, to make me ever ready, to forgive others, when I think they have injured me. I am, Br. Grosh, Fraternally yours,

Thomas Whittemore.

In reply to the above, (for courtesy, if nothing else, demands a reply from me,) I remark, that I agree with Br. Whittemore in the 1st, 2d, and 4th items of his explanation, without a single exception—and with the 3d item, with the single exception (if any) of the word "divine," which he applies to the worship of Jesus.—Perhaps we are agreed in sentiment even here, but differ in the meaning we attach to that word. Regarding it as applying to Divinity only, and not regarding Jesus as the Deity, I prefer not using it. In all this, be it remembered, also, that I do not believe in the worship of Jesus in the "highest, supreme, and most commonly understood sense of the word" worship; and from Br. W.'s seemingly *studied avoidance* of that definition, it is evident, to my mind, that he agrees with me in this negation. With this explanation, then, I agree with him, and he with me, in all his positions, and in all his proofs and remarks upon them—as any one, by reading my articles from the commencement, will at once see for himself.

And now, what is the conclusion to be drawn from these facts? Simply, that when I conditionally *assented to,* or *dissented from,* Br. W.'s first article, he took the *dissent* as the *true* position, and proceeded forthwith to show that he and the denomination differed from me, thus virtually, *himself putting a construction on his article* very different *from the one above stated by him*—And, again, after all our controversy—after I had as expressly and as positively as I now do, stated, in my last article on the subject, that he agreed with me in opinion—after all this, he comes out and says I *denied* the correctness of his first statement, thus *again* virtually putting a construction on that first article *very different* from the construction he gives it in the above article!

This it was, that compelled me, in justice to myself and to him, to call for an explanation, and to ask him to place a statement of my true position before his readers. He has given the explanation—he has published my statement, and for so doing, has my hearty and unfeigned thanks. As to the dilemma in which he has placed himself in this affair—both as regards his unqualified language respecting the views of the denomination, addressed to Mr. Roe; and his voluntarily accepting my *conditional dissent* as the true position, and asserting that I *denied* his statement—that dilemma is *his* affair to dispose of, not *mine.*

A few words more, in reply to his remarks concerning my former articles. My *last* article of the discussion he has never noticed, or even alluded to till now. And though the next before that last article, did contain a faithful exposure of his perversion of my language, his misquotation of his own words, and his false accusations of my character and motives, together with a plain rebuke for his conduct in these things, yet that *last* article was free from such bitter medicines. That I do think he was unfair and uncandid in some things, I do not deny—nor am I alone in the opinion. And that I have labored faithfully, in all brotherly kindness and duty, to correct him for it, my own conscience beareth witness. It is very painful to do such things; but duty demanded a plain and severe rebuke, and I gave it—I would not have acted up to my profession of fraternal love for him, and of regard for the cause of truth, had I withheld it. And with the same fraternal affection, I now assure Br. Whittemore, that I feel toward him the spirit of forgiveness, as I hope to be forgiven if in aught I have offended unjustly, and am ready to join him in every provocation he can offer me, to love and good works.

A. B. G.

To Agents.—Many of our agents have written us that they have money in their hands which they will pay over at the State Convention. We are aware that some risk and postage would thereby be saved, but we have large payments to make *before* that time, and the disappointment would be much more to us than to risk the money by mail. We hope, therefore, that every agent who has money in his hands will not wait, but forward it immediately. G. and H.

Accounts for the Register and Almanac.—Those who have not yet paid for their supply of the Register and Almanac, books, etc., are reminded that our capital will not warrant us in giving a credit for more than six months in any case. Will they please act accordingly, and save us the trouble, and themselves the expense, of writing to them individually? G. and H.

CLINTON LIBERAL INSTITUTE.

The present term of this institution will close on Saturday, May 4th. It must be a matter of congratulation to its friends to know that it is in a flourishing condition. The number of students during the term, ending May 4th, has been about 120—98 in the male department. The next term will commence on Wednesday, the 22d of May.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Watervale, for W B R and R S Jr—J D, Peterboro—P M, Toledo (O)—R B, Lapeer (Mich) for self, J E and S W—P M, S Chili, for self, B S and A H—P M, Whitehall, for Mrs S—P M, Clarendon, for A M, R W, A F, S W, D M, J L, E L and O C—G P, Hornby, for self, S O, Z P, R L and C J—P V, Ellicottville, for self, Q R, J L and J R—M M, Rodman—P M, Pleasant Valley, (Mich) for self, F G and R T—P M, Huron (O) for C S, I L B, L H and I W—P M, Laporte (O) for E P and I B M—G V B, Moriah, for self, L O, G S, J H P and J R E—M P, Hannibal, for T B, J McC, J E, W H, S H P, J P, A B, L P, A W, A P and Rev T D C—J W, Sugar Creek (Pa) for self and J W—P M, Albion (Mich) for R D—R F, Leyden (Mass)—I G Onconta, for L H and W B—A S N, Chittenango, for E T—J W H, Cape Vincent, for self and R H—Z N E, Canton, for Z E, E B, J S E, M J, E B, J H, N H, T G and I D—P M, Natural Bridge, for J I and J W—J C, Wethersfield Springs, for self, D W, A F, A F, E E and J A C—Rev J T G, Oxford—Tev H B S, Oxford, for self, A J, J B, W W and J P—P M, Clarendon, for J K and H P—H R N, Claremont (N H) for self and C W—D M, Henderson, for self, J H, E V, E B, S H, C H and J W—L B, Philadelphia, for S M, H W, J C and J H W—H S R, West Carlisle (O)—E M, Conemaugan, for J H, A T, Z R and M J—W K C, Otsdawa, for C S H, N H and J H—P M, Truxton, for A P and A B—P M, Rockdale, for W L, W M W and Z C—P M, Collins Centre, for T C and E R—W H T, Jamestown, for self, R P and E D—P M, Knoxville (Pa) for A K, H S, D C and W S—J D, Harbor Creek (Pa) for self, D S B, J N and C B—P M, Otto, for self, and I and H C—P M, Dewittville, for O C, and N T—P M, South Venice.

POETRY.

For the Magazine and Advocate.

TO MY PARTIALIST SISTER.

BY MRS. S. BROUGHTON.

O come, dear sister, leave the land
Where thorns and nettles grow,
And from the bitter fount, the dark
And pois'nous waters flow;
Sad streams of anguish, all unlike
The gently murm'ring rills,
That with sweet peace and heavenly joy,
The mourning bosom fills.

There blighting breezes sigh amid
The sere, and with'ring leaves;
And, fainting on the dreary waste,
The wo-worn pilgrim grieves;—
No scented blossoms cast their sweets
Upon the desert air,
And only one lone flow'ret waves—
The plant of wild despair.

No longer roam the pathless wild,
Where cloud and storm abide—
Where gloomy shadows ever rise,
The sun of love to hide;
While serpents wreathe their gleaming coils,
And ten-fold thunders roll,
And vengeance waves her fiery wand
To fright the trembling soul!

Come where the living fountains spring,
Whose sources never fail;
Where Sharon's rose is blooming with
The lilies of the vale—
The bright parterre of Salem's King,
Where spicy breezes play,
And crystal streams of hallowed joy
Reflect eternal day.

Come hither, weary wanderer, wrecked
On sorrow's burning sea,
And rest beneath the fragrant shade
Of life's perennial tree.
No frowning cherub guards its fruit
With eye and sword of flame.
But all may freely eat, and live
In Jesus' holy name.

Why should'st thou wander 'mid the shades
Of doubt and chilling fear,
Since angel harps have welcom'd in
The glorious jubile year?
Harps, whose harmonic symphonies
Stirr'd midnight's holy blue,
And Bethlehem's hallowed brilliant, blaz'd
To prove the message true.

Hark! with immortal melody,
The high empyrean rings,
Loud anthems of impartial love
Float o'er the golden strings,
As through the diamond spangled dome
The shining heralds fly,
Proclaiming "peace to all below,
Glory to God Most High."

O let not erring mortals wake
The wail of sorrow's lyre,
Or fright the trembling, sin-sick soul,
With threats of vengeful ire!
Since God's High Priest hath sacrificed
For all our sinful race,
And pour'd his priceless blood, to seal
The covenant of grace.

Malone, 1839.

For the Magazine and Advocate.

HOPE IN HEAVEN.

Kind Father, soothe my anxious heart;
'Tis thou that bids me smile and weep,
By thy command on earth we part,
But not to sleep.

Where is the hope for those that mourn,
While passing o'er life's desert wave?
'Twill beam in that celestial bourne
Beyond the grave.

There is repose for every breast,
A balm for every bosom given:
Where all our kindred souls shall rest—
'Tis found in heaven.

A — L.

Witty Definitions of Common Things.—Experimental philosophy; asking a man to lend you money. Moral philosophy; refusing to do so. Distant relations; people who imagine that they have a claim to rob you if you are rich, and insult you if you are poor. Heart; a rare article sometimes found in human beings; it is soon, however, destroyed by commerce with the world, or else becomes fatal to its possessor. Housewifery; an ancient art; said to have been fashionable among girls and young wives; now entirely out of use, or practiced only by the lower orders. Wealth; the most respectable quality of men. Honor; standing fire well, and shooting a friend who you love through the head, in order to gain the praise of a few others whom you despise. Money; a fish peculiarly difficult to catch.

Modesty, a beautiful flower that flourishes only in secret places. Sensibility, a quality by which its possessor, in attempting to promote the happiness of other people, loses his own. A young man of talent; an impertinent person who thrusts himself forward; a writer of execrable poetry; a person without modesty or self-knowledge; a noisy fellow. Watchman, a man formerly employed by the parish to sleep in the open air. Honesty, with some a good joke. Dentist, a man who finds work for his own teeth, by taking out the teeth of other people. Fear, the shadow of hope.—Prospectus and index; appendage to the literary paper; the one showing what it ought to be, the other what it is. Gentility, eating one's meat with a silver fork, while the butcher has not been paid. Taking a friend's advise, an opinion, the selfishness of which is concealed from the world, every man's own child.

Witness box; a kind of pillory in a court of justice, where a man is obliged to receive every species of verbal insult and offensive inuendo, without being permitted to resent them. Age; an infirmity that nobody owns. Common sense; in the fashionable world a vulgar quality. Home; every body's house but your own. To come out; to emerge from a boarding school into a kind of dissipation. To cut; to pass, when in company with dashing people, your most valuable friend. Dressed; half naked. Undressed; muffled up to the throat. Fashion; *je ne sais quoi*; excellence.—Highly accomplished; playing music at first sight, painting a border for a screen, speaking bad French, reading Italian with a master, and possessing the talent of guessing charades. Nonsense; polite conversation.—*Bath Gazette.*

ETYMOLOGICAL NOVELTIES.

Newgate.—The principal prison in London. Its name originated in a quaint remark upon young offenders, who, at their entrance, when annoyed by the miserable incumbrance of fetters, are observed to walk about with a *new gait.*

Doctor.—A nickname given to medical men from their *docking*; i. e., cutting off so many in the course of their practice.

Army.—A corruption of *Ah me!* An engine of ambition, the woful effects of which, from the first time they appeared on the plains of Hebron, down to the present day, have caused fatherless children, sisters and brothers, lovers and friends, to bedew their pillows with tears, and often sigh *Ah me!*

Habits of the Turks.—We are accustomed to consider the Turks great coffee drinkers. But they are rather abstemious in this respect. Mr. Oscanyan, during the late lecture in Philadelphia, exhibited a Turkish coffee cup, which might hold a thimble full; and a coffee pot, proper for a room full of company, which would hold a gill. To take a second cup is indecorous! Some of us also consider the Turks great consumers of opium. This is an error, for they use less than almost any other people. They consider the Americans the greatest opium eaters in the world. Nearly all the opium exported is taken off by the Americans, for China and other markets. The Turks, ignorant of our commerce, wonder how we can consume so much; and their learned men, resorting to conjecture, tell them that our climate is unhealthy, and that to counteract its effect, we put opium in our bread, and hence our enormous consumption. Ridiculous as this seems to us, it is not more so than our common opinions of the Turks are to them. —*World.*

He that pleases himself without injuring his neighbor, is quite as likely to please half the world, as he who vainly strives to please the whole of it; he also stands a far better chance of a majority in his favor, since upon all equal divisions he will be fairly entitled to his own casting vote.—*Lacon.*

THE PROSPECTIVE OF LIFE.—What has life to show us but the glass door of heaven? Through this we see the highest beauty, and the highest bliss; but it is not open.

MARRIAGES.

In Winfield, April 7th, by Rev. T. J. Smith, Mr. ASHUR GALLUP, of Paris, to Miss EUNICE HOWARD, of the former place.

In same place, April 18th, by the same, SOLOMON D. DEVENDORF, of Cedarville, to Miss JERUSHA KIBBE, of the former place.

In Mendon, February 16th, by Rev. J. Chase, Mr. WORDEN B. STILES, to Miss CORNELIA RAMSAY, both of Mendon.

In Richmond, April 2d, by Rev. Wm. Queal, Mr. S. R. WHEELER, of East Bloomfield, to Miss BETSEY BENTLY, of the former place.

In Bristol, March 24th, by the same, Mr. SETH PHIPPS, to Miss ORLANA FRANCIS, all of Bristol.

DEATHS.

In Paine's Hollow, of Scarlet fever, CHARLES B. SWIFT, aged 12 years. His funeral was attended on the 16th, by the writer. T. J. S.

In Rush, February 12th, CHARLES D., son of Cyrus F. and Rebecca Mosier, aged 3 years and 9 months. May the consolations of Gospel truth, sustain the hearts of the respected parents, under this afflictive dispensation of Providence. J. C.

In Clarendon, March 28th, Mrs. NANCY, wife of Zardeus Towsley, Esq., aged 52 years. She suffered a painful illness for several months with Christian fortitude, and died in the full faith of meeting the whole world on the sinless shore of immortality. She was highly respected, and loved by all her acquaintances, and her death was deeply lamented, not only by her surviving companion, but by the whole society in which she lived. Her funeral was attended in the Universalist meeting-house, on the 29th, by a very large congregation, to whom the writer extended the message of consolation, contained in the Gospel of Jesus Christ our Lord. May they all be comforted with the comfort by which all believers are comforted of God. C. H.

Will the Editors of the Vermont Watchman insert the above notice in their paper, and thus confer a favor on distant relatives of the deceased? C. HAMMOND.

In Gainesville, March 18th, of dropsy on the brain, Mrs. SOPHIA B., wife of Rufus Connable, aged 42 years. Mrs. C. was educated in the popular faith, but for several years had been convinced that such faith was not founded in truth. She did not, however, embrace Universalism, though she fondly hoped it might be true.

She was an affectionate wife, a kind mother, and a benevolent neighbor. She has left a husband and eleven children to mourn their loss. The consolations of the Gospel were tendered to a large circle of mourning friends and sympathising neighbors, by the writer. W. E. M.

In Gainesville, March 23d, an infant son of James V. and Susan R. Reynolds, aged 2 weeks. W. E. M.

In Gainesville, June 29th, 1838, of consumption, Miss EMELINE SHATTUCK, in the 18th year of her age. She possessed an amiable character, and died resigned to the will of Heaven. Sermon by Rev. Mr. Wheat, Methodist.

In Gainesville, November 22d, 1838, of consumption, Miss MARY ANN SHATTUCK, sister of the former, aged 16 years. She was respected by all who knew her, and died in the triumph of Gospel faith. In about a year, three sisters, and in about four years, a brother and father, have been borne down to the grave. The surviving parent (now Mrs. Hills) and most of the other relatives, are sustained under these repeated bereavements, by the Gospel of God's impartial grace. W. E. M.

In Wethersfield, February 24th, of consumption, Mrs. BETSEY FRANCIS, wife of Huron Francis, aged 39 years.—During her last illness, she became a firm believer in the doctrine of the restitution, and was sustained by its influence in her last hours. Sermon to the surviving relatives and sympathising friends, by W. E. M.

In Wethersfield, April 12th, DANIEL K., son of Joseph H. and Sarah M. Chandler, aged 2 years. Sermon by the writer. W. E. M.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, MAY 10, 1839. NUMBER 19.

ORIGINAL SERMON.

BY REV. W. E. MANLEY.

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—MATT. x: 28.

To say more than has already been said, respecting the meaning of our Saviour, in the above language, will doubtless be considered by some as a work of supererogation; since there is probably no passage in the Bible, concerning which more has been said, or to which more critical or elaborate investigation has been applied. And for the same reasons, it will probably be regarded as an indication of arrogance to pretend to any thing new, or more consistent than what has already been offered. But still, having some views respecting the meaning of the text, which, if not new, *we* have never seen before; and which, if not correct, we deem to be at least less objectionable than any others we have seen, we regard it our duty to make known our opinions, for the consideration of the public at large, and of our brethren in particular. But not to take up time in useless preliminaries, let us come directly to a consideration of the text.

Let it, then, be understood, in the first place, that this passage is the language of our Saviour, addressed to his twelve apostles, when about to send them into a persecuting world to preach the Gospel. It was spoken particularly with reference to the persecutions they would have to endure, as preachers of his Gospel. It was intended to place before their minds, inducements to be faithful in the discharge of their duty, even though they might become the subject of persecution and death. For this purpose, two evils are placed before them, and they are required, as wise men, to choose the least; that is, to suffer persecution, rather than to avoid persecution, and to suffer what was worse—for the persecutions which they would suffer by preaching his Gospel, were not to be feared, compared with the miseries which would be inflicted upon their persecutors, and upon them, if they were not faithful in the discharge of their duty. That this is the sense of the context and text, when taken together, must be obvious to every reader of the chapter from which the text is taken. This being the case, let us examine the text, and ascertain, if possible, how its most important terms are to be understood.

1. To whom did our Saviour refer by THEM that kill the body? and to whom also did he refer by HIM that is able to destroy both soul and body in hell? Some of our brethren suppose that the former of these pronouns refers to the Jews, and the latter to the Roman governor: and in illustration and defence of this supposition, they tell us that the term *kill*, when applied to the body, in this passage, means *to torture*, but not to take life—that the term soul, means natural life, and that hell means literally, valley of Hinnom.—Hence the meaning of the passage, they affirm, is this—fear not your persecutors, the Jews, who at most can but torture your body, without having any legal right to take your life; but the Roman governor you should fear; for he has power, or legal authority, to burn you up in the valley of Hinnom, and thus destroy both your life and body. And in confirmation of this construction, it is affirmed, that, in the time of our Saviour, the power of taking life did not rest with the Jews, but was vested in the Roman governor, while the Jews, being Roman subjects, were only allowed to inflict minor punishments.

With reference to this opinion of the text, we remark, that it is acknowledged, in the time of our Saviour, the Jews did not possess legal power to take life—that this power was vested in the Roman governor, and that he *could* burn up the disciples in the valley of Hinnom; but that these facts have any connexion with the meaning of the text, remains to be proved. We confidently believe that they have nothing to do with the meaning of the Saviour in this language. If the Jews had no *legal* power to take life, they had that which was equally dangerous, and as much an object of fear: and this power they exhibited in the death of the Lord Jesus, and, subsequently, of Stephen, and of James, and others. And the question deserves the most serious attention, whether the Saviour would exhort his disciples not to fear the Jews, as they could not take their lives, when he must have foreknown that he, himself, and some of those whom he was addressing, would lose their lives by the very people, who, he declared, could not take life! The supposition that he did thus, is too monstrous to be admitted for a moment. Besides, if the Roman governor had power to take life, or to destroy both body and life, in the valley of Hinnom, we have no evidence that he ever did do it, or that the apostles were in danger of such an event. If I am not deceived, the destruction referred to in the valley of Hinnom, viz., burning alive there, did not exist in the days of our Saviour. It was not a Roman, but a Jewish practice; and did not exist then, but had existed in former days. The disciples, therefore, were in no danger of such a fate from the Roman governor; and of course could not regard him as an object of fear on that account. But what must decide the question, who did *them* and *him*, in the text, refer to, is the language of the context.

"Behold I send you forth as sheep in the midst of wolves; be ye therefore as wise as serpents, and harmless as doves. But beware of men (not the Jews particularly, but men in general) for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors (including the Roman governor, of course) and kings for my sake, for a testimony unto them and the Gentiles." In a subsequent verse he says, "and ye shall be hated of ALL MEN for my name's sake: but he that endureth to the end shall be saved." And it was in reference to this same *all men*, that the language fear *them* not, was used; for no other persons are mentioned to whom *them* can refer. Hence, if the pronoun them, includes all men, or persecutors in general, embracing *governors*, as previously stated, the Roman governor must be included; and being included among them that were *not* to be feared, he can not, of course, be the being that was to be feared. And, furthermore, if *all men* are embraced among them that kill the body, some being besides *men* must be intended by "him that is able to destroy both soul and body in hell;" and who can that be but God! God, therefore, is the being that was able to destroy both soul and body in hell; and men, men in general, were those that could kill the body, but could not kill the soul. And as to the term *fear*, used with reference to these two objects, it may be remarked here, as well as any where, that the language "fear not them which kill the body," is to be understood in a comparative sense; not as expressing the idea that the disciples were not to fear their persecutors, but that they should *rather* fear God. This is plain, both from the term "rather" in the text, and from the previous language of Christ—"beware of men," "be wise as serpents," and "when they persecute you in one city, *flee* ye into another," etc.

2. What is the meaning of the term *kill* in the text? Those whose opinion of the passage we have been examining, affirm that this word here means to torture. I suppose, however, that they confine this sense of the term to the body, and do not extend it to the soul: for the soul they tell us means natural life—hence if the term is supposed to have the same meaning in both cases, a great absurdity is involved. For then the text would teach that men could torture the body, but could not torture the natural life! To torture the body expresses a rational idea; but to torture the life can hardly be said to be rational. To avoid this absurdity, it must be contended that the term has two different meanings in the text—that when applied to the body, it means to torture; but when applied to the soul, it means to take life. Can this supposition be allowed? Is it reasonable to say, that our Saviour, in the same sentence, used the word in two so different senses? Do we not often have occasion to reprove our Limitarian brethren for such constructions of Scriptural terms?

It is contended, however, that the Scriptures contain examples of the usage here supposed.—For instance, Paul says, "I am killed all the day long." That the term *torture* would express the sense of the term *kill* in this language, can hardly be admitted. Paul was no more tortured all the day long, than he was literally killed. How, then, is this language to be understood? I answer, precisely as similar language of his is to be understood. He says, "I die daily," and in enumeration of the different kinds of afflictions he endured, he says that he was "in deaths often."—What did he mean by such declarations? He evidently means that he was daily exposed to death—that this was often the case—that he was all the day long liable to be killed. Again, his language, "the letter killeth, but the spirit giveth life," is thought to favor the view of the term kill, that it means to torture, in the text. This passage, however, so far from being in favor of this construction, is decidedly against it. The letter did the opposite of what the spirit did. The spirit, Paul says, giveth life; the letter, then, must take life. True, Paul uses the word *kill*, in this passage, figuratively; but its literal meaning, according to his language, is to take life: and such we may affirm, is its meaning in other places where it is used, and that the text should constitute an exception, we have no good reason to believe. Its own construction, as we have before shown, is opposed to such an opinion. The term is therefore to be understood in its natural and obvious sense, as denoting the act by which life is taken. As to the word *destroy*, used in contrast with the term kill, we would here remark, that it is to be understood as a synonymous term: and is used merely to avoid repetition, or perhaps, with a greater emphasis, connected with the same sense. That I am correct in this view of these terms, the construction or manner in which they are used fully proves. To kill the soul, must mean the same as to destroy the soul: and this being the case, it is perfectly plain that to kill the body, must mean the same as to destroy the body. Two acts of power are brought to view, only one of which *men* could do, while God could do both. Men could kill or destroy the body, but not the soul—God could kill or destroy both soul and body. To make it farther obvious, were it neces-

sary, that kill and destroy are synonymous in the text, we might quote many other passages in which such is the case, but this is not necessary. In addition to the evidence already presented, that these terms denote the taking of life, it may be remarked, that the context fully sustains this opinion. In verse 21st, we are told that "the brother shall deliver up the brother to *death*, and the father the child; and the children shall rise up against their parents, and cause them to be put to *death*." And it seems with reference to this fate to which the apostles were exposed, that the text was uttered.

3. The term *able* comes next in order. This term is used in both clauses of the text, and with reference to both men and God. Men were able to kill the body, but were not able to kill the soul. But God was able to do both these things. Some of our brethren are of opinion, that this word was used merely to express the comparative ability of God and men, without there being any certainty that this ability would ever be carried into effect on either hand; and indeed with a certainty that it would *not* be carried into effect on the part of God. They tell us, that to destroy soul and body means to annihilate man: that this our Saviour affirms God could do, but that he makes this declaration merely to express the power of God, in contrast with the limited power of man, which did not extend farther than to killing the body. In illustration, they refer us to the language of John to the Jews, "God is able of these stones to raise up children unto Abraham." It can not be supposed, say they, that the sentiment here intended to be set forth, is, that God *would*, of the stones of the ground raise up children unto Abraham; but it is only to set forth the power of God. So in the text, God is able to annihilate man; but that he will do it can not be supposed, since reason and Scripture are against such a supposition.

However plausible this construction of the text may be made to appear, by a comparison of it with the language of John, still it appears to me more specious than sound. It was not merely to express the ability of God or men, that the text was uttered. It was to place before the minds of the apostles, motives to continue faithful in the discharge of their duty. This was done by naming two objects of fear—the one to be feared in a lesser, the other in a greater degree, according to their respective ability to cause them misery—an ability that, in both cases, would be carried into effect, provided the necessary conditions were complied with. This is made obvious by the use of the word *fear*. An object is not to be feared according to its ability merely, but according to the prospect there is, that that ability will be carried into effect. Hence, as God is here spoken of as an object of fear, in as much as he was able to destroy both soul and body, the presumption is, that this fate was certain, in case they did not adhere to the Gospel and perform their duty. Hence to suppose that our Saviour exhorted his apostles to fear God, because he was able to do them an evil, which it was certain he would not do to them, whatever their conduct might be, is, to say the best of it, derogatory to the judgment of him who made use of such a motive. Besides, it can not be denied that the object of fear, in the first part of the text, was a real one—hence to suppose that it was not real in the second, involves the absurdity, that our Saviour exhorted his apostles to fear an evil to which they were exposed, less, than one to which they were not exposed—to fear what, it was certain, would never be realized, more than that to which they were constantly exposed, and which, it was certain, most or all of them would experience. It matters not how great the unreal evil that was placed before their minds, whether it were annihilation, or an infinitely greater evil—its magnitude could not make it an object of fear, it was unreal, and however great it might be, it was properly no occasion for alarm; while, on the other hand, the actual evil, however small it might be, was really to be feared. The absurdity, therefore, of supposing that our Saviour exhorted his apostles not to fear men, as much as God, inasmuch as the former could, and doubtless would, kill them, while the latter could, but never would annihilate them, becomes too palpable, it would seem, to be entertained by any reasonable mind.

The language of John, that God was able of the stones of the ground to raise up children unto Abraham, was uttered under different circumstances, from the text. Were my object of fear associated with the ability of God, in the language of John, the passage would afford a plausible argument in favor of the opinion we are examining; but such is not the case. And when the circumstances of this passage are considered, it must be plain that nothing can be derived from it to support the opinion, that the text was merely designed to set forth the power of God, without any danger to be apprehended from the exercise of that power. It is plain, therefore, we think, that the apostles were instructed to fear the actual destruction of soul and body in hell, whatever may be intended by such destruction.

4. We now come to the term *soul*. The original of this word, in its predominant usage, means natural life. This is not, however, its only use: nor is such its *meaning* in the text. That it does not mean natural life in the text, is proved by the manner in which it is used. Men could kill the body, but could not kill the soul. Now, if the soul means natural life, the sense is, that men can kill the body, but can not kill the natural life! This would make a contradiction in terms; for to kill the body is, virtually, to kill the natural life. Indeed, in killing the body, men would necessarily kill the natural life. How could it be otherwise? Could the body be killed, and the natural life remain? This will not be pretended. Then, killing the body, and killing the natural life, are one and the same. Soul, therefore, in the text, can not mean natural life. The construction of the language forbids such a supposition. Nor would the supposition be rendered more plausible, by considering the word kill as used in the sense of torture—for to torture the natural life is as nonsensical, as to kill the body and not the life is impossible.

In what sense are we to understand the term *soul* in the text? Among all the meanings, or shades of meaning, in which the word is used in the Bible, I know of but two that can be supposed, with any propriety, to belong to the term in this language. It must mean either the mind or the moral life. By many, the mind or spirit is supposed to be denoted. Indeed, this is the common opinion. Hence, either the annihilation, or endless misery of the soul, has been deduced from the text, according as the terms kill and destroy have been defined by believers in these different sentiments. The destructionist contends, that to kill the soul, and to destroy soul and body, mean to annihilate man, while the believer in endless misery supposes, that these terms express endless misery in the future world—to both of which opinions we are decidedly opposed. To the supposition that annihilation is here taught, we would urge the following considerations.

First—If to kill the soul, means to annihilate it, to kill the body, must mean to annihilate that. The question then arises, whether to kill the body means to annihilate it? The answer is, No.—Men might kill the body, and yet the body be far from being annihilated. Indeed, the body might be killed, without being, in any considerable degree, mutilated. Hence, if to kill the body, does not mean to annihilate it, neither can to kill the soul, express its annihilation.

Second—The term translated soul, in the text, is not the one that is commonly used to denote the intellectual part of man. It is the term spirit, and not soul, that is so used. Indeed, in some passages, there is a marked distinction between the soul and spirit. The following may be introduced as examples: "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit."—Heb. iv: 12. If soul and spirit mean the same thing, how can they be divided asunder? Again, Paul says, "I pray God, your whole soul, and body, and spirit, be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. v: 23. If, therefore, man is made up of these three ingredients, soul, and body, and spirit, the soul and body may be destroyed, (or, if you please, annihilated,) and the spirit, the most important of all, may be preserved. It is plain, then, that the text does not embrace terms enough to answer the purpose of the destructionist.

Third—We find the terms kill and destroy, associated with the term soul, in other passages, besides the text, where it can not be pretended that annihilation is meant. The following may be referred to as examples. Matt. x: 39; xvi: 25, 26; Mark iii: 4; viii: 35-37; Luke vi: 9; ix: 24, 25, 56; and John xii: 25. In all these passages, the term life is the same with soul in the text; and the words *destroy* and *lose* are the same with *destroy* in the text; so that the soul may be killed, destroyed or lost, and annihilation be far from being realized. In no place, it is believed, where these terms are associated, will it be pretended that annihilation is taught, unless the text is an exception; and why this instance out of a large number should be seized upon as teaching that doctrine, while the same terms, in other places, are not pretended to teach it, it is difficult to say, unless a wish to support a favorite tenet is supposed to afford the reason.

That the doctrine of endless misery is taught by the text, is equally objectionable. The construction of the text is against the doctrine; and all those passages just referred to, containing the same terms, are against it. Men, by killing the body, did not inflict upon it endless misery.—How, then, can killing the soul mean to inflict upon it endless suffering? It can not. The word kill must mean the same in both instances; and as, in the one instance, it does not express endless misery, neither can it in the other.

We said that there were but two senses that can be attached to the term "soul," in the text. It can not have its usual meaning of natural life, as we have already shown. It must therefore mean either the mind or the moral life. Which of the two shall we suppose? This question, I confess, it is difficult to answer, for the reason that, with either sense of the term, the meaning of the passage is precisely the same. Let us, then, admit that the term here means the mind, and see what sentiment the text will be made to convey with this admission.

What is meant by killing the mind? This question may be more readily answered, by asking and answering another—What is meant by killing the body? To kill the body means to take its life. This no one will doubt. Hence it follows, that to kill the mind, means to take away its life. And what is the life of the mind? Not its conscious existence; for the following facts are opposed to such a supposition. First—This would make out annihilation, which we have before shown is opposed to the construction of the text. Second—It would make it necessary to suppose that the life of the body is *its* conscious existence, which none, I presume, will pretend. The life of the mind, therefore, is not the conscious existence of the mind. What is it? It is its moral life. Moral life, in Scripture, bears the same relation to the mind, that natural life does to the body. To kill the body, is to take away its natural life; and to kill the mind, is to take away its moral life. With the admission, therefore, that soul in the text means the mind, the sense of the text is this: Fear not them which kill or destroy the body, (that is, take away its natural life,) but are not able to kill the mind, (that is, take away its moral life). But rather fear him who is able to kill or destroy both body and mind, (that is, take away both natural and moral life.) That this is the meaning of this difficult passage, I am as well

assured as I am of the meaning of any passage in the Bible. Its construction—the context—the use of the word hell *(gehenna)*—and all the circumstances of the case, favor this construction.

We said that the sense of the passage was the same, whether we understood the soul to mean the mind, or the moral life. This is obvious: for to kill the mind in the sense we have attached to that expression, and to kill the moral life, are one and the same. And as the sense of a *word* is unimportant, when the sense of the *passage* in which it occurs is ascertained, it may be left with the reader to decide, or to remain undecided, as he shall choose, in which sense the word soul is here to be understood.

That we are right in supposing that to kill the soul means to take away the moral life of the mind, is made obvious by the following considerations. First—The text will admit of no other construction. At least, all other constructions which we have seen, are quite objectionable. If we suppose that killing the soul means the taking of natural life by the Roman governor, or any body else, we make our Saviour to say, either that men could torture the body, but could not torture the life (which would be nonsense); or, that men were able to kill the body, but were not able to kill the natural life (which would be contradictory). If we suppose that killing the soul means to annihilate the spirit, we make our Saviour to teach that men could annihilate the body, a sentiment which we can hardly suppose he intended to teach. If, furthermore, we suppose that killing the soul, means to make the mind endlessly miserable, then we represent our Saviour as saying, that men could make the body endlessly miserable. It is certain that the term "kill," means the same when used in reference to the body, that it does when used in reference to the soul—that men could do to the one, what God could do to the other. And with this fact in view, the killing of the soul can have no other meaning, than that which I have attached to the expression.

Second—In several other passages where the terms "kill," or "destroy," and "soul," are associated together, they have the same meaning which we have ascribed to them in the text. Take the following for proof. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."—Matt. x: 39. "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall save it." Matt. xvi: 25, 26. See parallel passages—Mark viii: 35 37; Luke ix: 24–26; John xii: 25.—These passages, it is believed, can not be explained without admitting, either that natural life and moral life are associated together, and expressed by the same term; or that the latter alone was intended; either of which suppositions is alike favorable to the argument which I would deduce from them. The impossibility of explaining these passages, without admitting the truth of my remark, will become obvious to any one who makes the attempt.

Third—The sense which we attach to the phrase *killing the soul*, makes it to mean no more, nor less, than is expressed by many passages of Scripture. How often do we read of life and death in the Bible, where moral life and moral death are intended? The soul that doeth right shall live; but the soul that sinneth shall die.—This is a sentiment often, and in a variety of ways, expressed in the Bible. And it is one which relates to the mind or spirit: for it will not be supposed that the body was to experience the life or death referred to.

Now, if the mind or spirit may die, may it not be killed?—And if, when it dies, it experiences nothing more than moral death, may it not be killed, and nothing more than moral death be realized? I am surprised that men should so long have supposed that killing the soul expressed either its annihilation or endless misery, while the moral death of the soul was not understood to imply any such thing. Again—Paul, speaking of sin, says that it deceived him, and slew (killed) him. The death which sin inflicted upon Paul, was the death of the mind. It was this that was killed, and yet Paul was neither annihilated nor made endlessly miserable. The same apostle says that the letter killeth (the mind) but the spirit giveth life (to the mind). That it was annihilation or endless misery that Paul intended to set forth in this passage, few, I presume, will pretend.

Fourth—The context favors the view we have advanced respecting killing the soul. Our Saviour there enumerates several things which his enemies would do to his disciples. They would deliver them up to councils—they would scourge them in their synagogues—they would bring them before governors and kings—they would hate them, and persecute them from city to city—and, finally, they would put them to death. But notwithstanding they could and would do all these things; yet there was one thing they could not do. What was that? Suppose, to answer this question, we were left entirely to conjecture, what should we suppose the thing to be which these persecutors could not do to the disciples? We certainly should not have supposed that annihilation or endless misery was meant; for the disciples did not need to be informed that their enemies could not do these things to them. What, then, should we suppose? Evidently the taking away of the enjoyment or moral life of the mind. But when the thing which men could not do is expressed by the phrase *killing the soul*, however indefinite that phrase may be, it seems impossible that any sense should be attached to it, that comes within the boundary of any conceivable meaning of that expression, but the sense which we have supposed belongs to it.

Fifth—Another argument in favor of our construction of the text, is found in the use of the word *Gehenna*. This, therefore, will now receive our attention.

That *Gehenna*, rendered hell in the text, means literally valley of Hinnom—that this valley was a place of great abominations, from causes that need not now be enumerated—and that figuratively it was used to represent the awful calamities coming upon the Jews for their sins—are facts that will not be disputed by those who have any considerable knowledge of the Scriptural usage and application of Gehenna. It is in its figurative sense, that the term is used in the text. That the disciples were not afraid of having soul and body destroyed in the valley of Hinnom, literally, has before been proved. The natural life was in no more danger of being taken away there, than in any other place. And if soul means the mind, it is difficult to conceive why God should make that the place of punishment, or of annihilation, in preference to any other. Gehenna is therefore to be understood figuratively, as in many other places in the Bible.

Now, let it be understood, that the punishment coming upon the Jews, and which the prophets, and subsequently our Saviour, mention under the figure of Gehenna, is that referred to in the text, and to which the disciples were exposed. This punishment was two fold, moral and physical.—It was a deprivation of the everlasting life of the Gospel, and the suffering of the severest physical calamities. Or, in other words, it was the taking away both the life of the mind, and the life of the body; or, in the language of the text, destroying soul and body in hell. To this punishment the apostles were exposed; but could avoid it by adhering to the Gospel and suffering persecution. But in case this condition were not complied with, that punishment might be expected to ensue.

That this view of Gehenna, and of the text, is in accordance with facts that existed at that time, no one can doubt. It also accords with other places where Gehenna occurs in the New Testament. The following are examples to the point. Matt. xviii: 8, 9, "Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands and two feet to be cast into everlasting fire. And if thine eye offend thee pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." See its parallels, Matt. v: 28, 29; Mark ix: 43–48. These passages correspond with the text as we have explained that latter passage, in the following particulars –1. In both, two objects of fear are brought to view, the one greater than the other, and consequently the more to be feared, one of which must be suffered. 2. In both passages Gehenna is used to represent the greater of the two evils. 3. In both, moral life is placed in contrast with destruction in hell. From these points, how obvious it is, that our construction of the text is correct.

We will now close this discourse by answering a few of the most important objections that may arise in the mind of the reader. 1. There is a passage in Luke, xii: 4, 5, supposed to be parallel with the text, that is thought to contain an objection to the views we have advanced respecting Gehenna. The passage reads thus—"And I say unto you, my friends, be not afraid of them that kill the body, but after that have no more that they can do. But I will forwarn you whom ye shall fear: fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." The punishment referred to in this passage, to be inflicted by the being who was most to be feared, is thought to be in the future world, since it was to be inflicted after the body was killed; so that Gehenna, it is contended, must represent punishment in another state of existence.

In reference to this objection, we remark, that the passage undoubtedly refers to after-death punishment, (if the evil referred to can be called punishment,) but not to punishment in the future world. Let this remark be illustrated. Many of the punishments that anciently existed among the Jews, were inflicted upon criminals in the valley of Hinnom. Among these were posthumous insults, that were heaped upon the body of the criminal after he had received his death from the hand of public justice. In some cases of this kind, the dead body was cast into the valley of Hinnom, and left unburied, at which every passing traveller cast a stone, as significant of the disgrace heaped upon the name of the criminal. In other cases, the burning of the body was resorted to for this purpose. Now, in the passage before us, it is plain that punishment of this kind is referred to. I say *referred to*. I do not mean by this, that such *was* the punishment held up to the apostles, by the Saviour, as an object of fear: but that such punishment is referred to, *to represent* that to which they were exposed, and which God would inflict upon them, if they were not faithful in discharge of their duty. The literal punishment referred to in this passage, is one thing; and the punishment *represented* by it, is another.—What the former was we have seen—what, now, it may be asked, is the latter? What is the punishment represented by casting the body into the valley of Hinnom? The literal punishment consisted in the disgrace heaped upon the name of the criminal. The punishment represented, therefore, we suppose to be the disgrace heaped upon the names of the apostles if they deserted the Redeemer's cause. As mere disgrace, and not actual pain, is the punishment that constitutes the figure; it is reasonable to conclude that disgrace, and not real suffering, is the thing represented. It is certain that all the punishment expressed in the passage, was in this world, and in the valley of Hinnom, and related exclusively to the body, and consisted in disgrace. And with this fact in view, to say that the *actual* misery or annihilation of the *spirit* in *another world* was represented by such a figure, is wholly preposterous.

The question may now be asked whether the passage just considered, conveys the same sentiment as the text? We answer that it does not. We do not consider the two passages as parallel. True, they hold up the same motive, essentially, to the apostles, as an inducement to discharge faithfully their duty. So their language is, in

some respects, similar. The same general subject is introduced in both. But the sentiment in both is not precisely the same. In the one, physical death is contrasted with moral and physical. In the other, physical death is contrasted with physical death and subsequent disgrace. In the one, the punishment mentioned relates to soul and body—in the other, the body, and that alone, is mentioned.

These, and other facts found in the respective contexts of the two passages, are reasons for saying that they are not parallel; by which we mean, that they do not relate to the same time, and occasion; or in other words, that they were not intended by the evangelists to set forth the same language of our Saviour.

2. Another objection relates to the opinion we have advanced, that God is the being whom the apostles were most to fear. This opinion, it is affirmed, is derogatory to the character of God. It makes him worse than wicked men; inasmuch as it represents him as intending to inflict upon the apostles, in case of disobedience, greater evils than their bitter foes could cause them to suffer. They could expect no mercy from their persecutors, if they were faithful in preaching the Gospel; but from God they were to expect even less than this, if they were not faithful.

In reference to this objection we admit that the greater of the two evils implied in the text, was to come from God. Indeed, this is what we think has been proved. But this sentiment does not justify the conclusion which the objector draws from it. In many instances, that must have come under the observation of almost every one, has God been the author of evils, which, but few wicked men, if they possessed the power, would be disposed to occasion. In such cases like these, shall we say that God shows himself worse than wicked men? If we do, we shall often find occasions for uttering this reproach. The truth is, that these evils proceed from good designs—are temporary—and result in great good. On the contrary, the evils inflicted by wicked men, on those whom they oppose, do not proceed from such motives. This difference in design, makes the difference in the character of the respective agents of the evils occasioned. The text implies two evils. The one was the persecution unto death, which the opposers of the Gospel would bring upon the apostles. The other was the punishment which God would bring upon these persecutors, and upon the apostles if they deserted the Redeemer's cause. That the infliction of greater misery upon the wicked, than the righteous are permitted to suffer, is opposed to the goodness of God we have yet to learn. We have been in the habit of considering this trait in the divine administration, as evidence of the perfect integrity and inflexible justice of God; and we have not yet learned that justice and goodness are opposite attributes. But it is not necessary that we enter into an elaborate argument in favor of an opinion, which has already been dwelt upon, and we think satisfactorily proved. We would only say that, according to the representation of our Saviour, the punishments to be inflicted by God upon the Jews, were to exceed any miseries that had before been realized, and of course must have been greater than the persecutions which those Jews occasioned the disciples. See this testimony in Matthew, 24th chapter, and other places.

3. Another objection is found in the context, and originates in a misapplication of its language. After uttering the text, our Saviour says—"Are not two sparrows sold for a farthing? and one o them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows." The objector supposes that the language, "fear ye not, therefore," was spoken with reference to God—that the apostles were not to fear God; since his watchful eye and constant regard was continually over them. This supposition we conceive to be a mistake. The language, "fear ye not, therefore," was simply a reiteration of the same injunction in the text, and was spoken in reference to the persecutors of the apostles, and not to God. The language following that just quoted, confirms this opinion. "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." The disciples were to be encouraged by a consideration of the divine protection and care, while pursuing the path of duty; but this encouragement was not to remove the salutary fear of disobedience and the consequent evils that God would bring upon them. If they denied the Saviour before men, and joined the band of persecutors, they might expect that the Saviour would deny them before his heavenly Father, notwithstanding the very hairs of their heads were all numbered, and the falling sparrow noticed by the superintending Deity.

We conclude this discourse by submitting the views and arguments advanced, to the judgment, impartiality and candor of an enlightened and inquiring community.

For the Magazine and Advocate.

L. C. TODD'S DEFENCE.

Br. Grosh:

It is matter of surprise, to find my name again before the public, in a recent letter of Mr. L. C. Todd, to Messrs. Skinner and Campbell. I do not pretend to judge of his motives in saying, that he "professed to be a Universalist, and was as much one after I discontinued preaching as when Mr. Smith with a full knowledge of my doubts set me about it."

I am beyond doubt, the Mr. Smith intended in this instance. And charity would certainly induce the belief, that the above extract was written under mental alienation—nothing else can excuse or palliate its utterance—as Mr. Todd well knows, that I had no knowledge of his doubts, and no reason to suppose that he entertained any respecting divine revelation.

The following are the facts in the case. During part of 1817, I visited and preached in Chautauque county, N. Y., on a kind of circuit, arriving at the same places about once a month.—From friends in Oneida county, I had learned that there was a young Mr. Todd in the Academy at Fairfield, who was probably preparing for the ministry; and in Chautauque, I became acquainted with some one, or more, members of his family. From them, further assurances were gathered of his intention to preach; and I was consequently prepared to suppose, that whenever he came to Chautauque, (where he was expected,) he would enter upon his labors. There, I finally first saw him. He professed to be a believer in the restitution, and admitted that he had thoughts of entering the ministry. I urged him to do so, in the belief that he was as well prepared for its duties, as most of our preachers then were. He mentioned some difficulties in his mind in reconciling the physical and moral evils which abound in the world, with the idea of the infinite goodness and benevolence of God. He had also some questions respecting the miraculous conception. And these were the only *doubts*, concerning which he then gave me the least intimation. The next information which I had of him, was that he had ceased to preach and was decidedly skeptical.

Please insert this at convenience in the Magazine and Advocate; not so much on my account, as to disabuse the public respecting any knowledge which I ever possessed of the early infidelity of the unfortunate man who has used my name, and oblige,

S. R. Smith.

Albany, April 29, 1839.

For the Magazine and Advocate.

CONFERENCES.

The first Conference of the Chenango Association, was held at So. Bainbridge, January 9th and 10th. The congregation was respectable the first day—on Thursday a full house. A lively interest was manifested in the services throughout, and a commendable zeal and engagedness in the good cause was apparent. Seven sermons were preached by Brs. Brown, Guild, Clark, Soule and Doolittle. The society in this place is probably the largest and wealthiest in the Association. The battle has been fought and the victory won.

The second Conference at the Great Brook meeting-house, South New-Berlin, was well attended, considering the extreme cold and inclement weather during the meeting. The singing and preaching were good. Strict attention was paid to the word spoken, and we trust it will prove like good seed which a man sowed in his field, and in due season yield an abundant harvest. Six discourses were delivered by Brs. Clark, Goodrich and Smith. Those of our friends in this place, who are zealous and active, are few in number; but they are entitled to much praise for their firmness and perseverance in the good word and work amid great opposition.

The third Conference which, according to notice, would have been held in the Methodist chapel, Greene village, did not meet because a house could not be obtained. Some time previous to a call for said Conference, a written request, signed by some of the most respectable citizens of that place and vicinity, was sent to the trustees of the Methodist society for the use of their house for the Conference, and for occasional meetings, with the understanding that said meetings should not interfere with any of their requirements. It was understood by several of our friends that the consent of a majority of the trustees was obtained, and a notice of the meeting was accordingly published. But afterwards they refused to grant the use of their house on any conditions. A respectful application was then made to the Presbyterians for the use of their house, but they also refused. Such, at this enlightened day, is the illiberality, intolerance, and bigotry of the professedly Christian Methodist and Presbyterian churches of the village of Greene.

At the fourth Conference, held at the Presbyterian church, Columbus Centre, a respectable assembly convened to listen to the word of life. On Thursday the seats were all filled. Five discourses were delivered by Brs. Potter, Whiston, Brown and Doolittle. We have some worthy and efficient friends in this place. They are talking seriously of building a house for public worship. We hope they will not only resolve, but take hold of the work in earnest. May they be made strong in the Lord and in the power of his might.

The fifth Conference, at Upper Lisle, was not so well attended, owing to the bad state of the roads. A goodly number, notwithstanding, were in attendance, and we trust much good was done. Seven sermons were preached by Brs. Brown, Doolittle and Barray. Our zealous and worthy Br. C. S. Brown labors here a part of his time, and the cause is prosperous. N. Doolittle.

For the Magazine and Advocate.

AFFAIRS IN OXFORD.

We commenced our labors as pastor of the Universalist society in this place in March, 1838. At that time our friends were seriously embarrassed—being indebted for their house, lot, and other necessary expenses, between $1800 and $1900, which is an enormous sum to be raised by a small society in the country, after they have once liberally subscribed and paid. Some of our best members were disheartened—our opposers were rejoicing at our misfortune, and in the adjoining towns reporting that our house was sold to, and our brethren uniting with, another denomination. The opposition was bitter. The most desperate exertions were made to overthrow us, and heap contempt upon all who dared to hear the doctrine of God's impartial grace and love proclaimed.—We were known to be young and inexperienced; for but five months before, in this very village, we first promulgated the glad tidings of the Gospel. Under such circumstances our congregations were generally small; but still there was no da-

clension in our numbers. Prejudice was yielding, and our views were slowly but perceptibly gaining attention and commanding respect.

Three weeks since our debts amounted to $1675. A subscription was so drawn that no one would be required to pay the amount he subscribed unless the whole sum was signed by responsible persons, and in about one week the work was accomplished. Our friends have acted nobly. They are deserving of great praise. They have fought the battle like brave men, and victory is theirs.—Our congregations have already very much increased—our society is united, and our friends are inspired with new zeal and courage. Br. Grosh, rejoice with us. We now possess the neatest and most commodious edifice for religious worship in the village, beautifully situated and well furnished, and it is *in reality* our own.

Our congregation is attentive and devout, and surpassed by none in the place for moral character and worth; our enemies behold us freed from every embarrassment, while the most of them are to a considerable extent laboring under the same difficulties that have so long perplexed us. Our principles are becoming known, understood, believed, and loved, and community are beginning to perceive the divinity of our doctrine elevating the characters of its recipients towards the standard of Christian perfection.

Oxford, April 26, 1839. J. T. Goodrich.

P. S. Our thanks are due to several members of the Episcopal society, in this village, for aiding us by signing our subscription. J. T. G.

For the Magazine and Advocate.

A ZEALOUS AGENT.

Yellville, Marion county, Arkansas, March 3d, 1839.

Brs. Grosh and Hutchinson—Since the reception of the prospectus, I have obtained for you, through a good deal of exertion, six new, good and responsible subscribers, for Vol. 10, of the Magazine and Advocate.

Only one of them has paid me his subscription, but the rest have agreed to do it within the four months. If any thing happens to prevent them, or any of them, from doing it, I shall forward you a ten dollar bill within the said time, and then look to them for their subscriptions.

Therefore you will please forward to the following names and places, the Magazine and Advocate, for one year, commencing with the present volume. [Here follow the names, etc.]

The distance is so great, (about 2000 miles,) which the papers have to travel, you will please enclose all papers for this office in a double wrapper, and secure them with strong twine, so they will not slip out at one end. This is necessary to ensure their safe arrival.

On my arrival here, Universalism was not known in the community. Since then, I have obtained five subscribers for the Glad Tidings and Ladies' Universalist Magazine, two of which live about thirty miles south, one twelve miles south east, one twelve miles north east, and one in this vicinity. Of the six subscribers obtained for your paper, three live about fifteen miles north, one ninety miles in a south east direction, (at Batesville,) and two in this vicinity. So you will perceive there is a prospect, and a fair one too, now, of its being known throughout a wide region.

If I can, I shall obtain one or two more subscribers before I forward the money; for I believe an extensive circulation of the Magazine and Advocate, and of the Glad Tidings, will prepare the way for a preacher of our order at some future day.

I am, very respectfully, yours in the faith of the ultimate salvation of all created intelligences,

Wm. Barrett.

For the Magazine and Advocate.

RELIGION.

When there is so much said of religion, and so many are professedly engaged in its dissemination, and when effort in this way is accompanied with a zeal that is little less than fanatical, we may be excused for a frequent reference to the subject of these remarks. And especially may we expect to be excused, when its importance is taken into account. Correctly understood, religion is as essential to soundness in the moral world, as food in the animal.

A celebrated writer observes, "In this world, numerous systems of religion prevail, and thousands of different opinions in relation to its ceremonies and objects; but experience has demonstrated, that all of them, except *one*, are insufficient to guide rational beings to substantial felicity. And of this one system, how many foolish and inaccurate, and even contradictory opinions, have been formed, through the ignorance and perversity of the human mind! Though all its parts have a direct reference to the *actions* of intelligent agents, and to the cultivation of *benevolent affections*, yet it has been represented, even by its professed abettors, as a congeries of metaphysical dogmas, and speculative opinions; and, in this point of view, it has been the source of perpetual wrangling and contentions. Though it is calculated to expand the understanding, to warm the heart, and to elevate the soul to God, yet it has been reduced, by the cunning artifice of man, to a mass of mere quibbles, and unmeaning ceremonies."

What is religion, then? I answer, it is the fruit of love—"he that loveth is born of God." In the words of James, it is, "to visit the fatherless and widows in their affliction;" and "to keep himself unspotted from the world."

Who is religious? Have not the words of James given the reader a satisfactory answer to this question!

Who is laboring for the promotion of religion? Not he who *talks* of doing it, but he who actually *does visit* the fatherless and widows in their afflictions. Not he whose eyes are always open to see the faults of *others*, but he who *keeps himself* unspotted from the world. T. J. T.

North Fryeburg, Me., April, 1839.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA FRIDAY, MAY 10, 1839.

1 COR. XV: 29.

"Brethren—Will one of you, or of your correspondents, please to give an explanation of the text—'Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?'—1 Cor. xv: 29. The being baptized for the dead, is what I am not able to understand. D. A."

EXPLANATIONS.

The passage is one of those which refers to some (then) well known custom, which has so long since ceased to exist as to have been forgotten, and with it, the clearness of allusion of the text. In such case we can only resort to conjecture for the apostle's meaning—and here there is no lack of materials from which to furnish an answer to our correspondent! For instance.

1. Dr. Clarke says—"This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have labored to explain it, there are to this day nearly as many different interpretations of it as there are interpreters." He sums up his reasoning on the meaning of the text, thus—"The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries.—But as they receive baptism as an emblem of *death*, in voluntarily going under the water; so they receive it as an emblem of the *resurrection* unto eternal *life*, in coming up out of the water; thus they are *baptized for the dead* in perfect faith of the resurrection. The three following verses seem to confirm this sense."

2. The Improved Version, says—"Le Clerc, on Hammond, says, 'To me, their interpretation seems most probable, who suppose *huper* equivalent to *antic*, and the sense to be this: If there were no resurrection, what would become of those who every day, though they see Christians put to death for their profession, yet cheerfully receive baptism, that they may supply the place of those that are dead in the Christian church.'"

3. Wakefield renders the passage and context thus—"Besides, what advantage above the other dead will they have, who are submitting constantly to baptism? Why, indeed, are they thus baptized, if the dead will certainly live no more? Why should we too expose ourselves to the danger of this baptism every hour?" His note on the passage, says—"The apostle here begins a new argument for the resurrection, grounded on the *practice* of the *apostles* themselves, who had been *eye witnesses* of their Master's revival." He rejects the phrase "*huper ton nekron*—for the dead," as not acknowledged by the Coptic and Ethioptic versions; and refers for his sense of *baptism*, to Matt. xx: 22; Luke xii: 50; Eusebius' Ecc. Hist. vi. 4. fin., "and for an illustration of the argument, Rev xx: 4."

4. Macknight renders the passage—"Otherwise what shall they do who are baptized for [the resurrection of] the dead, if the dead rise not at all? and why are they baptized for [the resurrection of] the dead?"—His paraphrase explains his meaning—it is, "I told you (v. 22) That by Christ all shall be made alive; and (vs. 25, 26) That he must reign till death, the last enemy, is destroyed by the resurrection, *otherwise what shall they do*, to repair their loss, *who are immersed in sufferings for* testifying *the resurrection of the dead, if the dead rise not at all? And what inducement can they have to suffer death for* believing *the resurrection of the dead?*" He supposes the apostle to adopt Christ's figurative use of the word baptism, (Luke xii: 50, and Matt. xx: 23,) and to mean, "What shall they do who are baptized [in sufferings or crucifixion] for believing and testifying the resurrection of the dead, if the dead rise not at all?"

5. From Macknight's note on the passage, we learn, that "some are of opinion that *huper ton nekron* [for the dead] is put here for *huper tou nekrou, for the dead man*; for Jesus, who, if there be no resurrection, is dead, and will continue dead forever. See Ess. iv: 22. But I doubt whether this change of the number can be admitted here. Many ancient MSS. have *huper auton*, for them, for the dead. But that reading does not improve the sense of the passage."

6. From a long article on the subject in Calmet's Dictionary of the Bible, we learn that among some of the ancient Christians, a belief prevailed that the apostle referred to a common practice among some of the ancient heretics in the church, who denied the resurrection of the dead. The Simonians, Gnostics, and Nicolatians, are said to have denied the real resurrection, and acknowledged only a metaphorical resurrection by baptism. The apostle is supposed to use an argument against them, based on their own practice, but without acknowledging the correctness of that practice. The explanation may be good, but as the views of these heretics, and the apostle's use of them, are not explained, it only amounts to saying, that the apostle meant *something* then probably well understood, but we know not what.

7. From Calmet we also learn that the Marcionites baptized a living person in the room and stead, or as a substitute for, a person who had died unbaptized—a catechumen. This was done by placing the living person under the bed of the deceased—then asking the dead if he desired baptism. Whereupon the living answered affirmatively, as if for the dead—on which the living is baptized in stead of the dead.

8. From the same authority we learn, that some suppose the apostle to have reference to a Jewish custom. The person who laid out and washed a dead body, was

supposed to be unclean—to participate in the death of the deceased—until he was restored to his place in society, by the washing (baptism) of purification on the third day. This restoration might stand for a figurative resurrection. The apostle's argument, on this hypothesis, would be—"What shall *they*—the Jews—do, who are baptized for the dead, if there is not—if there can not be any such thing as a resurrection of the dead, why do they undergo a ceremony, the very purport and intention of which is the prefiguration of a resurrection? Why are they baptized as substitutes for—as representatives of—the dead?"

Thus have I presented *eight* different views of the passage, founded on conjectures. We are told that Bochart has collected no less than fifteen senses in which this passage has been understood by the learned—and I have no doubt that 1500 may be drawn from the same exhaustless field, by exercising a due share of ingenuity, and giving fancy a full share of latitude! It most probably alluded to some common, well understood practice—perhaps not among any of the above enumerated—and was undoubtedly well understood, and conclusive, at the time, and among the people to whom it was addressed. The reader can take his choice of the senses put upon it in the above notice, or imagine a more probable solution of the difficulty, if he can. A. B. G.

ANSWERS—SELECTIONS, ETC.

W. C. T., of Valparaiso, Ind., is respectfully informed, that we have no recollection of the questions to which he refers—as he, very probably would not have, had he been in our place; for, at the time that letter must have been received, we were receiving from 300 to 400 letters each week. This may account, also, why the questions were passed by; for, however important they may appear to him, they may not have appeared very important to me—especially as my health was then poor, and my mind overburdened with many weighty and gloomy cares.

In regard to the articles on the Apocalypse, I scarcely know what to say. We are now unable to find room for the *original* articles of great length that are tendered to us, and can not, consistently, lessen their chance of publication, by publishing a long series of selected articles, which has already been read by many of our readers. While on the subject of selections, I would say, that we can not, though we willingly would, oblige all our esteemed friends who signify their wishes therein. If we were to attempt it, our columns would often be thus occupied to the crowding out of original articles—the disappointment of those of our readers who have read those selections in the papers where they originally appeared, and to the consequent injury of our interests. Where the articles are brief, and when we can spare the room, we will endeavor to oblige our friends. And this is all we can do until the promptitude of our subscribers shall enlarge our means of doing good. A. B. G.

COMMON SCHOOL LIBRARIES.

I hope the importance of this subject will excuse me to the minds of our readers, for occasionally noticing it. If there is propriety in making the common school the best school in the land—there is equal propriety in saying, that its library should also be the *best* library. Not that it should contain the most volumes, in the richest bindings, or of the costliest kinds; but that they should be the best books of the best kinds, in good, strong binding—and if few, the better selected—and all *well adapted* to the purpose for which they are designed. The Common School Journal, published in Boston, (which we have repeatedly recommended to public attention,) contains an article taken from the Cultivator, written by Judge Buel, of this State, which contains some excellent remarks on this subject, from which I wish to offer a few extracts.

"COMMON SCHOOL LIBRARIES

"Are now attracting much of the public attention, and we begin to discover the want of suitable books, or a suitable collection of books, for these new establishments, adapted to the capacities and the business of our rural population; for it is generally conceded, by intelligent men, that the two collections now offered, to wit, that got up, or recommended, by the American Society for the Diffusion of Useful Knowledge, and endorsed by the late Secretary of State,—and the one offered by the American Sunday School Union of Philadelphia, whatever intrinsic merits they may possess as literary or theological collections, are both of them glaringly deficient in what is most essential and most useful to an agricultural population. They contain little or nothing that is calculated to afford instruction to the great business classes of the country, in their respective employments. The farmer and mechanic, and even the housewife, require *professional* books—books that will instruct them in their several employments—that will render their labors more enlightened, more pleasant, more profitable, more respectable—as much as the lawyer, the physician, or the clergy, require professional books, to perfect them in their several vocations.

* * * * * "Were books upon their future business of life placed in Common School Libraries, the young would read them as matters of curiosity, if not of instruction—and their minds would become imbued with a mass of useful knowledge—and generally with the ability and disposition to profit by it, which could not fail of producing the best effects on society. Sow the seeds of usefulness in the spring time of life, and they *will* germinate, they *will* grow, and they *will* give the increase. Teach the young to provide for themselves, and you qualify them to be useful to others—Neglect this first duty, and, so far as your agency extends, you consign them to indigence or to vice. We do not mean to trespass upon credulity when we state it as our belief, that were a good collection of works upon agriculture, the mechanic arts, and rural affairs, placed in every Common School Library in the country towns, this measure alone would, in ten years, double the product of our soil; and would elevate, in nearly a corresponding ratio, the industrial and moral character of our population."

What is here said of the Common School Library, published by the Harpers, and especially of that published by the American Sunday School Union, agrees precisely with the opinion I offered some weeks since, as our attentive readers will remember. I rejoice to find that opinion agreeing with the one offered by a gentleman of so much higher authority in public estimation than myself. I hope it will be widely circulated and well remembered—especially by those who have been duped by the professions of *unsectarianism* of the Sunday School Union.

The remarks upon the character and subjects of the books that *should* be purchased are excellent. Let them be heeded. If such works in sufficient quantities can not be had, buy those that can be had, and *wait* a while. The competition of book publishers will soon fill the market with more suitable works, in greater quantities and at lower rates, than can now be had. "Make haste slowly," is a good motto in such an important affair as this is—"slowly but surely."

The following commendation of the Common School Library now being published by Marsh, Capen, Lyon and Webb, of Boston, (and whose circular we published a few weeks ago) will show that competition is hastily advancing to the supply of suitable books for school libraries. We have ordered a lot of these Massachusetts Common School Libraries—they will be here as soon as published, and it is believed that they will be acceptable to those who can wait their coming. Of this Library, Judge Buel says—

"Let us now turn to our sister Massachusetts. With the same benevolent design of diffusing useful information among her whole population, that we have manifested, she has made provision for establishing Common School Libraries. But instead of leaving the selection to trustees, a great many of whom at least must be incompetent to the task, she has chosen some of her most worthy and distinguished citizens to form a Board of Education. To this Board she has confided the all-important charge of providing Common School Libraries. She means to put in the hands of her children good books, for their instruction and improvement, and on the lowest terms; and to be certain that the books shall be both good and cheap, she selects them herself, as every prudent parent will do, and gets them at wholesale prices.

"To carry out the views of the Legislature, the Board of Education in Massachusetts are now employed in making up a Common School Library, to be principally composed of books expressly written for the purpose, and adapted to the capacities, the wants, and the improvements of her whole population. And the more effectually to accomplish this end, the Board has enlisted the services of the most talented men of our country—and even of ladies—for ladies may do much to improve household economy, and to give a polish and charm to rural life. Among the writers who have engaged in this work of usefulness, we find the names of distinguished individuals of this State, and of other States of the Union. The library is to consist of one hundred volumes, one half adapted to the senior and the other half to the junior branch of schools. It is to embrace matters in the various departments of knowledge, so as to improve the condition of all; *and no volume is to be accepted until it is approved by each individual member of the Board.*

"Comparisons, says the adage, are always invidious; and they are so when introduced for mischievous purposes; but they are certainly commendable when they are made to show us our faults, and to teach us how to correct them. Although it is not fair to draw conclusions before results have developed, we can hardly mistake the tendency of the two modes of proceeding which we have contrasted, nor hesitate in giving a decided preference to the policy which has been adopted in our sister State."

Time will show—who will wait her teachings?

A. B. G.

Since writing the above, the Publishers of the Massachusetts School Libraries have written us, and sent the following

CATALOGUE.

12MO SERIES.

Irving's life of Columbus. A new edition, with additions, a portrait of the Great Navigator, and map, and several illustrative engravings.

Lives of Distinguished Men, Celebrated in American History; by Gov. Everett, Hon. A. H. Everett, Prof. Renwick Prof. Sparks, Henry Wheaton, LL. D., etc.—and by others.

Pursuit of Knowledge under Difficulties:—in 2 volumes, with notes and emendations, by Francis Wayland, D. D., President of Brown University.

Paley's Natural Theology—in 2 volumes, with selections from the Dissertations and Notes of Lord Brougham and Sir Charles Bell, illustrated by numerous wood cuts, and prefaced by a Life of the Author, (with a portrait,) newly arranged, and adapted to the Library Series by Elisha Bartlett, M. D.

The Sacred Philosophy of the Seasons—in 4 volumes, by the Rev. Dr. Duncan, of Scotland, with important additions, and some modifications, to suit it to American readers, by F. W. P. Greenwood, of Boston. There is a volume for each of the seasons, and a chapter appropriated for each day in the year, such subjects relating to agriculture, manufactures, the arts, natural history, etc., being discussed as are best suited to the several periods.

These are now in press, and will be followed with all due despatch by the subjoined, among others, viz.,—

Life of Washington—with portrait and several engravings, by Rev. C. W. Upham.

Human Physiology—2 volumes, by Prof. Robley Dunglison.

Astronomy Popularly Treated—by Prof. Olmstead, of Yale College.

Natural Philosophy, Popularly Treated—by the same.

Science Applied to the Useful Arts—2 volumes, with numerous cuts and engravings. By Prof. Bigelow, of Harvard University.

Chemistry, Popularly Treated—by Prof. Silliman.

Book on the Constitution—by Judge Story.

Life of Franklin, selections from the writings of Franklin, by Jared Sparks, LL. D.

The Lord of the Soil, or Sketches of Agricultural Life—by Rev. Warren Burton, author of the District School as it was.

Christianity and Knowledge, designed to show what Christianity has done for the human intellect, and what that has done for Christianity—not doctrinal.

American Trees and Plants, useful for medicinal and economical purposes, and employed in the arts, with engravings, by Prof. Bigelow.

History of Inventions.

A popular work on Botany.

A popular work on Geology and Mineralogy, by C. T. Jackson, M. D.

A practical work on Agriculture.

History of the United States. And other Histories.

18MO SERIES.

Among the works in the 18mo series, will be the following, (same size of Harpers' Family Library,) viz.

Means and Ends, or Self Training; by Miss Sedgewick—author of the "Poor Rich Man," etc.

Pleasures of Taste, etc. Selected from the works of Jane Taylor, with a sketch of her life, (and a likeness,) by Mrs. S. J. Hale.

Selections from Mrs. Barbauld's works; with life and portrait.

Selections from Maria Edgeworth; with life and portrait.

Selections from Mrs. Holcroft; with life and portrait.

Tales Illustrative of American History, by Washington Irving.

New-England Historical Sketches; by N. Hawthorne, author of "Twice Told Tales."
Do Right and Have Right; by Mrs. A. H. Lincoln Phelps.
The Wonders of Nature, by A. J. Stanbury, Esq.
The Works of Art, (such as are remarkable for their magnitude, splendor, etc., etc.,) by the same author.
Biography for the Young, by Miss Robins, author of American Popular Lessons.
Conversations and Stories by the Fireside, by Mrs. S. J. Hale.

Boston, April 30, 1839.

DEAR SIRS:—

Above we send a Catalogue of books—such as will come into the series. You must be aware, that it is no small undertaking to get up a hundred volumes, and have them *first rate*—filled with engravings and cuts. It requires time.—Besides, we have to do with all the members of the Board, as Editors—and a large number of authors. We shall have some volumes out, however, in May, and shall hasten them on to Utica with all despatch.

We are stereotyping at the rate of about 500 or 600 pages per week; in fact, we have about 30 hands *entirely* on the Library, and no time will be lost in bringing out the work. We *must* do justice to the series—and we could not do otherwise, if we would. The Board requires us to reach to a high standard. We advise *all* to wait. Why should they spend their money for books *not* adapted—because they can not have works under a week or two? The time is nothing—quality is every thing. The 12mo size is worth, as books usually sell, $1.50 each volume. We charge, at retail, only 75 cents. It is the same size of our edition of Combe on the Constitution of Man, or thereabouts: but on better paper, and in binding of double the value, with plates, etc. etc.—We shall forward samples very soon. Yours truly,

MARSH, CAPEN, LYON, and WEBB.

Messrs. Grosh and Hutchinson, Utica, N. Y.

UNIVERSAL HOLINESS AND HAPPINESS.

1. If Universalism taught only the universal *holiness* of our race, philanthropy might still frown upon it; for the love of mankind can not be satisfied with any thing less than the good—the felicity of all its objects.

2. If Universalism taught only the universal *happiness* of all intelligences, righteousness and reverence might be dissatisfied with it; for the love of God requires that all his goodness be imitated and all his commands obeyed, by all his offspring.

3. But Universalism teaches the universal happiness and the universal holiness of the moral world; and neither love to man nor love to God can do otherwise than prompt the fervent desire, and the heart-felt prayer, that it may be true.

When, therefore, any one who knows what Universalism teaches, nevertheless opposes it in anger, and wishes it untrue, or manifests a dislike to its prospective fulfilment, you may set it down as certain, that that person is actuated neither by principles of philanthropy, nor of godliness—he loveth neither God nor man.—Whoso readeth, let them understand! A. B. G.

STATISTICS FOR THE REGISTER.

A few have already been received; but are generally imperfect. Can not Br. E. B. Mann (and others) send us the *names* of those preachers whose *residences* are unknown to him—also the *names* of societies, and when organized, etc.? Give us all the particulars you *can*, even if you can not give *all we ask*—do not delay them in hopes of making them more complete for the Register for 1841—I want them now.

Br. Forbes is informed, that if, by delaying, any material additions can be made to his returns, he can delay them. But I would prefer having all the returns sent in *as early as possible*, and send the additions and alterations which can be collected afterwards, any time before the first day of July next. This will enable me to prepare the main copy, properly arranged for the press, in good time; the few alterations which must be made from that copy, can then easily be made by erasures and interlineations.

The above remarks, though *specially* addressed, are intended for *general* use. I earnestly entreat every Clerk of a society, or every clergyman, to collect *all* the statistics of societies, etc., in his neighborhood, and forward them to the Standing Clerk of his Association, or Convention, *immediately*—and as earnestly entreat every Standing Clerk of an Association, to use his influence and means to procure all such statistics, and to arrange them fully and carefully, in the order and with the signs affixed, as requested in my Circular, and forward them as directed in that Circular, as early as possible. If I can get the Register for 1840 as perfect as I wish, nothing but the *additions* will be needed for several years afterward. Shall my efforts to render the next Register complete, be crowned with a reasonable measure of success? I have already expended much care, labor and money on it, and shall expend more of each; but, after all, the answer depends on the brethren here solicited and entreated to co-operate with me. ☞ Brother—what thou doest is worth doing well, and it were well it were done quickly! A. B. G.

BR. MANLEY'S SERMON.

The especial attention of the reader is invited to the sermon in this paper, on an often explained passage, but respecting which there is some diversity of opinion among Universalists. It will be seen that Br. Manley has particular reference to the diversity of opinion existing among ourselves, and offers a view of the subject somewhat different from all that have heretofore been advanced.

The sermon has been on hand a long time, waiting for room—and twice or thrice, just as the desired room was obtained for it, some sermon more local or temporary in its occasion, would come to hand and "cut it out." But the reader will find it none the worse for having been kept so long. We have some others in the same predicament, yet on hand.

A funeral sermon by Rev. I. B. Peirce, (Unitarian,) of Troy, is now on hand, waiting for room—and as much of the interest of [illegible] is in an early appearance, we half endeavor to give it a place as soon as [illegible] will admit.

CENTRAL ASSOCIATION.—Will the Clerk of every society in this Association please send me its statistics, (according to the circular published by me some time since, addressed to Standing Clerks,) as soon as possible? Let delegates be elected in time to attend the Association, and let them also be prepared with full statistics of their several churches, societies and neighborhoods. A. B. G.

N. B. These hints will answer for every Association in the State. Let *every* society report *immediately* to its Standing Clerk. A. B. G.

NEW PREACHER.

Br. Schuyler J. Gibson, recently from Norwich, has commenced the ministry of reconciliation, having delivered a first discourse last Sunday, to good acceptance. With the subject of this notice, I have been intimately acquainted for years, and will only add, that if good acquirements, and high moral worth, prepare any for usefulness and success, he will be an honor to the cause he has espoused. T. J. SMITH.

CLINTON LIBERAL INSTITUTE.

An adjourned meeting of the Trustees and Executive Committee of Clinton Liberal Institute will be held on Wednesday, the 22d of May, at 10 o'clock, A. M. It will be recollected, that on this day the Summer term commences. The Winter term has just closed with about 120 students in both departments—101 in the male department. Students who wish to retain the rooms which they have occupied the past term, should be present at the commencement of the term.

May 2, 1839. D. PIXLEY, Clerk.

NOTICE.—This will certify, that I have appointed Rev. Thomas F. King Agent for the Universalist and Ladies' Repository. Br. King is making a tour through the western States, and a good opportunity is now offered for persons to subscribe to the above work—and to pay up arrearages.

All monies receipted for by him will be considered valid by the subscriber. A. TOMPKINS.

Br. King is also appointed Agent for the Expositor and Universalist Review. A. T.

"*The Christian Freeman and Family Visiter*," is the title of a weekly Universalist newspaper, published in Boston and Waltham, Mass., Edited by Rev. Sylvanus Cobb, of the latter place, and "devoted to Religion, Literature, News, and Universal Freedom—with law"—by which latter expression is meant, a legal and constitutional advocacy of the abolition of slavery—for it is to embrace, as a part of its character, the temperance and anti-slavery questions.

The first number is a large folio, neatly printed, (except that the "head" is made to occupy rather much room for our taste,) and filled with interesting matter. The second number will be issued to-day, (second Friday in May,) and we are promised an increase of attractiveness in future numbers. It is published at two dollars per annum, in advance, to which fifty cents will be added if not paid within six months—or twelve dollars in advance for seven copies. General Agent, Jacob N. Bang, No. 30, Cornhill, Boston—but all letters by mail should be sent to Br. Cobb at Waltham.

*** Br. Cobb—Send the paper from commencement to David Owens, Utica.

RESPONSIBLE, BUT SLACK.—Such is the memorandum that we have against many names on our books, that stand indebted to this office from two to seven years. Now we wish such people to bear in mind, that Publishers, as well as other people, have to pay their debts, and it is to these "*responsible but slack*" subscribers, that they are in vain looking for the means. We do not know how they relish the name "slack," but for ourselves, we wish to be delivered from it as soon as possible. G. and H.

NEW AGENTS.—Edward S. Davis is authorized to act as our Agent, wherever he may travel.

Josiah Parmenter, Esq., Jamestown, is requested to act as our agent. This request is made at the suggestion of W. H. Tew, our former agent.

Ira Goodrich, Oneonta—L. Gray, Norway—A. B. Brown, Dansville, Livingston county—D. D. Denton, in connection with O Tullar, Churchville—A. Zoller, Minden—Wm. C. Smith, Hebron, O.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br GIBSON, at Richfield Springs.

There will be preaching on the third Sunday inst., by Br. FRENCH, at South Champion—Br. O. WILCOX, at Denmark—Br. T. D. COOK, in Auburn—Br. MONTGOMERY, in this city—Br. EDDY, at Burlington Flats—Br. GIBSON, at Esq. Warren's, Columbia—Br. BARTLETT, in the school-house near Mr. Platt's, Alder Creek.

There will be preaching on the fourth Sunday inst., by Br. FRENCH, at Tylersville—Br. MCADAM, at Lee Centre.

There will be preaching on the fifth Sunday inst., by Br. MCADAM, at New-London

The Central Association of Universalists will meet in Marshall, and the Niagara Association in Lockport, both on the first Wednesday and Thursday in June next.—It is sincerely hoped that the societies will take prompt measures, if they have not already done it, to secure a full delegation.

A Conference of the Chautauque Association will be held in Panama, on the first Wednesday and Thursday in June.

NEW-YORK STATE CONVENTION

Will be held in the city of Rochester, on the last Wednesday and Thursday inst. Br. M. B. Smith preacher of the occasional sermon.

Delegates who can not attend, will please be careful to appoint substitutes in time, who *will* attend, as a full delegation is very desirable.

PENNSYLVANIA STATE CONVENTION.

This body will hold its annual session at Prompton, Wayne county, Pa., on the 22d and 23d of the present month. The new Universalist church of that place will also be dedicated to the worship of the one living and true God, at that time.

CENTRAL ASSOCIATION, IN MICHIGAN.

The annual meeting of this body will be holden in the town of Napolean, (alias, Columbia,) Jackson county, in, or near, the village of Jefferson, on Wednesday and Thursday, the 5th and 6th of June next. The council will organize at 8 o'clock, A. M., on Wednesday.—Public worship will commence at 11 o'clock.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

S M, Lowville, for J B, R D M, W B and J M—P M, So Leroy, for D D—J L W, Hoosick Falls, for self, B S, G P, A G P, W A and C V S—N H B, Chicago (Ills) for self, A S K, H L, P C, E A R, F C S, F A H and C T—C H, West Burlington—M T, Somerville, for I J and A T—A W, Antwerp, for C H, D B, B B, O S, E F and W McA Sr—P M, Patterson (N J) for M A W—Mrs E S, New-London—C A A, Munson (Mass)—W L W, Moscow (Mich) for self and P R—I L C, Richmond (Va) for T S E, A V C, W H D and T R, vol 8; self, A V C, W H D, T B and C F, vol 9; S E, S L, G W H, T L B, J J B and S S I, vol 10—W W W, Cazenovia for self, and S M M—U C C, So Marcellus—P M, Hammond, for B F and L L—P M, Barre Centre, for T S B—D B, Harpersville, for D W, E P, A M, P M W, W S and J H—Rev A K, Pavilion, for self, S W C, A W, J C, E T and J S—A F, Crosbyville, for self and R R C—P M, Madison (O) for A A and A S—P M, Ames, for A I W—P M, Galway, for D S, S B, J N A and B B P—P M, Garretsville, for E S F—Rev E E G, Walton, for self, P T W, S G and I G—J McC, Hague, for self and E D—P M, Semphronius, for Z R and A D—P M, So Bristol, for self and A P—R T, Cussewaga (Pa) for E T—P M, Gilbertsville, for J S—J S B, Pittsford, for J G, J F Jr, L H and W C—P M, Canandaigua, for J K B and S S A—J W B, Dansville—P M, Fredericktown (O) for self, S McP, J G, J F D and W O—E K W, Atlas (Ills).

POETRY.

For the Magazine and Advocate.

THE SABBATH.

Calm, peaceful day, we welcome thee,
With bosoms filled with holy love,
From worldly care and labor free,
We would commune with God above.

Let every weak, unholy thought,
Be shunned and banished from our breast;
Let wisdom from above be sought,
To guide our souls to heavenly rest.

Oh! may the songs of Zion fill
Our hearts with pure and holy love,
And heavenly Grace on us distil,
Sweet waters from the Fount above.

May each succeeding Sabbath day,
Be holier, purer than the last—
It brings us nearer on the way
To Heaven, where all shall meet at last!

And when our earthly days are o'er,
And we are called from earth away,
Oh! take us, Thou whom we adore,
To one eternal Sabbath day! H. M. T.

Hardwick, Mass.

MONUMENT TO A MOTHER'S GRAVE.

FLOWER GATHERING.

"The flowers that spring up on the sunny side of hillocks, beneath remnants of snow banks, are very small and entirely scentless, and the little beauty which is imputed to them, is chiefly from contrast with the desolation and coldness in which they are found."

The death of a friend who never spared a fault of my character, nor found a virtue which he did not praise, had cast a gloom over my mind, which no previous deprivation had produced. I remember how skeptical and heart smitten—(not heart broken—the broken heart always believes)—I stood at his grave, while the clergyman touched too little on his virtues, and spoke with a humble confidence, that he would spring from the tomb to an immortality of happiness; and suggested the promises of Scripture, and argued with logical precision, from texts and analogies, that my friend should rise from the dead. Despondency is not more the child than the parent of unbelief—deep grief makes us slush—and the naturally timid and nervous, lose that confidence in promises, including their own particular wish, which they yield to them, when the benefit of others are alone proposed. A little learning is dangerous in such matters; we suffered a mental argument upon the probability of an event we so much desired, to displace the simple faith which would have produced comparative happiness. Those who have contended with, and at length yielded to this despondency, alone know its painful operation.

Occupied with thoughts resulting from such an unpleasant train of mind, I followed into a burying ground, in the suburbs of the city, a small train of persons, not more than a dozen, who had come to bury one of their acquaintance. The clergyman in attendance, was leading a little boy by the hand, who seemed to be the only relative of the deceased in the slender group. I gathered with them round the grave, and when the plain coffin was lowered down, the child burst forth in uncontrollable grief. The little fellow had no one left to whom he could look for affection, or who could address him in tones of parental kindness. The last of his kinsfolk was in the grave—and he was alone.

When the clamorous grief of the child had a little subsided, the clergyman addressed us with the customary exhortation to accept the monition, and be prepared; and turning to the child, he added: "She is not to remain in this grave forever; as true as the grass, which is now chilled with the frost of the season, shall spring to greenness and life in a few months, so true shall your mother come up from that grave to another life, to a life of happiness, I hope." The attendants shovelled in the earth upon the coffin, and some one took little William, the child, by the hand, and led him forth from the lowly tenement of his mother.

Late in the ensuing Spring, I was in the neighborhood of the same burying ground, and seeing the gate open, I walked among the graves for some time, reading the names of the dead, and wondering what strange disease could snatch off so many younger than myself—when recollecting that I was near the grave of the poor widow, buried the previous Autumn, I turned to see what had been done to preserve the memory of one so utterly destitute of earthly friends. To my surprise, I found the most desirable of all mementos for a mother's sepulchre—little William was sitting near the head of the now sunken grave, looking intently upon some green shoots that had come forth with the warmth of Spring, from the soil that covered his mother's coffin.

William started at my approach, and would have left the place; it was long before I could induce him to tarry; and indeed I did not win his confidence, until I told him that I was present when they buried his mother, and had marked his tears at the time.

"Then you heard the minister say, that my mother would come up out of this grave," said little William.

"I did."

"It is true, is it not?" asked he, in a tone of confidence.

"I most firmly believe it," said I.

"Believe it," said the child—"believe it—I thought you knew it—I know it."

"How do you know it, my dear?"

"The minister said, that as true as the grass would grow up, and the flowers bloom in Spring, so true would my mother rise. I came a few days afterward, and planted flower seed on the grave. The grass came green in this burying ground long ago: and I watched every day for the flowers, and to-day they have come up too—see them breaking through the ground—by and by mama will come again."

A smile of exulting hope played on the features of the boy; and I felt pained at disturbing the faith and confidence with which he was animated.

"But my little child," said I, "it is not here that your poor mother will rise."

"Yes, here," said he, with emphasis—"here they placed her, and here I have come ever since the first blade of grass was green this year."

I looked around, and saw that the tiny feet of the child had trod out the herbage at the grave side, so constant had been his attendance. What a faithful watch-keeper—what mother could desire a richer monument than the form of her only son bending tearful, but hoping, over her grave?

"But, William," said I, "it is in another world that she will arise,"—and I attempted to explain to him the nature of that promise which he had mistaken. The child was confused, and he appeared neither pleased nor satisfied.

"If mammy is not coming back to me—if she is not to come up here, what shall I do—I can not stay without her."

"You shall go to her," said I, adopting the language of the Scripture—"you shall go to her, but she shall not come again to you."

"Let me go then," said William, "let me go now that I may rise with mammy."

"William," said I, pointing down to the plants just breaking through the ground, "the seed which is sown there, would not have come up, if it had not been ripe; so you must wait till your appointed time, until your end cometh."

"*Then* I shall see her?"

"I surely hope so."

"I will wait then," said the child, "but I thought I should see her soon—I thought I should meet her *here*."

And he did. In a month, William ceased to wait; and they opened his mother's grave, and placed his little coffin on hers—it was the only wish the child expressed in dying. Better teachers than I, had instructed him in the way to meet his mother; and young as the little sufferer was, he had learned that all labors and hopes of happiness, short of Heaven, are profitless and vain.—*United States Gazette.*

MARRIAGES.

In Western, April 17th, by Rev. Mr. Lewis, Mr. GEORGE HAWKINS, to Miss LAURA WALDO.

In East Bloomfield, February 27th, by Rev. Wm. Queal, Mr. GEORGE W. WILSON, to Miss CAROLINE PHELPS, all of Bristol.

In Covington, April 11th, by Rev. A. Kelsey, Mr. EDWARD CHENEY, to Miss AMANDA TERREL, both of Covington.

In Covington, April 23d, by the same, Mr. CHARLES L. KEITH, to Miss MINERVA W. PAYSON, both of that place.

In the town of Butternuts, February 18th, by Rev. N. Doolitle, Mr. ELIAS SHIRTS, of Smithport, Pa., to Miss EMELINE ARNOLD, of the former place.

In South New-Berlin, February 20th, by the same, Mr. CLARK LEWIS, of Lyons, Wayne county, to Miss HENRIETTA MATTERSON, of the former place.

By the same, April 21st, Mr. SAMUEL RANDALL, Jr., of Norwich, to Miss MARTHA BENEDICT.

DEATHS.

In Willet, February 19th, Mrs. SARAH SNOW, aged 36 years. She has left a husband and several small children to mourn their loss of a kind companion and mother, and community of a beloved member. Although a communicant of the Baptist church, she embraced, and died in, the faith of universal grace and love. Her remains were brought to Preston to be interred; and her funeral was attended on the 22d, at the house of her brother, where the consolations of the Gospel were tendered to the mourning relatives and friends, by the writer. May Heaven reconcile the afflicted, by the reflection that she has gone to the mansions of eternal rest and peace. J. T. G.

In Oxford, February 11th, Mrs. SOPHIA ADAMS, aged 49 years. By this dispensation of Providence, a husband has lost a tender wife, seven children an affectionate mother, society an industrious and worthy woman, and Universalism a firm believer. In this faith she lived, and with her dying breath she testified to its sustaining power. Her funeral was attended on the 13th, by four clergymen of the Universalist and Baptist denominations, and a very large concourse of sympathising friends and neighbors. Sermon by the writer, from Job xiii: 15. J. T. G.

In Lafayette, Onondaga county, ADELINE C., daughter of Morice and Emily Clapp, aged 11 years. Her funeral was attended at the Presbyterian meeting-house, and the consolations of the Gospel tendered to the mourning friends by the writer. W. M. DELONG.

In Truxton, Cortland county, on the 24th of November last, after a short illness of twelve days, with the dropsy on the brain, ALVAH, son of Abel Jr. and Nancy Perry, aged 9 years and 10 months.

At the residence of G. W. Bass, in the town of Marshall, on the 20th of February last, Miss BETSEY ANN PORTER, aged 23 years. Though deeply afflicted with a lingering illness for nearly four years, her mind seemed not to lose its natural energy, till the last vital spark was extinguished. Resting her confidence in the unchanging goodness of her heavenly Father, and the sure accomplishment of his designs, she sank to rest with a composure seldom known.—The funeral services were attended by Rev. I. D. Gardner, who discoursed to a large and attentive audience.—*Com.*

Editors in Michigan please copy.

In Kirkland, April 28th, Mr. LEVI DELAND, after a protracted illness of nearly a year, aged 59 years. The funeral was attended on the 30th, and a discourse delivered to the mourning and sympathising friends, by the writer.

J. S. KIBBE.

In the town of Norwich, December 6th, HANNAH SHIPPY, widow of Thomas Shippy, aged 86 years. Mrs. Shippy shared with her husband in the toils and privations attendant on the eventful struggle for liberty in the days of the revolution. She lived to rear a numerous family to respectability and usefulness. She possessed those amiable qualities of mind, which are more precious than rubies, and constitute a virtuous woman. By the firm possession of the hope of a glorious immortality, she died in reconciliation with God and man. N. D.

In the town of New-Berlin, January 11th, of consumption, SABRA A. SHIPPY, daughter of Ezekiel Shippy, aged 18 years. Thus an affectionate child—amid the bright and sunny days of youthful bloom, full of hope and promise, and bound to earth and kindred by many strong and endearing ties—is cut down by the ravages of the destroyer, but we trust her spirit has gone home to the paradise of God, to inherit a more enduring tabernacle, and flourish in perennial youth.

May those who lament her loss, share richly in the consolations of the Gospel, which speaks peace to the troubled soul. N. D.

In Brookfield, February 5th, of consumption, AMASA INGALS, aged 31 years. By this event, society is deprived of a valuable member, and the world has sustained a loss.—The surviving companion mourns the absence of an affectionate and worthy husband, and the fatherless children grieve that one of the kindest and best of parents is called away. A numerous and respectable circle of relatives feelingly deplore their loss.

The deceased had long been in a declining state of health; but he bore his illness with great patience and fortitude.—A few days previous to his death, he gave directions relative to his temporal affairs, took his leave of his family, and requested that the writer should perform the funeral services. He then peacefully fell asleep in death, in hope of a glorious redemption for himself and a ransomed world, to an "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us." N. D.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, MAY 17. 1839. NUMBER 20.

For the Magazine and Advocate

A VOICE TO THE MARRIED.....NO. II.

BY REV. J. M. AUSTIN.

TO HUSBANDS.

RIGHTS OF THE HUSBAND.

"What palm belongs to man's imperial front,
And women powerful with becoming smiles,
Chief of terrestrial natures; need we now
Strive to inculcate?"

The subject to which I now invite the attention of the reader, is one surrounded by many difficulties. That there are certain distinct and reserved rights, pertaining to both parties in the marriage covenant, there can not be a doubt. But to mark distinctly the boundaries of those rights—to designate the exact line where the husband's authority commences and where it ceases—to point out the precise circumstances in which the wife shall have her will carried into effect, and where it must be restrained—requires a wisdom and experience, to which I can justly lay but little claim. And the difficulties of the subject, are by no means lessened by the (may I be pardoned for saying) somewhat ultra views of the rights of woman, which have been promulgated within a year or two past, by certain eminent female writers. I would gladly avoid the topic entirely, could I do so with propriety. But lying as it does, directly in the course which I have marked out for these essays, I can not pass it by unnoticed, without a manifest and improper shrinking from the responsibility which rests upon one who presents his opinions to the public relative to the duties and obligations of husbands and wives.—Nevertheless, I approach it with hesitancy, and crave the reader to receive my suggestions with candor, and give them that weight, and that weight only, to which their merits may entitle them.

Every family may be viewed in the light of a miniature Republic, in which a government is established and rule is exercised, not for the benefit of the ruler or rulers, but for the benefit of each individual comprised within its bounds. Now in every government, in every case where authority is exercised—there must be some individual, some single personage, who shall possess the power of making final decision upon controverted points—whose word in certain extreme cases, shall be ultimate—who shall exercise a kind of "*ultimo ratio regum.*"* In monarchical governments this power is vested in a King—in Republics it is entrusted to a President—in States or Provinces to a Governor—in savage tribes to the Chief or headman. This principle is eminently exhibited in government of the Universe. Although it was the opinion of many ancient philosophers, that the world was created and ruled conjointly by a Good and an Evil Being, yet throughout all civilized nations, it is now believed as one of the most important and exalted truths the mind can entertain, that there is but One Living and True God, the Creator of the heavens and the earth, and the lawful Sovereign of all worlds—but One "God of Love," who is the righteous Judge of all creatures, and to whom must be submitted the final decision of all the immense interests of every created object!

"Man's Author, End, Restorer, Law and Judge."

* * * * * * *

"——Thee, O Father, this extent
Of matter; thee, sluggish earth and tract
Of seas, the heavens and heavenly splendors feel
Pervading, quickening, moving. From the depth
Of thy great essence, forth didst thou conduct
Eternal form; and there, where chaos reigned,
Gav'st her dominion to erect her seat,
And sanctify the mansion."

In all communities, I repeat, there is, and must be, a Head, an individual Will, with power to decide ultimately, on every important question. The necessity for this must be seen in the consideration, that were this power vested in a plurality of persons, there would be constant liability to disagreement in judgment and diversity of opinion, by which questions involving the most important interests, might remain forever undecided, and all their benefits locked in eternal embryo. "'A house divided against itself,' or rather *in* itself, 'can not stand;' and it *is* divided against itself, if there be a divided authority."

The question now arises—in whom should this power of final decision be vested, in the domestic republic?—which should be considered the Head of the family, the *husband* or the *wife?* Can there be any doubt as to the proper answer to this inquiry? I am confident I shall be supported by the reason, by the inherent sense of propriety, possessed by every lady who reads these lines, when I lay it down as self-evident, that the *umpirage* belongs of right to the husband, and that the husband should be viewed and respected as the Head of the family circle. As this station can be occupied but by one, if it does not pertain to the husband, then it certainly must belong to the wife. And yet what woman possessing the modesty and delicacy of her sex, will seriously maintain, that in relation to grave and weighty matters, the right of final decision belongs to her, and that she should be viewed as the ruler and head of the family?

In endowing the man with superior strength of body, does not nature evidently point to him as the guardian and protector of the wife and the offspring? And would this ability be invested in one designed for a secondary station? Is physical ability imparted to the man, only that he may exert it as "the pack-horse," to carry the heavy burthens of the family, without the privilege of directing his own course, or even of determining as to the weight which shall be laid upon him? Reason peremptorily decides against such a supposition.

The whole frame-work of the husband's duties and responsibilities, are, to a good degree, based upon the fact, that he is, or should be, at the head of the family. Whose duty is it to labor and toil, and struggle through perplexities and trials of every description, to obtain food, raiment and shelter for the family? The laws of God and man impose this duty upon the husband. Does not strict justice, then, require that he should have a deciding voice in respect to the nature of his business; in arranging its details, in directing its progress, and in all that pertains to it? The husband is responsible not only for debts of his own procuring, but also for those contracted by his wife or his children. The creditors look to him for payment—the law enforces their demands, and incarcerates him in prison (wherever imprisonment for debt is allowed) until he liquidates the claims resting against him. Many a husband has languished for years in confinement, for debts which were contracted through the wife's prodigality and love of fashion and display! But there is no responsibility of this character resting upon the wife. A woman never yet entered the walls of a prison, to satisfy demands incurred by her husband. Such being his responsibility, ought not the husband to have the power to decide respecting the style of living, the general expenses and the domestic economy of the family? Still farther—the husband, in the eye of the law, is to a great extent, accountable for the conduct of the wife. If she assaults the person or libels the character of a neighbor, and is found guilty and fined by a court of justice, that fine must be paid by the husband, though it should sweep away every farthing of his property. But woman is not thus liable for the conduct of her husband. If she holds property in her own personal right, it can not be liable for the husband's debts, or for any fine imposed upon him for misconduct. With this responsibility resting on the husband, again I inquire, should not the wife cause her general conduct to conform to the direction of his judgment? Should not the person who must sustain the weight of responsibility, have the power to decide in respect to those subjects wherein he is responsible? Strict justice will allow but one answer to these questions.

The whole tenor of the Scriptures, seems to corroborate the view I have taken of the rights of the husband. The fact that man was created first, and the woman taken from him, appears to indicate the relative situations they should occupy. The apostles Paul and Peter, speak more pointedly of the duties of the wife towards the husband, than any other Scripture writers. "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.....For the man is not of the woman; but the woman of the man. Neither was the man created for the woman, but the woman for the man."* "Wives, submit yourselves unto your own husbands, as unto the Lord. .....As the church is subject unto Christ; so let the wives be to their own husbands in every thing."† "Likewise ye wives, be in subjection to your own husbands; that if any obey not the word, they may also without the word, be won by the conversation of the wives."‡

Now I will not say, as I once heard an aged Quaker, that Paul's views of the station of woman, are to be attributed to his being an "old bachelor"—neither am I prepared to coincide with the singular declaration of a modern female writer,§ that "his mind was under the influence of Jewish prejudices respecting women"—still I do not attach all that extent of meaning to this language of the apostles, that many writers do. I do not suppose Paul or Peter intended to command wives to yield a servile obedience to all the arbitrary commands of their husbands, or that they should in no instance follow the dictates of their own judgment or conscience; but it is evident they designed to lay it down as a general principle, that the husband should be considered as the head of the family, and that in any extreme case, where the conflicting will of one or the other must be carried into effect, the wife should give way, and allow the husband to carry the decision of his own judgment into execution. More than this I can not suppose the Scripture writers to mean. Hence the sentiment which Milton causes Eve to express in her address to Adam, is one to which I can not subscribe—

"My author and disposer, what thou bid'st,
Unargued I obey; so God ordains—
God is thy law, thou mine: to know no more
Is woman's happiest knowledge and her praise."

This I acknowledge is very smooth and pretty poetry; but poetry is one thing—truth is often another and a different thing. The idea conveyed savors too much of the oriental subserviency

* The last reasoning of kings.

*1 Cor. xi: 3–8, 9. †Eph. v: 22, 24. ‡1 Pet. iii: 2.
§ Miss Sarah M. Grimke.

and slavery of woman, to comport with the rank which she now occupies in the civilized world. The husband is neither the author nor disposer, properly speaking, of the wife. It would be manifestly improper for her implicitly to obey his imperious dictation, in all cases, whether right or wrong. Neither is it "woman's happiest knowledge," nor "her praise," to know no other law than her husband's will. God has ordained no such state of things. To her Creator, and not to fallible man, must she look for her supreme law—to Him alone is she accountable for her actions. It is as necessary for woman to exercise reason in the discharge of her duties, as for man; and she who fails to do so, acts not up to the high station which she occupies in the scale of being. Now between this absolute subserviency on the one extreme, and the ultraism of the wife's entire independence of the husband, on the other, her true and appropriate position is found.

Do the views I have taken of the rights of the husband, degrade the wife? Surely not. Does the election of one man to the Presidency of the United States, degrade all the rest of the citizens of this Republic, or deprive them of any of their privileges? This will not be pretended. Neither does the station which the husband occupies as the head of the family, degrade the wife, or take from her any right to which she is justly entitled. In both cases, the elevation of one individual is for the mutual benefit of all parties, and is calculated to produce a greater amount of good than could be procured by any other state of things. It is absolutely necessary that differences of station should exist in every community, for the welfare of all the members. If all were kings, or governors, or magistrates, how could that concert and harmony be secured, upon which depend so many enjoyments?

The Apostle, with his usual pertinence, shows the necessity of these distinctions.—"The body is not one member, but many.....If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you."*. Using the figure of St. Paul, the husband and wife are but parts of "one body." Yet each have their distinct office and sphere of duty. It is precisely as essential, for the benefit of the common body, that these distinct stations should exist, as that there should be eyes to see, and ears to hear, and feet to walk, in our physical bodies. And equally unnatural and absurd would it be for the wife to insist that she shall occupy the place assigned by nature and reason, to the husband, as for all the members of the body to endeavor to be the eye or the ear.

The famous Apalogue of *Menenius Agrippa*, as related by Livy so appropriately illustrates this subject, that I can not forbear inserting it. The Roman people once rose in rebellion against the nobles, under the pretext, that the great men had all the honors and emoluments, while they were compelled to bear all the burthens and privations. Menenius Agrippa, a brave general, whom the people highly respected, went to the insurgents who had retired to the *Mons Sacre*, and restored peace and harmony by the following ingenious address. "In that time in which the different parts of the human body were not in a state of unity as they now are, but each member had its separate office and distinct language, they all became discontented because whatever was procured by their care, labor and industry, was spent on the *stomach*; while this, lying at ease in the midst of the body, did nothing but enjoy whatever was provided for it. They therefore conspired among themselves, and agreed that the hands should not convey food to the mouth; that the mouth should not receive what was offered to it; and that the teeth should not masticate whatever was brought to the mouth. Acting on this principle of revenge, and hoping to reduce the stomach by famine, all the members, and the whole body itself, were at length brought into the last stage of a consumption. It then plainly appeared that the stomach itself did no small service; that it contributed not less to their nourishment, than they did to its support; distributing to every part that from which they derived life and vigor."*

So evident is the station which the husband should occupy in the family, that every sensible wife is willing to acknowledge it, and to shape her course accordingly. Nay, the woman who respects and loves her husband, would not assume his place, had she perfect power to do so. She realizes that his standing in society depends in no small degree, upon his standing in his own family; and she knows, too, that the respectability of the family is intimately blended with the respectability of the husband and father. And hence she is anxious to contribute to that respectability, and is not unwilling to pay him that measure of deference at home, which she is desirous he should receive abroad. How can that woman expect her husband to be honored in community, who domineers over him at home, and assumes in the family that position and those prerogatives, which pertain naturally and justly to him? Of all men, no one is more entirely the object of ridicule than him who is termed "a henpecked husband!" He receives this ridicule not more heartily from his own sex, than from all women of good sense and discernment. And in that degradation which is thus heaped upon him, his wife, who is the cause of it, must herself share. He is not more ridiculed for his pusillanimity and weakness of mind, than she is despised for that masculine character, station and habit which she assumes before the world. "At the time when 'The Book' came out, relative to the late ill-treated Queen Caroline, I was talking upon the subject, one day, with a person who had not read the Book, but who, as was the fashion with all those who were looking up to the government, condemned the queen unheard. 'Now,' said I, 'be not so shamefully unjust; but get the book, read it, and then give your judgment.'—'Indeed,' said his wife, who was sitting by, 'but *he shan't!*' pronouncing the word *shan't* with an emphasis and voice tremendously masculine. 'O,' said I, 'if he *shan't*, that is another matter; but if he shan't read, if he shan't hear the evidence, then he shan't be looked upon by me, as a just judge; and I shan't regard him in future, as having any opinion of his own, in *any thing!*' All which, the husband, the poor henpecked thing, heard without a word escaping his lips. A husband thus under command, is the most contemptible of God's creatures. Nobody can place reliance upon him for any thing; whether in the capacity of employer or employed, you are never sure of him. No bargain is firm, no engagement is certain with such a man. In the eyes of neighbors, for *friends* such a man can not have, in the eyes of servants, in the eyes of even the beggars at his door, such a man is a mean and despicable creature, though he may roll in wealth, and possess great talents into the bargain!"† If the wife would have society view her husband with that respect which she is desirous that herself and family may maintain, let her first respect him herself at home, and teach her children to look up to him and honor him as their natural and lawful guardian.

Occupying, as the husband does, the important station of Head of the family, the serious question arises, how shall he exercise, in respect to his wife, the authority which pertains to that station? This will form the subject of another chapter.

* 1 Cor. xii: 14-21.

*T. Livii, Histor. lib. ii, cap. 32.

†Cobbett.

For the Magazine and Advocate.

THE FEAR OF GOD.

To fear God, is a part or portion of man's duty. The "Preacher" has said, "Fear God and keep his commandments, for this is the whole duty of man." But we are not to fear him slavishly. We are not to cherish toward him the fear possessed by a menial, and by the crushed and down-trodden slave. God is a being of infinite and immutable benignity. His universal benevolence shines through all his works, and beams all over the wideness of the moral world. He is not the enemy of man, that the creature should bow before him in slavish fear. He does not hate him because he has sinned and come short of his glory. No—but he loves man—*loves* him, notwithstanding he has transgressed his holy laws, and turned a deaf ear to a Saviour's pleadings, and slighted the invitations of his mercy!

But how many thousands surround us, who are hopeless and despairing, because they deem the great Parent of the universe passionate and changeable in his nature!—in a state of continual trembling and anxiety, fearing lest they may fall under his almighty displeasure and wrath, and be cast off from a participation in the joys of heaven, with millions on millions of his intelligent creation. But how far away in the darkness of error, is such, my friends! Their mental vision is closed to the glorious sunlight of divine truth. They are wandering afar off, in a land of perpetual gloom—a "howling wilderness"—a "desert waste"—where spectres roam, and horrid phantoms affright the soul! They have no just nor due conceptions of the perfection and harmony of the divine attributes—nor correct knowledge of the nature and character of their Creator. For such we have the most heart-cheering and soul-rejoicing news—the "glad tidings" that God is the unchangeable Friend and Father of all—that his bounties and favors are co-extensive with the wants and rational desires of his creatures; and that his loving kindness shall never depart, nor the rivers of his goodness fail!

God will ever be, what he ever has been—the kind Preserver, and the glorious Benefactor of the children of men. He will ever be the affectionate Father of the universe—the smiles of his benignity will continually surround the erring sons and daughters of humanity—he will watch over them in the perilous voyage of human life, and at last take them to a better home than this. Oh! then, why should we fear him with a tormenting and slavish fear? Why should we not rather rely with child-like confidence in his unbounded goodness and infinite love, and look forward with joy to the time when we shall lay aside the vanities and vexations of this state of being, for the glorious realities and the immortal pleasures of the upper world!

Our heavenly Father requires of us that we fear him—not with a *slavish*, but with *filial* fear. This fear is the offspring of love. The soul that loves God supremely—that has surrendered its best and holiest affections unto him, turns aside from the way of the transgressor, and shuns the downward paths of vice. That man who has given his heart to his best and almighty Friend, is careful to depart from iniquity, and strives continually to keep himself free from the polluting and contaminating influences of sin—and in this way he manifests the exercise of filial fear. Looking upon God as his Father, and as that being who has manifested toward him so much goodness, and so much love; he fears to offend in thought, word or deed, or to run counter to those wise and holy laws ordained by his Creator.

And in this manner we should all fear God:—fear to disobey his commandments—to act in opposition to his requirements—to run counter to the divine will, or in any way to offend against the majesty and perfection of Heaven's law.

"Fear," saith an inspired writer, "hath torment"—and all human experience confirms this declaration. The soul that is filled with doubts and fears, has no continued and abiding peace.—

The individual whose mind is the residence of abject and slavish fear, can have no firm and unwavering trust in God—no unshaken confidence in the veracity of his promises—no hope of immortal glory and blessedness, and no substantial belief in the boundless grace and love of the Redeemer! Oh! let base and servile fear be banished from the mind. God will never cease to be good. He is the Friend of man in time; he will be his almighty and unfailing Friend in eternity!

Homer, May, 1839. A. C. B.

For the Magazine and Advocate.

MORE LABORERS WANTED AT THE WEST.

Messrs. Editors:

Permit a few words respecting the cause of truth in this part of the world. We number, as yet, but few, compared with the large accessions to the truth, in the East. Three years ago, there was scarcely a Universalist in our vicinity, and so little was the doctrine known by name, that our opposers thought themselves quite secure. Since then, however, the sleeping lion has been aroused in the breasts of the Partialists here. I have done all I could to extend the cause of truth in this place. I have a number of volumes of the Advocate, and some other Universalist books, which I circulate to all those who will read them. I have succeeded in getting some ten or eleven new subscribers to volume ten of your paper, and they have received it through your agent, Dr. P. S. Sage. But we greatly need the formation of a society here. We want more laborers. The fields are beginning to whiten, but no one appears to thrust in the sickle. The Gospel is spreading rapidly in Ohio, Michigan and Illinois, but the south part of this State is thirsting after the cool waters of salvation, and none to deal them out. Is it because our Eastern ministers are afraid of our climate, that they hold back?—Our climate is excelled by none in the United States, in point of health and beauty. Let them come on. The dragon of superstition already begins to tremble, and in place of it, we want teachers to rear the standard of Gospel liberty high in the midst of the fixed ranks.

At what the Methodists call a love feast, recently held by them in Allensville, the writer never before being at one, and as a man of a good moral character, asked admittance. He was refused, because he did not believe in endless damnation! Strange, thought I, if a love feast and endless damnation can both be enjoyed under one roof! May God save me from such enjoyment! Can it be possible, I ask, when we all arrive to heaven, where a great, universal Love Feast is prepared for all mankind, that we shall be met there by a Partialist doorkeeper? Oh, superstition! blindness is thy father, and ignorance thy mother. How long will thou continue to spread thy blighting influence, more to be dreaded than Egyptian darkness, over this vast world! But the clouds are beginning to break. People are beginning to read and think for themselves, and to learn what the prophet has declared—"The Lord will destroy in this mountain, the face of the covering cast over all people, and the vail that is spread over all nations."

Allensville, Indiana, March, 1839. A. Potter.

For the Magazine and Advocate.

A CONTRAST.

PRAYER—PARTIAL.

Almighty God! Creator and Preserver of all things! we come before thee with fear and trembling, with broken hearts and contrite spirits. We acknowledge, O God, our faults, and humbly confess we have gone counter to thy commands, and have done those things which we ought not to have done; but, merciful God! we trust in thy loving kindness and compassion for our salvation. Thou hast shown thyself to us in all thy loveliness and mercy. We thank thee, O Lord, that we are not as some men are. Gracious God! make thyself known among men. Visit with thy wrath the sins and iniquities of thy children. Convince the sinner that he is in a fallen condition. Bring him to realize his ingratitude to thee. Convince the wicked of sin, righteousness, and judgment to come. May they be brought out of darkness, into thy own marvellous light. May they consider their latter end, and feel the importance of repentance and reformation. Teach them, that unless they repent and be baptized, they will perish—sink in everlasting misery!—that now is the accepted time, and the day of salvation—that the day of grace will soon be past, when there will be no relief! O, God, thou knowest all things.—Thou knowest how many of this world will be the happy recipients of thy mercy and favor. O, Lord, we feel the importance of the work we have to do. We pray for thine Almighty arm to nerve us to the conflict, and succor us in our struggles with the adversary. We pray for the spread of thy Gospel. We rejoice that we have been plucked as a brand from the burning, that we shall be among the happy number who shall sit at thy right hand in thy kingdom. Thou hast prepared a way whereby all may be saved, if they will accept the proffered terms of salvation; but if they repent and believe not, they must inevitably perish, and that too eternally. We pray for thy blessing to rest upon us. We pray for all men, who believe in thy holy commandments, and studiously keep them; for the conversion of the world, the deliverance of saints, the life everlasting, amen.

PRAYER—UNIVERSAL.

Heavenly Father—we come to thee as thy children—as the offspring of a kind and indulgent parent, in all thankfulness of heart, and contrition of spirit. We thank thee for thy abundant goodness to us—for the mercy and favors we have received, and are daily receiving at thy hands.—Our hearts overflow with gratitude to thee for such unmerited blessings. Thou knowest, O Father, what we stand in need of. Thou art acquainted with every thought, word, and deed in the bosom of thine offspring, and from the past, we humbly trust in thee for counsel and instruction. We know thou wilt bestow upon us every thing needful, and will order all things for our benefit. Merciful Parent! we know that in thy house there is bread enough and to spare, and whosoever will, may partake of the waters of life freely. We rejoice in thy salvation. We rejoice, O Lord, that thou hast sent thy Son to taste death for every man. We rejoice that all shall know thee, and bless thee, for thy wonderful love—that all men are to be the happy recipients of thy affection. We adore thee, O Father, for all thy bounties, and render thee our most devout thanks, both now and forever, amen.

I leave the reader to make his own comments.

Asa.

For the Magazine and Advocate.

DEATH.

What is death? Is it an entire extinction of man's existence?—a total cessation of conscious being? So some would have us believe. Yes—atheism would have man believe he is but the creature of chance; that no power unseen watches over, and sustains him; and that when his body moulders back to earth, and mingles with its mother dust, he ceases to be, sinks into dreary annihilation, and sleeps an everlasting sleep, shrouded in perpetual darkness. But is this death? Is this the last, the final end of man? Christianity answers, No. Death is but the beginning of life—the entrance of a never-ending existence of perennial bliss, and unfading glory! And in confirmation of this, it points to the resurrection of Jesus Christ from the dead, as "the first fruits of them that slept." It looks upon this fact as the *assurance*, the *pledge*, of man's revival to immortal, unending, and unfading blessedness. And it looks to this glorious and happy destiny for all our kindred race—for all who died in Adam. For the acceptance of the "first fruits" does but harbinger the gathering in of the whole "harvest." And thus Christianity, from the undeniable fact that Jesus "is risen" from the dead, guaranties a future state of "life and immortality" for all the children of God. Thus it robs death of its "sting," and the grave of its "victory;" delivers the human race from "the bondage of corruption," and restores them to happiness and heaven. Oh, how widely different, in the results they promise, are atheism and Christianity! And how infinitely superior is the latter, to cheer, animate, and sustain the mind, in the last solemn hour of dissolution!

Gentle reader, go thou to the chamber of sickness, and stand by the bed of death, and test the influence of these two systems in the last moments of dissolving nature. What is it for the skeptic—the unbeliever—to die? It is a fearful, trembling, faltering leap into the dark, there to slumber on in the dreariness, and loneliness, and hopelessness of endless non existence! But to the Christian what is it?—to die? It is to leave the earth, and go home to heaven! To die? It is to drop the shackles of mortality, be freed from the desire and the temptation to sin, and put on the bright and shining robes of immortality and incorruption, and chant songs of praise, and hymns of glory to the "Lord of lords, and King of kings," forever! To die? There is no death to the Christian!—He can not die. Death to him is but the *beginning of life*. It is death that frees him from the power of sin! In death, he is enabled to shout in triumph, "Oh death, where is thy sting? oh grave where is thy victory?" Oh, then, let not the skeptic seek to deprive me of my faith in the promises of God—of my hope of future life and endless joys. Let him, if he will, believe that he is naught but the sport of chance, and that no power higher than that of earth, no power unseen, wise and good, watches over, protects, and sustains him. Let him, if he chooses, believe that when our bodies crumble back to earth, we cease to be, and that the "pale king of terrors" will finally bear sway over all animate beings, and subject all living to the empire of death, and that the grave of oblivion will shout the *victory* over the mouldering, dissolving, slumbering remains of the human race; but let him leave to me the Christian's faith and hope. Let me believe in God. Let me have hope in the promises of the Gospel.—Let me have faith in the resurrection. Let me have confidence in the prospect of a future life. Let me have the holy assurance that I shall meet all my kindred race, freed from all imperfection, in the "spirit land" on high, to spend eternity in love, and I ask no more. Fathers, you who have been called to part with your sons, and follow them to the cold and silent tomb;—mother, as you cast an anxious, an imploring look, to yonder grave yard, where lie the slumbering remains of your once lovely and affectionate daughter;—brother, has it been your lot to bid farewell to an amiable, a gentle hearted sister?—sister, do you mourn the loss of a fond and doating brother?—Oh, may the Christian's faith and hope be yours. May you be sustained and comforted by the blissful prospect of a happy reunion beyond the scenes of time, where parting will be no more. This will render life pleasant, smooth the couch of sickness, and enable you to shout, as the spirit leaves the body, and wings its flight for heaven, "thanks be to God, who giveth the victory, through our Lord Jesus Christ." S. Goff.

Alexander, May 1, 1839.

AGENTS.

Br. Geo. Messenger, Jr., is now travelling through some part of Ohio, and will call on those indebted to us in the section through which he may travel. We hope delinquents will be prepared to see him.

A. B. Simmons, of Oswego county, is an authorized agent for this paper. E. P. Agate, our agent and formerly Postmaster at Cortland Town, has removed to Sing Sing, where he will continue to act as agent.

A mistake occurred in No. 17. current volume, in the obituary of Br Stephen Carpenter, deceased. Instead of "aged 26 years," it should read, 62 years.

For the Magazine and Advocate.

BR. SKINNER'S JOURNAL.

La Guyra, Venezuela, S. A., February 26, 1839.

DEAR BR. GROSH :—

I landed upon this shore yesterday P. M., and learning that a vessel is to sail this evening, for Philadelphia, U. S., I will not let slip the opportunity of writing a few hasty lines by it, to let you know where I am, and where I expect to be, etc.

I was informed that a very good vessel would sail on Monday, the 18th inst., from St. Thomas for this port, and having made up my mind to visit South America before returning home, I left St. Croix a week or two sooner than I otherwise should, i. e., on Sunday noon, 17th, and went over to St. Thomas in about six hours. The expected vessel did not sail for this until Tuesday, so we had about a day and a half in that island. I say *we*, for D. S. Penfield of Utica, and Samuel B. Parsons, (a young Quaker,) from New-York, are with me.

We found St. Thomas a far less pleasant and interesting place than Santa Cruz. The town (for there is but one on the island, and that contains nearly all the inhabitants) lies on the south side of the island, under high and rugged hills, and at mid-day is extremely warm, as the fresh trade winds that strike the hills and the ocean, scarcely touch the town. It contains some 5000 or 6000 inhabitants, of almost all nations, colors, descriptions, and languages; though the English is probably more spoken than any other language. It is a busy, bustling place—has a free port for all nations, and consequently vessels of all countries and climes are in her port, and does an extensive commercial business. There were at this time about 70 vessels in port. Some vessels stop here for trade, some for repairs, some for provisions, and some to learn the state of the market in different countries.

The island belongs to Denmark, and in size is nearly that of Santa Cruz; but in productions, far inferior; as it has, for the most part, a very rough, rocky and barren surface. Very few cane plantations are to be seen, and almost the whole island is both uncultivated and unproductive, and, except the town, uninhabited. I learned that the state of society and tone of morals is much lower here than in Santa Cruz. There are, however, some very worthy inhabitants here. Having a letter of introduction from my friend, Capt. Whitmore, to the mercantile house of Hicks and Swift, I had the pleasure of forming, though brief, a very agreeable acquaintance with the latter gentleman. He is from Philadelphia, and treated us with great kindness. I also saw a number of other American gentlemen here, but as our stay was so limited, I had no opportunity of extending acquaintances. We stopped at the "Traveller's Home," kept by Mrs. Hall, a Mustee Creole from Santa Cruz, who treated us very politely. She is said to keep the best house in the place.

Having purchased some nankeen pantaloons, thin cotton roundabout, a broad brimmed Panama hat, and travelling hammock, for our South American excursion across the country, and got our passports endorsed, we set sail on Tuesday, the 19th, for this port, in the sloop Correo, Capt. La Roach. But O what a disappointment on going aboard, to have been so deceived by the smooth tongued mulatto half owner, in regard to the vessel and her accommodations. He had told us that we should find every thing nice and convenient, and there was therefore no necessity of our going aboard before hand to examine her. We were charged for our passage above 50 per cent. over the usual fare, and on getting aboard, (she was careful to have got some distance off into the harbor, and to compel us to hire a boat to take us aboard thus far from land, so that we could not well get off of her again should we desire it ever so much,) we found her a little cramped up sloop, of about 60 tons burden, heavily laden, her deck covered, and even her cabin more than half filled with boxes, furniture, baskets, trunks, etc., etc., having but four good births, and two badly cramped ones, and all, but one of the last named, engaged. Nine passengers, including ourselves, besides a little negro girl and captain and crew.—Not a soul on board (but us three Americans) could speak English in any thing like an intelligible manner. Spanish was the language of the captain and whole crew: then we had a Frenchman from Guadaloupe, with two mustee creole women, who appeared to be his concubines, and a little negro girl in charge: then there were two youngerly Frenchmen, from some of the windward isles, and a snappish kind of a Franco-Spanish merchant, (engaged in trade in a house of St. Thomas and one at Caraccas,) having goods on board.

Imagine us aboard of such a craft in a tropical clime, with a cook as cleanly and neat as—I will not say what—who put onions, garlics, and almost every thing else, *(etc. !)* into his cookery.—True, we had poultry, rice, wines, and many other good things, in plenty; but who could eat under such circumstances? And then for lodgings!—We were effectually *lodged*, and could scarcely move—promenading was impossible, standing or sitting almost equally so. We sometimes would try to straighten ourselves on deck between boxes, and sometimes in the cabin over trunks, and take a little sleep, either by night or by day; but seldom could remain long undisturbed in any position. If on deck, we were often disturbed by showers, two or three of which we had daily on an average—if in the cabin, either the mulatto sailor boys, *(muchachos,)* or mice, or cockroaches, or other vermin, were tumbling or crawling over us. Between calms and contrary winds, it took us till Sunday P. M., the sixth day after sailing, to reach this port.

On Sunday morning, a little past 6, we had the pleasure of seeing in the distance the lofty Andes in the neighborhood of La Guayra, towering far above the clouds, where, for ages on ages, they have bidden defiance to the storms and tempests. Their less lofty summits seemed to have made the clouds their pavillion, and along their woody sides light misty curtains loosely floated, and at times seemed to rest lightly on their bosom, like the snow flake on the newly frozen lake, or the light gossamer of Autumn, gently resting on the tufted green, while far above and beyond rose the still loftier summits, where the eagle builds her eyry, and rears her callow young—where the boding owl hoots to his fellow in the depth of midnight—where the wild panther howls, the sleek and spotted jaguar creeps in stillness, and the fierce cougar seeks his prey. The sight is grand beyond description, and various as the varying position of the clouds that sometimes enveloped the proudest summits, and sometimes left them clear in the heavens, and took their places midway up their rugged sides. Alike varied, too, are the reflections and associations of the mind, on approaching South America, and first glancing the eye up these rugged steeps that overlook the Caribbean sea on the north. Along these shores, and over these mountains, in ages long since passed, the red man of the forest, scarcely less wild than the animals he hunted, pursued his bounding game, and the Indian maiden's wild song rose on the winds of heaven, responsive to the roar of the tempest, or, softening down its tones, responding to the music of the thousand feathered tribes that fill these forests with their sweetest notes.

The loftiness of these mountains, and the rudeness of this scenery, were no barriers to Spanish avarice and cupidity. The inhabitants of that proud kingdom invaded this scene, one of the wildest and ruggedest of nature, deceived its inhabitants, and took possession of the country; though practicing here less cruelties than in Mexico, they, by their deeds, still insulted the name, and stained with blood the emblem of Christianity, in whose sacred name they pretended to act, while their main object evidently was to fill their coffers with gold, and thereby obtain more ample means of gratifying their ambition, their lust and their idleness at home. But I must pass, and soon draw to a close for want of room.

About an hour after we cast anchor in the port of La Guyra, the officers of the port came along side and inquired where we were from, etc., etc. It appeared that our captain had neglected to get a certificate of health from the physician of St. Thomas, and that a false rumor had got into circulation, that the yellow fever prevailed in that island. Consequently, *sans ceremonie*, and to our great astonishment and unutterable chagrin, we were ordered into *quarantine*—for an unknown period—it might be for 1, for 3, 15, or even 35 days! O, horrible! My head began to swim—I grew sick at heart—and, to increase our calamity, young Parsons wrote ashore to the American Consul, inclosing an introductory letter from St. Thomas, and the letter was returned unopened, and an express prohibition against *any communications* being sent ashore from our vessel! If any thing in the world can heartily vex and try beyond endurance the patience of a poor worm of the dust, it is a position like this, when we have already been delayed several days longer than we expected—when we are in sight, eager to explore the untrodden soil of South America—expectation on tiptoe—to be compelled to stay on *such* a vessel, with *such* company, *such* a crew, under an almost vertical sun, without any exercise, jambed together in this manner, with a heavy sea, rocking, and tossing, and shaking us together, day after day, and night after night, on the wriggling waves of a bay like this!

But! O that precious word *but* in such a case—thanks be to God!—the welcome news that our quarantine was ended and we might go ashore, reached us yesterday about 2 P. M., and we came on shore with shouts of triumph, amidst breakers mountains high, and stopped at the *Posada* (or hotel) *de Neptuno*. We soon found Mr. Renshaw, the American Consul, and a Mr. Manson, an American merchant, and were not a little comforted after all our perils and trials.

St. Thomas, April 1st, 1839.

We found the accommodations of Monsieur Berthier's Neptune Hotel, at La Guayra, very tolerable, though every thing was different from public houses at the North. Here (and indeed ever since we left St. Croix) the custom prevails of taking a cup of coffee immediately on rising in the morning, breakfast at 9 or 10 o'clock, dinner at 5 or 6 P. M., and a cup of coffee immediately after dinner. No supper or tea. The beds and rooms of the Posada being all occupied, we were fain to get cots to sleep on, and those placed in a gangway: but we had clean sheets, and found a very great improvement from the sloop we had left. We were no longer annoyed by the rocking of the vessel, (except in memory and imagination,) nor by mice, cockroaches, or other vermin, about our persons. We found Mr. Renshaw, the American Consul at this port, (formerly of Philadelphia,) a very friendly and worthy gentleman, and likewise Mr. Jno. S. Menson, formerly of New-Hampshire, but for many years a resident of La Guayra, who showed us many polite attentions, and promised to accompany us to Caraccas on Wednesday morning.

La Guayra is the principal sea port of Venezuela. It has a population of about 5000 or 6000. Its location is good, but the port and harbor (if such it can be called, which is in fact but a poor road-stead) bad. It is extremely difficult lading and unlading vessels, on account of the heavy sea that generally, or at least much of the time, prevails. It all has to be done by lighters; and there is frequently so heavy a sea that not only are lading and unlading impossible for several days, but vessels at anchor are obliged to put to sea to avoid being torn from their moorings, driven ashore, and utterly ruined. The town lies at the foot of the mountain, along a narrow strip of land, with a wall and gate at each end, and a wall along the sea side of considerable height and thickness. It is protected with equal or greater security on the inland side by the abrupt and precipitous moun-

tain, preventing alike the possibility of approach or retreat. Several strong forts, built in Spanish times, stand in the town, and it would seem to be extremely well situated and protected for a long and successful resistance of assault. It is the first walled town I had ever seen. This is the great commercial mart of Caraccas, and of nearly all Venezuela, i. e., for receiving imports and shipping exports. The exports consist mostly of coffee, indigo, cocoa, chocolate, cotton, sugar, tobacco and aloes. This, with the export products of the whole country around, is all brought into Caraccas, and thence transported on mules and asses across the high mountains to La Guayra for shipment: and all the imports for Caraccas and the interior, such as dry goods, wines, and other groceries, and even lumber, mahogany boards, furniture, etc., are transported in like manner from La Guayra to Caraccas, on the backs of said animals. There are sometimes between 2000 and 3000 of these poor animals on the road between Caraccas and La Guayra in one day.—They are most cruelly treated—loaded down almost to crushing with sacks of coffee, indigo, etc., etc., and frequently, in addition to these burdens, mounted by a large athletic *arriero*, (as the mule drivers are termed,) nearly as heavy as themselves, and pounded most unmercifully into the bargain. Sometimes they fall down under their burdens, and are unable to rise, and are then pounded because they can not perform impossibilities! I saw one of these poor animals dead on the road between these two places, and another between Caraccas and Valencia, that had evidently been killed by abuse. I pity these poor creatures from the bottom of my heart.

There are but few Americans at La Guayra. Most of the merchants are young Germans, well educated, who speak fluently German, French, Spanish and English, and have come here to make their fortunes by selling goods, and shipping home coffee, indigo, etc. The population generally is very motley, by a mixture of Spanish, Indian and negro blood; and this, I may remark, is the character of the population of Venezuela generally. La Guayra being directly at the foot of a very high mountain, is excessively warm, the thermometer often standing above 90 degrees, and consequently is, at particular seasons, quite unhealthy, though as in most other places, the inhabitants themselves consider it a very healthy place.

Tuesday morning, February 26th, friends Penfield, Parsons and myself, rode out on mules.—These riding mules are larger and much better used than those of burden. I was never on one's back before. They are, on the whole, very good animals to ride, and for hilly, rough, and precipitous roads, much better than horses, because almost always sure-footed. We passed along the coast, near the beach, about 3 miles to the east of La Guayra, to a little fishing village called Macuta. On our left the waves of the sea were beating the shore, and on our right arose almost perpendicularly, the lofty range of the Andes, or Cordilleras, rocky, barren, and unproductive, in this place, or bearing only the aloes tree, and a species of the *cactus* or prickly pear, which here frequently grows 30 or 40 feet high, and becomes a tree. The morning was most delightful. We passed (where there was room to crowd them between the mountain and sea) some small coffee plantations, and saw, in the groves we passed, a number of very beautiful birds, never seen at the North, among them the Arundaja and Trupial, and we heard the sweet notes of our own American mocking bird, of the Southern and Middle States, filling the woods and groves with their melodious music. Along the bay and waters near the shore, are constantly seen large numbers of the sea fowl called *Albatros*, which are constantly rising from and plunging into the sea for fish, on which they entirely live. They resemble the *pelican*, that is so common at St. Croix, and are very tame.

Wednesday morning, 27th, arose about 4 o'clock, took a cup of coffee, mounted our mules, and, accompanied by Mr. Manson, we took leave of La Guayra, and started for Caraccas. After passing westward for two or three miles, along a tolerably level road, to a little, old Indian village formerly called *Mayquetia*, we bent our course in a southerly direction,

"A way across the mountain, ho!"

Day light had not yet appeared, but a full moon shed her silver light over mountain, and valley, and ocean broad, and lent a soft and peculiar charm to the scene. We began to ascend up, *up*, UP the rugged steep, and to wind our way along the most serpentine paths, till the bright monarch of day lifted his smiling countenance upon us above the eastern horizon. We continued to ascend higher and yet higher, and as the morning broke upon us in our ascent, we looked off "o'er the waters of the dark blue sea," that were spread out like molten glass beneath out feet, while far over their broad bosom, floated the misty clouds of the morning, now beginning to be illumed by the rising sun, and tinged with silver and gold, assuming a thousand different hues and varying forms, while far above us,

"Hills peeped o'er hills, and Alps on Alps arose."

No pencil is adequate to paint the grandeur and sublimity of the view before us. Our sure footed mules continued steadily and perseveringly to ascend. The road is so steep, so much travelled, and so liable to be affected by heavy rains, that, as a matter of necessity, it has been paved with cobble stones almost the whole distance over the mountain, except a few comparatively level places. We passed the spot, which Mr. Manson pointed out to us, as that where the celebrated Baron Humbolt, in one of his exploring expeditions, in the time of Spanish power, was stopped by the Spaniards for some considerable time for want of a passport, and during the time, greatly amused, as well as interested and amazed them and the Indians, by taking the exact altitude of the mountains, and telling them precisely how many feet they were above the level of the sea.

We passed on the road several *ventes*, or small houses of entertainment, where coffee, chocolate, and other refreshments are to be had, at one of which we stopped and got some *hucoos pasado por aqua, y pan y queso y cocao*, i. e., boiled eggs, bread, cheese and cocoa. While these were preparing, we walked out to see the owner's cattle, fruits, orange trees, coffee, etc., and view the scenery from the brow of the hill on which the house stood. After taking our refreshments, we again mounted our mules, and passed on to the Cumbra, or summit height of the road between La Guayra and Caraccas, about 6000 feet above the ocean. Here we found the air very fresh and cool, though the sun was considerably high in the firmament, and we were only about 10 degrees from the Equator. Clouds and mists for a short time enveloped us, and then, through the openings that occasionally appeared between them, we could look down to the south into the beautiful valley of Caraccas, which stretches far to the east and to the west; and almost beneath our feet, but 2000 or 3000 feet below us, lay the city, spread out like a map, with its lofty Cathedral, its Plaza Major, or great Market Square, its churches and spacious buildings, once the residences and palaces of Spanish noblemen; the ruins of the old Spanish Barracks, and of the mansion of the Captain General, and also of the church of old Mt. Calvary, once situated on the road we passed. Converging to the city from all points, were seen the roads or mule paths, travelled daily by thousands coming into or going out of the city. Above the proud eminence where we stood, and on our left towering about 3000 feet still above us, rose the lofty *silla* of the mountain, (so called from its shape resembling that of a *saddle,*) the highest point of this range, and estimated to be about 9000 feet above the level of the sea. Further to the south, and beyond the city and valley, rises another lofty range of mountains, which, from the top of that on which we stood, presents a most grand and unique appearance.—Hills and mountains seemed piled together promiscuously, and in great confusion in some places, and in others there is apparently a regularity in the very irregularities that are seen, and in the perspective, the appearance is something like that of the indentures and partition ridges in a *wharfle cake*. The whole surface has the appearance of having been formed by volcanic commotions, and counter currents and motions in earthquakes, forming two distinct sets of ridges, intersecting each other at right angles.

[Continued in our next.]

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA FRIDAY, MAY 17, 1839.

SLAVISH FEAR.

"There is darkness around thee,
And terrors are nigh;
And demons flit past
In the night breeze's sigh.
There's a curse on the valley,
A spell in the air,
For the marks of the vengeance
Of Heaven are there."

It is amusing sometimes to witness the extreme credulity, which is often manifested by those whose education has had a sprinkling of domestic goblins, fireside incantations, and Salem witchcraft. To see a man, with strength of limb, and, ordinarily, with presence of mind, sufficient to grapple successfully with the stoutest foe, trembling under the influence of imaginary fear, his eyes jutting out from their sockets with an unmeaning and irresolute stare, his countenance expressive of the unnatural contention that is going on between the fear to advance and shame at his cowardice, one hand clenched with half confirmed resolution, and the arm of the other hanging nervelessly at his side, and with one foot sustaining the weight of his body, while the other absolutely refuses to advance a single inch—would, methinks, be sufficient to convulse features of iron sternness, with laughter.

Now, dear reader, I am not very mischievous; but really, I should like to see just such a sight as this, if it could be without producing any injurious effects upon the subject. It has been so often contended, that fear is the only thing that will make men Christians, or keep Christians virtuous, that it is somewhat necessary to my poor, incredulous heart, to have the privilege of testing the truth of the sentiment. True, I was a little scared once in my juvenile days, at an old black stump beside the road, which I felt obliged to pass, although my mind had transformed it into a huge demon. But then, perhaps it had not its proper influence upon me, for I very easily ascertained its tangibility by virtue of some goodly sized stones, which abode plenteously in my pathway. A similar exception was observable in the case of a young man, who had been partly converted from fearful viciousness, to vicious fearfulness. He attended a religious meeting one evening, and felt it his duty to tell a most extraordinary experience, which had befallen him since he started for the place of worship. The amount of it was, that it being dark, he was crossed in his path by his most sublime and awful majesty the devil, who ran from the field into the road, with the evident intention of preventing him from going to meeting. Whether his fiendship mistook our good brother for some weak minded saint, whom he was seeking, or not, he did not state. But he had made up his mind to have a grapple with his spiritual enemy; and this, he supposed, caused him to pass without offering any violence. His wicked neighbor afterward said it was only a large dog which he had seen, but he never believed it. He was certain it was the devil; for he had horns on his head, a cloven foot, and a great long tail. Whether he raised

himself in the estimation of saints by this encounter, is apochryphal, but of this I am quite certain—he was no more honest after he saw the devil, than he was before.

Again; it is well known that those who are so easily wrought upon by witches, demons, and evil disembodied spirits, have but little consolation either in the teachings of nature or revelation. To them the sky is veiled in frowns, and each particular star holds the power of life or death over those whom it chooses to look upon. Times and seasons, magic numbers, and incantations, possess a cabalistic power which nothing but necromancy can dissolve.

Now all these are the effects of fear. If they are exceptions to the general rule, where shall we look for its legitimate effects? The famous days of Salem's mysteries have gone by, and we poor moderns must either deny ourselves the exercise of slavish fear, or consent to believe in a thousand tales which give the lie to the dictates of common sense. Quite a quandary!

A. R. B.

EXHORTATION AND INFERENCE.

Attending an evening meeting in this city not long since, I was somewhat amused by the proceedings of the same. Although several members had spoken during the meeting—one of a sick neighbor, another about building a new meeting-house, and yet another of the dealings of "Bethel's God"—yet the pastor did not seem to think the time as profitably and fully employed as it might be. He accordingly scolded at them a little, for wasting so much of their time in silence, and for throwing the burthen of the meeting too much upon the minister. Still the meeting continued to "drag its slow length along." After some time, the pastor arose again, and in the course of some very judicious and sensible remarks, observed that mankind could tell who were Christians very easily. If a ship should arrive at some of our sea ports, laden with India's fragrant spices, there would be no need of telling the bystanders from whence the ship came—the perfumed air would proclaim that fact to all around. So, he said it was, with the real Christian. If he loved to pray, his neighbors knew it. If he loved the cause of Jesus, if he loved the brethren, if he did his duty faithfully—all these his neighbors knew, without his telling them of it.

This appeared to be hitting them in rather a sore spot, unless they claimed to be a great deal better than their neighbors; and I thought that the minister had taken the wrong course to induce them to speak more freely. But I was mistaken. Many of them, no doubt, were good men, and thought that they were among the accepted believers; but they appeared to be somewhat afraid that all present would not find it out, and so there were speakers in plenty. Each one had something to *tell* which he thought was an evidence of his Christianity. An elderly man, in particular—and the last whom I heard, as I left immediately after—told his brethren and sisters, very pointedly, that he enjoyed religion, delighted to attend religious meetings, and be in company with the saints, loved to pray, and loved the brethren. I looked at the minister as I left, and wondered why his flock should be so anxious and particular to tell that which, if true, the congregation knew before hand; and I thought of the Quaker's remark to the individual who boasted that he was an honest man—"really," said he, "if thee had not told me I should not have known it"

A. R. B.

OPPOSITION OF COMMON OPINIONS TO THE BIBLE.

Common Opinion. God is angry with the sinner, and will be angry with him world without end.

Bible. "For his anger endureth *but a moment*."—Ps. xxx: 5. "He will not always chide; neither will he keep his anger forever." Ps. ciii: 9.

Common Opinion. The Lord will cast off sinners forever, into endless misery. And though they shriek in agony, yet no deliverance will reach them.

Bible. "*For the Lord will not cast off forever.* But though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly nor grieve the children of men." Lam. iii: 31, 32, 33.

Common Opinion. Some men will stand forth in the resurrection, bold opposers of God; open and daring blasphemers; to be fixed in the chains of endless sin and suffering.

Bible. "Ye do err, not knowing the Scriptures, nor the power of God. For *in the resurrection* they neither marry nor are given in marriage, but *are as the angels of God in heaven*." Matt. xxii: 29, 30.

Common Opinion. According as our works are on earth, so will our eternal destiny be. If good, we shall be made happy in immortality. If sinful, we shall be made endlessly miserable.

Bible. "For by *grace* are ye saved through faith; and that not of yourselves; it is *the gift of God;* not of works, lest any man should boast. Eph. ii: 8, 9, 10.

Common Opinion. God purposed and elected certain men and angels to endless life, without foresight of faith or good works, and the rest he passed by to dishonor and contempt. And the number is so certain and definite, that it can neither be added to nor diminished.

Bible. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things, in Christ, both which are in heaven, and which are on earth; even in him."—Eph. i: 9, 10. "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. ii: 3-6.

Common Opinion. The moral man is not a religious man—for he may be moral without being religious.

Bible. "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James i: 27.

This opposition of common opinion to the Bible might be carried out to a long catalogue of points. And though that common opinion may denominate the "Restitution of all things" a licentious heresy, yet, so long as God hath spoken it "by the mouth of all his holy prophets since the world began," we must believe it in preference to an opinion which denies the word of God.

G. W. M.

ROMANS XI: 26.

Brother Grosh:—

I request an explanation through the medium of your most excellent periodical, of the passage in Romans xi: 26, where Paul after demonstrating the salvation of the Gentiles, turns his discourse to the Jews, and says, "so all Israel shall be saved, as it is written," etc. The hidden treasure which I want brought to light in this passage, is, what was Israel to be saved from? They were not to be saved from the destruction of their city, and their dispersion throughout the empires of the eastern world; because, if this had been the salvation, the prophecy of our Saviour in the 24th chapter of Matthew, would have been false. But Josephus tells us that the fulfilment of this prophecy was accomplished. We see by this, then, that this was not the salvation Paul had in view. Neither do I think he meant a salvation from sin; because they still kept on sinning in their traditional manner, from the death of our Saviour, down to the destruction of their nation—and our historians tell us, that what few are left scattered around the globe, are still groping their way in mental darkness, (as to the New Testament,) and bowing themselves at the shrine of superstition. Now, as I can not conceive what salvation Paul had in view, you will oblige an enquiring brother, by explaining said text.

I have also two other passages, an explanation of which would be gratefully received. One is found in the 3d chapter of Mark, 29th verse, where our Saviour is speaking about the sin against the Holy Ghost, "but he that shall blaspheme against the Holy Ghost, has never forgiveness, but is in danger of eternal damnation." Now it seems to me, that this passage proves a damnation in eternity. The other is in Mark v: 1-4.

Yours, with due respect, H. B. S.
Northville, Wayne county, Mich.

The difficulty in H. B. S.'s mind is in restricting the passage to past and present time, when it relates to a *future* period. Let him wait until "the fulness of the Gentiles be come in," and *then*—and *then only*—"all Israel shall be saved"—from unbelief, superstition, and sin, of course; for it is to be a similar salvation to that of the Gentiles. There is a difference of opinion, as to whether the text means only all the Jews then on earth, or whether it has relation to the salvation of all the Jews in the immortal state. But, whatever number is embraced in it, it has no relation to past or present time—it is yet future, as is evident from the context.

The passage in Mark iii: 29, was explained in our last volume—and again quite lately by Br. Montgomery. The other passage, Mark v: 1-14, is referred to some correspondent for an answer. Probably any one will treat it interestingly enough, for the information of H. B. S.

A. B. G.

TO CORRESPONDENTS.

We have received several letters from ministering and other brethren, saying they would be pleased to write for our paper, but fear to occupy room that is now taken up by better writers, etc., etc. Now, complimentary and modest as this is doubtless meant to be, it is very *provoking* to us; for our drawer is empty of short articles, and we have to spend some precious time in rewriting articles laid aside as unreadable, to fill up the room these very brethren should have filled with more legible articles!

The Convention and Spring Associations are nearly at hand, and we wish a large lot of articles of from half a column to two columns, each, in length, that we may prepare a lot of "copy" before they begin—or, wo unto us! we will have hard work to edit the paper, and attend the meetings. We therefore beg our friends, one and all, to show us a little good will in this matter—lay aside modesty, and send us a grand assortment of brief articles as soon as possible. Do not fear crowding out better writers than yourselves—we will try to attend to that matter, and prevent it, should there be any real danger of such a catastrophe!

*** A Tale by "Q," is good; but as we have a number of long articles already on hand, we must wait until we can find room for it entire. It will keep. The same may be said of a few sermons—some of which have been on hand for months. Our greatest dearth is ever in *short articles*.

A. B. G.

NEW PUBLICATIONS.

"*The Layman's Legacy*"—a collection of sermons by H. Fitz, of New-York city, handsomely got up in large 12mo, and containing over 400 pages. P. Price, New-York, Publisher. Price $1.00. A very cheap book to the purchaser by retail; but necessarily placed so high to those who purchase by the quantity, that they can make it no great object to others to buy by the dozen.

As we have published the proposals of this work, we need only say here, that it is written in the severe and caustic style of its author—but, to match this defect, (for defect I think it is in some cases,) it partakes also of his nerve and originality of thought. The subjects are interesting, and, excepting a note (in which he seems to endeavor to prove that *the Bible supports Slavery*, and avows *himself opposed to it*—i. e., in effect, opposed to what the Bible supports!) and one or two minor items of theology, I think they will be found satisfactorily handled.

The volume before us is numbered "Vol. 1"—from which, and a prospectus it contains, we learn that a second volume, of sermons also, will be issued, should there be sufficient encouragement. But as the volumes are and will be perfectly independent of each other, that proposal need cause none to delay purchasing the present volume.

"*Pro and Con of Universalism*"—a work published in numbers by Rev. Geo. Rogers, of Cincinnati, but often of the southern and western States generally—is before us, handsomely bound in one volume, of 384 pages, 12mo—fair paper, good type, and well got up. Its contents are so varied that we shall not stop to enumerate them. The Tale—"Alice Sherwood," is interesting—the "Popular Debates," and other argumentative articles, are well labored, and faithfully present both sides of the great question—the "Revelations by a damned spirit," are horrifically, but coolly ludicrous in their well directed satire, and *some* of the poetry is good; the remainder, I must say, in justice, limps horribly, and requires, occasionally, a hard run to jump over some of its supernumerary syllables so as to bring the line out even! However, Br. Rogers may console himself with the reflection that the sentiment is good.

The work is a good one, and deserves to sell well—and *will* sell well. If the Publisher will ship us some fifty or 100 copies, in exchange for their value in such of our publications as he may designate, we will call it a bargain, and fill his order in return. What says our Brother? If "yes," send to the "care of Rev. J. Perry, S. E. Corner of Second and Market streets, Philadelphia."

"*The Universalist and Ladies' Repository.*"—The next volume of this most interesting and valuable periodical is at hand, and we learn that its enterprising Publisher, Br. A. Tompkins, has done what should have been done long ago—What is that? *He has engaged the services of* Miss Sarah C. Edgarton, *of Shirley village, Mass., as one of its Editors.* Sister Sarah is so well known to our readers as a correspondent to this paper, and the author of one of our best Prize Tales, "Good for Evil"—and to the Universalist if not to the literary public, as the author of "The Palfreys," and "Ellen Clifford," that no commendation is needed to recommend her to public favor. For a young writer, she has risen to a great height already; but we are much mistaken if there are not yet greater heights before her, which she is destined to climb. Most cordially do we extend to her the warm grasp of the right hand of fellowship, and pray that hers may be the full share of the pleasures, with as few as possible of the cares and perplexities, of the career Editorial.

The Universalist and Ladies' Repository commences its 8th volume on the 15th of June next. It is published in octavo form, 40 pages each month, covered, with title page and index at the close of the volume. Rev. H. Bacon, and Miss S. C. Edgarton, Editors. Abel Tompkins, 32 Cornhill, Boston, Publisher. Price $2. per annum, payable in advance. Subscriptions received at this office.

"*An Essay on the influence of Partialism.* By Rev. J. Whitney." This is a neat little pamphlet of 16 pages, about 18mo size, and, I think, one of the best articles from its author's pen. Br. Whitney is known to be a sound thinker, and when he gets his subject well thought out and arranged in his own mind, he scarcely ever fails to prove himself a good writer. We heartily thank the sender for the pleasure derived from a perusal of the copy forwarded to us.

"*The Universalist Preacher and Evangelical Repository.* Embracing a regular series, in a collated form, of the most popular and useful works in defence of Universalism." Edited by Rev. Geo. C. McCune, Dayton, Ohio.

This is the title of a monthly publication, the first number of which reached us some time ago. Its contents are made up of an Introduction, by the Editor—Nos. 1 and 2 of the Christian Visitant, Vol. 1—Letters 11 and 12 of Mr. Skinner's Letters to Aikin—An Extract from T. Fisk's Sermon on the pleasures of Sin—Six Reasons for Renouncing Endless Misery, from the New-York Gospel Herald—A Methodist Hymn, called, The Last Separation—and the commencement of an article, *said* to be from the Christian Visitant, which is to be continued in the next number.

"The Universalist Preacher and Evangelical Repository, will be published in monthly numbers of 32 pages each, on good paper, with fair type, and afforded to subscribers by mail at one dollar and fifty cents per annum—payable *invariably* on the receipt of the first number."

"*The Expositor and Universalist Review,*" for May, 1839, has been received, and partly read with much interest and profit. Its articles are "Why do the New Testament writers so frequently speak of the destruction of Jerusalem?" a highly satisfactory article by Br T. B. Thayer, and should be read by every Universalist—especially by our 400 preachers—"Suffering the vengeance of eternal fire;" by Br. H. B., 2d—"The divine Wisdom overruling man's ignorance and wickedness for good;" by H. Ballou—"Reconciliation to God by Jesus Christ;" by W. Balfour—a long article—'Sin, its nature and consequences;" by M. Ballou—"Power of Universalism to reform the vicious;" by H. Bacon.

The price of the Expositor is only two dollars per annum—or, for at least 432 pages—and from the frequent calls for the first and not-to-be-had volumes of this work, I think those who do not now take it, may live to rue their indifference to so good a work. I certainly would not part with my complete set, for *double* what it cost me. Ministering brethren, and ye, my able and reading lay brethren, who have not yet subscribed for the Expositor, delay subscribing no longer—get as many back volumes as you can, but be sure to secure the present and the future ones. A. B G.

SUNDAY SCHOOL CLASS BOOKS,

FOR SALE AT THIS OFFICE.

Jewish History, by M. H. Smith,	$1.00	Doz.
Life of Christ, by W. S. Balch,	"	"
Catechumen's Guide, by W. I. Reese,	"	"
Scripture Doctrine, by S. R. Smith,	"	"
Scriptural Catechism, by H Ballou,	0.50	"
Easy Lessons, O. A Skinner,	0.63	"
History of the Apostles, J. G. Adams,	$1.00	"
Paige's Questions for Sunday Schools and Bible Classes.	$2.50	"
Sunday School Hymn Book,	0.63	"

Persons ordering books for Sunday schools, will please state distinctly whether they want class, or library books, and if both, what proportion of each.

We shall be prepared in a few days to furnish some excellent Sunday School Library Books, average cost at dozen prices, about 35 or 40 cents per volume.

G. and H.

Voice to Youth—New Edition, with an Appendix.

We are now prepared to supply orders for this popular work, at the same price as the former edition, although the work contains 34 pages more.

It can also be had of P. Price 130 Fulton-street, New-York; A. Tompkins, 32 Cornhill, Boston, and J. Q. Robinson, Marcellus.

Br. Tompkins—Credit Matilda J. Earl, Geneva, Ontario county, $2. and Mrs. A. Pierce, Hannibal, Oswego county, $2.50, if you have not already, and charge G. and H. Also, credit Joel Murray, Lowville, Lewis county, $1, and stop at end of Vol. 7—send bill. Stop Miss Chloe Harrison's Repository, Sandy Creek or Murray, Orleans county, and Isaac Bucklin, West Winfield, Herkimer county—and send Repository to Laura Ann Sprague, Troy, Walworth county, Wisconsin T., credit her $2, and charge G. and H. Also, credit J. F. Chamberlain, Pratt's Hollow, and Maria Coe, Madison, Madison county, each $2.

We sent a lot of the Voice to Youth the 10th inst.

Br. Bazin—Send Expositor to Rev. Geo. W. Gage, Clinton, Oneida county. Send the back numbers in our box of books from Br. Whittemore.

BOOKS IN ROCHESTER.

Br. George H. Roberts, of the firm of Hall and Roberts, Arcade Buildings, Rochester, has a small supply of Universalist books for sale.

Br. A. C. of Cabotville, is informed, that his remittance was received. The $4 paid for L. P.'s paper up to the end of current volume.

The P. M. at Monroe, Mich., informs us, that Joseph Metcalf and Wesley Conant have left that place. The former owes this office $8 17, and the latter $5.67.—Can any one inform us where they can be found?

P. S. There are other subscribers at Monroe from whom we hope to hear soon. G. and H.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. M. B. Smith, at Russia, and Lecture at Trenton Falls at 5 o'clock, P. M.—Br. N. Brown, at Mottsville.

There will be preaching on the fourth Sunday inst., by Br. French, at Tylersville—Br. McAdam, at Lee Centre—Br. Eddy, at Columbus.

There will be preaching on the first Sunday in June, by Br. McAdam, in Marshall—Br. C. F. Lefevre, in Vernon—Br. Aspinwall, in this city.

Br. Grosh, will lecture at Br. Dick's on Tuesday evening preceding the meeting of the Central Association.

A Conference will be held at Scipio, on the second Wednesday and Thursday (12th and 13th) in June; on the first day of which, the new Universalist meeting-house in that place, will be dedicated to the worship of Almighty God. Ministering brethren are respectfully and particularly invited to attend. H. Boughton.

The Mohawk River Association of Universalists will meet in Salisbury, Herkimer county, on the second Wednesday and Thursday in June—first day of the session at Salisbury Centre—the second at Salisbury Corners, by request of the society.

STATE CONVENTION AT ROCHESTER.

Delegates and other brethren attending the Convention on the last Wednesday and Thursday in this month, arriving previous to Tuesday preceding the Convention, will please call on Br. Geo. H. Roberts, of the firm of Hall and Roberts, Merchants, No. 38, Arcade buildings, Buffalo-st. On Tuesday and following, call at the Universalist church, Court-st., lying due east from the bridge crossing the Genesee river above, and south of the aqueduct, where the committee of arrangements will be prepared to answer the wishes of our brethren and friends. By order of the Committee.

Geo. H. Roberts, Secretary.

The Niagara Association will be holden at the Universalist meeting-house at Clarendon, on the first Wednesday and Thursday (5th and 6th) of June next.

This change of place, from Lockport to Clarendon, is made in consequence of our friends in Lockport being unable to obtain a suitable place for public worship. Therefore the Association will meet in Clarendon, according to the above notice, and by virtue of a resolution, passed at the last session, authorizing me to change the place of meeting, if necessary. Societies are requested to appoint their delegates, and forward their letters accordingly. The constitution of this body makes it the duty of the Committee of Discipline to report all delinquent societies, who have neglected for three years to represent themselves in our council, and the Association to withdraw its fellowship from them. Shall we have this unpleasant duty to perform, at this session?

C. Hammond, Standing Clerk.

Union please copy.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

R C K, Wellsville, for S B S, H E J, E B and J K—A Z, Minden, [illegible] V and S S—Rev S G, Alexander, for self, E T S, N D, B K, [illegible]—P M, West Bloomfield, for W R, F B, I B G, D T, [illegible] A M—B T, Erieville, for M P, N D, R R, G W, S T and [illegible] P M, East Bloomfield, for S P, S B, B W W, D P and A C—[illegible] A, Lewiston, for L O and G S—P M, Cato, for self, E O C, A P and J M A—D S, Hebron (O) for self, M S and J M—A C, P Cobb, for C D L, I R Van P, W H, I B and I H—P M, Tully, for L B, J W, Mrs W, A S, A W, W R, W C and H C—P M, Glenville, for H H—P M, Preston, for self, D McC, E C C, L S, L G, A H, A G C, S W and C L E—P M, Fenner, for P R—P M, Henvelton, for E W, L P, D B, J H S, J M, L H, J B F, B E and S R—A J W, Linden, for self and S J—C H B, Walworth, for self and K F—W V, Phelps, for self, J D W, G C, A M, T M, L V, A B and J V—P M, Barre Centre, for A A and S S—P M, Nichols, for D P, R H and S P S—C P, Painted Post—O T, Churchville, for L L, E P D, B H, S S, H T and S R—J B, Sandy Creek, for B J E—J N, Pine Ridge, for self, S G, W H, A C and E H—A K, Yates—P M, Chesbire, for J D B and W M—P M, Fort Edward, for W F—S J. Adams, for A B, A T and W B—P M, Lawrenceville, for J F S—S B W, Cobleskill, for self, W B and E H—P M, Cooperstown, for H C, B P, L I B, J W, G P, H T, E F, E G and A T—E U, Red Creek, for E S, M C and J J V—P M, Barre Centre, for H C—P M, Lockport, for O T—J H G, Highland (Ills) for self and J F M—L N, Jonesville (Mich)—J W, Florence (O) for self, H T, T W and L I—L H, Troy (W T) for U M, A S, R H, A P and L S—Rev A R G, Henderson (Ills) for W P—P M, Norwich (Ct)—R C, Smyrna, for self and J S Jr—Mrs E B, Syracuse—P M, Governeur, for I S and S B—P M, Sheshequin, (Pa) for A T and H M—F C G, Willoughby (O) for self, J H and E T—P M, Oregon, for self, J F B, J C P and A E—Rev J S, Spring Mills, for W H W and L B C—B R, Cambria, for self, J K, J P and J G—T B Jr, Canestota, for W H and C K—P M, Wolcott, for O H, E F and J W—S R D, Geroga, for D L, G K and S B J

POETRY.

[From the Universalist and Ladies' Repository.]

THE PAST.

The past! the unreturning past!
How many hearts deplore,
The hopeless weep o'er buried joys
Time never can restore;
"Thou hast our better days!" their souls
In bitter anguish breathe,
"And such rich crowns of hope and joy,
The future can not wreathe;
And like the unarked dove we roam,
Her only home behind,
But O unlike that dove we ne'er
The peaceful olive find."
No echo in *my* soul's deep caves,
Gives back the mournful strain;
I would not wish to turn time back,
And bring the past again;
For its rich fruits, by memory gleaned,
And garnered in the heart,
Afford delight to feasting thought,
With which I would not part,
To live again the happiest hours
That swiftly passed away;
More loves I know, and brighter hopes
Their sunbeams round me play. ED.

To the Editor of the Common School Journal.

DEAR SIR,—The following article was published in a Boston paper, two or three years since. Its object was to draw attention to prevailing inaccuracies of speech, which ought certainly to be corrected. The errors still exist. Some of them are fastened upon the tongues even of the liberally educated, by the example of those who first taught language to their childhood, and by all-surrounding custom. A republication, in your periodical, may not be without use. For this purpose, the writer presents it to your consideration. If it contain "wretched puns," and other foolish matter, he hopes they will be excused for the sake of the good intended. Yours, etc., W. B.

A SUPPLICATION TO THE PEOPLE OF THE UNITED STATES.

About SIXTY THOUSAND SLAVES, owned by the people of the UNITED STATES, make the following *supplication* to their masters, not for *emancipation*, but for the *amelioration* of the condition of certain individuals of their race.

MOST SOVEREIGN, RIGHTFUL, AND EXCELLENT MASTERS,—We are the ENGLISH LANGUAGE,—your lawful and perpetual bond-servants, whose names and origin, characters and duties, are so faithfully exhibited in Noah Webster's great dictionary. By far the largest part of us have received nothing but the kindest usage from our owners, from time immemorial. Some thousands of us, indeed, were it possible, might die of having nothing to do but sleep, shut up in the dormitory of the dictionary, or in the composition of some most learned, or most silly book, which the mass of the people never open. But of this we do not complain. Nor do we account it much of an evil, that certain Yankees make us weary, with the monstrous long drawl with which they articulate us into use. Nor do we cry out against the painful clipping, cutting up, and shattering to pieces, given us by the African race;—for we serve them as faithfully as we do their white fellow-mortals,—holding that, as it regards all the relations of human beings to us, all men "are born free and equal."

But now we humbly pray that you will hear what we do complain of. We complain, that certain of our brethren are exceedingly abused, and made wretched, by some thousands, and perhaps millions, of our owners. Their piteous groans have shocked our ears—their unretrieved sufferings have pained our sympathizing hearts, for many years. We can endure no longer; we *must* speak. Your ancient servants come, then supplicating you to take measures for the relief of the sufferings of the individuals of our number, whose names and particular subjects of complaint shall now be enumerated—proceeding in alphabetical order.

ARITHMETIC—that accurate calculator, indispensable to this mighty and money-making nation, grievously complains that he is obliged to work for thousands without the use of A-head, and deprived of one of his two *i*'s. Here is a picture of his mutilated form—RETHMETIC.

ATTACKED—an important character, that figures so gloriously in military despatches, and is so necessary in medical reports—is forced, by many, to the use of *t*, more than his constitution will admit. He can not perform his necessary business, you know, without the use of *t*, twice during every job—but to have it forced into him three times, causes a change in his constitution and appearance, which he can not comfortably bear. See how *Attacked* is altered by more *t* than he wants—ATTACKT'ED.

There is another poor fellow, who has a similar affliction—ACROSS. He is forced to the use of *t*, when his constitution can not bear it at all. See what a spectacle a little *t* makes of him—ACROSST.

The most excellent friend and profitable servant of the Working-men's party—EARN, complains that those whom he serves the best, deprive him of what little *e*'s his laborious condition demands. See what *Earn* is brought to by such hard treatment—AIRN.

That necessary attendant on every messenger—ERRAND, is in the same state of suffering from the same cause. *Errand* is made ARRANT, which is "notorious, infamous and ill," (and of course "not to be endured,") as you will perceive by looking in the dictionary.

ANDIRON—avers that he is willing to bear any burden that will not break his back, and stand any fire that will not melt him down, or burn the house up—but he can not stand it with any comfort or patience, to be breathed upon by that sneaking whisperer, H—in this manner—HANDIRON.

AFTER—is willing to linger behind every body else in his business;—but it is a miserable fate to be deprived of so large a portion of his small energy in this way—ARTER.

"Go *arter* the cows, Tom,"—says Ma'am Milkmoolly. "I move that we adjourn to *arternoon*,"—says Squire Goodman, in the Legislature.

Hear, also, how that entirely different character, and bold goer-ahead, growls as he passes on—BEFORE.—"I will go forward and do my duty as long as any part of me is left sound; but my well-being is dreadfully affected by a great many people whom I serve—as you can not but perceive"—AFORE.

BELLOWS—that excellent household servant—says he has often had his nose stopped up by ashes, and has wheezed with the asthma for months, but all these afflictions are nothing to usage like this—BELLUSES.

BACHELOR—Is exceedingly sensitive about what is said of him in the presence of the ladies. He is shockingly mortified at being called BATCH-ELDER. To be sure, he is a batch-*elder* than he ought to be, regarding the comfort of maidens and the good of his country; but he is an odd fellow, and wants his own way. He is almost tempted to destroy himself by taking that deadly poison to his nature—*a wife*—in order to be relieved from his mortification.

BOIL—is at the hot duty of keeping the pot going, and sometimes it is hard work—however, he complains not of this; but poor *Boil* has had the jaundice, and all other liver complaints, for years, and is *blubbering* like a baby—all in consequence of this, viz.: about nine-tenths of the cooks in America, and two-thirds of the eaters, call him BILE.

CELLAR—is the lowest character in the house, and and takes more wine and cider than any other—and is the *biggest sauce-box* in the world. Yet, with all the propriety of the parlor, and a sobriety, as if not a drop of intoxicating liquor was in him, and with a facility, remarkable in one usually so *sauce-y*—he now implores you to remember that he is a *Cellar*, and not a SULLER.

CHIMNEY.—Here is a character who ten thousand times would have taken fire at an affront, were it not for the danger of burning up the houses and goods of his abusers—faithful servant and tender hearted creature that he is! He is content to do the hottest, hardest, and dirtiest work in the world. You may put as much green wood upon his back as you please, and make him breathe nothing but smoke, and swallow nothing but soot, and stand over steam, till pots and kettles boil no more—all these are ease, pleasantness, and peace, to abuse like this—CHIMBLY.

DICTIONARY—rages with all the rough epithets in gentlemanly or vulgar use; and then he melts into the most tender and heart-moving words of entreaty, and, in fact, tries all the various powers of the English language, (for, wonderful scholar! he has it all at his tongue's end.) Still further, mighty lexicographic champions, such as Dr. Webster, Sheridan, Walker, Perry, Jones, Fulton, and Knight, and Jameson, besides numerous other inferior defenders—even hosts of spelling-book makers, have all exerted their utmost in vain, to save him from the ignominy of being—DICKSUNARY. *Dictionary* is one of the proudest characters in our mighty nation, in respect to his birth and ancestry; but, used as he is, nobody would dream what his father's name is. Be it known, then, that DICTIONARY is the son of DICTION, who is the lineal descendant of that most renowned, and most eloquent Roman orator, DICO.

[To be continued.]

MARRIAGES.

April 2d, by Wheeler Griffin, Esq., Mr. DANIEL KELLOGG, to Miss MARY ANN NEAL, both of West Bloomfield.

In Cedarville, April 25th, by Rev. T. J. Smith, Capt. SANFORD VIBBER, to Mrs. SALLY GREEN, both of that place.

DEATHS.

In the town of New-Berlin, February 12th, JOSEPH MEDBURY, aged 86 years. Mr. Medbury was a soldier of the revolution, and one of the oldest and most respectable inhabitants of this county. A large and respectable circle of friends and relatives mourn his departure, and will long bear him in respectful remembrance. The numerous congregation that attended to pay their last tribute of respect, and to join in the funeral services, told the estimation in which the deceased was held. The consolations of the Gospel were tendered for the comfort of the afflicted, from Lam. iii: 31. N. D.

In Columbus, April 3d, of consumption, PHEBE LOTTRIDG, wife of Wm. Lattridg, pastor of the Free Will Baptist church of that town, and daughter of John and Polly Grass, of Edmeston—aged 35 years. The deceased was an amiable, pious, and worthy woman; and a kind and excellent mother. She was an ornament to that branch of the Christian church of which she was a member. Her many virtues secured for her a strong attachment on the part of a numerous circle of friends and relatives. After bearing a long and tedious illness with much calmness and composure, she died in the glorious and triumphant hope of the Gospel, that the whole human family, through the grace of God, will finally be redeemed from sin and all iniquity, to inherit the joys of light and life immortal in the kingdom of his holiness. May all that mourn be blessed and comforted by the like precious faith. N. D.

In South Oxford, April 18th, Mrs. CORNELIA SNOOKS—The deceased was formerly a resident of Columbia county, in this State, and for many years a member of the Dutch Reformed church, in which faith she died. Her life and conversation evinced that she was influenced by the deep and abiding principles of the Gospel. When she drew near to the gates of death, she rejoiced that the time of her departure was at hand, and died strong in the hope of eternal life. May God comfort and bless all that mourn. A discourse was given on the occasion by the writer, from Ps. xc: 12. N. D.

In Pyron, Genesee county, January 17th, 1839, Miss BYDIA ANN S., only daughter of Richard and Laura Marsh, aged 20 years, 11 months, and 22 days. The subject of this notice was one of earth's noblest gems; one of the brightest ornaments of human nature. Long had that flattering but fatal disease, the consumption, been steadily and successfully undermining her feeble and delicate constitution, and she knew full well that soon, very soon, the separation must take place—that the silver cord of life must be loosed, and "the dust return to the earth as it was, and the spirit to God who gave it." But to her, death had no terrors. Her trust was in her Saviour, her confidence was in God, her hope was already anchored in heaven. Her last illness, which conned fourteen weeks, was attended with great trial and suffering, but she bore it with calmness and Christian resignation, without even one murmering word of complaint. She conversed freely of her approaching dissolution, said she was perfectly reconciled, and willing to go when the Master called for her. Sunday night previous to her final departure, both herself and her friends thought the time of her exit from earth was near at hand. Observing the anxious, sorrowing countenances of her parents, she said, "do not weep for me. I know you will feel lonely when I am gone. But do not weep. I am going to Jesus. I shall be better off, and happier than I am now; and soon I shall meet and see you again." She then took them each by the hand, gave them the parting kiss, and bade them farewell. Wednesday night she again thought she was going, and desired to be raised up. Her mother said, are you dying? With a smile she replied, "Yes, I hope so." In this delightful and happy state of mind she continued till within a few minutes of four o'clock in the morning, when, without a struggle or a groan, she quietly fell asleep in the arms of her Saviour. Thus faded away this lovely and delicate flower. Kind, affectionate and obedient, she was the joy of her parents.—Mild, gentle, and confiding, she was the delight of her brothers, and a bright and shining ornament in society. Like her may we all endeavor to live, that we may realize the blessedness of "the pure in heart." S. G.

In Burlington, April 24th, ERIC. JOHNSON, aged 14 years. His funeral was attended at the Flats, on the 26th, by the writer. T. J. S.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, MAY 24. 1839. NUMBER 21.

For the Magazine and Advocate.

THE CAUSES OF INFIDELITY REMOVED.

NUMBER TWENTY-TWO.

BY S. R. SMITH.

USELESSNESS OF INFIDELITY.

We have now completed the course originally contemplated, on the subject of infidelity. It was not intended to exhaust the treasures of evidence in favor of a divine revelation, or to say in our own way, what had been repeated over and over again, in vindication of Christianity. We have however often found, that we were treading in paths already opened, and reaping in fields long since cultivated by the advocates of the Bible. It remains to notice the character of the motives of unbelievers, and the effects of infidelity upon the human mind and human happiness.

It is conceded on all hands, that men never act without an object, a motive—and that philosophers at least, pursue an end both suitable and reasonable. Whatever that end, object, or motive may be, and by whomsoever pursued—whether it is explained to the world, or not—it is always understood to be worthy of those engaged in its attainment. And this is probably as true, and applies as forcibly to the motives of unbelievers, as of any other class of mankind! For it is the perception of the general objects which any person aims to accomplish, that determines his character; and he is, and ought to be considered as a worthy or unworthy member of society, according as his motives are of useful or useless, good or evil tendency.

But we are not to suppose, that because man is a thinking, rational being, therefore all his motives, or his labors for their consummation, are necessarily *reasonable*. The mind may have been warped by some prejudice, or perverted by some favorite theory, or its regular operations broken up by the shock it has sustained in grappling with some all-engrossing subject. But still it is *mind*—though it may chance to be the mind of an infidel, an anchorite, or a lunatic. Hence, as the influence of any of these predominate, both the motives and their attainment, will be evil, useless, unreasonable.

What then are the obvious motives of unbelievers? What the tendency of their efforts to win men to infidelity?

These questions would find a ready and intelligent answer, should the reader discover a number of persons employed in undermining and pulling down his old family mansion, under pretence that it was built upon the sand—and that it was better to have no shelter, than one of which none knew the value save its occupants! There would be no difficulty in perceiving that the motives of those so employed, however sincerely they might be felt, were impertinent and improper in the last degree; and the pretence that they were the suggestions of sound philosophy, would be treated as the offspring of folly or madness, with contempt or abhorrence. For it would be seen that the tendency of such efforts, could they but succeed, would be to fill the world with hordes of homeless and houseless vagabonds—exposed to every form of misery, and enduring every degree of suffering.

Such is the object of infidelity—such the employment of unbelievers! They are eternally complaining of the plan, the system, the influences of revelation. They are constantly devising means—and laboring with commendable industry, were it better employed, to undermine the confidence of the Christian, and force him into the labyrinth of skepticism. And for what purpose? Why, forsooth, that he may become a philosopher! That he may have no faith, no source of comfort in his sorrows, no sustaining hopes, no fixed principles, no religion! Charity itself can grant them nothing more favorable than this—nothing less can result from their endeavors. For they assume the motive of making men reasonable and philosophical. But we have not now to learn, that all this implies, in the vocabulary of infidelity, neither more nor less than the design to expunge the Bible from the catalogue of veritable books, and to blot out from the mind of man, all faith, hope and confidence in divine revelation.

Could they succeed—do they propose to improve the morals of mankind?

It is impossible to believe that infidels think that morality is of no consequence. All their distinguished writers have felt compelled to say something respecting human virtue. It is very true, they have not always coincided in their views of the principles on which they supposed it to be founded. But still, it has led them to admit its necessity. And, indeed, this was unavoidable, since no human society can subsist without the observation of some moral rules. Do they then propose an improved morality?—better than is taught in the Bible—better than has been learned from revelation—better than all Christendom acknowledges, and which all Christians desire to see carried out to its utmost results, in the perfection of individual and public virtue—the consummation of right principles, in the production of good practices? No; they have never made any pretences to this—they have not so much as assumed that this was any part of the great purposes to be answered by their efforts against revealed religion. They have not uttered a word, which intimates the thought of improving upon the system of Christian morality. Nor have they any reason to suppose that their principles are in any manner calculated to advance the practice of virtue. If, then, the practice of virtue be not rendered more certain, no moral benefit can follow from infidelity. And the most that can be allowed to its claims—the most that can be claimed for it is, that—it is utterly *useless!* The world, then, is called to witness, and to admire the disinterested labors of infidels in the promotion of principles, which in relation to morals, is of no possible use to mankind! There may be something out of common-place in these efforts—but they are rendered in vain.

But this is not all—the whole scheme of infidelity, so far as morals are involved, is worse than useless. Doubtless many unbelievers are respectable for their morality. But we challenge an instance in which one of their number who was ever a Christian, preserves the same decorum of speech and behavior, or cherishes the same high sense of moral obligation, as when a believer in divine revelation. In the face of tangible facts—of living illustrations—they will not deny that it is too common for their converts to evince a lower tone of moral sentiment. And in more ways than one, but especially in the utterance of blasphemous epithets, the impurity of principles is betrayed by impure language—the mutual evidence of corrupted feelings, and of growing and ill-suppressed depravity. The reader need not be taken to revolutionary France—to the consideration of the awful and tremendous outbreakings of a nation of atheists; he can contemplate the minor workings of the same machinery, divested of its political impulsion—nearer home. Every thing said or done for the support and promotion of infidelity—every influence it exerts over the moral feelings, is, at best, of no use to virtue; or tends to weaken its power over mankind. What a comment upon the principles, the talents, the exertions of unbelievers! What a splendid illustration of the fitness and consistency of the claims which they have so vehemently urged, to exclusive reason and philosophy! What conclusive evidence, that the world is bound to consider them the most disinterested and greatest benefactors of the human race, because they would absolve men from the best bonds of social order, and the highest obligations of moral duty!

Do unbelievers propose to augment the happiness of mankind?

Human happiness is the result of a combination of physical comforts and mental influences—in other words, of the condition of the body and the disposition of the mind. Now it is not to be supposed, that infidelity assumes that it can particularly improve the physical circumstances of man. It neither builds houses for his accommodation, nor provides the bread which he must eat, nor yet the garments which he must wear. It neither ennobles man's nature, or makes him more honorable, or renders places of trust, power and emolument more accessible; nor does it multiply the means of human support and comfort, or distribute them more widely or with greater impartiality. Most of these things depend much more upon personal industry, enterprise, prudence and the force of talent, than upon individual opinions.

But the quiet and peaceable possession and enjoyment of the external comforts within our reach, depend very much upon the nature of prevailing principles. There must be a reciprocal respect for the rights and possessions of others, a sacred and inviolable regard for their safety—or individual welfare, and public tranquillity are phrases without any just application. We have seen that infidelity neither does nor can pretend to improve upon Christian influences, in these particulars. And that as these blessings of the social state, were not as fully and as uniformly enjoyed before the diffusion of the doctrines of the Bible, as at present, and do not now exist to any desirable extent, where Christianity does not prevail, there is abundant reason to believe that instead of bettering the physical condition of mankind, infidelity would diminish the amount, by removing or destroying some of the means of human happiness. Of what possible use can that system be to our physical existence, which neither adds to the number of our comforts, nor protects us with any certainty, in the enjoyment of the few we may possess? And how impudent the claims which it sets up to consideration and adoption, when its most indulgent construction proves, that it is not merely useless, but palpably injurious, by weakening the motives of respect for the personal rights of our fellow-men!

As an instance of the domestic and social influences of infidelity, take the undisguised avowals of some of its advocates—that marriage ought not to be considered in any other light than a civil contract, and binding only so long as deemed agreeable or convenient to the parties. We would not be understood that this is the opinion of a majority of unbelievers—but it is the deliberate assertion of some who hold a high place in their ranks, who have given tone and impulse to their fraternity in this country, and whose views can not fail to exert vast influence in their communities. Nor have we any reason to suppose that this monstrous construction of one of the primitive laws of our nature, is the growth of momentary extravagance—a mere freak of perverted imagination. It is the natural fruit of a system which has been long maturing—its germ is the sentiment that adultery would be allowable, if it was more fashionable! Whoever can smile upon this maxim, has only to follow it to its results, and so absolve the parties from all obligations to each other!

Is this the sober moral regard for personal rights, the social compact, the happiness of mankind, promised by infidelity? Leaving the parties out of the question, morality and public happiness are concerned in the condition of children. Are they to become public property?—to be claimed by their nominal parents? or are they to roam over the world in search of that guardianship and protection which infidelity has denied them? How and by whom are they to be provided for? By what means and in what manner are they to be properly educated? Are they ever to know and to feel the endearments of home?—and if so, what is to be the character of that home? Is it one in which a pure-hearted and enlightened mother presides, in which she diffuses her own genius and affections—or where these have been steeped in passion, and sacrificed at the shrine of infidelity—to her bed, her nature, her God?

And this is one of the many lessons of the *usefulness* of infidelity—of its superior claims to the consideration of enlightened men! This is an integral part of a system which claims to be indispensable to the intellectual renovation of mankind! This is one of the phases of that grand scheme of philosophy, philanthropy and truth, only effectual in promoting and establishing the true dignity of human nature! It is well that it makes few pretences to the promotion or security of human happiness. For if these principles ever supersede Christianity, their results are as certain as they are abhorrent and undesirable.

Human happiness depends in no inconsiderable degree upon the state of mind with which we view the events, and are enabled to meet and bear the trials of life. And that state of mind will be greatly affected by our perception of the nature of the causes and final consequences to which every apparent evil tends. Thus, it is not to be supposed, that a man would submit to the amputation of a limb with the same patience, the same fortitude, the same cheerfulness, without, as with the belief that it would prolong his life and his usefulness.—Take this expectation from him, and though he may be compelled to submit to the operation, it is at best a dogged and unnatural acquiescence—one, under which he maintains a sullen silence, or utters perpetual and unavailing complaints.

It is thus that the perception of the operations of Supreme Intelligence in every event—and, consequently, of the favorable termination of all life's various ills—or of suitable compensation for the drawbacks which they make on present comfort, inspires a very different feeling under the miseries which they impose, from that which supposes them to be the chance operations of a blind, unconscious fate, without motive or mitigation. In the former case, human miseries are borne with meekness and patience; in the latter, without resistance. In the former, with manly and becoming fortitude; in the latter, with forced and stubborn resolution. In the former, we see the power of a firm belief in revelation, and in the moral government of a Being of infinite wisdom and goodness; in the latter, the fruit of infidelity, where, whatever accident may mingle the cup of life, there is no "eye to pity," and no lenient hand to sustain the victim of care and sorrow.

Such are a few out of many examples which might be adduced, of the utter uselessness, the evil and worthlessness of infidelity. Nor is this all. While it has nothing to give, it endeavors, with wanton levity, and ferocious and persevering cruelty, to take from man the only substantial support, comfort and glory of his being. It is a species of moral libertinism, trifling with purity, and trampling upon innocence; and can be regarded with favor only at peril, or received and embraced at the price of destruction. It is a system of negations—for it has neither a God, nor religion, nor virtue; it has no good of its own, which is peculiar to itself, in possession, and none in prospect; it has no means of averting or mitigating present evils, and it would wrest from others those which they enjoy. It has no just claims to consistency or reason—none to respect, or confidence, or acceptance; and it seems only to find appropriate employment in perpetual efforts to render all others as destitute and as miserable as itself.

And this, be it remembered, is that identical infidelity which is tendered to the acceptance of the wise and ignorant, the evil and the good, as the consummation of all wisdom, consistency and truth. As the very thing—for it may not properly be called a system, which has neither difficulties to encounter, nor absurdities to answer for, nor mysteries to unravel—which is so simple, consistent and intelligible, that it commends itself to all the *unprejudiced* of all classes and all climes, as the sovereign cure of superstition, as the intellectual desideratum which merges all morality in convenience, and all theories in the experience of the senses. The hardihood and effrontery with which the reasonableness and propriety of this scheme is asserted, is only equalled by the pertinacity with which it is urged upon mankind. Could it present but one clear and undoubted instance of its ability or design to improve the minds, the morals, or the happiness of mankind, it would be so far entitled to charitable consideration. But it can not justly claim even this poor privilege; since it practically bounds the operations of intelligence by the range of the senses, and lays a destroying hand upon the virtues and peace of the human race.

While we have no sympathy for, and no compromise with infidelity, we have no feelings of personal unkindness towards unbelievers—some at least of whom, we have every reason to think much better than their acknowledged principles. What God hath *not* joined together, may very safely be sundered, for we can conceive of no natural and legitimate affinity between infidels as men, and the theory of their adoption. They can not, therefore, excuse themselves from the consequences which their principles involve. Here they become active agents, and must be held responsible to the great and deeply interested public. To them, and to that public, is now submitted this humble attempt to vindicate the reasonableness, utility and certainty of a DIVINE REVELATION.

For the Magazine and Advocate.

RELIGION.

BY MRS. S. BROUGHTON.

"Remember now thy Creator in the days of thy youth."

The name of Solomon has become almost synonymous with wisdom, and as the above words are from his writings, we may naturally suppose, that upon contemplating the situation of mankind, the injunction will appear to be founded in reason.

But why should the young remember their Creator? If from a misrepresentation of his character, they view him as a Being of hatred and vengeance—a supreme tyrant, swaying the destinies of the universe with the hand of wrathful power—what benefit can accrue to them by meditating upon his attributes? Many of us can remember when the name of our heavenly Father awoke in our bosoms an indefinable sensation of awe—a thrill of terror, that made the warm life-stream creep chilly through the veins—or in eddying circles, roll back upon the aching heart, until the track of life seemed but a dark and dreary waste, where every flower concealed a thorn, and snares and fearful pitfalls abounded on every side—when we looked upon heaven's King as a being of unlimited power, who called us into existence knowing that the frail nature which it pleased him to bestow upon us, would expose us to the penalty of endless wo. Can the contemplation of such a Deity, elevate or purify the affections? Oh, no! We naturally imitate whatever we consider above us, and the Scriptures enjoin it upon us, to endeavor to become like our heavenly Parent. And experience has shown to us, that those who have ruminated most upon the vengeful character which superstition has given to Deity, are the most rigid, the most uncharitable to the frailties of their fellow-men, and the least affable members of society. Can a devout and rational adoration of our Creator, produce these unwished-for results? Certainly not, if he is, as we believe, the fountain of all that is beautiful and good; the source whence emanates the high and holy sympathies that raise us above the animal world, and link our spirits with the invisible throng of angels and seraphim, that minister before the throne of the Eternal.

It would seem, then, that the Partialist's Deity is a far different being than the God that King Solomon worshipped. One is represented as swaying the sceptre of unlimited power, yet so powerless withal, that his own creatures can thwart his designs;—as calling into existence the numberless myriads of finite intelligences, without any definite plan in regard to their final destiny, or if possessing one, a plan of vengeful justice, entirely devoid of mercy. The other is represented as the one, eternal, uncreated, First Cause of all, who from his pavilion of light and glory, sent forth his searching glance through the revolving circles of unborn ages, and through the varying maze of good and ill, that fill up the measure of our imperfect existence, resolved upon the final redemption of our race from sin and death; and the spirit of man, which is but a spark of Deity itself, will, in the "dispensation of the fulness of times," be brought to understand its high destination, and forgetting its lowly subjection to vanity, join with the angelic armies in ascribing glory and honor to Him who created us for good. Reader, have you a friend who bends the high-born soul to the shackles of vice, and grovels under the dominion of moral death? Rejoice, for the decree has gone forth, that at the name of Jesus every knee shall bow, sin and iniquity be finished, and the glorious beams of the Sun of Righteousness irradiate every heart, until it glows with more than the perfection for which we first prized it. Is not this a blessed religion, that enables us to look beyond the scenes of sorrow, to a purer and happier sphere, where the darkness of sin shall no more annoy, but spirit commune with spirit in realms of unclouded light and glory; and the golden pinions of love wave bright over the bowers of bliss.

Remember, then, the Author and Giver of this faith, in the days of thy youth; while the evil days come not, nor the years draw nigh in which thou shalt say, I have no pleasure in them. Secure to thyself this lustrous gem, in thy bright and sunny days, and its rays shall cheer and guide thee through the dark, mysterious labyrinth of misery, that otherwise might shroud thee in midnight's darkest gloom. Should the sunbeams of happiness gild with heavenly radiance thy life's young morn, and thy soul's deep fountains leap to the hallowed light of joy; still, bind this priceless pearl to thy bosom, as a talisman to preserve from despair,

> When tempests sweep o'er the ocean of life,
> And thy frail vessel reels in the billowy strife.

Seek it in the calm and golden hours, ere the laughing eye shall grow dim beneath the touch of disease or care, or the towering wing of the heaven-bound spirit flutters and strives in vain to rise, when its plumes are drenched in the paralyzing wave of sorrow, and earth hath wound its benumbing coil around the aching heart. When the sun shall shed forth no gladdening ray, and the voice of the breeze, as it fitfully sings to the trembling foliage, shall have no melody in its sound; and the bright and beautiful canopy of heaven wears a sombre and saddening hue. For though many are the pleasant years, and though it is fitting to rejoice in them, yet days of darkness will come, when religion is the only solace to the wounded spirit; and if it is neglected in youth, and the mind left to take its direction from every varying circumstance, until the warm heart grows sere and callous by its intercourse with a chilling world, we may in later years gather the gleanings of its precious fruitage, but its enjoyment will be embittered by the reflection, that we have so long neglected its worth.

Friendship often ends in love; but love in friendship—never.

For the Magazine and Advocate.

JUDGMENT.

At times of calamity, sickness, and distress in the loss of friends and property, it is a little amusing to hear the believers in the doctrine of a future general judgment, constantly exclaiming—These are the righteous judgments of God for the sin and wickedness of the children of men. Are you one of the non-elect, or unconverted, and have lost a converted friend or companion? Is your property suddenly destroyed by some providential interference? Is there a Universalist meeting-house consumed from the carelessness and neglect of its keeper, or by being struck with lightning? The Partialist is ready to say, all these are but the just judgments of God, to awaken the sinner to repentance, and warn mankind to flee the wrath to come—be converted, and prepare to meet their God at the general judgment of the great day. At the same time, on being interrogated whether or not they believe that God judges in the earth, they answer unhesitatingly in the negative.

Query.—If these are the just judgments of God for the sin and wickedness of mankind in this life, does it not necessarily supersede the necessity of a future general judgment? What say you, brother Partialist? MARIUS.

Hamilton, N. Y., 1838.

For the Magazine and Advocate.

EDUCATION IN GERMANY.

The system of education in Germany, seems superior to our own much boasted mechanism for educating a race of freemen. Especially do we reckon it far superior in its religious and moral influence—in its adaptation to form the man and the Christian. To cherish a spirit of veneration, a love of all that is good and beautiful—to impart a knowledge of religion, and of that system of the universe which is always before our eyes—to cultivate the powers of reflection and thought, and the habits of self-government, and brotherly kindness—these are the prominent objects proposed to be accomplished by education, whether in the school, the academy, or the university. In this respect, we think the education of the Germans superior to our own—we want this pervading religious influence. The fruits of this system, we have been told by travellers, are to be seen in a more intelligent, contented, orderly and well-doing class of peasants, than is to be seen in any other country perhaps. It is also said that Germany has produced more eminent authors in all the departments of literature and science, than any other country. Why, then, I wonder, do we have so few translations into our own language, of their standard works. In England, we have understood, where none know the language except by study, there are quite a number of works, in theology and literature especially, translated from the German. Here, where many are intimate with the language without study, why is it that so few German works of standard excellence, are put within the reach of the reading public? We have often wondered at this. Can any of the readers of this paper give us any explanation of this American insensibility to the excellencies of German authorship?

A. S.

For the Magazine and Advocate.

A FEW WORDS OF COUNSEL.

Reader of this paper, may I claim thy attention for a brief space of time? I have three or four things to say to thee.

1. If thou hast paid for the current volume, thou hast done well—do so in each year. If thou art in arrears, settle the same as soon as possible. It is an act of justice. And, morever, thou wilt enjoy thy paper better.

2. If thou art able to pay thy debts, support thyself and family, if thou hast one, and make out two dollars besides, I counsel thee to subscribe and pay for the "Expositor and Universalist Review;" and having procured the same peruse it attentively, and lend it to such of thy Universalist neighbors, if any, as are not able to patronize it.

3. Read particularly, and ask others to read particularly, the article in the March number, entitled, "Review of the Denomination of Universalists in the United States"—read the first five-sevenths in an especial manner. There are truths presented in that article, which, in the judgment of him who now addresses you, are of the very first importance. I would that those truths, in all their momentousness, could be brought to bear upon the intellect and conscience of every member of our denomination.

PHILIP.

Will other periodicals please copy?

For the Magazine and Advocate.

KINDNESS.

We are required to overcome evil with good; to "love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for those that despitefully use and persecute us, that we may be the children of our Father in heaven." Is it not reasonable, therefore, to conclude, that this is the most effectual way to treat our enemies? And as it is recommended by a God of infinite wisdom, must we not come to the conclusion, that it is the best plan that could be devised? If, then, love is the most effectual in overcoming evil, does it not comport with reason to suppose that God will employ the same means in subduing his enemies? If love will overcome evil better than any thing else, will it be necessary for God to inflict unending tortures in the world of spirits? If it is not necessary will he do it? And if God is love, (as he is declared to be by the apostle John,) can we do otherwise than conclude, that he will overcome all the apparent evil in the world, through its influence? F. W.

Charlton, Mass.

For the Magazine and Advocate.

A CARD.

Thanks to Br. M. Pierce, Esq., of Hannibalville, for the *substantial* token of continued friendship, recently received by T. D. COOK

EDITORIAL ITEMS.

CONVENTION AND ASSOCIATIONS.

I will attend the State Convention at Rochester, on the last Wednesday and Thursday inst.—the Central Association at Marshall, on the first Wednesday and Thursday in June—the Mohawk Association in Salisbury, on the second Wednesday and Thursday—*probably* the Black River Association in Washingtonville, on the third Wednesday and Thursday—and the Otsego Association in Sharon, on the fourth Wednesday and Thursday in June—when and where I will be prepared to transact business for the paper, receive orders for books, etc., etc.

Agents who have remittable sums will please forward them without delay—not waiting to pay us at those meetings; and *subscribers* had better settle with our *agents*, than wait to settle with us personally—it will save us both time and trouble.

Statistics.—Will our ministering brethren, and the Standing Clerks of Associations, and Clerks of Societies, please be careful to transmit or prepare their returns, as to societies, etc., that I may receive them as full and perfect as possible at the meeting of those bodies; or, that they can send them to me by mail before the middle of June? Do, brethren, use a little exertion in this matter; not only for my sake as Editor of the Register, but for the sake of its numerous readers, who wish to know the state of our denomination.

A. B. GROSH.

N. B. Persons wishing to procure books at those meetings, should notify us before hand if they would have me certain to bring them—name the books, and number of copies, etc. A. B. G.

BOOKS.

To our Friends in Auburn and its Vicinity.

Brethren:—There are certain books pertaining to our cause and our own instruction, which every Universalist family ought to possess, unless their circumstances are such as to prevent. 1. *The Life of John Murray;* dear, delightful book, to while away many an hour in deep interest. Every believer should have it. He should read it himself; his wife and children should read it; and he should lend it to his Partialist friends; for it is one of the greatest bigotry-melters I know of. 2. *The Discussion between Ely and Thomas.* This is a rare instance of an impartial discussion, in which the proof-texts *for* and *against* the Restitution, are carefully examined. This excellent book will convey instruction to every one who reads it. And it is a noble book to lend to our opposers. 3. *An Argument for Christianity:* by I. D. Williamson. This argument to sustain Christianity, is clear and concise; and will go very far in helping the believer to meet the skeptic with powerful proof. This also is a good book to lend to our opposers; inasmuch as it destroys the objection that Universalists are skeptics. 4. *A Voice to Youth:* by J. M. Austin. Brother—Sister—have you ever read this book? If not, obtain it forthwith, and read it carefully. And if you do not say that the price you paid for it, is not a jot of what it is worth, bring it to me and I will give you your money again. These four books could I have power, I would place in the hands of every believer.

There are others, however, equally admirable, and not one whit behind them in excellence and utility.—Whittemore on the Parables, Ballou's Lectures and Sermons, Balfour's Works, Paige's Selections, Smith on Divine Government, and many others, are full of instruction. These, and a general assortment of Universalist books may be had in Auburn, at the Bookstore of A. TERRY, directly opposite the Western Exchange. *Remember the books.* G. W. M.

COMBE'S LECTURES.

The New-Yorker is at this time particularly interesting to Phrenologists, publishing, as it does, Mr. Combe's Lectures now being delivered in New-York—amended by additions from those portions of his former course as are not embraced in his present course. Those Phrenologists who have not yet obeyed my former recommendation, had better do so yet. We will forward their orders. Anti-Phrenologists also, had better take and read the New-Yorker during its publication of these lectures.

The lectures alone are worth the subscription price, and yet they fill but small share of the paper.

Will friend Greely send me a copy of the Quarto New-Yorker, beginning with the half volume?—I will pay his agent here. I want to bind it, for the sake of having a full copy of the Lectures. A. B. G.

IS HE A UNIVERSALIST?

John King, formerly of Ypsilanti, Michigan, has left that place, indebted to this office, $12.50. We hope for better proofs of his Universalism than we have yet received.

REMOVAL.

Br. L. L. Sadler, has removed from Perrysburg, O., to the State of New-York. His residence for the present is at Geneva, where he wishes all letters, etc., designed for him, directed.

Br. Tompkins—Please discontinue the Repository sent to Mrs. Williams, or H. Williams, Peterborough, Madison county.

Also, Transfer the Repository now sent to Davis Bacon, Oppenheim, to John Peck, St. Johnsville, Montgomery county; credit the latter $2, and charge G and H.

Br. Whittemore—Credit Moses Davis, St. Johnsville, Montgomery county, $2, and charge G. and H.

Br. Cobb—Send Christian Freeman to J. M. Day, Macedon, Wayne county.

For the Magazine and Advocate.

BR. SKINNER'S JOURNAL.

CONTINUED.

The road descending on the south, as well as ascending on the north side of the mountain, is meandering and serpentine in its course, in order to make the descent more gradual. We passed a toll gate after descending from the mountain, just before entering the city; it is the only one on the route. the distance being about 5 leagues, or fifteen miles. We arrived in Caraccas, about 9 A. M., and put up at the *Posada del lion de oro*, (or inn of the golden lion,) in *Calle de Comercio*, kept by Delfini, an Italian. It was the only Posada of note in the city. Here we found a very good table, although most of the dishes were rather too strongly flavored with onions and garlic, an ingredient, without which a Spaniard hardly thinks he can make a meal. At these posadas there are no beds to sleep in, but cots; and even these are considered a little beyond the common entertainments of travellers, in a country where every man is expected to carry his hammock.—We could have found no fault with our entertainment here, provided we could have been free from one serious annoyance—i. e., thousands upon thousands of fleas, that had no mercy upon us, but were engaged, by day and by night, in the most barbarous depredations on our persons. In fact, they appeared not to be half civilized, and I set them down savages to all intents and purposes. Moreover, we learned that they served the citizens of Caraccas generally, as badly as they did us; so we had no reason to suppose they owed us any especial spite on account of our being foreigners.

It is a somewhat remarkable fact, that there are no roads about Caraccas, nor did I see any while in Venezuela, fit for carriages. Neither did I see any kind of carriage moving, with the exception of one or two ox carts on sugar estates, and even these were novelties, having lately been introduced by individuals who, by going to the United States, had learned the advantages of them. All riding is done, and all burdens carried, on asses, mules and horses. When the sick and infirm must be moved, they are carried by servants in sedans, if able to sit; if not, in hammocks swung upon a pole and resting on the shoulders of slaves. It is true, I saw in one of the old buildings belonging to Count Tovar, the remains of some old Spanish carriages of enormous weight, with small but heavy wheels, built, I should judge, something in the style of old Roman carriages, and necessary to be drawn by a large number of horses. They were probably used occasionally for display in the times of Spanish power and grandeur in Caraccas; but had long since been laid aside, and become the relics of by-gone times. Oh, how much do the people of this republic need some of the genius, tact, invention and activity of the Yankees! Could a few hundred New-Englanders but remove and become citizens here, carrying with them their original invention and activity to such a climate and such a country, how entirely would the appearance of the city, and the aspect of the whole country, be changed! There is no obstacle in the way of having the best of carriage roads all about Caraccas, and all along the beautiful valley in which it lies, excepting the sudden rise of the streams that run through it during the rainy season; but Yankee ingenuity would easily surmount this slight obstacle.

Caraccas is the capital of the Republic of Venezuela. It lies in Lat 10 degrees-30 minutes, North, and Lon. 67 degrees West. It is situated about 15 miles S. S. W. of La Guayra, in a beautiful valley, running N. N. W. to E. S. E., and elevated between 3.000 and 4.000 feet above the level of the sea. Previous to the dreadful earthquake of 1812, it contained upwards of 50.000 inhabitants; but owing to the destruction occasioned by that awful visitation, and the desolating wars of the revolution, commenced shortly before that event, and continued till 1823, its present population does not exceed 35,000 or 40.000.—It is laid out in regular squares, its streets running at right angles in the direction of the valley, and being generally about 25 feet wide. The city is crossed by three *rios*, or streams running from N. to S., all of which rise in the *Sierra*, or mountain above, and fall into the Guayra, which runs in an easterly direction on the south side of the city.—The Caragota is the most westerly, the Catuche centrally, and the Anuco the most easterly. The latter supplies all the easterly part of the city with water. Over the ravine of the Caragota, is a massive and well constructed bridge, with buttresses and battlement sufficiently strong to sustain a torrent of tenfold magnitude. This bridge, as well as the hill west of it, called Mt. Calvary, (not the old Mt. C. previously mentioned,) has been rendered memorable by conflicts in the revolution, in which the gallant daring of General Bermudez is spoken of with merited eulogium. There are five bridges over the Catuche, all of the utmost firmness and utility, though of different degrees of workman-like merit. The entire city is watered by these *rios* from the mountains. Previous to the earthquake of 1812, nearly every dwelling was directly supplied by pipes, made of pottery of the country, but the earthquake broke up these pipes, disturbed the fountains, and thus cut off the supply of the houses. The city is now supplied by numerous fountains and reservoirs in various parts, and these are supplied by pipes or acqueducts, built of brick, stone and cement, and rendered by age very hard and substantial.—The fountains are built of well wrought, chisseled stone, and many of those built previous to the earthquake, were so well constructed, as now to remain undisturbed. It is quite amusing to see the drawers of water with their tubes, or hollow reedy pipes (made of a species of the bamboo) applied to the holes in the upright shaft of the fountain, whence issue streams of water into the reservoir below, to catch and conduct the clear water uncontaminated into their earthen pots, (containing from 2 to 4 gallons each,) which they carry on their heads. The fountains are sometimes thronged with visiters, and they have to wait a long time for each other, if not supplied with these tubes. The overplus of water in these fountains, runs into the gutters in the streets, and serves to keep them clean. In general the streets are kept very neat. They are paved with small cobble stones, and here as over the mountain, the stones are set in squares or diamonds, intersected (wherever the descent of the ground is rapid) with flat stones set up edgewise, and running into the ground quite deep, to prevent rains from washing up the pavements, should they chance to make an opening in them. There are generally no flaggings or sidewalks in Caraccas; and hence it is rather rough and hard walking.

The style of building is peculiar. The ground ample, walls massive, lofty folding gates with a paved entrance, and sometimes another gate and wicket within the porch—the *patio*, or open square within—the corridor on each face of the patio—the naked tyled floor—the broad, rude, unornamented steep-stepped stairs of two flights, ascending to the upper floor—the lofty ceilings, or, more commonly, the timbers of the roof exposed without a ceiling—the ample apartments—windows without glass, but closed by venetians—no fire places nor chimneys—walls naked, without paper, ornaments of portraits, or other paintings, except in the houses of a few of the grandees and the churches. (Of course, the churches in a Catholic country would not be without paintings.)

The materials for building here are quite remarkable. Very few buildings are erected of wood, few or none of brick, and few of stone; but almost altogether of *pita*, as they term it here, which is nothing more nor less than the common earth of the place, sometimes mixed with a little lime, gravel and pebbles, which material, they say, is very adhesive when dried. They lay it up, when soft, into the walls, enclosed in a sort of box, which is taken away when the mortar or earth has dried, and then the nicest buildings are sometimes covered with lime plaster. But this material, I have no doubt, is much more liable to be affected and fall by the frequent concussions of earthquakes, experienced in this region, than almost any other material; and I have no doubt thousands lost their lives in 1812, in consequence of being in houses built of *pita*. The roofs are almost uniformly covered with tile, in the shape of C or S, laid upon bamboo rods instead of boards; as there are no saw mills here, nor cart roads for transporting lumber, and consequently boards come at an exhorbitant price. The bamboo is a good substitute for this use.

City of St. John, Porto Rico, April 5, 1839.

I shall here resume my description of Caraccas. The city has five parishes, viz., the Cathedral, Alta Gracia, San Paolo, San Rosalia, and La Candelaria. Three other churches belong to the confraternities, called San Maurice, the Divina Pastura, and La Trinidad. These churches are solidly built, and seme of them richly ornamented. The Cathedral is 250 feet long by 75 broad. Its walls are 36 feet high. Four ranges of columns, six columns in each range, support the roof. There are five convents in the city; three for the friars of the Franciscan and Dominican orders, and Brothers of the order of Mercy. The two for nuns are those of Conception and the Carmelites. But I learned from the Hon. J. G. A. Williamson, the American Charge d'Affairs at Caraccas, that there are not now probably over 100 nuns in the city—public sentiment and feeling setting strong against such seclusion. There is, in addition to the churches already named, one belonging to the Priests of the Oratory of St. Philip de Neri.

Although all religions are now legally tolerated in this republic, yet the public sentiment has never favored the introduction of any other religion but the Catholic, nor have the sentiments of any other denomination of Christians ever been publicly introduced or propagated. "The priests bear rule, and the people love to have it so."—Priests and friars are seen in great numbers, promenading the streets, with their broad brimmed beavers rolled up at the sides, and their silk gowns floating in the wind. The churches are opened for mass, and various other devotions, by day light in the morning, and until very late in the evening. The devotees (mostly females) are seen kneeling before the altars, and gazing at the images of the cross, the Saviour, the Virgin Mary, and various saints of the calendar, and counting their beads with the utmost apparent devotion. The women almost invariably go with veils, shawls and scarfs, drawn over their heads and shoulders, but wear no bonnets. Religious processions often traverse the streets at night, with images raised aloft in the air, and illuminated to attract attention, with long companies of friars and children singing in concert with a hand organ and other instruments of music. This music is performed before any and all houses where the procession is invited to stop; and for it, the friars expect a real, at least, to be given them. Their music is very pretty, though I could not understand the language in which their songs and hymns were sung.

Catholic beggars are seen passing from house to house, with little boxes neatly painted, and said to contain the relics of some saint; and for the privilege of kissing this sacred box, people are required to give the owner a medio, or half real. Several of the churches have particular places, called depositories of these sacred relics, and the people as they pass by kiss the walls opposite the sacred spot, till they kiss the paint all off, and it has often to be repainted on this account!

During and subsequent to the revolution, considerable of the church property and wealth of the priesthood was confiscated, and taken possession of by the government. That is to say, a law were passed suppressing all convents where there was less than seven friars, and the increase of fri-

ars prohibited by law, and all such property reverted to the State. This measure was adopted, partly because the priests, as a body, generally opposed the revolution and cause of independence, (though there were a number of worthy and honorable exceptions,) and partly because the wealth thus obtained was absolutely necessary to the establishment and support of the patriot cause, and the ultimate triumph of liberty. One of the large churches of Caraccas was taken from the priesthood for a college or university, and is now fitted up, endowed and occupied as such. It is a noble and spacious edifice, and appears to be in a flourishing condition. I visited it March 2d, in company with Mr. Williamson, and witnessed the exercise of a fine class of 50 or 60 promising youths. There are something like 150 students within the college—i. e., who live and board within, and probably a much larger number without, who, not being able to pay their board and tuition, live with their parents and friends, or as they can, without, but attend their studies, recite and receive the honors of the university, paying little or nothing therefor, or just as their resources enable them to pay. A fine privilege this, for the poor to receive an education.

In the evening of the same day, accompanied by Dr. Forsythe, from whom we received very polite attention, and a Mr. Dunlap, both formerly from the United States, but now citizens of Venezuela, we attended a concert given at *el Colegio de Paz*, (the College of peace,) under the charge of Senor Castello, who received his education and graduated at the college of New-York. He has under his charge about 70 students, fine, promising youths, and a most pleasant and commodious building for boarding, lodging, and accommodating them, with every facility for acquiring an education. Dr. F. and Mr. D. had each two sons in this college, and many of the members of congress and principal men of the republic, send their sons here to be educated. The Professor of music of the institution led the concert, and most of the performers were students in it. The instruments used were flutes, trumpets, violins, bass and tenor viols, etc., etc. The performances were certainly very excellent, alike creditable to the institution, the Professor, and the performers generally. There were some small boys, not more than from 10 to 14 years old, that played as sweet a flute and violin as I ever heard. Here was the only place in Caraccas (except at the churches under their veils, and the next evening at Mr. Renshaw's) where I saw any number of ladies; not a soul of such dear creatures ever being seen at a Spanish posada; and I understand those of the real *ton* seldom go out of doors. A considerable number of them were present at the concert. But although there were two or three that looked passably well, I can not say I admired the style of their beauty. They are generally very dark—darker than ordinary brunettes and olivettes at the North—skin far from being smooth and polished—nothing of the florid complexion—and the general appearance would lead one to suppose that they were quite as much inclined to effeminacy, as to mental refinements, and the higher moral and intellectual endowments common in the United States. I understand that the ladies of Caraccas generally, affect great delicacy, and that none of them would be seen with any other shoe or slipper on than silk or satin, or on any account sleep on any other pillow than a silk one. The evening before leaving Caraccas, I spent at the house of Mr. Renshaw, the American Consul at La Guayra. His family is very agreeable, and his eldest daughter, brought up and educated in America, appears to almost infinitely better advantage than any other lady I saw in Caraccas.

I accompanied Dr. Forsythe to an extensive printing office and bookstore, owned by Senor Espanol, which far surpassed any expectations I had been led to form of this republic, and of the state in it of the "Art preservative of all arts;" and, more than any thing else I had seen, reminded me of our own country. There were six or seven fine presses in the establishment, and a great deal of printing done in publishing newspapers, school books, hand-bills, and republishing various standard, literary, scientific and philosophical works, from the old world and the United States. Dr. F. informed us that this printer, by going to New-York, and spending a few months, and seeing what was done in the United States, had obtained new ideas of enterprise and emulation, that otherwise would never have entered his head, and had come back, as it were, an entirely new man, with all these printing presses and apparatus for an extensive business; and that he is now doing more to elevate, improve and advance the republic in knowledge and enterprise, than any other man in the community. He is also in a fair way to realize a fortune by the prices at which he sells his books.

La Plaza Major, or Great Market Square, is another object of curiosity to all who visit Caraccas. It is situated near the centre of the city directly west of the Cathedral. It is 300, or more, feet square—is paved all over—on the upper, or northerly side, it has a number of meat stalls (where meat is sold either by the yard or pound), and in the lower side, retail shops for various articles of food or drink. The centre, and nearly all the rest of the square, is used as a market place for poultry, vegetables, and edibles of almost every imaginable description, common to the climate. Here pine-apples of the richest flavor, oranges, lemons, sweet and sour limes, paupaus, yucas, bread fruit, or casava, plantains, bananas, heaps of onions, and mule loads of garlic, *(ajo,)* without which a Spaniard hardly thinks he can make a meal, wild cinnamon, pimento, and other aromatic plants, red and green peppers of numerous kinds, rice, *(arroz,)* tomatos, potatoes, indian meal, etc., etc., are scattered in profusion all over the market, and generally sold very low. The owners of them, mostly women, are generally seated by the articles they have for sale. The Plaza Major is also the place for bull fights, (an exhibition of human cruelty I had no curiosity to witness,) for military parade and exercise, and was often the theatre, during the revolution, where multitudes were killed in the reverses of war, and those deemed guilty of death for political offences were executed by shooting, and where criminals convicted of capital crimes are still executed.

We visited the Catholic burying ground for the city, which, until recently, has been the only burial ground for the place. It is altogether too small for so large and old a city as Caraccas; and hence it has been filled again and again with the bodies of the dead. To make room for new tenants, a large square place, called by the inhabitants *el Carnero*, but I should think would be more properly termed Golgotha, has been dug out to a great depth in the centre of the ground, and walled up on either side, but not so high but what one may stand up by its side and look over into the cavity below. This cavity is filled almost to a level with the surrounding ground, with skulls and "dead men's bones." The bones of the rich and the poor, the old and the young, of all ages, sexes and conditions, after being buried two years, are dug up and thrown promiscuously together into this heap, and exposed to the sun, and air, and sight of all, in order to make room for others to be buried. There is, however, a small part of the burial ground, where individuals, by paying a high price, may purchase a small spot to bury in, and if, soon after, they erect a monument over the grave of their deceased friend, they are allowed to remain undisturbed. Few, however, choose to avail themselves of this privilege. In this part of the ground I noticed a monument with this singular inscription on it:—"*Un dia fui hombra: mi llama Andres E. Blanco: hoy coy nada.*"*—There has lately been fitted up at a large expense, an English burial ground, which I also visited. It is well walled in, with a kind of chapel at one end of it; and was consecrated, after the form of the church of England, by the Bishop of Barbadoes, under the sanction of the Bishop of London! Considerable parade attended its consecration, under the auspices of Sir Robert K. Porter, the British Charge d'Affairs, and excited considerable talk among the Catholics.

[Continued in our next.]

*So far as I can make out the Spanish, it means—"One day I was a *man*, named Andrew E. Blanco; now I am *nothing*."

A. B. G.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, } Corresponding Editors.
E. H. Chapin, }

UTICA FRIDAY, MAY 24, 1839.

PARABLE OF SOUR GRAPES.

A correspondent asks for an explanation of Ezekiel xviii: 26, which passage, he says, is often quoted to him by a Partialist friend, in proof of the doctrine of future punishment. The passage in question reads as follows: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for this iniquity that he hath done shall he die."

The writer of this article is a believer in future limited punishment, and would not be likely to be swayed in his views of this text, by any thing except its palpable meaning. But were he to admit that the passage proves punishment, or the existence of the consequences of sin after death, and previous to the resurrection, it would not help his opposers in the least degree, for the text says not one word about the duration of sin or its consequences. Hence the doctrine of endless misery is just as far from being proved with this admission, as it would be without it. The doctrine of punishment after death, no more proves that punishment to be endless, than the fact of an intermediate state, proves that the same state will never cease; or, than the punishment of a child in his youth, that the punishment will continue throughout his natural life. Believers in the doctrine of eternal torments, are well aware of this.—Hence I am satisfied that when the passage before us is urged against Universalists, those who urge it mean to intimate that it proves endless punishment. Now however much I may be convinced of the continuation of the consequences of sin upon the intellectual and moral faculties, beyond death, I profess to gain no direct testimony in relation to the subject, either pro or con, from this passage. Indeed, the prophet does not appear to have any reference to a future state, in any part of the chapter. Nor can any thing be proved from any portion of it, in relation to the state of the naturally dead, except it be by inference. In view of these facts, it would appear singular that this passage could be used in proof of eternal wo, did I not know that some men are in the habit of selecting such passages, separating them from their connexion, assuming that which they can not prove, and thus, assisted by mutilated passages of Scripture, by unsupported assumptions, and by prejudice, applying them in support of a favorite theory.

Let us then examine what is the meaning of the passage under consideration. In order fully to understand its import, it is essential that we keep in view the subject which the prophet had in his mind when he wrote this language. If we begin our inquiries at the commencement of the 18th chapter, we shall easily perceive that the prophet alluded to a proverb which had become somewhat popular among the Israelites, (see Jer. xxxi: 29; and Lam. v: 7,) and which, in effect, contradicted the impartiality and justice of the divine government. "The word of the Lord came unto me again, saying, what mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes and the children's teeth are set on edge?" Vs. 1, 2. Here then is the error for which Ezekiel reproves them. Like many moderns, the Israelites had adopted the notion, that the father would suffer the punishment t

due to the son, and the son that which was due to the father. And this notion they expressed under the figure of sour grapes, eaten by the fathers, and instead of the real transgressor, substituting his innocent children to endure the consequences. The prophet was commissioned to correct this error, and to teach them the necessity of abandoning practices which the hope of escaping punishment had led them into. These objects he has in view through the whole chapter. "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, *it*"—not its substitute—"shall die." Verses 3, 4.

We have now ascertained what object the prophet had in view in the chapter in which the verse under consideration was found. It was to show the Jews an *error* which they entertained in relation to the accountability of man; and had nothing to do with matters subsequent to the death of the body. It was to teach them, in contrast with that error, that "*he* that doeth wrong, shall receive for the wrong *he* hath done; and there is no respect of persons." Let the reader carefully read the entire chapter, keeping in mind the above facts, and he will find that the prophet does not change his theme until the 31st verse; and then only to make a practical application of his remarks to their present circumstances.

Continuing the thread of his argument, he reminds them that he that is not guilty of oppression, extortion and deceit, but keeps the statutes of the Lord and deals justly, "he is just; he shall surely live"—that is, he shall morally live in the enjoyment of that peace which belongs only to the righteous. This life can have no allusion to the eternal salvation, as that is "not of works, lest any man should boast." On the other hand, he charges them that he who commits all these evil works, and neglects the good ones, "shall surely die. His blood shall be upon him"—a strong expression, designed to show how aggravated may be the nature of that condemnation which a man may bring upon himself by iniquity. See Acts xviii: 6.

Such is the illustration the prophet gives of the falsity of the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." These facts, he takes for granted, were well known to the Jews, though they were not disposed to admit the force of them. Probably they were like many of their modern imitators, opposed to the prophet's reasoning, because it would implicate them, and charge the *cause* of all the sufferings of which they complained, home upon themselves. This would wound their self-righteousness.—Hence he says, "yet say ye why?"—notwithstanding all the facts I have presented, ye say, "why? doth not the son bear the iniquity of the father?" Perhaps they thought, when they experienced guilt, that it was not for their own *deeds*, but for propensities which their fathers had transmitted to them; thus laying all the blame upon the father, and the punishment upon the son.

To their supposed quibble, therefore, he answers—"The soul that sinneth it shall die. The son *shall not* bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous *shall be upon* him, and the wickedness of the wicked shall be upon *him*." Verse 20.

Again, he repeats his argument against their proverb, and notices their quibble in a little different form, "Yet ye say, the way of the Lord is not equal." Assuming the truth of their proverb, they argue from it that the divine Being is partial and unjust in his dealings towards the children of men. What is the answer which the prophet makes to this sophistry? "Hear now, O house of Israel, is not my way equal? are not your ways unequal?" Yes, the truth was so palpable that they could not—they dared not deny it. God's way *was* equal; their ways were *unequal;* and it followed therefore that "when a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."

I can not see, for the life of me, when or where the prophet changes his subject from the temporal to the eternal state of man. He commences with temporal affairs, and through the whole chapter never makes so much as the most distant allusion to futurity. It is contended by some that the transition is made in the last sentence of the verse under immediate consideration—as though it meant "*for* his iniquity that he hath done shall he die" an eternal death, in contrast with the death *in* apostacy and iniquity mentioned in the preceding sentence. But this is all that can be contended for as having reference to a future state, for in the very next verse the prophet returns to temporal matters; shewing that, by *good works*, a man shall save his soul alive. Nor is this all. By making the verse proposed to us, allude to two infinitely distinct periods, it makes perfect nonsense of the prophet's language. Reader, look at it.—"*When* a righteous man" (righteous men do not apostatize in eternity) "turneth away from his righteousness, *and committeth* iniquity, *and* dieth in them"——what then? Why, nothing. The sentence is left unfinished. Again, "for his iniquity that he hath done shall *he* die." Whose iniquity? who shall die? There is no answer. For to contend that the pronouns, his and he, refer to the noun man, for the antecedent, in the commencement of the verse, is equivalent to saying that the man who turns from his righteousness, commits iniquity, and dies in them, will die over again in eternity. What must we think of him who mutilates Scripture, with such a shameless conscience?

Let the reader keep the connexion, and the meaning of the text will be so plain as to be self evident. The Jews supposed that they were liable to suffer the punishment due to their predecessors. In strict accordance with the view which the prophet had, of correcting this error, he brings to view the case of a man who apostatizes from righteousness, and commits iniquity, and shows them that the death which he experiences, is the natural and unavoidable consequences of that iniquity. He shall die for *his* iniquity that he hath committed—*not for another's*. It matters not whether this is considered a moral or a premature physical death; the prophet does not go one single step beyond it. "There is no peace, saith my God, to the wicked" Is this the death alluded to? It is suffered by the sinner for his *own deeds*. "The Lord is far from the wicked;" not far from the son because the father was wicked. Does a wicked man corrupt his physical constitution, and subject himself to disease and premature death? Had he followed righteousness, his days might have been prolonged in the earth. But in consequence of *his* sins, not another's, he is cut off. Here the prophet leaves him. What his situation is after death, must be learned elsewhere.

Such are the views of the writer upon this subject.—As such he offers them to the reader. Let them be examined fairly; approved if true, if incorrect, rejected.

A. R. B.

MORAL AGENCY AND ITS CONSEQUENCES.

A very important question presents itself for solution—what extent of penalty has Deity attached to moral agency, which no person can doubt has been given to man? Some persons think that the penalty is *infinite*—that the *endless weal or wo* of man depends upon the manner in which he shall use his moral agency. The Bible is the only record of the counsels of the will of God which we possess—but in examining that record, never yet have I found it affirmed, that it was his will to attach an *infinite* penalty to a *finite* agency. It is affirmed that the guilty shall not escape; that there is no peace to the wicked; that he which doeth wrong, shall receive for the wrong which he hath done, and there is no respect of persons; but it is also affirmed, that God chastises sinners to make them partakers of holiness, and to induce wandering prodigals to return home to truth and virtue—but it is never proclaimed, that when God decreed that man should be a moral agent, he made final salvation or destruction depend on that agency.

It must be evident, that though man possesses the power of choosing between good and evil, as a great distinguishing feature of the moral agency which God decreed he should possess, yet God does or will finally bring about a grand event from moral agency as a whole, in connexion with the other operations of his government. This is most pointedly declared in the records of the Revelator—"Thou art worthy, O Lord, to receive glory, and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. iv: 11. It must also be evident, that Deity does not delight in misery, or that his decrees are not purposely made to produce misery. He is full of paternal affection—his name is Love—his mercy endureth forever—he will not cast off forever—and there is nothing in the universe which can separate us from his benevolence—consequently his hand will never create evil as an end. It must also be evident, that God is *omniscient*—that he ranges throughout all time, and beholds every event which will transpire—from ancient times he scans all things, even to the thoughts of the human mind. If, then, he *foresaw* that the moral agency he gave man, would inevitably lead man into *irrevocable destruction*, would he, all goodness as he is, have given that agency? If he *foresaw* that the tissue of motives which influence man to act, would weave its power around the creature, until there was no escape, would he have attached the *penalty of unfading misery to moral agency?* He could have the moral agency result just as well in preponderating *good*, as in preponderating *evil*—from all just conceptions of the character of Deity, can we suppose that in the counsels of his will, he would choose the *evil result* rather than the *good result?*

But, it may be said, if the sinner is ruined, it is his own *voluntary act;* that he was fairly warned of his folly and danger; and that Deity has no part in it. There is a law among us, that murder shall be punished with death. Who made that penalty? did the criminal?—He did not; for so far from having made it, the law was framed by legislators long before his murderous arm was lifted. So in regard to the laws of Heaven. Admitting perpetual wo to be true, and a sinner so conducts as to endure it, I ask, did he create that penalty? Every person will perceive, on a moment's reflection, that the moral agency and the penalty attached to it, were determined in the counsels of Heaven before man existed, and that if man did wrong, God would inflict upon him this penalty, whether the sinner would or not. Would the almighty Father of heaven and earth, the Lord of all goodness and blessing, have attached to the finite agency of a creature who is but a mere grain of sand on the shores of creation, the tremendous result of unceasing anguish? Knowing his frailties, his feeble knowledge, and his liability to err, would God have suspended on them the enjoyments of heaven's gushing and endless harmonies, or the endurance of the untold horrors of endless pain? *Infinite* results produced by the *finite* agency of man? It would be as reasonable to suspend the lighting up of the solar system on the spark of a glow-worm, or the universal operations of the compass on the power of a one inch magnet. Well did Dr. T. Southwood Smith observe—"If a person, for stealing from his neighbor the sum of one guinea, were made positively miserable for seventy years, every one would acknowledge that the punishment was greater than the crime deserved, and was therefore unjust; but the infliction of positive misery seventy years, for the crime of stealing one guinea, is mildness and mercy, compared with the infliction of positive misery through the never-ending ages of eternity, for the crimes of seventy years."

G. W. M.

Br. Barber, of Summerhill, is informed, that his account is settled.

New Agent.—Dr. Z. Knight, South Nankin, Mich.

REV. MR. MURRAY, OF GENEVA.

On the 14th of April, (Sabbath,) the Rev. Mr. Murray stated in the 1st Presbyterian church in Auburn, that there was a county in Pennsylvania, in which there was but one preacher; that he was a Universalist, and an intemperate man. I immediately wrote to Br. Prescott of Geneva, who procured Br. Butterfield to call on the Rev. story-teller. He did so; and this is the amount of it. Rev. Mr. Murray said, "that a gentleman who preached in Newark, New-Jersey, informed him, that in travelling through the north western part of Pennsylvania about *four years ago*," he found "a county in which there was no Presbyterian church, and that there was but one preacher; that he was a Universalist, and had formerly been a Methodist; but was then a Universalist and intemperate. I wished him to give me the name of the preacher, but he said, *he did not recollect his name*, neither *did he recollect the name of the town or county*. I think he said that *he did not recollect the gentleman's name from whom he received the information*."* I wonder that a preacher will risk his reputation for charity and veracity, by standing up among, to him, strange people, and telling a story to excite the prejudices of his hearers against a denomination, whose only offence consists in differing from him in opinion.—A story too, founded on such frail testimony as would be frowned from a court-room with contempt. For after all the positiveness with which he told the story, it has none of the proof which truth always demands. He does not recollect who told him, does not recollect the preacher's name, nor the town or county in which he lived. In short, nothing appears to the contrary, but that while cogitating how he should overturn the Restitution, he dreamed the story, and then, it being so nicely fitted to rouse the prejudices of people against the "sect which is every where spoken against," he dreamed that it was true, and most probably did not recollect afterwards that it was merely a dream. Has Mr. Murray ever heard the story in which an individual was accused of vomiting up three black crows, and when the story was traced to those who had successively told it, the three black crows degenerated into two, then into one, and at last into *something as black as a crow?* In the same predicament does his own story stand.

But if we admit the story true, what then?—what does it prove? It proves that Universalists are liable to have some bad men among them. And what sect under heaven has not its bad members? Even the little band of the Saviour had its Judas. In fact, men are too often forgetful of their duty, in every denomination. Paul tells of men who "held the truth in unrighteousness." Consequently, while derelictions of duty are common to all classes, it is not only uncharitable to hurl them against an entire denomination, but it manifests too much of the spirit of the Pharisee, who thanked God that he was not like other men, or even as the publican. Such a person may well be warned to take heed lest he fall.

When Mr. Murray has occasion to preach in Auburn again, if he will call upon me, I will give him a number of *facts*, with such a reference to names, dates and circumstances, as shall astonish even himself, and overwhelm him with a renewing sense of the moral influence of the sanctifying doctrine of endless misery. I can tell him of one Rev. Mr. Strale, of Binghampton, a Presbyterian, who was sent to Sing Sing for attempting an unnameable crime. I can tell of one Rev. Mr. Price, a Presbyterian, who was sent to the Auburn prison from Oneida county, for forgery. And to these I will add a catalogue that will at least make him out one sermon. Then let him go to the 1st Presbyterian church in Auburn, and relate these *facts*, not as proof that his doctrine is false, but as proof of the frailty of human nature; and immediately thereafter let him tell another dream about Universalists, keeping in his mind all the while the passage which directs him to cast the *beam* out of his own eye, before he attempts to remove the mote from the eye of his neighbor, and I will be bound that his dream will have but faint effect. And while he realizes the truth of the adage, "they that live in glass houses, must not throw stones," he will feel in the spirit to pray, "Lord, be merciful to us sinners."

G. W. M.

*Extract from Br. Butterfield's letter.

NEW PUBLICATIONS.

BR. RAYNER'S PRAYER BOOK.

"The Universalist Manual, or Book of Prayer and other Religious Exercises: adapted to the use both of public and private devotion in churches, Sunday schools and families. By Menzies Rayner. New-York: P. Price, 130 Fulton-st. Boston: A. Tompkins, 32 Cornhill. Utica: Grosh and Hutchinson. 1839."

We give the familiar and the proper title of this work, in order to draw to it the attention of as many readers as possible. We have received and carefully read the 144 pages of the work, which have been forwarded to us by Br. Price, and with all our *prejudices* (for I suppose Br. Rayner would call them by that name) against *forms* of prayer, I must confess my gratification at the sentiments, style, and brevity of the prefaces, prayers, and other forms contained in this Manual. Even the Responses, to me the most objectionable and mummery-like portion of *forms* of public prayer, are free from objectionable matter—are, indeed, generally clothed in the precise language of Holy Writ, and arranged with that nicety of adaptation which is such a remarkable trait in Br. Rayner's mental character. So that, on the whole, to those who need, or whose tastes lead them to choose, such a Manual, I can cordially recommend this work as perfectly suited to their wants, and I think they can not but find it agreeable to their tastes. It is Scriptural in its sentiments—chaste, pure, and elevated in its style—solemn, cheerful and devotional in its spirit, and free from that diffuseness and cumbrousness which are apt to overload the wings of prayer and drag it down to earth.

Permit me to correct a common error in regard to the work. *It is not a mere Prayer Book.* For instance—the portion now before us contains an excellent preface, of eighteen pages, on the subject of the modes of worship, and the utility of such a work—four pages of Remarks upon Universalist publications and preaching—sixteen pages of an Essay on the subject of Prayer—twenty-six pages of directions and various forms of prayer, etc., for Public Worship—nine pages of directions and forms of prayer for Conferences and social meetings—eleven pages of forms of prayers for Christmas, New Year, Fast and Thanksgiving days—eleven pages of directions and forms for the dedication of churches [*meeting-houses*, I presume]—three pages of closing prayers and benedictions—eleven pages of Remarks on, and directions and forms for, the communion, or Eucharist—thirteen pages of Remarks on, and directions and forms for, Baptism—four pages on the Dedication of children, with form—ten pages of directions and forms for Sunday schools, and the remainder der of the portion before us, is devoted to family devotions. So, it will be seen, that the work will be interesting and useful to all classes in our denomination—even to those who are opposed to forms of prayer, etc.

The work will be ready for sale in a week or two—and Br. Price will probably be at the Convention with a lot of them. Those interested can avail themselves of that opportunity for examining and procuring the work.

Just published, and for sale by the Author and the Publishers—"An Essay on the Law of Kindness. By Rev. Geo. W. Montgomery. 'Overcome evil with good.'—Rom. xii: 21. Utica: Grosh and Hutchinson. 1839."—27 pp. 12mo. As this Essay appeared in numbers in our columns, and has doubtless been read by all our readers, (as it deserves to be,) any commendation of it is unnecessary. It is an excellent tract to put in the hands of the cruel, the stern, and the bigotted, and of the kind-hearted errorist. May it be widely circulated, well read and deeply pondered!

NEW HYMN AND MUSIC BOOK.

A letter from Br. Thomas informs us that his collection of hymns, with music attached, suitable for Concerts of praise, Conferences and Social Worship, is now in the hands of the printer, and will soon make its appearance. There is probably no brother in the denomination better qualified, in every respect, to get up such a work, than is Br. Thomas. He has worked at it for a long time, with his usual zeal, aided by an excellent taste in music and poetry. The work will be a large 18mo, (about 5 inches by 3 and a fourth inches, in size,) and will contain 578 hymns and 197 pieces of music, on 216 pages.

As the work is, in all respects, suitable for the regular services of the sanctuary, it will be immediately introduced into their choirs by some of our societies there, and probably elsewhere. Those in this region who wish to procure the work, will have an early opportunity, as Br. T. has promised to send us a supply as soon as they can be got ready for the market. A. B. G.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. EDDY, at Columbus—Br. SOULE, at South Bainbridge.

There will be preaching on the first Sunday in June, by Br. MCADAM, in Marshall—Br. C. F. LEFEVRE, in Vernon—Br. ASPINWALL, in this city—Br. FRENCH, at Denmark.

There will be preaching on the second Sunday in June, by Br. FRENCH, at Burrville—Br. WM. MARTIN, in Tully, forenoon and afternoon—Br. SOULE, at Crandall's school-house, East Avon—Br. H L. HAYWARD, at Ellis village, during the day, and at Rodman, at 5 P. M.—Br. BIDDLECOM, at Durhamville.

ASSOCIATIONS.

The Niagara Association will be holden at the Universalist meeting-house at Clarendon, on the first Wednesday and Thursday (5th and 6th) of June next.

This change of place, from Lockport to Clarendon, is made in consequence of our friends in Lockport being unable to obtain a suitable place for public worship. Therefore the Association will meet in Clarendon, according to the above notice, and by virtue of a resolution, passed at the last session, authorizing me to change the place of meeting, if necessary. Societies are requested to appoint their delegates, and forward their letters accordingly. The constitution of this body makes it the duty of the Committee of Discipline to report all delinquent societies, who have neglected for three years to represent themselves in our council, and the Association to withdraw its fellowship from them. Shall we have this unpleasant duty to perform, at this session?

C. HAMMOND, Standing Clerk.

Union please copy.

Central Association will meet in Marshall first Wednesday and Thursday in June.

Mohawk River Association in Salisbury, second Wednesday and Thursday in June. First day at Salisbury Centre—second day at Salisbury Corners.

Genesee Association at Gainesville, third Wednesday and Thursday in June.

Black River Association in Washingtonville, third Wednesday and Thursday in June.

Otsego Association in Sharon, fourth Wednesday and Thursday in June.

St. Lawrence Association in Potsdam, fourth Wednesday and Thursday in June.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

Rev L P, Panama, for P M, J P, H M, S P, A I B, W S and P K W—P M, Howard, for self and J A—F P, Elba, for J G and J P—P M, Sociality, for self and J E—P M, Big Stream Point, for L T and R T—E H, Persia, for self, D A, E F, J P, H P, J B W, T H and W S—H McH, Clay, for self and J G—S G M, Hume, for A B M L J C, O D, M W, G R, J D, A W, J R, J L, I A W and W P, Mixville, and P G, P P G, L E and R H, Pike—S J, West Granville, for P B J and G W H—P M, Clarendon, for A H W and M F—C McL, Manchester—P M, Homer, for H H and O P—J S H, Schroon Lake, for self, L F and O W—P M, Parksville, for E S—C C, Bearnardstown—S S, Farmers, for O B, J B and [illegible]—W W, Ypsilanti (Mich) for self and D H—S C, Pamelia 4 Corners, for self, E F S, C K and E J B—P M, Clear Creek, for J W Jr and S G H—D C, Romulus (Mich) for J C and J W S—P M, Harrisonville (Ills) for S S—Rev G W M, Auburn, for M B, H S, H McM, H F, W C, A P, J B, W S, A F, W B, J F, A E, A D L, C S, C M, W H C, P G F, G C, W D and J B—S H, Boonville, for D H S and J S—P M, Clarendon, for J V—E S D, Oswego, for S R H, Camden, L B, New-Haven, P F P, A H, I W H, Scriba, S I, L, Hounsfield, and G G and L P, Oswego—A K, Juliet (Ills: for P W, M W, N M, D K, O C, L W, I B, J S W, R S, S H and N L H—N N, Alabama, for H R, A H, P R, T K B, C P and C K—L W, Millgrove, for self and J C—D S, Armada (Mich) for J T, J T and H D—S A, Carrol, for P P and I K—D R A, South Shaftsbury (Vt) for R F, B B A, A D, G R D and H M S—L A, Tecumseh (Mich)—V P, Texas, for C P of Pulaski; (can not find the Postoffice)—L E H, Akron, for self, E G W, A B B, S R, W G G and H S—W S, Lyons, for E H, J P, J J L and W F—H L H, Watertown, for H and G B—P M, Royalton, for J M Jr—E R C, Huntingdon (O) for H W H, H W, Mr B, Z E and J C Jr—P M, Valonia Springs; for J W—O D B, Exeter Centre.

POETRY.

For the Magazine and Advocate.

ODE TO PEACE.

BY MRS. Z. PORTER.

O peace! I love thy quiet shade,
Thy form in sober garb array'd,
In laurell'd bowers or forest glade,
I love thy chaste retiring,
From sickening scenes with folly rife,
From ostentation, party strife,
From all the toils and cares of life,
To thee I turn admiring.

Sweet child of wisdom! dwell with me,
Thy humble votaress I'll be;
I love to meditate with thee,
In pleasing quietude;
The glorious architect who made
This dappled carpet 'neath the shade.
Whose plastic hand hath there display'd
His ample plenitude.

Sister of solitude, draw near,
Than all beside, to me most dear;
Without thee, life is rough and drear
Like waves of ocean warring.
Extend thine olive branch afar,
Be thine O, peace, the ruling star!
Enchain th' ensanguined god of war,
'Till nations cease their jarring.

Not in my burden'd heart alone,
But o'er the world erect thy throne;
To kings and emperors make known
Their highest policy.
O, soon may legislators learn,
And tyrants this great truth discern,
That all mankind's supreme concern
Is heaven born charity.

Henderson, N. Y.

For the Magazine and Advocate.

THE SAVIOUR'S APPEARANCE.

Heard ye the bright angels, their hallow'd songs chanting,
As silently night reign'd o'er Judea's wild?
While, slowly the moon through the sky was advancing,
The Jews in sweet slumbers by night were beguiled!

O, saw ye that glory so vividly shining
Around the lone shepherds on Kedron's bright plain?
Behold, manly forms to the earth are reclining!
For trembling hath seized them, and anguish and pain.

"Fear not," gentle shepherds, the anthem resounded,
"No longer let fear your firm spirit appal;
In Bethlehem, lo what a mercy unbounded!
Your Saviour appears with salvation to all!

"He comes to redeem you from sin and from sadness,
To drive from the mind all its darkness and gloom—
To chase away doubts which have poisoned earth's gladness,
And left the imprint of despair on the tomb." S. J. G.

Norwich, March, 1839.

A SUPPLICATION TO THE PEOPLE OF THE UNITED STATES.

CONTINUED.

END—is uttering the most dolorous groans. There are certain individuals who are always killing him without putting him to an *End*. See what a torture he is put to—END—END.

FURTHER—that friend of the progress and improvements of this ahead-going age, stops by the way to ask relief. He is ready to further all the innumerable plans for the benefit of man, except when he is *brought back* in this way—FURDER. Then he is so completely nullified, that he can further the march of mind and matter no more.

GENERAL—that renowned and glorifying character whose fame has resounded through the world, is dishonored and made gloryless by many a brave man as well as chicken-heart. He has now intrenched himself in this position, viz.: that he will no longer magnify many little militia-folks into mightiness, unless they forbear to call him—GINERAL. It is not only a degradation, but it is an offence to his associations. *Gin*—*Gin*-er-al; *Wine*-er-al, and much more, *Water*-al, would be more glory-giving in these un-treating, or, rather, retreating times of temperance.

GAVE—that generous benefactor—that magnanimous philanthropist, is almost provoked. He declares that he has a good mind, for once, to demand back his donations from the temper-trying miscallers. I gave a thousand dollars, this very day, toward the completion of Bunker-Hill monument. But don't say of me—he GIN. I never *gin* a cent in my life.

GET—that enterprising and active character, who, generally, in this country, helps GIVE and GAVE to the whole wherewithal of their beneficence, and gains, for old KEEP, all his hoarded treasures, and is a stanch friend of all the temperate and industrious of the Working-men's party—*Get* stops to complain, that some of those he serves the best, call him—GIT. And he is very reluctant to get along about his business, till some measures are taken to prevent the abuse. *Get* is now waiting, ye workies of all professions; what say? Will you still, with a merciless *i*, make him *Git!*

GUM—is always on the *jaw*, that he is so often called GOOME, in spite of his teeth.

GOWN—that very ladylike personage, is sighing away at the deplorable *de*-formity that *de*-spoils her beauty in the extreme, as is *de*-veloped in the following *de*-tail, GOWN-D. Oh! ye lords of language! if ye have any gallantry, come to the deliverance of the amiable *gown*, that she may shake off this D-pendant.

HANDKERCHIEF—your personal attendant, is also distressed in the *extreme*. She is kept by many from her *chief*-end in the following cruel manner—*Handkerchief*.

JANUARY—that old Roman, is storming away in the most bitter wrath; shaking about his snowy locks, and tearing away at his icy beard, like a madman. "Blast 'em," roars his Majesty of Midwinter, "don't they know any better than to call me JINUARY?" They say, "it is a terrible cold *Jinuary*"—then "it is the *Jinuary* thaw." Oh! ye powers of the air! help me to freeze and to melt them by turns, every day, for a month, until they shall feel the difference between the vowel *a*, and the vowel *i*. My name is JANUARY.

KETTLE—that faithful kitchen servant is boiling with rage. He is willing to be hung in trammels, and be obliged to get his living by hook and by crook, and be hauled over the coals every day, and take even pot-luck for his fare—and, indeed, to be called black by the pot;—all this he does not care a snap for—but to be called *Kittle*—KITTLE! "Were it not for the stiffness of my limbs, I would soon take *leg*-bail," says the fiery hot *Kettle*.

LITTLE—allows that he is a very inferior character, but avers that he is not least in the great nation of words. He can not be *more*, and he will not be *less*. Prompted by a considerable self-respect, he informs us that he is degraded to an unwarrantable diminutiveness, by being called LEETLE. "A *leetle* too much," says one. "A *leetle* too far," says another. "A mighty *leetle* thing," cries a third. Please to call respectable adjectives by their right names, is the polite request of your humble servant—LITTLE.

LIE—that verb of so quiet a disposition by nature, is roused to complain that his repose is exceedingly disturbed in the following manner. Almost the whole American nation, learned as well as unlearned, have the inveterate habit of saying—LAY, when they mean, and might say—LIE. "*Lay* down, and *lay* abed, and let it *lay*," is truly a national sin against the laws of grammar. LIE modestly inquires, whether even the *college*-learned characters would not be benefitted by a few day's attendance in a *good* common school. *Lie* is rather inclined to indolence, and has a very strong propensity to sleep;—but he would not be kept in perpetual dormancy for the lack of use. Please to employ me on all proper occasions, gentlemen and ladies;—here I LIE.

LIBERTY—is an all-glorious word—the pride and boast of our country. He has been the orator's Bucephalus—his very war-horse, with "neck clothed with thunder." Oh! how the noble creature is degraded! He is made by many a boasting republican in this land of the free, to pace in this pitiful manner—*Librty*—LIBERTY!! Ye sons and daughters of the Revolutionists, if you really aim at your country's glory, and the world's best good—give the *r* the heavy tramp of a battle-host. Not *Libety*—but LIBERTY.

MRS.—that respectable abbreviation, is exceedingly grieved at the indignity she suffers. The good ladies, whom she represents, are let down from the matronly dignity, to which she would hold them, to the unmarried degradation of *Miss*;—and this in the United States, where matrimony is so universally honored and sought after. She desires it to be universally published—that *Miss* belongs only to ladies who have never been blessed with husbands; and that MRS. is the legitimate, and never-to-be-omitted title of those who have been raised to superior dignity by *Hy-men*, (high-men.)—N. B. *Mistress*, for which MRS. stands in writing, is generally contracted in speaking to, or of, ladies, by leaving out the letters T and R, in this manner—*Miss'ess*. Oh! ye "bone and muscle of the country!"—how can ye refuse to comply with so gentle and lady-like a request? We pray you that from the moment the sacred knot is tied, "until death shall part," you will say—*Miss'es*. (Oh! how honored your own name to have such a title prefixed!) "*Miss'es* So-or-so, in what manner can I best contribute to your real and permanent happiness?" That's a good husband!!

OIL—you all know, has a disposition, smooth to a proverb;—but he is, to say the least, in great danger of losing his fine, easy temper, by being treated in the altogether improper manner that you here behold—*Ile!* ILE! Poor *Oil* has been for centuries crying out, O! O! O!! as loudly and roughly as his melodious but sonorous voice will permit; but they will not hear—they still call him—*Ile*.

POTATOES—(those most indispensable servants to all dinner-eating Americans, and the benevolent furnishers of "*daily bread*," and indeed the whole living to Patland's poor)—POTATOES—are weeping with all their *eyes*, at the agony to which they are put by thousands. They are most unfeelingly mangled, top and toe, in this manner—TATERS. Notwithstanding their *extremities*, in the most *mealy*-mouthed manner they exclaim—Po! Po! gentlemen and ladies! pray spare us a head, and you may bruise our *toes* in welcome. Still you must confess that POTATERS is not so sound and *whole*-some, as POTATOES.

POINT—allows that in some respects he is of very minute importance; but asserts that in others he is of the greatest consequence, as in an argument, for instance. He is, in zeal, the *sharpest* of all those who have entered into the present subject of Amelioration. *Point* is determined to prick forward in the cause, till he shall be no longer blunted and turned away from his aim, and robbed of his very nature, in the *measure* you here perceive—PINT. Do not disappoint your injured servant, indulgent masters.

PHILADELPHIA—takes off his broad-brim, and, in the softest tones of brotherly love, implores the people of the United States to cease calling him by that harsh, horrid, and un-brotherly name—FELLY-DELPHY. It deprives him of his significance, and ancient and honorable lineage, as every Greek scholar well knows.—"Oh!" cries the city of "Brotherly Love," in plaintive, but kindly accents—"do understand the meaning—behold the amiableness—hearken to the melody, and respect the *sincerity* of PHILADELPHIA."

POETRY.—What a halo of glory around this daughter of genius, and descendant of Heaven! Behold how she is rent asunder by many a pitiful proser, and made to come *short* of due honor—POTRY. Apollo and the Muses knew nothing about *Potry!*

QUENCH—that renowned extinguisher, whom all the world can't hold a candle to, is himself very much *put out*, now and then, from this cause—some people permit that crooked and hissing serpent S to get before him and coil round him, while he is in the hurry of duty—as you here see—SQUENCH; and sometimes they give him a horrid black I, thus—SQUINCH.

[To be continued.]

MARRIAGES.

In Fosterville, March 21st, by Rev. G. W. Montgomery, Mr. LEWIS B. MOORE, to Miss CELIA A. FOSTER.

In Clarkesville, March 21st, by the same, Mr. JAMES DICKINSON, of Cortlandville, to Miss DIANA LITTLEFELD, of Clarkesville.

In Venice, on the evening of May 8th, by Rev. H. Boughton, Mr. WM. CRANSON, of Lenox, Madison county, to Miss ANGELINE BENNETT, daughter of Capt. Wm. Bennett, of the former place.

DEATHS.

In Ashford, Cattaraugus county, March 26th, after a long illness, LURAR OVONDA, oldest daughter of Jeremiah and Lenda Wilcox, aged 17 years, 10 months, and 22 days.—She bore her lingering illness (consumption) with resignation, being confident that for her to depart and be with Christ, was gain. Long and severely will the afflicted relatives feel their loss. May the consolations of the Gospel moderate the grief of the mourners, and give them the spirit of joy for heaviness. The funeral was attended on the 28th, and the consolations of the truth were tendered to the congregation by Rev. I. Todd. I. G.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, MAY 31, 1839. NUMBER 22.

For the Magazine and Advocate.

A VOICE TO THE MARRIED.....NO. III.

BY REV. J. M. AUSTIN.

TO HUSBANDS.

TREATMENT OF WIVES.

"————just let me mention,
The *Rights of Woman*, merit some attention."

In the preceding chapter I endeavored to show that nature, revelation, and the laws and customs of men, point to the husband as the Head of the family circle; and that as such, there are certain prerogatives solely invested in him, and also a certain amount of authority which he can properly exercise. The subject now before us, relates to the *manner* in which this power should be used, and the *extent* to which it shall be carried.

The origin of the husband's authority, affords one of the plainest indications of the manner in which he should exercise it, in respect to the wife. We have seen that marriage is a covenant entered into by both parties, for *mutual* benefit and happiness; and that each made a certain concession of privileges, *for the general benefit of both*. It is from *this* concession, made for *this* purpose, that whatever prerogative or authority the husband possesses over the wife, is derived. Hence he is not clothed with any power to exercise *exclusively* for his own individual good—or for the purpose of enabling him to gratify a love of rule and authority—or to tyrannize over his companion—or to carry into execution his selfish will and pleasure, without respect to the welfare of those who are expected to submit to his dictation—or in any way to pamper or please *self*, alone. The wife, in uniting her destiny with his, and in surrendering certain rights which she before possessed, had no design to grant him any such power as this, or to place herself so entirely at his disposal; and therefore, he is not clothed with this kind or degree of authority. But in all those cases connected with the welfare of the family, where it is *necessary* for the husband to display his authority for the *good* of those over whom it is swayed, he is justified, by the circumstances in which he is placed, in claiming and exercising this prerogative. It was to be used for this purpose, *and this purpose only*, that any power or authority is invested exclusively in him. The mutual compact by which the husband is placed at the head of the family, clothes him with no authority to abuse his wife, with no power to contradict or thwart her desires unnecessarily, or imperiously to command her obedience to his word, except, perhaps, in some few very extreme cases. And whenever he attempts thus to pervert his prerogative, he violates the compact by which he has been clothed with them, and proceeds upon *an assumption* of authority which he does not possess. The husband "should remember that the rule which renders him the natural head of the family, does not suppose any inferiority in the wife, any more than the law which makes one man a magistrate and another his executive officer, supposes one to be an abler or better man than the other. It is necessary that the power should be placed somewhere; but it does not follow that the depository of this power should be elated with its possession, and exercise it with capricious or offensive coercion."

Although ultimate authority is vested in the husband, yet it should be his desire, his study, in all his conduct, to keep this circumstance from view as much as possible. Instead of constantly asserting his authority, and seeking opportunities to exhibit it, he should endeavor to act towards his wife, so far as practicable, as though he had no power superior to her own. He should exercise rule in a manner so gentle, so mild, so unseen, that those who are swayed by it, shall be unconscious of its existence. Delicacy, propriety, a love for his companion, a desire for domestic tranquillity and peace, all urge him to pursue this course.

There are two methods in which the husband can make known his will—the one is in the form of a *command*—the other in that of a *request*. In the great majority of cases, the latter course is altogether the most successful manner of securing [illegible]. There is in human nature a [illegible] of independence, which rises [illegible] to [illegible] imperious command from a fellow-mortal, even though he may be an object of the deepest affection. This disposition is visibly exhibited in childhood, "grows with our growth, and strengthens with our strength." As a general rule, mankind are much more easily *won* than *coerced*—more readily *attracted* than *driven*. Hence, as a mere matter of *policy*, without respect to the feelings of others, the husband who invites or requests compliance with his wishes, is much wiser than he who commands. And who can not perceive the different influences which these two courses must produce upon the common enjoyment and peace of the domestic circle? Where despotic command is exercised, confusion, disobedience, and rebellion most generally prevail; for fear can not produce so perfect an obedience from a rational being, as love. But in the family where authority is robed in the pleasant and winning garments of kindness and affection, a willing obedience is yielded, and peace and harmony abound, as its legitimate fruits.

The cases where it is necessary for the husband to issue an absolute command to the wife, are very rare indeed. When there is a difference of opinion between husband and wife, upon an important subject connected with the welfare of the family, there should be a free and unrestrained interchange of views and feelings, without acrimony, or bitterness, or harshness, from either party. It is a misfortune under which many people labor, that they can not have their opinions [illegible], or even a brief discussion, without soon losing temper, and allowing anger to overcome discretion and reason. This is one prolific source of those family broils which sometimes cause matrimony to assume an aspect so unpleasant. But this excitability should be strictly guarded against; it is one of the indications of an ignorant and shallow mind. Under the circumstances to which I have alluded, each party should carefully clothe their opinions in the dress of friendly advice, and be cautious not to utter any thing to disparage one another, or to irritate to anger. The husband should be as ready to receive the wife's advice, as to impart his own.—And he should give her opinions all the weight, and allow them to have all the influence in making up his judgment, that their merits deserve. If the wife advances the better reason—if she clearly demonstrates the propriety and correctness of her views—the husband should allow no emotions of false pride, no senseless notions about its being derogatory to submit to the judgment of a woman, to prevent him from acknowledging the correctness of her opinions, and acting accordingly. It is an attribute of a generous and noble mind, to be open to conviction, and to be willing to receive truth from *any* source whatever—while it is an unfailing indication of weakness and littleness to cavil about the *source* from whence a truth may proceed, and to reject it simply because it was uttered by some person whom they looked upon as beneath them! There should be as great a willingness on the part of the husband to adopt the views of his wife, when they are consistent and reasonable, as to adhere to his own, when satisfied of their truth. But, after a faithful and candid examination of the whole subject—after listening attentively and respectfully to the reasons and suggestions of the wife, and allowing them all the weight to which they are entitled—if the husband still believes his views are correct, it is his prerogative to decide accordingly, and to carry his decision into effect. As the reasonable, consistent wife, will give way and yield to the judgment of her husband; and so far from throwing obstacles in the way of the execution of the plans growing out of this decision, she will cheerfully lend her advice and assistance in accomplishing them. But if the wife, through stubbornness, or wilfulness, or malice, refuses her assent in cases where it is absolutely necessary for it to be given, then the husband is justified in *commanding* obedience. For as upon him must rest the responsibility of the issue of the transaction involved, it is but even-handed justice, that he should be allowed to pursue the course which in his discretion, appears the best. It is in such extreme cases, and in such only, that the husband should attempt to exercise *authority* over the wife! In regard to the general interests of the family, "the wife ought to be *heard*, and patiently heard; she ought to be reasoned with, and, if possible, convinced; but if, after all endeavors in this way, she remain opposed to the husband's opinion, his will must be obeyed; or he at once, becomes nothing but an insignificant inmate." "Who are to be employed or intrusted by the husband; what are the principles that he is to adopt as to public matters; whom he is to have for coadjutors or friends; all these must be left solely to the husband; in all these he must have his will; or there never can be any harmony in the family."

But still, I repeat, the husband should, as far as possible, avoid all appearance of authority over the wife, and never allow circumstances to take such a turn as to render it necessary to resort to any other means than gentle persuasion and advice. In this manner, while seeming not to command at all, he will command the most, and be the most readily obeyed. But on no account is it allowable for the husband to inflict personal chastisement upon his wife. No possible construction of his authority, can extend it to this length. None but a savage or a brute in human form, will be guilty of an act so cowardly, so unspeakably mean. If there is an individual meriting the utter detestation of the world—if there is one who deserves the hissing of men, and who should be visited with the severe rigors of the law—it is that wretch who takes advantage of his physical strength, to beat a weak and defenceless woman! Mankind disown him—he dishonors the God who made him, and the race to which he belongs—he should be spurned from civilized society—and be compelled, like Nebuchadnezzar of old, to herd with those beasts of the forest, whose conduct he imitates!

That the authority vested in the husband, is often greatly perverted—that wives from this cause, have suffered much, and do still suffer—that they are frequently deprived of privileges to which they are justly entitled, and placed under absurd and tyrannical restraints—it requires but little acquaintance with the world to know. How

often do we behold a harsh, headstrong, passionate husband, brutally tyrannizing over and lacerating, if not the body, at least the feelings, of one who has confided all her happiness, yea, her destiny for life, to his disposal! Can any conduct exhibit more strikingly an utter destitution of generosity, nobleness and manhood? If there is a being on earth deserving the full commiseration of our hearts, it is a delicate, sensative, tender-hearted, refined woman, linked for life, to a vulgar, morose, sordid husband—perhaps a bloated drunkard, a moving pestilence—and subjected to all his deep meanness, his utter littleness of spirit, and his low and beastly whims and caprices! Conceive, if possible, a wretchedness more dark and hopeless. In vain she exhibits the sweetness and tenderness of her disposition—in vain she lavishes the riches of her love and kindness upon him—all her delicate attentions, and affectionate regards, fall upon his ossified heart, as on a nether millstone! Is the picture overdrawn? Go to a thousand hovels throughout our land—(the comfortable dwelling, yea, even the splendid palace, need not be passed by)—and tangible, living proof of its truth will be found written in characters too legible to be misunderstood! How appropriately may the beautiful words of the poet be applied to woman in such lamentable circumstances—

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

To avoid the wretched condition which I have attempted to depict above, the young lady can not be too cautious, or too particular, respecting the disposition and habits of the man who solicits her hand. If she perceive that he is of a morose and unpleasant disposition—that he is sordid, passionate and headstrong—that his views and feelings are of a low or selfish character—and especially, if he is addicted to any improper habits—she should reject him at once. Neither the beauty of personal appearance, nor the honied flattery of a deceitful tongue, nor the prospect of wealth, or rank, or power, should induce her to entrust her happiness to his keeping; for these can not atone for the want of a kind, pleasant disposition, and correct habits.

I trust the husband whom I address, is capable of appreciating and does appreciate, all the claims which his companion has upon him, for kind, tender and respectful treatment. If there is a particle of nobleness in his nature—if his heart is capable of one throb of generosity—if he possesses the smallest degree of the true spirit of manhood—he will prize the peace and happiness of his wife, which depend so much upon his treatment, as an object demanding his utmost care and solicitude. He will study so to frame all his bearing and deportment towards her, as that, while it wins her respect and cements her love for him, it will also render her condition as agreeable and pleasant as circumstances will possibly admit. He will view her as a part of his own being; and will no more endeavor to ill treat her, or in any way unnecessarily cross her feelings, or deny her any proper favors or attentions, than he would injure his own person. "Whoever gives himself time to consider to what extraordinary difficulties and sufferings, God, by his order and appointment, has most unavoidably subjected and exposed the women above men, will see himself obliged, in common pity, to deal gently with them, to sustain them under their infirmities, and by patience and forbearance, endeavor to make their burden lighter. And if he considers further, of what singular use and benefit a good and prudent companion is, in all the vicissitudes of life; what solace in health, what comfort in sickness, what help in distress, what security in trouble, is occasioned by her means; and above all, what labor and hardships, what watchings and disquietudes, as well as the many humble offices, she is content to bear, with all the cheerfulness and pleasure imaginable, in bringing up the children that are the delight of his eyes, and the strength of his old age—he that considers this, I say, instead of taking pleasure in opposing and insulting the wife of his bosom, will find himself bound in gratitude, and by the mutual pledges of their love, to nourish and cherish her, even as his own flesh." And should his companion first be called away by death, how much would the desolate husband be consoled for her loss, could she address him during her last moments, in the language of the dying "Vaudois Wife"—

"And when this heart hath ceased to beat—O! think,
And let it mitigate thy wo's excess,
That thou hast been to me all tenderness,
And friend to more than human friendship just.
O! by that retrospect of happiness
And by the hopes of an immortal trust,
God shall assuage thy pangs—when I am laid in dust."

The following "Rules for Husbands," are taken from a late work, by a well known writer.*

"I. Always regard your wife as your equal; treat her with kindness, respect and attention; and never address her with the appearance of an air of authority, as if she were, as some misguided husbands appear to regard their wives, a mere housekeeper.

"II. Always keep her properly supplied with money for furnishing your table in a style proportioned to your means, and for the purchase of dress, and whatever other articles she may require, suitable to her station in life.

"III. Cheerfully and promptly comply with all her reasonable requests; and as far as practicable, anticipate them. Whatever you accord to her wishes, let it be done promptly and cheerfully, so as to enhance the merit of the matter by the manner.

"IV. Never be so unjust as to lose your temper towards her, in consequence of indifferent cookery, or irregularity in the hours of meals, or any other mismanagement of her domestics; knowing the difficulty of making many of them do their duty.

"V. Never, on any account, chide or rebuke your wife in company, should she make any mistake in history, geography or grammar, or indeed on any other subject. There are, I am persuaded, many wives of such keen feelings and high spirit, (and such wives deserve to be treated with the utmost delicacy,) that they would rather receive a severe and bitter scolding in private, than a comparatively mild rebuke in company, calculated to display their ignorance or folly, or to impair them in their own opinion, or in that of others."

I know of no place more appropriate, to insert a few remarks by the late Mr. Cobbett, in respect to the disposal of property, by the husband, at death. "I can not refrain from offering my opinion with regard to what is due from husband to wife, when *the disposal of his property* comes to be thought of. When marriage is an affair settled by deeds, contracts and lawyers, the husband, being bound before hand, has really no will to make. But where he has a will to make, and a faithful wife to leave behind him, it is his first duty to provide for her future well-being, to the utmost of his power. Some men think, or act as if they thought, that if a wife bring no money, and if the husband gain money by his business or profession, that money is *his* and not her's, because she has not been doing any of those things for which the money has been received. But is this way of thinking just? By the marriage vow, the husband endows the wife with all his worldly goods. But does she not *help to acquire the money?* Speaking, for instance, of the farmer or merchant, the wife does not, indeed, go to plough, or to look after the ploughing or sowing; she does not purchase or sell the stock; she does not go to the fair or the market; but she enables him to do all these without injury to his affairs at home; she is the guardian of his property; she preserves what would otherwise be lost to him. The barn and the granary, though they *create* nothing, have in the bringing of food to our mouths, as much merit, as the fields themselves. The wife does not, indeed, assist in the merchant's counting house, she does not go upon the exchange; she does not even know what he is doing—but she keeps his house in order; she rears up his children, she provides a scene of suitable resort for his friends; she ensures him a constant retreat from the fatigues of his affairs; she makes his home pleasant, and she is the guardian of his income. In both these cases, the wife *helps to gain the money*, and in cases where there is no gain, where the income is by descent, or is fixed, she helps to prevent it from being squandered away. It is, therefore, as much *her's* as it is the husband's; and though the law gives him, in many cases, the power of keeping her share from her, no *just* man will ever avail himself of that power. With regard to the *tying up* of widow's from marrying again, I will relate what took place in a case of this kind in America. A merchant, who had during his married state, risen from poverty to very great riches, and who had, nevertheless, died at about forty years of age, left the whole of his property to his wife for her life, and at her disposal at her death, *provided that she did not marry.* The consequence was, that she took a husband *without marrying*, and at her death, (she having no children,) gave the whole of the property to the second husband! So much for *posthumous jealousy!* Where there are children, indeed, it is the duty of the husband to provide, in certain cases, against step-fathers, who are very prone not to be the most just and affectionate parents. It is an unhappy circumstance, when a dying father is compelled to have fears of this sort. There is seldom an apology to be offered for a mother who will hazard the happiness of her children by a second marriage. The law allows it, to be sure; but there is, as Prior says, 'something beyond the letter of the law.'"

* Matthew Carey.

For the Magazine and Advocate.

UNCHRISTIAN CONDUCT.

Norwich, May 1st, 1839.

Br. Grosh—I write to inform you respecting some circumstances which occurred, relative to the death and funeral of our highly respected friend and fellow-citizen, Perez Randall, who died in this village, on Tuesday morning, March 26th, in the 56th year of his age. He had been for sometime in a declining state of health. But he bore his illness without a murmur, evincing an unusual degree of fortitude and patience. When the final hour arrived, he called his wife and children to his bedside—gave them good counsel and advice, and then bid them an affectionate farewell. He retained his reason to the last. His mind was calm and composed till death closed the scene.

On the morning of his death, Samuel Randall, his brother, sent his son to inform me that Perez was dead, and to request me to call at the house. I obeyed the summons without delay. On arriving there, I found Mr. Sperry, Pastor of the Methodist Episcopal church in this village, who had also been invited to call. Samuel Randall then informed us, that his brother's family, being in the habit of attending on the services of the aforesaid church, had decided that the funeral services be performed at the Methodist chapel. He told us, moreover, that it was the desire of the bereaved family, that Mr. Sperry and myself should *jointly* perform the services, and that any arrangement we should make relative to the part each one should take, would be satisfactory to them. Mr. Sperry and myself then talked over the matter. He said he had been in the place but a short time—was but little acquainted with Mr. Randall and his family, and would rather that *they* had decided which of us should preach the sermon. I told him I had no particular preference as to the part I should take—but I had been personally acquainted with Mr. Randall for several years—that he was a man who had always taken a decided stand, and was firm and independent in expressing his religious views and sentiments—that his influence had always been thrown in favor of our denomination—that this was well known to his friends here and throughout the county—and owing to these circumstances, per-

haps it would be proper for me to give the discourse. He replied, that it would be just that I should, and that he should not consent to give the sermon on any consideration. Hence it was mutually agreed that I should deliver the discourse. This arrangement was announced to the family, and received their approbation.

That evening, after sunset, I received a line from Mr. Sperry, stating that he had received a special request from the afflicted family, to take charge of the funeral and preach the sermon—which he had consented to do.

I immediately called at the house of Mr. Randall, for an explanation, in company with Wm. C. Wait, of this place, and showed the letter I had received from Mr. Sperry. Mrs. Randall and Benjamin, her eldest son, said they knew of no alteration in the order of the services as made by Mr. Sperry and myself, by which I was to preach the sermon—that said arrangement was made with their consent, and in accordance with their feelings, and they did not desire to have it altered—that *no such special request* had gone out from the family—and by whose authority Mr. Sperry had written me the said note, they knew not. Some of the principal mourners were members of the Calvinistic Baptist church, in this place; and we afterward learned that about a dozen, composed of members of the Baptist and Methodist churches, went to the house of Mr. Sperry, and stated to him, without the knowledge of the family, that they had a *special request*, etc., and directed him to write me the said note. And they afterward succeeded, by taking advantage of Mrs. Randall's feelings and circumstances, through the agency of her brother, a zealous member of the Baptist church, at that late hour, in breaking up the former order for the services, and in inducing her to consent that Mr. Sperry give the discourse.

After this strange management, I called on Mr. Sperry, and said to him—probably two-thirds of this community, of all denominations, are expecting that I am to preach the funeral sermon. I want, therefore, that you should say to the congregation, at the commencement of the services, that you suppose a part of the congregation were expecting that Mr. Doolittle would give the discourse on this occasion, and that such *was* the understanding, and such the arrangement in the first place, but this arrangement was afterwards altered, by which you are to give the discourse. He said it was just and proper that this explanation should be given, and pledged his word, *twice over*, to me, that he would give it. Half an hour previous, Samuel Randall called on him to request him, on his part, to give the same explanation, and he *promised him* it should be given. But to our mutual astonishment, when the time arrived, he arose and went through the services without saying a word about it, or making any apology!

Such is the light in which this gentleman has placed himself before this community, in regard to *truth* and *veracity*.

Fraternally yours, N. Doolittle.

We, the undersigned, do certify the above statements of what occurred relative to the funeral of Perez Randall, to be substantially correct.

Samuel Randall,
Benjamin E. Randall.

Br. Grosh—I have given you a plain statement of facts relative to the extraordinary management on this occasion, and the conduct of the said Methodist preacher. As I have said, some of the principal mourners were leading members of the Baptist church here.

You are at liberty to dispose of the whole of this matter as you think proper. You was well and personally acquainted with Perez Randall. You knew his mental and moral worth—that he was a man of enlarged and liberal views—and that he was ever ready to bestow the last dollar to assist a fellow-being in distress. And yet, in his discourse, this aforesaid Methodist preacher did not say whether he was a Jew, Barbarian, or Scythian—he did not say whether he possessed a single redeeming quality, or not—but passed over the matter entirely, by saying, he did not design to preach about the dead, but for the benefit of the living! N. D.

P. S. Benjamin E. Randall, is the oldest son of Perez Randall by his second wife—a respectable young man, a member of the Methodist society, and a Clerk in the County Clerk's office.

For the Magazine and Advocate.

"BEING JUSTIFIED FREELY."—Romans iii: 24.

Reader—The thing to be attended to in the matter, of all matters the most important, and most fit to engage our attention—that of *our acceptance at last before our Judge*—is not *a requirement* pointing us to something to be done or to be felt, preparatory thereto. "For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii: 10. It is not, as the urgings of some preachers indicate, something *to be arrived at* by some critical resolve, some efficacious movement of ours. This would be as though (contrarily to Rom. x: 6, 7) "means" were yet necessary; the anxious questions remaining to be put, "Who shall ascend into heaven?—who shall descend into the deep?" It is not any hopeful change in us. God's word of promise, *and that alone*, is what is proper to be made the spring of hope, Rom. x: 17. To be looking, with a view to Gospel comfort, for some bright appearance about ourselves—to be reckoning upon the holy aspirations, which we think we feel—as is the manner in "anxious rooms"—or, as is common with the more advanced of the class under review, in the general intro-version of mind upon themselves, manifested in their prayers and hymns—to draw confidence from the steadfastness of our devout frames—this is not Christianity. It is a *denial* of the grace of God. It asserts that his "gift," (Rom. v: 18.) is not "free" and impartial, but is a thing *to be won*—it being necessary for us to present some entitling qualification by virtue of which it may descend upon us!

Thanks be to God, the only question which it behooves the guiltiest sinner to ask, when he hears the Gospel, is, *Is it true*,—not whether he has this or that prerequisite, in distinction from others. Rom. iii: 27.

But, as I was saying, the thing to be depended upon as the stay of hope, in this momentous concern, is not any degree or shade of moral cleanness about us sinners, for this can not alter the truth in relation to our ultimate destiny. On the contrary, it is *a piece of cheering intelligence*, an item of "good news," on divine authority, needing only to be accredited to be at once enjoyed. It is that God has a favorable design toward our race, which he has manifested by Jesus Christ; his purpose being to bestow upon us all, freely, without partiality, without merit or solicitation, a blissful immortality. Rom. v: 18; 1 John ii: 2; Titus iii: 5.

This is a piece of intelligence which is suited to, and which is calculated to relieve and enliven, men, just as they stand, without their having, to this end, to make mention of any distinguishing trait, (moral or intellectual,) about themselves. For why should they? The news is of a "righteousness," (a state of acceptance,) for them whose secureness hangs not at all upon any thing within or about them, but, singly, upon God's purpose of love, Isa. xlv: 23–25, xlvi: 12.*

Yet, as though the Gospel, after all, was not an article of comforting intelligence, but a precept of the law, whose only pointing—we being transgressors—is "unto death," we hear men, on this very subject of their hope for eternity, exhorted to do, to do quickly—what? It matters little, indeed; for to think of doing any thing to *merit* justification, is wide from the teachings of Christianity. But to what are they *exhorted?* Why, to betake themselves to this means and to that, to take the decisive step, to set to and carve out a happy destiny for themselves, to pray, and get others to pray for and with them, that a change for the better may make its appearance in them, on experiencing which they may look upon themselves as standing fair before God. But with the bright or dark aspect of this change they must expect their comfort to fluctuate!

Ah! How does the solemn sarcasm of those words in Matthew, suggest itself in answer to all such perversions of the way of life. "They that be whole need not a physician, but they that are sick," and those other words, "I came not to call the righteous but sinners to repentance."

Let it not be said that the godly feelings which are had respect to, as forming part of the foundation of hope, are acknowledged to be of God's superinducing, and therefore are a perfectly *humble* auxiliary to his word of promise. The Bible gives us no warrant to bring any auxiliary at all to that.

That very devout character, the Pharisee, (Luke xviii: 11,) it will be remembered, thanked God that he was not as other men. Besides, a good work is not the less ours, nor the less proper to be called meritorious, because it is of divine instigation. All that the disciples, whom Paul addressed, willed or did, that was christian-like, was *of divine instigation*, but he does not say that that circumstance rendered it of a character less fit to be mentioned to their advantage, and *rewarded*. On the contrary, his language to the Hebrews (vi: 10) was "God is not *unrighteous* to forget your work and labor of love;" and again, 2 Thess. i: 6, "It is a *righteous* thing with God to *recompense* to you who are troubled rest." But would any one with Rom. xi: 6 in view, say *thus much* to a new convert, on the score of the inherent grace, so called, of which he has become possessed! He might for aught that the circumstance that God is thanked in the matter hinders. For the apostle could not but have contemplated this circumstance in the instances cited, (Phil. ii: 13.) yet, as we see, it did not hinder him.

Here, as in Eph. vi: 8, Col. iii: 23, the works of believers are said to be worthy of recompense, (winning for them proportionate *degrees* of favor,) their being "of divine influence," notwithstanding; which evidently shews that this circumstance is no bar to works being fit to be brought forward, and noticed "of debt."

What an utterly mistaken circumstance, then, must this circumstance (viz., that God is credited with what is said to distinguish one man above another) be against legalism—against the being of the class of such as have "fallen from grace," "desiring to be teachers of the Law"! Yet the churches around us, many of them, plead it as a safeguard; nay, they seem willing to rest their claim to be called churches of Christ, upon the soundness and sufficiency of the plea.†

Alas! that this piece of Judaism, because of its subtlety, and because of the shew of godliness which it wears (while yet it is nothing less than a substitution of another for the basis of hope which God has furnished)—alas! I say, that this counterfeit of what is to give peace to the wounded spirit, should be thus current in our midst as Christianity.

That you may see it in its true character, my friend, and that so, in whatever *evangelical* addresses you make to unbelievers, your finger may be directed to the promise of a happy resurrection for them, and not at all to any evolution which they may have discovered, or ought first to seek, within themselves, is the wish, sincerely, of a fellow man. J. A. P.

Not that perfect holiness is not alway obligatory and becoming, and to be striven after by all; but it is not the foundation of this hope—this is what is meant.

†What is the dispute between the Old and New School Presbyterians about, but this—the charge of the former upon the latter, that they exclude grace by their doctrine of a self-determining power of the will, because it takes from God the credit, which, *to save (?) Gospel*, should be given to Him

For the Magazine and Advocate.

BR. SKINNER'S JOURNAL.

CONTINUED.

One morning, accompanied by the Hon. Mr. Williamson, I visited the Cathedral, witnessed the celebration of Mass, and after surveying the interior of the building, its gildings, paintings, trimmings, images and ornaments, which were somewhat imposing, we obtained leave to pass up the steeple to the belfry, which we did by a winding passage like the thread of a screw, entirely without steps, and tiled all the way. We found, though we ascended to a great height, it was attended with much less fatigue than the same distance by stairs would have occasioned. From the top of the steeple we had a most splendid view of the whole city, and of the valley and mountains around. In the afternoon of the same day, we ascended to the summit of Mt. Calvary, a lofty hill west of the *rio de Caragota*, overlooking the city, and on which stands an old church, now unoccupied, but to which, from the city, a religious procession ascends regularly once every year.—From both these points of observation, (the Cathedral and Mt. Calvary) the view of the city and the surrounding scenery, spread out like a map before the eye of the beholder, is most enchanting. Here stretches out the beautiful valley of Caraccas, tinged with various hues from the variety of vegetation growing in it: the eye rests on the glassy waters of *el rio Guayra*, where, glancing along its winding banks, scores of men and women, boys and girls, of all grades and descriptions, are seen bathing themselves in the liquid stream, in groups according to tastes, while far on the left, the towering *Silla* is seen rising 5,000 or 6,000 feet above the valley, and the long range of mountains on either side, stretch away as far as the eye can see, with the clear, blue sky above, and the atmosphere around just smoky enough to give it a peculiarly soft and mellow appearance over the distant hills, and feeling at the same time as soft and bland as it looked. The atmosphere felt like that of a clear, pure and lovely day at home, in July, when neither storm, nor cloud, nor sultriness, are known. From these points are to be seen all the churches and principal buildings of the city, the former residence of Gen. Bolivar, the present one of Gen. Paez, of the Marquis del Toro, of Count Tovar, of the American and British Charge d'Affairs, and of the extensive ruins of the city, occasioned by the earthquake of 1812. In the church of San Jacinto, seen from the steeple of the Cathedral, still remains the sun-dial, erected by Baron Humbolt on his visit to Caraccas, which at the time was regarded with so much apprehension and superstitious fear by priests and people.

The same day, accompanied by Mr. Williamson, I visited, at his residence, his excellency Gen. Paez, a distinguished military commander in the patiot army of the revolution, and of subsequent popular convulsions, and the now President of Venezuela. He was in his garden, busily engaged in superintending or directing some improvements in his water fountains, that supply moisture to his vegetables, flowers and shrubbery during the dry season of the year. He has a extensive and beautiful garden, which, previous to his purchasing it, had been greatly neglected. It is now much improved, and presents a most inviting appearance. Large orange trees, sweet limes, and a variety of fruit trees, with a beautiful arbor of grape vines, shade most of the grounds from the bright glare of a tropical sun; while here and there are seen fountains of water, beautiful walks, gaudy flowers, birds and fowls of rare appearance, among which was the *Pavo real blanco*, or white peacock, all over as white as the driven snow, with his tail, when spread, at least six feet in diameter, *guererias de laguna*, or ducks of the interior lakes, which came up to the General when called, and chattered away much like a flock of tame goslins, but with voices as fine and almost as musical as a violin. The General seems to take great pleasure in his garden and these rare birds, etc., with which his premises are filled. He received me with great ease and urbanity, though he could not speak English, nor I enough of the Spanish to make myself clearly understood, and consequently, Senor Williamson was obliged to act as interpreter. He expressed himself highly gratified in seeing one from a sister Republic, for which he entertained so much regard as for ours, politely showed me all that was rare and interesting in his garden, inquired about the productions of our country, and after we had spent about half an hour with him, on taking leave, he loaded me with benedictions and kind wishes.—He is a man of apparently 50 years old, of middling height, stoutly built, with broad chest and shoulders, dark, keen eyes, open countenance, generally placid, and rather benignant and winning, but capable, I should judge, of great sternness. Though his face is somewhat bronzed by exposure in the field and to the influence of a tropical sun, yet his skin is rather fair than otherwise, his complexion florid, and he looks healthy, fresh, vigorous, and yet fit to command an army. He was, at the commencement of the revolution, an uneducated countryman, or man of the plains, called *llarnero*, and has raised himself from obscurity to his present high and commanding station, by dint of personal courage, prudent conduct, and persevering devotion to the patriot cause of republicanism and liberty. He is a very popular man with the common people, and generally with all Venezuelians. He is said to be still remarkably fond of the sports of the *llarneros*, such as bull-fighting, cock-fighting, etc., and a very expert horseman and hunter. I learned that he would frequently rush upon the largest and fiercest bulls of the plains, and on approaching them, instantly dismount, seize them by the tail, and by one sudden twist with his athletic arm, lay them prostrate on the ground.

The city of Caraccas is doubtless a place of great immorality and vice. The Sabbath is little regarded except as a day of amusement and indulgence. Cock-fighting, horse-racing, billiard-playing, (for which there were three tables in and about the *posada* where we stopped,) and various excesses, are more common on the Sabbath than any other day. I was informed that there were few or no houses of ill-fame in the common acceptation of the phrase, but that seduction and illicit commerce of the sexes were so common all over the city, as to prevent any *particular* notoriety attaching to one or a few houses on that account. You may judge of the awful degradation and state of morals in such a society. Avarice, I think, is not a distinguishing characteristic of the people, but indolence is; not of the city merely, but of the country. The wants of nature are easily supplied in a climate like this, where the labor of one hour will procure food for 24 or 48, and where little or no clothing is necessary to protect the body from the weather. Many children in the city and country, and of both sexes, from infancy to the age of 6, 8, or 10 years, wear not a particle of clothing, nor do their parents seem to have the least shame for them, or manifest any desire either to clothe them, or to leave them any property. They say, "Why should we leave money to our children? What good will it do them?" Hence, if they chance to get $100, or more, they spend it as quick as possible in gambling, extravagance and excess, and let the morrow and their children take care of themselves. Of course, there are many exceptions to these characteristics; and a considerable number of foreigners, now residing here, retain the distinguishing traits of their own countrymen.

As far as I could learn, there are no strong ties of affection and social feeling among the creoles of this city, that serve to bind them together like our society at the North. Each has such intercourse, and forms such connexions for the time being, as inclination or opportunity prompts; and thinks no more of it afterwards. Caraccas has one theatre; but it is said to be badly managed, little encouraged, and seldom opened.—Whether the Catholic religion here propagated by the priests, and professed by the women—for except the aged and infirm, the men seldom pay any attention to it, whatever—has any influence in bringing about this lax state of moral and social feeling, I shall not here attempt to decide.—It is, however, certain, that it does not prevent nor remove the prevalent vice.

To the Hon. J. G. A. Williamson, our Charge d'Affairs, I feel under many obligations for the numerous attentions and marks of politeness shown me while here. He is from North Carolina, and a very intelligent and agreeable gentleman. He has a very pleasant residence, and has taken great pains to furnish himself with whatever is rare and curious of the city or country—such as Indian specimens of hammocks, manufactured of colored grass and birds feathers—ore from various mines in the country, birds of various descriptions, such as cardinals, trupials, mountain and ring-doves, yellow hooded pigeons, parroquets, the *pavo de montana*, or mountain turkey, black, but in size and shape resembling the Guinea fowl, the *Pauji, (powee,)* a black fowl, about the same size, with a most curious yellow crest, bill and throat, two or three different kinds of toucas, mountain pigs, etc., etc., etc.

I had intended giving a particular description of the dreadful earthquake of March 26th, 1812, with its fatal consequences to Caraccas, by which nearly the entire city was laid in ruins, and 10,000 of its inhabitants killed at the time, and some thousands more died soon after, from their wounds and want of attention in the general distress.—But time and room at present fail. The city has not yet recovered from the ruins of that dreadful day, and whether it ever will or not is problematical. Frequent shakings and shocks of earthquakes are still experienced here; and the people feel little security against being visited by another such calamity.

On Monday morning, March 4, about 4 o'clock, myself and travelling companions (Messrs. Parsons and Penfield) took leave of Caraccas, to pass by land to Valentia and Porto Cabello, a distance of something like 140 or 150 miles.—Each of us was mounted on a mule; a fourth mule carried our baggage, and also most of the way the *arriero*, or muleteer, who took charge of it and of our own mules at our stopping places on the road; and a fifth carried our guide and interpreter; whom we were obliged to hire to accompany us as a travelling companion, as we were not sufficiently versed in the Spanish language to converse in it much, if any, and were ignorant of the road, and our *arriero* could not understand a word of English. So, altogether, both our travelling expences and the number of our party were considerably increased.

Our travelling companion (named Molowny) was of rather distinguished parentage, and well connected with Spanish, English and German families. He spoke these three languages, and likewise the French, with tolerable fluency—had often travelled the road as Aid to Gen. Paez, and as post or courier express, during the wars and civil commotions of Venezuela—knew almost every body on the road, and every place signalized by any important event; and on these accounts was a very desirable companion. He was, however, a great talker, full of noise, gasconade, and wild rodomontade, and considerable allowances were to be made for some of his narrations.

At the hour when we left Caraccas, the air was quite cool, and especially after leaving the valley when we began to ascend the heights of San Pedro, and of the Cocuesas, we were even uncomfortably cold with our cloaks on, and the exercise of riding into the bargain. After leaving the valley of Caraccas, we ascended the lofty range of mountains between that and the valley of Aragua, in a W. S. W. direction; and though this range is not quite as elevated as that on which the *Silla* stands, yet it is a very high mountain. And as the sun arose and shed its golden light and gladdening

beams over those rugged steeps, and cloud-capped summits, while the deep valleys and ravines were still left in the darkling shades of early twilight, as we stood and looked off to the north and east over the city, curtained with the morning clouds, and saw the proud summit of *Silla* peering above; and then turned the eye far to the south and west over the wild and rude scenery that opened before us, the sight was most grand and imposing: and, indeed, through this whole day's journey, the scenery and objects that met the view were strikingly picturesque and impressive. Coffee estates were frequently seen covering the steep side of some lofty hill; flowers of indescriptive beauty growing wild, all the way, on vines, and shrubs and trees, the mountain rose, large enough to fill a quart cup, the bucari, the fronjipon, the wild tamarind and parasites without number and of all descriptions, while the music of birds was heard from every steep and every ravine, and almost every tree—birds, too, of the sweetest notes and most beautiful plumage. Large flocks of parrots and parroquets went screaming through the air, and multitudes of humming birds were seen on every hand, and of every size attained by that beautiful bird.

We passed *Antimano* and *Las Juntas*, made a short stop at *al Balcan*, and got a cup of tea, then proceeded to San Pedro, seven leagues from Caraccas, to breakfast, where we arrived between 9 and 10 o'clock. Here we found a small village, a large church, and a tolerably decent *posada* for this country; though for our own, we should call it a poor concern. We however procured plenty of *molojo*, (i. e., corn planted very thick, and grown merely for fodder for mules and horses, and of which they are extremely fond,) and a tolerable breakfast, about 11 o'clock. Here we took a short nap on cots, and remained during the heat of the day. For in this latitude, from 10 A. M. till 3 P. M., the sun comes down with such irresistible power, that even the natives seldom think of exposing themselves to its scorching influence, but uniformly seek the shade. At 3 o'clock, we again mounted our mules and proceeded on our way. We passed *Las Lajas*, the heights of which were rendered somewhat distinguished in the civil war of 1835, by the event of Gen. Paez, with 200 raw *llarneros*, routing, taking, and finally persuading to join his own standard, 300 disciplined soldiers, commanded by Gen. Alcantera.—Just at dark, after a long and mountainous ride of 14 leagues, (or 42 miles,) and a tiresome and apparently interminable descent, we reached *Las Cocuesas*, at the foot of the mountain, or commencement of the valley of Aragua. Here we found a *vente*, or kind of *posada*, where we procured *malojo* for our beasts, and supper and lodgings for ourselves.

St. Johns, Porto Rico, April 10th, 1839.

Tuesday morning, March 5th, having a bright moonlight, we started on our journey about 3 o'clock, passed al Cousejo and proceeded to La Victoria, to breakfast. This is a rather large town for the country, containing some 3,000 or 4,000 inhabitants, has a spacious church, and a number of ruins of large buildings, destroyed by the earthquake of 1812. This town was occupied for some time during the revolution, by Boves, the murderous brigand and buccanier that led on the Spanish forces to deeds of blood and carnage against the patriots. With a far superior force, he here intercepted Gen. Bolivar in his march towards Caraccas, who being obliged to fall back on San Mateo, was there besieged by Boves, and obliged to flee to avoid falling into the hands of this blood thirsty tyrant and murderer. One of Bolivar's officers (Col. Rocafuerte) being left in charge of the fortification and powder magazine, and seeing both himself and his charge likely to fall into the hands of Boves, waited till a considerable number of the enemy had entered the fort, when he heroically set fire to the magazine, and blew himself and them all up together. I was here introduced to a son of Gen. Marieno, a brave officer of the revolutionary army, but who, for engaging against the government in the civil war of 1835, has been banished from the country.

After leaving La Victoria, we proceeded to San Mateo, where we passed the house formerly occupied by Gen. Bolivar, (now by his sister,) in which he was assailed by the Spanish forces, and the doors of which are still perforated by many a ball, shot at him and his compatriots, during the assault by Boves. We met on the road this day two somewhat novel spectacles—the one was a sick man swung in a hammock upon a long pole laid across the shoulders of his servants, and borne by them along the road as if on a long journey; quite a train of other servants followed to carry the baggage, and occasionally relieve the bearers of the sick man. The mode of conveyance must be as easy as a cradle. The other sight was that of a mad bull, that had recently been caught on the plains, and having one end of a rope run through his nose, and the other tied to the tail of a very fleet horse, mounted by the leader of the party, was thus led in triumph along the road, followed by several other men well mounted.—Wheo we were about to meet him, our *arriero* being foremost, first saw him, and immediately wheeled his mule about and informed the rest of our company what was coming. Our guide, Molowny, began to look wild; instantly wheeled his mule, made for the fence, threw aside some of the poles composing it, thereby making a breach sufficient for our whole company to pass through into an adjoining coffee plantation, out of the reach of the maddened and ferocious animal.—We were told that these bulls, when first taken from their herds, become perfectly desperate, and plunge with the fierceness of the tiger upon every man and living object in their way; and wo betide the luckless wight thus beset, unless mounted on the fleetest horse, or having some way of escape or defence. In hunting them, and in the bull-fights of the country, I understand the assailant, when pursued by them, dexterously throws a cloak or blanket over their eyes so as to blind them till he and his companions can seize and secure them.

During this day, and indeed the greater part of our journey from Caraccas to Porto Cabello, especially after leaving the mountains, we were greatly annoyed by dust and smoke. This is the dry season—for here the seasons are divided into the dry and the rainy—the dry lasts generally from November till May, during which time there is seldom much rain, and sometimes not a drop for the whole period. The ground becomes parched up with thirst, the road like an ash-heap; vegetables not very deeply rooted, wither and die; the leaves fall from many forest trees on the mountains bordering this valley, and they look as dreary and desolate as our own in Winter season; the fire runs over the hills and burns every thing combustible, and except those vallies and estates so situated as to be watered by the *rios*, or rivulets, descending at short intervals all along the sides of the mountains, no vegetation can be made to grow during this season. The rainy season is as excessively wet as this is dry. The streams and rivers overflow their banks, the valleys are inundated, and the roads often impassable. It sometimes rains almost in torrents for whole weeks without intermission, although, *in general*, travelling is practicable during the rainy season.—Having had rain nearly every day while at St. Croix, and on our passage to La Guayra, (though it was quite uncommon to have so much there during the Winter,) we did not expect, and were wholly unprepared for the clouds of dust we encountered on this road. The Creoles go prepared for it, having cloaks for morning and evening, made of thick flannel, napped and lined, and about 2 or 3 yards long, and 1 1-2 wide, with a slit in the centre, just large enough to thrust the head through and with these they are completely shielded from cold and dust. They have white cotton or linen ones, of the same shape, for the heat of the day, when they ride. Having neither of these, we were completely enveloped, and at times almost suffocated, with the dust, as the trade winds took it along in the same direction we were travelling. The American traveller, after he has experienced this annoyance for two or three days in succession—passed and seen a few estates of indigo, of coffee, of cocoa, and of cotton—beheld the scenery of the mountains and the plains—seen and heard all the pretty birds on the way, and finds that nothing new or different remains to be seen; although every thing in the country, its animals, birds, productions and inhabitants, are entirely different from any thing he has ever seen in his own country; finds, nevertheless, that his curiosity is beginning greatly to abate, and he begins to wish his tedious journey ended, and that he may find some quiet resting place with a friend, and hear his own native language spoken again. Such was emphatically the case with us.

[To be continued.]

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.

G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA FRIDAY, MAY 31, 1839

THE BIBLE.

In the plenitude of his mercy and grace, it pleased God to reveal himself to man, and to open before him the splendors of that truth which is "glad tidings of great joy to all people." He beheld men bowing before heathen gods of cruelty and blood, and he straightway taught them that he who reigns in the universe is a Father, whose name and whose nature are love, and who requires no sacrifice but a contrite spirit and a virtuous life. He saw men quailing before death, and shrinking from the tomb, and it pleased him to make known the doctrine of the resurrection from the dead, and of immortal life in the spiritual world of his dwelling-place. He saw men in sin, following the principles of his worst nature, practicing teachings of the darkest possible tendency, while the waters of vice flowed through every community, and it seemed good to him to spread a "pure and undefiled religion" before the world, connected with motives of the most sublime and influential character.

In order to communicate these truths to men, God raised up Jesus of Nazareth, enabled him to become most perfect in character, and most holy in example, endued him with power to perform miracles, that, while these credentials might show that the Father had sent him, he might not only proclaim truth himself, but also choose disciples, who, after his ascension into heaven, might spread the news of salvation throughout the known world.

These facts are and were connected by Deity with a line of history, commencing with the creation of the stupendous solar system, running down to the time when the last apostle in the person of the beloved John, ceased, by death, to utter and record words of divine truth. With the creation of Adam and Eve is connected the instruction which prepared them for the earth on which they were placed. Then we have an account of the antediluvians, and of the punishment which the flood brought upon them. Then follows the account of the patriarchs and of the promises which the divine Being made to them. The origin of the Jewish people, their vicissitudes, sins, virtues, and circumstances, while rising from slavery to national existence, and descending from national existence to political and religious ruin. Besides these, we have the pious Psalms of David and others; the wise Proverbs of Solomon; the sublime communications of the prophets. Then comes the life of the Saviour, attracting by the exhibitions of his purity and the holiness of his actions. His trial, condemnation, death, resurrection and ascension, with the record of the acts of his apostles, together with their records or epistles, which present their full views of the

doctrine of Christianity, follow, completing the whole series of facts.

All these things are contained in the book called the Bible, from *biblos*, meaning book, a name given to it by Chrysostom in the fifth century. This Bible is made up of works by a series of authors, who wrote at different times, under different circumstances, with either direct or indirect reference to the great truths which Deity communicated to the world through the instrumentality of those whose writings compose the Bible. Before this Bible was completed, or all the works which form it were written, sixteen centuries elapsed; for Moses wrote Genesis and probably Job about 1491 years *before Christ*, and John the Evangelist wrote his Gospel about 98 years *after* Christ; making in all 1589. This Bible is a treasure-house of learning, instruction, morality, doctrine, consolation and salvation, and its inspired portions are, in an especial manner, profitable to man for growth in every thing that exalts and improves him. The only method of understanding and arriving at a knowledge of the Bible, is, to read it; read it thoroughly, repeatedly, considerately, and with much meditation. He who expects to understand the Bible in any other manner than this, will remain ignorant and liable to be duped by the floating fanaticisms of the day. The Lord inspires no persons now with immediate and miraculous communications—he touches no mind now with the powers of prophecy—nor can there be any instantaneous arrival at divine truth, by some mysterious operation of a nondescript character. God has revealed his word; his chosen servants have recorded it; we have eyes to read the record; and minds to understand it. And if we ever arrive at a knowledge of the facts contained in the Bible, it will be by the same method that leads us to understand any truth whatever. "Search the Scriptures," "search the Scriptures *daily*," is the rule by which to understand them, and the price we must pay to "come unto the knowledge of the truth."

But, while it is our duty and our benefit to read the Bible, we must remember that we can read it incorrectly or in an improper manner. Very much of the error which prevails in Christendom, arises from a false method of reading the Bible. I speak not now of the error and injury which flows from *not* reading the Bible; and of the joys and blessings which those lose, who do not open the lids of the Bible for month after month, and even for years; who keep the Scriptures merely for a show-book, and who, so far as its contents are concerned, might as well have a mere block, painted and lettered.—But I speak of reading it in such a manner, that no clear understanding of it shall be gained, and certainly no good view of its doctrine obtained. A great many, perhaps a good share of those who deem it their duty to examine the Bible, will read a chapter out of one book, and a verse out of another; and so on from day to day, skipping from one portion to another, without any connexion in their reading. They will, without examining the context, take a single verse, and treat it as though it was a separate revelation from the rest of the Scriptures, and with very little thought, advance what they think that verse teaches, and then dream that they understand Christianity. In all this it is forgotten, that many single verses and passages occur, which are wholly made up of *figurative language*, that can not be understood without a thorough reference to their contexts—yet, if they are taken alone, may be interpreted literally, and a notion thus fastened upon Christianity which does not belong to it in any shape or manner.—In this procedure, the Bible is treated in a way, that the most common book which floats in the literary world, rarely ever meets. And the consequence is, a deplorable state of ignorance among many professing Christians, of the book which is the treasury of their faith and the light of their hopes.

If we desired to arrive at a knowledge of what is contained in Marshall's Life of Washington, or Mosheim's Ecclesiastical History, we should carefully peruse them by course. So, if an individual desires to know what the book of Genesis teaches, he must read it from beginning to end; and if he reads it two or three times thoughtfully, he will be able to fix in his mind all the subjects of which it treats. If he desires to arrive at a knowledge of the Saviour, he must peruse Matthew, Mark, Luke and John, from beginning to end, and with attention. These books are *records* of the life, conduct, teachings, miracles, death, resurrection and ascension of Christ; and it is only by examining them, that we can have a clear conception of the character of Christ and of his sayings. If an individual desires to know how the apostles conducted after the death of their Redeemer, he must read the book of Acts, which is, in fact, an ecclesiastical history, comprising the time from the ascension of Christ, to the time when Paul was retained as a prisoner in Rome. In reference to the epistles, let it be remarked, that they are *familiar letters*, written by the apostles to various individuals and churches, and contain their views upon the many topics which are connected with the great subject of *especial* salvation by works, and *general* salvation by the grace of God. Now, in order to know what these letters contain, how shall they be treated? If an individual should receive a letter from a friend in India, he would not merely read a sentence from the middle of it, neglect all the rest, and then dream that he understood the letter. He would commence with the first word, and read the whole carefully to the last word. So should the letters of the apostles be treated. They should be perused from beginning to end, not once only, but twice, thrice and again, with care and attention. Then, in almost every instance, a clear understanding of the subjects contained in the Scriptural letters, would be gained and fixed in the mind.

We must not, however, suffer the division of the Bible into chapters and verses, to interfere with the reading of a Gospel or an epistle, belonging to the Bible.—Many persons suppose that the Bible was divided into verses and chapters by those who wrote it, and that such division has received divine sanction. But this is a mistake—for, originally, the Bible had no chapters and verses. Such division is comparatively of recent origin, for the purpose of enabling the biblical student to refer to particular passages with greater facility, thereby rendering the Scriptures more familiar to the common reader. The division of chapters was affected by Hugo De Sancto Caro, commonly called Hugo Cardinalis, in 1240. A Jewish Rabbi, Mordecai Nathan, adopted the division of chapters into a Hebrew copy of the Old Testament, to which he added the division of chapters into verses. This arrangement was afterwards adopted into the whole Bible by the Christians. The arrangement is undoubtedly good, so far as reference is concerned:—but in some places the division is incorrect. It is especially bad, when people read a chapter or a single verse, and then conclude that they have read all that the sacred bookman has written touching the subject contained in it. Therefore when we read the Bible, we should read it without any reference to the division of it into chapters and verses—we should read it as we should read the print of any history.

G. W. M.

ANCIENT HISTORY OF UNIVERSALISM.

For more than two years past, this work has been out of the market, and all efforts to procure even second handed copies for those who have especially requested us to procure them have been unavailing. The work has always been admired above every work of the kind in our order, for the conciseness and clearness of its style—the order of its arrangement—the value of its facts—the candor and impartiality of its spirit—and the depth of its research—and its absence is therefore to be deeply regretted as a loss not only to our denomination, but to the religious public at large, which should be acquainted with the contents thereof, and might be, were its circulation greater. I had somehow obtained an impression two or three years ago, that its author, Br. Hosea Ballou, 2d, was preparing a new and enlarged edition; but from the long delay of its appearance, I am inclined to doubt the correctness of that impression. There is no doubt that he has accumulated many valuable materials since he wrote the first edition, which would materially increase the size of the work and add largely to its interest and utility. There can also be no doubt that the character of the work is now better understood and more justly appreciated than it was at first—for it was generally undervalued by our brethren when it was published—and that, therefore, a new edition would sell rapidly. Under these circumstances, and with this belief, I feel that I am expressing the requests of many brethren in asking Br. Ballou to prepare and publish, as soon as possible, a second edition of the Ancient History of Universalism, from the days of the Apostles, down to the era of the Reformation.

Suitable to the character of that history, and well worthy of a republication on account of their own excellence, and of an increased circulation, on account of the good they will effect, are his Essays on the opinions of the ancient Jews and the early Christians, in regard to a future state. They might therefore be added as an appendix to the work—or, if enlarged, might form a neat and useful book of themselves. Be it as it may, I have long felt that they should be more widely circulated than they have been in the pages of the Expositor. But, at all events, let us have another edition of the Ancient History of Universalism.

A. B. G.

THE PROPHETS.

The prophets, those extraordinary men of ancient ages, made many declarations in their day, which were most minutely fulfilled, centuries after their bodies had mingled with the dust. They confidently described the destruction of nations and cities which were then flourishing—they set forth the sufferings and death of the Messiah—they exhibited the wickedness, the overthrow, and the dispersion of the Jews—even when most of these events did not transpire, until over four centuries had fled away after the last prophet had died, and the fires of the prophetic schools had gone out. Yet their predictions were fulfilled in as exact accordance with their description, as though they had actually beheld their accomplishment, and wrote as historians instead of prophets of the Lord.

I have often attempted to conceive the rapture and joy of the prophets, when, looking behind the vast curtain of the future, they saw Messiah with his truth, awaking the dormant energies of mind, driving fear from the soul, flooding the tomb with the light of immortality, and winning souls from sin and sorrow to truth and holiness.—Their views must have been heavenly, when, in contrast with the fogs of paganism which rested upon the then-known world, they saw the glorious Gospel appearing in future ages, to overthrow heathen-gods, empty pagan temples, and lead their blinded votaries, to the knowledge of God.

If we had full power of prophetic vision; if we could raise the curtain which hides the future from us, and there find assurance that the day is coming when this land shall be the home of the truly free—when, on every hill-top and in every valley, there shall be a seminary of knowledge, with competent teachers to present instruction to all—when virtue shall be strictly observed, from the highest officer to the humblest subject—when the walls of all prisons shall be levelled with the dust, because no crime shall exist—when the star of our freedom shall shine so brightly, and the banner of our virtue shall blow out so clear, that the distant nations shall awake to their blessings, and the isles of the ocean shall hear the songs of liberty, and shake the chains of slavery from around them—when all superstitions, contentions, persecutions and bickerings shall cease—when no religionist shall have any other name but that of Christian, and no test but that of good works—I say, had we prophetic power to see all this as transpiring at some future age of this land, would not our souls be elated with the glorious view, and our hearts be glad, as we contrasted

this age of excitement, division, and mingled virtue and vice, with that golden period of pleasure and human felicity?

In some such situation was the prophets placed. The power of God removed human ignorance from them, until, peering into the future, they saw the glory of Messiah, the triumph of his reign, and the crowning of his sacrifice, with the complete salvation of the human family. Could they have been otherwise than transported with joy? Could they have beheld the divine plan otherwise than with thrilling anticipations of future exalted bliss? And could they have otherwise than worshipped him who is as able to accomplish the salvation of the world, as he was to enable them to prophecy future events with such minute and wonderful accuracy?

What sacred composure must Isaiah have experienced, when, in view of the subduing influences and the certain nature of the word of God, he said, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it;" Isa. lv: 10, 11. And what must have been his sublime conceptions of divine compassion, when, in view of those who are smitten with the blindness of error, he said, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them;" Isa xlii: 16. And what must have been the ecstatic joy of his heart, when, beholding the Messiah in the triumph of his reign, he could record the language of Jehovah himself, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it;" Isa. xxv. 6—8. Well might he sing in the fulness of his heart, "arise, shine; for thy light is come and the glory of the Lord is risen upon thee." Isa. lx: 1. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended;" Isa. lx: 19, 20. G. W. M.

PRESENCE OF MIND.

On Saturday the 18th inst., Florens, son of Br. S. R Smith, of Albany, a lad of about 8 years, was playing at the wharf, when, by the movement of a scow, he was thrown into the water. Neither he nor his companion was able to swim; and while his companion had to run up street to get help, the poor boy must have drowned, had it not been, (as he afterwards stated,) that he remembered having read in some book, that if persons in his situation would only throw themselves on the back, throw the head back, keep the hands and arms under water, and remain quiet, they would not sink deeper than the ears, and could thus keep the mouth and nostrils out of the water. He tried it, and thus floated securely until he was taken out by the assistance his companion had summoned!

Such are the facts, as we received them from a gentleman of veracity, who received his version of the affair from the family. They certainly exhibit one of the most remarkable instances of presence of mind I ever heard of, joined, also, with wonderful fortitude and coolness in so young a boy. To his reading, and remembrance of what he read, and calmness in putting his recollections into practice, that child owes his life.

One fact more, connected with this event, should be told for the honor of much belied human nature. The boy's hat contained a check for a considerable sum of money. In his fall, the hat was lost. It was voluntarily brought to Br. Smith's house on the same day, with the check safe in it. We love to record such facts. They are worth a thousand arguments against the doctrine of total depravity. A. B. G.

BR. SKINNER'S JOURNAL.

We have published as much of this journal in the few last numbers, as we conveniently could—even to the crowding out of some long articles (short articles seldom are crowded out, these days!)—because their interest, however great at this time, is but temporary. One of the letters was mislaid one week when it could have found room, and since then, they have come so rapidly to hand as to occupy all the room we could devote to them. A few weeks more, and the series will be completed; but before they reach our readers, the writer, we trust in the good providence of God, will have reached his home again. Indeed, we expect he will reach this city, by the time this paper is mailed for all our subscribers. His last letter was dated May 4th, and left him in New Orleans, in good health, but not yet entirely freed from his chronic sore throat. A. B. G.

TO THE AFFLICTED.

I am induced to state, on good authority, that Mr. Joseph Higby, a respectable farmer residing near the village of New Hartford, has been eminently successful in a great number of cases, which he has treated during more than thirty years past, in perfectly curing fever sores, ulcers, &c.—some of long standing. He possesses a wash and an ointment, which cleanse the sore, and hasten a new growth of flesh and bone, and, by the aid of internal remedies, invariably invigorate the constitution, where the general health is not too much impaired. His terms are easy, and good attention is paid to all who place themselves under his care. Letters proposing questions, answered with pleasure, if sent free of postage.

Though an unusual subject for an article in this paper, I am induced to give it publicly by the belief of its probable utility; and by the rule we have laid down of refusing insertion to advertisements in our columns.

A. B. G.

Br. Price—Send back numbers of Union, from the time he commenced, to A. K. Paine, Valparaiso, Ind

Also, continue the Union, with the numbers retained, to L. Church, Vernon, and credit him $2, and charge us. He paid us some time ago, but it was overlooked. G. AND H.

Br. Bazin—Send the Expositor, commencing with current volume, to Henry Barden, Benton, Yates county. Credit Linus Cone, Troy, Oakland county, Mich., $2, and charge us. This is the same as Leonard Cone. Linus Cone wants but one copy in future. G. AND H.

Br. Tompkins—Discontinue the Repository sent to Miss Catharine Allen, of Honesdale, Pa., and forward the October number of volume 7, which she never received. Also, credit J. R. Jenkins, [should be J. Jenkins,] Prospect, Oneida county, N. Y., $2 on volume 8, and charge us. He says he has received a bill for volume 7, which he paid. We forwarded the remittance for one year, for Br. Jenkins, which was accounted for in our settlement. Is he credited? Also, send Repository to Miss Sarah Roberts, New-Berlin, Chenango county, N. Y., credit $2—and credit $2 to Lucy Tuttle, Columbus Centre, Chenango county, N. Y., and charge G. AND H.

WHICH VOLUME?—Persons sending us money for this or any other paper, will do us a favor by being particular in stating which volume or volumes they wish the money applied to. G. AND H.

NOTICE.—The Oneida County Temperance Society will hold a meeting at Clinton, on the 1st Tuesday of June next, at 11 o'clock, A. M. A numerous delegation from auxiliary societies is requested—and all friends of the cause are earnestly invited to attend.

By order, EDWARD C. PRITCHETT,
May 20, 1839. Secretary.

For the Magazine and Advocate.

BLACK RIVER ASSOCIATION.

Having been requested by our friends in Washingtonville, to alter the *time* of holding our next annual session, because the Presbyterians will hold a meeting in that place at the same time ours is appointed, and will occupy the only public house sufficiently large to accommodate an Association, *provided it could be obtained;* I hereby give notice that our session could not be held any other week in June without interfering with the time appointed for the meeting of some other Association; and it is believed the general inconveniences will be greater by *altering* the time, than by holding it according to adjournment, on the third Wednesday and Thursday in June, at the most suitable place our friends in Washingtonville can provide. The Black River Association will therefore be held as adjourned, and as noticed in the last Magazine and Advocate—i. e., on the third Wednesday and Thursday in June. If we can not obtain a public house, (a convenience seldom enjoyed by the primitive disciples of Christ,) we can worship the God of universal love in some temporary shadow of a building, in a barn, or even under the broad canopy of heaven. P. MORSE,
Henderson, May 16, 1839. Standing Clerk.

NEW BOOKS.

We are now receiving a choice selection of Phrenological, Theological, Medical, School and Miscellaneous Books, among which are nearly all the new popular works of the day. G. AND H.

WRITING INK.

Just received, a new supply of Blue, Black and Red Ink, warranted as good as any in market. For sale wholesale and retail. G. AND H.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. GAGE, in the School-house near Mason's Factory.

There will be preaching on the second Sunday in June, by Br. FRENCH, at Burrville—Br. WM. MARTIN, in Tully, forenoon and afternoon—Br. SOULE, at Crandall's school-house, East Aven—Br. H L. HAYWARD, at Ellis village, during the day, and at Rodman, at 5 P. M.—Br. BIDLECOM, at Durhamville—Br. T. J. SMITH at Paines Hollow during the day.

There will be preaching on the third Sunday in June, by Br. O. WILCOX, at Denmark—by N. BROWN, at Tully, at 5 1-2, P. M.

ASSOCIATIONS.

The Niagara Association will be holden at the Universalist meeting-house at Clarendon, on the first Wednesday and Thursday (5th and 6th) of June next.

Central Association will meet in Marshall first Wednesday and Thursday in June.

Mohawk River Association in Salisbury, second Wednesday and Thursday in June. First day at Salisbury Centre—second day at Salisbury Corners.

Genesee Association at Gainesville, third Wednesday and Thursday in June.

Black River Association in Washingtonville, third Wednesday and Thursday in June.

Otsego Association in Sharon, fourth Wednesday and Thursday in June.

St. Lawrence Association in Potsdam, fourth Wednesday and Thursday in June.

The Lake Erie Association, will hold its annual session, in the village of Wellsburg, Erie county, Pa., on the second Wednesday and Thursday in June next.—All ministering brethren are earnestly invited to come over and help us. J. BILLINGS, E. BEALS, } Committee.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

P M, East Bloomfield, (Pa) for E C and A A—P M, Oil Creek, (Pa) for Dr L H—W A, Boston, for J W, P S, J T, F E J, L K, B R and J B F—F K, Yorkshire, for self, G W T, R T, A C jr, A H and R S—M McI, Windsor, (O) for self and R H—H R S, Utica, (Mich) for L D and H O—P M, Semphronius, for Z R—P M, Westfield, (O) for A F, S K, E D, I S, E B, L S and A L—J H, Lebanty, (Ills) for self, I B, W L, E E, N & J, J H, J P, J W and H D B—P M, Chardon, (O) for D T, L G and B—P M, Gainesville, for A B C, M R, E H and D H—A S, Oxford, for W T and B—Z P, Bedford, (O) for self, J R, O F F and A H—H N H, Rushford, for self, A B, D W, H B and L S—L C, Troy, (Mich) for self, S F C, J F, E J W, H B, H L, H M, P S B, I C S, J F, C C and L J W—M D W, Bath, for Z B, H S, S H, A M, E B, R H B and J V—J P, New-Mexico, (W T)—E B, Stow, (Vt) for D T A, P B, H D W and D L.

POETRY.

For the Magazine and Advocate.

SPRING.

BY MRS. S. BROUGHTON.

The gorgeous Spring is coming now,
Bright gems of glory crown her brow;
Her radiant locks of sunny hue,
Float o'er her robe of heavenly blue;
And her vestal train, rich coloring
From the rainbow's fount, around her fling.

She waves her wand along the dale,
And merry strains rise on the gale;
The warblers trill their wild, free lays,
The welkin rings with notes of praise,
And the unchain'd rills, their silvery chime
Ring free as the songs of childhood's prime.

Along the bland and balmy air,
Low breathes her gently whispered prayer;
O'er wooded steep and curtain'd dell,
The harp-like murmurs softly swell,
Wooing the flower-buds to unfold
Their hues, more rich than Ophir's gold.

They rise, a beauteous, fairy train,
They deck the hill, and gem the plain;
From thousand shrines their perfumes rise,
To Him who arch'd the starry skies,
And spread abroad in the sweet Spring-time,
The splendors of th' eternal clime.

The giant sons of the forest throw
Their naked arms to the sunny glow;
She softly breathes on the folded buds,
And a magic change comes o'er the woods;
On the leafless boughs are quickly seen
Garlands of flowers, and a crown of green.

O that the Sun of Love might shine,
And warm our souls with grace divine,
Till, like the blooming flowers of Spring,
Our hearts a pure, rich offering bring,
To him who speaks in the vernal bloom,
Of the Spring that draws beyond the tomb.

A SUPPLICATION TO THE PEOPLE OF THE UNITED STATES.

CONTINUED.

RATHER—is universally known to be very nice in his preferences, and to be almost continually occupied in expressing them. Be it as universally known, then, that he is disgusted beyond all bearing at being called—ROTHER. Oh, how, from time immemorial, has this choice character suffered from the interference of U, ye masters!

SAUCE—has a good many elements in him, and, above all, a proper share of self-respect. He thinks he has too much spice and spirit to be considered such a flat as this indicates—SASS.

SAUCER—complains that he is served the same *sass* Between them both, unless there is something done, there may be an overflow of *sauciness* to their masters.

SCARCE—is not a very frequent complainant of any thing—but he is now constrained to come forward and pour out more plentifully than common. He complains that certain *Nippies*, both male and female, and hosts of honest imitators, call him SCARCE, thinking it the very tip of gentility. He will detain you no longer gentlemen and ladies, for he prefers to be always—SCARCE.

SUCH—does not complain of mistaken politeness, but of low and vulgar treatment like this—SICH.

SINCE—has been crying out against the times, from the period of his birth into English. It is abominable that a character of such vast comprehension, should be so belittled. He embraces all antiquity—goes back beyond Adam—yea, as far back into the unbeginningness as you could think in a million of years, and unimaginably further. And, oh! his hoary head is bowed down with sorrow by being called by two-thirds of the American people, SENCE. It is hoped that all the Future and all the Past will be—SINCE.

SPECTACLES—those twin literati, who are ever poring over the pages of learning, raise eyes of supplication. They say that they can not *look* with due respect upon certain elderly people, who *pronounce* them more unlettered than they really are, as you may perceive without looking with their interested eyes—SPECTACLES.—Venerable friends, pray excuse us, excuse—and give us our due in the matter of letters, and cry—SPECTACLES.

SIT—has been provoked to stand up in his own behalf, although he is of sedentary habits, and is sometimes inclined to be idle. He declares he has too much pride and spirit to let that more active personage—STAND—do all his work for him. "*Set* still," says the pedagogue to his pupils—and parents to their children. "*Set* down, Sir"—say a thousand gentleman, and some famously learned ones, to their visiters. "The coat *sets* well," affirms the tailor. Now all this does not *sit* well on your complainant, and he *sets* up his Ebenezer, that he should like a little more to do—especially in the employ of college-learned men, and also of the teachers of American youth. These distinguished characters ought to *sit* down and calculate the immense effect of their example in matters of speech.

SAT—makes grievous complaints that he is called SOT. He begs all the world to know that he hath not redness of eyes, nor rumminess nor brandiness of breath, nor flamingness of nose, that he should be degraded by the drunkard's lowest and last name—SOT. The court *sat*—not *sot*—the company *sat* down to dinner—not *sot* down; but "*verbum* SAT," if English may be allowed to speak in Latin.

SHUT.—This is a person of some importance;—and, although your slave, is a most exclusive character, as is said of the ultra-fashionables. He is, indeed, the most decisive and unyielding exclusive in the world. He keeps the outs, out, and the ins, in, both in fashionable and political life. He is of mos. ancient, as well as of most exquisite pretensions—for he kept the door of Noah's ark tight against the flood. Now this stiff old aristocrat is made to appear exceedingly flat, silly, and undignified, by being called, by sundry persons,—SHET. "*Shet* the door," says old Grandsire Grumble, of a cold, windy day. "*Shet* your books," says the schoolmaster, when he is about to hear the urchins spell. "*Shut* up, you saucy blockhead," cries he to young Insolence.—This is too bad! It is abominable! a schoolmaster, the appointed keeper of orthographical and orthoepical honor—letting fall the well-bred and lofty-minded—SHUT—from his guardian lips, in the shape of *Shet*. Oh! the plebian! Faithless and unfit pedagogue!! He ought to be banished to Shet-land, where by day he should battle with Boreas, and teach A B C to the posterity of Ptolemeus Yellowley's ass;—and where by night his bedchamber should be the un-*shut* North—his bed the summit of a snow-drift—his sheets nothing but artic mists—and his pillow the fragments of an iceberg!!—Away with the traiter to Shet-*land*! O most merciful American masters and mistresses! *Shut* has no relief or safety from the miserableness of *Shet*, but in *U*.

TOLD—is a round, sounding preterite, that is real music in a singing school—it will bear such a round-mouthed thunder of voice. He feels the dignity of his vocation and asks not to be kept out of use by such bad grammar as this—TELLED. "He *telled* me so-and-so." Shaw! that renowned talker and servant of old Peter Parley, TELL, declares that no one has ever derived existence from him by the name of—TELLED. Pray, masters and mistresses, don't now forget what you have learned—TOLD.

YES—that good natured personage; affirms that were he not so complying a disposition, he would henceforth be *no* to every body who should call him—*Yis*.—To this pleasant hint, ye kindly ones, you can not but [illegible]

Finally. Hearken! There is a voice from the past.—It is the complain' of departing YESTERDAY! He cries aloud—Give ear, O, To-day, and hear, hear, O, To-morrow! Never, never more, call me *Yisterday*!

[Concluded in our next.]

A PERSIAN SHAWL.—In many oriental MSS may be met elaborately painted representations of celebrated processions; but one of the most curious fell lately under the observation of a writer in Fraser's Magazine. It was a magnificent shawl, (in the possession of a Hungarian lady of high rank,) woven in the looms of Persia, and perfectly unique. The border exhibits in all its details, one of the triumphal processions. Nothing is omitted; the trains of camels and Arab horses fully caparisoned, elephants and palanquins, the troops and musicians, and the countless attendants swelling the ranks of some mighty chief—are there. One compartment offers to the view a series of hunting scenes, in which figure the rhinoceros, the tiger and leopard, the gazelle of various sizes, the rabbit and "such small deer," with pursuing dogs, huntsmen and keepers, winding their horns, on horse and foot. All this is woven in the most exquisite colors, with a general accuracy of outline and correctness of design quite admirable, forming a combination of forms and hues which [illegible] of surpassing beauty and harmony.

A wilful man will be very wise
Mortal men must not keep immortal anger
Nature teaches us to love our friends, religion our enemies.
Never be weary of well doing.
Prayer should be the key of the day, and the lock of the night.
If the best man's faults were written on his forehead, it would make him pull his hat over his eyes

THE MIND.—How limited in its horizon! how changeable is the mind of man! When engaged in some fascinating pursuit, (as for instance some favorite science,) each one of us thinks there can be no happiness without it, and we wonder why all other persons do not, also, pursue it—wholly forgetting that different minds are differently constituted with respect to happiness. And even we ourselves, after a dream of a few hours, may quit it with weariness and disgust.

MARRIAGES.

In Boston, Mass., May 7th, by Rev. Dr. Nott, DEXTER GILMORE, Esq., of this city, to Miss ELIZABETH, daughter of Charles Bowers, Esq., of the former place.

In Pittsford, May 16th, by Rev. S. Miles, Mr. ELEBRY WOODBURY, of East Mendon, to Miss AMELIA ARMSTRONG, of the former place.

DEATHS.

In Wilna, April 25th, Mrs. PATIENCE BLANCHARD, consort of Isaac Blanchard, in the 70th year of her age. She lived respected, and died lamented, by a numerous circle of friends and relatives. The consolations of the Gospel were tendered to a very large concourse of people, by
J. H. WHELPLEY.

In Juliet, Ills., March 27th, Mrs. EVELINE, wife of Erie Dodge, aged 26 years, in the full hope of a world's salvation.
A. KINNEY.

In the town of Busti, May 8th, Capt. HEMAN BUSH, aged 62 years. Capt. Bush was one of the first settlers of this town, respected and beloved for his many virtues, and a firm believer in God's impartial grace. The funeral was attended by the writer, and a discourse delivered to a numerous and attentive audience. SALMON ADAMS.

In Eatonville, April 6th, Mr. NATHANIEL BROWN, aged 76 years—one of the first settlers of that town.

At the same place, March 7th, Mr. NATHANIEL BROWN, Jr., grandson of the above, aged 4 years. M. B. SMITH.

In the town of Herkimer, April 29th, of consumption, Mr. JOHN HOUGHTON, aged 51 years; leaving a wife and twelve children deeply afflicted by the event. May God in his goodness sustain them under this severe bereavement. His funeral was attended May 1st, and from the fact that this is the 15th funeral at which the writer has officiated since he has resided in Herkimer county, it will be seen that death has been busy in this region as elsewhere—the fifteen being probably not more than one-tenth of the number that have died within ten miles of his residence during 4 months last past. M. B. SMITH.

In German Flats, May 16th, Mrs. POLLY PAUL, consort of Joseph Paul, aged 62 years. Funeral on the 17th, at Eatonville, her former residence. M. B. S.

In the town of Grass Lake, Mich., Mrs. HARRIET M. BRINK, consort of Mr. Joseph Brink, aged 39 years. She had formerly been a member of the Presbyterian church, of which she was one of its brightest ornaments, until she chanced to hear Br. Skinner preach on the subject of the restitution of all things. This first induced her to search the Scriptures to see if these things were so, which resulted in her embracing that Gospel which promises salvation to all. Funeral services by E. GAGE.

In Norwich, Chenango county, March 26th, PEREZ RANDALL, Esq., in the 56th year of his age. That he was chosen to the office of County Clerk, by the citizens of Chenango county, for nearly 20 years, notwithstanding his open and independent manner of expressing his religious views, when those views were bitterly opposed by popular religionists, is no small evidence of his possessing talents and virtues generally esteemed among men. He was generous and liberal to the poor and the needy around him, and bore his last illness with fortitude and resignation. He died firm in the faith of the universality of Divine benevolence, leaving a large and very respectable circle, composed of companion, children, relatives and friends to mourn their loss. The manner in which bigotry managed to conduct the funeral, and the silence observed in regard to him, in the funeral discourse, will be found in another column. Such "unchristian conduct" disgraces the *actors*, not the deceased nor his friends. A. B. G.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, JUNE 7, 1839. NUMBER 23.

ORIGINAL SERMON.

Delivered at the Funeral of Mrs. Elizabeth Green, at Trenton, March 1st, 1839.

BY REV. ISAAC BLISS PEIRCE,

Pastor of the Reformed Christian [Unitarian] church in Trenton, Oneida county, N. Y.

"Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—2 COR. iv: 10, 11.

These words must often have occupied the thoughts of our departed friend and Christian sister. She dwelled much on their import, even while moving amid the scenes of this busy and careful state of being; and connected their meaning and use with this day;—the day in which her body should be consigned to the grave, "dust to dust, and ashes to ashes." In repeating them on this occasion, her piety, her submission to God, and hope in death, come at once into our minds. We catch and feel somewhat of the fervor of her confiding spirit in her Father in heaven—as her Rock and everlasting support, and the consolation of her soul.

Let us endeavor to draw out the sacred import of these words, as she, no doubt, felt it; and as her soul drank in their sweet consolation, and the peace which they impart. How many of God's children have done so too, in generations and ages past, as well as the pious of our own time!

In this part of his letter to the Corinthian Christians, the apostle Paul is speaking of his trials in this world; especially as they came upon him as a preacher of "the truth as it is in Jesus." "We are troubled on every side," "every way afflicted, yet not distressed;" that is, in mind; as though some strange thing had come upon him, unlike what any other child of God had ever endured. "We are perplexed, but not in despair;" our hearts feel the peace of God, and rest in his love—that all will yet work well. "Persecuted, but not forsaken." Why? Because God is a present help in time of trouble. He supports the sinking spirit; upholds the soul by his grace, and imparts his consolations to the good man, whatever be the outward ills of earth, the trials of the heart, and the sorrows of life! "Cast down," says he, "but not destroyed." Gloomy as were the scenes in which he preached the Gospel, still, neither trouble, perplexity, persecution nor low spirits, destroyed his Christian hope, or desolated the peace of Christ in his heart! The hope of the Gospel was "an anchor to his soul" in all the storms of life; under the winds of adversity;—through the rough waves of persecution, and the rage of enemies. God was with him, and he experienced daily the sweet and hallowed import of the word *Immanuel*; "*God with us.*"

Here follow, in this chapter, the words of our text; words which yielded to the deceased such continued support, that she seemed daily to live in the meaning of the text—"always bearing about in the body the death of Jesus:"—that is, conscious, realizing habitually, that "the disciple is not above his Master"—"it is *enough* for the disciple that he be as his Master."—Matt. x: 25. If the revered Master suffered all the ills and infirmities of human nature, he who loved God supremely, and did always those things which pleased our Father in heaven; if he could only be "made perfect through suffering,"* and died, so must his followers. She felt that the event of death must be met, and she strove daily to be prepared to meet it; always, in health as in seasons of sickness, "always bearing about," always mindful that Jesus passed through death to his glory with the Father. "That the life also of Jesus." his piety, his holiness, as a Son of God, his constant submission to the Divine will, his faithfulness to him that appointed him, his finishing the work assigned him to the satisfaction of his God and Father; his devotedness to the love of humanity, as the Son of man; in seeking to save the erring, the lost, to the power of truth, the alien from the peace and love of God—that all of his example, in its light and power, "might be made manifest"—that is, apparent; that all our friends, brethren, neighbors, might see that the soul is with Jesus in faith and love, even while in the body. For they "who live" in this way, in this narrow path of duty and glory, "are always delivered unto death for Jesus' sake."—The Christian feels in his soul a willingness to give up all for him;—for his sake to leave all and take up the cross, and follow him in the regeneration even unto death.

For "the love of Christ constraineth; because we thus judge that we should not henceforth live unto ourselves," (2 Cor. v: 14, 15,) that is, to our own wills, inclination, and mere love of earthly pleasures and interests, but unto the beloved Master and Saviour who died for them. That the life also of Jesus—the power of faith in God to overcome the influence of this world, the fear of suffering, and the pains of death—the life of Jesus, in all its "beauty of holiness," "might be made manifest in our mortal flesh." through whatever scenes and sufferings the pathway of glory should lead us in such a world as this, of our moral training for heaven.

Such I take to be the meaning of the words of our text: and, I doubt not, the departed Christian sister, whose grave is to be made this day, felt its meaning to be such; and strove, day after day, and year after year, to realize in her soul, for Jesus' sake—her friend's sake—her children's sake—her husband's sake—yea, on her own account, that having finished her course on earth in unity with the love of God in Jesus, she might come to the peace of her Lord, and enjoy in future scenes of light and bliss, the warfare over, the victory won, the triumph of faith achieved!

She has gone to prepare a place for husband and children. How prepare a place for them? Simply, by the example she has left them to follow. If her pathway shall have led her soul to glory, it will also lead all those who follow her in it.

"We having the same spirit of faith," says Paul, "faint not." Let the friends of Christ know, "that *all things* are for your sakes."—"Our light affliction," all we endure of trial here—all we suffer of affliction and sorrow, are indeed light, in comparison to the future woe of the impenitent sinner—the "light affliction," on earth, "is but for a moment," in reference to earth, when compared with the duration of the misery of the wicked in the future state of their being, in the world of untold sorrows. These "light afflictions" work for the Christian "a far more exceeding and eternal weight of glory," than otherwise could be obtained, but in this probation and training of the soul in the way of trial and suffering on earth. This was the process of perfection to Jesus—"for it became him," the moral Administrator of the universe, "in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." "For both he that sanctifieth," viz., Jesus by his truth and example, "and they who are sanctified" thereby, are all of one Father: "for which cause he is not ashamed to call them brethren"—to own the common and kindred nature between them—the sanctifier and the sanctified.

I well recollect the remark of the deceased which she made to me about two weeks ago—on the day of the late funeral in this neighborhood—"I little thought," said she, "I should have outlived my neighbor Burlingame! But she has gone, and I am spared!" Her mind, it appeared to me, dwelt much on death and her meetness, or otherwise, to meet her God in judgment. She was ever serious, sincere, and exemplary in recommending the great interest of the soul to others.—Her hour of departure came—and found her ready! Her lamp trimmed, and the oil of peace and hope in God, prepared for the exigency of the soul.

She was a kind woman:—her uniform friendship is to me a very pleasant thing to look back upon, and call up in the mind "as precious ointment poured" on her memory. Our opinions on some points did not harmonize; but, to her truly charitable heart, there was no break in her kindness—no pause in her Christian friendship. What though these ties are severed on earth, the Christian's hope keeps them in view in the other world! and he, indeed, realizes the truth of that remark, "faith is the substance of things hoped for; the evidence of things not seen." Doubt not, then, my friends, that virtuous friendship cultivated on earth, will bloom again, and mature blessed fruits in that better world, the everlasting home of God's dear children.

"Thou art gone to the grave, but 'twere wrong to deplore thee,
When God was thy Father, thy Guardian and Guide;
He gave thee, and took thee, and now will thy home be,
Where death is unknown,—there in peace to abide!"

"Farewell, till we meet on that spirit-shore,
Where friends are united to part no more;
Where our God is the light of that blissful home,
And the shadows of evening can never come!"

"They that have done good," says Jesus, "shall come forth to the resurrection of life"—to the welcome of their Lord, as "blessed children of his Father." Goodness is, then, the great concern of every soul—holiness, the "one thing needful." Nothing of earth, and the interests of this world, its glory and renown, can impart to the dying man a heart-felt joy—or stand the soul instead of that child-like confidence in the rectitude of God, that filial trust in his love as our Father. Nothing but piety and uniform goodness can obtain for us the smile of his approbation, the inward sunshine of his peace in the soul, when about to exchange worlds. It is by a "patient continuance in well doing," that our hope is made bright, and grows brighter as we approach the grave—that our prospect of heavenly rest is clear, and fairer as we draw nearer the confines of the spirit-land.

"Behold him in the evening-tide of life,
A well spent life, whose early care it was
His riper years should not upbraid his green;
By unperceived degrees he wears away;
Yet like the sun, seems larger at his setting,
High in his hope and faith, look how he reaches
After the prize in view!
——— ——— ——— Oh! how he longs
To have his passport signed, and be dismissed!" BLAIR.

Departing, sainted spirits feel an inexpressible confidence in the immortality of virtue:—a quietude that creeds and all the noisy excitement of their wordy warfare can not take away, nor impart. They feel that they are approaching home, their Father's house—to enjoy his pre-

*Heb. ii 10; and v: 8, 9.

sence without an intervening cloud of earth, or vail of flesh;—there to enjoy the perennial friendship of Jesus, the elder brother, and that of all the select of God.

As death in its progress, unbinds the cords of sense, which bound the soul to mortality and the vanities of earth, and "is the crown of life"—how blessed is the resignation and peace of the good man—the soul in unity with the unutterable Being—the infinite, indwelling Spirit.

"My God! my Father! on Thee will I rest—
Rest with unbounded confidence in Thee!
No slavish fears shall now enthrall my breast,
I stand erect in holiest liberty.
My lot is in thy hand!" Dr. Bowring.

My friends, may such be our last closing scene—such our last thoughts on earth! That his presence and peace may be in the soul to strengthen and to save—

"To light death's valley with his beam of love—
And smile a welcome to his throne above!"

Let us look back upon our past lives. How many such occasions like the present one, have brought us together to meditate upon death—the uncertainty of life; "what shadows we are, and what shadows we pursue." To consider on the high and eternal destiny of the human soul—the wisdom, the necessity of co-operating with the "Father of our spirits," in the work of redeeming the soul from the degradation and evil of sin, and securing its eternal salvation. In the course of my ministry among you, how many have been the admonitions of God to the soul, that earth is not its home! How loud has been his warning voice at times, which, through his providence, bids us remember that here we had "no continuing city;" that as pilgrims and travellers here, our interests were hence, and our soul's homestead in another state of being.

How kind is that expostulation in the Scriptures which speaks in the name of God. "O that thou hadst hearkened to my commandments!—then had thy peace been as a river, and thy righteousness as the waves of the sea."—Isa. xlviii: 18.

"On *this* side, and on *that* men see their friends
Drop off like leaves in Autumn; yet launch out
Into fantastic schemes, which the long livers,
In the world's hale and undegenerate days,
Could scarce have leisure for. Fools that we are,
Never to think of death and of ourselves
At the same time: as if to learn to die
Were no concern of ours." W. Blair.

We have seen the infant taken from a mother's arms, and her love and heart crushed!—the amiable young man cut off in the bloom and freshness of life; the brightest prospects of usefulness suddenly overcast with the shadows of death—the young woman, all radiant in the morning—light of life, called to resign to the grave her charms and beauty, together with the residue of her years! We have seen the father and husband die—the mother die—and leave their helpless little ones to the winter-charity of this frost-bound world. We have seen all this! and still are spared; still waiting to hear the call, that tells us to be ready and make haste. But the great and absorbing question is, not when, or how, we are to die—but how we shall meet God, the righteous Judge, in the retributions of his rectitude? The apostle Paul assures us that "eternal judgment" is one of the first "principles of the doctrine of Christ." Heb. vi: 2. This is THE QUESTION, to ask the soul in solemn earnestness when we meet around the coffin of a dear friend or neighbor; the voice from which is, "Prepare to meet thy God:"—"The eye of him that hath seen me shall see me no more. Thine eyes are upon me, and I am not." Not of this world is she any more;—"her days are past; her purposes are broken off—even the thoughts of her heart." Job xvii: 11.

Thus is her case:

"She slumbers now
Sweet as the cradled infant's rest;—
No shadows cross that settled brow,
On which the unfelt clod is pressed.
Oh who would wake the sleeper up
To walk earth's gloomy round again;
To feel the dregs from sorrow's cup,
Rise to the hot and fevered brain?
Far rather in their lonely bed,
Let her still ashes moulder on—
Since the free spirit is not dead,
But to an endless life has gone!"

Our business on earth is with eternity; and surely we should ever urge this prayer at the mercy seat, "To teach us to number our days, as to apply our hearts unto wisdom:"—and if we do, indeed, urge it in contrition and solemn earnestness, God, who desires our best and highest good, will give us wisdom—wisdom to review our past days—to observe the landmarks of his grace set up all along the way of our moral training on earth—wisdom to see what is at present wanting to the soul, to fit her for himself, as delightful in his sight. God will impart to the seeking soul the grace to correct and amend our lives—the inspiration of his spirit to purify our hearts.

My friends, "let the past suffice" to you and to me, "to have wrought the will of the Gentiles"—and, "as he that has called you to glory and virtue is holy, so be ye holy in all manner of conversation." For "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter iv: 18.

If other warnings have been unheeded, let not this speak to your hearts in vain. Purposes of amendment and pious resolves formed in other years, have not matured the fruits of a holy faith, which they ought to have done. Ah! let it not be said of us, as concerning some of old—"your goodness is as the morning dew."

Are none of us conscious, dear friends, that we are now, at this very time of day with us, living in the neglect of duty and obligation, which, years ago, we resolved to neglect no longer? Is there no ground from the past procrastination and indecision of heart, to fear that the day in which you must die, will arrive before the work of the soul's salvation shall have been wrought out? Is there no reason from the past to fear, that the last link in sin will be connected with your coffin? Is there no cause to apprehend, that resolves men now form of purposed reformation, and activity in making the calling and election of the soul sure, will be as weak as the past, and the future as barren of good to the deathless spirit?

We do not, and it is surprising men do not, sufficiently realize that this life on earth is the seed-time of a harvest which the soul must reap of weal or wo, in the other world. To some the Scriptures declare, "the harvest shall be an heap in the day of grief, and of desperate sorrow."—"This shall ye have at mine hand, ye shall lie down in sorrow." "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength." Isa. xvii: 10, 11, and l: 11. How can men, rational men, be so unmindful of that world they must so soon enter—be so lured away from interests so important, by the delusions of earth, and the presumption of sin!

As the emigrant thinks more—much more about the country he is going to—its privileges and advantages—than concerning the one he is about to leave, so should we, who are about to emigrate to the spirit land, look well to it, whether, indeed, we have the requisite qualifications for citizenship in that unexplored country. The good man knows where his citizenship is—it is heaven, the apostle tells us.—Eph. ii: 19, and Phil. iii: 20.

As each human being must come to that point of time, in which his soul will have to close up all its connexions with earth—bid adieu to the pleasant scenes of life—the cheerful sun and the bright sky; and be introduced at once into scenes so new, so strange, so fearful, or so glorious, that "eye hath not seen, nor the ear heard" such truly described—surely, neglect here is folly—inattention to such momentous interests, is like insanity.

"Then turn, O man! and cast all else aside;
Direct thy wandering thoughts to things above—
Go lowly, God will help thee;—in him confide,
'Till doubt be lost in faith—and bliss secured in love."

"That which we call death," says the sage and pious Seneca, "is a progress to life. The day which we fear as our last, is but the birth-day of our eternity, and death is the only way to it. It is the care of a wise and a good man, to look to his conversation and actions; and rather how virtuously he lives, than how long; for to die sooner or later is not the concern, but to die well, or ill; for death brings us to immortality." Loyalty to the moral laws of our spiritual nature is religious wisdom—unfaithfulness here is treason to the soul; and what is the profit of this world, if the soul be lost to the peace, and good, and glory of the future? Watchfulness, then, is the countersign of the Christian. The good man will watch that he might pray; and a spirit of prayer is the perfume of virtue—the incense of holiness delighted in by blessed spirits, and all good beings in the wide universe.

To conclude—let us, my friends, pursue this true interest of the soul; that we may contemplate steadily, and in hope and heart satisfaction, the period, when the changes of earth shall cease, and tears, which children of the Light now shed in anguish and sorrow, be wiped away by their Father's hand, and the pathway of the soul, when it enters the unseen state of being, be all radiant in beams of paternal love from the everlasting throne—and onward, and upward, from glory to glory! We know not what a day may bring forth—nor when the warfare will end, and our discharge come. Then, while we pray God for the repose of her soul, who hath left our world, and us amid its twilight—knowledge and shadows of death—that it be precious in his sight, and the future discipline of his rectitude and love, be to it "the savor of life unto life," and in his own time acceptable and glorious; seek the sanctification of our own—that, meet for the fellowship of the saints in light, the select of God, we come, through the Sonship, to the fruition of eternal blessedness.

For the Magazine and Advocate.

ESSAYS ON WAR.

BY REV. C. SPEAR.

INTRODUCTION.

Among the various subjects which have agitated the public mind, war appears to be the most awful and solemn. Whatever view we may take of it, it wears a tremendous aspect. Indeed, there is no other evil on earth, around which so many vices cling, as around war. It cherishes scarcely a single virtue. It not only corrupts nations, but corrupts every individual who favors, either by positive action or influence, the war scheme. War appears the more horrid from the fact that philanthropists have shown, both in theory and practice, that it is unnecessary, and that a thorough adoption of peace principles is safest for nations as well as individuals.

Such being the views of the writer, he proposes, in a brief manner, to present a series of essays touching the various topics connected with war. He hopes the reader will weigh his arguments, and point out their falsity, if they can not be sustained. He desires truth on this subject, and will receive it from whatever source it may come. If the advocates for war can maintain that their principles are in accordance with the precepts and example of Christ, then he will patiently hear them.

If the writer is asked for reasons in taking up this subject, he is ready to state several that have weighed heavy in his mind. Among them, he finds a false glory thrown around war which makes it deceptive and attractive to the great mass of mankind. This must be stripped from the monster. Men love its "pomp and circumstance;" they like the spirit-stirring drum and the shrill fife—they admire the nodding plume, the roar of cannon and the clashing of swords. There is

something exciting in martial array, and in the georgeous trappings of a soldier. Now it must be shown that all this is wrong, that it is the result of a false education. It is farther evident that the war spirit is only slumbering in the hearts of most men. Any trifling affair that concerns the interests of our nation, will call out the same spirit which has already made our earth a vast slaughter-house. Facts might be presented, but we deem it unnecessary in a mere introduction.

We are aware of the difficulties connected with this great subject. Indeed, no moral topic is entirely free from objections. But we have looked them all over, and have arrived at the conclusion, that they are not insurmountable. We intend merely to submit the convictions of our own heart, which have been occasioned, we trust, by a deep and thorough examination of this momentous subject.

Boston, Mass.

For the Magazine and Advocate.

THE SCENERY OF NATURE INCITES TO BENEVOLENCE.

BY MRS. S. BROUGHTON.

How glorious are thy works, great Parent of the universe! How beautiful, how majestic, are the lofty arches of thy holy temple. The soul is lost in contemplation of thy grandeur and glory, as it looks afar into the boundless blue of ether, when the saphire dome is undimmed by the misty curtains of the storm-king's pavilion. O, how grand is the scene! Not a cloud floats over the azure expanse, but the sun in all his brightness proudly rolls his golden chariot along his shining pathway. The winds seem hushed to rest, or chained in their pearly caverns; the light-winged zephyrs steal softly over the plain, sighing amid the tender grass, or fanning with gossamer plumes the half unfolded rose buds, and waking along the shady copse, the whispering cadence of the downy leaflets. All is calm and serene, and the spirit bows with reverence and adoration to that unchanging Being, who reared the cerulean arches of the lofty ethereal chambers, whose wisdom spread out the boundless firmament on high, and spangled the magnificent canopy of night with diamonds of living lustre. How sweet to commune in silence with the glorious spirit of the season, that is awaking to newness of life, both animate and inanimate nature. And should not Christians awake? Are there none over whose spirits the lethargy of Winter has crept? Have we all followed faithfully the example of him who missed no opportunity of doing good?

Have we all, so far as our means extended, given comfort and consolation to the afflicted? Verily, there is a reward in doing good. Living proofs of goodness and love are stamped upon the vast page of nature; if man would be happy, let him study the glorious volume, and find happiness—true happiness—in active benevolence towards all.

For the Magazine and Advocate.

THE BEAUTY OF SPRING.

There is a charming beauty and loveliness in the spring season, that is full of hope and animation, and which, from time immemorial, has called forth the pen of the moralist and the poet, to eulogize upon its merits, and pay the tribute of memory to its unfading preference.

And why is it? Why are the Infinite beauties of the growing summer, with its cooling zephyrs, refreshing showers, fertile fields, and green foilage majestically waving before the gentle breeze of heaven—the untold blessings of Autumn's golden harvest, and stern winter with its gingling bells and fireside glee, its long evenings' entertainment of social and moral improvement—why, we ask, are all these visible tokens of Infinite wisdom and Almighty power, made an exception to God's impartiality, and almost forgotten amid the transcending beauty and loveliness of the Spring season!

You anticipate the answer. It is because spring, lovely spring, is hailed by all as the welcome and kind messenger of Infinite love and wisdom, to cheer and gladden the hearts and hopes of the children of men. Spring is a most pleasing and delightful season of the year—it is the season of new hopes and new expectations. We look abroad upon the fair face of creation, and every where behold the variegated beauty and loveliness of the earth, which, for a season, was enveloped in the gloomy garb of winter, but is now disrobed of its mantle of snow, and assumes the cheering aspect of living green.

The peltings of the northern blast are changed; and the bleak woods, which redounded with the lonely echo of the woodman's axe, is now made vocal with praise from the busy humming of bees and birds.

Behold the sportive lamb as it gambols over hill and dale—see the grazing oxen as they feed upon a thousand hills, and offer up their crude notes of joy,—note the swift winged swallow as it darts through the air and soars above the cloud—listen to the warbling of the morning lark, as it welcomes the rising King of day—surely, surely, "The winter is passed, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land."

Go where you will, all nature is smiling with one grand scene of loveliness, of joy and gladness. A map, splendid, magnificent and sublime, is presented to the beholder, and we are ready to exclaim with the Psalmist, "How manifold are thy works, oh! Lord of hosts; in wisdom hast thou made them all."

Cold indeed must be the heart which is not warmed with a feeling of reverence and veneration, by the returning and renovating beauty of Spring, or which is unwilling to yield one tribute of gratitude to God for his rich and bountiful display of infinite wisdom and goodness in forming the alternate seasons; and more especially for the beauty of Spring season, which is so emblematic of that better Spring, where a ransomed world shall be freed from the chill winter of death, and bloom in one eternal Spring of life and immortality; where

> "No more the year shall wintry horrors bring;
> Fixed in the indulgence of eternal Spring,
> Immortal green shall clothe the hills and dales,
> And odorous sweets shall load the balmy gales,
> The silver brooks shall in soft murmurs tell
> The joy that shall their oozy channels swell.
> Feed on, ye flocks, and crop the tender grass,
> Let blooming joy appear on every face,
> For lo! this blessed, this propitious morn
> The Saviour of the human race is born." MARIUS.

For the Magazine and Advocate.

MINUTES

Of the Proceedings of the New-York State Convention of Universalists—1839.

1. Met in Rochester, pursuant to adjournment, and proceeded to business by appointing Br. STEPHEN VAN SCHAACK, of Albany, Moderator, and Br. C. F. LE FEVRE, Clerk, and Br. PITT MORSE, Assistant Clerk.

2. Opened the Council with prayer by Br. Pitt Morse.

3. The delegates presented their credentials, and took their seats.

4. Appointed Brs. C. F. Le Fevre, Job Potter, and Nelson Doolittle, a committee of ordination.

5. Appointed Brs. M. B. Smith, T. J. Whitcomb, and Ashley Clark, a committee of correspondence.

6. Adjourned to meet immediately after the morning service.

7. Read the proceedings of the last session of this body, and accepted the same.

8. Appointed Brs. P. Morse, C. F. Le Fevre, and A. B. Grosh, a committee to nominate delegates to represent this body in the U. S. Convention, to meet in Portland, Me., in September, 1839.

9. Adjourned to the afternoon.

10. The committee appointed at the last session of this body, to report rules and orders for conducting the business in the council of this body, reported, and the same was accepted for consideration.

11. Brs. S. Van Schaack, S. Jones, and Job Potter were appointed a committee to designate a place for the next meeting of this body.

12. Brs. M. B. Smith, Wm. Queal, and Pitt Morse, were appointed a committee to designate the preacher of the next annual sermon.

13. The committee to whom was referred the appointment of a preacher for the next annual Convention sermon, reported in favor of Br. K. Townsend.—Report accepted.

14. The committee for the appointment of delegates to the U. S. Convention, reported in favor of T. J. Sawyer, G. W. Montgomery, Jacob Chase, and A. B. Grosh, ministers; and S. Van Schaack, P. Price, H. H. Brown, Thomas Biddlecom, A. L. Wells and D. Montague, laymen; with powers to fill vacancies and appoint substitutes. Report accepted.

15. The committee appointed to designate the place of adjournment for this body, reported in favor of Utica. Accepted.

16. Adjourned till Thursday morning, at 8 o'clock.

17. Opened with prayer by Br. J. A. Aspinwall.

18. On motion, It was unanimously voted, that this body continue to hold its session at the usual time, (the last Wednesday and Thursday in May,) and not on the second Wednesday and Thursday in June, as proposed at the last session.

19. The standing rules and orders for conducting business in the Council of the New-York State Convention of Universalists, were unanimously adopted.

20. Resolved, That the Standing Clerk procure 200 copies of the rules just adopted, prefaced by the Constitution of this Convention, in pamphlet form, for the use of the Convention.

21. A communication having been received from the Standing Clerk of the Pennsylvania Convention of Universalists, inclosing the letter of fellowship of Br. George Sanderson, tendering his resignation, it was Resolved, That the same be accepted.

22. The committee on ordination reported in favor of the ordination of Br. J. A. Aspinwall, during the present session. Report accepted.

23. Resolved, That this Convention will require all candidates for ordination to produce a request for the same from the standing committee on fellowship and ordination, of the Association to which he belongs, if it has such a committee, if not, from the delegates of that Association.

24. Voted, That the minutes of this Convention be accepted, and that they be prepared for the press, and published in the Magazine and Advocate and the Universalist Union.

25. After uniting in prayer with Br. J. T. Goodrich, adjourned to meet in Utica, on the last Wednesday and Thursday in May, 1840.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, Br. K. Townsend.—Annual Sermon, Br. M. B. Smith, Eph. iv: 1.

Afternoon.—Prayer, Br. T. J. Whitcomb. Sermon, Br. D. Skinner, Ps. xc: 14.

Evening.—Prayer, Br. J. Potter. Sermon, Br. C. F. Le Fevre, Heb. x: 23.

Thursday morning.—Prayer, Br. Stephen Miles.—Sermon, Br. A. B. Grosh, Heb. xiii: 14.

Afternoon—Ordination Services.—Prayer, Br. O. Ackley. Sermon, Br. P. Morse, John vi: 33. Ordaining Prayer, Br. S. Jones. Delivery of Scriptures and charge, Br. J. Potter. Right hand of fellowship, Br. O. Roberts. Addresses, Br. P. Morse.

There were services also on Tuesday and Thursday evenings, of which no minutes were taken by the Clerks.

DELEGATION PRESENT.

Associations.	Lay Delegates.	Ministerial Delegates.
Allegany	A. Adams,	J. Babcock,
		R. Thornton.
Black River	J. Convis,	P. Morse,
	R. Fitch,	S. Jones.
Cayuga	A. Clark,	N. Brown.
Central		M. B. Smith,
		A. B. Grosh.
Chautauque	A. L. Wells,	T. C. Eaton.
Chenango		J. T. Goodrich,
		N. Doolittle.
Hudson River	S. Van Schaack,	
	Calvin Townsend.	
Mohawk River		J. A. Aspinwall.
New-York	P. Price,	C. F. Le Fevre.
	Wm. Howe,	
Niagara		T. D. Cook.
Ontario	D. Kenyon,	T. J. Whitcomb,
		Wm. Queal.
Otsego,	S. Gregory,	J. Potter.
St. Lawrence	N. Parmeter,	F. J. Briggs.

VISITING CLERGY.

J. Chase, Rochester; Wm. Andrews, Wolcott; Wm. M. Delong, Oran; Stephen Miles, Pittsford; S. Barnes, Perry; O. Roberts, Lakeville; L. L. Spaulding, Morgansville; J. S. Kibbe, Clinton; O. Ackley, and L. L. Sadler, Geneva; K. Townsend, Newark; D. Skinner, Utica; W. E. Manley, Gainesville; A. Kelsey, Pavilion; G. W. Gage, Clinton.

For the Magazine and Advocate.

BR. SKINNER'S JOURNAL.

CONTINUED.

We rode this evening to Maracay, rather a flourishing village, containing some two or three thousand inhabitants. Near this village Gen. Paez owns a large estate, and when not filling the office of President, resides on it. Though called a flourishing town, there is no tavern it, nor any thing decent to answer as a substitute for one—at least we found none. We stopped, however, for the night at a house immediately on entering the town, and called for entertainment for five mules, four travellers and one driver. We made out to procure *molojo* for the mules, and something in the shape of supper for ourselves. For lodging we were put into a place which more nearly than any thing else I can think of, resembled a *pound* in the U. S., with this only difference, that it had a roof. The only door in it opened into the mule yard! There was no floor—the naked earth being under our feet. We swung our hammocks, and Mr. Penfield and myself slept *in the pound*, and Parsons and Molowny under the shed in the mule yard *hasta la manana*, or until 2 or 3 o'clock in the morning, when we arose took a cup of chocolate and departed. At evening we heard the music of a harp played by one of the females in this elegant *posada*. It corresponded well with the place. The harp, as well as the guitar, is a favorite instrument in this country. It should also be recorded that the landlord here was also a merchant and retailed trinkets, ribbons, rum, and *all such good things* in one end of his *vente*, as is the case at most of those elegant establishments we passed on the way.

Wednesday morning, after leaving Maracay, we passed on to *la Cabrera*, *Mariera*, *San Joaquin*, *Guacara*, and reached *Valencia* in the evening of the same day. Near San Joaquin, by the side of the way, we passed a very large Saman tree, the body of which, at the dividing of the branches, is some 10 or 12 feet in diameter, and the ground covered by the immensely extended branches, is 150 feet in diameter, and sufficiently spacious probably for 2000 persons to stand upon and be shaded by the tree. We were informed that there was another tree of the kind still larger than this, at little distance from the road we passed. We travelled this day nearly the whole time close by the Lake of Valencia, though we were not in sight of it but a small part of the time. This lake is about 30 miles long and 4 or 5 wide, and is said to be gradually sinking every year, from what cause is unkown. We called at Guacara for dinner, and after running several times from place to place, the residents of each house protesting that theirs were no pasodas. (*mi casa no esta una posada positivemente*,) we at length succeeded in getting a very tolerable dinner, and some very fine water-melons, the first we had tasted in Venezuela.

We arrived at Valencia a little before sunset, and to our great consolation found an English house of entertainment kept by a Mr. Hale.—Here we could converse freely in our vernacular tongue, procured a good supper and lodging, took a brief survey of the town before dark, and prepared for an early departure on Thursday morning. We should have stayed here a day or two to have rested ourselves and seen a little more of the city, had we not been somewhat apprehensive of losing an opportunity of sailing from *Porto Cabello* to St. Thomas by such delay, though we knew not what vessels were to sail from that port, and found afterwards that we might as well have remained several days as not, so far as sailing was concerned.

Valencia contains some 12,000 or 15,000 inhabitants, is pleasantly situated at the Western extremity of the lake of the same name; its style of building is very similar to that of Caraccas, though I think it presents a somewhat neater appearance; the characteristics of its population are the same; and like Caraccas, it has been the scene of some desolation by the earthquake, but of more by the events of war. I saw several houses in which a small number of brave and determined young men, during the civil war of 1835 and 6, defended themselves most manfully and successfully against 1,200 regular soldiers, led on by Gen. Moreno, until they were relieved and succored by new forces from the East. The perforations by the balls of the enemy, are still visible in many of the doors and window shutters.

Thursday morning at 2 o'clock we arose, took a cup of tea, and mounted our mules to cross the mountain from Valencia to Porto Cabello. About 3 miles from the city we passed a little village called *Nagua-nagua*, soon after which we began to ascend the mountain. After passing a *vente*, we found the road swarming with mules and asses laden with coffee, on their way to Porto Cabello, which is the sea-port for Valencia, the same as La Guayra is for Caraccas; the distance is about 27 miles. The crossing of the mountain, the appearance of the scenery and every thing connected therewith, at this place, is very similar to those already described from La Guayra to Caraccas, except that the distance is greater and the plain wider between the city and the mountain, and also between the mountain and the Port—possibly the mountain may not be quite as high, and from the summit there is a beautiful view of the lake. I need not therefore repeat my former description of a journey across the mountain. Mr. Penfield having become in his feeble state of health almost exhausted, we were obliged to travel this day very leisurely, and to make several short stops on the road, so we did not reach Porto Cabello till past 12 o'clock. Here, as in several other places we visited, we found no tavern nor boarding house. We were, however, conducted to a man who kept a bar, and who promised to get us a dinner, and to furnish us with a room and water that we might wash and change our linen: for after passing such clouds of dust as we had passed, it may well be supposed that such an operation would be peculiarly comfortable and necessary. Having performed this operation and taken a very good dinner, we next settled with our travelling companion for his services, who knowing we were strangers in a strange land, and deeming us lawful prey, added one quarter more to his bill than he had agreed to perform the service for, although the time occupied in the journey was a day or two less than we had calculated on. As *being shaved* in a strange country, where we neither know the people nor language, is attended with less trouble than it would cost otherwise to get rid of the *shaver*,, we deemed it most prudent to submit to the imposition. We then called on Franklin Litchfield, Esq., the American Consul for this port, to whom I had a letter of introduction. He received us with great politeness, and invited Mr. Penfield and myself to make his house our home while in the place—assuring us we were heartily welcome—that there being neither tavern nor boarding house in the place, it was the uniform custom for strangers when here to stop at the houses of such friends as they might have, or be able to procure, and to make themselves perfectly at home. We of course thankfully accepted the invitation, as we greatly felt the need of a friend and comfortable quarters, after so long and fatiguing a journey; and the manner of our reception, too, was such as enabled us to feel ourselves at home in his house. Mr. L. has long been a resident here, though a native of Massachusetts, and educated at Cambridge University. He married, in this country, a lady of high rank, a descendant of Christopher Columbus, and has raised up a large family of children, whose vernacular tongue, of course, is Spanish, though several of them having been educated at Cambridge, Ms., speak the English with ease and fluency.—His eldest daughter being married here, and several others being of suitable age to settle in life, he will undoubtedly, with his family, remain in this his adopted country for life, especially as he seems greatly to dread the cold and frosty regions of the Northern American States. I shall long remember with gratitude the kind reception and attentions I received in his amiable and accomplished family, when I found myself a friendless stranger in a strange land. Here are also a number of other Americans with whom I become partially acquainted: among them Mr. Whitney, (the Partner in business of Mr. L.) Mr. Mann, Mr. Phelps, Mr. Green, and several others.

Porto Cabello (called in Spanish *Puerto Cavellio)* lies about 90 miles West of La Guayra by water, but by land the way we went, about 150.—In population it is about the same as La Guayra; but in comfort and pleasantness far superior to it. It lies on a level and handsome plain of much greater extent than the ground covered by that town. The streets are long, straight, well paved, and cross each other at right angles. It has a spacious and excellent harbor, shielded by several islands, from the heavy seas almost constantly felt at that port. It is not near as hot, being constantly refreshed by a delightful sea breeze, or the regular Trade wind. This is a much more quiet place, and has considerable less commerce, than La Guayra; not more than 6 or 8 vessels were in the harbor during our stay here. There is but one church in this place, and that is a dirty, neglected concern. Very little attention is here paid to religion of any kind. There was a procession of priests, friars, women and children, with men enough for musicians and bearers of the images of Christ upon the cross, and the Virgin Mary, on Tuesday evening, March 2d, which paraded the streets from sunset till 10 o'clock, with many of the lowest and most degraded of the populace in the train, and every person who came in contact with or near them was expected to take off his hat, as a matter of course. But since the revolution, they do not knock a man down if he neglects to do it. Porto Cabello is rendered somewhat notorious by the events of the revolution and those of the civil war of 1835 and '36, as being the last hold, both of Spanish despotism and of civil commotion.

What may be the ultimate result of the political and civil institutions of this republic, considering its climate, soil, productions, resources, and especially the character of its population and religion, it is impossible to foretell. Its climate is warm, the thermometer ranging generally from 60 to 90; and, in general, considered healthy, though the same diseases prevail as in the West Indies. There being no winter, and the soil producing spontaneously all the necessary articles of food, the inhabitants *can* live, and many of them *choose* to live, almost entirely without labor. Indolence is therefore almost a necessary consequence. General information, a knowledge of mankind and of the arts and sciences, are not diffused here as in the U. S., nor any disposition manifested generally to attain them. Still, some individual efforts are being made to extend these to the rising generation, which, I fervently pray, may be successful, though I wish my faith in them were stronger than it is.

At present it is estimated that there are two slaves to one free-man, and at least four colored persons to one white. The whole population of Venezuela is from 800,000 to 850,000. By a law passed in 1821, all persons born after that year, are to be free at the age of 21; consequently slavery must cease altogether in a few years more. Whether this will benefit or injure the country on the whole, the leading men of the republic are not agreed. From the greatly superior numbers of the colored population, it is evident they must have the ascendency. Whether *all* will ultimately amalgamate and form a mahogany colored race of *sambos*, made up of Spanish, Indian and Negro blood, as I should judge two-thirds of them now are, is also problematical. From their indolent habits, the cessation of slavery, the strength of the passions in this climate, the present extent of illicit commerce, the amalgamation already so extensively effected, and the want of any pure religious principle among the great mass of the popu-

lace, such a result is not improbable. Could the religion of the country be purified, (now almost universally neglected or contemned by the male sex, and its sanctions disregarded by both,) the morals elevated, the arts and sciences, industry and enterprize extended and encouraged as in the U. S., there is nothing to prevent them from becoming a great and happy people. But how shall these desirable ends be attained? A hardier looking race, with such broad chests and shoulders, and muscular limbs, as the *llarneros* of Venezuela have, I never saw in my life.

I would give you some account of our return voyage to St. Thomas, but it was so exceedingly disagreeable and tedious, that I sicken at the very idea of writing an account of it. Suffice it to say, that after waiting 8 days at Porto Cabello for *some other* opportunity, we were obliged to take the same little Sloop (Correo) back, and were 12 days returning!

After our return, we remained in St. Thomas five days, i. e., till Monday 1st inst., including Holy Thursday, Good Friday and Easter Sunday, all of them days of which great account is made in all Catholic countries, and also in St. Thomas.

On Monday, April 1st, at 4 P. M., I sailed for this port in the Schr. Rosa, Capt. Domingus, having 11 passengers on board, viz.: Penfield, Rice, of N. Y., 2 Oldens of N. J., Rajos of Caraccas, A. Andral, an itinerant Dentist, 2 Frenchmen, one Spaniard and myself. No berths in the cabin—no beds on board—slept all night on deck wrapped up in my cloak, and laid across a row of barrels—slept quite soundly. Arrived at this city (St. Johns), Porto Rico, in about 20 hours after leaving St. Thomas. On arriving in port and waiting a short time, the Police officers came on board, sealed the vessel, took the Captain's papers and our passports, and went ashore. After waiting something like an hour longer we received permission to land. Our baggage was all taken to the custom-house, trunks all opened, every thing scrutinizingly looked into, and a written permit then had to be obtained for us to pass with our baggage (each article being specified,) into the city. Having thus passed through the gate into the city, we soon found lodgings and entertainment at the *Fonda of Posada de las tres naciones*, kept by Mrs. Jane Bodkin, a Mulatto Creole from St. Croix.

Havana, Cuba, April 25th, 1839.

The city of St. Johns is situated on a small island of the same name, and separated from the main Spanish island of Porto Rico, by a narrow frith, or straight, the Westerly and So. Westerly part of which being much wider and deeper than the rest of it, serves as the harbor or port for the city, and is indeed the principal sea-port of the whole island of Porto Rico, as St Johns is the Capitol and principal city. It contains about 20,000 inhabitants, white, black, and mixed, but more of the pure Spanish blood by considerable, than is to be found among the same number of inhabitants in Venezuela. The streets are regularly laid out mostly at right angles, being about 25 feet in width, and are very neatly paved in small squares with cobble stones, intersected with brick cross-walks, and having both side-walks and the centre of the street (which is the lowest,) flagged with nice cut stone. The houses are mostly built of brick, or stone and cement, plastered on the outside with lime cement that becomes nearly as hard as stone, the roofs covered with tile, and the structure generally after nearly the same model as the houses in Caraccas, So. America. There are, in addition to the Cathedral, two large and principal churches, viz.; those of St. Dominique and St. Francisco, besides several smaller churches, chapels and convents belonging to the monks. There is here rather more outward conformity to the forms of religion than in Caraccas and Venezuela; though judging from all I could see and learn, there is very little of the inward power and quickening influence of religion felt among the mass of the people. I witnessed the performance of Military mass in the church of San Francisco the Sunday after I arrived. It was somewhat imposing to witness a regiment of soldiers entering the church with full military armor and costume, all kneeling and crossing themselves repeatedly at the beck of the priesthood, while almost deafening peals of martial music accompanied by a heavy organ, proceeded from the galleries, and every spectator in the house, male and female, knelt down during the performance of mass, while the priest, with his glittering robes, tinkling bells, and a thousand unmeaning ceremonies, drank his wine and ate his wafer in the presence of all. There is a spacious hospital here, which is alike ornamental and honorable to the city. But the most magnificent and striking objects of the city are those of the Castles of San Cristoval and the Moro, with the outworks and fortifications with which they are defended. I have never seen any town as strongly fortified as this, (though for want of sufficient depth of water at the entrance of the harbor, no ships of the line can approach it); the walls of these Castles are of immense thickness, and, in some places, from 75 to 100 feet high, surmounted by many pieces of heavy iron and brass cannon, well stored with amunition, guarded by forts, fosses and outworks of fortifications extending, I should judge, at least half a mile from the Castles, the whole distance being undermined and fossed, in addition to the wall that defends it. The construction of these fortifications must have required a great length of time and an immense expenditure of money. It is said that when the bills of the expense of these works were sent to Ferdinand, king of Spain, he called for his telescope, exclaiming, "If these fortifications have cost so much money, I am sure they must be high enough by this time for me to see them across the Atlantic." The reflecting observer of these things, however, can not but ask the question—of what use are all these fortifications towards securing the island from foreign invasion? For an enemy, for all these, might land any desirable force on almost any other part of the island—nay, might take and keep possession of all Porto Rico, while these castles and the city alone would remain in the hands of Spain. Nor is it certain even that this would long continue: for within the last three years, two attempts at insurrection, or revolution, or sacking of the city, have been made by the very soldiers placed here to guard it. What was definitely their object, or in what they would have terminated, is uncertain; as the plots were fortunately discovered just before the time appointed for their execution. In one instance, a list of those who were to be sacrificed and whose houses were to be sacked, was found with the soldiers and officers of the conspiracy. The conspirators have lately been tried and their sentence (what it is, the public knows not) has gone to Spain for approval. The defective regiment has been divided and sent in small numbers to occupy different posts, and an entire new regiment sent hither from Havana to guard and defend this strong city.

Criminals convicted and sentenced to punishment here, are imprisoned in the Moro during the night, and led out in chains during the day to work either on the fortifications, streets, highways or any other public works that the civil authorities direct, with their chains clanking on their limbs. I understand that Spain has lately made a requisition on Porto Rico for half a million of dollars towards the support of her own internal wars at home, against the Carlists; and on Cuba for a million, for the same purpose. It is expected she will soon make another similar requisition: and yet I am told, that a majority of the inhabitants of Porto Rico are Carlists, if they dared speak their sentiments. But they dread the terrors of that iron tyranny that menaces them, and may, for fear of arousing its jealousies and vengeance, (for it knows no mercy and seems determined never to learn it,) submit a while longer to these exactions, and neglect to assert their independence or seek their freedom.

The slave trade is still carried on in Porto Rico, though not with the open countenance of the government; it is done by bribery and connivance. As I understand it, the Governor is bribed, for so much ahead on each slave landed on the island, to connive at it, or forbear to bring to legal punishment the slave importer. The physician, or health officer, is also bribed in a similar way; the slaves are landed at some place rather obscure or remote from the city, and the landing being once effected, they are then exposed to sale on the same footing as any other slaves, or as those born on the island. I understand that the Governor realizes an immense income from this source. I was glad, however, to learn that the traffickers in this horrid business had lately had bad luck, and found it peculiarly disastrous to their pecuniary interest—having had several cargoes of slaves recaptured and taken back to Africa. When once they find it pecuniarily a losing business, they will soon relinquish it. I also learned that several planters had lately ruined their fortunes by purchasing large numbers of negroes late from Africa, running largely in debt therefor, and within a few months, more than half of these African slaves died ere becoming acclimated, thus leaving their purchasers bankrupt in consequence of trafficking in them.

While at St. Johns, I saw a house said to have been built by Columbus, or by Ponce de Leon, one of his companions. It is built on an elevated rock, surrounded by a wall strongly pallisadoed, and fortified thus as well as by its position to guard against the assaults of the savages of those days. It has been mostly rebuilt and repaired within the last century, but still it is called the same house. The city of St. Johns, and especially the shipping in the harbor, experienced a most dreadful visitation by a hurricane in August, 1837. Nearly every vessel in port was torn from her mooring, driven on shore, and either totally wrecked or greatly injured. I saw many of them still lying high and dry upon the land, whither they had been driven and completely wrecked during the violence of the tempest.

The island of Porto Rico is not far from 150 miles long and about 50 wide. Its principal export product is sugar, of which it produces, annually, from 40 to 75,000 hhds., though this is much less in quantity, in proportion to its size, than St. Croix produces, and of a greatly inferior quality. St. Croix produces from 15 to 30,000 hhds., and of a very superior quality. A large part of Porto Rico is yet wild and uncultivated, although its soil is generally considered very excellent.

The manner of travelling in this island, is upon ponies and mules. They boast of having some of the finest ponies in the world. They use no saddles, but straw cushions surmounted by a pair of baskets wrought something in the shape, though much larger than a pair of saddle bags, in which the rider carries his baggage and his bread and cheese. They sit back on these baskets as on a chair or sofa, and hence neither have, nor need any stirrups. Gentlemen, ladies, negroes and all ride in this way throughout the city and island. I took one ride in this style. It is quite as easy as the usual mode of riding, and I believe, for those accustomed to it, more so: the ponies almost all go with an easy ambling pace.

Having spent ten days at Porto Rico, waiting for a passage to Havana, the Cadiz Packet arrived on her way thither, and Mr. Penfield and myself immediatly took passage on board of her, and sailed on Friday, April 12th.

We were ten days on our passage to Havana. The first week we had very little wind; the next two days, fine. We sailed along on the North side of St. Domingo, in sight of it several days—should have liked well to stop a few days, and see and learn its condition: but could not, as the season was getting late, and it might have been difficult getting a passage from that to this place, without waiting for some weeks. On Sunday the

14th, while in the neighborhood of St. Domingo, our Packet was accosted by one of John Bull's Steamers, a man-of-war, hunting for Slavers.—Our Captain, or rather our Captains, (for we had two) were not much disposed to stop for a parley, whereupon the steamer fired a gun loaded with a ball, which whizzed through the air and over the water, making a kind of music which is not much relished by the crew and passengers of an unarmed vessel. Our vessel then laid to and allowed the British officer to board her, which he did, and after having looked into her hold, and examined till satisfied she was no Slaver, he politely took his leave of us, and we pursued our voyage. We kept our course on the North side of Cuba, till we reached this port; nothing of material importance occurring on our passage.—As all on board were Spaniards but Mr. P. and myself: we, of course, could not be very sociable although we began to murder the Spanish, and some of them the English language, with tolerable facility, and among them I found two or three with whom I could mutually murder the French in a similar style. One of the Spanish passengers though, spoke English, and when the rest of of us got against a stump, he could act as interpreter and get us off again. I was much less sea-sick during this, than any previous voyage, and had a tolerable appetite; but nothing congenial to my taste with which to satisfy it. Though there was amply provisions enough, and good enough, had it been decently cooked: but every thing was mixed up in the most confused manner, and bespattered and besmeared all over with garlic, and onion and rancid olive oil, so that none but a Spaniard could relish it, As for sleep, I made out indifferently well in spite of *las muchas pulgas* (the many fleas) that assailed me with all their malice day and night.

We at length arrived in this port on the P. M. of the 22d, but could not be permitted to land till the afternoon of the next day, according to Spanish etiquette, and then could not land our baggage till the 24th, (because the custom-house was shut before we got permission ourselves to land, and every particle of baggage must pass through that house,) unless we got it through another gate, for which we must bribe the keeper; but a silver dollar was sufficient to do that. Furthermore, we could not even then land ourselves till we had procured some person to give security to the government for our peaceable and good behavior, etc., etc. Such are the rules of Spanish countries. All these preliminaries being got along with, and our feet being on *terra firma*, we found very comfortable quarters at the house of Mrs. Butts, an English lady who keeps an excellent boarding house. Here we find many Americans, and the style of living and customs of society are altogether more congenial than any other place I have been in since leaving St. Croix.

This city is walled, and together with the entrance to the harbor, is very strongly fortified and defended. By nature it is more strongly fortified, perhaps, than St. Johns, and very strongly by art; though I think less money has been expended here, in the erection of the Moro and other forts, than there. Still it is said that Ferdinand declared, on seeing the bills of the expense, that these must have been built of gold or silver. The population of the place is said to be from 150 to 200,000; but no Spaniard knows the population of his own country.

About one half of this population, I suppose, is within, and the other half without the walls. It is a vastly commercial place, and has an immense amount of shipping constantly in port, though its port charges are excessively high. It far surpasses all other ports in the West Indies for business, and appears to be constantly increasing.

As every wave of the sea influences each one subsequent to it, so does every idea influence all those subsequently entering the mind, either modifying or calling them up.

For the Magazine and Advocate.

THE MORMONS.

To Rev. S. P. Landers:—

Dear Brother—In the "Magazine and Advocate" for April 26th, is an article from your pen, in which you introduce a notice of the Mormons, and their views in regard to a future state.—You say, "they (the Mormons) believe that *all* mankind will eventually be made perfectly happy, according to their capacities for bliss, in one of the three heavens."

Will you please to inform me how you reconcile this remark with the following, which I copy from the Mormon Bible—"Book of Maroni," chap. viii. "And he that saith that little children needeth baptism, denieth the mercies of Christ, and setteth at nought the atonement of him and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an *endless torment*."

I have no doubt that the gentleman from whose letter you made the extract, believed in universal happiness. But does the "Mormon Bible' teach that "all mankind will eventually be made happy?" If so, what meaneth this quotation?

A word from your pen, touching this matter, will be gratefully received, and attentively read.

Your brother in Christ, J. Shrigley.

Exeter, May 24, 1839.

MAGAZINE AND ADVOCATE

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.

G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA FRIDAY, JUNE 7, 1839.

WHY AND WHEREFORE.

"Why should a man trouble himself about how he improves his present existence, if he is certain of inheriting eternal life hereafter?" The imperturbable pertinacity with which this question is urged, taking into consideration the weakness which it betrays, is evidence that it has obtained more unthinking credulity, than reason and consistency will warrant. It looks very much like a specimen of juvenile disputation which I have seen many a captious urchin manifest in my school-boy days.

"George, are you going to school this winter?"

"Yes, by all means. Father says he would not have me lose the opportunity for four times its expense.—And surely his experience and wisdom entitle him to my confidence."

"But what is the use of it? I had rather stay away, slide on the ice, build snow houses, hunt foxes, and enjoy the sports of the season, than be confined in a school room from morning till night. I would always choose these amusements in preference to going to school, if I was not afraid of getting punished."

"And so, while you prefer to stay away from school, and can not be induced to cultivate your mind, except through fear, I attend school from choice, and enjoy infinitely more, in obedience to my father's wishes, and in the pursuit after knowledge, than you do with all your unprofitable amusements. And I derive much encouragement to exertion, from the fact that I am to attend college in a few years."

"But what is the use of taking so much pains to get common school learning? If you are certain of a college education, why not just as well let the common schools go? You can get all you will then need, when you go to college. Give up your brown study notions, and go with me, where sport is to be found. This is the way I mean to do."

This is the argument of idleness. And let our young student advance as many reasons as he pleases, in favor of present improvement, the reasons are unheeded, and the cry is still—What is the use of seeking wisdom now, if you are certain of being wise hereafter?

Such is the consistency of the objection to our faith. We believe that the whole human family will, ultimately, be made holy, and consequently happy. As a fancied objection to this view, we are asked—"If you are sure of this, what is the use of trying to be honest and virtuous men in this life?" And the interrogator will turn upon his heel with a sneer of contempt, as though he thought he had thus completely triumphed over us. Or if he professes to listen to us for a moment, and we shew him, by facts, the utility of good works, and the enjoyment of the virtuous, still, regardless of every consideration, the question is urged—"What is the use—what is the use!" Wonderful logic! Convincing argument! A man possessing rational powers, comes to us with the question—If all are to be holy and happy hereafter, what is the use of being holy and happy here? And in answer to this question, I might ask a dozen more. I might ask him—If the saint is to experience no sickness hereafter, what is the use of preserving his health here? If he is to have no enemies hereafter, why endeavor to secure friends here? If there is to be no weeping for the saint hereafter, why not weep and complain constantly here? If there is to be no literal hell-fire, why try to keep out of natural fire?

If any one is disposed to ask me why a man should be upright and practice godliness in this life, if he is sure of holiness in the eternal world, let him answer these questions correctly, and he will have an answer to his own. The truth is, the fact that our future holiness is based upon the immutable promise of Jehovah, is as great an inducement to holiness in this life, to those who understand that promise, as is the prospect of happiness hereafter, to the rejoicing of the saint here.

A. R. B.

THE SERMON.

At the request of the bereaved family, and out of sincere respect for its venerable and Christian author, we give place to the sermon found in this day's paper.—Br. Pierce is a minister of the *Unitarian* denomination, and it will be seen by the observant reader, that his views differ from our own in regard to human destiny. This is named here, because those who know not the freedom with which we open our columns to both sides of a question—especially under such circumstances as are connected with this sermon—might otherwise hold us accountable, somewhat, for the sentiments contained in the sermon. Our constant readers will need no such disclaimer.

A. B. G.

PRACTICAL RELIGION—NO. I.

There are many in community who have not leisure, even if they possess ability and means, to examine fully the various and conflicting creeds and opinions presented for their adoption. Perplexed by the seeming strength of argument in favor of each, yet earnestly anxious to know the truth which God has revealed for the guidance and consolation of his children, they know not what to do—which system of faith to believe. Many are lured on to total skepticism, by the impossibility of believing any system in preference to the rest—and others, tired of their own wavering, settle down into moral slavery, and allow others to think for them in religious matters, and to impose on their helplessness, any creed their spiritual dictators please.

To all such, these remarks are especially addressed. There are some things in which all Christians are agreed. Let them be adopted by all means, as articles of faith. All Christians are agreed in their construction and recommendation of the precepts of Jesus. Let those precepts be adopted, also, by all means. Every man has, in his own mind and bosom, clear perceptions of right and wrong. Let those perceptions of right be rigidly followed up in daily and hourly practice. Whatever is to be done, let it first be settled, by the inward monitor, whether it is *right*—if so, *do* it, come what may, do it. If wrong, do it not—be the consequences apparently what they may, do not do wrong.

The inquirer after truth is now furnished with two articles of faith, and one of practice, which all agree in;

and is measurably prepared to go on from the known and universally acknowledged, to the unknown and disputed. Let him take heed to the "candle of the Lord" shining within him—to the spirit which God has given him to profit withal—let him read the Bible, nature and reason by its light and guidance—let him test every doctrine by the spirit of God and Jesus—and adopt that sentiment only, which agrees with this light—with this holy, and affectionate, and benevolent spirit, and he can not go far astray in the theories he may adopt. Heed not the cry without—"lo, here!" or "lo, there!" but heed the still small voice of conscience, of hope, of benevolence, of faith, of veneration for all goodness, and of reason within, and reject all that is opposed thereto, and rely upon it your faith can not be far in the wrong. More anon. A. B. G.

MAN IS PRONE TO EVIL.

It is a very important requirement which is made of witnesses in our courts of justice, "to tell the truth, the *whole* truth, and nothing but the truth." To tell the truth, is not sufficient—for one portion of a true proposition may be so told as effectually to produce an impression as completely false as a positive falsehood could produce. Even to tell the whole truth, would not answer, if that were the only obligation imposed; for a falsehood might be so added to it as to do away entirely with its full force and meaning. Hence the propriety of the injunction to "tell the truth, the *whole* truth, and *nothing but the truth*." It is a great pity that this injunction can not be so laid on the consciences of teachers of theology as to compel their observance of it. What error in theory and in practice had the world been saved from, in consequence!

The proposition at the head of this article is a truth, often told by the clergy of our popular churches; but, alas! it is not "the *whole* truth." "Man *is* prone to evil as the sparks to fly upward," say they; but the good Book does *not* say so, as many of them suppose it does. But nevertheless it *is true*, that "man *is* prone to evil." But let us have the *whole* truth. Man is prone to evil, and *man is also prone to good*. Who will deny the latter part of this proposition?

"I do," says one. "Look at that infant—as soon as it can act, it disobeys its parent." True—and look at it again—as soon as it can act, it *obeys* it parent. "Ah," says the objector, "that is mere brute instinct." Suppose we grant it for the sake of the argument—is not its disobedience the result of mere brute instinct, also?

"Look at those children at play," says the objector—"see how they quarrel and fight with each other; can you deny that they are prone to evil?" No—and we do not deny it; but look at them again—they are kissing each other and making friends; and the quarrel and fight that was but for a minute, is succeeded by harmony and affectionate caresses that endure for hours.—Can you deny that they are prone to good, also?

"Look at man in the savage state," says the advocate of total depravity. "See how he lurks in the ambush, to kill and slay with savage ferocity! Surely man is prone to evil." Yes; that he is, my friend. And see also what days of weariness, hunger and thirst he endures, to slay the game, and bring it home, that his wife and little ones may be fed and clothed. See him spread his scanty hoard freely before the stranger, and press him to eat as freely, although it is the last meal left in his wigwam. See the savage mother watching the unquiet breathing of her sick child, and rob herself of rest and food that it may be cradled in her weary arms in peace. Surely even savage man is prone to good! And more than this—for every minute spent in working evil, man spends hours in cherishing the pure and holy affections, and obeying their impulses in doing good—for every act of disobedience and strife, the child works ten deeds of obedience and affectionate harmony and love.—Surely, then, man is far more prone to good than to evil. So at least teaches the experience and observation of

A. B. G.

OURSELVES.

Thanks to the kindly feelings of numerous warm-hearted friends, we are repeatedly asked how we are getting along in our paper concerns. To satisfy as many as possible at once, I answer thus publicly—we are emerging gradually from the painful and mind-paralyzing embarrassments heaped on us during the past two years. If our friends and agents will only continue to aid us as actively as they have done for some months past, we will be able to meet the most pressing of our engagements yet to fall due. On their aid we are wholly dependant—and we are in *continual* need of it. Our current expenses alone, are over one hundred dollars a week—and *must* be met from week to week, by receipts from our subscribers. We have no other reliance. But, God be thanked, the times are so improving, that we feel more confidence in that quarter. They were always *willing*, we firmly believe; we now believe that those who have hitherto held back their payments, will soon be *able*, also, to aid us to what they owe us, and for the want of which we have suffered long and greatly.

Such are our prospects. Our list has been reduced by the hard times; but we hope and pray that our friends will use renewed exertions, as the times improve, to increase the circulation of the paper once more.—We shall, certainly, (as our minds emerge from the cares that so long have weighed us down,) spare no exertions to render it worthy of their aid, and useful to its readers. And an increased circulation, among prompt paying subscribers, will enable us to do so.

We can not close this article without fervently expressing our gratitude—our heartfelt gratitude to our advance-paying subscribers, and our untiringly active agents and friends. Without the aid of the advance payers, we must have given up the ghost two years ago—even *with* it, we were barely able to bear up under our difficulties until the tide turned last December.—May God reward them for their promptness, and our active friends for their able aid, and add many to their numbers! A. B. G.

THE NEW-YORK CONVENTION.

I am returning from our State Convention held at Rochester on the 29th and 30th ult. The entire week was showery—generally cold showers, with occasional gleams of sunshine and promises of pleasant weather that were not fulfilled. Our congregations were larger, by far, than I had expected—a city being, generally, the last place in which to get up a large meeting on a week day.—On the afternoon and evening of Wednesday, and the afternoon of Thursday, in particular, the house was crowded. The services were well received, and were of an interesting and profitable character. The deliberations of the Council were conducted with uniformly kind and affectionate feelings, and nearly every vote (I do not remember an exception) was *unanimous!* "Let brotherly love continue." An ordination and a marriage took place during the public services, and served to vary the exercises, and add to the deep interest ordinarily excited by the occasion. Br. Skinner was also with us, and able to preach a sermon, on the first day of our session. So that, on the whole, it has been a deeply interesting and highly profitable Convention to all who were present.

Our cause in Rochester appears in a good state and condition, at present, under the pastoral charge of Br. Chase. The friends have a neat and commodious house, and good congregations. I hope, however, that they will see fit to change the inscription on the front of the house—"Universalist" is offensive to a *printer's* eye, if to none other. By dividing their debt among the friends, and sinking it as rapidly as possible—by cherishing the spirit of brotherly affection and social intercourse among themselves, and of kindly feeling and Christian courtesy toward their opposers, their present bright prospects can not fail of being speedily realized and the cause of God's impartial and universal grace must be permanently established in that beautiful and flourishing city, and go on from conquest to conquest for years and years to come. God grant that it may be even so! A. B. G.

Packet Boat Owasco, June 1st.

DISAPPOINTMENTS.

It is impossible for a man to be a publisher of a news paper for a great length of time, without finding out that disappointments are the lot of humanity. Those whom he most hoped, and was most anxious to please, will be manifesting impatience and dissatisfaction, because he does not know, and can not do, every thing. Subscribers on whom he most relied, will disappoint him by delaying payments, and add to it, sometimes, a withdrawal of subscription, because he hinted to them that he wanted money. And correspondents, after raising his expectations, and inducing him to promise largely on the head of it, will get sick, or lose their "train of ideas," or, most insufferably modest, will declare that they can not think of occupying room in the paper which better writers might occupy! Heigho! If I dared get "the blues," and complain to our readers, I could a tale unfold of promises broken, expectations blasted, hopes deferred indefinitely, and a host of other spirit-depressing, heart-sickening, temper-trying, and soul-wearying disappointments, that would make even dilatory subscribers, withdrawing patrons and modest correspondents pity the poor editor and publisher! But, then, it will not do—complaining is not allowed to those on the Rack of torture—"grin, and bear it," is the order of the day—"better times are coming," is the only comfort. A. B. G.

A NEW WORK.—Just received at this office, "Essays on Important Subjects," containing selections of some of the choicest articles taken from the first volumes of the Expositor. Price 50 cents.

NEW AGENTS.—Rev. James Gallager, Pottsville, Pa.—E. S. Fitch, Garretsville—Lyman Carpenter, Oswego.

NEW PREACHER.—Br. Seth Remington, of Hanover, Chautauque county, a late member of the Baptist church, has commenced preaching the Gospel of impartial salvation. Br. Remington is a man of talent, and sustains a good moral character.

NEW SOCIETIES.—A society was organized at Hanover, in December last, consisting of from 40 to 50 members. Another at Hume, in April; 30 members.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. T. J. SMITH, at Paine's Hollow.

There will be preaching on the third Sunday inst., by Br. O. WILCOX, at Denmark—Br. N. BROWN, at Onondaga South Hollow, and lecture at Tully Flats, at 5 P. M.—Br. S. J. GIBSON, at Fort Plain, at the usual hour—Br. J. S. KIBBE, at South Bainbridge.

There will be preaching on the fourth Sunday inst, by Br. T. J. SMITH, at Herkimer village—Br. WM. SIAS, three discourses, as Br. Jinoson of Canton may appoint—Br. N. BROWN, at Rotterdam, Oswego county.

Br. WM. SIAS, will preach at Somerville, St. Lawrence county, on the evening of June 21st, at early candle light, as Br. Merriman may appoint.

Genesee Association at Gainesville, third Wednesday and Thursday in June.

Black River Association in Washingtonville, third Wednesday and Thursday in June.

Otsego Association in Sharon, fourth Wednesday and Thursday in June.

St. Lawrence Association in Potsdam, fourth Wednesday and Thursday in June.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Tully—A C, Norwich—P M, No Adams, for W C M—J P, New Mexico (W T)—Rev E B, Stowe (Vt) for D T A, P B, H D W and D L—Rev S P L, for self, H S, D P L, C P, L S, W F, J B Jr, J F L, L W and A S—Rev S R S, Albany, for B J—P M, Mixville, for A T—S S, Cold Water (Mich) for self, J W and J W M—S G, Greenfield, for G S—P M, Logan, for H S—Rev I B S, Hume for self, E B, R C, N B P, J B, L B, G M and J L.

POETRY.

For the Magazine and Advocate

A SCENE

BY MRS. S. BROUGHTON.

Morn smiles in the East; the light breeze of the ocean
Stirs the mirror'd expanse with its gossamer wing;
The cloudlets with scarcely perceptible motion,
Their rainbow-ting'd drapery over it fling.
The ship rides secure on the lightly curl'd billow,
Her canvass scarce waves to the zephyr's soft breath;
Like a lovely one sleeping on halcyon pillow,
While the stars float above her—fair liberty's wreath.

The blue, twilight mist, like a bright bird seems sleeping,
With light-folded pinion, on the willow-fringed rills;
And merry-voiced echoes from sylvan bowers sweeping,
Bear afar the rich strains of the leaf-curtain'd hills;
Where the wild woodland warblers are joyously singing
Their matins of praise to the Maker divine;
And Flora's fair vestals rich perfumes are flinging
From rose-tinted censers, on morn's holy shrine.

But, hearken! the wild-sweeping whirlwind is crying,
It moans through the forest aisles fearful and loud;
Through the darkening concave, fierce storm-fiends are flying,
And the red lightning leaps from the black thunder-cloud.
All nature seems changed:—the mad waves of the ocean
Roll high, and o'erwhelm the frail ship in their wrath;
The warblers are hush'd, and the tempest's commotion,
Along its wild track, scatters ruin and death.

Thus fair seem our prospects, while fortune is smiling,
And pleasures rich garlands our temples have crown'd;
When Hope waves her pinions, the glad heart beguiling,
And sheds her bright splendors our pathway around.
But soon the wild storm of adversity lowers,
Our landscape is swept by misfortune's chill breath;
The sad brow is wreathed with funereal flowers,
And dark are the shadows that rest on our path.

But though the rich bloom from earth's bowers were all faded,
And life's choicest treasures laid low in the grave;
Though the heart's crystal fount by the grief-cloud were shaded,
Or we stood on the brink of the dark-rolling wave—
Yet the soul should not quail; but on Faith's lofty pinion,
Soar afar, to the mansions above the blue skies,
Where Truth ever smiles o'er Love's boundless dominion,
And paeans of glory forever arise.

A SUPPLICATION TO THE PEOPLE OF THE UNITED STATES.

CONCLUDED.

We have thus presented you, Sovereign Owners, with the complaints and groans of a considerable number of our race. There are, doubtless, many others, who are also in a state of suffering, but who have uncommon fortitude, or too much modesty, to come forward publicly, and make known their trials to our whole assembled community. Should the abuse of any such happen to be known to you at any time, we pray that the same consideration may be given to them as to the rest. Your supplicants fear that they have wearied your patience. Nevertheless, we must venture a little further in our poor address. Please, then, to lend us your indulgence, a few moments longer.

There is one family in the country, of whom it is difficult for your supplicants to speak with any degree of calmness, or with that charity proper to be exercised towards frail human nature. We mean the DOWNING family. There is no abuse of language too gross for them. They torture words into such unnatural shapes that the stretchings and disjointings of a Catholic Inquisition would be a pleasure in comparison. They make short, long, and long, short, without mercy. Oh! what agony in their spelling! An ignorant child might mangle us in orthography, with innocence, as he might stick pins through flies, or pull their wings off, not dreaming of the torture he inflicts; but when a man,—a statesman,—a military man, and a *Great* man, like the indomitable, the super-heroic and immortally renowned JACK DOWNING, is thus barbarous and butcherly on the servants of his lips and pen, it is above

"All Greek, above all Roman *fame*,"

in the treatment of slaves. But we will not dwell on the misdoings of the Major, in a vain spirit of vindictiveness. He is dead and gone, according to the record of the Parish [illegible] Bigelow! his works remain, disseminating their Vandal influence. Therefore, we earnestly entreat the free, and ought-to-be-enlightened people of the United States, to arise, all as one, in this great cause of *Letters*, and hunt up and gather together all the writings of said JACK DOWNING, and make a heap of them, to be trodden under foot, so as never more to come near any body's head in the shape and quality of LETTERS. We entreat, also, that the similar writings of his relations,—"Sargent Joel," and the rest, —and all other *Il*-literati of like stamp, may be put, ashes to ashes, with the Major's. Still further, in behalf of sound learning and ourselves, we beg that all remaining members of the *Downing* family, may be sought out by the protecting hand of Public Justice, and hurled into that original nothingness, from which, without father or mother, they rose. Or, if the following process shall be deemed of greater utility, we desire that it may be adopted instead, viz.:—Let all parents and school-teachers take the afore-mentioned *Il*-literature, and point out to their children and pupils all the abuses of good grammar and correct spelling therein to be found. Let these abuses be made a sign and a warning to them, never to be guilty of the same. Let this be done, and we will cease from our maledictions on the Downingville heroes and heroines. Yea, we prefer that the last suggestion should be carried into effect Let the Major, the Sargent, Ezekiel Bigelow, and all the rest of them, live in their works.—Who knows but that they are even more beneficent and wise than the world and ourselves have ever dreamed? On reflection, we are more and more inclined to the opinion, that we have been designedly abused in said writings, on purpose to excite public attention and commiseration towards similar abuses experienced by us, every day, from thousands and indeed millions of others in this country. If this after-thought be true, we most cordially take back whatever of severity we way have indulged towards these deep-planning benefactors. We can not but entertain agreeable anticipations. From the unfound boundary of remotest Maine; yea, from the furthermost point of "Away down East," to the Southwesternmost corner of that *Hurrah*-Land, called Texas, —we extend our visions of amelioration. We behold pedagogues and parents making use of the *Downing* writings as a text-book, whereby to illustrate the bad usage of their faithful servants, ourselves. Or at least we behold them watching the bad habits of their own lips, and most sedulously correcting the bad habits of the young as often as they may appear. Now, Sovereign Masters and Mistresses, and Rightful Owners, shall these visions of hope be realized? Shall the condition of our suffering brethren be ameliorated? Shall the era of good grammar, correct spelling, and proper pronunciation, be hastened forward by some benevolent exertions? Shall the present abuses be transmitted to the future, or not? Shall the Golden Age of Speech speedily come, and last evermore?

That such improvement in their condition may be vouchsafed, is the humble prayer of your supplicants;—all whose names, being too numerous, to be here subscribed, may be found recorded in Webster's great dictionary.

IS YOUR PASTOR COMFORTABLE?

It is characteristic of the good man to desire the comfort and happiness of all about him, and especially of those who administer to his comfort and happiness. I have no doubt, therefore, that the situation of his Pastor, is a subject of careful investigation to every one who has any real claim to goodness.

No one contributes so much, and so directly to the comfort of believers as their Pastor. The inquiry, therefore, at the head of this article, may be proposed with great appropriateness to every one professing to love the Lord Jesus Christ. Is your Pastor comfortable? That this question may be answered in a suitable manner, let me state what in my mind makes a Pastor comfortable, and on the other hand what tends greatly to his comfort.

1. It is a great comfort to every Pastor, when he has reason to believe that the people of his charge are harmoniously united in him. When in visiting his people, or looking over them from the pulpit, he can say and feel that they are all his friends, and delight in receiving instruction from him, he has great happiness. But if the flock be divided and dissatisfied with him, if he has any sensibility at all, he will be very uncomfortable.

2. It tends greatly to a Pastor's comfort, when his ministrations are regularly and faithfully attended by the congregation.

Nothing renders a faithful Pastor more uneasy or uncomfortable, than to find his people grow remiss and careless in attending upon the services of the sanctuary. After carefully and sometimes laboriously preparing for the instruction and edification of his flock, and then on the Sabbath finding a house full of empty pews, he feels any thing but comfortable. He feels as though his labors were lost. His people care so little for the Gospel at his mouth, that a little wet, or cold or heat or a little fatigue from the labors and business of the week, will keep them at home. Such conduct makes a Pastor very uncomfortable

3. When he sees the people of his charge striving both to profit by what he teaches, and to exemplify the doctrines of the cross, he feels happy. They are then his joy and rejoicing. He feels that his labor is not in vain in the Lord. But when they seem to be forgetful hearers, and suffer themselves to be careless and worldly-minded, his heart sinks within him, and he is ready to despair.

4. When his people strive together for the faith of the Gospel, and maintain the unity of the Spirit in the bonds of peace, then his joy and comfort abound.

5. When his people free him from worldly cares and embarrassments, by the cheerful and punctual contribution of a full and sufficient salary, every Pastor feels comfortable and happy, so far as such things can make him so. When he devotes his intellectual, moral, and physical energies, for the welfare of his people, it is as little as they can do, to keep him not only above want, but free from harassing care.—*Presbyterian.*

THE OLD BACHELOR.—The Bachelor—the confirmed, systematic old Bachelor—God pity him! Man, woman, nor child will not. He is one marked out and fitted for the abuse and caviling of his neighbors; he is a lonely wanderer on the great thoroughfare of his being —his sympathies fettered down in his bosom—his affections unshared, unreciprocated, and wandering like the winged messenger of the patriarch of the deluge over the broad waste of an unsocial humanity, and finding no rest—no place of refuge—no beautiful oasis in the eternal solitude; no green branched forest looking above desolation, where the wearied mind might be folded, and the fainting heart have rest. It is a weary thought for the human heart to brood over, that in the universe of life there is no other heart to quicken with his own—no smile to welcome his coming—no eye to brighten with his joy, or weep with his affliction. There is no thought that falls so heavily on the human spirit. It is as if a leaden hand had been laid upon it—never to be warmed from frozen communion.—*Picayune.*

MARRIAGES.

In Watertown, May 9th, by Rev. W. H. Waggoner, Mr. JOSEPH CASE, to Miss ANN BAKER, both of Hounsfield.

In this city, May 18th, by Rev. P. M. Way, Mr. GEORGE ROTH, to Miss SUSAN DAVIS, all of this city.

DEATHS.

In Antwerp, April 27th, of dropsy, Mrs. SUSAN M., consort of Tilly Pratt, Esq., aged 29 years. This sister, through a long sickness, felt perfectly resigned to the will of Heaven—she talked of the goodness of Providence, even when suffering the most acute pains, and died in the faith of Abraham's God. In accordance with her request, the writer delivered her funeral discourse, and never did he see so many tears flow—so much sympathy manifested. An overwhelming assembly listened to the Word, and mourned with the bereaved. Brs. Hayward and Wood were present, and took part in the solemn services. W. H. WAGGONER.

In Trenton, February 27th, Mrs. ELIZABETH GREEN, wife of Mr. Rowland Green, in the 70th year of her age.—On Friday following, her remains were consigned to the grave, in presence of a numerous and sympathising assemblage of friends and neighbors. A discourse on the occasion, was delivered by the Rev. I. B. Pierce, from 2 Cor. iv: 10, 11, which had been selected by herself for the solemn scene of her interment. Mrs. Green was much respected and beloved as a kind neighbor, a sincere Christian, a true friend, a faithful wife and affectionate mother. She enjoyed much of the consolations of Christ; and her hope was full of immortality. She met death without dismay. Her heart was tranquil, from the undoubting trust she reposed in God. The closing scene of her mortal life, was one of deep solemnity and great impressiveness: her affectionate farewell to her husband and children present will long, very long, be embalmed in their memory: and all acquainted with her worth, will cherish the recollection of her exemplary kindness, patience, and the firmness of her faith in Jesus as her Saviour.

In Springfield, May 25th, HARRIET CORNELIA COBEMAN, aged 20 months and 11 days. This child, after a few moments' absence, was found in the well, and life had departed. It is supposed that the fall must have killed her.—The consolations of the Gospel were tendered by the writer, to the deeply afflicted parents and friends who grieve, but not as those without hope. T. J. S.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, JUNE 14, 1839. NUMBER 24.

For the Magazine and Advocate.

UNION.

Delivered at the annual exhibition of the Clinton Liberal Institute.

BY JOHN W. MADOLE.

In union are happiness and strength; and nearly all the blessings of man are more or less connected with its salutary influences. There is no condition in life that is not soon rendered disgusting and miserable, if the important advantages emanating from harmony are neglected. Enter we the domestic circle where unity dwells, and we find all peace and quietude. Joy beams upon and brightens the countenance of every individual, from the ruddy-cheeked urchin, to the care-worn brow and hoary locks of the aged; and benevolence flows as spontaneously from the heart, as the silver sheeted torrent dashes from the towering cliff; and as it covers all things within its precincts with pure mists, so does this lovely circle strew sweetness in all its connexions. If misfortune befall them, consolations are affectionately tendered to the unfortunate, to assuage their grief. If fortune smile, congratulations are cordially and unenviously given. Thus let what will come, all is calmness and tranquillity. Calamities are borne with a patient resignation, and the fluctuations of fortune are met with manly courage.

Leave we now such a scene of pure loveliness, and contemplate another group, in which discord prevails. Upon them blessings have been showered in profusion. They enjoy all the elegances of life. Still, the great foundation of earthly happiness is wanting, and all is deep, excruciating misery. Sullenness overcasts every brow, the most trivial circumstance gives rise to great clamor; and mutual reproach and recrimination excite the foulest malignity of every heart. To good will, charity, and condescension, they are entire strangers; and envy, malice, and selfishness, reign with a mighty and destructive sway. Compare the state of these two associations.—Unlimited happiness is found in the one, and extreme misery in the other. While the former, by sweet concord, rises to eminence and prosperity, the latter, by discord, sinks into merited disgrace. In this, the weakness of disunion; in that, the strength, the power of union.

In all the great revolutions which have occurred in the progress of human events, we observe that they are accomplished only by uniting the several capacities employed, into one combined power, which like the different parts of machinery, taken separately, in their primitive state, are capable of producing little or no effect; but when brought to co-operate and act in unison, their united force becomes invincible, and crushes every intervening obstacle. In war, this is the grand bulwark of all operations, either offensive or defensive. Let us, to illustrate, take a view of the few, but united republics of Greece. They were limited in extent, and possessed little of the nerve of war; and yet they were able to cope with the great empires of the East. We find Xerxes—a great and ambitious king, clothed with unlimited power, ruling a country excelling in beauty, extent, and resources, all the nations that then existed—about to make a royal descent upon her territories, accompanied with an immense army, well marshalled and accoutred in all the extravagances common to those times. To these preparations, he added gold for the purpose of bribery and corruption. Thus numerously attended, and completely furnished, this great chieftain enters the small domains of Greece, elated with the hopes of acquiring fame, and conquering a rival and hated enemy. To oppose this formidable force, Greece could afford only a few thousands; but they met him with one heart—with one mind. He is suddenly stopped in his vain, glorious career. That immortal phalanx of united Greeks, rout and totally defeat the ostentatious commander, humble his pride, strip from him his gold, dash to the ground his splendid chariot and magnificent equipage, and hurl his countless legions in confusion from the land. But the ancient Grecians were nothing more than common mortal men. The grand secret of their success is, that while their adversary was foolishly dividing his strength, in constructing unnecessary bridges, levelling mountain tops, and chaining and whipping the rough sea into subjection; they, seeing the threatening dangers impending over them, excluding all animosities, suppress their jealousies, silence all discussions, and unite in one common cause for liberty and safety. And the effects were most salutary to them—most destructive to their enemy; for from that day, we note the rise and prosperity of Greece, and the decline and fall of the great Persian empire.

But Greece herself fell after flourishing a short period of time—not by foreign foes, for these she had nobly conquered—but by her own internal dissensions. Thus we behold a nation both small in extent and number, withstanding the force and repelling the aggressions of vast powers of the East, while the precepts of strict association were observed; but by inattention to them it crumbles to the dust, exhibiting the noblest remains of that which was, but now is not.

Our venerable fathers have shown us as clearly, as glorious actions are capable of demonstrating, the happy results arising from union. Suppose that they, in their arduous struggle for freedom, had taken a different course; and when England was crowding our ports with her own troops, and mercenary soldiery, instead of flocking round the standard of the thirteen States, had divided their force, (which, by the by, their enemy labored exceedingly to accomplish,) then would the kings of Britian have gained their unfair cause; and we, instead of being that free, happy people, we now are, would be groaning under the cruel bonds of oppression, and subject to the will of some reckless despot. But, no! thanks be to almighty God, their conduct was the reverse. Embracing the sentiments and spirit of that renowned declaration which gave to us our national existence, and uniting, breast to breast, under the banner of the immortal Washington, with one voice they say, for the protection and preservation of our land, "we pledge to each other our lives, our fortunes, and our sacred honors." Here is union displayed in its true, genuine character. Its strength by this contest is clearly illustrated—its benefits we all at present enjoy.

If, then, its influences are so well calculated to promote happiness, and continue the prosperity of a people, how careful we should be to let them govern all our actions in whatever sphere we may move. As members of society, we should remember that we never can attain to any degree of usefulness, or render each other happy, unless strict harmony is constantly observed. As members of a public seminary, by joining together in one harmonious body, and uniting with our institution, we support it and benefit ourselves.

If we are called upon to exercise the duties of citizenship, let us ever be seen rallying around our constitution, and clinging to the great first principles of democracy—the most prominent of which are liberty of discussion, freedom of the press, unlimited, uncontrolled, unconditional right of petition, in all cases whatever, and an equal dispensation of justice to all men.—These first principles, of such vital importance to the administration of a free government, held a conspicuous place in the minds of our predecessors, and so they should in ours.—They united and possessed a sound and wholesome constitution, which gives free scope to all these privileges, and the effects produced are every where visible. Our States have increased from thirteen to twenty-six, and population from three to fifteen millions; and those places which were then marked by poverty, imbecility, and desolation, are now clothed with affluence, strength and elegance. Then what Franklin, Jefferson, and their illustrious colleagues, framed and cherished with such unanimity, and which has proved so universally prosperous to us, should receive our cordial, united support. By a little reflection, we discover that this was the mainspring which guided all the great actions of our far-famed ancestors. When they were struggling for freedom with the most powerful nation on earth, and reduced to extreme misery by want, we still find them united. At another time, when threatened with a ruinous war with France, "millions for defence, not one cent for tribute," resounded from Louisiana to Maine. If we find the freemen of '83 gathering harmoniously round the distinguished talent of that time, so should we respect the superior qualifications of the eminent men of our day. The deep, profound political policy, the heroic valor, the solid reasoning powers, and the splendid oratorical talent of many of our statesmen, are certainly worthy objects of our admiration; and so long as these men are employed in vindicating the principles of free government, and defending the cause of liberty, we should favor them with our confidence and protection. But the moment they become so abandoned to all the sacred laws of liberty, as to abuse the talents which God has given them, in wilfully betraying the trust which a free people have confided to their care, we shall need to join soul with soul, and seize the guilty traitor and follower of corruption, and hurl him from the station which he has shamefully polluted.

Thus we see that harmony and union are necessary in all transactions; both in matters concerning our private welfare, and in business pertaining to the interests of our common country; and we sincerely hope that it may never be transmitted to the pages of history, to succeeding generations, that we have accomplished the ruin of this our happy country, by hasty and inconsiderate divisions. Let us show the world that we still cling to the old American maxim, which tells us that "in union there is stregth."

For the Magazine and Advocate.

ESSAYS ON WAR—NO. I.

BY REV. C. SPEAR.

"——— Oh! what are these,
Death's ministers, not men, who thus deal death
Inhumanly to men, and multiply
Ten thousand fold the sin of him who slew
His brother; for of whom such massacre
Make they but of their brethren; men of men?
Paradise Lost, Book xi: line 675.

We deem it proper, in our first number, to state the ground which we intend to occupy, so that the reader may be apprised of the bearing of our arguments. We shall endeavor to show that *all*

*wars, both offensive and defensive, are condemned by the Gospel; and that we have no right to take the life of a fellow-being in any case whatever.** We feel satisfied that this is Christian ground, and that a deep conviction of this view of the subject is the only way to bring on that period so luminously pointed out by the prophets, when "nations shall learn war no more."

But, as our object is to convince, rather than speculate, we shall now proceed to argument.—We begin by asking the following question: Has a man a right to take his own life? And if so, under what circumstances? Now we venture to affirm that no Christian writer would maintain the affirmative of this question. It is evident that God has given man physical power to take his own life, but has never given him the right. "In his hand is the life of every living thing, and the breath of all mankind." To him belong the issues of life and death. It is evident that a right must first be possessed, before it can be given to another.—In reference to Capital Punishments, (a subject involved in this inquiry,) we may ask. Has the State a right to take life, when the governed have not a right to give to the authority any such power? If we have a right to take the life of any being on earth, we certainly have a right to take our own. Now where do we get the right to take the lives of our fellow-beings in war, or for crime? It is an assumption of power, probably founded on maxims of a charater similar to the following: "self-preservation is the first law of nature." The spirit of this is the destruction of all who attempt to take our lives. Nations proceed on this principle. If not, whence that clause in the Massachusetts Constitution: "The Governor shall have power to lead forth the inhabitants, and with them to *encounter, repel, resist, expel, pursue,* KILL, FLOG and DESTROY all who shall, at any time, attempt or enterprise the destruction, invasion, detriment or annoyance of this Commonwealth." Here the principle is, that Massachusetts must be preserved, even though it may require the destruction of every individual on the globe.

The true ground is to give up our own life: i. e., if either must fall, it must be the *injured*, not the *injurer*. More than once, we shall have occasion to show that this principle was fully manifested in the mission and death of the blessed Redeemer of man. We might pursue this part of our subject to a great length, but, in our periodicals of the day, we must sometimes sacrifice perspicuity to brevity. Besides, the principle here presented, will be more or less interwoven with our remarks as we proceed, and therefore extended remark and labored illustration are here rendered unnecessary.

Boston, Mass.

* "The true doctrine is, that human life, both in its individual and corporate state, as one and as many, *is inviolable*; that it can not be taken away for any purpose whatever, except by explicit divine permission; and that war, in every shape, and for every purpose, is *wrong*, absolutely *wrong*, wholly *wrong*. Any doctrine short of this will fall altogether powerless and useless upon the broad surface of the world's crimes and miseries; it will dim the light of no sword; it will wipe the tear of no widow and orphan."—*The Manual of Peace*, by Thomas C. Upham, chap. viii, p. 80. C. S.

For the Magazine and Advocate.

BR. SKINNER'S JOURNAL.

New Orleans, May 2d, 1830.

DEAR BROTHER GROSH:

By the kind and benignant providence of God I am once more permitted to set foot on American ground, and date my letters in my own dear country. I arrived here from Havana last evening in the Brig Pastora, in five days from the time of leaving that port.

In and about the city of Havana are a number of objects calculated to attract the attention of strangers. The churches are not very remarkable, although there are many of them and some very spacious and costly. Since the declaration of the Constitution of the Cortez in Spain, neither the churches nor the priesthood command as much veneration and as strict obedience as they did previous to that event, several of the churches being now occupied for Soldiers' Barracks. Though every effort is made by the priesthood, and there is still an immense amount of superstition among the people, and no other religion but the Catholic is tolerated, still they find it impossible to rivet the chains, once thrown off, as tight as they were before. The Cathedral is a spacious and noble edifice, but was almost destitute of worshippers the morning I visited it. The principal object of curiosity about it, to me, was the spot within its walls where rest the remains of the great Christopher Columbus, whom, while living, the Spaniards neglected, maltreated and abused, and after his death very complaisantly seek to monopolise and appropriate to their own nation the immortal honors due, under God's good providence, alone to him. I believe he died and was buried in the island of St. Domingo; but during the civil commotions and outrages of the Haytian Revolution, the Spaniards took his ashes to Cuba for more safe keeping, and deposited them in a vault in the Cathedral. Over the spot and near the altar, in the wall is placed a marble slab with the bust of Columbus carved upon its face, and under it this inscription:—"*O Restos e ymagen del grande Colon! Mil siglos durad guardados cula orna yen la remembranza de nuestra nacion.*"

The Plaza de Armes, or public square in front of the Government House, is very handsomely laid out, planted with fruit and shade trees, ornamented with elegant fountains of water, and the walks paved with fine cut stone. A band of musicians plays in the centre of this square nearly every evening, between 8 and 10 o'clock, when the weather is pleasant, and the walks are covered with people of all classes, ladies and gentlemen standing or promenading these pavements, and listening to the music in the clear and beautiful moonlight. The Opera House standing near the Harbor, is a fine building, the interior of which is elegantly finished and fitted up for Opera and Theatrical performances, which are here much more patronized than religious performances.—The Tacon Theatre, outside of the city wall, is also an elegant building, and I believe receives a large share of patronage.

The Military Parade ground, outside of the town, is a spacious and handsome square enclosed with a strong and lofty iron railing and fence, within which enclosure the military forces kept in the city, (for it is constantly under military patrol,) daily parade and exercise. From this ground extends some distance a beautiful road, called the Military Road, or Paseo de Tacon, built at great expense under the efficient and energetic administration of Tacon, the predecessor of the present Governor General. It has a wide central road for carriages, and spacious walks on either side, separated by rows of stone settees and young trees lately planted, which, when grown, will render it beautiful and delightful both for walking and riding in this hot climate. Some two miles out from the city and near this road, is the rural seat and beautiful garden built by Tacon during his administration, and called the Tacon garden. It is most tastefully laid out and adorned with a great variety of rare trees, shrubs, plants, flowers, etc., water fountains in imitation of parasols, fruit-baskets, etc., and an artificial cave built under a water-fall, covered with a variety of sea shells and coral, the water continually falling over these shells, and presenting, in connexion with the luxuriant growth of various plants around the cave, a very romantic appearance. The human voice within the cave, is echoed and re-echoed with a wonderful accumulation of power. Multitudes of people go out from the city for rides upon this road, and visits to this attractive garden. The Bishop's Garden, about two miles from that of Tacon, is also much visited and admired. It is less gaudy in flowers, but more rural and romantic in its capacious canals, its large and deeply shading trees, its thick clusters of bamboos constantly waving and croaking in the wind, its winding and serpentine walks, its extended grounds, its abundant fruits loading down the large and full grown trees, and its greater antiquity.

The *Campo Santo*, or burying ground, is another object of curiosity to most Americans who visit Havana, although it is hardly possible for an American to visit it without feeling both horror and disgust at the sight. The ground, to be sure, is much more spacious than the burying ground of Caraccas, but still is far too limited for a city and a mortality like those of Havana. It is enclosed by a strong wall, and intersected at right angles in the centre by stone flagged walks and iron railings, thus cutting the ground into four equal squares. In the rear end is a small building, or chapel, in which stand an altar and crucifix, and at the front or entrance of the ground, on each side of the gate, is posted a large printed bill granting, as a great favor to visitors, the privilege of entering the chapel to pray for the souls of the dead.

Across each of the four corners of the Campo Santo is erected a high wall, meeting at each end the main side walls of the enclosure, and forming a quadrangular enclosure. Into these four corners are thrown all the bones of the dead when dug up, (and that is done very frequently,) till the enclosure is full, then they are thrown over outside of the wall, and scattered over the ground. Large graves or pits are dug, and the bodies of the dead, old and young, men, women and children, *without coffins*, thrown in, till the pit is nearly full, and then buried or covered over slightly with dirt. Sometimes quick lime is put in with the bodies, in order that the flesh may the sooner be consumed, so that the bones may be dug up the earlier to make room for more. Sometimes the bodies of the dead, particularly of children, are dressed out in very costly apparel and gaudy style, decorated with bouquets and garlands of flowers, and thus thrown carelessly into these charnel houses to be seen and remembered no more!

The Island of Cuba, of which Havana is the Capitol, is about 700 miles long, and its average breadth about 60. It lies between 20 and 23 degrees of N. Lat., and between 74 and 85 degrees of W. Long. It is nearly the size of England, containing between 31,000 and 32,000 square miles. The soil is very productive, and its cultivation extremely profitable. There are no very high mountains and no marshes of any consequence, and nothing to prevent nearly the whole island from being cultivated like a garden, and sustaining a population of 12 or, 15,000,000. Yet it is a well known fact, that not more than one-sixth part of the island is in a state of cultivation, and the population probably is below rather than above 1,500,000. And except in and close by the larger towns, I was informed that there is not a single road upon the island. Mere mule paths, and in some places cart roads over particular plantations, are the only roads from city to city, and from town to town. Although there has been a Rail Road projected through the island, and one end of it for some little distance completed, yet it is problematical whether it will ever be finished.

The Captain General, or Governor of Cuba is appointed by the Crown of Spain, and is very absolute in his power, all the judges of the courts, and the inferior functionaries being responsible to him and removable at his pleasure. He is also Treasurer and chief Financier, thus having the sword and the purse in his own hand. The revenues of the island are said to amount to $12,000,000, annually, and the Captain General, after defraying all expenses, military, civil and marine, remits to Spain a surplus of something like $3,000,000. The military establishment alone here, costs from $3,000,000 to $4,000,000, annually. The island is divided into three military departments—eastern, central and western; and into two civil, east and west. By its statistics it appears to contain 11 cities, 10 towns, 94 villages, 163 hamlets, and 241 country districts. The Archbishop of Cuba, and Bishop of Havana, are the two highest ecclesiastical functionaries.

Sugar and coffee are the two great staples of product and export. The making of sugar has of late increased much more rapidly than that of coffee, for the reason that it is found more profitable. There are from 400,000 to 600,000 cases of sugar exported annually. In 1837 there were exported from the single port of Havana 315,348 cases of sugar, (estimated at 400 lbs. the case,) and 1,409,636 arrobes of coffee, (of 25 lbs. the arrobe). But notwithstanding the great productiveness of the island and the very heavy duties on all imports, (there being a duty of about $10 per bbl. on flour,) there are annually large quantities of provisions imported to Cuba, particularly flour and rice. Of the latter nearly a million of dollars worth is imported every year. United States vessels trade more in Cuba than those of any other nation, not excepting Spain herself; although in the payment of duties a discriminating difference of about one-third is made in favor of Spain. In 1829, for instance, the entrances of U. S. vessels into the ports of Cuba were 1175, and those of Spain but 279. Imports in American vessels amounted to $5,734,000, and exports to $3,191,000; while the imports in Spanish vessels only amounted to $4,961,000, and the exports to $2,292,000. If Spaniards possessed the enterprize of Americans, they could, with these discriminating duties so much in their favor, monopolize all, or nearly all, the trade of the island.

[To be continued.]

For the Magazine and Advocate.

AN OBJECTION CONSIDERED

Among the various objections that are urged against the doctrine of the impartial grace of God, there is none that holds a more prominent place in the minds of some people, than the following—"If the doctrine of a world's salvation is true, what is the use of preaching?" This objection, (if objection it may be called,) although not found in the Bible, has nevertheless gained a welcome place on the tongue of almost every Partialist; and in the test of controversy, when reason proves, to them, unavailing, and the law, and the testimony is found to bear witness against them, they will triumphantly ask, "If the doctrine of a world's salvation is true, what is the use of preaching?" Now in considering this objection, it is not the design of the writer to build up one faith at the expense of all others; but, in order that we may have a view of both sides of the question, and see the paradoxical inconsistency on which the objection is founded, we will first show its bearing as it stands, in connexion with the limited grace of God, and then offer a reason in support of the "use" of preaching—this objection to the contrary notwithstanding.

First, then, we notice the following as one of the long cherished, and leading essentials of the orthodox faith, that "God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind, he was pleased to pass by, and ordain to dishonor, and wrath, to the praise of his vindictive justice." From the foregoing doctrine, it must be apparent to every unbiased mind, that it is perfectly useless to preach and pray as a means to save those whose salvation is already certain in the unalterable purpose of Jehovah. And of those that are to be damned, the number is so definitely fixed, that neither preaching nor praying will add to, or diminish the number. Now if God from all eternity ordained some men to eternal glory, and the rest of mankind he was pleased to pass by, and ordain to eternal wrath, we ask, what is the use of preaching? Another sentiment is, that man's salvation is conditional. This, though varying somewhat in non-essentials from the above, is in the final consummation of all things, equally absurd, and contradictory to the moral perfections of the Deity, and alike opposed to the testimony of revealed truth. Is it conditional when St. Paul "exhorts that first of all, supplications, prayers, intercessions and giving of thanks be made for all men"? Is it conditional when the apostle declares that "As in Adam all die, even so in Christ shall all be made alive"? "The creature was made subject to vanity, not willingly, but by reason of him, who hath subjected the same in hope." "God sent his Son to be the Saviour of the world, to destroy the works of the devil, and to save that which was lost." Are these conditional? The Lord hath sworn by himself, the word has gone out of his mouth in righteousness, and shall not return, that unto him every knee shall (not may,) bow, every tongue shall swear, surely shall say in the Lord have I righteousness and strength. Is this conditional? Is it conditionally, that the "Lord will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the mouth of the Lord hath spoken it"? No. On the contrary, not a single condition is either expressed, or implied.

Now if Jesus Christ and his apostles, and all the holy prophets since the world began, have taught that man's happiness, or misery in a future existence depends not on the conditions of any work performed by the creature in this life, we again ask, what is the use of preaching this conditional salvation? As we have no authority, then, for preaching and praying from such motives, it follows, as a necessary consequence, that the use and benefit to be derived from preaching, consists in proclaiming the glorious jubilee of a world's salvation; and the *truth* of the doctrine, is of itself a sufficient reason why it should be preached. The command is "Go ye into all the world and preach the Gospel to every creature;" which Gospel is "Good tidings of great joy to all people." St. Paul took the same view of the subject, when he said "God will have all men to be saved." Suppose the Apostle had declared that God will have all men to be damned, would there be any possible use in preaching it? Certainly not, for the plain and obvious reason, that it would be, at best, but a miserable doctrine, and to preach it would only be, if possible, to make the believers more miserable. And what better is that doctrine that allows a portion of the human race to look from on high, and view their kindred and friends suffering the ceaseless torments of endless wo? Reader, how stands the objection? Is there any use in preaching the doctrine of a world's salvation? We think there is, and rejoice in the assurance that it is acceptable to God, and adapted to the moral wants of the children of men; and to enjoy its blessings, and realize its healing influence, we have only to put it into requisition. MARIUS.

Hamilton, N. Y.

For the Magazine and Advocate.

COURTESY.

The old proverb—"He that gets, forgets, but he that gives, thinks on,"—Expresses accurately the prevailing spirit of the friendship current in the world. Much of the alleged ingratitude of the world arises from the excessive expectations of those who grant favors, in the hope of as great or greater in return. This I have had a proof of, in a case where ingratitude was alleged against one who I knew was not guilty. The charge, I had much occasion to suspect, arose on the part of the giver and complainer, from an overgreediness in his expectations of a return, and from an over-estimate of the value of his favor.—How different the spirit of this complainer from that of one of our most worthy citizens, who is more admired than imitated! When Franklin conferred a favor or was engaged in serving others, he says he looked upon himself not as laying others under an obligation to him, but as paying off old debts. For many kindnesses which he had received from men, he never could make any direct return; and, therefore, could only return them to their fellow-men; and for the countless mercies he had received from God, he thought no gratitude so acceptable as a readiness to help His other children. Thanks and compliments, though repeated solemnly every week, he thought, could ill discharge our real obligations to one another, and still less to our Creator. Were such sentiments general we should hear less of ingratitude, inasmuch as it would not be imagined to exist without very good cause, and as there would really be much less of it. A. S.

For the Magazine and Advocate

FRIENDSHIP.

It is a constant reciprocation of benefits, for which the sacrifice of a private interest is necessary. It is the most solid foundation of our earthly enjoyments. There are some friendships of which the fruits afford both profit and pleasure; but, like all earthly attachments, are ever imperfect. A true friend is the greatest blessing in human life; the preserver of society, and the most agreeable consolation that persons of virtue and honor can possess; it is therefore most desirable to have a friend in whom we can feel the most perfect confidence, and to whom we can intrust our most secret thoughts. A friend from whom, when in adversity and affliction, we may derive counsel and support, is of inestimable value. It is not while riches and pleasure surround us, but in seasons like these, that we can distinguish a sincere friend, from one who loves for his own profit and gratification.

How consoling in sickness is a dear friend to watch over us with constant and increasing anxiety, anticipating and gratifying our desires even before they are expressed! In youth, also, while we are yet inexperienced in the ways of the world, how providential to have friends who feel a sufficient interest in our welfare to guard our actions, and to render their advice, without which we should be liable to deviate from the paths of rectitude, and unconsciously bring upon ourselves many afflictions.

In our reflections, we often look back upon our past conduct; but nothing causes us such deep and bitter regret, as our unkindness to those who were ever kind to us; but our repentance is often too late. Exclude friendship, and we destroy happiness; to be deprived of its consolations, would be to render mankind miserable.

ANTOINETTE.

For the Magazine and Advocate.

BR. GROSH—

I ask the privilege of correcting, through your paper, a falsehood which is in circulation in this place. The fore part of March last, I was called upon to preach a discourse at the funeral of Philip Olin, at his father's house, most of whose relatives were believers in the "restitution of all things." I complied with the request.

Since that time there has been a protracted meeting in this place, held at the Baptist Church, continuing nearly three weeks, attended with the excitement common on such occasions. During this meeting, one day at the close of service, in conversation with Elder Galusha, Pastor of said church, allusion was made to circumstances attending this funeral, in which Elder Galusha stated, that all the brothers of the deceased were very much dissatisfied, both with my attendance and the discourse. This statement is false; and I wish to correct this falsehood, partly to defend myself, but more especially the afflicted parents, from intentional imposition.

To show that this statement is entirely destitute of truth, I have the certificates of three out of five of the brothers, and a verbal declaration of a fourth.

Query. Does Mr. Galusha believe that all liars, unconditionally, "shall have their part in a lake of fire and brimstone" in the future world? For a protracted meeting that will convert Partialists from the practice of slandering their neighbors, and bring them to tell the truth in the love of it, I will go heart and hand. S. BARNES,

Perry, May 15th, 1839.

For the Magazine and Advocate.

CORRESPONDENCE.

(The following is an extract from a letter recently received from a friend in Amherst College, Mass. If you deem it and the reply worthy, I should be glad if you would give them a place in the Advocate. J. M. D.)

My friend, after informing me of the situation of some of my old school-fellows, proceeds as follows:—

"But, am I writing to a *Christian* brother? To be plain, my friend, I have received a letter from a friend on Long Island, containing the following disagreeable news: 'I have just heard that J. M. Day has become a Universalist. Horrible!!' Now my friend, you would oblige me much, to let me know how this matter stands. You can not, of course, be afraid to have it known, what your sentiments are. If you still trust in Christ, as the Saviour of such as believe, and the condemner of such as do not believe, you will take all possible pains to correct a report so injurious to yourself, so dishonorable to your Master. If you will convince me that it is a slander, I will *try* at least to oppose its being believed. But if you have adopted these ruinous opinions, you will not be afraid to have it known. If you are heartily convinced of their truth, you will be ready to acknowledge and sustain them. If a regard to the feelings of your friends would deter you, you would readily suppose that such a story as this must quickly circulate and be known by all. If you have embraced them as the best consolation a hopeless world can afford—the most soothing balm for a wounded conscience, when the heart is *enmity* to God's holy law—I shall hardly wonder, if you do *not* want it known; especially to those whose faithful warnings might trouble you, if you had no shield of sophistical argument for your defence. That such is the true reason, why most Universalists embrace their doctrines, I am inclined to think, from the confessions of others—the nature of the mind and the plainness of the Bible on the doctrine of salvation. Let me hear from you soon. Yours very truly,

Amherst, Mass. GEO. M. TUTHILL."

REPLY.

RESPECTED FRIEND—In order to make a long story short, and to convince you that I am not "afraid to have it known what my sentiments are," I would inform you, without preface or introduction, that the "*horrible*" report you have heard, is true. You manifest a willingness, to exert yourself to "oppose its being believed," provided I convince you that it is a slander, for which, accept my sincere acknowledgments; but you would lay me under still greater obligations, if instead of endeavoring to *check* its progress, you would *put on a little more steam*, and extend it as *widely* as possible. My sentiments, and the reasons for adopting them, have been made known to the world, through the medium of a religious paper, which circulates no less than eight thousand copies. Does this look like desiring to keep them secret, particularly from those "whose faithful warnings might trouble me?" But to the contents of your letter.

You ask, "Am I writing to a *Christian* brother?" From this question, I draw two inferences; first, that if you are writing to a Universalist, you are *not*, in your view, writing to a Christian brother—or in other words, a *Universalist* can not be a Christian. Second, that to be a Christian, a man must subscribe to a particular creed, and join some particular church; he must believe that God will *not* "have all men to be saved and come unto the knowledge of the truth;" that he is *not* the "Saviour of all men;" but will inflict endless pains upon a large portion of his creatures. If *such* a belief constitutes a Christian, I answer your question in the negative. But is it so? Christ did not call his followers *Christians*, nor did they *assume* the name. They were called so, by others, because they *believed* in Christ. "And the disciples were called Christians first in Antioch." Acts xi: 26. Now Universalists believe in Christ. They believe that he was the Son of God, sent into the world "to seek and to save that which was lost," and to make known to man the will of God respecting him.—They consider his life, as the most eminent example of holiness and benevolence, that the world has ever witnessed. They contend that the systems of morality, that have been set up by heathen philosophers, in various ages of the world, bear no comparison to those pure, those sublime and holy sentiments, which are displayed in the Gospel of Christ. "Love your enemies;" "overcome evil with good." How simple, yet how sublime! Universalists believe all this; yea more—they believe, as Paul did, that "as in Adam all die, even so in Christ shall all be made alive." Why should they not be called Christians? But enough on this point.

"If you still trust in Christ, as the Saviour of such as believe, and the condemner of such as do *not* believe." etc. I do not dissent from the sentiment here expressed. I *do* still trust in Christ, as the Saviour of believers, and I believe there is a condemnation resting on those who do *not* believe; but that this condemnation means eternal banishment from the presence of God—an exclusion forever from the blissful fields of Paradise, and endless suffering in the "Prison-house of hell," I deny. "He that believeth on him (Christ) is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—And *this* is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii: 18, 19. *Endless misery* is not the condemnation. Would it not be well if you would examine carefully into the *Scripture* meaning of this word?

"You will take all possible pains to correct a report so injurious to yourself—so dishonorable to your Master." Dishonorable to my Master! And is it dishonorable to my Master, to believe that "God is love," that the "Lord is good unto all, and that his tender mercies are over all his works."? Do I dishonor my Master by believing that "God will have all men to be saved and come unto the knowledge of the truth;" that the "Father sent the Son to be the Saviour of the world"? Do I dishonor my Master by believing that all of God's plans will be carried into effect; that all his enemies will finally be brought to bow, in humble submission, to his mild sceptre; that "Christ shall reign till he has put all enemies under his feet," and then shall deliver up the reconciled kingdom to "God, even the Father, that God may be *all in all*"? If this is *dishonoring* my Master, will you be so good as to inform me in what way I can *honor* him?

Your last two paragraphs are really amusing. Let me tell you, I have not embraced these doctrines, "as the best consolation a hopeless world can afford;" but because I believed them to be true doctrines, calculated, above all others, to impart consolation such as a "hopeless world" *can not* impart, and to inspire hopes, over which death and the grave have no power. But what a source of consolation is the *sublime doctrine of future endless torture!* With what cheering hopes does it inspire man, while in his sublunary abode! What a "soothing balm for a wounded conscience!" How it sweetens the toils, softens the rugged journey of human life, and "smooths the pathway to the tomb!" *Future endless torture!* And is this a part of the glorious Gospel of the blessed Son of God? Is this the good news—"glad tidings of great joy, which shall be to all people"—that was proclaimed by an angel from heaven, to a few poor shepherds on the plains of Bethlehem? No, my friend, the volume of inspiration teaches no such doctrine as this; but I believe it *does* teach the doctrine of universal salvation; that you and I, in company with a ransomed Universe, shall at last meet in the heavenly Jerusalem, and join in one triumphant and unending song, ascribing "honor, and praise, and glory to him who sitteth upon the throne, and to the Lamb forever." Is not this "*horrible?*"

You seem to think that most Universalists embrace their doctrine "as the best consolation a hopeless world can afford, the most soothing balm for a wounded conscience, when the heart is enmity to God's holy law." This, you are satisfied, is the true reason. Quite a discovery! And by what means did you arrive at this conclusion? Why "from the confessions of others—the nature of the mind—and the plainness of the Bible on the doctrine of salvation." The confessions of others! Did you ever know a real Universalist to renounce his sentiments and cordially embrace the doctrine of a limited salvation? I hesitate not to say you never did. But you have *heard* of instances of this kind, no doubt. So have I. I have heard, too, that Col. Crockett once took a pleasure excursion on the tail of a Comet, but I am rather slow to believe it. I must have better evidence, than the declarations of others, to be convinced that men in their senses will exchange the glorious doctrine of a world's salvation, for the narrow views of Partialism. If you are very desirous to arrive at truth on this point, would it not be well, when you hear from the pulpit long stories of "converted Universalists," to inquire of the story teller for names, dates, places of residence, etc.? Again, "the nature of the mind" is evidence that the above is the true reason. I confess that I have not studied very deeply into the science of mind, as I have but just got off the "Freshman rust," and am not therefore prepared to dispute with you on this point. But I am at a loss to perceive what "the nature of the mind" has to do with Universalist confessions. So I "*give it up.*" Lastly, "from the plainness of the Bible on the doctrine of salvation." Here I agree with you. This, no doubt, is the "true reason" why multitudes embrace Universalism.—The Bible is plain on this point—so plain that all who *can* see, *might* see, if their mental vision was not so obscured by prejudice. But what *is* the Bible doctrine of salvation? You readily admit that it teaches us that God *wills* the salvation of all. Now will this *will* or purpose be accomplished? I contend that it will, inasmuch, as "God worketh all things after the counsel of his own will." Eph. i: 11.

Now, my friend, do you discover in the above doctrine, any thing so very "*horrible*," as many people seem to suppose? Have I advanced any opinions, which can, with propriety, be called "ruinous?" But I will weary your patience no longer.

In conclusion, let me exhort you to lay aside all prejudice and give this subject an honest examination. I sincerely hope you will do it, and the best good that I can wish you, is, that your eyes may be opened to behold the beauty, and glory, and sublimity of the Gospel plan of salvation. "Truth is great and will prevail."

Yours sincerely, JONA. M. DAY.

Macedon, Wayne Co., N. Y., April 20, 1839.

For the Magazine and Advocate.

THE GRAVE.

BY A. W. TUPPER.

Who hath not mourned departed friends? Who hath not followed to the grave, the lifeless remains of some, endeared to them by many ties, if not of consanguinity, by those of companionship and love? And who doth not love to visit the grave of a friend and relative? What heart is there, that has not yearned to pour out its hopes and fears, its joys and sorrows, its pleasures and its pains, its anxieties and cares, its sighs and tears, at the final resting place of some kindred spirit?

How hallowed and blessed are the influences, that originate only at the grave! The grave of a Father—how eloquent with instruction! Every word of counsel, advice, and admonition, there impress us with redoubled force. There we are forcibly reminded of death, eternity and salvation.

Of a Mother—what a silent breathing issues from lips now cold in death! What a succession of sweet, though sad reflections fill our minds! What a throng of sensations heave our surcharged breasts! How genial are the rays it sheds abroad o'er the heart! Her care, her watchfulness, her gentle reproofs, her forbearance, her patience, her meekness, her kindness, love, and tenderness—all rush upon us with more than mortal energy. There we realize how great her loss. Her dying words, "Be good children," still sound in our ears, and we resolve never to disobey them.

The grave of a Brother—who hath not watered it with tears! It is here that hopes blasted, expectations blighted, anticipations withered, fill our bosoms. Who shall estimate the loss of a Sister! Her amiableness, her humility, her confidence, her affection, are priceless attributes. A Sister's love—ah, who can fathom it, and yet, how blushingly she strives to hide the generous impulse! She seeks not the applause of men; her love is one pure principle, deep and settled, which can never be eradicated.

The Lover and the Loved—whose bosom hath not swelled with the most touching emotions, at beholding the grass-grown mound, under which repose the once—noble, and high-minded—the amiable and lovely. Language is too feeble to portray those hidden feelings—those gushings of sorrow.

The tomb of a Friend—who hath, heedlessly, passed by the grave of a Friend? Who hath not paused to recall the blissful period, when they were one in life; when the prospects of the still sleeper were equally as fair and promising as the beholder's—when his talents were the admiration of all.

If it be true, then, that around the grave there is no gloom, who would shun the grave-yard? Who would not delight to linger around the spot where the dust of both rich and poor, friend and foe, lie congregated together. It will teach us many a useful lesson. It will enjoin upon us the duty to treat all men as brethren, having one common Father, and one glorious inheritance. For there is no distinction beyond the Tomb. It will teach us to be

"More watchful, more prayerful, more lowly in mind,
More thankful, more humble, more loving and kind."

With the grave are associated no terrors. It has been dissolved of the habiliments of despair, and encircled in robes of immortal purity and blessedness. For there is to be "No more death, nor sorrow, nor crying, neither shall there be any more pain, for the former things shall be done away."

South Venice, N. Y., May 20, 1839.

For the Magazine and Advocate.

ILLUSTRATIVE ANECDOTE.....NO. III.

I have "dreamed a dream," although I dreamed it awake: and I am credulous enough to believe it is big with some important meaning.

I thought myself travelling through a distant section of our country, and on alighting from my carriage to put up for the night, I found I had called at a house in the neighborhood of which was a protracted meeting of the Limitarian servants and devotees, in a full tide of experimental operation. I paid but little attention to the meeting, for I had seen enough of such things in their blighting visits in the vicinity where I reside; and I thought if those who were engaged in the operations would not disturb me, I would not in anywise interfere with them. Being tired with my ride I retired to my bed in early season, and soon fell into a good refreshing sleep. I slept, as I afterwards found, about two hours, when I was awakened by the noise of some persons retiring, as I thought, to their beds in adjoining rooms.—Low conversation commenced between them in rather a subdued tone of voice. One said to the other, "the veriest *thief* stands a better chance for salvation than the *moral* man who depends upon his morality. The thief on the cross was promised paradise and went to heaven, for he *repented*. 'Whilst the lamp holds out to burn, the *vilest sinner* may return' to God, and he will be *forgiven his punishment*, and be received."

As soon as these words came upon my ear, I arose from my bed—dressed myself, and went in pursuit of my landlord, and having found him—landlord, said I, where have you put my horse? "Why sir," said he, "in the stable with plenty of hay and grain." "Ah, that I don't doubt, but is there a lock on the door, and that made fast?" "There is," said he, "you need not feel uneasy, all is safe, and would be were there no lock." "I doubt that, landlord," said I, "I felt safe when I retired, but you have some evil-minded fellows in bed adjoining my room, who, as I have over-heard, think a great deal better of thieves than I do—who think men may steal and commit crimes with impunity, and then escape punishment. Such fellows I dare not trust—I would rather my property should be under lock and key, where they are, than to be exposed." "Why you must be mistaken," said the landlord, "I have no such lodgers in my house—your apprehension is all founded on suspicion." "You might say so, landlord, had I not heard from their own conversation, their minds on the subject. I heard them say that they thought the thief stood a better chance for salvation, than the moral man, and that the vilest sinner could repent any time in life and escape *punishment*. Now men of such views I don't like to trust in a strange land, and I do not see why they should be thus conversing, unless they were plodding a scheme for taking some one's property." "O," said the landlord, "you are mistaken as to those men; they are two *Clergymen* who are attending the protracted meeting in this place—they were talking *religion*—you need not be concerned." "Where is my valice, landlord," said I, "I will take it to my room. I tell you I do not feel safe in the land of strangers with men of such views about me, Clergymen or no Clergymen. My Bible tells me that 'out of the abundance of the heart the mouth speaketh,' and that 'as a man thinketh in his heart, so is he.' They have spoken with their *mouths* what they *think* in their *hearts*; and if they appreciate the character of thieves and vile men, above that of moral men, they are men I will not expose my property to, for they are not only without restraint, but have *strong inducements* to *dissent from morality* and *indulge* in *crimes*." So saying, I retired to my room—deposited my valice in my chamber, turned the key to my door, and resumed my bed. Again I fell asleep, and the noise of a rolling carriage greeted my ear. There, thought I, those fellows have carried their profession and doctrine into practice, and have got my horse and carriage, and are being off—and excited by these visionary impressions, an involuntary effort of pursuit succeeded, which aroused me from my vision; and here I am believing that "though hand join in hand, the wicked shall *not go unpunished*." "that God will in *nowise clear the guilty*," and I believe that a doctrine variant from this, is licencious—is not of truth—is not of God—ought not to be preached; and that those who believe in their hearts they may *sin* and escape *punishment*, therefore, have not that restraint upon them sufficient to make them safe members of society. R.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, JUNE 14, 1839.

THE HOLY GHOST.

Mr. Grosh:—

We read in the nineteenth chapter of the Acts of the Apostles, in the first and second verses, as follows—"And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coast, came to Ephesus; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost." In the sixth verse we read—"And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." Now, as most Universalists with whom I am acquainted, believe the Holy Ghost, mentioned in the Scriptures, to be the spirit of truth, and that this spirit or power is necessary to enable man to believe, (as man is only capable of believing according to the force of evidence,) you will therefore see the difficulty with me in endeavoring to reconcile the above passage with Universalism, as I understand it, and as many preach it. It seems from the above passages that those disciples were already in the faith, when the question was asked, "have ye received the Holy Ghost since ye believed;" and hence seems to favor the idea that the Holy Ghost was received subsequent to faith, and by supernatural power—that it was not the spirit of truth as above supposed, but something else—which would favor the Partialist system.

An explanation of the above Scriptures, through the medium of the Magazine, would undoubtedly be gladly received by many, and especially by A Subscriber.

Sharon, April 13, 1839.

REMARKS.

Much has been offered upon this subject to justify the conclusion, that the Holy Ghost is not the Spirit of truth; but I have not, as yet, been able to view it in this light. That this Spirit, was necessary to enable the disciples to believe, by enabling them to understand, the whole scope of the Gospel, I am not disposed to deny. But I can not admit that a particular and supernatural display of the real principles of divine truth was necessary to enable them to believe the plain and pointed declarations of Jesus Christ. Although they could not believe without evidence, yet these teachings were accompanied by all the evidence necessary in establish conviction, as they were given. Hence though they were believers—believers in God, believers to Christ, and in many things which he had taught them, sufficient to justify the question put by Paul to certain disciples at Ephesus, they still needed the spirit of truth to "teach them all things, and bring all things to their remembrance," and comprehension. This will be seen more fully in the sequel.

That the Holy Ghost, is the Spirit of truth, or that power which imparts conviction, can hardly be a subject of dispute. It is proved by the positive declarations of Scripture On any other ground I find it particularly difficult to explain the following address of Jesus to Philip:—"If ye love me keep my commandments; and I will pray the Father, and he shall [will] give you *another Comforter*, that he may abide with you forever, even the Spirit of truth."—John xiv: 15–17. Here the Comforter and the Spirit of truth are used in reference to the same principle. Peter did not then know the Comforter, except *by promise*, (which is what I understand by the conclusion of the 17th verse,) and though the fulfilment of the promise, that it should be in him, was yet to come, he undoubtedly loved the Saviour, which love must have been preceded by faith.

Another consideration in favor of the view I have taken of the Holy Ghost, is contained in the following words: "But when the Comforter is come, whom I will send unto you, from the Father, *even the Spirit of truth*, which proceedeth from the Father, he shall testify of me; and ye shall bear witness because ye have been with me from the beginning."—John xv: 26, 27. "It is expedient for you that I *go away*; for if I go not away, the Comforter will not come unto you."—John xvi: 7. Here we not only have the terms "Comforter," and "Spirit of truth," used synonymously, but also an intimation that, however much the disciples believed, the "Comforter, even the Spirit of truth," would not come to them unless Christ went away. Of course the objection founded upon the supposition that the Holy Ghost can not be the Spirit of truth, because those who received it were already "in the faith," must fall, unless it be contended that the faith of the disciples was just as strong and extensive, just as perfect before the Holy Ghost came upon them, as afterwards.

Is it contended that the Comforter and the Holy Ghost are entirely different principles, and that I have, as yet, only mentioned the former, without proving any thing in relation to the latter? I reply, that what I have

said of one applies to the other. I have proved by positive Scripture testimony, that the phrase Spirit of truth, expresses the same meaning as the name Comforter; and I will now introduce a passage which will show that the Comforter, which is declared to be "even the Spirit of truth," is the Holy Ghost. "But the Comforter, *which is the Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv: 26. Hence I infer that the Holy Ghost is the Spirit of truth.

Where then was the necessity which required the assistance of the Spirit of truth? This may be answered by considering the extent of faith exercised by the disciples. I have already shown incidently, from some quotations, that they did not fully understand all the teachings of Christ; and that he promised the Holy Ghost to teach them these things. The Holy Ghost would not have been received by them unless it were for some important end. Hence, if we show that the disciples and many others did not fully comprehend all the truths which they had received, it will be evident that the principle or Spirit of truth had yet an important work to perform, viz., to enlighten their understandings. Let us consider the extent, then, of their faith. They believed in Jesus, and his many works had convinced them that he was a divine personage But they entertained many erroneous views concerning his mission. The doctrine of the resurrection, the spirituality of Christ's mission, and the moral omnipotence of his kingdom, they did not seem to have a clear perception of. Hence, in relation to these points, they were often reproved for their unbelief and blindness. That they were not under the full and efficient power of the truth, is indicated in the case of Thomas and Peter, in relation to our Saviour's going to prepare a place for them — The same conclusion is deducible from a case which occurred after the resurrection, when Christ "appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart," (plainly proving that they did not understand the doctrine of the resurrection,) "because they believed not them which had seen him after he was risen."—Mark xvi: 13, 14. See, also, Luke xxiv: 25.

The misapprehension which the disciples had of the Gospel in its fulness, is displayed by them during the last supper, as well as on other occasions. They supposed that some peculiar emolument or favor would be bestowed upon them, which would distinguish them even from one another, by different degrees of greatness.—Consult on this point Mark ix: 34; Luke ix: 46: xxii: 24. They also believed that Christ had been commissioned with the duty of delivering the Jews from bondage, and restoring to them their former earthly kingdom and power. Hence on one occasion they asked the Saviour—"saying, Lord, wilt thou at this time" (he had been speaking of the time when these things should be made plain to them through their baptism with the Holy Ghost) "restore again the kingdom of Israel?" Acts i: 6, 7. Whether the "certain disciples," mentioned in Acts xix: were the chosen ones or not, the probability is, that they were in similar circumstances, and it therefore is not to be wondered at that those whom Paul addressed should reply that they had not so much as heard whether there be any Holy Ghost. Not having as yet learned all in relation to the Gospel dispensation, but believing all they had heard, and desiring to hear, they were prepared to receive the entire principles of divine truth, the moment its power should be manifested unto them. Nor was it at all inconsistent for Paul to address them as believers.

On the whole, I think that if this subject is examined carefully, it will not be doubted that the disciples, though believers, did not understand the whole scope and design of the religion and doctrine of Jesus, until the Spirit of truth came upon them in its confirming power, and convincing might; and that this Spirit is the Holy Ghost which came on the twelve at Ephesus. A. R. B.

THE RESURRECTION.

Br. Grosh—I wish you would take up the subject of the resurrection; for I do think there is a great misunderstanding concerning this most important subject. There appears to be no definite idea attached to the subject.—The common opinion is, that at some future period in eternity, known only to God, there will be a simultaneous resurrection of all the dead, from Adam down to the last born child inclusive.—Now, are we to understand that all the patriarchs, prophets and apostles, and all that have died since the creation, down to the present time, still remain in their graves? If Adam died a moral death on the day of transgression, what resurrection but a spiritual resurrection does Adam or any of his posterity stand in need of? Do not all those who have been born of the spirit—who walk not after the flesh, but after the spirit—live in the resurrection now? Not that I would be understood that any one can attain to the full power of the resurrection, until mortal shall put on immortality; but I do think the resurrection takes place here, in the case of every one that is born of God. If not, how are we to understand the words of the Saviour, "If any man believe in me, though he were dead yet shall he live. And if any man believe in me he shall never die"? Now, how could this man need, or how could he experience a resurrection, unless he became morally dead, and how could he be spiritually raised?—Unless the bodies of mankind are to be raised, I see not how any other resurrection is needed, than takes place in this life with every true believer in the Lord Jesus.

It appears that the transition from a state of moral death, to a state of spiritual life, is instantaneous. But that it is simultaneous, either here or hereafter, does not appear to my mind. The apostle, it seems, had a very different view of the resurrection, when he said, "For we know that if this earthly house of our tabernacle were dissolved, we have a building, a house not made with hands, eternal in the heavens; in this we groan, not that we would be unclothed, but clothed upon with our house which is from heaven, that mortality might be swallowed up of life." It appears that the apostle did not expect to lie in the grave in an unclothed state. Again, (I quote from memory,) the apostle says, "I have a desire to depart and be with Christ, which is far better."—Now it appears, in both of the above named instances, that the apostle expected to be immediately with Christ. The apostle says, "when Christ, which is our life shall appear, we shall also appear with him in glory." What glory had the apostle reference to, except the glory of that kingdom, that will, in the end, subdue all other kingdoms? This kingdom I understand to be the kingdom of immortal purity—it is that kingdom that shall never end. In this kingdom, man's happiness will finally be consummated, when mortal shall put on immortality, and God shall be all in all.

These ideas are hastily thrown together; if you can understand what I have written, so as to get my meaning, and you should think proper to favor your readers with your ideas upon the subject of the resurrection, we shall, I trust, get some definite idea upon the subject; so that we should at least understand what your ideas are.

Harpersville, April, 1839. D. B.

REMARKS.

I would gladly comply with the request of Br. B., had I time and ability to go into as thorough an investigation of the subject, as its intricacy, and the various differing opinions respecting it, demand. But he that enters upon its examination, should not only have it clearly settled in his own mind, but should, also, be well acquainted with the reasons given by those who differ from him, for their views; and he should be prepared, not only to meet those different views with sound, Scriptural argument, but also with a spirit of candor and kindness. I feel to declare frankly that, at present, I am not qualified with any of these requisitions, except (I humbly trust) the last named. I give the remarks of my correspondent, though they were probably intended only for my own eye, in order that the subject may engage the pen of some brother better qualified than myself, to do it justice.

I take this opportunity to state, that I have been promised indirectly, two or three discourses on the "intermediate state," from a ministering brother of extensive biblical knowledge, and a sound reasoner, which I hope he will furnish for publication in a month or two. The view he takes of that subject, is different from that taken by many of our brethren—different from that which I have always entertained—and yet well calculated to reconcile opposing theories, and to clear up some difficulties attending the views of all parties. From the very nature of the subject, and the views they present, those sermons will shed some light on the subject of the resurrection. But, nevertheless, plain, clear and uncontroversial statements of views entertained by different brethren on the subject of the resurrection as predicated on Scripture, will be very gratefully received, and their publication may answer a good purpose. The subject has not been discussed in our periodicals for some time, and the present calm state and brotherly feeling in our denomination, is highly favorable to the publication of articles upon it, written in the manner and spirit I have here suggested and recommended. May we not hear from the brethren concerning it? Brs. Hammond, Lewis, Pickering, T. D. Cook, and others, in New-York—and a host of brethren, in other States, have written little, if any thing, for our columns for some time, if ever, and would be gladly heard on the above, or *many other* interesting subjects. Will not some of them *take a hint*, and let our readers hear from them?

A. B. G.

PRACTICAL RELIGION—NO. II.

In my last I briefly laid down a few directions for those whose minds are perplexed by the various and contradictory dogmas presented by Christians for their belief. I will now proceed to add a few cautions, to prevent those directions from being wrongly applied.

Man is addressed as a rational and moral being by his Maker. To enable him better to judge concerning the truths revealed, God has given him moral powers to enable him to judge justly. Justice is the same, whether in God or man—it differs only in degree, not in kind. In judging the justice of any doctrine, judge it as you would any thing else—by your own sense of justice, and not what others may tell you is *God's justice*. So of benevolence. Judge the goodness of any dogma, by your own sense of goodness, and not by what others may tell you is good in God's dealings. Only remember, that God's wisdom enables him to foresee and plan an end which may make an act a good one, which, without that intended result, might be justly considered evil.—And in magnifying God's wisdom and power to infinity, magnify also his holiness, justice, mercy and benevolence. And remember, also, that increasing any of God's attributes to infinity in your conceptions, does not alter its *nature*, but only its magnitude. Infinite justice is justice still, and infinite mercy, is still mercy—and as your true mercy is to deal justly, so God's true mercy is consistent with his justice. No two attributes of a moral nature can be contradictory or opposed to each other, either in God or in man; and if they *seem* so in your mind, you may rely upon it that you must have a wrong conception of the one or the other.

Reflect then that "God is Love"—expressly declared to be such by the Bible—and that, consequently, all his attributes must be the modifications of divine and infinite love. Examine then your attributes. Bring your feelings all to accord with the purest and greatest love you can feel for your fellow-beings, and *then* your standard, by which to judge of God's attributes—their nature, requirements, operations and results—will be set right, and your conclusions *in accordance with this* RIGHT *standard, can* NOT *be* WRONG. Remember this for the present. More anon. A. B. G.

CLINTON LIBERAL INSTITUTE.

Have our friends done their duty in regard to this excellent institution? The Summer term has just commenced, and students are coming into it from every quarter, in greater numbers than have ever before flocked to it—especially at this season. The last term closed with more than 100 pupils in the male department alone, and it will not astonish me if the Summer term, always attended by fewer students, than is the Winter, should equal it. It is acknowledged that the government of the Institute, from its own liberal character, as well as from the manly and prudent bearing of the students, has been attended with happier results than that of Hamilton College—several disturbances having occurred at the latter since the establishment of the Institute, while not one has occurred in the former, notwithstanding its greater number of students. And it is also admitted, I believe, even by the friends and students of the College, that the course of study pursued in the Institute, is the most thorough, so far as it goes. Now, in view of all these facts, we ask again, have our friends done their duty to the Institute? Students they have furnished in great numbers; but have they furnished as many as they might have done? Besides, students are not all that is wanting. The buildings were erected, and the schools put in operation, mainly by the self-sacrifices and unwearied devotion for years, of one man, and the generous loan of a large sum of money, by another, who also bestowed on the institution a large donation.. That debt is not yet paid off—the teachers are not yet numerous enough for the wants of the students, nor are those now employed, sufficiently compensated for their arduous labors—new buildings are, or very soon will be needed to accommodate the increased and increasing number of students; and the grounds belonging to the Institute should be tastefully laid out and improved.—These are pressing and immediate wants, and demand pecuniary assistance. An attempt was made in the Winter and Spring, to pay off the debt, by society collections; but very—*very* few of our societies responded to the call—so few, indeed, as to make the effort a shameful exhibition of the *apparent* weakness and poverty of Universalists, as gratifying to our opposers, as it was mortifying to our friends, who know that the apparent weakness and poverty was only (what is far worse and more disgraceful!) owing to our apathy, indifference and carelessness.

Can not this fault—this remissness of our non-acting societies yet be repaired? Can not they be prevailed on, out of regard for their own characters, the character of the denomination, the welfare of the rising generation, and of an institution which is a credit to all connected with it—can they not be induced yet to come forward, and place themselves side by side with those few, active societies, that have freely and promptly, if not *very* liberally, contributed toward defraying the debt of the Institute? I most fervently wish—*hope*—THINK they can. I know that some have only waited for their *preachers* to bring the subject before them, and have wondered why he did not do it. I know that others have only delayed taking up a collection, in the hope that some of their ablest members would then be prepared to give more largely than they could have done last Winter. And from these facts, I infer that *every society* can be induced, at a proper time, to take up a collection in aid of the Institute, if only the leading members or their preacher, will bring the subject before them.

Do not misunderstand me. I speak warmly and earnestly on this subject, because my denominational pride has been deeply wounded by the remissness of many of our societies, in relation to the humbly requested collection—and, more still, because I trust that I see and feel the importance of the institution to the denomination—to the cause of civil and religious freedom. I mean to wound no man's feelings, but to awaken the dormant, and, if possible, to infuse some zeal into the backward, the lukewarm and the indifferent. Like Corporal Trim, I am piqued at the exultation of opposers, and feel for "the honor of the army," and this may lead me to say more, and to say it more warmly, than may be palatable to those at whose door the fault lies. But I beg of all, not to impute to me any intention to *offend*, but to *provoke to good works*—to stir up our backward societies and friends to emulation in a good cause. I know the pecuniary embarrassments of many of our societies, and the consequent delicacy of many of our preachers to press them for contributions to any other than absolutely necessary expenditures.—But I know, also, that in our most embarrassed societies there are members enough, who, if a collection is taken up, will give liberally to the Institute, without lessening one cent their aid to pay a meeting-house debt, or to support preaching. The society in this city is a case in point. Yes; I will even go farther. The very practice of giving for occasional public purposes, so far from lessening the liberality of the able for home expenditures, increases it. They find that giving judiciously does not impoverish them. They are led to see how connected are their interests with those of the cause at large—that by promoting the cause of unsectarian education, they are really advancing Universalism—that by advancing Universalism, they are promoting the welfare of society in general—that by benefiting society in general, they advance the interests and prosperity of their own neighborhoods, or particular society, and by doing this, their own interests are advanced of course. Hence you will find *that* society most prosperous, which is most judiciously liberal—and that preacher the best supported, who encourages a liberality within the full ability of his society to maintain.

Will not our preachers, and leading members of our societies, heed these facts, and attend early to this subject? We beg of them to do so—to take up as large a collection as they can obtain at an early day. Let the day be fixed and publicly announced, and a special discourse be delivered by the preacher, and, my reputation for it, a large collection will be taken up, and *every contributor to it will feel the better for having done at least a part of his duty to the* CLINTON LIBERAL INSTITUTE.

A. B. G.

MYSTERIES OF NATURE.

Reader, hast thou ever thought why and how it is, that the pure, colorless water which falls from the skies and is absorbed by the earth, should be made to assume so many different forms and colors? I do not allude to the rainbow, when, by the laws of refraction, the light—the white or colorless light of day is reflected to our eyes in such gorgeous variety of beauty—though even that is a wonder—a beautiful mystery. But see this flower stalk. This was once a small germ in a dark, hard seed. Placed in the earth, limpid water swelled its size, and nourished and increased its form, while its color remained the same. But it appeared, at last, above the earth, and assumed many forms and colors. The pure, colorless water, absorbed by its roots, was carried up its stem, along its branches and into its leaves; and as it deposited in each, the portion and kind of nourishment suited to, and proper for each, it assumed the appropriate form, and became a part of the plant.—The colorless became green—the round drop changed to a cylindrical stem or a flat leaf—the liquid became solid, and the movable, stationary. But the changes of water were not yet completed. Presently the circulating moisture settled in the centre of the plant, and assumed a small, bulbous form. In this minute knot, leaves were formed, different in shape from the leaves of the plant, and folded up in the most curious and compact form, but all manufactured out of colorless water! The bulb grew—the leaves within it increased also in size, but without changing their folding form, or losing their compactness. The drops of moisture deposited, every hour, the quantity and quality of nourishment sufficient for the bulb—without depriving the stem and leaves of what they needed. At last the outer leaves of the bulb ceased to receive nourishment sufficient to enable them to grow as fast as did the inner leaves, and the bulb burst open, its imprisoned leaves unfolded themselves slowly to the sun and breeze, and the moisture supplied to them had its deposits of nourishment changed to red, yellow, purple and white. And in the centre of the flower, they assumed the form of small pins, covered with dust! Now look at the root and its numerous fibres—the stem and its various branches—the leaves in all their varieties of size and form—the flower, embracing many curious shapes and a great variety of colors, all within itself—and do you not feel wonder that all this mass—all this variety of substance, form and color, could be produced out of a hard seed by colorless liquid?

But the wonder is not exhausted. This plant is a breathing thing, as well as one that takes nourishment and converts it into its own substance. By the numerous pores that every where stud its surface, it inhales and exhales portions of the atmosphere around it, at regular intervals. Thus the plant lives, as we do, by taking nourishment, and by breathing.

Had we time, we might follow the plant in its further changes—note the fecundating process of the flower, by which the pollen, or fine dust in its centre, becomes changed into seed, enclosed in appropriate sheaths—and remark that the deposits of the moisture in the plant, become more and more hard, until the circulation and respiration becoming impeded and impaired, decay commences, the colors fade, the leaves fall, the stem dries up, the earth receives the seed again, and again the moisture softens the shell, and reaches the germ within, again to be manufactured into root, and stem, and leaves, and flower, and seed!

How (we know in part, but know very imperfectly)—how and why colorless liquid can be made to assume so many kinds, forms and colors of substances, man can not tell—but that lifeless inert matter can not produce these changes of itself—that even intelligent man, the lord of the lower creation, can not produce them, is also certain. Well then may we exclaim with the Psalmist—"Oh, Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches!"

A. B. G.

Br. Tompkins—Transfer Repository now sent to Miss H. Biddlecom, North Gage, Oneida county, to Mr. O. Biddlecom, Junius, Seneca county, N. Y.

Br. Tompkins—Miss C. Harrison, of Murray, Orleans county, wants No. 10, Vol. 7, which was never received. Credit Hull Hewit, Waterville. Mrs. Ann Judson, Utica, and Miss Harriet Swift, Sullivan, Madison county, each $2, and charge G. and H.

Br. Cobb—Send Christian Freeman and Family Visitant, from commencement, to Daniel M. Prescott, New-Hartford, Oneida county, credit him $2 and charge G. and H.

Br. Bazin—Rev. J French, Denmark, has not yet received No. 1, Vol. 2, of Expositor.

RELIGIOUS NOTICES.

The Eucharist will be administered in the Universalist church in this city next Sunday. Br. Skinner will be present and take part in the services.

There will be preaching next Sunday by Br. A. WILLIAMS, at Ellisburg, Br. LEWIS in Boston, Erie county.

There will be preaching on the fourth Sunday inst., by Br. T. J. SMITH, at Herkimer village—Br. WM. SIAS, three discourses, as Br. Jineson of Canton may appoint—Br. N. BROWN, at Rotterdam, Oswego county—Br. G. W. GAGE, at Vernon Village—Br. KIBBE, at the school-house near Hartwick Seminary at 5 o'clock, P. M.—Br. D. BIDDLECOM, at Munnsville—Br. LEWIS, at Centreville, Allegany county, and lecture at Rushford at 5 o'clock, P. M.

There will be preaching on the fifth Sunday inst., by Br. LEWIS, in Independence.

There will be preaching on the first Sunday in July, by Br. D. SKINNER, in the Baptist meeting-house at Smithville Flats, Chenango county—Br. WM. SIAS, at Oswego.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

B H, Stockholm, for F D, I M, P B and J C—J W, Sugar Creek (Pa —Rev N S, Ann Arbor, (Mich) for self, A B, S H H, E R, L B B, U C, W S M, J F, M G H, C T, D B, R S, I C C, E L F, R T and S R J—W W, Newburg (O) for M E, H F, E T, J F, A H B, S A and J H—S S, Adams (Mich) for self and C W F—Rev T D C, for C J, J B L, P M, G H, C and L, J Q R, D L, R H, A R, T S, D H, A A, E A, A A and J P—S H, Litchfield—P M, Sheshequin, for self and D B—S H, Cedarville—P M, South Rutland, for self and A W—S B, Delphi, for self and J B—J B, Scipio, for self, E H and W C—H W, Philadelphia—Rev S G, Alexander, for self and R J.

POETRY.

[From the Diamond.]

THE PET LAMB.

My pretty one—my pretty one—
I would not part with thee
For all the beauties of the land—
Or treasures of the sea:
Thine eye is brighter than a star—
Thy fleece like driven snow,
Thy voice—oh! sweeter than the sound
Of rivers as they flow.

My pretty one—my pretty one—
I've sought through field and wood
For honey-flowers, and tender grass,
And clover for thy food:
I've some, like gold and silver cups,
All fil'd with dews for wine;
Come, show thou'rt thankful, and this feast,
My favorite, shall be thine.

No other little boy, I'm sure,
Would love thee half so dear;
Would strive to know what best thou likest,
And seek it far and near:
Would bring thee water from the fount,
Clear, beautiful, and deep;
Or make at night a bed so soft
For thee—sweet lamb—to sleep!

Besides, thou know'st, 'twas I that saved
Thine innocent young life;
The butcher-boy had tied thee down—
Had raised his cruel knife!—
I wept!—my dear, my good mamma,
Could not behold me cry;
So for her fond, her grateful boy,
Thee, beauteous lamb, did buy!

Then come and love me very well,
And when thy dinner's o'er,
We'll dance and play along the green,
Or by the bright sea shore:
Now kiss me—kiss me prettily—
For very kind I am;
And proud of thee, my beautiful,
My own dear little lamb!

LAND OF NOD.

Mother, said Susan Cushman, I have been reading the Bible. It gives an account of some towns which I can not find on my map of the world. Did not the man who made the map know where those places were?

"To what places do you allude?" inquired the good natured matron. There is nothing like treating a child kindly. Some parents are cross and sour, and if their children approach them when they are deeply engaged, they snap and snarl at them, as if they were troublesome cats and dogs. This ought not so to be. Such parents are only preparing for themselves days of darkness and trouble. They are, by so doing, implanting the same spirit and disposition in the minds of their children.—But to return.

Susan replied—"It says in the book of Genesis, that Cain went to the 'Land of Nod.' Now I can not find any such place, mentioned either in the geography, or the map. Where do you suppose it is?"

"You remind me, child, of the Dutch minister, who one day attempted to describe the land of Nod in his sermon. He gravely announced his text, and then said he should discuss the subject of it under these two heads:—

1st. Show where the land of Nod is not.

2d. Show where it is.

In attending to the first proposition, he asserted that it was not in Europe, nor Asia, nor Africa, nor America: and assigned as a reason, that each of those places had been examined thoroughly, but no such place as Nod could be found. When he came to the second general division of the subject, he immediately stated—'the land of Nod is in the land of Nod; it is there, and no where else.' And should I attempt, my daughter, to give you a description of that place, I fear it would be quite as indefinite as the one now noticed."

"What does this part of the Bible mean then?" anxiously inquired Susan. "Is there no such place? If there is, why can it not be pointed out? If there is no such place, why is it said that Cain went to the land of Nod?"

"Your questions are very pertinent," replied Mrs. Cushman; the fault is not in you, that the matter is not plain to your mind, it is with the translators. They did not always do their duty, nor render the sense of the passage they attempted to translate, so clear as it was in their power to do.

"Dr. Hunter, an English divine of great research, and an elegant writer, who wrote the 'Sacred Biography,' says that the same original word, which in the passage you have read to me, is rendered Nod, is in another part of the same book, rendered 'vagabond.'—'A fugitive and a vagabond shalt thou be in the earth.' Here, vagabond is used for the word Nod; and this renders the sense of the passage more obvious.

"It should be read in this manner—'And Cain dwelt in the land a vagabond.' Such was his fate. He was cast off by all. Every one shunned him. All regarded him with an evil eye, and despised him as the shedder of innocent blood. And herein the threatenings of the Bible are made apparently true—that God will by no means clear the guilty, nor let the wicked go unpunished."

"This is perfectly plain, mother. There are several more passages about which I wish to inquire, but as you are much engaged this evening, I will defer my questions until a more convenient time. I have, in times past, devoted all my leisure moments to the reading of novels, and romances; but for the time to come, I am determined to pay more attention to reading the Bible."

"I am glad to hear you thus resolve, my daughter, for I know that the employment will afford you great pleasure, and be productive of great good. You need not be backward in asking me any questions with reference to the Bible, for I shall be glad to answer any you may propound, whenever you see fit to propose them."

If every parent, mothers in particular, would take pains to instruct their daughters in a knowledge of the Scriptures, the sacred volume would be more generally read by the fair of the land, than it is at the present time. The good Book would not be so often laid aside for those which inculcate sentiments as false as satan, and inspire hopes which can never be realized. Let mothers take the hint, and govern themselves according to the dictates of sound wisdom.

A Lesson To Young Ladies.—The eldest of two sisters was promised by her father to a gentleman possessed of a large estate. The day was appointed for the gentleman to make his visit, he not having as yet seen either of them, and the ladies were informed of his coming, that they might be prepared to receive him.—The affianced bride, who was the handsomest of the two, being desirous to show her elegant shape and tender waist to the best advantage, clothed herself in a dress, which sate very tight and close upon her, without any lining or facing of fur, though it was in winter and exceedingly cold. The consequence was that she appeared pale and miserable, like one perishing with the severity of the weather: while her sister, who, regardless of her shape, had attired herself rationally with thick garments lined with fur, looked warm and healthy, and ruddy as a rose. The gentleman was fascinated by her who had the most health, and the most prudence; and having obtained the father's consent to the change, left the mortified sister to shiver in single blessedness.

The Power of Virtue.—If any young man would win to himself the hearts of the wise and brave, and is ambitious of being the guide and leader of them, let him be assured that his virtue will give him power, and power will consolidate and maintain his virtue. Let him never then squander away the inestimable powers of youth in tangled and trifling disquisitions, with such as perhaps have an interest in perverting or unsettling his opinions, and who speculate into his sleeping thoughts and dandle his nascent passions; but let him start from them with alacrity and walk forth with firmness; let him early take an interest in the business and concerns of men, and let him, as he goes along, look steadfastly at the statutes of those who have benefited his country, and make with himself a solemn compact to stand hereafter among them.

MARRIAGES.

In Rochester, March 6th, 1839, by Rev. J. Chase, Mr. Lorenzo Eggleston, to Miss Elizabeth Lumeree both of Rochester.

In Rochester, March 10th, by the same, Mr. Richard Butterfield, to Miss Rachel Stockwell, both of Rochester.

In Mendon, April 8th, by the same, Mr. John Collins, of Rush, to Miss Mary Ann Shockley, of the former place.

In Rochester, May 2d, by the same, Mr. David Hagaman, to Miss Livonia Sherman, both of Brighton.

In Rochester, May 16th, by the same, Mr. Robert Perrine, to Miss Sarah Ann Garlic, both of Rochester.

In Nelson, April 28th, by Rev. Wm. M. Delong, Mr. Archibald Bates, to Miss Huldah Ensign, both of that town.

In the Universalist meeting-house in Sharon, May 5th, by Rev. Job Porter, Mr. Seth Swift, to Miss Catharine Lahman, of the former place.

In Potsdam, March 20th, by Rev. F. J. Briggs, Mr. Orlando Smith, to Miss Mary A. Clark, both of that place.

In Victor, April 10th, by Rev. T. J. Whitcomb, Mr. Enoch Francis Hinman, to Miss Polly Tubbs.—May 1st, by the same, Mr. George McLean, to Miss Cornelia Roe.—May 27th, by the same, Mr. David Culver, to Miss Lydia Pendell.

In Sheridan, February 7th, 1839, by Rev. T. C. Eaton, Mr. Franklin Shelden, to Miss Eliza Brigham, both of Sheridan.—In Portland, March 7th, by the same, Mr. Hosea Williams, to Miss Nancy Mumford.—March 9th, by the same, Mr. Abraham W. Vedder, to Miss Susan Hogle, both of Stockton.—In Fredonia, May 18th, by the same, Mr. Alfred Austin, to Miss Cynthia Allen, both of that place.—May 22d, by the same, Mr. Henry Brigham, to Miss Selinda Chase, both of Arkwright.

May 23d, by Rev. Salmon Adams, Rev. T. C. Eaton, of Fredonia, to Miss Sarah De Ette Nelson, daughter of Julius C. Nelson, Esq., of Sheridan. formerly of Litchfield, Herkimer county.

In Warsaw, May 1st, by Rev. W. E. Manley of Gainesville, Mr. D. J. Morris, to Miss Lydia M. Knapp, both of the former place.

In the Universalist meeting-house in Rochester, on Wednesday evening, May 29th, by Rev. A. B. Grosh, Mr. Rodney N. Day, of Gainesville, to Miss Sarah Tann, of Pittsford.

DEATHS.

In Onondaga, Onondaga county, April 17th, Mrs. Nancy Woodruff, consort of Samuel G. Woodruff, aged 65 years. Funeral discourse on May 12th, by the writer.
Wm. M. Delong.

In New-Haven, Oswego county, May 22d, Mrs. Bullock, consort of Lovel Bullock, in the 50 year of her age. Sister Bullock was a practical Christian, and died resigned to the will of God, and in hope of being and happiness beyond the Jordan of death. Her funeral was attended by the writer, who tendered to the mourning relatives and neighbors, the consolations of the Gospel. Wm. Sias.

In Watson, May 23d, of consumption, Perses Ufford, wife of Caleb Ufford, and daughter of Elam Pease, of Denmark, aged 46 years. Sister Ufford was early taught, and she early embraced the Abrahamic faith: and during her life she was, in practice as well as profession, a Universalist; and at the approach of death, and to the very last, she manifested the most perfect resignation, calmly giving directions where she wished to be buried, and requesting that the writer should perform the funeral services. As though enfolded in the arms of her Saviour, she slept in death without a struggle. On the 25th, her remains were committed to the grave, followed by a deeply afflicted husband and four children, and a father and four sisters—but, thanks be to God, they mourn not as those that have no hope, for that faith which can soothe the dying, can also speak consolation to the living—and that faith is theirs. J. French.

In Rome, on the 3d inst., of bilious fever, after a very distressing sickness, Mr. Robert Corbett, formerly of Winfield, aged 49 years. In August last, Mr. Corbett had his leg very badly broken, with a double compound fracture, and for several months suffered most severely from frequent suppurations and emissions of fragments of bones; but in all his distress, and even in his last sickness, no word of murmuring or complaint escaped him. He bore every thing with the fortitude of the true Christian, and as long as the lamp of reason remained, continued steadfast in the faith of the saints, the faith of a world's salvation, which for many years he had devoutly believed and highly honored by a well ordered, sober and exemplary life. He has left a wife and six children, and a numerous circle of connexions and friends, to mourn their great loss in his early removal. But exercising, as they do most firmly, the cheering faith in which he lived and died, they mourn not as those without hope, but resignedly and joyfully look forward to the time when they shall meet him and a ransomed world in mansions of endless rest and bliss. The funeral was attended on the 4th, at the second Presbyterian church in Rome, and a discourse delivered by Br. D. Skinner, from John xviii: 11. "The cup which my Father hath given me, shall I not drink it?"

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, JUNE 21, 1839. NUMBER 25.

For the Magazine and Advocate.

EXTRACT FROM A DISCOURSE

Delivered in Cortlandville, the 4th Sunday in May, 1839, *on the occasion of opening the New Universalist Meeting House, for the public worship of Almighty God.*—TEXT, Ps. c: 4.

BY REV. A. C. BARRAY.

* * * * * * We have assembled this morning, my friends, to wait on our heavenly Father, in this beautiful temple, erected, and now opened, for the public worship of Almighty God:—that Being who is declared to be our Saviour—who will have all men to be saved, and to come unto the knowledge of the truth, and who will yet make the place of his feet glorious, and glorify the house of his glory. And it is fit and proper that, on this occasion, and on all future occasions, we should enter into these, his gates with thanksgiving, and into his courts with praise. We are not to come up here with our minds filled with gloomy forebodings and horrible anticipations.—We are not to enter into the temple of the living God, looking upon him as the foe and the enemy of man. We are not to kneel here in his holy presence, because we dread his sovereign displeasure and wrath, and because we think him unreconciled to the objects of his unceasing care! No. But we are to come here on the Sabbath with hearts bursting with gratitude and love to our great Author and Creator. We are to enter into these, his earthly courts, with joy; feeling that he has abundantly blessed us in the enjoyment of civil and religious liberty, and in permitting us to worship him as seemeth to us best.—We are to come up here with our minds filled with hope and heavenly assurance! We are to come up here leaning on the promises of Almighty God! In short, *we are to enter into these gates with thanksgiving, and into these courts with praise!*

* * * * * * *

But a few years have passed and gone by, since we, as a distinct sect, had a being and a name.—Not that the sentiments we avow, have originated in modern times—*they are as old as the world!* Some of the principles of our faith were promulged in the garden of Eden, (not by the serpent, as many would insinuate, but) by God himself, in the declaration made to Adam.—"In the day thou eatest thereof, thou shalt surely die," and in the promise of a Saviour, who should destroy sin. And there have been believers in every essential point of our faith, in all ages of the world. But, as a denomination, bearing the title "Universalist," a few years only have passed away, since we were not.

Previous to the arrival of Murray on our shores, there were but very few who believed and cherished the faith once delivered to the saints, and fewer still who dared advocate it publicly. It is true, that one pious and devoted servant of Christ, had erected, in the wilderness, as it were, a temple in which the God of the whole earth might be worshipped, and the doctrine of his impartial grace proclaimed. This man had undoubtedly conversed with his neighbors respecting the great truths of the Gospel, and of the abundant riches of a Father's grace; and there might have been other believers beside himself. *Be this as it may, he had builded a sanctuary in the wilderness, and was patiently waiting, like Simeon of old, for the salvation of God.* But, with the exception of this aged father in Israel, there were very few who dared face the bigotry and intolerance that was in the land, in defence of our blessed faith.

It was in the month of September, 1770, that Murray first arrived on our shores:—not for the purpose of promulgating his sentiments—not for the purpose of lifting up his voice in defence of the faith of a world's salvation, but seeking for retirement, and a place where he might spend the remainder of his days in peace. It is true that he had embraced the doctrine in its fulness of love divine; but little did he think that he should be called upon to advocate it, or to lift up his voice in its propagation and defence.

The vessel in which he sailed, by accident, was driven into Cranberry Inlet, on the coast of New-Jersey, and near where the venerable Potter had erected his sanctuary, believing that God would send him a preacher. And God did send him a preacher in the person of John Murray, the FATHER OF UNIVERSALISM IN AMERICA.....He went into the rude temple prepared in the wilderness for the worship of God, and there he delivered his first sermon this side the Atlantic—and there he first proclaimed the truths of the kingdom, and spoke of the ultimate salvation of a world from death and sin! And it was there that the great work was commenced. *It was there the fires of eternal truth were first lighted in America, and there commenced the bursting forth of that light, which is yet to fill the vast universe with glory!*

After delivering his message in that place, Murray proceeded to New-York: and, as it had been told the people that he was a clergyman, "he received a pressing invitation to dispense in that city the word of life and salvation." But it was with great reluctance that he accepted. He had not thought of preaching more, but of retiring from the world, and seeking in this wilderness land, needed quiet and repose. But God had raised him up for this purpose—had sent him across the broad Atlantic to proclaim the truths of the everlasting Gospel—to speak peace to the mourning—to testify of the boundless grace and love of the Redeemer, and to declare the will of Almighty God in relation to man, and to point out the way of peace and of life everlasting!

After delivering his message in New-York, he returned back to his friends, by whom, at first, he had been so cordially welcomed. And he thought of making his house his home; but at last he yielded himself to the conviction, that it was his duty to proclaim his faith to the world. It is said that, "at first he shrunk at the thought of encountering the deadly opposition which a full declaration of his sentiments would excite: but on becoming convinced that it was his duty to proclaim salvation to his fellow-men, he went forth, resolved, if necessary, to encounter shame in the cause of Christ."

Yes, he went forth a soldier of the cross, having his loins girt about with truth, and having on the breast plate of righteousness, and his feet shod with the preparation of the Gospel of peace. He went out into the world sowing the good seed in tears, and contending earnestly for the faith once delivered to the saints. He went abroad in our land, disseminating every where the principles of our blessed faith, and bringing thousands to the knowledge of the truth. Through his instrumentality, societies were builded up in different portions of our country, and many able and talented men induced to engage in the ministry of reconciliation, and to go forth as heralds of the cross, and as laborers in the vineyard of our Lord and Master. And the cause, from that period, has continued to prevail—its march has been onward in proud defiance of all opposition, and in despite of all the mighty obstacles that have been thrown in its way. A hand full at first, we now have become a great people, and societies have been builded up, and churches organized, *from Maine to Georgia, and from the Atlantic to the utmost bounds of the vast tide of emigration.* But little more than sixty years ago, only here and there a believer could be found in these United States; now they are found every where throughout our broad and extended territory. Then, there was but one solitary watchman as it were, on the walls of our Zion—but one messenger of peace and glad tidings; now, blessed be God! there are *hundreds* who have taken upon themselves the weighty responsibilities of the ministerial office, and have vowed to devote their time, their talents, their energies, *their life, their* ALL, to the service of Christ, and in behalf of that cause so dear to every Christian heart! We have now in the denomination upwards of four hundred preachers, and about eight hundred societies, besides many scattered believers and unorganized congregations in the United States. And what were we a few years ago?—a feeble band, facing the most stern and unyielding opposition, crushed down, and trodden upon! But God and his truth was with us, and we prevailed. And we have continued to prevail, by the blessing of Heaven, unto this day. The true light is shining brighter and brighter, and the triumphs of our faith are extending far and wide. Believers are being multiplied, societies organized, and temples erected for the worship of Him who has crowned our labors with success, and caused us thus to triumph over every opposing power!

Oh! my friends, have we not abundant cause for joy and rejoicing! In view of the great success which has attended us thus far as a denomination, ought we not to enter into these gates with thanksgiving, and into these courts with praise? Ought we not to enter into this temple with thankful hearts, feeling that God has abundantly blessed all our labors, *and that he has been for us, when all the world has been against us?*

For the Magazine and Advocate.

ESSAYS ON WAR—NO. II.

BY REV. C. SPEAR.

"Ah! why will kings forget that they are men?
And men that they are brethren? Why delight
In human sacrifice? Why burst the ties
Of nature, that should knit their souls together
In one soft bond of amity and love?"—ANONYMOUS.

In this number we shall present a very brief view of the field of battle. Let us stand then on some eminence and view the scene. We behold large masses of human beings rapidly assembling together. As they all appear to bear the same image, we naturally suppose that they have met together to carry forward some benevolent object. But we soon hear the clashing of swords, the roaring of cannon, the shout of victory, the groans of the wounded and dying. These are mere shadowy outlines. Let us go to the field itself. We behold death in the most frightful forms at every step. Some yet struggle for life. Some are faintly groaning beneath a pile of their comrades. The vulture preys even upon the dying. Thousands are tumbled together into pits, or left to whiten the plains with their bones. Let me give a vivid sketch of a scene presented by one who was present at the battle of Borodino. "In traversing the elevated plain on which we had fought, we were enabled to form an estimate of the immense loss that had been sustained by the Russians. A surface of about nine square miles in

extent, was covered with the killed and wounded, with the wreck of arms, lances, helmets, and cuirasses, and with balls as numerous as hail-stones after a violent storm. In many places, the bursting of shells had overturned men and horses; and such was the havoc occasioned by repeated discharges, that mountains of dead bodies were raised. But the most dreadful spectacle was the interior of the ravines, where the wounded had instinctively crawled to avoid the shot; here these unfortunate wretches, lying one upon another, destitute of assistance, and weltering in their blood, uttered the most horrid groans. Loudly invoking death, they besought us to put an end to their excruciating torments."*

Such is a slight view of the results of a single battle. What a horrid picture! Well did a leading actor in the tragedy of war, say "a battle is hell!"—and another, "a defeat is the worst thing I ever knew, a victory the next worse!"

But it has been well said that,

"War's least horror is th' ensanguin'd field."

The immediate sufferings of the combatants form but a small part of the horrors of war. We must look away to find the keener and more protracted suffering in domestic life. The news of the battle reaches the quiet home and peaceful fire-side. A list is soon presented of the wounded and dead. Now we must turn to the distracted sister, mourning in her distant home over a fallen brother, or to the mother weeping in solitude over her beloved son; or to the wife, lamenting with inexpressible grief, the untimely death of her husband! These things do not appear on the page of history. No record is made of the tears and heart-rending scenes which occur in the domestic circle. But though no earthly record is kept, yet Heaven remembers these sufferings, and sooner or later the nations of the earth will feel the weight of that momentous declaration, "Vengeance is mine! I will repay, saith the Lord;" and also of that awful prophecy big with the fate of nations, which dropped from the lip of him, who "came not to destroy mens' lives, but to save them." "All they that take the sword shall perish by the sword." In the light of such denunciations, we may well tremble for the fate of every kingdom on earth. Where shall we go to find a nation built up without blood and carnage. Thrones have been reached through seas of blood. Great changes must therefore take place before the peaceful reign of the Redeemer shall be established on earth. His reign is the only one that does not allow the use of the sword. Let every one then prepare his own heart for the great day when "the nations of the earth shall learn war no more."

But we must leave the horrid scenes of the field of battle, and the moral part of our subject, to inquire into the causes of war, which will be considered in our next number.

* Labaume's Narrative of the Campaign in Russia.

[We can not commence the publication of the following highly useful and interesting series of articles, without inviting to it the especial attention of our readers—of all who would understand the Scriptures. They will well pay the time spent in their perusal, and Br. Guild will, I am certain, receive the hearty thanks of many readers, as he has mine, for furnishing them.

A. B. G.]

For the Magazine and Advocate.

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

INTRODUCTION—NUMBER ONE.

Although it is a fact that the most important and fundamental doctrines of the Christian religion are clearly and plainly taught in the Bible; as also the practical duties which it enjoins; yet there are many things connected with the study of that book which serve to puzzle and perplex the mind of general readers, especially those who are anxious to arrive at a thorough knowledge and understanding of its contents, but have no means to do so aside from the study of the book itself. It is well known to the well-informed Biblical student, that the Bible abounds with parables, hyperboles and figures of speech. And allusions are often made to circumstances which existed at the time the allusion was made, or had existed previously, but which do not now exist. It is often the case that the figures which are employed by the sacred writers, are drawn from the customs and habits of the Jews, or from customs which prevailed among the Gentile nations.—Sometimes allusions are made to the religious opinions of the Heathen nations—to their notions about a future state, and their fables about Elysium and Tartarus, but without any intention on the part of the writer to recognize these opinions as true.

It is seldom that these circumstances, or these customs alluded to, are explained by the inspired writers; for the reason, that the persons to whom they addressed their writings, were perfectly familiar with them, and needed no such explanation. Now it is necessary for us, who live at such a remote distance from the time when the books of the Old and New Testaments were written, to understand the general history of the Jewish and Gentile nations—their habits and customs, their habits of thinking, their religious opinions, their superstitions, their modes of expressing their ideas, and the rites and ceremonies which obtained among them. And as this information is not contained in the Bible, we must apply to some other source to obtain it. A thorough knowledge of the Bible can not be acquired without it. It is a want of this important information which leads many readers of the Bible to adopt a great many idle conjectures, and sometimes to embrace opinions which are entirely erroneous.

When I commenced my studies with a view to the ministry, I determined to pursue such a course of reading as would have a tendency to throw as much light on the Bible as possible, and serve to explain and illustrate the sacred text. I began with the Bible, commencing with the book of Genesis, and carefully read it through. When I came to a passage which I did not understand, I availed myself of the opportunity which I enjoyed, and referred to the works of the ablest critics and commentators of different denominations, and compared their notes together, and adopted the opinions of those who I thought were best sustained by the context, the connection, the general scope of the Bible and by sound reasoning, and logical argument. When, in the course of my reading, I came across any thing which I deemed to be valuable and important, as having a bearing upon the great object which I had in view, viz.: to acquire a knowledge of the Bible, I inserted it in a book which I kept for that purpose, and which I entitled a common-place-book of a student of Divinity. Believing that the information which I have collected in this book is valuable to me, and would be so to others, I purpose to furnish a series of articles for the Magazine and Advocate, under the caption which heads this article, and which will be made up chiefly of extracts from my common-place-book. It is not presumed that these articles will contain any information which will be new to the student of Divinity, but it is believed that much of it will be new to the great mass of the readers of this paper—not, however, because we believe the readers of this paper to be more ignorant than the laity of other denominations, (for we honestly believe that the generality of the Universalist public are more enlightened and intelligent than any other class of men in community,) but because the works where this information is contained, are either so voluminous as to discourage the laity from reading them, or so costly as to deter them from purchasing and getting possession of them. At all events, so far as my observation extends, these works are very scarce in the community—are seldom found in the libraries of laymen.

It will be understood by the reader, that this contemplated series of articles will consist chiefly of extracts from the writings of Biblical critics and commentators; and, as to give credit in every instance, would only occupy room unnecessarily, and besides would be attended with inconvenience to myself, as I have not the works, from which the extracts were made, now in my possession, I remark, in general terms, that they are taken from the works of Priestley, Macknight, Campbell, Wakefield, Whitby, Clarke and others. The writer claims no merit for these articles aside from their compilation, although they will be occasionally interspersed with remarks and observations of his own.

These articles will contain a brief history of each of the books composing the Bible—a short notice of their several authors, explanations of figures and phrases used in the Scriptures, historical facts, explanation of circumstances and things alluded to by the Scripture writers and left unexplained by them, and notes critical and explanatory on several passages of the Old and New Testaments which are obscure or ambiguous; also, expositions of passages of Scripture which are quoted by Trinitarians and Limitarians, and relied on by them as proof of the Deity of Jesus Christ and the doctrine of endless misery.

For the Magazine and Advocate

EXAMPLE.—A SKETCH.

"Sir," said Mr. Prigg to a neighbor," Mrs. Peace sets a very bad example. She is leading the youth around her into extravagant habits, and gradually filling them with desires which their means will not permit them to gratify. And yet, influenced by her, they ape her actions, and consequently tease their parents into debt, or else incur debts themselves, which they are utterly unable to discharge. Her example is bad."

"Indeed," said his friend, "this is news to me. A bad example? Why, she is virtuous—her house is kept in perfect order—she never suffers the poor to leave her door unassisted—she is affable to rich and poor—she is regularly seen in the house of God on each returning Sabbath—and in all respects she is the pattern of a *good woman*. And yet you say that her example is bad. Take care, lest you slander an innocent female. In what respect is her example not good?"

"Why, I do not mean to say that she is not a virtuous woman and an excellent neighbor. But *extravagance in flowers* is a bad example. She has splendid flower-pots, and a great collection of plants, and a room made on purpose for them. All this expense is unnecessary, and I contend that it is setting a bad example."

"I can not agree with you, friend Prigg.—Flowers do no harm. She is perfectly able to have them. She derives great pleasure from them. And I believe that flowers have a tendency to render the disposition of the person who attends them, more amiable. And, let me tell you, that you can not bring a single case of a person who has been influenced by her example to get into debt for flowers. But, friend Prigg, do you not pretend to be a religious man?"

"Yes. I do not, indeed, belong to the church. But I trust that my conduct is such as to entitle me to the character of a religious man."

"Yet, you are a great fault-finder with the examples of other people, and see evil where there is none. Now, if you will look at home, you will discover that your own example is bad, while you have been endeavoring to cast evil at the door of an amiable lady."

"Why, you do not mean to say that my example is bad, do you?"

"Yes; I do. And I will tell you wherein.—Two years since you was elected to an important office in our village. When you entered upon that office, you kept open doors, for the villagers to call and congratulate you at your house, and you set before them all manner of liquors, and some of them became intoxicated at your table, and your servants had to carry them home, to the shame of their families and the scandal of the vil-

lage. Last Winter, when your family had their great party, you must not only run into every extravagance, but you must have your whiskey-punch, your brandy-slings, your gin-toddies; liquors fixed up in every shape to tickle the palates of your guests. Your wife and daughters were dressed out in the most possible expensive manner, and your guests were chosen because they were wealthy, fashionable, and luxurious in dress. Now in all this, your example was bad. And it happens that I can tell you of some of the practical effects of this example. I overheard two laborers once, one of whom was coaxing the other to drink with him. He refused; with strong, good sense affirming, that his money had better be spent for the benefit of his family, while liquor would only injure his health and lead him into bad habits. The other affirmed that there was no harm in taking a *comfortable glass*; and what reason do you suppose he offered, neighbor?"

"Indeed, I don't know."

"He said that Mr. Prigg drank a little, kept it in his house, used it at his parties; and if Mr. Prigg, a religious man, and a man of office, did so, there was no good reason why he should not do so. He drank, friend Prigg. His conscience was shut up by your example. This was six months since. And two days ago that man died of delirium, and his wife and children are in poverty. Your example was *one of the means* of leading him to this fatal result.

"Why, neighbor, you are getting uncharitable—you talk too hard."

"Well, I can not help it. It is all truth. And I shall add a little more to it. There is our neighbor Weakness—a good sort of a man; who desires to do well, but without resolution to persevere in it. I am personally knowing to the fact, that the *extravagance in dress* of your wife and daughters, induced his two daughters to tease him until he got them splendid dresses. These dresses he run in debt for, and promised to pay for them this Fall, when at the same time, he knew that he could not pay for them. And why was he induced to do so? For the only reason, that *his daughters might appear as well as the daughters of Mr. Prigg.* Thus, by the example of your family, was this otherwise worthy man driven into debt, with a known lie in his mouth, by saying that he would pay the debt at a certain time, when he knew that he could not."

"But how could I help it? He was not obliged to get rich dresses for his daughters, because mine had them."

"True; he was not obliged to get them. But, neighbor, his case proves the truth of the saying, '*the poor copy the rich.*' And, therefore, '*the rich owe the poor a good example.*' There is another fact, in regard to example. I must mention. Over two years since, Mr. Dasher came into our village and opened a dry good store. He strove to get into fashionable company, and he was introduced to your family. And notwithstanding it was known, before he had been six months in the place, that he was a rake and something of a gambler, his company was preferred in your family to many of your excellent neighbors, who are treated with contempt by you and yours, simply because they appear plain, and Mr. Dasher stood at the very top of fashionable dress. When you had your party last Winter, no person was more noticed than Mr. Dasher. 'He was such a dear, delightful man. He was so exquisitely scented. And such a pair of whiskers!' No Bruin could ever boast such. Well, neighbor, what has become of Dasher? Three months since he 'failed,' *minus* ten thousand dollars. He ran away with a large amount of borrowed money; and what is worse than all, fascinated by his appearance and the fashionable company he kept, the daughter of our good neighbor Pious gave her affections to him—and the consequence is, she is ruined in hopes and reputation. And yet, while your example has assisted in producing all these evils, you find fault with Mrs. Peace, because *she is extravagant in flowers.* Friend Prigg, did you ever hear the objection which John Pickflaw brought against Mrs. Excellent?"

"Not that I remember."

"Her name was once mentioned with respect in his presence. John came out with a violent philippic against her—said he didn't think she was any thing. He was asked, what the matter was—was she not a good wife and mother?—a quiet neighbor, and a benevolent Christian? John only answered this inquiry by a dreadful shake of the head. He was then urged to tell what he had against her. 'Why,' said John, putting a great, nasty quid of tobacco into his filthy mouth, 'I once dined at her house, and I didn't think she was any great shakes, *because she eat pickles with her fingers.*' Your objection against Mrs. Peace, is about like John's objection against Mrs. Excellent. The difficulty is, Mrs. Peace is a plain, quiet Christian, and a good neighbor, and she once indignantly rebuked your wife for her haughtiness and pride. And hence, you strive to lower her in the estimation of others. I advise you, friend Prigg, before you say much more about the examples of your neighbors, to mend your own, or else people will think, in spite of your pretension, that you are quite a *hypocrite.*"

Is It Not So?

For the Magazine and Advocate.

COMFORT FOR MOURNERS.

"To comfort all that mourn." Isa. lxi: 2.

What is it that shall comfort all that mourn? Or, in other words, what will calm and subdue the anguish of heart, that every human being must experience, when the icy hand of death is laid on those who are endeared to us by all the ties of kindred and affection—when the pallid countenance, the glassy eye and labored breath admonish us that one, dear as our own life, must soon leave us to return no more forever; and that the happy seasons of social intercourse which we have enjoyed are at an end? What, I repeat, will console and reconcile the feelings in such seasons of trial and affliction? Will the doctrine, that there is no God, that death is an eternal sleep, and that the separation about to take place will be endless? Cold comfort, methinks, this would be to a tender and sensitive mind: indeed, who ever thought of fleeing to the cheerless dogmas of infidelity for consolation in the hour of affliction!

Again, will it comfort and reconcile the mourner to believe, that all the sons and daughters of men will be raised, by the power of Christ, to an immortal state of existence beyond the grave, and then and there be arraigned before the bar of an inexorable Judge, whose power, justice, will or necessity, will cause him to pronounce an endless separation of the subjects; some of whom are to enjoy perfect bliss in a day without night and world without end; while others are doomed to suffer the most excruciating torture, through an ever-beginning, never-ending eternity! On the contrary, does not this belief add poignancy to grief, and bitterness to affliction! I have seen the fond mother bending in agony over her dying infant, and heard her grief expressed in language like the following: "My babe is innocent, and therefore will be happy; but I am so wicked I can not give it up, I can not be reconciled!" I have seen another, when called to part with one in early youth, completely overcome by the event, and heard her express her fears that the child had arrived to years of accountability, and was not prepared to die. And another still, while witnessing the dying struggle of a daughter who had arrived to maturity, embraced religion and united with the church, of which her mother was a member, have I heard exclaim:—"Oh! she was ever a kind and obedient child; I have no reason to doubt her conversion; her daily walk and conversation have been Christian, and though I hope God is her friend, still I want another evidence that she is going to happiness: Oh that she could speak and tell me she was willing to die!" Is it not evident that the doctrine in question, by causing fear, distrust and despondency in the minds of these mothers, prevented their enjoying that comfort which they so much needed in their affliction? If so, can it be any part of that Gospel which the prophet had in view, when, by divine inspiration, he exclaimed—"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; To comfort all that mourn." But let us examine still farther, and endeavor to find an answer to our question. There is another doctrine which teaches that God hath created "of one blood all the nations that dwell on all the face of the earth"—that he is a being infinite in power, wisdom and goodness—that his very nature is love—who hath made us mortal, and hath subjected us to vanity, "not willingly, but by reason of him who hath subjected the same in hope," and that he hath sent his Son into the world, that he may "finish sin and make an end of transgression," "destroy death, and him that hath the power of death, that is the devil; and deliver them who through fear of death were all their life time subject to bondage:" and though "he will by no means clear the guilty," yet "will he have compassion on the ignorant and those who are out of the way."

This doctrine also teaches us that Jesus, crucified in the flesh, but quickened by the spirit, burst the bands of death, and became the first fruits of them that slept; thereby opening up in prospect to our minds, the hope of a glorious and happy immortality beyond the grave, not only for ourselves, but for the whole intelligent creation.—Need I ask again, what will comfort all that mourn? A***** M***.

For the Magazine and Advocate.

TO THE PUBLIC—A CAUTION.

A man by the name of Parker, calling himself a Unitarian Clergyman, and who exhibited a letter of fellowship purporting to have been given by a "Congregationalist Association of ministers in New-England," is strolling about and *spunging* his living out of the community. When among Universalists he professes to be a believer in the "Restitution of all things," or in other words, a Universalist. And, I am credibly informed, that when with Presbyterians, he professes to be a staunch believer in endless misery! He is no more worthy of confidence than ☞ *a man who will lie a half-dozen times to save a shilling!!*

His personal appearance, and conduct in company, readily betray, to the discerning, his real character. He seems to have some *conscientious* scruples about answering any questions which relate to his place of residence, former avocations, etc. And if this stray shepherd can not be controlled by a "Congregational Association of ministers in New-England," we would say to the public—BEWARE OF WOLVES IN SHEEPS' CLOTHING!!

T. D. Cook.

For the Magazine and Advocate.

NOT VERY COMMON.

One of the most extraordinary phenomenon occurred last evening, that it has been my privilege of witnessing for a long time. About ten o'clock, while the rain was gently descending, and the moon in her full orb, shining upon the earth, a most beautiful and perfect rainbow was projected on one of the western clouds. The arc was perfect, and subtended an angle of about one hundred and fifty degrees; and though the prismatic colors were not quite as perceptible as in the rainbow formed by the direct rays of the sun, they could nevertheless be distinctly seen on close examination. It remained in a perfect form for nearly half an hour, and then gradually disappeared as the rain ceased falling. It did, in fine, fill the eye of the observer with true sublimity.

Those who are desirous of beholding such a phenomenon would do well to survey the heavens, when the moon shines and the rain descends.

Hamilton College, May 29th, 1839. B. F. C.

For the Magazine and Advocate.

BR. SKINNER'S JOURNAL.

[Continued.]

The name of *Tacon*, the Captain General that preceded the present incumbent, is deservedly held in the highest estimation by all lovers of good order in the island. It is said his predecessors had been very lax in their government and discipline, and at all times ready to take a bribe for tolerating every species of villany, not excepting robbery and murder; but Tacon not only refused bribes, but punished all who offered to bribe either himself or any of his officers, and made public examples of a number of prominent individuals who considered themselves above, and bid defiance to his laws; the consequence of which was, the rapid diminution of robberies, murders, gambling, etc., and a great scattering of blacklegs from the place. From that time to the present, much greater safety and better order has prevailed in Havana. Though the present Governor (Espeleta) is less energetic and decisive than Tacon, he is nevertheless pretty well liked, and rather a popular man; being able to continue that system in motion which he found in operation, though he might not have been able to originate and set it in motion, in the first place.

I have heard it said that, in former years, murder was common in the streets of Havana, both day and night—that it was even made a profession by many—that you could hire almost any person killed for a very trifling sum, and that the inhabitants so far from interfering, would close their doors and windows, and eyes and ears, against either seeing or hearing these tragical scenes, when perpetrated before their doors; for the reason that the witness who testified aught against a murderer, was not only liable to assassination, but was frequently shut up in prison by the Governor, under pretext of keeping him for a witness when the murderer should be brought to trial, lest he should absent himself and not be there to testify; and thus the witness would sometimes be imprisoned for months, and even years, and sometimes die in prison, while the criminal, by bribery or evasion, would avoid a trial frequently altogether, and justice seldom or never be done.—These things seldom or never occur at present, and it is now perfectly safe walking the streets of Havana unarmed at midnight, so far as I could learn or judge.

The climate of Havana I think is inferior to that of St. Croix, being far less equable and uniform in its temperature. Though at times it is quite as warm, at other times it is many degrees cooler; the thermometer sometimes sinking to between forty and fifty degrees. In the Summer season it is frequently very much subject to the yellow fever; and many an American citizen has lost his life and laid his bones in this Aceldama. It is notwithstanding generally considered a good climate for the winter season, and many invalids from the United States visit it every winter for their health.

We sailed from Havana for New Orleans, on Friday, 26th April, in the American Brig Pastora, Capt. Farwell, having about 27 passengers on board, mostly Americans. To be thus on an American vessel, with Americans, and bound for an American port, was gratifying indeed to my feelings, and a privilege I had for months anxiously desired. We had favorable winds, fine weather, and made good progress. Nothing of great moment occurred on our voyage. One poor fellow, an invalid, who had been on board several days waiting for the Pastora to sail, left and went on shore just before she got under way, in order, I believe, to get a passport, and did not get back in season. So he lost his passage, and his baggage came off and left him. Several others had to get boats and row outside of the harbor after our sails had caught the breeze, and did but just escape being left behind; which shows the importance of being *in season* in all business matters, and especially when *travelling*. Ten minutes too late in this case, was just as fatal as half a day would have been. Our Captain and passengers generally, (many of whom were invalids returning home from Cuba,) were for the most part very pleasant and agreeable travelling companions. Our accommodations were pretty good, though we wanted room on deck for promenading. Being loaded mostly with fruit, we had a plenty, especially of oranges, to eat on our passage. The owner of the brig, (Mr. Hancock, of Mass.,) was a relative of old Gov. Hancock, one of the signers of the Declaration of Independence. Being in feeble health, he travelled several years in Europe, and finding his health best promoted by following the seas, he purchased a vessel and now sails with her constantly in every trip she makes.

On Tuesday, P. M., we reached the mouth, or rather the mouths, of the Mississippi. This "Father of Rivers" discolors, or gives a muddy tinge to the waters of the Gulf of Mexico for many miles distant from his mouths; and with his mighty mass of waters is constantly disgorging an immense amount of mud or alluvial sediment, which forms a bar between it and the Gulf, which it is frequently very difficult for large vessels to pass: many of them getting aground on the bar without, and some of them, even with a pilot, as the size, form and position of the bar is constantly changing. Much of the ground for a great distance from the mouth of the River, appears to be wholly alluvial and made of the sediment discharged by the river, and is low, marshy, and too wet for residence or cultivation. There is a place here called the *Balise*, where a number of houses are built and inhabited by the Pilots and their families, who pilot vessels over the bar. I think, however, it must be a very unhealthy place of residence. I understand there are about fifty pilots constantly employed at the mouth of this river, and that they receive annually for piloting vessels in and out, *hundreds of thousands of dollars*. We found a pilot ready for us outside of the bar, and likewise a steam-boat. For nearly all vessels going to the port of New Orleans, instead of sailing up the river, are towed up by steam-boats. The steam-boat "Tiger," having a powerful engine, took us over the bar just before dark. We passed one ship aground, and once or twice our own vessel touched bottom.—Having passed the bar, the Tiger proceeded directly up the river with us, and before morning she had three other vessels in tow, one of them a large ship from Havre. I understand one boat frequently tows up 5 or 6 vessels at once, making in all 2,000, or 2,500 tons. It requires from 20 to 30 hours to go up to New Orleans in this manner.

The country along that part of the Mississippi which we passed during the night, is mostly so low and marshy as to be wholly uncultivated, uninhabited and consequently uninteresting to the traveller. But on arising Wednesday morning, May 1st, we began to get into a cultivated region. Here we saw on either side of the river a number of beautiful sugar and rice plantations, apparently in the most flourishing condition, and large herds of cattle luxuriating on the green and tender white clover that covered the grazing fields like a thick mat, and was more than sufficiently prolific to satisfy their wants; while every now and then, to give variety to the objects of vision, we could see an alligator sunning himself on a log near the shore.

About five miles below the city we passed in full view of the battle ground, where Gen. Jackson won the splendid victory of the 8th of January, 1815, over the British, who, under the command of Gen. Packenham, had three or 4 times the number of the Americans, and yet were so completely routed and overthrown by Old Hickory and the riflemen of Kentucky. I saw the houses occupied by the Generals of the two respective armies as their head quarters. They are but a small distance apart, and the battle ground, lying directly between them, is a dead level, close by the left bank of the river, an excellent place for killing folks by wholesale. We reached the city just at night fall, and I am now snugly lodged at the comfortable boarding-house of Madame Hawley, where I luxuriate on ripe strawberries, blackberries, green peas, string beans, new potatoes and their concomitants. I should like to send you a mess for a meal or two in this letter; but I suppose Uncle Sam would put his veto on any such undertaking, even allowing the articles would *keep* till they reached Utica. So I suppose you will have to wait till the season of such things comes round at the North.

I like New Orleans much—it is a vastly commercial place—the amount of shipping employed here is immense—it is rapidly increasing—the style of building is also improving, and I think also the character of the population, as the place grows older. The only serious objection to it, to a Northerner, is the climate, or rather the liability of those not acclimated to take the yellow fever during the prevalence of that epidemic. Otherwise the climate is good, and the inhabitants generally very healthy. But as my sheet is full I can not now say more about this city.

For the Magazine and Advocate.

DEATH OF BR. DANIEL WALKER.

Br. Walker, whose obituary notice will be found on our last page, was a native of Grafton, Mass. When he was six years old, his father removed into the town of Barre, Vt., where he resided principally until rising 40 years of age. At an early period of life he became solemnly impressed with the divine reality of the Christian Religion, and embraced the soul-saving doctrine of God's universal grace. He felt himself called to the ministry of reconciliation; and after many severe trials on the consideration of the solemnity, the importance, and the deep responsibility of the high and holy calling, and making it a subject of devout meditation and prayer, he felt himself compelled to enter upon the work. He followed Br. Paul Dean, who had been settled in Barre, to New Hartford, N. Y., whither Br. Doan had removed, about the year 1812 or '13, and entered, with him, into a course of preparatory studies.—But it seems, by some memorandums which he has left behind, that his native diffidence, and the distrust of his own qualifications for so important and holy a vocation disheartened him and led him, for a season, to relinquish the attempt. But consciously convicted of remissness in duty—of unfaithfulness to Him who had blessed him and called him; and the words of the Redeemer—"No man having put his hand to the plough, and looking back, is fit for the kingdom of heaven"—falling with ponderous and overwhelming weight upon his soul, he bowed in humble penitence at the throne of grace, and renewed, in the most solemn manner, his promise to his Lord and Master to enter into the vineyard, and be content to labor according to his ability and the opportunity granted him. To this pledge he was ever faithful.

Probably about the year 1814, he received a letter of fellowship as a preacher of the everlasting Gospel, from the Northern Association in Vermont; and in the course of this year, too, he married. He continued his residence in Barre, preaching as opportunity offered, and at the same time following manual labor as a means of supporting his family, and with filial piety sustaining, cherishing and comforting an aged father, to whom he had pledged his care in the decline of life, until the year 1827. It seems he had not been fortunate in the accumulation of this world's goods; nor could it be expected while much of his time was devoted to the ministry, for which he probably received no earthly compensation.—It is a grievous fault, that our friends will call for the public labors of those who conscientiously feel an obligation to preach the Gospel—will solicit their visits with earnest and reiterated assurance of their utility, and even necessity, hence calling them from their ordinary avocations, and distracting their temporal affairs, to the prejudice, and sometimes nearly to the beggary of their families, while they, from their abundance, will

spare nothing to remunerate their labors or make amends for their loss of time.

Br. Walker had now a family, a young, dependant and increasing family to provide for. He had with faithfulness discharged his obligation to his father, who had been removed from this earthly tenement, and he resolved to try his fortune in another region. He removed to Erie Co., Penn. Here he renewed his labors both secular and ministerial. But few were disposed to encourage his ministry, or at least, to contribute to his support; nor were his temporal prospects encouraging. He resolved, therefore, to push his fortune still farther to the west, and in 1830, removed into (the then territory of) Michigan.

He arrived in this country under very low temporal circumstances; but after a series of misfortunes,—sickness, losses, privations and sufferings, almost unparalleled, by dint of perseverance in hard labor, assisted by one of the most economical and industrious companions, he, at length, found the reward of his patient industry in the attainment of a competency. After his removal to Mich., he found it indispensably necessary to relinquish the ministry as a calling; but he was still the sick man's companion, and the mourner's comforter. He held no public meetings except on funeral occasions, where other services could not be obtained, or his were especially desired; but he still held fast the integrity of his faith, and was ever ready to assist the inquirer after truth, and well qualified to enlighten the understanding of the ignorant. "He lived the precepts which he taught." Through a life fraught with almost unexampled trials and discouragements, his faith never wavered, nor did his hope forsake him, but cheered and encouraged him amid his labors, and smoothed his pillow in the hour of sickness.

His exemplary piety, his Christian demeanor, and his unspotted morality, secured to him the unqualified confidence of all his acquaintances, silenced the tongue of slander, and extorted from the unbelievers in our holy faith the confession, *that a Universalist may live and die a Christian.*

But, "in the midst of life," he found death! Still it was a source of consolation that he had just surmounted, apparently, all obstacles to temporal comfort, and was enabled to leave his family in the enjoyment of all the necessaries, and most of the comforts and conveniences of life. He was sensible of his approaching dissolution, though his sickness was short, and excessively painful,* and, as far as the violence of his disease would permit, adjusted his temporal affairs, gave all necessary counsel and instruction to his family, and on Sunday morning, 5 o'clock, calmly resigned his spirit to Him who arose from the dead on the first day of the week.

He has left a wife and eight children—two of whom (daughters) are married, the youngest child not quite six months old—to mourn their irreparable loss. But, blessed be God, they have been taught, from their infancy, to know the scriptures of truth which has made them wise unto salvation, and they now appreciate its abundant consolations.

The writer of this article was sent for to attend the funeral, but the information arrived too late. But he feels gratified to announce that Elder J. D. Hasford (Baptist) kindly assisted on the occasion, delivered a discourse fraught with the rich consolations of the Gospel, and charitably and affectionately acknowledged his fellowship and hope for the deceased.

The writer has, however, recently visited the family, and by their request, delivered a discourse appropriate to the occasion from 2 Tim. iv: 7, 8. Nor was it among the least of his consolations to find that, though dead, his revered brother still lived in the affectionate remembrance of a bereaved community, who had looked up to him as a father in counsel, and a friend in whom, at all times, they might with safety confide. For he had not only, "with well doing put to silence the tongue of ignorant men," but inspired universal esteem, and died regretted by all denominations.

O, "Let me die the death of the righteous, and let my last end be like his." N. Stacy.

* Inflammation on the lungs—so denominated.

For the Magazine and Advocate.

THE STUDY OF NATURE A SOURCE OF HAPPINESS.

BY MISS ANN BARTLETT.

Where is the individual, that has abandoned the gay and fashionable circle to become acquainted with the Creator's works, and the laws by which they are governed, who has not felt amply compensated for all his toils in witnessing the order and harmony that pervade the universe? On what side soever we turn our eyes over the fair face of nature, new scenes of beauty are continually arising in succession, until the mind is lost in the immeasurable ether. In tracing the various changes of the vegetable kingdom, we discover the impress of wisdom stamped on every feature. From the tender germ to the perfect fruit, no derangement is seen to exist, but one period of its progress is succeeded by another more matured, until each has performed the office assigned it.—Nature employs various means for the production and reproduction of the vegetable world.—When any part is no longer wanted for the present use of man, but is left to atmospheric influence, it is then susceptible of decomposition, and its elementary parts readily combine with the elements of the air, or with the constituents of other plants, and thereby produce another order of attractions to beautify the face of nature. The animal kingdom also contributes largely to the support and renovation of the vegetable, and that in turn pays tribute to the animal.

For the Magazine and Advocate.

MINUTES

Of the Proceedings of the Central Association—1839.

Met at Marshall, Oneida county, on June 5th, and organized the council by choosing Br. E. Gray, Esq., Moderator, and Brs. T. J. Smith, and T. D. Cook, Clerks. The following delegates and ministers appeared and took their seats:

Lay Delegates.—Levi Mitchell and Wm. Hutchens, Clinton; Nathan Kimball and Luther Colburn, Marshall; Erastus D. Wheeler and Wm. Lord, Hamilton; Jason Owens and Ephraim Gray, Lebanon; Wm. D. Broadway and J. A. Platt, Utica.

Ministers.—Dr. T. Clowes, T. D. Cook, J. C. Eddy, A. B. Grosh, G. W. Gage, S. J. Gibson, W. H. Griswold, J. S. Kibbe, J. G. McAdam, T. J. Smith, E. M. Woolley, A. Williams, O. Whiston.

Heard and accepted the resignation of Br. A. B. Grosh, as Standing Clerk of this Association; and voted the thanks of this body for his services. Appointed Br. T. D. Cook, Standing Clerk; also to preach the occasional sermon at the next session of this body.

Appointed Brs. E. M. Woolley, T. Clowes, and A. B. Grosh, a committee of discipline for the ensuing year. A. B. Grosh, T. D. Cook, and William Lord, a committee on fellowship and ordination. E. M. Woolley and Dr. T. Clowes, (clerical,) and E. Gray and Billy Titus, (lay,) delegates to the New-York State Convention in 1840, with power to appoint substitutes—T. D. Cook to prepare the minutes for the press, and accompany the same with remarks.

Heard and accepted the reports of the committee of discipline for the last year—"no cause of complaint." Of the committee on fellowship and ordination—"conferred ordination on Br. E. H. Chapin"—and of the same committee for the present year—"granted letters of fellowship to Dr. T. Clowes and G. W. Gage."

Adjourned to meet at Hamilton Centre, on the first Wednesday and following Thursday in June, 1840.

T. J. Smith, T. D. Cook, } Clerks. E. Gray, Moderator.

REMARKS.

The business of our council was transacted, as usual, in brotherly love and good will. Harmony reigned in our midst. Two worthy brethren were cordially welcomed to the ministerial fraternity. May God bless their labors to the upbuilding of the Redeemer's kingdom in the earth! The weather on the first day was extremely unpleasant. The congregation, consequently, was not large. Thursday the house was comfortably filled, notwithstanding the weather and roads continued unpleasant. Sermons were preached by Brs. E. M. Woolley, (occasional,) Dr. T. Clowes, T. D. Cook, A. B. Grosh, T. J. Smith, and O. Whiston—nine in all. And as they were listened to with devout attention, we doubt not that they will long be remembered—that the seed was sown in a good soil, and will, in due time, yield an abundant harvest. May God grant it. The singing was good. The voluntaries were happily adapted to the sermons which preceded them.* The kindness and hospitality of our friends at Marshall are worthy of all commendation.

On the whole, it was a glorious meeting—a season of refreshing from the presence of the Lord, to many a pious soul. And may all who were there, together with the world of mankind, "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," until they arrive at the stature of perfect ones in him, their spiritual Head. Amen. T. D. Cook.

* Except *one Trinitarian doxology*, on the last day, the implied *sentiment* of which was as abominable to the ears of conscientious believers, as if it had been *preached* instead of being *sung*.
A. B. Grosh.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.

G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA FRIDAY, JUNE 21, 1839.

PRACTICAL PARTIALISM.

The doctrine that God retains his anger forever—that with "vindictive [revengeful] justice," he punishes a part of his offspring throughout eternity, while the remainder, no better than the others, are exclusively sharers of his mercy, and are saved from his wrath—that with infinite partiality, he exercises endlessly his justice entirely on one portion of his creatures, and his mercy only on the other portion—this doctrine, so lauded for its restraining influence, for its salutary and comforting power over sinful man, *can not be practiced*—its principles dare not be put into practice by man, without ruin to his moral and Christian character! Now, what is the matter! Something is wrong, surely; for a doctrine, the principles of which conflict with man's every corrupted idea of virtue, goodness and duty, must be wrong—entirely wrong, or the ideas we entertain of goodness must be wrong. Both can not be right—one, if not both, must be wrong. Which is it? This is an important question. Let us endeavor to solve it truly.

The essence of the doctrine of endless sin and wo is concentrated in the popular notion of a day of general judgment at the end of time. It represents God and Jesus as dealing out endless mercy on a part of mankind, with most complacent kindness; and as pouring out infinite justice on the remainder—turning their backs on them with hatred and contempt, or looking on them with wrathful frowns, and laughing at and rejoicing over their sufferings! The principles manifested in this common representation, are, delight in human suffering, indifference to man's moral welfare, hatred of and cruelty to enemies, and the overcoming of evil with infinite evil. Even the mercy exhibited is a weak and unfounded partiality, rather than an exhibition of true mercy, originating in disinterested benevolence—and the justice is rather revenge, than a righteous desire to secure obedience and holiness. Perhaps the brief space into which I have crowded the entire representation, may make it seem worse than the doctrine really is—but look at the common opinion fairly and truly, and you will see that any attempt to exaggerate the horrors and cruelty of the doctrine of endless sin and wo, must be like endeavoring to gild a sunbeam, to add bloom to the rose and perfume to the violet! It is, in its very self, a most horrible, and infinite, and endless exaggeration of cruelty and sin!

But to our question.—Is the conduct which this doctrine ascribes to God and to Jesus, as moral beings, such conduct as man, as a moral being, may properly imitate? Are the principles disclosed by this doctrine, as principles of action in God and Jesus, such principles as man may adopt for his practice as a moral being, so far as the sphere of human action extends?

Reader—to answer these questions properly, permit a digression. On my return from Rochester, a kind hearted Georgian presented me with a copy of Marryatt's "Phantom Ship"—a novel, in my opinion *not* one of Maryatt's best. Being a present from a gentleman, whom a brief acquaintance led me to esteem, I read the work. In the second volume, the heroine, a noble minded woman, educated a Mahommedan, and not convinced of the truth of the Roman Catholic faith, is seized as a sorceress, thrown into the inquisition at Goa, found guilty, and sentenced to expiate her crimes at the approaching *Auto de Fe*. The description of the procession is a *fac simile* of the common opinion of a day of judgment, followed by the sentence to endless sin and misery. I beg the reader to turn to my condensed view of that opinion, and then read the following:—

"At last the procession commenced. First was raised on high the standard of the Dominican Order of Monks, for the Dominican Order were the founders of the Inquisition, and claimed this privilege by prescriptive right. After the banner the monks themselves followed, in two lines. And what was the motto of their banner? 'Justitia et Misericordia!'* Then followed the culprits, to the number of three hundred, each with his godfather by his side, and his large wax candle lighted in his hand. Those whose offences have been most venial walked first; all are bareheaded and barefooted. After this portion, who wore only the dress of black and white serge, came those who carried the Sanbenitos; then those who wore the Samarias, with the flames reversed. Here there was a separation in the procession, caused by a large cross, with the carved image of our Saviour nailed to it, the face of the image carried forward. This was intended to signify, that those in advance of the Crucifix, and upon whom the Saviour looked down, were not to suffer; and that those who were behind, and upon whom his back was turned, were cast away, to perish forever in this world, and the next. Behind the crucifix followed the seven condemned; and, as the greatest criminal, Amine walked the last. But the procession did not close here. Behind Amine were five effigies, raised high on poles, clothed in the same dresses, painted with flames and demons. Behind each effigy was borne a coffin containing a skeleton; the effigies were of those who had died in their dungeon, or expired under the torture, and who had been tried and condemned after their death, and sentenced to be burnt. These skeletons had been dug up, and were to suffer the same sentence as, had they still been living beings, they would have undergone. The effigies were to be tied to the stakes, and the bones were to be consumed. Then followed the members of the Inquisition; the familiars, monks, priests, and hundreds of penitents, in black dresses, which concealed their faces, all with the lighted tapers in their hands. * * * *

The barefooted culprits could now scarcely walk, the small sharp flints having so wounded their feet, that their tracks up the steps of the Cathedral were marked with blood. * * * * * *

"The bleeding Amine tottered to her seat, and longed for the hour which was to sever her from a Christian world. She thought not of herself, nor of what she was to suffer; she thought but of Philip; of his being safe from these merciless creatures—of the happiness of dying first, and of meeting him again in bliss. * * *

"Amine had not taken her seat in the Cathedral more than a few seconds, when, overpowered by her feelings and by fatigue, she fell back in a swoon.

"Did no one step forward to assist her? to raise her up, and offer her restoratives? No—not one. Hundreds would have done so, but they dared not: she was an outcast, excommunicated, abandoned, and lost; and should any one, moved by compassion for a suffering fellow-creature, have ventured to raise her up, he would have been looked upon with suspicion, and most probably have been arraigned, and have had to settle the affair of conscience with the Holy Inquisition."

I omit the heart-harrowing details of the burning alive—what has been extracted is sufficient to develope the principles on which the inquisition acted. It was on the Partialist idea of "justice and mercy"—justice, "vindictive justice," for one portion; and mercy, weak and partial mercy, for the other portion. Not justice *and* mercy for both parties—for *all*. Not that justice which delights in, and seeks to secure a willing and holy obedience to righteousness; but the justice that delights in endless exclusion from holiness, and endless suffering. Not the mercy of true wisdom and benevolence, which allows temporary suffering, that endless purity and peace may justly succeed it; but that weak partiality, which shields from deserved punishment, merely because it has conceived a liking for its object.

*Justice and mercy.

The image of our Saviour on the cross, carried in the procession, how correctly do its position and use illustrate the common opinions respecting his conduct as a judge in eternity! He is not "the same yesterday, to-day and forever;" but from the just and merciful Saviour of all, he is transformed into the partial Saviour of his friends, and the vindictive foe of his enemies!—In short, in this description of the doings of the inquisition, (which falls short of frequent realities,) we have the principles of the doctrine of endless misery illustrated by human conduct—and who will say that such conduct is good, holy, just—who will call it Christian? No one!

It follows, then, that however true Partialism may be deemed in theory, it is wrong in practice—that however correct the principles of endless misery may be deemed, if practiced by God and Jesus, they are opposed to every principle of goodness for the practice of man as a moral being. Where, then, is the moralizing and salutary influence of the doctrine of endless wrath on the heart of man? No where. It is the very *reverse* of what its advocates declare to be its tendency. It is a doctrine of wrath, malignity, cruelty and sin, and whoever is influenced by it, is governed by wrong principles. If he that is born of love, loves, he that is born of wrath, hates—and for the all-sufficient reason, that every thing in the moral, as well as in the natural world, begets its *like*, and not its opposite. Reader, are you "born from above," or "from beneath?"—of "love," or of "wrath?"—of Partialism, or of universal benevolence? A. B. G.

THE USE OF WEALTH.

"Better is little with the fear of the Lord, than great treasure, and trouble therewith." So says the wise man, and so says every man that has had any experience in the matter, and will suffer his clear, unprejudiced reason and better feelings to speak out in the matter. I would not despise or undervalue the pursuit and acquisition of wealth, by any means; for it is an impulse or propensity given to man, by his all-wise and benevolent Creator, and must therefore be a good one. But the indulgence of this propensity, like that of any other of man's nature, should not draw within its engulfing vortex, every other faculty and desire of the soul. Wealth should be pursued as a means, not as an end—as *one* means among a hundred others, for advancing the higher and greater objects of human existence. He who amasses wealth, or even seeks to accumulate it, for the mere purpose of being wealthy, and therefore bends all the powers of his soul to this one pursuit, is as despicable and pitiable an object in the eye of reason and goodness, as the man who lives only to gluttonize, or to make any other merely animal gratification, the whole end and aim of his existence. For all the purposes to which he applies his existence, the epicure might as well have been made all mouth and stomach, and placed where a continual stream of food and drink might flow through him for a life time. So the mere amasser of wealth might as well have been created a money chest, and placed in the midst of a gold or silver mine.

But the pursuit of wealth, under the direction of reason, and in obedience to the dictates of the higher and more generous faculties of the mind, though not particularly laudable, and seldom to any great extent productive of happiness, is not censurable. Wealth thus pursued is used as a means to a higher and greater good than mere hoarding—and so far as thus used, after it is acquired, it must needs confer happiness on its possessor.

But, still, the indulgence of acquisitiveness to a great degree, and for a long continuance of time, is dangerous to the human mind. A faculty long exercised, becomes stronger; and the propensity first used as a faithful servant, may at last assume over us the authority of a master. There are many who commenced acquiring wealth, with a strong desire to accumulate a fortune, that therewith they might be enabled to do more good to their fellow-beings than they otherwise could do—and yet, when the fortune was acquired, the love of accumulating had so increased with exercise, that they had no heart to spend—no wish strong enough to overcome the desire for more Thus, they began poor and generous; but ended by being wealthy and grasping. Better—far better for them, perhaps also for community—and often for their heirs—that they had remained poor in wealth, but rich in humanity, than to have become rich in treasure and poor in soul! Better—far better, to have a desire to spend a thousand dollars for the benefit of our fellow-beings, and have not one dollar to spare in gratifying that desire, than to have thousands of dollars, and no desire to spend one for the benefit of others—or, (as is the case with such persons,) even for our own benefit! Who, in view of this contrast, is really the poor man—the rich in soul and poor in purse, or the poor in soul and the rich in purse? Reader, by this touch-stone you may test your own self—and God grant that your whole man may *feel* that it is, indeed, the former and not the latter. And while you feel thus, there is no danger—no sin in pursuing after wealth; but beware of the turning of the beam! A. B. G.

PRACTICAL RELIGION.....NO. III.

There are two more tests which I shall recommend to your notice, in searching for religious truth. Having adopted the precepts of Jesus and those doctrines which are acknowledged by all Christian denominations, and having conformed all your holiest feelings and purest affections to them, and tested every representation of God's character and government by them unitedly, I do not think there is any danger of your going astray.—But you wish to be satisfied, *yourself*, that you are right in the faith this course may lead you to adopt.

The Bible says, "he that believeth God *hath the witness in himself*." This witness is spiritual joy and peace, or that special salvation which flows to the correct believer, by faith. It is "joy and peace in believing." Believing in Jesus, says the apostle, "we rejoice with joy unspeakable and full of glory." "We which have believed, do enter into rest." It is a present rest, joy and peace—a present salvation. Some may have a selfish peace and joy—but this is *not* selfish. Those who are really born of God, love God, and love the brethren, also. They love their enemies, also—even all mankind. It must therefore be a joy, peace and salvation of the soul alive to affection for all. These, then, are the two tests of your faith—peace, and joy, and rest, in the belief you have adopted—and love to God and man as the result or influence of that faith. And these two must and will agree in one.

When, therefore, you find your entire faith with regard to the brethren, give you sorrow, or anguish—or lead you to despise, or hate, or even be indifferent with regard to your fellow-men—depend upon it there is something wrong in it. Examine it section by section line by line, and word by word—compare it with the precepts of Jesus, and see if it carries out the character and dealings of God in accordance with the rules he has commanded you to practice—if not, your faith must be wrong; for God could never intend your faith to contradict his precepts. Try the doctrine of which you have any doubt—see if you could practice it yourself, and be a good man in doing so—if not, depend upon it the doctrine is wrong. But if your entire faith, in all its parts, agrees with the precepts of Jesus—if its practice would be good in you, and make you better and better in moral goodness—if it gives you joy and peace in believing it for yourself, your family, your friends, your enemies, and for all mankind—and if, at the same time, it makes you love God more, and renders every

human being dearer to your soul, then, let the world say what it will, *you have the witness within yourself*, that you have embraced the truth that giveth life and salvation to the soul, and that maketh free, indeed!

Go on, then, brother or sister—go on! press forward! grow in grace and in the knowledge of God and Jesus, and let your light shine before men, that they may rejoice with you, and also glorify our Father who is in heaven. A. B. G.

BR. MANLEY'S SERMON.

In the 19th number of the current volume, we published a sermon by Br. W. E. Manley, on Matt. x: 28. The Trumpet made an extract therefrom, on May 24th, which attracted the attention of Br. H. Ballou, of Boston, who has commented on it as follows, in the Trumpet of June 1st. I give Br. Whittemore's preface to the article, also, and would state here, that absence from home, in attending the State Convention at Rochester, and the Central Association at Marshall, prevented an earlier attention to the subject. I have sent Br. Ballou a copy of the number containing Br. Manley's sermon, and will be happy to give place to any further remarks he may see proper to make upon it—also to any reply Br. Manley may think his criticisms demand. The subject is an important and interesting one, and I do not think it has, by any means, been exhausted. And though it is certain that the passages in question do not teach the doctrine of endless misery, yet there are difficulties, to some minds, attending each mode of interpretation that has yet been presented. Let investigation go on—good must come of it. A. B. G.

NOTICE OF BR. MANLEY'S SERMON.

The following article is from the pen of Father Ballou. It should be remembered, that we gave only a part of Br. Manley's sermon. From its length we were obliged to make an extract, although perhaps we should better have given the whole. We are now unable to find the Magazine and Advocate that contains the sermon, and are not able to judge whether what we omitted would solve the queries of Father Ballou.

"Br. Whittemore,—I am much pleased with the lengthy extract you gave your readers from Br. W. E. Manley's valuable discourse on that difficult passage in Matt x: 28. As I have not seen more of the discourse than you gave in the extract, I know not but in that part which I have not seen, a query which remains in my mind may not be cleared up; though I should expect to find it in the part which you extracted, if any where in the sermon.

"What I allude to is simply this? Taking the passage in connection with the account which we have of the same thing in Luke xii. it seems that what might be done to both soul and body in hell, could be done after the killing of the body.

"'And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.' So reads the passage in Matt. In Luke it stands thus: 'And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.' If the object of fear is God, then the meaning seems to be this; the disciples were warned to fear God, more than they feared man, because God was able to do them more harm than man could do them; for God could, in the first place, do them all the harm that men had the power to do them, by killing their bodies; and after their bodies were killed, he could destroy both their souls and bodies in hell.

"If I understand Br. Manley, he means that God could destroy the moral life of the disciples. But my query is, does he believe that after God kills the body he then kills the moral life, and destroys both the body, after it is killed, together with the moral life, in hell? It seems, by the text, that the destroying of both soul and body in hell takes place after the act of killing the body. Thus we are presented with a dead body and a soul morally alive, but both together are to be destroyed in hell.

"I will notice one more query, which is suggested by Br. Manley's criticism on the word *kill*. He thinks this word must mean the same in both instances where it is said 'Fear not them which kill the body, but are not able to kill the soul.' That he or any one else should think that the word *kill* means the same in both instances, as it occurs in the text, is not to be wondered at; for even if it did not, we should not feel justified in saying that to suppose it did is *nonsense*. But let us compare this text with another, which he has quoted. 'For whosoever shall save his life shall lose it; and whosoever shall lose his life for my sake shall find it.' Matt. xvi: 25. Is it certain that in this passage the word *life* means the same in both instances, and that the word *lose* also means the same in both instances? If so, what do these words mean? If not, may not a word be used in some other text twice, and yet have different meanings? In my apprehension it requires great caution, in some instances, to understand the true meaning of our Saviour's language; though it might have been free from ambiguity to those who heard it."

Deerbrook, *a Novel, by Miss Martineau.*—Having been induced to fill the resting pauses of a few days' hard application to business, by a perusal of this work, I can not but express my gratification at the beauty of its style, and the purity and elevation of its morality.—Its events are of the common, every day matters in village life—its characters, with few exceptions, are such as may be met with every day—but, after all, it is a tale of patient endurance under the afflictions of gossip, malice, mobism and ignorance that makes the heart ache; and the termination, (as commonplace as the rest,) is one that makes it leap again at the triumph of simple hearted truthfulness toward man, and confidence in God. In short—it is a series of pictures from real life, grouped together by a master hand, and arranged by one who reads in the moral code of God's government, that, sooner or later, all affliction will terminate in good, all trial in triumph—that the good will prevail over evil, and right over wrong.

Some exception, of course, will be taken to the author's philosophy—for there are some men whose philosophy is of that nature, that they go perfectly crazy at the idea of a woman being a philosopher! Her transcendentalism, occasionally intimated, I do not understand enough to relish—her Christian optimism, however, is more to my taste—and her practical philosophy I am sure no one can dislike, however much they may wish that a *man* rather than a *woman* were its illustrator. The work is a good one, and I can cordially recommend it to all who *will*, like myself, occasionally lighten severer labors by reading a good novel—or who love to learn wisdom in an entertaining story.

A. B. G.

P. S. I should add, that Deerbrook is published by the Harpers, New-York, and may be had at this office

REGISTER AND ALMANAC.

Returns for the Universalist Register for 1840, have been received from Sister M. S. Church, and Brs. A. Fuller, W. E. Manley, A. R. Gardner, E. H. Chapin, Bartholomew, Balch, Stacy, Hammond, Atkinson, Mann [deficient in some names of preachers], M. Ballou, J. V. Wilson, Billings, W. Gill, L. R. Paige, T. J. Sawyer and L. C Browne.

From returns already received, I am satisfied that I shall not be able to give all the *details* I had hoped to furnish—but still desire those who can, to furnish as many as possible, *immediately*. I will make the work as complete as the materials collected, and in my possession, will enable me to make it: and will then sigh as heartily as any lover of perfect statistics among its readers, can sigh, that it is not all I wanted to make it. And that, too, without feeling less thankful to those few who have so earnestly answered some of the sixty or seventy letters I wrote and sent out on this business.—Ah, this making out a Register is not the easy business many think it is! A. B. G.

What has become of Mr. Campbell?—Some time in March or April last, I, on behalf of Mr. Skinner, acceded to a proposal by Mr. C., in regard to the publication of the closing letter, proposing only a slight alteration. No reply to that proposal, or to any part of that letter, has yet been received from Mr. C.! On the 25th of May, Mr. S. addressed him a similar proposal, and mailed it at Buffalo. To this letter, also, Mr. C. has made no reply! Mr. Skinner's closing letter has been ready for some time—only waiting to hear from Mr. Campbell. What is the matter? Whose is the delay? A. B. G.

New Agent.—A. G. Wright, Chester Factory, Mass., is requested to act as our agent.

TO CORRESPONDENTS.

The poetic article, by "G." of Chaumont, is *stolen*, though sent to us as original. Wm. Leggett, of New-York, lately deceased, is the real author. It has been published in the Magazine and Advocate about seven years ago. If "G" feels any *face-ache* at reading this plain exposure of the plagiarism, let it work for hearty and unfeigned repentance.

Br. Austin's 3d sheet has just been received. If he can divide his page into two columns, it will much relieve the compositor from the labor of keeping his place, and from the danger of making "outs," in consequence of the present great length of the lines. Will he be so kind as to oblige us in this matter?

Our thanks are due to Br. E. E. Guild for a great number of brief articles, the commencement of an interesting series—and to several others, for a few articles from each. "Better late than never"—we hope they will continue in the mood; for, though too late to enable us to attend the Spring Associations without great extra labor, they are very welcome.

Br. E. B. is informed, that "an article from [his] pen occasionally, *would* be very acceptable to [us] and worthy of a place in [our] columns," and we shall therefore look for as many as he can find leisure and inclination to write and send us. We will endeavor to print them *correctly*, too. Our many ables correspondents of whom he speaks, are "few and far between"—they are so chary of favors, at least, as to keep us continually scraping the bottom of our drawer!

Br. T. P. A. is informed, that ill-health and disturbed mind are sufficient excuses for not continuing his correspondence, and that it will give us great pleasure to receive evidences that his excuse has left him. May we not soon have some of the evidences?

General Agent for South Carolina.—Br. Allen Fuller, P. M., Salubrity, S. C., will act as our agent for the State of South Carolina, and will receive South Carolina money at par on our account.

Removal.—Br. J. A. Aspinwall has accepted an invitation to settle with the society in Hartford, Washington county, and wishes all letters and papers intended for him, directed, South Hartford, Washington county, N. Y.

Br. Bazin—Credit Rev. G. W. Gage, Clinton, $2, and charge G. and H.

Br. Tompkins—Discontinue the Repository sent to Juliet Wilder, Warsaw. Credit Sally Knapp, Warsaw. Genesee county, $1.50, and discontinue. Also, credit Polly Palmer, Jamestown, $2, M. Hubbard, Waterville, Oneida county, $2, (for vol. 7,) and charge G. and H.

Br. Price—Credit S. Styles, Mount Pleasant, Pa., 50 cents, and charge G. and H.

Br. Rogers—Br. Montgomery has not received No. 8, Pro and Con.

RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday inst., by Br. Lewis, in Independence—Br. Woolley, in Fort Plain—Br. D. Biddlecom, at Andover—Br. Aspinwall, in Hartford, Washington county—Br. Goodrich, at Binghampton, and at Vestal in the evening.

There will be preaching on the first Sunday in July, by Br. D. Skinner, in the Baptist meeting-house at Smithville Flats, Chenango county—Br. Wm. Sias, at Oswego.

The Allegany Association of Universalists, will meet in Rushford, on the fourth Wednesday and Thursday, 26th and 27th of June.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Philipsville, for H V C—C W, Bloomington (Ills)—F C, Elmira, for self, S B and N W T—A G W, Chester (Mass) for self and C I—B H F, New Milford, (Pa) for J K—P M, Bridport (Vt) for Z M—J B, Middlesex (O)—P M, New-Berlin, (W T) for self, A O, S E and A B—N L, Madison (Ia) $15—W W, Norfolk, (Va) for V L, W C and W B—P L S, Allensville (Ia) for H A, C R, J S, S W, A P, M P, W A, E A, J H S, and J T—A B M, No Scituate, (R I)—P M, Frostville, for A M C and O W H—J B Jr, Dummerstown (Vt) for D G—P M, Clarendon, for I B K, S E and W P—P M, Texas, for C P—Rev A R B, for P S, Salisbury Corners, T B, Salisbury Centre, R R and J B, Brackett's Bridge, J F Esq, R M, J P, D F and A P, Middleville—B S K, Newport, for J B, Miss L B, D W, L C, S C, D B, J K, J B and W B H—S R D, Garoga, for self and O S—P M, Harmony, for J S—P M, Queensbury for D B—P M, Concord (O) for self and Z C—Rev W E M, Gainesville, for C B, M H, S H, R McF, H W, S K and R W D—E T F, Fall Creek, for U F, A F, E E, G F and Z N—J R B, Green Spring (O)—Rev W Q, Bristol, for J A, C S, D S, G P, W P, L H, I P, Z W G and R H—P M, Columbus (O) for S N—P M, Rochester (Mich) for J B and H H—A S N, Eaton,

POETRY.

[From the Diamond.]

THE TEAR.

—'Tis no more than it seems, for a soul that dwells
In man, sent it forth from her secret cells:
And who art thou, with scornful eye,
Passest aught of her deep hid treasures by?
Though pale the wat'ry brilliant may shine,
Go thou, and search in its native mine:
For *there* are Jewels that may not be sold
For all the wealth of Potosi's gold;
Choicer than fairest pearls that be
In coral caves of the deep blue sea;
And above the price of the brightest gem,
That flames in Golconda's diadem.

Tell not of diamonds! go, number all
The changing tints of that tremulous ball,
As light or dark o'er that mirror they fly,
While the shadows of life are fleeting by.
—'Tis tender joy—hast thou seen it start
Through fair young eyes, from a warm young heart;
As the sweet flower sheds, from petals of gold,
One nectar-drop more than its breast can hold?
'Tis balm that has dropped from a wounded tree,
In some eastern grove so fragrantly.
For another's wound that balm is blest,
And pity's home is the stricken breast.

'Tis a spray in an ocean's mystic roar;
A far-coming wave has flung it ashore.
Ah! who that billow shall call by name?
Or fathom the deep from whence it came?
'Tis essence, exhaled from a spirit that lies
In the furnace wherein Heaven purifies;
A drop that clings to the vessel of clay,
Ere it higher rise, and dissolve away.
'Tis the silent rain of a penitent shower;—
There's joy in heaven in that mournful hour;
And every drop, how holy and fair!
Lo, the covenant bow is glowing there!
And the Eden, the Dove, is hovering o'er,
Rises, to sink in the deluge no more!

POETRY.

The following article on the spirit of poetry and its uses, from the chief Monthly of the Southern States, and one of the best periodicals in the Union, is taken from a favorable Review of Dr. J. K. Mitchell's poems, lately published. I think our readers will readily recognize in it the style of our Corresponding Editor, Br. E. H. Chapin, of Richmond, Va.—especially those of them who have heard him speak in public. The correctness of his remarks on a subject too little understood and appreciated, render them worthy of a place on our last page. A. B. G.

Poetry, as an elegant writer has said, "is the divinest of all arts." Its mission is a blessed one—to arouse and kindle those deep and pure emotions which lie in the depths of every soul, and to expand and lift them up in lofty and heavenward aspirations. True, it has been used for base and corrupt purposes—employed to excite the worst passions—fettered to the purposes of faction, breathed in licentious numbers, and used even in the bold and impious conceptions of blasphemy—still it has never entirely lost its own peculiar power—its individual beauty—but has beamed with a starry or gem-like lustre, amid the wildest and darkest formations. In the language of the author before quoted, poetry "can no wholly forget her true vocations. Strains of pure feeling, touches of tenderness, images of innocent happiness, sympathies with suffering virtue, bursts of scorn or indignation at the hollowness of the world, passages true to our moral nature, often escape in an immoral work, and show us how hard it is for a gifted spirit to divorce itself wholly from what is good."* It is perverted, then, from its true purpose, darkened and degraded, when employed as the means of vice or chained to grovelling associations. It manifests its divinity, when linked with the beautiful and pure—it exercises its proper office, when it awakes the slumbering soul and turns its eyes upon its own vast world of consciousness within, and nerves it up with high thoughts and dauntless purposes—when it unbinds and throws off the gross fetters which are so mated with our flesh, and smites the fountains of feeling in the heart, until they well up with gushing purity and flow forth in light—when it refines the mental vision until it learns to know the beautiful and the true, and opens the spiritual ear until it drinks in, understandingly, a portion of that harmony which belongs to our immortality, and which will thrill upon us when we "tread the stars." Such is poetry in the true exercise of its functions—forming right emotions, awakening deep sympathies, and exalting our moral nature. Its mission, we say then, is a blessed one.

Poetry has a universal language, and its interpreter is the great heart of humanity. Like the principle of mind, its primary characteristics are every where the same, and it is perceived and *felt* in whatever it animates. It may be couched in an humble strain—clothed even in uncouth and vulgar language—but its power and mastery are there, and the soul acknowledges its presence. It needs not the expression of words nor the medium of printed characters. It is seen in the generous sacrifice and the virtuous action—it sparkles in the tear of sympathy, and has an utterance in the unbreathed thought. It is, in fact, the great principle of the beautiful—spreading throughout the universe, yet glowing and perfect in each particular part. It is in the flashing fountain and the bending rainbow—the gem that comes glittering from its bed, and the cloud that goes up, like incense, before the great altar of the sun—in the stream that murmurs to its sedgy banks, and the rain-shower that shouts among the leaves—in the calm, blue, arching sky, that spreads above us, and the waters that break in star-light on the shore; there is nothing in material or spiritual existence, around and within us, but is pervaded with its deep and living spirit. He who inhales and pours forth this spirit, in his song, his oration, or his speech, is a poet, and possesses the true inspiration of Pindus. He who has it not, can not be one, whatever may be his other advantages and attainments. The delicacies of refinement, the wealth of learning, the gaud and the jewelry, can not *make* poetry; without its indwelling and original power, the most gorgeous and externally beautiful are but cold, inanimate forms, and all these are but garlands around the empty chalice—kingly robes and wreaths of beauty upon the motionless limbs and cold brow of the statue.

The inbred spirit of poetry, then, is vitally essential to him who would be successful in this department of literature, or who would earn the name of poet. We are aware that this seems like a stale and unprofitable truism, and that, in *theory*, it will be universally acknowledged as a correct remark; but we know, also, that it is a truism, which it is necessary to repeat, and which circumstances will render necessary to be repeated, until many cease from *practically* denying it. How many are there who manufacture jingling rhyme and decorate it, perhaps, with gaudy and meretricious ornament, and imagine that they are absolutely writing poetry? They have never breathed its inspiration—they have never quaffed from its deep and silent, and holy well-springs—they possess no pulse that moves within them when they look out upon the lovely and sublime, or that thrills, in answering measures, when the hand of a master is sweeping the lyre-chords—in short, they have none of that noble and lofty and burning emotion, which stirred in the breast of Fuseli, who, when asked concerning the future existence of the soul, answered—"I don't know whether *you* have a soul or no, but * * I *know* that I have." In how many obscure drawers and beneath how many editors' tables, lie the effects of this ill-judged estimate of abilities, and mistaken idea of poetry! We trust that our remarks, trite, and feeble, and desultory as they may be, will engage the consideration, and work the conviction of many such, and if these are too difficult to remember, or too obscure in their meaning, we commend to their attention the whole essence of what we have said, contained in the well-known maxim—"*Poeta nascitur.*"

One word more upon the importance and high office of poetry. We are aware that there are judicious fathers and grave men of business, who look with an eye as contemptuous and severe upon any thing like poetry, as did ever Mr. Osbaldistone, senior. There are others too, doubtless, who consider it as a kind of trifling accomplishment, fit for nothing but our leisure hours—and who conceive of one who is really and professionally a *poet*, that he must of course be some starved and poverty-stricken mortal, living upon crusts in a garret and dressed in a thread-bare and elbow-worn suit of black—who is, probably, love-smitten, and who pours out the grief of his wounded soul in album-sonnets and newspaper madrigals. We are sorry that impressions like these should prevail. If there were no other evil result, the fact that they check the growth of literature, and prevent and pervert the energies of true genius, would be enough to cause us to deplore such an error. But this is not all—Such ideas of poetry darken and obscure its true dignity and importance. Poetry is *not* such a trifling and useless principle. We have shown its great and glorious purposes, and, from its vocation, it will be seen that it demands an elevation by the side of philosophy and history. It has been shown, also, that it is not confined to any special mode of manifestation or utterance. Hence one great source of the errors and prejudices concerning it, is removed. If it were indeed meted out only in smooth-turned rhyme or doled in piping measures, it might be thus despicable and unworthy. But it has an influence and operation in every great theme, whether it burn on the lips of eloquence, or flow out in the solemn teachings of wisdom. In the speculations of philosophy and the theories of science, is poetry—kindling and triumphant and beautifying poetry. It is important, also, as being a powerful medium through which to reach the affections and sway the minds of men. It is an easy and popular method of preserving memorable events and moral lessons, and therefore should it be respected and cultivated in its purest and loftiest capacities. It fastens easily upon the memory, and preserves literature, and maxims of virtue perhaps, through the changes of centuries—when, if committed to the treacherous parchment or the crumbling tablet, they might have been forever lost to posterity. For the memory of a mighty deed—the immortality of a great name—there are no chronicles like the hearts of a people. The storied lay of a thousand years, and the thrilling legend of the olden-time, were sung by the stream-side and told upon the threshold and the hearth-stone, but yesterday. The deeds of old Thermopylæ and Bannockburn, embodied and pervaded by poesy, in some far age of the future, may summon up a spirit of liberty in the silence of the mountain glen, which shall be cradled in the earthquake and burst forth in the storm; and the strains of Homer and Milton, may foster a taste in the bosoms of the dwellers of some wild, lone island that *we* know not of, until it rises from the ocean, another Delos, beautified with the classic temple and adorned with the sculptured marble.—*Southern Literary Messenger.*

* Channing—Remarks on the character and writings of John Milton.

DEATHS.

In Vernon, May 24th, Mrs. LOUISA SERGEANT, wife of John Sergeant, Jr., aged 34 years, leaving a husband and five small children to mourn their loss, in this afflictive dispensation. Her funeral was attended on the 26th, when a very large assembly of various denominations testified to the moral worth and respect of the deceased, by their sympathy and their tears. And the silent and devout attention they gave to the word of consolation that was preached, proves that a strong and ardent desire exists among all sects, that Universalism may prove true, or that "as in Adam all die, even so in Christ shall all be made alive." May the word spoken be blest, not only in comforting and sustaining the mourning relatives, but in converting and confirming those that doubted. D. B.

In Lebanon, April 23d, Mrs. ANNE FORD, age not known. When Universalism was first preached in Lebanon, Mrs. F. was a firm and zealous opponent of the restitution. Her son, Br. Joseph Ford, and his wife, soon found joy and consolation in the cordial embrace of the doctrine.

By the request of Br. F., I made an appointment in the school-house in his district, for an evening meeting. I called upon him in the afternoon, and had a little conversation with the old lady. When the time for meeting arrived, the old lady remarked to her husband, that if he would harness the horse, she would go and listen to Mr. Woolley once, that she might be better prepared to judge respecting the doctrine he preached. The request was cheerfully complied with, and, thank God, she did listen.

After meeting, I immediately returned to Br. Ford's, and was the first at the house—the old lady came next. The moment she entered the room she addressed me thus:—"Well, Mr. Woolley, Felix said to Paul, I am almost persuaded to be a Christian, and *I* am almost persuaded to be a Universalist. I have said, many times, that I would rather my children would attend a ball on Sunday, than a Universalist meeting. But may God forgive me. It was through ignorance I did it, and I shall never say it again; for if that is Universalism, may we have more of it in the world."

She lived to a good old age, and died in peace. Funeral on the 24th, and discourse by the undersigned.

E. M. WOOLLEY.

In Lebanon, May 9th, WALLACE CAMPBELL, aged about 22 months. Six long weeks this innocent child was extremely sick, and when death put an end to his sufferings, I could but rejoice that he was liberated, and had gone to that friend who "took little children in his arms and blessed them." Funeral on the 11th, and sermon by

E. M. WOOLLEY.

In the town of Grass Lake, Jackson county, Mich., on the 10th day of March last, Mr. DANIEL WALKER, in the 54th year of his age.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, JUNE 28, 1839. NUMBER 26.

For the Magazine and Advocate.

A VOICE TO THE MARRIED.....NO. IV.

BY REV. J. M. AUSTIN.

TO HUSBANDS.

SEEKING ADVICE OF THE WIFE.

"Oft as clouds my paths o'erspread,
Doubtful where my steps should tread,
She, with judgment's steady ray,
Marks and smoothes the better way."

Some husbands, it would seem, deem it quite beneath them, quite derogatory to their character and dignity, to ask a wife's advice, in any business affair. "Must I apply to a *woman*," they exclaim, "to learn how to manage my affairs? Ridiculous!" Not so ridiculous, Sir, as your assumed superiority over one, who, I have no doubt, is endowed by nature with as great an amount of good sense as yourself, and who, instead of meriting your sneering remark, is deserving of your honor and respect. There are men who go on from year to year in their business, without even dreaming of the propriety of resorting occasionally to their wives for advice. "I have known some husbands who made it a point to tell their wives nothing at all about their own concerns, except occasionally, as a mere matter of favor!—or a tribute to their own praise. If they get a good bargain, which often means about the same thing as to defraud somebody, they are fond of relating the achievement. If they have had unusual success in some enterprize, and have just heard the welcome intelligence, they bring home the report. But as to keeping their wives constantly acquainted with the state of their affairs, they no more think of it, than they do of communicating it to the Grand Seignior."*

Where can be the great impropriety, of consulting the wife upon points of difficulty? Who is it more proper to consult?—who will lend an ear more cheerfully, or enter more readily into all that concerns the husband, than she who is the most deeply interested in his welfare, and who has as great an interest depending upon his success as himself? So far as an anxious solicitude for the husband's prosperity, and a willingness to co-operate zealously with him and aid him in all his laudable undertakings, can qualify any person to become his adviser, those pre-requisites will be found in the wife, to a peculiar extent. "But," says the distrusting husband, "this is not all that is necessary to qualify an individual to become a profitable adviser. To impart counsel in business transactions, one must be experienced in the affairs of men, in the different modes of doing business, in the state of the markets, and the rates of exchange; but from her education, her condition in society, and her habits, the wife can not be supposed to understand these subjects, and hence is unqualified to impart advice respecting them." Let this be allowed, and it does not affect my position. I am not advocating the necessity of seeking the wife's advice in regard to all the minute operations, the *modus operandi* of business transactions; but of consulting her at least upon matters of great and vital importance—upon transactions which have lasting consequences attached to them, and which she does, or readily can be made clearly to comprehend. I might, indeed, insist with propriety, upon consulting the wife respecting much that pertains to the *details* of business; for I am confident women are not, or need not necessarily be, so very ignorant of business transactions, as many would have us believe. The husband, if he is so disposed, can make a wife who possesses the ordinary good sense of woman, a valuable auxiliary and counsellor in his general affairs. Let him each evening give her a brief synopsis or outline, of the most important transactions of the day, and he will soon find her so familiar with the state of his business, as to be able to impart to him sound and practical advice, in seasons of perplexity and doubt. If a husband questions the practicability of this suggestion, let him make the experiment in a fair and candid manner, and there can be but little doubt that his unbelief will be removed.

In neglecting to repose this confidence in his wife, does not the husband cast an ungenerous suspicion upon her capabilities? When he keeps her in as total an ignorance of his affairs as possible—when he will not deign to consult her even in relation to transactions of the most grave and weighty importance, and which may involve her and her children in poverty and want through life—what is it but virtually saying to her—"your mind is too feeble, your discernment too contracted, your general ignorance vastly too great, to become my adviser!—attend to your knitting and sewing, look after the cooking, take care of the children—for these are all the subjects which you have ability to comprehend!" Is not this language of the actions deeply ungenerous and unmanly? How can children have confidence in their mother, or respect her as they ought, when they behold the father daily pursuing a course which evinces that he does not deem her worthy of trust, or her opinions of any weight? By pursuing this course, the husband calls in question very distinctly, the strength of his own discernment. It shows that from among the multitude of sensible and sound-minded females, he has selected for a bosom companion, one so destitute of judgment and common sense, as to be incapable of giving advice upon the most plain and common subjects! Surely it must evince uncommon depth of mind and maturity of judgment, to have made so wise a choice!

This idea that the wife's advice is worthless, savors too much of the Eastern degradation of woman, to be adopted in Christian countries.—Among the Orientals there is a maxim something like the following:—"Obtain all the advice you can from your wife, and then *do directly the reverse*, and you will act wisely!" In illustration of this rule, the following anecdote is recorded.

"Nassreddyn, the Turkish Æsop, wishing to propitiate the conquering Tamerlane, proposed to carry him fruit. 'Hold,' said he, 'two heads are better than one; I will ask my wife whether I had better carry quinces or figs.' His wife replied, 'Quinces will please him best, because they are larger and finer.' 'However useful the advice may be,' rejoined Nassreddyn, 'it is never well to follow that of a woman;—I am determined to take figs.' When he arrived in the camp, Tamerlane amused himself by throwing the figs at his bald head. At every blow, Nassreddyn exclaimed, 'God be praised!' Tamerlane inquired what he meant. 'I am thanking God that I did not follow my wife's advice,' replied Nassreddyn, 'for if I had brought quinces instead of figs, I should certainly have a broken head.'"

In relation to this anecdote, I would remark, that as neither of them could possibly anticipate the use which the great conqueror would make of the fruit, the wife in this instance certainly exhibited much good sense in her advice, while her husband showed a more than womanly weakness in selecting the meaner, rather than the fairer fruit. This is evident from the fact, that Tamerlane viewed the figs as so worthless that he threw them at the head of the foolish donor. The whole drift of the sarcasm which the anecdote aims at woman's advice, depends upon a supposition which is not at all probable, viz.: that Tamerlane would have put the quinces to the same use that he did the figs. So that the author of the anecdote exhibits as much weakness and want of discernment and wit, as the hero whose wise and chivalrous exploits he records.

The pretence that women have not sufficient good sense and discernment to understand business transactions, and to be capable of giving advice in relation thereto, is as unfounded as it is ungenerous. They have been endowed with perception, reason, and understanding—they have the power of judging the future by the past, of comparing fact with fact, and of reasoning legitimately and logically—in fine, they have all the faculties of mind which men possess; and these, too, in a degree of strength sufficient, and more than sufficient, to enable them to comprehend all business transactions, when their attention is turned in that direction. The observation of every reader will confirm these remarks. How often do we see widows and other unmarried women, conducting their own business affairs with a skill and success which may well put to blush many of those men who boast of their superior judgment and tact. Many have been the instances where wives have been compelled to take the control of their husbands' business, to prevent bankruptcy and ruin. And it will be generally acknowledged, that in the great majority of those cases, where females have engaged in business transactions, they have evinced as much judgment and prudence, and are as sharp-sighted, as lynx-eyed, as shrewd in making their calculations and closing their bargains, as the most veteran speculator among the other sex. Women possess some excellent qualifications for business, even to a higher degree than men. While the latter are often head-strong and self-willed, the former are more open to conviction, and more easily diverted from business schemes of a dangerous character. While men become intoxicated, as it were, with a little prosperity, and rush headlong into wild and ruinous speculations, women are usually more cautious and circumspect, and seldom launch forth into projects of a hazardous and doubtful nature. While men are frequently dull and heavy of comprehension, and possess but a limited foresight, women are endowed with a quick and ready perception, with a keen eye for the future, and with a peculiar tact of comprehending a variety of details at a single glance.

A well known writer furnishes the following remarks and illustrations in proof of the superior keenness of woman's perception. "Women are more quick-sighted than men, and are less disposed to confide in persons upon a first acquaintance; they watch words with a more scrutinizing ear, and look with a keener eye. Louvet was one of the Brissotins who fled for their lives in the time of Robespierre. This Louvet, in his narrative entitled 'Mes Perils,' in giving an account of his wonderful dangers and escapes, relates, that being on his way to Paris from the vicinity of Bordeaux and having no regular passport, he fell lame, but finally crept on to a miserable pot house, in a small town in the Limosin.—The landlord questioned him with regard to who and what he was, and whence he came; and was satisfied with his answers. But the landlady, who had looked sharply at him on his arrival, whispered a little boy, who ran away, and quickly returned with the mayor of the town. Louvet soon discovered that there was no danger in the mayor, who could not decipher his forged passport, and who, being well plied with wine, wanted to hear no more of the matter. The landlady perceiving this, slipped out and brought a couple of aldermen, who asked to

*Young Wife.

see the passport. 'O yes; but drink first.' Then there was a laughing story to tell over again, at the request of the half drunken mayor; then a laughing and more drinking; the passport in Louvet's hand, but never opened, and, while another toast was drinking, the passport slid back quietly into the pocket; the woman looking furious all the while. At last, the mayor, the aldermen, and the landlord, all nearly drunk, shook hands with Louvet, and wished him a good journey, declared he was a true *sans culotte*; but, he says that the 'sharp-sighted woman, who was to be deceived by none of his stories or professions, saw him get off with deep and manifest disappointment and chagrin.' I have thought of this many times since, when I have had occasion to witness the quick-sightedness and penetration of women. The same quality that makes them, as they notoriously are, more quick in discovering expedients in cases of difficulty, makes them more apt to penetrate into motives and character."

From the judgment, prudence, and discernment possessed by the great majority of wives, and from the deep interest which they must necessarily have in the husband's welfare, it must be acknowledged by all candid minds, that it is not only proper they should be consulted by the husband in difficult affairs, but that he will receive much good advice and obtain many valuable suggestions in this manner. "When I am making up a plan of consequence," says Lord Bolingbroke, "I always like to consult with a sensible woman." I am free to acknowledge that, not unfrequently have I been greatly assisted in solving difficulties, in removing doubts, in overcoming obstacles, and in seeing my path clear under perplexing circumstances, by a free and unreserved consultation with her who is truly my "better half;" and I doubt not, every husband whose affection for his wife and whose confidence in her sound sense, have led him to a similar course, will declare that he has been similarly benefited. "Many a man has been rescued from ruin by the wise counsels of his wife; and many a foolish husband has most seriously injured himself and family, by the rejection of the advice of his wife; stupidly fearing if he followed it, he would be regarded as hen-pecked. A husband can never consult a counsellor more deeply interested in his welfare than his wife."

In a previous chapter, I remarked that men had been brought frequently to ruin by the prodigal expences of their wives. I ought in justice, to add here, that there are undoubtedly not a few instances of this kind, where such disastrous results may be charged in a good degree, to a neglect of the husband in making his wife acquainted with the true situation of his affairs. How can she know how to graduate the scale of her expences, when she is in perfect ignorance of the means of her husband? There is much of luxury, and finery, and display, in which many women (and *as* many men) would like to indulge, had they a sufficiency of means. Now the world is very liable to estimate the wealth of a man engaged in active business, more than it actually is. His wife being a stranger to the true state of his affairs, willingly believes this overestimate of the public, and launches forth into a system of expenditure commensurate with what she supposes to be their means, but which greatly aids to involve the affairs of her husband in utter ruin! In the majority of such cases, had the husband been in the habit of consulting his wife, and of freely confiding to her the real condition of his business, he would have been saved from bankruptcy. Few women are so reckless as to adopt a style of living which they clearly see will lead to the entanglement and overthrow of their husbands' affairs.

"But it is said also that, after all, woman's advice is worth very little, even when she fully understands her husband's concerns, and is worthy of his entire confidence. Her judgment, it is said, was not intended by the Creator for such things, and is comparatively weak. To consult her about matters of business, is to call her out of her own sphere. That woman has her own appropriate sphere, and that this requires a cast of mind somewhat different, in its original structure, from that of man, there can be no doubt. Nor is it to be doubted that this circumstance, along with her habits, disqualifies her for *deciding* for the husband, in matters of business. But to *advise* is one thing, and to *decide*, quite another. It is woman's advice which a judicious husband wants, rather than her decisions. Her advice will be always valuable to him; but it will be more so, in proportion as she is endowed by nature and art with what is called good sense, and as she is made familiar with facts. The more, in these circumstances, he avails himself of her advice, the more valuable will he find it. And when I hear that such or such a wife has no judgment in regard to business matters, I usually think the fault is her husband's, in not having rendered her more familiar, day by day, with his business concerns, and trained her gradually to the habit of giving him her opinion. The fact that a wife does not see the whole matter, as her husband does, will not disqualify her for advising. He must take the advice for just what it is worth, with her limited range of vision. If, from the nature of the case, he has reason to believe she sees but half the object, then he must make due allowance, and form corresponding expectations in regard to the results. To take the position that advice is of no value, unless the individual who gives it sees the whole case, is to maintain that nearly all the advice in the world is valueless. He has certainly overlooked one important end of matrimony, who is not in the frequent practice of seeking this sort of assistance; that is, of ascertaining how, with the facts she has before her, a thing strikes his wife. Many an individual would have been saved from bankruptcy, had he done so; and from what are the frequent consequences of bankruptcy—intemperance, insignificance and crime."*

To be worthy of this confidence, and to be able to impart sound advice to her husband, the wife should be interested in his affairs, and should study to comprehend and become familiar with such subjects as he brings to her attention. But if she is negligent in this respect—if, whenever her advice is sought, she appears entirely indifferent and unconcerned in regard to the topic brought to her notice—if she manifests by her listlessness and carelessness, that she is more deeply engaged in some frivolous amusement, or in some trifling ornament wherewith to deck her person, her children, or her dwelling, than in the weighty concerns of her husband—she can not consistently complain if he ceases to seek her opinion, or neglects to pay that deference to her views, to which she may think herself entitled.

* Young Wife.

For the Magazine and Advocate.

THE RESURRECTION.

BY REV. A. C. BARRAY.

It has ever seemed strange, since first I thought seriously upon the subject, that mankind could look upon the description given by St. Paul of the resurrection, and still question the universality of redemption and ultimate happiness. It can not but be admitted that all must die in Adam—that all are of the dust, and must unto dust return; and it is a truth equally well established by the testimony of revelation, that all shall be made alive in Christ, i. e. in his moral likeness, and bear his glorious and perfect image.

For one, I can see no difficulties attendant upon the completion of this work—no obstacles in the way which can not be removed by the might of an omnipotent God. If one can be made alive in Christ, then all can; for it would not require the exercise of a greater power to change our vile body into the likeness of our Saviour's glorious body, than it would thus to change a thousand, or a million, or a million of millions of bodies. But we need not labor this point, for the Apostle's language is clear and lucid—all mankind shall be made alive in Christ, and consequently fitted for the kingdom of immortal blessedness and glory. Every son and daughter of Adam, that has ever existed, or ever will exist shall be raised, by the power of God, to life and immortality, and made the recipients of endless holiness and bliss.

Do not understand me to mean by this, that all mankind are to be *dragged* into heaven by mere physical force—I wish no such construction put upon my words. The moral power of God is equal to his physical—he is *morally*, as well as physically omnipotent: and it is by the workings of this *moral* omnipotence, whereby he is able to subdue all souls to himself, that he will yet fit and prepare the children of humanity for the company and fellowship of the saints on high.—The raising of them from the dead, will, it is true, be an act of physical power; but the clothing of them with incorruption, honor, power and glory, and causing them to assume the image and likeness of the Redeemer, will be an act of *moral power*—a power which works upon the mind and the affections, and which can, and *will* melt and subdue all hard and obdurate hearts, and make them clean and holy in the sight of God.

Homer, June 3d, 1839.

For the Magazine and Advocate.

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER TWO.

PENTATEUCH.—The first five books of the Old Testament were written by Moses. They are called the Pentateuch, because this signifies a collection of five books. That part of the Pentateuch which relates those events in which Moses was concerned, were evidently written as they occurred, without attention to method. Although it is generally thought by the learned, that Moses was the original author of these books, yet, it is evident he could not write an account of his own death, nor of events which took place subsequent to that period. Hence they must have been filled out by an after writer.

GENESIS.—The first book of the Pentateuch is called Genesis, from the fact that it contains an account of the origin of things.

Gen. i: 26.—"And God said let *us* make man in *our* image, after *our* likeness." Although the word denoting God, is here in the plural number in the Hebrew language, yet the verbs connected with it are in the singular, and such words are found in most languages. If an allusion to the trinity was here made, as some suppose, or to three persons in the Godhead, then the next verse should read, "So *they* created man in *their* own image, of *themselves* created *they* him"—whereas it is said, "So God created man in *his* own image," etc. It is evident that Moses did not intend to teach the doctrine of the trinity in this passage, from the fact that neither he, nor any other Jew, knew any thing of the doctrine of three persons in one God. The image and likeness here spoken of, refers to man being endowed with moral and intellectual faculties, which raise and exalt him in the scale of being, and which distinguish him from the brute creation, over which it was given him to rule.

Gen. xv: 13.—"And he (God) said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years." This passage alludes to the slavery and bondage of the Jews to the Egyptians. When the Jews first went into Egypt, there were only 70 persons. It is computed that there were 2,400,000 of them who left Egypt to go into the land of Canaan.—They did not stay in Egypt 400 years, but only about half that time; but their deliverance was very nearly 400 years from the time of this prediction. In Exodus xii: 40, their sojourning is said to have been 430 years, but this was from the time the prediction was given. Their sojourning must be reckoned from the time of Abram's arrival in Canaan, where he was 25 years before the birth of Isaac; and this number added to the 405 years which intervened between the birth of Isaac and

their deliverance from Egypt, makes up the number 430.

Gen. xx: 12.—"And yet, indeed, she is my sister; she is the daughter of my father, but not the daughter of my mother, and she became my wife." Abram has been charged with deception, duplicity and lying in this transaction; but this charge is without any foundation. Abram's wife was the daughter of his brother Haran, and therefore the grand daughter of his father; but such are called daughters, as any lineal male descendant is called a son in the Scriptures. Abraham was only half-brother to Haran, he being his father's son by another wife.

Gen. xxv: 23.—"The elder shall serve the younger." This is a concise, but a very clear prediction, and was remarkably verified; the posterity of Jacob, the younger son, becoming far more numerous than that of Esau, the elder, and finally conquering them. The descendants of Esau were the Edomites, who differed not much from the Arabs; they were conquered by David, but recovered their independence in the reign of Joram. See 2d Kings viii: 20–22, and 2d Chron. xxi: 8. But this was only for a time, as they were finally subdued by the Maccabees, and incorporated with the Jewish nation.

Gen. xxv: 31.—"And Jacob said, sell me this day thy birthright." Let the reader turn to this passage, and read it with the connexion. It certainly seems very extraordinary that Jacob should not relieve his brother when he was near dying with hunger, but should take advantage of his necessities, and rob him of his birthright. He certainly was as blameworthy for this, as Esau was for despising his birthright. Had this history been an invention of any descendant of Jacob, their national pride would have prevented their narrating this story. No history, ancient or modern, has more characters of truth than the whole history of these patriarchs. All their faults are freely exposed, and nothing is concealed or disguised, although it might be ever so great disgrace to the actors or their descendants.

For the Magazine and Advocate.

MINUTES

Of the proceedings of the Mohawk River Association of Universalists—for 1839.

Met in Salisbury Centre, Herkimer county, June 12th. Appointed Br. Alden S. Gage, Moderator, and Br. Bartlett, Clerk. Prayer by Br. T. D Cook.

Heard the report of the committee on discipline for the last year. No cause of complaint.

Voted. That the first Universalist society in Alder Creek, (Oneida county,) be received into fellowship with this Association.

Appointed Brs. M. B. Smith, S. Todd, and J. D. Hicks, committee on fellowship and ordination—Brs. Hicks, B. S. Keeler, and N. Dibble, committee on discipline for the ensuing year—Brs. M. B. Smith, J. D. Hicks, ministerial, and D. H. Eastman, B. S. Keeler, laymen, delegates to attend the next State Convention, with power to appoint substitutes and fill vacancies.

Resolved, That we recommend to the societies within the limits of this Association, whether they have stated preaching or not, to establish and maintain Sabbath schools, Bible classes, and social meetings, to be held as often as practicable.

Appointed Brs. Eastman, Dibble, and Weeden, a committee to designate the place for holding the next session of this body. Committee reported in favor of Middleville. Report accepted.

Appointed Br. M. B. Smith, Standing Clerk, of this Association for the ensuing year, in place of Br. J. A. Aspinwall, removed out of the limits of the Association.

Voted, That the Standing Clerk be authorized to receive applications for, and appoint, Conferences within the bounds of this Association.

Appointed Br. J. D. Hicks to preach the next occasional sermon, with power to appoint a substitute.

Voted, That Br. Bartlett prepare the minutes for publication in the Magazine and Advocate, and Universalist Union.

Adjourned to meet in Middleville, Herkimer county, on the second Wednesday and following Thursday in June, 1840. A. S. Gage, Moderator.

A. R. Bartlett, Clerk.

LAY DELEGATES PRESENT.

A. S. Gage, S. Todd, Salisbury Centre—D. H. Eastman, J. Golden, Fatonville—D. Post, Esq., I. Farmer, Middleville—A. Klock, B. Snell, Manheim and Oppenheim—A. Yale, C. Traffarn, Alder Creek.

MINISTERING BRETHREN PRESENT.

M. B. Smith, Salisbury Centre—J. D. Hicks, St. Johnsville—T. D. Cook, A. R. Bartlett, Utica.

REMARKS.

According to previous notice, the council convened at Salisbury Centre, from whence it adjourned to meet in Salisbury Corners, Thursday morning. Seven sermons were preached by Brs. T. D. Cook, Bartlett and Hicks. Addresses by Br. M. B. Smith. The congregations were, I believe, unusually large, and the preached word was listened to with good attention; and the kindling animation of many an eye encouraged us to believe that much good would result from this meeting. There were but two things to be regretted—viz., the attendance of so few preachers, and the consideration that those who did not attend, if poor, saved themselves travelling expences which they were illy able to bear. Had more preachers cheered us with their attendance, we could, indeed, have bespoke them a warm welcome *while there*, and every attention necessary to their immediate comfort. But they would have discovered the necessity of seriously counting the cost before they started. They would have had choice, however, of five alternatives, for which they will undoubtedly be thankful. They could have gone on foot, or prevailed upon some one to carry them for nothing, or paid their own travelling expenses, or, if poor, run into debt for them, and in a few years be anathematized as spendthrifts, or stay at home. There is one lesson, at least, to be derived from these facts, and that is the necessity of having rich preachers to attend Associations.

But I complain not for myself, for my expences will be nothing; besides, I attended voluntarily, and am not *obliged* to visit Associations at all, though I still hope to be able, occasionally, to go, without being obliged to spend for horse fare what I need for bread. As often as circumstances will allow, I shall go cheerfully, feeling grateful that one of my poor abilities can get an audience. It is extremely disagreeable to me to touch upon this subject, as I feel that it would have been much better received, from some ministering brother whose services are considered more valuable; but I have written, and let it go for what it is worth.

The business of the council was conducted in the spirit of brotherly love, and facilitated by the cheering prospect that the cause of universal and impartial grace is onward; and it is hoped that the brethren will long have occasion to remember this meeting with gratitude and thanksgiving. A. R. Bartlett.

MINUTES

Of the Proceedings of the Pennsylvania State Convention of Universalists, for 1839.

The Pennsylvania Convention of Universalists convened at Prompton, Wayne county, agreeably to public notice on Wednesday, May 22, 1839. Organized the Council by choosing Frederick Bailey, *Moderator*, and T. S. Bartholomew, *Clerk*.

1. The Minutes of the last session were read and approved.

2. The Constitution of the Convention having been read, after a general expression of opinion by different members of the Council, the following Preamble and Resolution were unanimously adopted:—

Whereas, in the opinion of this Council, the present Constitution of this Convention, although, perhaps, the best that could have been adopted at the time of its formation, is not suited to our present wants, in consequence of the changes which have taken place in respect to our cause within the limits of the Convention, and as it is very desirable that there should exist a closer organization; therefore,

Resolved, That a committee of three be appointed to revise, amend, and adapt the Constitution to our present wants, with instructions to report to the Council of the next session of this body, for its action upon it.

Voted, That Brs. T. S. Bartholomew, of Brooklyn, Abraham Swart, of Bethany, and Edwin Foot of New-Milford, constitute the said committee.

3. Proceeded to the choice of delegates to attend the next session of the U. S. General Convention to be held at Portland, Me., which resulted as follows:

Clerical Delegates.—S. Presson Landers, A. C. Thomas, Charles S. Hussey and John Perry.

Lay Delegates.—Phineas Arnold, of Prompton, Wm. B. Fairchild, of Philadelphia, Hon. Jacob Grosh, of Marietta, John Ritter, of Reading, Ezra Long of Troy, and Jonathan Wood, of Eaton.

Resolved, That this delegation be empowered, individually, to appoint substitutes, and collectively, to fill all vacancies that may occur in their body.

4. A communication was received from Br. George Sanderson, of Sheshequin, together with the letter of fellowship granted him by the New-York Convention, resigning said letter to this body, (it being his design to leave the ministry,) which communication having been read by the Clerk, it was on motion,

Resolved, That this Council have undiminished confidence in the talents and christian deportment of Rev. George Sanderson; that we have regarded him as an able coadjutor in the promulgation of the truth, and that it is with regret we hear of his determination to leave the profession in which he has been so long and successfully engaged.

Resolved, That, at his request, his letter of fellowship be received by this Convention, and that the Clerk be instructed to inclose said letter, together with the action of this Council upon it, to the Standing Clerk of the New-York State Convention, to be by him returned to the body from whence it originated.

5. On motion, *Resolved*, That the committee appointed to amend the Constitution, be also authorized to form a code of rules and regulations for the government of the Council while in session, and report at the next meeting.

6. Appointed Brs. Joseph Kingsbury of Sheshequin, Abel C. Thomas, of Philadelphia, and John Gallager, of Pottsville, a committee of general correspondence for the ensuing year.

7. Appointed Brs. T. S. Bartholomew, A. C. Thomas and J. Gallager, a committee to designate the day and place for the next annual meeting of the Convention in May, 1840.

8. On motion, *Resolved*, That it be earnestly recommended to each Association in this State to appoint delegates to attend the State Convention, and that they use their best endeavors to secure their attendance.

9. *Resolved*, That we recommend to the various societies in the limits of this Convention, to take up collections previous to the meeting of their several Associations, which collections are to be transmitted to the Standing Clerk of the Association, to be by him applied to the payment of the expenses of their delegates to the State Convention, and should there remain a surplus, to be applied to the benefit of the delegates to the U. S. General Convention; and particularly, that they do not require their preachers to make up the time necessarily lost in attending Associations and Conventions to which they severally belong.

10. Appointed a committee, consisting of Frederick Bailey and T. S. Bartholomew, to prepare the minutes of the Convention, and accompany the same with a Circular, and request their publication in the Union, and the Magazine and Advocate.

11. Minutes were read and approved.

On motion, adjourned to meet at such time and place as the committee shall direct.

Frederick Bailey, *Moderator*.
T. S. Bartholomew, *Clerk*.

For the Magazine and Advocate.

THE WAY OF TRANSGRESSORS.

We are often told by those who oppose the doctrine of God's impartial goodness, that the way of the transgressor is easy; that they are called to endure no more in this life than the just and upright; and that they are often happier than the Christian. But can this be true and comport with the declaration that "the way of the transgressor is hard"? Do not our observation and experience militate against the sentiment? When we look around us, and see the inebriate, with swollen eyes, bloated face, and palsied limbs, must we conclude that there is no misery in such a situation as his? No. Every one is ready to say that these are the miserable consequences of indulging in the vice of intoxication.

When we see a Universalist straying from the path of rectitude, we must conclude that he has renounced the Universalist confession of faith,—the doctrine of the Bible,—just so far as he has wandered from duty. As happiness appears to be the aim and desire of all, we do believe that if mankind were sensible that they could not obtain it in sin, they would strive to refrain from all iniquity. F. W.

Charlton, Mass.

The Register.—I have to acknowledge the reception, since the last notice, of returns from Brs. S. A. Davis, and B. H. Davis. A. B. G.

If all men practiced on the principle of supreme love to God, and universal love to man—the foundation principle of Universalism—how long would vice, falsehood and iniquity be known in the world? A. B. G.

For the Magazine and Advocate.

ESSAYS ON WAR—NO. III.

BY REV. C. SPEAR.

"Sometimes a war between two princes is to decide which of them shall dispossess a third of his dominions, whereto neither of them pretend to any right. Sometimes one prince quarrelleth with another for fear the other should quarrel with him. Sometimes a war is entered upon, because the enemy is too strong, and sometimes, because he is too weak. Sometimes, our neighbors want the things that we have, or have the things that we want; and we both fight till they take ours, or give us theirs." DEAN SWIFT.

It would extend our work to a much greater length than we designed, if we should attempt to present all the various causes that lead to war.—The most prominent, therefore, only must be expected.

I. National glory seems to have great influence on most minds. But the advocates for war have never stopped to define the phrase. It can easily be proved, if we adopt Christian principles, that a national war is a national disgrace, and the world, when light and truth shall have had their influence, will so consider the subject. To us, there are a great many unmeaning phrases in the mouth of every man: such as, "To fight nobly for our country"—to "fall covered with glory in our country's cause"—to "sacrifice our lives for the liberties, and laws, and religion of our country." Now what is true national glory? This question involves an immense subject, but we do not despair of an answer.

In the first place, it consists in promoting education; and if our country would cover itself with glory, she should aim to provide means for every child between the ages of six and fourteen. America is far behind even some despotic governments, in respect to the education of her population. In Prussia, for instance, every child throughout her vast dominions can receive a finished education. We have not time to point out all the advantages that would be derived from universal intelligence. It would be out of our province. But, then, all must admit that there is far more glory in teaching our children, than in butchering mankind.

In the second place, a nation should do every thing for the encouragement of agriculture. But who does not know that war entirely breaks up this most useful employment of man; an employment which seems to have been coeval with our race. War always throws cultivation back; the plough is left in the unturned furrow; the vine droops that once gracefully adorned the cottage of the peasant. In war, whole provinces are laid waste. Look at the eruptions of the Huns and Vandals into Italy. Look at the conduct of Catharine of Russia, in laying waste the Ukraine during the last century. A writer, speaking of the devastation of the Peninsula by the armies of Napoleon, says, "Affecting traces of the invasion of this smiling country were every where to be seen. Cottages all roofless and untenanted, the unpruned vine, growing in rank luxuriance over their ruined walls, gardens; the shells of fine houses destroyed by fire,.....all proclaimed, silently, but forcibly, that I was travelling through a country which had been the theatre of war."* To show the estimation in which Agriculture should be held, let me present the views of Washington, expressed after he had retired from the field of battle. "The more I am acquainted with agricultural affairs, the better I am pleased with them, insomuch that I can no where find so great satisfaction as in those innocent and useful pursuits. In indulging these feelings, I am led to reflect how much more delightful to an undebauched mind is the task of making improvements on the earth, than the VAIN GLORY which can be acquired from ravaging it by the most uninterrupted career of conquest."

II. Another cause of war, is, a desire to preserve a balance of power. But this idea is chimerical in the extreme, and if once obtained, its permanency and security may well be doubted. Yet it is a great object of national policy, and it is supposed that it must be obtained, at whatever cost of treasure or of blood. If all countries were made equal to-day, they would become unequal to-morrow. Such is the inevitable tendency of all human affairs. An equality among nations can no more take place than among individuals. Of men, who enter the world with the same possessions and the same prospects, one becomes rich, the other poor; one harrangues in the senate, another labors in the mine; one sacrifices his life to intemperance, and another starves in a garret. Power, can no more be equally divided than riches, unless we reversed the whole order of things. If such a change could take place, many would be of the opinion of the simple tar, who, on being asked if he would like to have property equally divided, replied in the affirmative. "But what would you do after you had spent your share?" "I would divide again," was the apt reply. Nations have been fighting for ages for this balance of power, but what nation has obtained the desired object? When it has been supposed to be in the possession of any nation, wars have always ensued to maintain it. Such a nation too, will always be an object of jealousy. She becomes an object for the ambitious to aspire after. "It is indeed deplorable enough that such a balance is to be desired; and that the wickedness and violence of men are so great that nothing can prevent them from destroying one another, but an equality of the means of destruction. In such a state of malignity and outrage, it need not be disputed, that, if it could be maintained, an equality of strength is sufficiently desirable; as tigers may be restrained from tearing one another by mutual fear, without any want of savageness. It should be remembered, then, that whatever can be said in favor of a balance of power, can be said only because we are wicked; that it derives all its value from our crimes, and that it is wanted only to restrain the outrage of our violence, and to make us contented to growl when we should otherwise fight."†

A more faithful picture of the nations of the earth has seldom been drawn. Connected with this idea of a balance of power, one suggestion seems not wholly inadvertent; which is, that the human race, with all their unspeakable interests, have been the mere sport and play-things of those in power. It is not so much the wish of the great mass of mankind to get this balance of power, but it is an object to excite the ambition of their rulers. Voltaire says Louis signed an order for war at his palace at Versailles, because he saw nothing in such a command, except his power and the unhappy right of war!‡ It has been well said that the selfishness of two or three individuals is sufficient to desolate all Europe.

But this number is sufficiently extended, and other causes of war must be deferred till our next.

* Recollections of the Peninsula, Phil. Ed. p. 185.

† An Inquiry into the Accordancy of War with the principles of Christianity. Hartford Ed., p. 10.

‡ Volteure's Age of Louis XIV, chap. 15. See also Louis XV, chap. 35.

For the Magazine and Advocate.

MORNING MEDITATIONS.

BY MRS. S. BROUGHTON.

The sky-lark springs on dewy wings
From her covert in the circling brake;
The zephyrs skim o'er the waters dim,
To lift the mist from the silver lake;
The sun-beams play with their gladdening ray,
Through the tasseled plumes of the mountain pine;
And the diamond drops in the lily-cups,
Sparkle like pearls in the Indian mine.

How sweet are the influences of morning! How calmly does its light and beauty steal over the mourning spirit. How soothing to wander abroad, and meditate upon the works of the great Creator, when the murky shadows are slowly retiring before the golden-winged dawn, and Aurora climbs the eastern hills, and unfurls her rosy banners over rock and stream, while gentle zephyrs wave their gossamer pinions, fanning the crystal dew-drops from the tiny flowerets, and the forest songsters warble their merry carols of praise to Him, whose care is over all. When the blue mist rises from the watery plain, or curls along the rippling stream that sings to the sedgy banks, as it dances onward through the embowering shades of the dark umbrageous forest, or leaps and sparkles in the sun's first rays, as it foams down the steep cascade—does not the sorrowing soul lose sight of its afflictions in the glory and serenity of the hour? Have we watched through the dreary night hours by the bed of a suffering friend, alternate hope and fear exciting the mind with painful emotions; and when the morning star waned, and hid itself in rays of glory, has the light of existence faded from those eyes, and the icy wand of death composed the much loved features into that awful stillness that thrills with mournfulness the beholder? Does not the heart become composed, as the rising sun shadows faintly forth the morning that shall dawn on the dark environs of the tomb—when the Archangel's trump shall rend the two leaved gates of the grave, and the disenthralled millions awake as from the slumbers of night, to put on the bright robes of immortality, and strike the golden lyre to anthems of eternal glory? Has the fond mother's only hope faded? Have the gentle harp-strings failed, that thrilled every nerve of her being with such exquisite melody, that she forgot the frail tenure of the gift, and fancied that its angel songs should cheer her onward through the journey of life? Let her rejoice in the light of morning; for it is an emblem of her loved one's state. Her babe has passed forever from the dark, cold night of Time, and basks in the radiant glory of eternal day. The shadows, the sombre clouds, and the chilling breezes that sadden the vale of life, are dispersed forever; and the young immortal is at rest on the bosom of Eternal Love. It is not to curse us, that our best beloved are sometimes laid prematurely beneath the grassy mound. Oh, no! It is to lead us to look toward that happier land, where sorrow and sighing, sin and wo, shall be unknown forever; where darkness and death can never come, and the bitter farewell shall never be heard: but never-ending songs of praise re-echo through the amaranthine bowers, stirring the fadeless bloom that overshades the crystal fountains, and thrilling the enraptured spirit with bliss unspeakable.

Malone, N. Y.

For the Magazine and Advocate.

ON THE MEDIATORSHIP OF JESUS CHRIST.

It is probable that there has been no tenet said to be peculiar to Christianity, which has so many solid objections against it, or which has been so much the cause of infidelity, generally, as the so-called orthodox views, or rather their method of explaining the subject, of the mediatorial character of Jesus Christ.

An offended, unforgiving Deity, is the root of the doctrine; a changeable, reconciled being, the foliage, and top-most boughs of this imaginary tree; well expressed by Dr. Watts in his hymns, in stanzas like the following:

"'Tis by the merits of his death,
The Father smiles again."

And, also—

"And now before his Father God,
Pleads the full merit of his blood."

That the mediatorial office of Jesus Christ is taught in the Christian Scriptures, and is a truth worthy of all acceptation, there is no doubt; and hence the importance of correct views on the subject. Paul asserts, 1 Tim. ii: 5, "For there is one God, and one Mediator between God and men, the man Christ Jesus": such a mediator as neither outrages common sense, or militates against acknowledged views of the plan of Deity in his government of rational creatures.

The Christian doctrine of mediation is in perfect accordance with all the plans which the Almighty has been pleased to adopt towards man-

kind, in nature, and providence; it secures the good of the moral system, and harmonizes with the acknowledged character and perfections of God: thus obviating the objections of unbelievers.

The operations of God in the government of sublunary affairs, are all conducted through the medium of second causes, through the agency of creatures; he does not shew himself visibly; thus the whole system of his government may be regarded as a system of mediation; and the mediation of Christ consists in God making him the medium of the Gospel, and all its blessings to mankind

None will deny that God is the maker of us all; that from him we receive life and being. Yet it is equally undeniable that he did not make us by any immediate act of his power, but made us by the instrumentality of our parents, made them the medium of life to us. From God we receive all the blessings of the present life, our food, raiment, comfort and happiness, personal and social; but all through the medium of second causes, and the agency of creatures. Yet are they not less his gift on that account. To God we are indebted for all the knowledge of the arts and sciences, the blessings of civilization and improvement, wholesome laws, and liberal institutions, political rights, liberty, and advantages. But how are they conferred? not without the instrumentality of creatures. By his raising up distinguished individuals, leading them to important discoveries and improvements; making artists, philosophers, statesmen, patriots, etc., his agents, his instruments, and by a combination of second causes, thus blessing nations.

All the kowledge, virtue, and improvement any of us, as individuals, have attained to, we owe to God through the medium of teachers and instructors: whatever deliverance men receive, either as individuals or nations, they owe to the goodness and mercy of God, who is, in the primary and in the highest sense, *the only Saviour*: yet it is by raising up saviours, and by making second causes instrumental to their deliverance, that he saves them.

Thus it is in perfect accordance with the plan of the divine government of the world, that the knowledge and assurance of immortality by a resurrection from the dead, should be communicated by Jesus Christ, who is appointed the medium or mediator of this knowledge to mankind, by the Author of all good. And the dispensation of grace, the knowledge of the true character of Deity, his gracious designs towards us in this life, and futurity, are communicated to us through a Mediator, in exact accordance with all the numerous ways mankind are blessed by their heavenly Father, through the medium of great minds, endowed by him. There is nothing dissonant to the general plan, in his raising up a distinguished individual, and making him the honored instrument of gradually infusing into the world, the most invaluable system of intellectual and moral improvement, and the best privileges ever bestowed on men. In agreement with this plan of training his rational offspring, he has appointed Jesus Christ the mediator of a better covenant. Through the knowledge by him communicated, we are saved from a state of heathenism, slavish fear of the great object of worship, from ignorance, sin, and the unreasonable fear of death. As the mediator of a new covenant, we are expressly told, "God raised him up to be a Saviour." Nor does it at all diminish the free gift and favor of God, in dispensing the knowledge of the blessings of salvation from sin and eternal life, in the person of Jesus Christ, who was raised up for that purpose, and fully qualified for the important office, by the great First Cause. NEMO.

For the Magazine and Advocate.

"GLORY" MEANS FAVOR.

Reader, consider whether the word "glory," as found Exod. xxxiii: 18, Ps. lxxiii: 24, John ii: 11, Rom. iv: 20, vi: 4, Col. i: 27, iii: 4, 1 Peter i: 21, etc., be not often misunderstood. The word is commonly taken to mean lustre, celebrity; thus that which we are so often reminded of in Scripture, (there being scarcely a term more frequent,) that which is commended to us as matter of hope, and praise, is—*what God gets by saving us!* Instead of having our thoughts directed to the great things which we are to receive of God, we are met at every page (if this interpretation be correct,) by the thought of how much recompense is going up from us to Him—what great honor it is our privilege to reflect upon our Deliverer! Compare Job xxxv: 7, Ps. cxv: 1. How much better is it to retain, as the common signification of the word, that which the root, in the original, (dokeo) most directly indicates—*favor* or *favorableness*. "The good news of the favor of the blessed God" will then be the reading of 1 Tim. i: 11. In Heb. i: 3 we shall have it expressed, that in Christ there was a manifestation of the Father's favor. And when we read respecting the celestial city, (Rev. xxi: 23,) that "the glory of God did lighten it," we shall not have the vague idea of holyday magnificence before us, but shall understand that "the favor of God" was what "did spread cheerfulness* there."

To "glorify" will be understood to be, *to assign favor* to one; this in the way of ascription, or in the way of award, according to the aspect under which favor is represented, as an attribute, or as a bestowment.

Meanings kindred to this of *favor*, will be, 1, *approbation* (Cor. x: 31;) 2, the prerogative of dispensing favor—*patronage* (Isa. xlii: 8;) 3, on the other hand, that which is conferred upon one, with which he is invested. 1 Cor. xv: 41, which he counts dear, his pride. Ps. cviii: 1—*endowment*.

The above interpretation has no bearing upon the *verb, to glory*. 2 Cor. v: 12, the word in the original, corresponding to this, being different, (kaucheomai.) J. A. P.

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* "Light," in the figurative language of Scripture, means *that which cheers*. Isa. l: 10, 11. John i: 4.

For the Magazine and Advocate.

MINUTES OF THE NIAGARA ASSOCIATION—1839.

Met at Clarendon, June 5th and 6th. Chose Br. S. MILES, Moderator; and Br *C. S. Brown*, Assistant Clerk. In the course of the session, the following transactions of business were made:

APPOINTMENTS.—Brs. Z. Towsley, D. Matson, and C. Lee to arrange public services. Brs. C. Hammond, C. Lee, and H. Hutch, committee on letters of fellowship and ordination, for the ensuing year; and Brs. James Cook, C. Hammond and C. Lee, a committee of Discipline, for the same term. Brs. C. Hammond, James Cook, (ministerial) Judge Kane, of Ogden, and Jacob Hewes, of Parma, (lay) delegates to the State Convention, with power to appoint their own substitutes, if necessary.

Adopted the report of the committee of Discipline "no complaint;" and that of the committee on Fellowship, granting a letter to Br. James Cook.

Accepted the letter of fellowship, granted to Henry Dewolf, and by him resigned to the committee of Discipline.

Heard the following reports from the different societies in this Association, as to their condition.

Parma, preaching 1-4 time, No. Society Members 25, Meeting House 1, (waking up.)

Clarendon, preaching 1-2 time, No. Church Members 45, Meeting House 1, increasing.

Ridgeway, preaching 1-2 time, No. Society Members probably 40, Meeting House 1, increasing.

Barre, preaching 1-4 time, No. Society Members probably 35, no house, valuable accessions.

Riga, preaching 1-2 time, No. Society Members 35, building this season, increasing.

Gaines, no preaching, No. Members probably 35, inclined to sleep, 1 Meeting House.

Lockport, no preaching, No. Members, 60, half dead, half asleep.

North Murray, members all removed to the "far West"—not "a name to live."

Voted, That when this Association adjourn, it adjourn to meet in Churchville, on the first Wednesday and Thursday in June, 1840.

LAY DELEGATES PRESENT.—Jacob Hewes, Parma; Chas. Lee, E. Billings, Barre; Harrison Hatch, David Matson, Clarendon; George Richmond, Riga; W. Mudgett, A. Stevens, Ridgeway; G. S. Lewis, Gaines; E. Lewis, John Gray, Lockport.

MINISTERS PRESENT.—Chas. S. Brown, Lisle; James Cook, Riga; R. Thornton, Yorkshire; N. Brown, Onondaga; N. Doolittle, Norwich; L. L. Spaulding, Stafford; W. Andrews, Wolcott; S. Miles, Pittsford; S. Barnes, Perry; J. W. Hiscock, Parma; C. Hammond, Royalton Centre.

Adjourned, at the close of the services.

REMARKS.

Our Council was well attended, better than we have ever known before. Every society, not merged into another society of our order, in this Association, was represented by delegate, but the one in Newfane. This society has never been represented in our council but once, (1833,) at which time it was received into fellowship. It supports preaching one-fourth of the time.—Does this society disown its relationship? Or has it not sufficient strength to discharge its duty? Let us hear from you, either by letter or delegate, next session.

The most perfect harmony reigned in council, and our only regret was, that three ministers and one society, within this Association, were absent from our deliberations. Brethren, these things ought not so to be. It evinces a degree of indifference and lethargy altogether unjustifiable.

The services of the Sanctuary were unequalled in ability and arrangement, in the history of this Association. Never has it been my lot, to listen with greater interest and deeper satisfaction to speakers who have addressed congregations, than at this session. With a good congregation on the first day, though stormy, and a crowded one on the second, aided by an excellent choir of singers, it was a season of joy and rejoicing to our hearts.

Six sermons were delivered, during the session, by the following brethren—S. Miles, N. Brown, S. Barnes, J. Cook, C. S. Brown and N. Doolittle. The Eucharist was administered, at noon, on the second day. Concluding Addresses, Br. N. Doolittle. Per Order,

C. HAMMOND, Standing Clerk.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.

G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA FRIDAY, JUNE 28, 1839.

VICE AND ITS REMEDY.

The evils of community, or the most of them, arise from vice in its various deformities. The difficulties existing between men—the turmoils of neighborhoods—the pains which spring from false practices—all flow from man's wrong conduct. People often become enemies one to the other, on account of petty slander. Ungoverned passions, seizing the most trivial circumstances, make people scorn enemies. The eating desire of the miser, and an over-wrought love of gold, oppress the poor and the suffering, and makes misery still greater. Theft; the wicked attempt to gain the property of others without honestly earning it, renders it necessary for the prison to be built and the cells to be inhabited. Dissipation and games of hazard, ruin families, prostrate minds, palsy powerful frames, and every where spread blasting and mildew, poverty and sorrow Tyranny; the oppression of the weak by the powerful; attempts to stifle the voice of the press, to shackle the mind, to check free inquiry; and the usurpation of power by an individual, or individuals, over nations and millions of people; the upholding of wealthy aristocracies at the expense of degrading and grinding the lower classes, with oppressive laws, stealing the bread from their children's mouths to pay unnecessary taxes, to supply the luxuries and sustain the follies of kings and emperors, to keep up the unnatural, unscriptural, unphilosophical and wicked notion, that one man must have the power to degrade and to debase multitudes, and to revel in wealth at the expense of their poverty and their tears, arrogating to himself the cruel privilege of chaining their minds, of telling them what they shall believe and what they shall not believe.—All these evils, now practiced among men, and more or less experienced in all the communities of the earth, destroy the happiness and vitiate the morals of millions.

Now, if the great leading moral principles of the Gos-

pel, are calculated, if practiced, to destroy these evils, and bring men to their duty, in every respect, it certainly is one of the greatest blessings which exists in the world. A few moments reflection will prove that this is the case.

One of the leading principles recognized by the apostle Paul, is, that "God hath created of one blood, all nations of men, for to dwell on all the face of the earth." The Lord of heaven and earth made not men, with the distinction of aristocratic and plebian blood, a high-born and a low-born puddle—he made of *one blood, all men.* Connect this fact with the great truth taught in the parable of the Good Samaritan, that all men should consider one another as neighbors—then join these two to the *ne plus ultra* of all morality, "whatsoever ye would that men should do to you, do ye even so to them"—and what would become of tyranny, of the oppression of mind, of aristocracies founded simply and alone on power and wealth, of persecutions for difference of opinion, of all manner of contention, bickering and hostile feeling? They would all sleep with the passions and ambitions which gave them rise. The ruler would reign for the happiness of the subject; the subject would act in reference to good order, and the welfare of others around him. Mind would be free; truth would be sought, and man would dwell in liberty.

It is also obvious, that all other precepts attached to the Gospel, which have not been mentioned, are equally capable of meeting and removing every other evil, existing among men. "Swear not at all"—"judge not, that ye be not judged"—"let him that stole, steal no more"—"thou shalt not commit adultery"—"thou shalt not covet"—"thou shalt worship the Lord thy God"—"believe on the Lord Jesus Christ"—"live peaceably with all men"—"love mercy, deal justly and walk humbly"—"be ye kind one toward another"—"thou shalt love the Lord thy God, with all thy heart, mind, might and strength, and thy neighbor as thyself"—"be not overcome of evil; overcome evil with good"—"forgiving one another, as God, for Christ's sake, hath forgiven you." Then, to all these, add the simple but sublime declaration of Paul, "now abideth faith, hope, charity," or love; "but the greatest of these is charity," or love; supreme love towards God, and universal love towards all men—and we have a set of moral practices, which are pure in character and holy in result. And, if men obeyed them, observed them, lived according to their instructions, and walked in their light, the shrill clarion of war would no more be heard, the hideous deformities of vice would no more be seen, the voice of profanity would no more fall upon the ear, the rapacious hand of oppression would be changed from cruelty into benignity, peace would flow abroad like the gushing waters of the fountain, the ravages of sin, the evils of contention, would be checked, and sincerity and innocence would be indicative of the characters of human beings.

G. W. M.

ENDLESS MISERY IN PRACTICE.

"Leave me—*I die in the faith of my forefathers*, and scorn a creed that warrants such a scene as this." The Phantom Ship, by Marryatt—vol. 2, p. 179.

Such is the language of a high souled and strong minded Mahommedan female, sentenced to die at the stake by the Inquisition, to a priest who would have converted her to the Catholic faith in her last moments, that her soul might mount up on the flames which consumed her body, to the heaven he promised her. "Scorn a creed that warrants such a scene as this"—and what creed is that? Is the creed of the Roman Catholic alone in this severe censure? True, Protestant Partialists condemn the tortures and burnings inflicted by the Inquisition—but do they reject that portion of the Roman Catholic creed which warrants the tortures of the Inquisition? This is the all-important question which I earnestly desire to impress on the minds of our Christian brethren.

What portion of the Roman Catholic creed is it that warrants the *auto de fe?* Is it the supremacy of the Pope or the Councils? No—for all the results flowing from that supremacy, take their character and warrant entirely from the nature of the Being whom the Pope or the Councils represent in their supremacy. Is it the worship of images—the intercession of the Virgin or the saints? This will not be pretended. Is it the power of remitting or forgiving sins—the doctrine of penance? No one acquainted with the Protestant doctrine of repentance and forgiveness of sins, will pretend that there is any difference here sufficient to "warrant such a scene" as the Inquisition often presented to the world. Is the doctrine of transubstantiation and the real presence, such a doctrine? No, that has no bearing on the question on hand. What then is the doctrine which warrants man in burning heretics, and sentencing soul and body to the flames? It is the doctrine that God does thus, and that we, as his children, are bound to imitate our Father in heaven. And this doctrine is held in common by our Protestant Partialists, with the Roman Catholics!

If God, as the moral Ruler of the universe, can properly consign to endless sin and wretchedness, a portion of his offspring; and if man is bound to imitate God in his dealings with his fellow-men, then the doctrine of God's endless wrath towards his enemies, warrants man's wrath toward *his* enemies, and especially towards God's enemies. I see no way of avoiding this conclusion. Man can never be required to be better than his Maker—to forgive his enemies and overcome their evil with good, unless God does likewise. If God's justice demands endless sin and torture as its satisfaction—man's justice being the same in kind, requires a similar satisfaction. If God's perfections are to be the standard which we must copy after, we must practice the doctrine which he teaches us is the result of his perfections.

This language may seem severe, but I solemnly believe it true, and I would I could press this inevitable conclusion from their own premises, on the minds of our fellow-Christians who hold the doctrine of endless sin and wo, until they revolted at that unscriptural, unchristian, and ungodly sentiment—a sentiment as false as it is certainly cruel in its results, and pernicious in its influence. God has solemnly and repeatedly promised in his Holy Word, that he will bless all the nations, families and kindreds of the earth in Christ—that all nations shall come and worship before him, and bless his name—and that as in Adam all die, even so, in Christ, shall all be made alive, that He may be all in all. And his precepts agree with this doctrine. For we, in imitation of Him, are to bless and curse not—to overcome evil with good—to forgive our enemies, and to do good unfailingly and unceasingly. And the character of Jesus, our pattern, and God's image, was in accordance with the doctrine and the precepts he gave us.—Even in death, he prayed for the forgiveness of his enemies—the worst of human kind. Now the doctrine of endless sin and wo, which warrants all the dark and bloody deeds of the Inquisition is in direct contradiction to this doctrine, these precepts, and this character of Jesus. It is no where taught in Revelation, in Reason nor in Nature. Why—oh, why, then, will our Christian brethren persist in retaining this relic of the dark and bloody ages?

A. B. G.

THE RECORD.

The Rhode Island Convention met at Cumberland Hill, April 10th. W. S. Balch, Moderator, and B. H. Davis, Clerk. Eighteen lay delegates present. Fellowship and ordination granted to Br. B. H. Davis.—Reports of societies and from congregations, very favorable. Resolutions in favor of Sunday schools, and the support of public worship by regular attendance, were passed. The number of preachers and societies in this State, has just been doubled within the year—viz., from one preacher to two, and two societies increased to four. (This Convention, by the bye, is more properly what we term an Association.) Four sermons were delivered during the session, one an ordination sermon. The proceedings were published in pamphlet form. Circular by Br. Balch. Adjourned to meet a notice of committee.

The Somerset Association met May 29th and 30th, in Canaan, Me. Br. D. Forbes, Moderator, and Br. J. A. Henry, Clerk. Granted fellowship to the new society in Skohegan, and resolved that churches *should* be formed in all our societies. Five sermons were preached. Four preachers, and eleven lay delegates from six societies, were present. Adjourned to meet on the first Wednesday and Thursday in October.

The Hartford County Association met in Berlin, Conn., May 8th. E. Dod, Moderator, and C. H. Fay, Clerk. Changed the time of meeting to the last Wednesday and Thursday in April. Sermons were preached by Brs. Fay, Everett, Lyons, Stickney and Boyden.

The Union Association met in Petersham, Mass., May 22d. E. B. Draper, Moderator, and R. S. Pope, Clerk. Voted, to hold the annual meeting on the third Wednesday and Thursday in May. Granted fellowship to Br. F. Whittaker, and ordination to Brs. W. B. Randolph, Ivory Chamberlain, and J. S. Palmer; and received the societies in Winchendon, Royalton, and in Barre, into fellowship. Twenty-one preachers, and twenty-one lay delegates from thirteen societies, were present. The communion was administered, and the church in Petersham recognized, on the second day.

Societies.—New societies have been formed, in Warwick, R. I., May 18th; in Troy, N. H., this Spring; and in Buckfield, Me. The latter has preaching half the time, by Br. G. Thomes. A new society was organized in Hanover, Chautauque county, last December, which then numbered about fifty members—and another in Hume, Allegany county, early in the Spring, numbering about the same number of members.

Churches.—The first Universalist church in Lynn, Mass., was recognized, May 15th. Sermon by Br. O. A. Skinner—communion administered by Brs. S. Streeter and E. N. Harris. A church was organized in Middleburg, Ohio, in April last, by Br. T. Strong. It has about twenty members and prospects of a speedy increase.

New Preachers.—In addition to those noticed from time to time, and in the proceedings of our Associations, the following have commenced preaching lately under favorable auspices. Wm. Hooper, Marblehead; Mr. Usher, Danvers; and Horace G. Smith, Dudley—all of Massachusetts. Br. Seth Remington, a convert from the Baptist faith, and a member of the new society in Hanover, Chautauque county, commenced laboring as a public teacher of the word of reconciliation, this Spring. He is said to possess a good moral character, and excellent talents.

Installations.—Br. J. Gallager was installed at Pottsville, Pa., on April 30th. Sermon by Br. Chevelier, of Baltimore. Br. L. Willis was installed pastor of the first society in Lynn, Mass., May 15th. Sermon by Br. S. Streeter.

Ordinations.—Br. G. G. Strickland was ordained by council, in Middletown, Mass., May 14th. Sermon by Br. J. M. Austin. Br. J. F. Dyar, ordained in Boston, May 5th. Sermon by Br. O. A. Skinner. Br. Jacob C. Baker was ordained in South Shrewsbury, Mass. Sermon by Br. T. J. Greenwood. Br. C. W. Mellen, in Royalton, Mass., April 24th. Sermon by Br. J. H. Willis.

Removals.—Br. J. M. Dennis, New-Portland, to Dover, Me. H. Beckwith, Amoskeag, N. H., to Acton, Mass. P. Hathaway, Saratoga, to Ballston Spa, N. Y. G. Noyes, Spencer, to Southbridge, Mass. N. R. Wright, Washington, to Dumbarton, N. H. E. N. Harris, Methuen, to Lynn, Mass.—to take the pastoral charge of the second society. F. Whittaker, Charlton, Mass., to West Halifax, Vt. Br. Gunnison, Brewster, to Providence, Mass. J. Gregory, late of Macon, Ga., and formerly of Woburn, to Quincy, Mass. A. Pingree, late of Illinois, to Belfast, Me. M. B. Newell, Amsterdam, N. Y., to Phillipston, Mass. E. W. Cof-

fin, to Houlton, Me. J. F. Dyar, to West Scituate, Mass. Russel Tomlinson, Ridgeway, N. Y., to Plymouth, Mass.

DEDICATIONS.—The new meeting-house in Pottsville, Pa., was dedicated April 30th. Sermon by Br. S. W. Fuller, assisted by Br. Gallager, Pastor, and Br. Chevelier. The house is framed, 26 by 36 feet, and will seat about 230 people. The house in Westport, Conn., was dedicated, May 22d. Sermon by Br T. J. Sawyer.

Since the last record was published, we have heard of the loss of two preachers by death—Br. Solomon Bingham, of Noyan, Lower Canada, who died February 11th; and Br. Hollis Chaffee, who died at Stafford, Conn., April 15th. Both died in the triumphs of their faith.

Elder Bennet Palmer, a Christ-ian preacher, who embraced and avowed his belief in universal salvation, some months ago, has stated his determination of remaining in his former connexion, if possible, and preaching his views among them. He declares his belief in a *limited* punishment after death.

THE BRETHREN IN VERMONT

Appear to be in a disagreeable snarl in regard to the Watchman. It appears that Br. J. E. Palmer's name was used in an attempt to place the publication on a better footing, some years ago, and, without his consent, was used in various pecuniary transactions, by which he is now holden for some 1200 or 1500 dollars. In the meantime, the paper has passed into other hands, and the former proprietors are broken down, as most publishers have been, and are likely to be if new papers continue to multiply, without regard to their own interests, or the welfare of the old establishments. To free Br. Palmer from his difficulties, (which, it is alleged, the old proprietors of the Watchman are unable or unwilling to do,) he has issued a prospectus for a new paper, with Brs. W. Skinner and R. Streeter as Editors. This has drawn on them the recriminations of the Watchman people, in return for the censures heaped on them by the friends of Br. Palmer. Br. Gregory, also, had started a prospectus for a new paper to aid Br. Palmer, but has withdrawn it. In short—there is a terrible sight of confusion and smoke (how much *fire* we know not) up in the *Verd Montagne* State; and if the new paper gets under way by the side of the old Watchman, we have no hope that it will be lessened until one of them is defunct, and the present Proprietor of the Watchman has lost all he has put into that establishment, and Br. Palmer's debt of 1500 dollars, is doubled into 3000!

This publishing newspapers either to make money, or to pay off old debts, "is not exactly what it is cracked up to be," I can tell ye; and if you don't believe me, you can ask any proprietor of the fifty Universalist papers that have tried it, and broken down in the operation, within the last twenty years! However, every one seems of the mind of the little boy who wanted to go to a ball. He was refused by his mother. "Did you never go to a ball, ma?" "Yes, my son, but I have seen the evil of it." "Well, ma, I want to see the evil of it, too!" The music, is well enough—the lights well enough—the dancing fine sport!—but when all is over, and the limbs and head ache, paying the piper is the very mischief that spoils all the sport! A. B. G.

THE SABBATH SCHOOL CONTRIBUTOR.

The first number of this periodical reached us some weeks ago, but owing to some accident was not seen by me until a day or two ago. The Biographical Department is commenced with a series of letters from Br. E. N. Harris, the Editor, to his brother, D. Judson Harris, giving an account of his conversion to Universalism. It has a "Parents," a "Teachers," a "Youths," a "Juvenile," and a "Miscellaneous" department—the most of which are filled with original matter—a great portion from the Editor's own pen. I would respectfully suggest the entire omission of prints, unless something better can be procured than the vile carricature on the fourth page. It looks as if it had been engraved in the dark ages, on a Babylonian brickbat, with one of Tubal Cain's first made pokers! The representation of the infant Jesus is absolutely repulsive and horrid. And, to crown all, the children are told that it is "a *sweet*, PRETTY babe!" I am sure no child can believe this statement, with the print before its eyes; and I must seriously protest against teaching them what it is utterly *impossible* for them to believe.

The Sabbath School Contributor is published in Lynn, Mass., every other Thursday, by Br. E. N. Harris, Editor and Proprietor, at one dollar per annum, if paid in advance, to which 25 per cent. will be added if delayed more than three months. It is a neat quarto sheet, and, with the simple exception above named, calculated to do much good. Specimen exhibited, and subscriptions received at this office. A. B. G.

ERROR CORRECTED.

In noticing the preservation of Br. S. R. Smith's son, (a lad ten years old,) from drowning, at Albany, some errors occurred which it is deemed proper to correct. The lad, with his brother, were in a skiff, about 50 rods from the Albany shore, and the hat containing (not a check but) a certificate of deposite belonging to a friend, which the lad had obtained at the Postoffice, was saved by the elder brother in attempting to seize the one who fell overboard. The lad was drawn over by taking hold of a scow passing up in tow of a steam boat. The aid was not obtained from the shore, but was rendered by Messrs. Spelman and Chase, Captain and Mate of the Sloop Volant, of Providence, R. I., who were in their boat some distance above, and dashed to his relief, just in time to save him. The Captain, who sculled the boat, was nearly exhausted by his efforts By comparing this with the former statement, it will be seen what errors are particularly corrected. The preservation of the boy was undoubtedly owing to his remembrance of what he had read, and keeping himself on his back in accordance therewith, until aid reached him; for he could not swim. A. B. G.

AGAIN.

We are prepared to furnish Class books for Sunday schools and Bible classes—or Library books for Common or Sunday schools, or for Universalist Societies and Institutes—for we have lately enlarged our collection of scientific, religious, literary and miscellaneous books. But, remember one thing, when our friends write to us to select and send them books for a Sunday school, etc., we want some guide to go by. We want to know whether they want *Class* books, or *Library* books—that is, whether they want books for the scholars to commit to memory and recite out of, called class books; or whether they want books for the scholars to read in, at home, during the week, called library books. Then as to the amount—tell us *how many volumes* of class books and how many of library books you want—or, what sum of money you wish to expend in each—or, for what number of scholars you want books. If we are furnished with this information, we will cheerfully select as requested—but without some *data* to guess by, we must select at the hazard of sending such books as are not wanted. Please, then, to remember these remarks, if you send us an order to select and forward you books for a Sunday school, Bible class, or for a Library.

MORE PREACHERS WANTED.

Several applications for preachers, have reached us lately—some of them offering desirable locations and good terms. We do hope that better times are coming for our faithful laborers in the Gospel, as well as for merchants, mechanics and others. They have long and earnestly labored for a very scanty pecuniary support—scarcely enough to live on—and it is time that those who need their services should reward them at least with a suitable support. A. B. G.

NEW AGENTS.—Wm. Herford, Rochester, Mich.—J. G. Summan, Bellville, in place of I. Mendall, resigned—J. W. Cronck, Flushing, Mich.

SUNDAY SCHOOLS.

We have recently received several orders for Sunday school books from Ohio and Michigan. This argues well for the state of feeling in the West, and we trust our own State will not be behind the age in this matter. The want of suitable books has long been a complaint, but this want, by the energy of our eastern brethren, has recently been in a good degree supplied. Let this good seed be sown and faithfully watched, and we need not despair of reaping an abundant harvest of truth.

G. and H.

NEW BOOKS.

Just received at this office,

Sawyer's Letters to Remington,
Phantasmion—Life of Cardinal Cheverus,
Tales of the day,
Harry Franco, a Tale of the great panic,
Gharles Tyrrel,
Cooper's Naval History,
Jubilee of the Constitution, an Oration by J. Q. Adams,
Little Dove, a good juvenile work.
Happy Days, do. do. do.
Charles Hartland, do. do.
Also, Harper's School Library.

FOURTH OF JULY.—LADIES' CELEBRATION.—The Ladies of this city have decided on having a celebration at the Universalist church, commencing at 4 P. M. The services will consist of reading the Declaration of Independence, Oration, Music, etc., after which those who are disposed will repair to the tea-table in the basement.

Br Tompkins—Send current volume Repository to Mrs. C. Gates, Watertown; and to Miss C. J. Schermerhorn, Hammond, St. Lawrence county. I will remit soon, from this place. W. H. WAGGONER.

Br. Bazin—Transfer Peter Fake from Cold Brook to Clinton.

Br Tompkins—Credit the following persons for Repository and charge us.

M. Hubbard, Waterville, Vol. 7,	$2.00
Miss Clarissa Kent, Boonville, (and discontinue) This was paid us before the close of the volume, but through mistake was credited for Magazine and Advocate.	1.00
M. C. Aspinwall, Henderson, Vol. 8,	2.00
Malinda Morgan, Magnotia, Ills.,	1.00
Elias Mathers, Pittsford, N. Y., 2 Vols.	5.00
E. Beers, Pittsford, do 1 Vol.	2.50
Miss Angeline Hoyt, Collinsville, Vol. 7,	2.00
Lucy Healy, Dansville, forwarded to us by Br. Upson,	2.00
Transfer Peter Fake from Cold Brook to Clinton and credit	2.00
Mary Ann Gorton, North Norwich, Chenango county, N. Y., (new subscriber)	2.00
Phebe Palmer, Bridgewater, Oneida county, (new subscriber,)	2.00
Rachael Nisbet, Big Brook, Oneida county, (new subscriber,)	2.00

Also, send Repository to Mrs. Nancy A. Gowdy, Russelburg, Warren county, Pa.

We some time since directed you to credit E. M. Hazleton, Fowler, $2, and were not aware that she was a new subscriber at the time. She has never received the paper, and now wishes the current volume.

G. and H.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. WILLIAMS, at Richfield Springs—Br. DELONG, at Canasaraga—Br. Cook and Br. Whiston will exchange; Br. WHISTON, in this city, Br. COOK, in Cooperstown.

There will be preaching on the first Sunday in July, by Br. SIAS, in Oswego—Br. WILLIAMS, at Columbus.

There will be preaching on the second Sunday in July, by Br. SIAS, at Sandy Creek.

A Conference will be held in the Universalist meeting house in Perry, on Wednesday and Thursday, the 10th and 11th of July next. It is expected that there will be an ordination during the meeting. Our ministering brethren are particularly invited to attend.

S. BARNES.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

D M, Magnolia, (Ills) for self, J F, S G and M M—G W C, Theresa, for self, W P and A W—A C, Columbia Lake (Mich) for self and O R—P M, Ledyard, for I P—E T C, Cranbrook (Mich) for self and C T—P M, Flushing (Mich) for J W C and A C, former remittance received—P M, Canandaigua, for A G—G S G, Russelburg (Pa) for self, H G, G B and L A—Rev A U, Hornelsville, for J P, P G, J P, Van V and U, J A, E G S, and I. H—Rev A W, for I M, J B, J G L, E W, J M and P W—D G Nunda Valley, for self, J A L and J C.

POETRY.

The following article was selected from, I know not what, and handed me by a young and much respected friend, who, no doubt, saw how applicable are its thoughts to even his day. Let it have a corner in the Advocate, and speak for itself. G. W. M.

"THE UNIVERSALIST,

To a Friend who questioned the propriety of his religious opinions.

"You ask what creed is mine? And where
I seek the Lord in holy prayer?
What sect I follow? By what rule,
Perhaps you mean, I play the fool?
I answer, none; yet gladly own
I worship God, but God alone.
No pious frauds or monkish lies
Shall teach me others to despise.
Whate'er their creed, I love them all,
So they before their Maker fall.
The sage, the savage, and refined,
On this one point are equally blind.
Shall man, the creature of an hour,
Arraign the all-creative Power?
Or, by smooth chin, or beard unshaved,
Decree who shall or not be saved?
Presumptuous priests, in silk and lawn,
May lib'ral minds denounce with scorn;
The reason's clear—remove the veil,
Their trade and interest both must fail.
I hold that being worse than blind,
Where bigotry usurps the mind;
And more abhor him who, for pelf,
Denouncing others, damns himself.
Look round—behold creation's work,
From Afric's savage to the Turk:
Through polished Europe turn your eye,
To where the sun of liberty
On western shores illumes the wave,
That floats o'er many a patriot's grave;
As varied as their skin's the creed,
By which they hope they shall succeed
In presence of their God, to prove
Their claim to his Eternal Love;
A claim that must and will have weight,
No matter what their creed or state.
By modes of faith let none presume
To fix his fellow-creatures doom."

THE EARTH IS BEAUTIFUL.

BY CAROLINE GILMAN.

The whole broad earth is beautiful
To minds attuned aright,
And wheresoe'er my feet are turned,
A smile has met my sight.

The city with its bustling walk,
Its splendor, wealth, and power,
A ramble by the river side,
A passing Summer flower.

The meadow green, the ocean swell,
The forest waving free,
Are gifts of God, and speak in tones
Of kindliness to me.

And oh, where'er my lot is cast,
Where'er my footsteps roam,
If those I love are near to me,
That spot is still my home.

[From the Universalist and Ladies' Repository.]

PUNISHMENT.

However necessary may be the infliction of punishment for crime, still is it not better that the attention of government should be called and its countenance be given to such institutions, public and private, as best tend to imbue the hearts of youth with a regard for moral virtue,—to instil into their minds such principles as will restrain them from the commission of crime, and lead them in the paths of moral rectitude and peace.

To encourage and promote virtuous actions is among the means that may be used to lessen crime and consequently the infliction of punishment; this is, as has been justly remarked, the best police that can be established in any country. Many, very many, of the violations of law may be traced to ignorance; not an ignorance of the penalty thereby incurred, but that want of early instruction which left the impulses of nature unrestrained, and thus permitted to fasten on evil courses when the individual was too young and uninformed to distinguish between the tendency of such courses and those of an opposite character, or to estimate the very opposite results to which they must inevitably lead. Hence the importance of our schools, and the greater importance of selecting teachers from the most exemplary class of citizens—men and women practically moral as well as professedly pious. E. W.

[From the Star in the West.]

TEMPTATION.

"Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempted he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." These are the words of "James, a servant of God, and of the Lord Jesus Christ." Too many have wrong views in regard to temptation. Too much is laid to some evil, omnipresent, almost almighty being, called the devil. Men should be disabused on this subject, and not have such a scape-goat as this, for all their sins. We should understand that no other being is to blame for our sins but ourselves. We alone must bear it. By our own conduct, we may make ourselves more or less tempted.—If we yield once, it will be harder, more difficult to resist the next time The second, time harder still, and so on indefinitely. Look at the drunkard, for instance. The youth, at first, might resist the temptation very easily. By and bye, the habit is confirmed; it is hard resisting the demands of the vitiated, unnatural appetite, and he is at last ruined, undone! How much more easily could he have refused, at first, to gratify his desire, and so have escaped this ruin and degradation!—Many other instances might be referred to that would confirm the truth of this; but they are unnecessary.

Let us not forget, while inquiring what we are tempted by, the consequence of yielding to it. Let us remember that "sin, when finished, bringeth forth *death*."—He that is tempted and sins, shall inevitably reap the reward of his doings—there is no escape. That reward is death; death to innocence, enjoyment, peace and happiness. O! let us beware. As we fear death, so let us fear to sin. E. M. P.

MARRIAGES.

In Chili, Monroe county, on the morning of the 20th ult., by Rev. T. D. Cook, Rev. JAMES M. COOK, to Miss SARAH WOODEN, both of Chili.

On the evening of the same day, by the same, in Riga, Mr. HORACE D. JAMESON, to Miss LOIS BEMENT, both of Chili.

In the Universalist church in Clareudon, on the 9th inst., by Rev. C. Hammond, ZARDEUS TOWSLEY, Esq., to Miss MARY BRYAN, both of that town.

In Sharon, Schoharie county, June 6th, by Rev. Job Potter, Mr. HENRY MAYER, to Miss BETSEY ELDREDGE, youngest daughter of Barnabas Eldredge, Esq., all of Sharon.

Also; at Cherry Valley, June 12th, by the same, Mr. DAVID C. WILBER, to Miss CORDELIA BOWMAN, all of Sharon.

DEATHS.

In Hamilton, May 7th, SHERMAN B. PRESTON, aged four years and three months. The deceased was truly an interesting boy. But the physician's skill, and the parent's affection were not sufficient to restore him to health. The parents, however, are consoled by the promise of the Master—"blessed are they that mourn, for they shall be comforted." Funeral on the 8th, and sermon by
E. M. WOOLLEY.

In Alden, May 21st, of consumption. Mrs. HANNAH, wife of Reuben Bills, and daughter of Silas Johnson, of Eatonville, Herkimer county. In the death of Sister Bills, her husband has lost an amiable companion, and her children an indulgent mother. She was a Universalist, and died in the triumph of the faith. Knowing that there is a spirituality in our holy religion, she desired to see its professors more engaged and more devotional. Believing and feeling that the spirit of the Gospel is "peace on earth and good will to men," she exercised towards others that charity which "thinketh no evil," and thus rendered herself beloved by all. The funeral was attended on the 23d, at the Presbyterian meeting house, and the consolations of the Gospel were tendered to the surviving relatives and friends by
S. GOFF.

In Bingham, Potter county, Pa., May 28th, Mrs. LUCY MUNROE, consort of John Munroe, and daughter of Seth Lewis, aged 18 years, 3 months and 4 days. The deceased was an amiable and worthy young person, a Universalist in faith, heart and life. A long and tedious illness, succeeded by a severe fit of sickness, which in a few weeks terminated her mortal existence, she bore with exemplary patience; and viewed with the utmost calmness and resignation the near approach of death, maintaining a firm, unwavering faith in a future happy existence for herself and all our race. According to her request, made a few hours before her death, the writer of this conducted the funeral services, on the 30th, near the residence of her parents in Ulysses.—"Blessed are the dead who die in the Lord."
J. LEWIS.

At Ames, Montgomery county, April 22d, Mrs. SALLY MALLETT, consort of Mr. Roswell Mallett, aged 40 years and 2 months, leaving an affectionate husband, a daughter, and a son, deeply to lament their loss, as also a large circle of acquaintances and friends to mourn for departed worth.

Her disease (consumption) was both protracted and painful, which she bore with Christian patience and fortitude, believing in God the Saviour of all men, which faith she adorned by good works; and surrounded as she was by bigotry and superstition, she has left a practical commentary of the power of illimitable grace, to overcome the world.—Sister Mallett possessed a discriminating and well cultivated mind, and on the day of her death took an affectionate leave of her little family, leaving them her blessing, and fell asleep, and was gathered to her Fathers. J. POTTER.

At Paine's Hollow, June 7th, SALLY AMANDA, only daughter of Thomas and Sally Paine, and consort of Delos L. Filer, aged about 22 years.

Thus suddenly fell, in the prime of life, lamented by all who knew her, one who had made no profession of religion, but whose life was so richly adorned with the Christian graces, that she closed her eyes in death without fear.—Greater praise than this belongs to none; and her good deeds, and affectionate feelings, warmly cherished towards all, will live long in the memory of those who shared her acquaintance.—*Com.*

In Alabama, May 22d, Mrs. RHODA RICHARDSON, aged 53 years. She had long endured a painful illness with much fortitude, was a member of the Universalist society in that town, lived respected, died happy and reconciled in the faith of the Gospel. May the same Gospel comfort all that mourn. Sermon by the writer. C. H.

In Ridgeway, very suddenly, Mrs. ROXY WELD, aged 30 years. She had been interested in the doctrine of Universalism about two years. She was very much beloved by all who knew her. More than thirty carriages followed her to the grave. Sermon by the writer. C. H.

In Hornby, Steuben county, on the 19th of April last, Mr. WM. PLATT, in the 21st year of his age. He was instantly deprived of all sensibility, by the fall of a stick of timber on his head, and in forty-seven hours after receiving the fatal blow, his soul left its tenement of clay, leaving his aged parents to mourn their loss of the anticapated stay and staff of their declining years. He was an interesting young man, generally respected by his acquaintance, and has always sustained an unimpeachable moral character.

He was buried on the Sabbath following, and the consolations of the Gospel tendered to a large congregation of mourners and friends, by Br. D. Van Alstine, from 2 Sam. xiv: 14. P. H.

At Rose Hill, Seneca county, N. Y., May 29th, Mrs. MARTHA STRONG, wife of Josiah Strong, in the 66 year of her age. She was possessed of a thoughtful mind; and disposed to investigate carefully, that her opinions might be based on good and substantial evidence. In early life, she became a firm and unwavering believer in the doctrine of a world's salvation, through a crucified and risen Redeemer. This faith was ever to her a living principle. It was her solace and her joy. She dwelt on the inspiring theme with rapture and delight.

Happy in the contemplation of the divine promises, and deeply imbued with the philanthropy of her religion, she ever felt a strong desire that others should enjoy the same hope, and possess the same high and heavenly anticipations. To aid in the diffusion of the inspiring sentiments she had embraced, she greeted the herald of the cross with cordiality, and bade him welcome to her hospitable dwelling.

For forty years she was a resident of Duanesburg, Schenectady county, N. Y.—where she was highly esteemed for her Christian virtues, and greatly beloved by the Universalist denomination, for her zeal and devotedness to the cause.

The disease which terminated her existence, was dropsy. Though protracted to the period of five months, she bore her painful illness with patience and Christian resignation; and looked forward to the hour of her departure with calm composure, and at times, with delightful ecstacy. When asked if she felt resigned and happy, she answered—

"Christ Jesus makes the dying bed
Feel soft as downy pillows are:
While on his breast, I lean my head,
And breathe my life out sweetly there."

She has gone—peace to her ashes. May her example exert an hallowed influence in behalf of piety and virtue.—The consolations of the Gospel were tendered to the surviving friends, the following Sunday, at the Universalist church, Geneva. L. L. S

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, JULY 5, 1839. NUMBER 27.

[From the Universalist Union.]

CONVENTIONAL SERMON.

Delivered before the New-York State Convention of Universalists at its session for 1839, *in Rochester.*

BY REV. M. B. SMITH, SALISBURY CENTRE, N. Y.

In appearing before you as your speaker, in obedience to the appointment of our council, I do no violence to my own inclination; and were it not for the reflection that I am occupying a station that might have been filled far more to your satisfaction, by others of our brethren present, I could truly say that I am happy in the opportunity.

Nevertheless, while you honor me with the listening ear for a few moments, it shall be my endeavor, as your servant in Christ Jesus, that those moments are not *entirely* lost; for though I may not aspire to present you with any thing new, my desire is to bring to your remembrance those things which may have a salutary effect, by contributing to your advancement in righteousness and peace.

The great object of preaching, is undoubtedly, to lead mankind in the way of salvation; to illustrate the moral perfections of the Deity, and to assimilate the human character to that pattern of purity and perfection given to the world by that illustrious personage, who, by the immutable and eternal counsels of Heaven, is declared to be the Saviour of the world.

With this motive in view, permit me to present you with the exhortation of the apostle Paul, recorded in his epistle to the Ephesians, fifth chapter and first verse—"Be ye therefore followers of God, as dear children."

From the consideration that this exhortation was addressed "to the *saints* which were at Ephesus, and to the faithful in Christ Jesus," it has been assumed that it is not applicable to all men, since there were then, and probably are now, some men who know not God and obey not the Lord Jesus. But we query whether those who have made this assumption, would dare to affirm that there is any class of men, or any individuals of our race, who are under no obligations to be followers, or imitators, of the Almighty—the all-good Governor of the universe.

As one God has created all, and as we have all one Father, it will not be denied but that in one sense all mankind are *children* of God. Does it not, then, from this consideration follow, that all men every where, whether saint or sinner, Christian or infidel, are required to be followers of him?

We would not overlook the fact that in the commencement of this epistle, the apostle speaks of the *adoption* of *children*, by which we suppose he means such as had "obtained an inheritance" in Christ, through a belief of the word of truth—the Gospel of their salvation; and we are free to admit that such are the children of God, in a sense different from what they were, before they received and embraced the Gospel. To these adopted children of God, the apostle addresses himself, when he said—"*We* should be to the praise of his glory, who *first* trusted in Christ." He considers the believers at Ephesus, who had been made the recipients of spiritual blessings in Christ, as a kind of first fruit; as an earnest, or assurance, that the whole purchased possession should be redeemed. With this sentiment the testimony of St. James perfectly accords.—Speaking of believers, he said—"Of his own will begat he us by the word of his truth, that we should be a kind of *first fruits* of his creatures." It is well known that the gathering of "first fruits" was ever considered by the Jews as a pledge of the ingathering of the whole harvest. And upon this principle, Paul argues, that "if the first fruits be holy, the lump is also holy." Hence the quickening of *some* who were dead in trespasses and sins, and "predestinating *them* to the adoption of children according to the good pleasure of God," was considered by the apostle as conclusive proof "that in the dispensation of the fulness of time he would gather together in one, all things in Christ."

Thus we learn that it is by the word of truth that men are begotten of God, and become his *adopted* children; and we see in what sense it is that mankind may be denominated the children of the wicked one. It is only while they are enemies to God, by wicked works—while they are alienated in their own minds from God, the real Father of all, through the ignorance that is in them. But when this ignorance of God is removed, they are said to be born of him, by coming to a knowledge of the truth. And as all men *are virtually* God's dear children, as all are given to Christ, and are included in that possession for which he gave himself a ransom, all like the after fruits, must, in the fulness of time, be gathered in Christ, and thus become adopted children.

From this view of the relation which exists between God and the whole intelligent creation, we feel ourselves at liberty to address every son and daughter of Adam, as dear children of God; and to apply the exhortation of that text indiscriminately to this whole audience. And if there be any who have attained so great perfection in this matter, as not to need our exhortation, we crave their indulgence; while we remind those who are convicted in their own minds that they are not characteristically the children of God, that by giving heed to the requisitions of the text, they may become such.

In whatever light we view the subject, we can not fail to discover that it is our highest interest to be followers of God, so far as our finite capacities enable us. In our *secular* concerns, if we would be prosperous, we must be followers of God; i. e., in order to secure success in our temporal affairs, we must lay our plans and make our calculations in accordance with the laws by which God governs the physical world.

The man who, either from ignorance or wilfulness, disregards the established laws of nature, in his plans relative to any of the duties or avocations of life, must take up with disappointment as a reward for his folly or presumption.

The husbandman, in order to cultivate the soil to advantage, finds it necessary to study the lessons of nature; to pattern after, to imitate, to follow her in her teachings. The farmer, who should commit his seed to the earth out of season, or should select soil uncongenial to the seed, would be rewarded, for his neglect to follow God in his physical laws, by a limited crop, if not an entire failure. Or if he sow foul seed he may not expect to reap a pure harvest. And these remarks will apply in all the various pursuits of life.

It has pleased the Creator to subject man to the necessity of acquiring wisdom; not to make him independent, but to render him subservient; not to confer upon him intuitive knowledge, but to endow him with requisite capacities to obtain the knowledge which he needs. He *is* competent to read and understand the great lessons of wisdom written in all the Creator's works; and if he will not regard these lessons, if he will not be a follower of God in these matters, he invariably suffers the disagreeable and painful consequences; while he who acquaints himself with the operations of God in nature, and humbly follows their dictations, is prosperous and cheerful. The consideration of these mundane affairs is surely not uninteresting; yet the author of our text, as a preacher of the Gospel, probably had not these concerns in his mind, but intended to enforce the necessity of being followers of God in a spiritual sense; to exhort men to follow, or be obedient to his moral laws, and to imitate his moral perfections.

It has been remarked, by those who have studied the human character, that there is a propensity in the very nature of man, to assimilate the feelings and affections to the supposed attributes of the Supreme Being; hence man has been called a religious animal. Whether this propensity obtains universally or not, it certainly exists, and has existed in the different ages of the world, and among the various nations of the earth; and in numerous instances it has been exhibited as a very powerful propensity, overcoming the influence of every contrary inclination, and eradicating every opposing sentiment. It has even overcome parental affection, one of the strongest affections of the human bosom. We have the melancholy proof upon the page of history, of parents sacrificing to a cruel death their children, in imitation of the disposition which they supposed the Deity possessed. Nothwithstanding the lamentable and direful effects sometimes resulting from the activity of this propensity of the human mind to review and imitate the Supreme Being, it is doubtless the impress of Deity himself—the gift of him who is the giver of every good, and like every other function of the mind, produces evil consequences only when blindly exerted. Hence those evil consequences do not stand opposed to the propriety of cultivating this innate propensity.—The deleterious effects of blind superstition should not deter us from cherishing this noble faculty of the soul; but they may serve to show us how very important it is that we learn the true character of him whom we aim to imitate—that we entertain correct views of his moral attributes, and imbibe just conceptions of his essential and imitable perfections.

Finite, as we are, it is not presumed that we can attain to a perfect knowledge of him who is infinite in all his attributes. We may not aspire to a full comprehension of the incomprehensible Jehovah. Many of his ways are to us inscrutable, and past finding out. There is, indeed, no want of proof of his existence. Yet the *manner* of that existance, in many respects, transcends the utmost stretch of human intellect. We are surrounded with the most indubitable evidences of his omniscience and omnipresence, yet we comprehend but little of that wisdom which devised the stupendous plan of the universal creation, or of that power which executed it. Neither can we tell *how* it is, that the presence of the Creator pervades immensity—that he is in, around, and about us. Sublime indications of his wisdom and benevolence are discoverable in all the amplitude of his works, yet he, himself, to mortal eye, is invisible. We may search for him among the animate and inanimate things of earth, and see him not—we may look to the heavens, and gaze upon the magnificent displays of his matchless wisdom and power, and our eyes behold him not. Hence, the fool hath said in his heart—"There

is no God." And I have sometimes thought that the conviction of "no God," foolish as it is, was a more fortunate and happy conclusion than that drawn by *some* men, who are convinced of his existence; that the condition of the atheist, dark and appalling as it must be, may not be *more* wretched and hopeless than the lot of him who beholds in his God a character that strikes horror and dismay to the soul; and that, in a moral point of view, it might be better to have no pattern held up for mortals to imitate, than to have one so distorted that the human character, corrupt and wicked as it is, would be degraded by imitating it. And surely, the Hebrew mothers, who, in order to be followers of their God, were required to surrender into the burning arms of Moloch, the consecrated pledges of their affections, while they hardened their hearts against the shrieks of the little victims, would have been far happier without a God.

But we have much reason to rejoice, and be thankful that we are under no necessity of forming either of those absurd and monstrous conclusions. We have no occasion to adopt the soul-chilling dogma, that there is "no God" for us to follow, nor to embrace the abominable and blasphemous sentiment, that he is unworthy of our imitation. For though we see him not, the traces of his being—the impress of his character, are visible in the broad creation around us; and it is a character that we can contemplate with joy and delight, while it excites in us the most profound admiration, filial fear and veneration.

The benignity of the Creator is stamped upon each and every production of his hands. His paternity shines conspicuous in all the dispensations of his providence. With animation we behold his goodness in the sun which ascends the vault of heaven and dispenses his benefits far and wide—in the moon, which walks in her brightness, and dissipates the shades of night. With joyous emotions we see that goodness in the falling rain, which fertilizes the mountains and the vales. And with much occasion for gratitude, we enjoy it in the rich and abundant productions of the earth, which generously yields the treasures of her bosom to all.

> "It shines in stars—it flows in streams,
> And bursts from every hill;
> The whole in every part proclaims
> His infinite good will."

Hence, if we attentively investigate the divine character as it is exhibited in his works—if we derive our conception of his perfections from the volume of nature only, and would be imitators of those perfections—would have our hearts moulded into the divine image, they must be filled with good will to all. Our actions must be characterized by clemency and universal philanthropy.—But if we would be followers of God in a still higher, or more perfect sense, we may rejoice that we have a yet more perfect delineation of his character in the volume of inspiration, which, indeed, but corroborates and confirms the teachings of nature, when it expressly declares that "God is Love," that "The Lord is good to all, and his tender mercies are over all the works of his hands."

I need not dwell upon the perfection and glory of the divine character, nor multiply testimony of the excellency of all his attributes. Should we occupy the whole time allotted for this discourse, in attempting to set forth and illustrate his infinite love and benevolence, the half could not be told. Suffice it to say, that in God is centered all that is good, unmixed with evil; all that is amiable, exalted and glorious; in short, that infinite purity and perfection characterize all his attributes, and that love, underived and unchanging, is the crowning excellency of his nature.

What an exalted idea the author of our text must have entertained of the human capacities. Do we understand the import of his exhortation? Does he intend to represent that men *can*, and ought to be imitators of God; that as the children of God it is incumbent upon them to conduct in such a manner as not to detract from the high honor and transcendent glory of the Father of their spirits? This must be his intention, if the language of the text expresses his meaning. Injunctions similar to this, are found in other parts of his writings. In his epistle to the Thessalonians, we find an exhortation in these words—"That ye would walk worthy of God, who hath called you unto his kingdom and glory."—And to the Ephesians he said—"I therefore beseech you, that ye walk worthy of the vocation wherewith ye are called." And for the purpose of showing that the apostle had exalted views of this "calling," we give you one more quotation from his epistle to the Philippians. "I press towards the mark, for the prize of the high calling of God in Christ Jesus." There can be no doubt that the apostle in these passages, exhorts disciples of Jesus Christ to act up to the dignity of their character, as his professed followers, and to conduct suitable to the highness of their calling. And it will not be denied but that *Christians* are bound to aim at, and to expect to attain, that tablet of perfection exemplified in the character of Jesus, their spiritual head and heavenly leader. But at the same time, it may be contended that none are able to do this, without the special aid and influence of the Holy Ghost, and that none but the "adopted children" of God, are favored with this miraculous aid. If this notion be admitted, does it not follow that a very numerous class of mankind are not required, nor expected to obey the injunction of the text, and are consequently excluded from the joy and peace resulting from an obedience thereunto? And yet, no one would like to say that God does not require all men to be followers of him, and we *can not* believe that God requires of man what man is unable to perform; or to do that for the accomplishment of which he has not given him the requisite capacity. We are not willing to admit that he is so hard a task-master. It appear to us that this would be as unreasonable as the requirement of the rigorous Egyptians, who demanded brick of the Hebrews, while they furnished not the requisite materials.

No—it can not be, that any who are the children of God by *creation*, are excluded from this holy work—shut out from this high calling. One of the excellent things of the Christian race is, that all may run, and all who run, "may so run as to obtain."

I would not say, there is no difficulty in rendering obedience to this injunction. No—he who aims at the prize of this high calling, must have magnanimity of soul, to resolve on its achievement, and he will find that it will require the faithful exertion of his best power to accomplish the design. Let him who will undertake to walk worthy of God, be assured that he undertake no low, mean, or very easy enterprise.—It is indeed a momentous concern, and actually requires Godlike capacities for its accomplishment. And yet I would say, let no one be discouraged, nor think to excuse himself, from the apprehension that he possesses not such capacities.

The exalted station in which revelation represents mankind as standing, the highness of his origin, and his glorious destination, lead us to the conclusion, that man *does* possess Godlike capacities. The Gospel unfolds to man his true dignity. It reveals to him his high and heavenly relation. It tells him that God himself is his Father; that Jesus Christ, who, by the grace of God, is now crowned with honor and glory, and sets at the right hand of the majesty on high, is his elder brother. The Gospel discloses to man that he is created in the divine image; that he is, by the good pleasure of his Creator, made an heir of God, and joint heir with Jesus Christ, to an inheritence incorruptible and immortal. Indulge not, then, the groveling idea that our text asks too much of poor human nature. Truly we know that human nature, unsustained and unaided by the power of God, is *poor* indeed—*feeble*, *weak* and *wavering*.

We would not say that the human capacity, uninstructed and unenlightened, is competent to so high an attainment. But as we go upon the supposition that all mankind, possessed of discretion and rationality, are indiscriminately invited and encouraged; yea, commanded to engage in this joyous and heavenly work, we can not believe that any general defect in human nature, renders success impossible in so laudable an enterprise. Neither can we admit that this glorious attainment is beyond the reach of common capacities; nor that profound erudition is indispensable to its achievement. No—there are no *privileged* competitors for "the prize of this high calling." It is equally open to the unlearned and the learned; as easily attained by the poor as by the rich. In this Christian race—this magnanimous pursuit—the ten talented aspirant holds no advantage over him of but one, inspired by the same noble emulation. For as it depends principally upon the virtue of the heart, and essentially upon the goodness of intention, it may be practised by every rational child of God, however small his talents or limited his possessions.

We would not say that the native powers of man, aided only, "by the dim dawning of nature's light," qualify him to imitate God; neither do we affirm the contrary. The question, whether men might not have walked perfect before God, if they had always cultivated, and thereby improved their intellectual and moral powers, and attended strictly to the teachings of nature, and duly regarded the admonitions of the light within them, we stop not now to discuss. All experience and observation show that they did not.—And we are obliged to admit, that observation and experience show, also, that men, aided by the light of revelation, are far from being what they should be; and, we contend, that they are just as far from being what they *may* be, and ought to be.

We cheerfully admit that the knowledge which the sacred oracles impart, is indispensable in this matter; that it is absolutely necessary man should know his extraction, ere he can be expected to conduct worthy of himself; that by *some* means, he should come to the knowledge that he *is* a child of God, before he will have the elevation of thought to resolve on being like God—before he will aspire to the high honor and glory of imitating his moral perfections.

It has been well and truly said, by a worthy brother, that "if a man *thinks* he is a child of the *devil*, he will be likely to serve his father." Certainly, nothing is more natural than for a child to serve, to reverence, and to imitate his father. Hence the Gospel by certifying us that God is our Father, qualifies us to be imitators of him. It enlarges the heart, stimulates every noble faculty of the intellect, and inspires the soul with holy desires and elevated hopes.

The knowledge imparted by the Gospel elevates the mind, and fits it for lofty and holy conceptions. While the doctrine of the Gospel tends to mould man into the divine image, by certifying him that he partakes of the divine nature, its preceptive teachings are eminently calculated to aid him in his efforts to imitate his Father in heaven.

Let no one say, then, that the injunction of our text is too mighty for man; that the pattern which it presents for imitation is too pure and perfect to be aimed at by mortals. The large and increasing capacities of the human soul, clearly demonstrate the dignity of human nature, and plainly indicate that man was designed by his Creator, for a noble purpose; that he was made for something glorious and excellent. Finite man truly may not aspire to be equal with his Creator, neither does our text require it. No—far from this. But it requires us to be imitators of his moral perfections. And to this good work God has not only called us, but has given us the requisite powers for its performance—furnished us with all the encouragements and aids necessary for its accomplishment. Yea, he has, in his great goodness, given us an example, a pattern, brought down, as it were to our circumstances,

one who was tempted in all points as we are, yet without sin. One who was subjected to human infirmities, and yet a perfect pattern of righteousness.

In the only begotten Son of God, whom he gave as a leader to the people, "who is the brightness of his Father's glory, and the express image of his person"—"who, for the joy set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God." We are furnished with an example, which not only illustrates to human comprehension, and pictures to human view, the moral perfections of the Deity, but clearly exemplifies the manner in which we may be imitators of God. Yes, in Jesus of Nazareth, who went about doing good, a pattern of living excellence is placed before the wayfaring man, by which he may learn to be Godlike. And the Saviour himself enjoined it upon his disciples to be like their Father in heaven.—"Be ye therefore perfect, as he is perfect."—From which we infer that as we have all one Father, our characters may be, and ought to be assimilated to the character of that one good and perfect Father.

It must be obvious to every reflecting mind, that there is nothing absolutely impracticable in the example of our Lord; for in it are exhibited specimens of goodness, highly becoming human beings; qualities of virtue, highly requisite in the human character, and illustrations of the law of kindness, admirably adapted to the condition and to the wants of dependent mortals. He is "the *way*, the *truth*, and the *life*;" and all may go in this way, and know that they are in the right and the good way—the way of truth, the way of life, and light, and joy, and peace, and salvation. "He went about healing all manner of sickness, and all manner of diseases among the people."

Well, says one *we* can not do thus. True, God has not given to us, as to him, the power of working miracles; but be not too soon disheartened. We can visit the sick, and contribute to their necessities. We can, by acts of kindness, mitigate their sufferings, and render their afflictions more tolerable; and even when nothing more can be done, a word of consolation, fresh from a sympathetic heart, may soothe the soul overflowing with grief—will often allay the throbbing anguish of the body, by infusing peace and quietness to the irritable mind. Pass not by on the other side of thy sick neighbor, then, because thou canst not heal his sickness; but like the good Samaritan, inquire into his case, and if his circumstances should require a few pence from thy purse, would it not be a source of joy to thyself, if thy purse could spare them? Or he may need favors from thee in many other ways, in which thou canst add to thine own happiness, by diminishing his sufferings. Shun not the sick room, therefore, because thou canst not lay hands on the sick, and cause them to recover. Have but the mind that was in Christ; imbibe his spirit of expansive benevolence, and thou canst perform noble deeds, like unto his, in charity and kindness.

The Saviour preferred the house of mourning to the house of feasting. And why? that he might calm the turbulence of grief, quiet the troubled bosom, and wipe the tear from sorrow's eye.—And the fact is, we too have capacities adapted to the performance of such angelic deeds. Is not this consideration one of gratitude and delight? What though we can not still the mourner's grief, nor stop the flowing of affliction's parting tear, by restoring the dead to life, as did our Lord, in the case of the bereaved sisters of Lazarus, and the widowed mourner of Nain, can we not mingle consolation and hope with their sorrow, by pointing them to those mansions of bliss, where kindred spirits shall again meet to part no more? If we can do nothing more, we can set down and "weep with those that weep."

In short, can we not follow the instruction, can we not practise the precepts given by our Saviour in his memorable sermon on the mount? Can we not choose to suffer wrong, rather than do wrong? can we not return good for evil? can we not love our enemies? All this the *Saviour* did—why can not we go and do likewise? Was there any good feeling, any amiable disposition manifested by him, of which the human heart is not susceptible? Any heavenly precept, any Godlike virtue exemplified in his conduct, that is not indispensable to human happiness; that is not congenial to human nature; that would not adorn the human character!

We would not represent that men can attain at once to this standard of moral perfection, however high may be their claims. No—they may not expect by a few efforts to equal this copy, however ardent their aspirations and active their exertions. But we do say, that if they press forward towards the mark—try again and again for the prize of the high calling of God in Christ Jesus, they shall attain. Oh! "Let us not be weary in well doing, for in due season we shall reap, if we faint not."

Much less would we represent that men, alienated in their minds by wicked works, can be brought in a moment to revere, to love, and to imitate God. Though if it *could* be so, we would rejoice. Yet we do not look to see the hardened sinner to whom iniquity has been long familiar—to whom sin has become, as it were, a second nature, reclaimed instantaneously from his immoral propensities, brought up as by a charm from the haunts of wickedness—the scenes of revelry—and metamorphosed into an image of the pure and the holy.—No—we may not look for any miraculous transition from the degradation of vice, from the darkness of ignorance, to the exalted and happy station of the virtuous and the wise. Emancipation from the dominion of sin—deliverance from the thraldom of error and vice, and from the wretchedness that crowds around the sinner's path, into the path of rectitude—into the bowers of innocence—into the joy and peace that crown the life of the righteous, is not to be anticipated, but by such mental cultivation and moral improvement—such growth in grace and knowledge, as tend to assimilate the character of the creature to the Creator. Men who *have been* seduced by the deceptive solicitations of the tempting object, to walk in the way of the transgressor, (and who has not,) must, by *repeated* resistance, subdue every corrupt and sinful passion, before they can live and act worthy of God, who hath called them unto his kingdom and glory. Yes, every emotion of the mind, every volition of the soul, must feel the influence and obey the impulse of the spirit of the law of love exemplified in the life of Jesus, ere we can *hope* to be imitators of God, who is love.

Finally, to that love which filled the divine mind, and moved our heavenly Father to commission his beloved Son to be the Saviour of the world—to that love which warmed the Saviour's bosom, and prompted him to devote himself for the reconciliation of the world—to the all-subduing energies of that love, which, from its inexhaustible source and expansive nature, must become universal, we look, as the active principle, or agent, that shall overcome every opposing principle, and ultimately present the whole intelligent creation in the likeness of God! Though iniquity may abound, and the love of many wax cold, we will not despair of the ultimate triumph of this principle, so long as the human soul is capable of its exercise, or susceptible of its influence. So long as men retain a heart to *love* even themselves, there is hope that they will love their friends, their benefactors. Yea, a reason for hope that they will love God, because he is their friend and benefactor, who first loved them. Yes, so long as there is one spark of the principle of love in the most abandoned of human kind—so long as there is a single fibre that can be made to respond to the law of kindness, or to thrill under the potency of this all-conquering agent, we will not despair of his salvation; we will anticipate that this little spark, though it be now confined to his own breast, and too feeble to warm even his own bosom, shall yet be kindled to a flame; that his affections, now weak and selfish, shall yet go out, in the spirit of a broader and a holier love, to encircle the intelligent universe in its fervid embrace.

> "God loves from whole to parts, but human soul
> Must rise from individual to the whole;
> Self-love, but serves the virtuous mind to wake,
> As the small pebble stirs the peaceful lake;
> The centre moved, a circle straight succeeds,
> Another still, and still another spreads—
> Friend, parent, neighbor, first it will embrace,
> His country next, and next ALL HUMAN RACE."

In vain do men pretend to be followers of God, while they love not their fellow men. In vain do they fancy themselves to be like God, while they embrace not in the arms of fraternal affection the whole intelligent offspring of God.

Brethren, would we be imitators of God, "Let us love one another, for love is of God; and he that loveth, is born of God, and knoweth God."

For the Magazine and Advocate.

HAPPINESS.

Of all the principles implanted in our hearts by the Author of our being, none is stronger, or more abiding, than the desire for happiness. It universally prevails. We are all so eager in its pursuit, that it has been justly termed, "our being's end and aim." But in this, as well as in many other things, we have "wandered out of the way of understanding." Instead of pursuing those courses, where true joys abound, how often do we seek for happiness in those frivolous, vain, and trifling amusements, which, from their very nature, can afford but temporary, if any, enjoyment, and which always leave an aching void, or "a real sting behind." Of such short lived pleasures, it may well be said, "it is always their fortune to fall by familiarity, and to pass from satiety into disgust." Indeed it happens very frequently, that we pursue for a time, a course in which we flatter ourselves, we shall receive much enjoyment; but when ready to grasp the anticipated pleasure, we have found, alas! that we have pursued a phantom and a shadow. "But after this concession is made, does it follow that there is no object on earth which deserves our attention, and that all enjoyment is contemptible which is not perfect?" Let us survey our state with an impartial eye, and be just to the various gifts of Heaven!

The wise man has said,—"get wisdom, and with all thy getting, get understanding." Among the many pursuits which we are inclined to follow, in quest of happiness, there is none so well adapted to secure this end, as the intellectual and moral improvement of those faculties which have been so graciously bestowed upon us, by an all-wise and beneficent Creator, and which so signally distinguish us from the lower orders of creation. Knowledge ever tends to adorn and dignify human nature. The culture of the reasoning powers, by teaching, or accustoming us to trace the dependence between cause and effect, has a tendency to exalt the sentiments, and raise our ideas from the low and grovelling things of earth, "through nature up to nature's God." But these are only a few of the many benefits to be derived from intellectual culture. It is an ornament to youth, and a never-failing source of satisfaction in declining years. Without a good fund of knowledge secured in early days, "there will be many hours of vacuity, and many of dejection in our lives."

But, above all things capable of affording high enjoyment, is the cultivation of our moral natures, by subduing those vile propensities and unholy passions to which we are subject, and bringing them under the control of the better affections of the heart; or, in other words, by yielding implicit obedience to the Divine law, loving God supremely, and our neighbor as ourselves. The unavoidable tendency of this will be, to cause us to do as we would be done by—to "cease to do evil, and learn to do well." In obeying a Father's laws, and practicing the Gospel precepts, we shall realize the most durable and abiding peace—we shall enjoy "the soul's calm sunshine and the heartfelt joy," for "Virtue, alone, is happiness below."

V. R. H.

For the Magazine and Advocate

SACRIFICIAL DUTIES.

BY G. S. AMES.

Although the Christian's duty may vary somewhat with the age in which he lives, and in proportion as his circumstances are different, yet, that he is never without responsibility, is essentially true. And one great point of education is, to learn how to render ourselves equally useful in the varied conditions in which we may be placed. At present, we are aware that most of the obligations enjoined upon the primitive Christians, are binding on us, and are essential to the progress of the Gospel. In respect to sacrificial duty, there is a reckless inattention in the Christian world generally. This arises from an excessive lukewarmness to the great principles of religion, or from the monopolizing control which the world holds over man. Few individuals are ready, among the changes of life, to make those important sacrifices which truth demands. Few are willing to pledge their ease, their convenience, or even any of the superfluities of life, for the good of a cause with which all true happiness is intimately associated. The gay pleasures of the young, and the fixed habits of the old, which operate against the genius of religion, are too little sacrificed at her shrine. Gaudy fashions and splenetic manners, have a standard, around which multitudes rally, when the voice of good men, and the blood of martyred saints, cry up from the earth against it. And so great are the extremes of folly, that many, blinded by the glare of the world, hesitate little to starve the soul to feed the body.

Of those classes, whose interest on the subject of religion has never been excited, or whose affection for it, has never been gained, but who have led lives of criminal thoughtlessness, little encouragement need at present be expected. But of those who profess to love Jesus, it is expected that, for his cause, some sacrifices, on their part, will cheerfully be made.

It is not so much for the external progress of religion, as for its internal enjoyment, that I would urge upon the attention of Christians this important subject. It appears to me that our experience confirms too much the testimony of our Lord—"No man hath yet left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake." The associated ties by which men are endeared to their homes and parents, brethren, companions, and children, are of that fond and passionate kind that are hard to sever. Instinct has engraven these upon the very affections. It is not to be inferred, however, that we are to forsake home and parents, literally; and that Jesus intended to enforce this as an obligation binding on Christians at all times; for it must be a religion barren of justice, that denounces paternal affection. In my opinion the language quoted rather encourages than opposes attachments to friends.

The philosophy of the requirement seems to be this. Employ the thoughts, the time, and the strength you would devote unnecessarily to the frivolties of life, in those religious concerns, in which your chief happiness is interested.

Many are unable to see wherein the progress of religion is connected with, or dependent on the sacrifices of man. By sacrifices is intended any course that is urged from religious considerations—any action that is impelled by religion separately. This may be called a sacrifice, because it is stepping aside from the ordinary path of worldly concerns, to guarantee our aid in building up the liberties and happiness of man.

Almost every important revolution, in the history of ages, has been brought about by sacrifices, on the part of some individual or succession of persons. Those who have felt deeply interested in the progress of reformation, have bent their purposes, corrected their inclinations, and conformed their habits, to the promotion of that reformation. How were the liberties of this independent republic required but by repeated struggles, the bending of purposes, the sacrifice of fortunes, and the forfeiture of lives? How were the benign principles of primitive Christianity established, but at the sacrifice of the peace and lives of its votaries, sometimes under the rod of persecution, and again plunged in the blazing fire, to die martyrs to the truth? Wisdom and virtue in the soul, as well as revolution in the world, is the fruit of much application—is obtained from studious endeavors, and sometimes with the sacrifice of health and life. But nobleness of spirit and ambitious zeal conjoined together, have frequently arose to these summits. So in all cases, and in every age of religion; its strength and beauty, as well as its internal enjoyment, is the fruit of an enterprising ambition. No man will ever be debased by the corruptions of the world, who does not stoop from the enterprise of a holy purpose. The corruption which religion has suffered in all ages of the world, has been, in human nature, absented from moral power. This acting in competition with, has operated against, the successful reign of Gospel truth. It is so with a society of believers. They generally rise or fall, decrease or prosper, in proportion to the moral members which compose it. As the first rays of the sun do not dissipate the whole darkness of the night, so one or two moral members can not overcome at once, the impiety of the multitude. It is the work of time and application, and patient endurance. But who is ready to enter into the work? Who has not some bad inclinations to remove, or some inward evils to overcome? Reader, think of these idols of your heart, which have long betrayed you into folly, divest yourself of them, and come up to the work with a determined and devoted attachment to the cause of Christ.

For the Magazine and Advocate

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER THREE.

EXODUS.—This book is called Exodus, because it gives an account of the deliverance of the Jews from Egyptian bondage, or their exodus from Egypt.

Exod. vii: 11, 12.—"Now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents," etc. This was no doubt affected by some slight of hand, the rods being withdrawn and serpents substituted in their places; and this the Magicians might do, as they knew before-hand what Moses had done, and no doubt imagined it to have been done by such tricks as theirs. It is probable that Moses himself was imposed upon by them, and thought that, by some supernatural power, their rods had undergone the same change that his had. The Egyptian Magicians were very skilful in the art of magic, and Moses probably was ignorant of their devices.

Exod. vii: 22.—"And the Magicians of Egypt did so with their enchantments."—(i. e., turned water into blood.) As the waters in the river and all other great bodies of water, were already changed, no great quantity could remain for these Magicians to exercise their art upon. What they did, however, was sufficient to encourage Pharaoh in his obstinacy.

Exod. viii: 7.—"And the Magicians did so with their enchantments, and brought up frogs upon the land of Egypt." It is not probable that they produced frogs in such numbers as Moses did, but, by the power of optical delusion, they succeeded in imposing upon Pharaoh, so as to make him believe they actually produced frogs, which was sufficient to make him believe, either, that these Magicians had some supernatural power, or that Moses wrought his miracles by mere slight of hand. It is evident that the Magicians thought that Moses did all these wonders by magical art; but after seeing lice produced by smiting the dust, they became convinced that this was not the fact, for they say unto Pharaoh, "this is the finger of God."

Exod. ix: 11.—"And the Magicians could not stand before Moses, because of the boil; for the boil was upon the Magicians." Had this plague been produced by any art natural or magical, these Magicians, who must have known as much of those things as Moses did, would no doubt have counteracted the effect of it, and especially have taken care to guard themselves from it. But it plainly appears they had no such power.

The miracles of Moses were wrought in the following order: 1st, the miracle of the serpents—2d, turning the river into blood—3d, the frogs—4th, the lice—5th, the flies—6th, killing of the cattle—7th, the affliction of boils—8th, the storm of fire and hail—9th, the affliction of locusts—10th, the Egyptain darkness—11th, the slaying of the first born of the Egyptians.

Exod. xii: 3.—"Speak ye unto all the congregation of Israel," etc. Here we find the feast of the passover instituted. This was in commemoration of God's passing over the Israelites in that night when all the first born of the Egyptians were smitten with death. For an account of the manner of its celebration, see Exod. 12th chapter. The feast of unleavened bread was in commemoration of the same event; this feast was to continue 7 days, and to be held once a year.

The feast of Pentecost was instituted, 1st, to oblige the Israelites to repair to the temple of the Lord, and there to acknowledge his dominion over their country and labors, by offering unto him the first fruits of all their harvest. 2d, to commemorate the giving of the law from Mount Sinai, on the fiftieth day after their coming out of Egypt. The word Pentecost signifies the fiftieth.

Exod. xiii: 22.—"He took not away the pillar of the cloud by day, nor the pillar of fire by night.' This was the same appearance that was exhibited to Moses in the bush; and continued to be the symbol of the Divine presence through the wilderness. It seems to have been an appearance similar to that of the Aurora Borealis, not luminous in the day time, but sufficiently so in the night.

Exod. xvii: 17.—"And the Lord said unto Moses, write this for a memorial in a book."—Here it appears that Moses was directed to write in a book. This shows that the art of writing was understood at that day; and here is also proof that Moses wrote by divine inspiration. For it is not to be supposed that God would entrust Moses to record these events, without knowing that it would be done correctly and faithfully.—Here is also proof that Moses was the author of the Pentateuch. Exod. xxiv: 4 and 7, we again find it mentioned that Moses wrote, and also that he read to the people out of the book of the covenant; which was probably a record of the covenant which God made with them.

Exod. 38th chapter.—In this chapter we find the order of priests instituted. The first priests were Aaron and his sons, who were to officiate in the sanctuary. They had no power of a temporal nature, nor does it appear that they ever arrived at any, till the time of the Maccabees.

Exod. xxxix: 36.—"And thou shalt offer every day a bullock for a sin offering for atonement; and thou shalt cleanse the altar when thou hast made an atonement for it, and thou shalt anoint it to sanctify it." By this, it very clearly appears that the word atonement does not always signify cleansing from guilt. For the altar was incapable of it; but only setting persons or things apart for the service of God. But before a guilty person could be fit to appear before God, his guilt must be removed by repentance; and then, according to the Jewish ritual, by the performance of certain rites.

Exod. xxx: 15.—"A half-shekel shall be given as an offering unto the Lord to make an atonement for your souls." Here we see that atonement was sometimes made without blood. The offering of the half-shekel seems to have been for an acknowledgement that they were God's people,

whose lives he might have required, though he accepted a ransom in money. This tax was afterwards applied for the expenses of the national government.

For the Magazine and Advocate.

CONSUMPTION.

It was a beautiful morning in October—as bright and sunny, perhaps, as ever smiled upon an autumnal scene. The sun had arisen with more than usual majesty and splendor, and was now coursing his steady and undeviating way, up the bright pathway of the Eastern heavens; while the chilly breezes of the morning dawn, were fast giving place to the warm and renovating beams of the King of day. The neighboring hills were covered with flocks of bleating sheep, while the lowing herds were ranging the distant valleys, unnoticed and uncontrolled. The mellow fruit of Autumn, was hanging in all its rich luxuriance from the loaded branches, while the gentle zephyrs of heaven, that swept in silence over the plains, were sweet with the richness of the fruit-covered orchards through which they had passed. The sweet singers of the forest were tuning their notes of praise to the "God of universal nature," and the hardy sons of labor and toil were already going forth to their accustomed labors in the field, unmindful of the scene of sorrow and mourning, which was even then acting in their immediate vicinity.

Such is a faint description of the morning scene, which was forever to close the earthly pilgrimage of one of the sons of poor mortality.—And never! O! never, while life remains, and the power of thought survives, shall I forget the events of that morning. A view of death is solemn at *any* time, and under any circumstances; but when we view a *young* man, in the bloom of life, surrounded by friends and relatives, and the prospect for the future as bright and sunny as a cloudless morning—I say, when we see such an one, sinking under the strong grasp of "the stern monarch of the grave"—all his energies becoming weaker and weaker—the lamp of life growing more and more dim—its flame just flickering with a transient gleam, and then suddenly extinguished—we feel that life is but a fleeting shadow, a mere bubble, which, child like, we eagerly grasp, when, alas, it bursts, and all our fond anticipations of worldly enjoyment are suddenly exploded. Surely, "if in *this* life *only* we have hope, we are of all men, the most miserable."

In an humble dwelling, in the town of H——, on the morning above described, lay a young man, apparently about twenty-five years of age, in the last stage of that *fatal* disorder, the Consumption. He was pale, and emaciated to a skeleton; stretched upon a bed in the middle of the room, and surrounded by his weeping family, and a few kind neighbors, who had dropped silently in, one after another, to pay a last tribute of friendship and respect to him, who was now evidently fast hastening to that "bourne from whence no traveller returns." In that silent and solemn assembly, there was no wild burst of unrestrained and unsubdued feeling; for they had long anticipated the solemn scene, that was now transpiring before them, and were, in a degree, prepared for it.

There sat the venerable father, whose whitened locks betokened his near connexion with the grave, and whose furrowed cheeks too plainly showed the ravages that grief and sorrow were making. And there too, sat the care-worn and disconsolate mother, gazing sadly and silently upon the prostrate form of him, whom she had rocked in the cradle of helpless infancy—for whose safety and welfare she had watched during the live-long night, and on whom she had, perhaps, placed her hopes for aid and support in her own declining years. There, too, were the affectionate brothers and sisters, sitting in silent grief around the death bed of one, with whom their brightest and happiest days were spent, and whose joys and sorrows had always been shared and participated by them. I said they were sitting in *silent* grief—for they spoke not. Perchance they were thinking of by-gone days—of times and seasons, when he who now lay prostrate and emaciated before them, was in the bloom and vigor of health, and was a party in all their sports and pleasures. And perhaps, too, they thought of the *future*, when he, who was now engaged in a mortal struggle with his "last enemy, death," should be hid from their sight, in the cold dark tomb, never again in this world to mingle in their society—never again to unite with them, in singing the sweet praises of the "Father of the spirits of all flesh"—never again to join the happy throng of those, who "go to the house of God in company!"

But hark!—the voice of the father interrupts this stillness, speaking to his beloved and dying son. "My dear son, you have evidently but a short time to live! Death seems to be hovering very near your pillow, ready to strike the fatal and final blow! What is your prospect for eternity!" O that *all* the advocates of a partial and limited salvation, from whose mouths we so frequently hear that "Universalism will not do to *die* by," could have been present at that death bed scene of one who feared for the future, and listened, as the dying man answered in a tone that pierced my inmost soul, and which can never be forgotten by me, while reason retains her sway, and memory performs her wonted office—"O DARK—DARK—ALL IS DARK! *O pray for me.*"

What were the sensations of those who were present at that scene, can be *felt* but never *described*. It was a scene, to open all the sympathies of our nature, that *can* be touched, by a view of suffering humanity. To see one, "for whom Christ died," just standing on the threshold of eternity, and about to take the final leap, still most awfully uncertain, whether that step would lead direct to the bright abodes of *felicity unending*—or hurl him down to the black regions of ceaseless wailings and dark despair! Who will contend, that a system of religion which will forsake us in such a critical time of need, is a good religion to die by! Is it like an "anchor to the soul, both sure and steadfast"! It has always appeared to me, that the time when we shall most need the consolations and support of religion will be, when the strong ties of nature are being broken asunder by the hand of death, and when every thing of an earthly nature, which has heretofore yielding us support, has left us. That Partialism always *fails* to yield its believers consolation in the hour of death, I do not intend to assert. But that it *always* gives the needed support at that time, I know is not the fact. It is true, if the individual feels perfectly and fully sure of his *own* salvation, and can also keep out of mind the startling fact, that, according to Partialism, his *own family*, with all his nearest and dearest friends are still exposed to endless torture, and never-ceasing wailings, he may feel a tolerable degree of composure. But when in addition to the utter uncertainty of his *own* fate, we bring into the account the important item, that all his "friends and kindred according to the flesh," his own family, and those who are as dear to him as life itself, are exposed to this horrid abyss of wo, can we be surprised, that during these agonizing moments, he should feel the darkness of the grave come over him? When I contemplate this view of the subject, I am astonished that the believers in Partialism do not become maniacs—that reason does not forsake her throne *entirely*, and leave them to wander in hopeless darkness and despair!

The humble writer of this sketch, was at the time this scene transpired, "halting between two opinions." He was educated in the "Orthodox" faith, and had, at a previous day, succeeded in swallowing all the inconsistencies of this conflicting and contradictory creed. But at that time, he had been compelled by the force and power of truth, to discard many of the doctrines he had formerly held as sacred, and although he had not then received the full light of the Gospel of God's impartial grace, the scene which he has attempted to describe, did much in convincing him, that Partialism "will not do to die by." It has long been my motto, "Let me die the death of the righteous, and let my last end be like his;" and it is still my earnest prayer to "Our Father in heaven," that I may have a faith which will stand by me to the last gasp, and enable me to shout in a strain of triumph at the near approach of death, "O death, where is thy sting! O grave, where is thy victory!" "Thanks be to God, who giveth *us* the victory through our Lord Jesus Christ"—for then "will be brought to pass the saying that is written, death is swallowed up in *victory*."

H. L. H.

MAGAZINE AND ADVOCATE.

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G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA FRIDAY, JULY 5, 1839.

THE LAW OF KINDNESS

Overcome evil with good."—ROM. xii: 21.

In the series of articles published in this paper, and entitled "Illustrations of the Law of Kindness," it was shown that *kindness is the best method of governing the insane;* that many more can be cured when treated with gentleness, than when met by harshness and cruelty; and that the belief and benign influence of this fact are exhibiting themselves in the conduct of the keepers of many of the asylums for the insane, in various parts of the world. But there lately has one account reached my eye, which I have not before met. And it seems as though that kindness would have failed in this case, if it was an incorrect power. But it triumphed most nobly; and gives great honor to the man who had the moral courage to carry it into execution. This instance is found in the account of a scene in the Bedlam of Paris. It is extracted from a letter read at the Academy of Sciences, by a son of the celebrated Pinel.

"Towards the end of 1792, Pinel, after having many times urged the government to allow him to unchain the maniacs of the Bicetre, but in vain, went himself to the authorities, and with much earnestness and warmth, advocated the removal of this monstrous abuse. Couthon, a member of the commune, gave way to M. Pinel's arguments, and agreed to meet him at the Bicetre. Couthon then interrogated those who were chained, but the abuse he received, and the confused sounds of cries, vociferations, and clanking of chains, in the filthy and damp cells, made him recoil from Pinel's proposition. 'You may do what you will with them, (said he,) but I fear you will become their victim.' Pinel instantly commenced his undertaking. There were about fifty whom he considered might, without danger to the others, be unchained; and he began by releasing twelve, with the sole precaution of having previously prepared the same number of strong waistcoats, with long sleeves, which could be tied behind the back if necessary."

"The first man on whom the experiment was to be tried, was an English captain, whose history no one knew, *as he had been in chains forty years.* He was thought to be one of the most furious among them.—His keepers approached him with caution, as he had, in a fit of fury, killed one of them on the spot with a blow from his manacles. He was chained more vigorously than any of the others. Pinel entered his cell unattended, and calmly said, 'Captain, I will order your chains to be taken off, and give you liberty to walk in the court, if you will promise me to behave well, and injure no one.' 'Yes, I promise you, (said the maniac,) but you are laughing at me—you are all too much afraid of me.' 'I have six men, (said Pinel,) ready to enforce my commands if necessary. Believe me, then, on my word, I will give you your liberty, if you will put on this waistcoat.' He submitted to this willingly, without a word. His chains were removed, and the keepers

retired, leaving the door open. He raised himself many times from his seat, but fell back again on it; for he had been in a sitting posture so long, that he had lost the use of his legs. In a quarter of an hour, he succeeded in maintaining his balance, and with tottering steps, came to the door of his dark cell His first look was at the sky, and he cried out enthusiastically, 'how beautiful!' During the rest of the day, he was constantly in motion, walking up and down the staircases, and uttering short exclamations of delight. In the evening he returned of his own accord into his cell, where a better bed than he had been accustomed to, had been prepared for him, and he slept tranquilly. During the two succeeding years which he spent in the Bicetre, he had no return of his previous paroxysms, but even rendered himself useful by exercising a kind of authority over the insane patients, whom he ruled in his own fashion."

"The next unfortunate being whom Pinel visited, was a soldier of the French guards, whose only fault was drunkenness; when once he lost his self-command by drink, he became quarrelsome and violent, and the more dangerous from his great bodily strength. From his frequent excesses, he had been discharged from his corps, and he had speedily dissipated his scanty means. Disgrace and misery so depressed him, that he became insane; in his paroxysms, he believed himself a general, and fought those who would not acknowledge his rank. After a furious struggle of this sort, he was brought to the Bicetre in a state of great excitement.—He had now *been chained for ten years*, and with greater care than the others, from his having frequently broken his chains with his hands only. Once, when he broke loose, he defied all his keepers to enter his cell until they had each passed under his legs; and he compelled eight men to obey this strange command. Pinel, in his previous visits to him, regarded him as a man of original good nature, but *under excitement incessantly kept up by cruel treatment;* and he had promised speedily to ameliorate his condition, which promise alone had made him more calm. Now he announced to him that he should be chained no longer. And, to prove that he had confidence in him, and believed him to be a man capable of better things, he called upon him to assist in releasing those others who had not reason like himself; and promised, if he conducted himself well, to take him into his own service. The change was sudden and complete. No sooner was he liberated, than he became attentive, following with his eye every motion of Pinel, and executing his orders with as much address and promptness; he spoke kindly and reasonably to the other patients, and, during the rest of his life, was *entirely devoted to his deliverer.* And 'I can never hear without emotion, (says Pinel's son,) the name of this man, who, some years after this occurrence, shared with me the games of my childhood, and to whom I shall feel always attached.'

In the next cell were three Prussian soldiers, *who had been in chains for many years,* but on what account no one knew. They were, in general, calm and inoffensive, becoming animated only when conversing together in their own language, which was unintelligible to others. They were allowed the only consolation of which they appeared sensible—to live together. The preparations taken to release them alarmed them, as they imagined the keepers had come to *inflict new severities;* and they opposed them violently when removing their irons. When released, they were not willing to leave their prison, and remained in their habitual posture. Either grief or loss of intellect rendered them indifferent to liberty."

"Near them was an old priest, who was possessed with the idea that he was Christ; his appearance indicated the vanity of his belief; he was grave and solemn, his smile soft, and at the same time severe, repelling all familiarity; his hair was long, and hung on each side of his face, which was pale, intelligent and resigned. On his being once taunted with a question, that 'if he was Christ, he could break his chains,' he solemnly replied, *'Frustra tentaris Dominum tuum.'* His whole life was a romance of religious excitement. He undertook, on foot, pilgrimages to Cologne and Rome, and made a voyage to America for the purpose of converting the Indians; his dominant idea became changed into an actual mania, and on his return to France he announced himself as the Saviour. He was taken by the police before the archbishop of Paris, by whose orders he was confined in the Bicetre, as either impious or insane.—*His hands and feet were loaded with heavy chains,* and during *twelve years* he bore with exemplary patience martyrdom and constant sarcasms.—Pinel did not attempt to reason with him, but ordered him to be unchained in silence, directing, at the same time, that every one should imitate the old man's reserve, and never speak to him. This order was rigorously observed, and *produced on the patient a more decided effect than either chains or the dungeon;* he became humiliated by this unusual isolation, and, after hesitating a long time, gradually introduced himself to the society of the other patients. From this time, his notions became more just and sensible, and in less than a year he acknowledged the absurdity of his previous prepossession, and was dismissed from the Bicetre."

"In the course of a few days, Pinel *released fifty-three maniacs from their chains;* among them were men of all conditions and countries; workmen, merchants, soldiers, lawyers, etc. The result was beyond his hopes. Tranquility and harmony succeeded to tumult and disorder; and the whole discipline was marked with a regularity and kindness which had the most favorable effect on the insane themselves, *rendering even the most furious more tractable.*"

In this very striking and beautiful illustration of the influence of the law of kindness, we discover how effectual is the principle of overcoming "evil with good." Here were men, confined in dungeons and chains for long terms of years—rendered fierce by ill treatment—unsubdued by violence, and still insane as ever. Now, according to human judgment, to free such men from their chains, to take from them all violent restraint, and to meet them with the law of kindness, would be to court death from them Yet, so far from this being the case, the ferocious became mild, and the maniac was returned to reason by it. It gave them nothing to contend against—it soothed their ruffled feelings—it calmed their agitation—and by making their passions quiescent, opened the way for the long subverted reason to return to its throne in the brain. These facts go to demonstrate the applicability of the law of kindness to every situation in which man can be placed. For, if that law will subdue the maniac, calm down the raging storm of insanity, and render the poor victim of dethroned reason as mild and obedient as a child, it certainly will have a powerful influence over those who are sane, whatever may be their situation. If Deity has so constituted his creature, that violent madness will bow before the law of kindness, we may well believe that, in reference to sane men, it is far the best to obey the direction of his inspired servant, "if thine enemy hunger, feed him; if he thirst, give him drink; for, in so doing, thou shalt heap coals of fire on his head," illustrated, as it is, by the conduct of the Saviour, who for his enemies prayed, "Father, forgive them; for they know not what they do."

G. W. M.

Another article will appear on the law of kindness

G. W. M.

CHRISTIAN CONSECRATION.

Religious devotion is an element of the mind that can be called into exercise only by regulating the affections; and lifting the desires to the attainment of lofty and holy purity. Hence when man voluntarily yields himself up to sinful pursuits, we discover in him the opposite extreme—a proportionate desecration of the devotional faculties. By suffering himself to become enamored of vice, he loses what restraint he might otherwise have over himself, and devotes his powers to the attainment of imaginary joy. But devotion is too good a name for such a state of mind. It is a desecration of all his powers—the strength and perseverance of devotion, but destitute of its motives and its justification. Instead of the high resolves of the spirit, and unwavering deference to the supremacy of moral power, it is the determined obstinacy of a soul too proud to be virtuous, too degraded to be noble. Such is the state of the determinedly vicious. And can such a man be happy?—Does the reflection of heavenly principles ever flash upon his dark and benighted soul, and send the quick current of his aching thoughts upward in aspirations for purity and love? Even here the mercy of God does not abandon him, though he resists it with all his might. The light of truth beams upon him occasionally, and the imitations, and warnings, and entreaties of Christian friends, awake within him the sympathies of a kindred nature; but, alas! ere they can yield him their hopes and their joy, he returns to the dreams of the sensualist and revels in sorrow and bitterness.

Let us view the contrast. I have hinted that there is a sympathy of kindred nature in every bosom. So long as this exists, man can see the operations of a power that holds in prospect the future reformation of the offender. But, in the Christian, this sympathy takes a higher stand. It is a sympathy of mind with spirituality. Love to God forms the basis of every action, and hope and faith, and resignation to the dispensations of Providence, are the medium through which the creature studies the wonders of the Creator. Purity of thought, and integrity of purpose, lend an influence which strikes the chords of the heart with a thrill of gratitude, and tunes them with the harmony of deep and abiding devotion. It is not the frivolous impulse of the heart, but the voluntary consecration of all the powers to the service of God, and to admiration of his wonderful works. This is the highest state to which humanity can attain. And every thing in nature, experience and revelation, lends a charm to its continued existence. It gives joy in the contemplation of reverses, and consistency in the enjoyment of blessings.

Here then is the advantage of the Christian—the devotional, the consecrated Christian. God's works are to him a field of admiration, and his dealings, an illustration of his wisdom and goodness; mankind, the claimants upon his benevolence, and mind, the object of his most devoted and exalting energies. And all these call upon him to be a Christian in progressive spiritual improvement, as he is in profession—call him to continued thanksgiving and praise to the Author of every good and perfect gift. Who, then, is there that would exchange the joys which such a state imparts, for the cold indifference of the formalist? Away with nominal Christianity! Away with that indolence which seeks to enjoy the bliss of the Christian, yet lacks his constancy and his consecration of purpose! Let the spirituality of the Gospel find its temple in the heart of man, and its power will subdue the proudest enemy of the cross.

A. R. B.

MARRIAGE....NO. 1.

I have no desire to interfere with Br. Austin's valuable and excellent articles on this subject, but merely to throw together a few desultory thoughts that, for some time, have been floating in my mind.

The number of celibates is too great, among both sexes, in our land. Many a young man, who might have had his mind steadied, and his exertions directed to a constant and worthy end, had he a wife to watch over him, and to care for, is now driving along the tide of life, aimless, purposeless, and as unsteady as the winds of mere impulse and passion can drive him.—Habits of mind and conduct are formed by his continual change of society, and by his aimless condition, which endanger his morals and his peace, and unfit him for usefulness. And when the storm of misfortune comes upon him, with no one to encourage him—no one to care for—no one to watch over his despondency, and the desperate recklessness thereby induced, he fails to

rise again, but sinks lower and lower at each vain (because only half made) effort to rise again.

Boastful as man may be of his superiority over woman, few married men who have risen superior to misfortunes in life, and pecuniary overthrows, but must acknowledge, that the main stimulus—the principal cause of success, was, their not being alone in trouble and trial. Like a goodly vessel, with sails all set, they would have gone down headlong before the driving tempest, had it not been for the ballast—the cares for, and thoughts of, those connected with them. For a wife and family, a man will strive to float—will struggle with and buffet the beating billows of the tempest lashed waters, as he would *not* strive and struggle, had himself been the only object to save from ruin. This—and this only, is the cause why men with families are more apt to emerge from and triumph over misfortunes, than are single men.

I know that unmarried men are apt to rejoice, that if they fail, they involve no one in their miseries and misfortunes—they suffer alone. True; but their miseries are the greater on this very account. Man needs sympathy and consolation—he is a social being, and needs this want for society gratified, more in seasons of sorrow and distress, than in times of joy and happiness. Had he, therefore, one who was all his own—whose sympathy he was sure was entirely his will—his sorrows and trials would be far lighter and easier to be borne, than when he is forced to endure them unshared and alone.

"But," says one, "would you doom an innocent and amiable woman to endure a man's misfortunes with him, and so be rendered miserable, merely that he may be less unhappy? This is ungenerous and inhumane—a selfishness of which I can not be guilty." But, does not the objector know that sympathy in others' sorrows, has in itself a joy and consolation which far outweighs any pain it gives us? Let him look into his own bosom, the next time he condoles and sympathises with a dear friend who has been plunged into sorrow, and he will find it so. Besides, if a wife sympathises thus with a husband's sorrows, and thereby greatly lessens their weight without rendering herself miserable, as well as shortens their duration by aiding him out of his troubles; she also partakes of his joys and rejoices in his success, without lessening his pleasure in them. Certain it is, as every one may know who will consult his own experience, that sorrows by being divided with a true friend, become less grievous than when borne alone; and that all our joys become doubled, by being shared with those we love.

The unhappiness of the married life, is a stumbling block with many. But I have never known a young man, harrowed with imaginary cares and troubles, and eaten up with the "blues," (as they are commonly termed,) that was not nearly, if not entirely, cured of them, by getting married. The *real* cares of life are not half as grievous, (nay, they are even sources of enjoyment, in many cases!) as the *imaginary* ones. Give a man plenty to care for and plenty to do, and he seldom has the "blues." A poor man, with a large family to provide for, scarcely knows what the "blues" are—he has enough to care for, to keep his heart from corroding, or his mind from eating itself up, and is happy. No—young men and young women have *ten* fits of the "blues" before marriage, to *one* fit after it. More anon.

A. B. G.

I AM NOT A PROFESSOR.

There is a natural tendency in some minds to underrate their own attainments, and their ability for usefulness. And what is perhaps more unfortunate than all the rest, is, that this state of feeling generally attaches to those who are the most worthy, and who possess, in the greatest degree, those qualities which should be a source of real gratification to themselves, and which would be thus, were it not for their self-abasement. It seems a great pity that, in place of the really worthy, some who are sure to take the foremost rank in pompous professions, could not swap shoes with them, and give them a chance to rise a few degrees, by sustaining responsibilities, which the others assume without acknowledging the duties connected therewith.

Humility is a commendable quality, and should never be underrated. But this immolation upon the altar of self-distrust, may be carried too far. It may be carried so far as to cause a culpable neglect of duty. In such case it loses the character of humility, and partakes largely of supineness and irresolution, and leads him who indulges in it, to abuse the best faculties of his nature.

I have often been led to make these reflections by hearing the excuses which some make for not taking more interest in religious matters. Among them is the one at the head of this article. A person is asked why he does not attend meeting, and aid in sustaining the cause of virtue and morality, and in disseminating the word of God among the error-stricken sons of humanity, and his reply is, that he is not a professor. I do not wish a man to practice hypocrisy, by pretending to a faith which he has no sympathy for, but it seems to me that there is something in this excuse that betrays great unreasonableness, and is calculated to do much injury It is a plea frequently adopted by those who are disposed to decide with either and every party, just as their individual interest, or the schemes which they may have in operation give the impulse.

The subject of religion is so important, and the fact, that all systems of faith can not be true, so clear, that he who passes on through the world without investigating the merits of the respective systems, deciding upon them in his own mind, and becoming not only a professor, but a possessor, betrays a negligence which he would be ashamed to own in reference to the most common affairs of life.

Again: many worthy and highly respected individuals injure the cause of truth, by holding themselves aloof from the society and communion of believers. They earnestly and sincerely believe in the principles of faith once delivered to the saints, and realize much joy in its exercise. But when asked why they do not connect themselves more cordially with the society of those whom they acknowledge to be the true believers, they reply, that they are not worthy. Now, we do not wish any one to pretend to that, or endeavor to exalt themselves to a station which they are not worthy of; but what kind of an excuse do we call this? It sounds to me as though one should say—I am fully aware that I am sinful, and my observations upon others, teaches me that I might do better; but I have no disposition to reform.

It is really desirable, that no person will ever suffer himself to use this excuse more than once. The simple fact, that they are unworthy of calling themselves Christians, is one of the greatest reasons why they should endeavor to render themselves worthy. If a man is sensible of his own unworthiness, and does not do this, he is doubly guilty in sinning against the light of his own judgment.

A. R.-B.

THE REGISTER, AGAIN.

Statistical reports from Brs. Forbes, (a splendid one,) E. M. Pingree, W. Wilcox, W. Skinner, (for *one* Association only,) and A. C. Barray, have been received for the Register. Some orders received make no allusion to the Companion to the Register, (which will be out in a few days so as to allow specimen copies to be forwarded to the brethren for examination) I am anxious, for reasons connected with the prosperity of the *cause*, that the brethren should encourage the Companion, by promoting its circulation in connexion with the Register and Almanac. If sufficient Companions can be sold to warrant the measure, another year I would be able to add 12 pages to the two united, (making 84 pp.) without any increase of price. This would make the Register what it should be—give me plenty of room for the statistics, and also enough room for articles explanatory and illustrative of the doctrine of Universalism. I am satisfied that the circulation of some 20,000 copies of such a work, annually, containing 84 pages well filled with good matter, can not but aid much in extending a knowledge of and love for our sentiments. That the Register is more profitable to *us* in its present form, than it will be when thus enlarged, (all else being equal,) must be self-evident—but we wish to make it more profitable to the *good cause*, knowing that if Universalism can be advanced, we must profit thereby eventually, even though we lose pecuniarily now. So that, independent of the pleasure of doing good, we believe that even pecuniary policy demands an increase of the Register, by an encouragement of the Companion—for *every member of our denomination* will be a gainer in *many* respects, by the spread and practice of our holy faith.

A. B. G.

PUBLICATIONS.

The Trumpet has commenced its 21st volume Old Series, or 12th of the New, in new type and an enlarged form. It has been enlarged nearly an inch and a half in the width of each page, and the names of the co-editors are removed, leaving Br. Whittemore sole Editor. The Trumpet is ably Edited, and a powerful auxiliary in the advancement of our common cause. Having been in the field for many years, its proprietor is able from former profits, to lay out some expense in improving its appearance and enlarging its size, while we poor souls are scarcely able to get along in the old style, not having the wherewithal to meet present expenses, save as our subscribers may "hand over" to us from week to week!

We wish Br. Whittemore abundant success in his enterprize, and in his valuable labors for the upbuilding of the cause of truth and righteousness.

The Universalist and Ladies' Repository commenced a new volume during the past month, under the auspices of Miss Edgarton as the Assistant of Br. Bacon in its Editorial Department. It is as beautifully printed, and as regularly issued, as it is well edited; and that is saying as much for it as *can* be said of *any* periodical we see. Terms, $2 per annum.

Waldie's Select Circulating Library, a valuable reprint of novels, tales, travels, biographies, etc., etc., commences a new volume (or half year) this month.—Terms, $5 per annum.

The Knickerbocker commences a new volume this month, with an increased list of contributors, and an increasing list of subscribers, which it well deserves.—Terms, $5 per annum, or $3 for six months, or one volume.

*** Subscriptions will be received for all the above works at this office.

A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. Sias, at Sandy Creek—Br. N. Brown, at Tully Flats—Br. G. W. Gage, in Vernon village—Br. Hicks, in Sharon, and Br. Potter, at Ford's Bush, at 10 A. M., and in Newville, at 2 P. M.—Br. A. Williams, at Richfield Springs.

There will be preaching on the third Sunday inst., by Br. N. Brown, at Onondaga South Hollow—Br. T. J. Smith, in Russia, and in Newport at 5 P. M., and Br. M. B. Smith, at Burlington Flats, and in the school house near N. Brainard's, Exeter, at 5 P. M.—Br. G. W. Gage, in the Universalist meeting-house in New-Hartford, at the usual hours, A. M. and P. M., and at Mason's Factory at 5 o'clock, P. M.

There will be preaching on the fourth Sunday inst., by Br. N. Brown, at Onondaga Hill—subject, Hebrews ix: 27, 28.

Br. N. Brown, will preach in Mottsville, on the first Sunday in each month during the year, or till further notice—beginning next Sunday.

Dedication.—The new Universalist meeting-house in Cortland village, will be dedicated to Almighty God July 10th. Services at 1-2 10 o'clock. Sermon by G. W. Montgomery.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

Payments from the following persons were received at Rochester, but for want of time to attend to the memorandum, were not noticed earlier—P T, G R, R S, J D C, J C, O W and S R.

P M, Sardinia, for Z W F and G S C—J H, Lexington (S C)—P M, Sodus Point—R Y, Chelsea—J M H, Willoughby (O) for A J F and A D—E C C, Athens (O)—I B, Carlton's Store (Va) for self, J C and J G.

POETRY.

THE SCATTERED HOUSEHOLD.

The family group is gathered,
And all are happy there;
The cheerful glance and word pass round,
For life with them is fair.
A full, unbroken household!
It is a pleasant sight!
The mother's eye is sweeter then—
The father's glance more bright.

There is another gathering,
But one is wanting there;
The youth who sat beside his sire
Comes not to fill his chair.
The grave-yard bears another stone—
The miss'd one sleeps beneath—
The cheerful smile doth yet pass round,
But thou art felt, O Death!

Again there is a gathering,
But where is she whose smile
Was wont to make hearts glad—
Our father's care beguile?
In vain we list a mother's voice,
'Tis silent in the tomb!
The happy smile is seen no more;
Where mirth was, now is gloom.

Once more there is a gathering,
Once more an empty space
Proclaims that death has been at work;
To fill a brother's space.
His grave is in a distant isle,
Made by a stranger's hand!
Oh, hard it is to die away.
From one's own native land.

That group will never gather more
Around that kindred hearth,
'Tis broken up—what death has left
Are scattered o'er the earth!
And where that humble mansion stood,
There now is not a stone
To mark the spot, or tell of those
Who to their graves have gone.

How earnestly should each and every professing Christian, not only put aside bigotry and prejudice, but fervently pray:—

"If I am right, Thy grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way."

G. W. M.

[From the Herald of Gospel Liberty.]

EXTRACT

From a little Sermon, 16 minutes long.

BY JOHN LELAND.

TEXT.—Schools, Academies and Colleges are the inexhaustible fountains of true piety, morality and literature.

The text, in substance, occurs as frequently in the Constitution, laws, usages, Governor's Speeches, and election sermons of Massachusetts, as the phrase, "And the Lord spake unto Moses," does in the Pentateuch. But I am as hard put to it to find any thing like it in the New Testament, as I am to find out who Cain's wife was, or where Tubal Cain got his first hammer to work with. If I do not believe it, I shall be called a deist; and if I do believe it, as far as I have yet seen, I must believe without evidence. Instead, therefore, of dividing my texts into propositions, I shall, in the first place, examine its divinity. The authenticity of the text is questioned, on the following grounds:

1. It is contrary to evident fact. The absolute precepts of Jehovah have varied with the times and dispensations in which men have lived; but the *essentials* of *piety* have always been the same. A dedication of the heart to God and obedience to his voice, have been, now are, and ever will be the quintessence of piety.—That righteous Abel possessed this *true piety* is certain; and who can imagine that Schools, Academies and Colleges were in existence in the days of Abel? Yet, according to text, this must have been the fountain whence the stream of piety flowed to the first martyr.

But further, when Christianity was introduced among men, John was the harbinger—Jesus the King, and the apostles were heralds and ambassadors. John was brought up in the wilderness—Jesus (as the Jews said) was not learned—the apostles, for the most part, were ignorant Galileans. And was there no *true piety* in them? No morality in the system which they taught? The questions answer themselves.

The primitive Christians were not only without the aid of law and the assistance of the schools, but had to combat both for about 30 years; during which period, more true piety and morality was seen among them, than has ever been at any period since, which could not have been the case, if the text is true.

2d. True piety proceeds from a fountain, distinct from schools of learning. That true piety in the heart is the gift of God, all confess who possess it; and every good and perfect gift is from ABOVE, and cometh down from the Father of Lights. Ye have an unction from the Holy One, whereby ye know all things. I will pour out my spirit upon all flesh, etc. Who can read such passages (which abound in the Scripture) and believe them, and at the same time believe that schools of learning are the fountains of *true piety?*

3d. The text, with its usual comments, defeats itself. Individuals, associations and legislatures, are said to found such schools from *pious* views. Now, if the founders have true piety in their hearts before the Academies of Colleges are founded, how can such schools be the fountains of *all* true piety? Piety before schools, and schools before piety. Strange logic.

4th. That seminaries of learning are preservatives and improvements of literature, is true: but to call them the *fountains* of it is not proper, without there was a seminary to instruct the preceptor who established the *first* seminary, which would not have been possible. But why should true piety and literature be classed in the same grade, when they are different in their nature?—The greatest scholar is often the greatest distance from true piety; and the most pious saint as far from the embellishments of literature. And as well may cold iron and hot be welded together, as piety and literature. It is true a man may possess both; but if he does, he knows they proceed from different fountains—have a different tendency to different ends.

5th. Some translate the text thus: "It is the right of the people to invest the legislature with power to incorporate religious societies—force the people to pay the preachers—and fine those who will not attend."—This new translation of the Latin idiom, so common in Rome, does not materially vary the sense.

The people can not invest the legislatures with any rightful power, but what is found in small constituent parts in each of the individuals that compose the body politic. Now, if one individual has got the *right* to force another in his religious exercises, the other has the same right; then by adding all these little germs together in the legislative investiture, the legislature becomes competent to make such laws; but not without; for all in authority receive *all* their powers from the people, and are at all times amendable to them; and the people can not give what they do not possess.

There is no article which comes within the limits of legislation, but what natural men, as such, can understand; but the scheme of Christianity declares, that "the natural man receiveth not the things of the spirit, neither can he know them—so the things of God knoweth no man save the spirit of God. Art thou a master in Israel and knowest not these things? which none of the princes of this world know," etc., etc. A mere man of the world, with all his proficiency in wisdom, never understands the genius of Christ's kingdom, and knows nothing of the things of the spirit; they are hidden from him. How incompetent, then, must all such men be, to make laws for the regulation of Christianity.

If, to escape this dilemma, we adopt the maxim, that "government is founded in grace, and none but saints must rule," like other nations, who adhere to the maxim, we shall have *pretended* saints as thick as the locusts of Egypt, who will be the most inhuman and blood-thirsty rulers on earth. Let offices be filled with the saints of Jesus, they will not—they dare not add to the words of their master, by making religious laws. They know that the rights of conscience are inalienable—that religion is a matter between God and individuals—that the New Testament is a complete code of Laws for the church—that *pity* is the penalty for heresy and ignorance—that legal constraints may make men hypocrites, but will not make them better—that Jesus has left no orders for magistrates to punish men for infidelity—that civil law extends no further than to punish the man who works ill to his neighbor—that Christ works in men energetically, to make them willing; but not coercively, to force them against their wills—that to prescribe religion for men, and to incorporate them into religious societies, is making religion an article of state policy, and churches creatures of state—that the more intent men are to make religious laws for others, the more evidence they give of their ignorance of, and opposition to, the religion of Jesus—that as all other governments have the means within themselves to support their officers, so also with the government of Christ—that when a preacher looks to the laws of state for his salary, he ceases to be an ambassador of Christ, and becomes a minister of state.

Are these the religious rulers that are so much desired in Massachusetts? Or, are they not rather pharisaic, priest-ridden bigots, who take their own judgments and the opinions of the priests as a test of orthodoxy, and force all the people to support the *good old way?*

If Christianity is true, religious laws are wrong; for Christianity gives no orders for such laws; but contrary-wise disclaims the edicts and the sword. If Christianity is false, such laws must be wrong, because they support imposture. Whether, therefore, Christianity be true or false, such laws are inadmissible.

6th. The practical improvement of my text, in Massachusetts, is as follows. The Congregationalists are more numerous than any one sect in the State, and in many of the towns, form a decided majority over all other sects. A majority choose a preacher and contract with him for life, in annual payments. This sum is frequently assessed on all. Those who belong to other societies often find no relief. Sometimes by producing certificates of their attendance on the ministry of other men, they have been exempted. At other times they have sued back the money, which they have paid. In fact, the 3d article of the declaration of right is so untenable—the investiture of the legislature, in one part of it, defeating the assurance of it in another part, "that no subordination of one religious sect or denomination to another shall ever be established by law," that the people are at a loss about their religious liberty. Causes, of the same complexion, are differently decided upon, by different juries, at different terms. The Congregationalists have no scruples about a law-governed religion, but other societies have. Laws and usages are, therefore, so fixed, that those who have the scruples, must use the means or suffer. Nor is this all; for the great mass of people, who have declared for neither of the sects, are all supposed to be Congregationalists; that society claiming the patent right of them, tax them indiscriminately. But it is time, my brethren, to draw towards a close.

MARRIAGES.

In Bristol, May 21st, by Rev. Wm. Queal, Mr. RICHMOND SIMMONDS, 3d, to Miss HELEN REED, all of Bristol.

In Bristol, April, by the same, Mr. MANLEY DEXTER, to Miss ELIZA DELVANE, both of West Bloomfield.

DEATHS.

In Eaton, June 10th, Mr. EPHAM GOODELL, aged 68 years. In faith a Universalist, in practice an honest man. Funeral on the 11th, and discourse by

E. M. WOOLLEY.

In Lisbon, May 31st, of dropsy, BETSEY GUTTERSON, consort of Mr. Abner Gutterson, aged 38 years. In this dispensation of divine Providence, a husband, a son, and a daughter, are deprived of an amiable companion and mother. But they mourn not as those without hope, that what is for their loss is her gain. O. WILCOX.

Near Evan's Mills, May 28th, of consumption, Mr. THADDEUS MUNSON, formerly from Salisbury, Herkimer county, aged 55 years. Mr. M. suffered much for the last six years of his life, but his afflictions are now ended—he has gone home to God. Peace be to his ashes, and consolation to all that mourn. W. H. W.

In Antwerp, June 2d, of consumption, Mrs. ANNIS, wife of J. C. Foster, Esq., aged 37 years. Esq. F., having only lost his son, Charles C., six weeks previous, feels very deeply afflicted. This, too, is the second partner he has been called to give to death, and very much do we feel to sympathise with him—most respectfully do we beseech him to look to God and trust in the assurance of his love. The funeral of Sister Foster was attended at the parish church in Antwerp Village, and an unusual concourse of people listened to the word of life. W. H. WAGGONER.

In Russelburg, on the 9th inst., Mr. JARVIS W. HOXIE, in the 49th year of his age, leaving a widow and three small children to mourn his sudden departure. The consolations of the Gospel were presented by Br. S. Adams.

G. S. G.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, JULY 12, 1839. NUMBER 28.

For the Magazine and Advocate

A SHORT SERMON.

"Blessed are the pure in heart; for they shall see God."—MATT. v: 8.

The sermon of Christ on the Mount, (so called,) from which the above words have been selected, is replete with the best precepts and purest instructions which are to be found on record.—They are adapted to mankind in every age and of every description. In vain do we seek, among the writings of men, for such celestial doctrine of morality—such *practical wisdom* as is here inculcated. Philosophy and reason had done their utmost in teaching man the rules of morality and the precepts of natural religion—these, I say, had done their utmost, while their teachings were full of imperfections—while gross error marked all their instructions, and characterized the most perfect rules they had prescribed. They had not learned the nature of man, hence were ignorant of the character of the moral disease with which he was infected, so that they were wholly incapable of prescribing a positive remedy. It was left for the "Son of God" himself, to teach the world "that denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world," and thereby secure to themselves moral health, being freed from the disease produced by sin and transgression. But to the text.

"Blessed are the pure in heart; for they shall see God." First, of the word heart. We believe this word, as used in the text, means not the soul and its faculties, but the intentions of the soul, or the motive of action. This is agreeable to our common mode of speaking. If we say that one has a bad or evil heart in any thing purposed or done, we obviously mean that he had a vicious intention, an evil disposition, in respect to the purpose or act of which we speak, making the word heart synonymous with the phrase "intention or desire of the soul." Secondly, of the word pure. We suppose this to signify *sincere;* thus making the text to read—"Blessed are the pure in heart, (or intention,) for they shall see God." Upon this we have several remarks to make. It may be observed that this sincerity of desire or intention, to come up to what is signified by the term as used in the text must be habitual. It is not the mere transient wish or desire to be upright, which secures the full sum of blessedness expressed. It is not an occasional desire to do justly, or an occasional practice of mercy—it is not one momentary effort to walk humbly—but on the contrary, it must be the *great actuating principle of the whole man;* of the whole life and conversation. The sincere, or pure in intention and desire, who enjoy the full sum of the blessing, are those who are habitually so.

We well know that we are imperfect beings, frail and erring—that much error enters into the character of the best—that in many instances there is a great defect in the purity or sincerity of the motives or conduct of the intentions of the great and good. We well know that much impurity is frequently lurking within the bosoms of men, and that sometimes it will gain the ascendency—that sometimes it will conquer the better intentions of the soul, and subdue the better motives of conduct. But notwithstanding this, in the true disciple of Jesus, the intentions of the soul are inclined habitually—we will not say invariably—to what is good; but we do not say, that here "the pure in heart," the sincere intention and desire to do right, is the great governing principle of life and action. From this we perceive that *true* religion can not consist in outward rites and ceremonies, nor be made up by disfiguring the face; but that it has its foundation in the soul, in purity of heart or sincerity of intention.

"Blessed are the pure in heart;" blessed are those who are sincere in their desires to know and do what is right. The heart then must be pure, in opposition to the mixture of corrupt intentions and impure affections. The best inclination or tendency of the soul must be to holiness, to God, instead of being unto sin, if we would enjoy happiness instead of suffering misery. But while the sincere in heart or intention, those who are sincere in their desires to do justly, are blessed, yet we can not say every kind of sincerity of heart merits the benediction of Heaven; for may there not be a false as well as true sincerity? May not a man be sincere in error? No doubt, of this kind of severity there are many instances.—No doubt many think themselves at least, very sincere in their opinions or practices, while they are really wrong. Perhaps many sincerely cling with tenacity to false notions when they have, or might have, opportunities of being acquainted with their error. Saul of Tarsus was an instance of this kind. When he was persecuting the Christians, he verily thought he was doing God service. But what sincerity was this? The answer is given us when he says, "he was exceedingly mad against them." It is sincerity founded on prejudice and madness. Sincerity of desire to understand and do the will of God, is, to be sure, the requirement of the "great Teacher," and every sect of Christendom aver that they are sincere; but has not the world learned, that sincerity, when founded on prejudice, wilful ignorance, worldly policy, or passion, is of no avail? The plea of sincerity under such circumstances is base and unworthy of the least attention.

It is in vain man tries to make peace in his soul, by pleading sincerity in error, when, having the means of knowing the truth, he remains away from investigation, and keeps wilfully ignorant of it. When there is so much light in the world, sincerity founded on bigotry or ignorance, can not, as it appears to us, be justifiable. For example. There is an opinion taught which strikes some favorably—they at once go over and embrace it—they become sincere, and compass sea and land to make proselytes. Declare to them the falsity of their doctrine; all is to no purpose; they will not be convinced. Now, is such sincerity, founded as it is on determined ignorance and prejudice, worthy of the name? They will not (it is so with multitudes) hear and investigate, and again we ask, can they be justified? We think not; and we fear, (to use the words of another,) "That much which is called sincerity, may be a compound of obstinate prejudice, wilful ignorance, proud self-confidence, carnal policy, and malignant passion." But, my friends, we should remember, that while such sincerity is base and worthless, yet blessed are those who sincerely desire to know and obey the truth.

For thus the text informs us—"blessed," too, because "they shall see God." Of the phrase "see God," A. Clarke has remarked—"This is a Hebraism, which signifies, possess God, enjoy his felicity; as seeing a thing, was used among the Hebrews for possessing it. See Ps. xvi: 10.—"Thou wilt not suffer thy *Holy One* to SEE corruption; i. e., he shall not be corrupted." Thus we learn that the pure in heart are blessed because they shall possess God, or enjoy his felicity—because they have his spirit. So far as man is pure in heart, so far he is godlike; so far he enjoys the spirit of God, and to that extent is he blessed.—How desirable it is then, that we cleanse our hearts from all impurity, and "by the renewing of our minds, walk in newness of life." "Blessed are the pure in heart," for they, being *godlike in spirit*, "enjoy the peace of God which passeth all understanding." How important it is for all to strive to purify their souls, that they may continually enjoy this peace, which is sure to dwell in the sincere heart, and prove its blessing. Hence let each of us resolve to grow in purity and grace—and walk as becometh those whose "God is Love"—the all-wise Father and universal Saviour of men. Amen.

For the Magazine and Advocate.

CHARITY—RELIGION—WEALTH.

BY MRS. S. BROUGHTON.

It was a wild and stormy day in the middle of Winter. The northern blast seemed to have called his mightest forces from the cold, icy caverns of eternal frost, where the Winter-king lays up his vast stores of sleet and snow. No note of song rose on the gale, but loud was the moan of the pitiless blast, as it howled through the leafless branches, piling the snow in drifted heaps, and piping its shrill notes through the crannies of the poor man's lowly dwelling. The traveller slowly plodded his way along the almost trackless road, until he came to a stately mansion, whose appearance indicated the wealth, taste, and I had almost said, benevolence of the owner. But, unhappily for our world, we find very many upon whom God has showered the richest gifts of fortune, and endowed them with minds to appreciate the beautiful in nature, whose barren hearts are run over with the creeping weeds of selfishness, until the beautiful flowers of sympathy and love can find no root! Knocking at the door, he was ushered into an atmosphere of genial warmth, which gave hope to his heart that he should succeed in his mission of charity.

"I have called to day," said he "to make a little demand upon your kindness. Mr. S., whose wife died a week since, was last night turned out with his orphan children, to seek refuge with his neighbors. They retired late to bed, and were awakened by the fire, which had progressed so far, that they barely escaped with their lives.—Their house was consumed, together with their clothes and scanty stock of provisions. Any article of food, or old clothing, which you felt disposed to give, would be of great benefit to this destitute and afflicted family." The rich and gorgeous furniture of the carpeted rooms, the abundance of sumptuous food that graced the well-spread table, and the manifest plenty that reigned upon the premises, had rendered him quite certain of receiving a handsome present for the shivering children of want. But he was disappointed. They were too poor, they had nothing to spare; they were very sorry for the family, but, really, could not assist them. The man's heart sunk within his philanthropic breast. He knew that those whose aid he had asked, were among the most wealthy of the town; they were members of the same neighborhood with the sufferers; he knew they were called pious people, attended constantly the services of the sanctuary, and gave large gifts to tract, and other societies; and he had not anticipated a refusal when he plead the necessities of those, who, by adverse providence, were rendered homeless, shelterless wanderers, dependent upon the sympathies of their fellow men. As he went on his way, he soliloquised with himself. "For what is wealth? To what purpose is it bestowed upon man? Is

it that one, to whom God has given a greater degree of intellect, should hoard together heaps of the 'shining dust,' roll in magnificent carriages, and have his name stand high upon the list of public donors; while the orphan may pass the door unheeded, though want and suffering is depicted upon the pallid features? Religious people, too! What a mockery of the holy principles of Christian benevolence! Is it in accordance with the teachings of religion to give money to support a mission to a distant and unknown clime, while the opportunities of doing good that fall in our way, are disregarded? Surely, such people do not realize that they are stewards in the service of God, to improve the gifts he has given them; but not niggardly to refuse the scanty pittance to the miserable children of ignorance and want. Gold can not allay the pang of disease, it can not stay the hand of death, but it can bring a blessing upon the head—ay, and the heart too, of him who will send it forth upon its errand of mercy. But when hoarded in its secret hiding places, like some accursed and hidden sin it preys upon the mind, withering the flowers of sympathy, and drying the genial springs of love, till the heart becomes isolated in the midst of the world." O, let not man forget in the gifts of Heaven, to render due thankfulness to Him who bestowed them. And let him that *is* liberal, bless God who hath made him so, and thus saved him from that *curse* of the soul—a want of *will* to do good, when means are not wanting!

For the Magazine and Advocate.

THOUGHTS FOR THE THINKING.

BY REV. J. S. KIBBE.

NUMBER ONE.

Could those who seek to subvert Christianity, to rob the mourner of his hope of a resurrection from the grave, and prostrate all virtue and religion before the shrine of cold and stoical indifference, or upon the withering altar of annihilation, be persuaded to abandon their unlawful designs until they should furnish the Christian with a better system than that inculcated and enforced by the Saviour upon mankind, they would find that a life was too fleeting, and an age too short, for the accomplishment of their task.

Could that individual who aspires for the accomplishment of some great and noble deed of benevolence or compassion, toward those at a distance, that he may be called good in every sense of the word—or that he may be deemed as one who seeks the happiness and welfare of his fellow beings, while he disregards the claims of those in his own immediate vicinity upon his store of compassion and benevolence—be induced to render those happy around him, and minister to their wants and necessities before he went abroad, he would find, when he had numbered three score and ten years, and his head was white with the frost of age, that he had fallen far short of accomplishing the work imposed upon him.

Could the man who labors to create discord and disunion among men—to destroy the peace and harmony of society—to poison the streams of virtue by opening the floodgates of vice and corruption, and by arraying man against his fellow man in the field of battle, be led to relinquish his labor until he had driven anarchy and confusion from the face of the earth, brought back to society peace and happiness which had fled affrighted from their thrones, stopped the current of vice and iniquity, and taught mankind that their peace and happiness were closely allied to their acts of forbearance, their deeds of benevolence, and their exertions to promote love, harmony and good will one toward another, he would become sensible that his work was yet unfinished. Though he should live till his cheeks are furrowed with the storms of many winters—still his task would be undone, and there would remain some to be performed by the way of improving the condition of mankind. But although the work would not be fully accomplished, yet he would enjoy the smiles of an approving conscience, the approbation of an indulgent Providence, and be enabled to exclaim in truth and sincerity as his spirit leaves its earthly tenement, my life has been well employed—*well* spent. O, may it be the glorious boon of every individual to yield up their breath with a truth so sweet, so lovely, falling from their dying lips!

Clinton, June, 1839.

For the Magazine and Advocate.

JESUS "HATH DONE ALL THINGS WELL."—Mark vii: 37.

NUMBER ONE.

BY REV. S. GOFF.

"He hath done all things well." How grand, how vast, how beautiful, how glorious, and how sublime was that commission which Jesus received from the Father! How grand in design, how vast in extent, how beautiful in its internal operation, how glorious in its onward progress, and how sublimely felicitious in its final results. Ere the foundations of the earth were laid, or man was ushered into existence, in the counsels of infinite Wisdom it was designed—Divine Omniscience foreseeing it would result in a greater amount of good, to "make the creature subject to vanity," with a living hope implanted in his moral constitution—to deliver the human race from the bondage of sin, to redeem them from corruption, and exalt them to immortality and endless life; that Christ should come into the world to labor and toil for the good of man, to reveal God's character, our duty, and final destiny; that he should suffer, and bleed, and die on the rugged cross, as a seal to the divinity of his mission; and that he should arise from the dead "as the first fruits of them that slept"—the *pledge* of the final resurrection of all who die in Adam—and thus lead the way to future bliss and endless life! Grand, then, infinitely grand in design was the commission which Jesus received from on high.

And then, how vast in extent! It embraces universal humanity. None among the sons of earth are exalted so high as to need not the healing influences of his religion, and none are sunk so low as to be beneath his notice.

He was the Friend, the Reliever, the Benefactor, and the Saviour of all. Not only to his disciples and faithful followers was Jesus the constant and steadfast Friend, but he was ever the same to his enemies—to "the lost sheep of the house of Israel," who would not own him as the "good Shepherd." "On the Mount of Olives he wept over their obduracy, on the cross he forgave their injuries," and when about to ascend into glory, he commanded that, first of all, that Gospel, which is ultimately to bless all nations, should be proclaimed at Jerusalem. Thus proving beyond the possibility of a doubt, that his religion was designed to *bless* and not to *curse* mankind, and that it was in the plan of Providence to diffuse the light of life, and the hope of immortal glory, and the germ of everlasting blessedness throughout universal humanity. There is

> "To him, no high, no low, no great, no small,
> He fills, he bounds, connects and equals all."

For the Magazine and Advocate.

THE STUDY OF NATURE A SOURCE OF HAPPINESS.

BY MISS ANN BARTLETT.

Where is the individual, that has abandoned the gay and fashionable circle to become acquainted with the Creator's works, and the laws by which they are governed, who has not felt amply compensated for all his toils in witnessing the order and harmony that pervade the universe? On what side soever we turn our eyes over the fair face of nature, new scenes of beauty are continually arising in succession, until the mind is lost in the immeasurable ether. In tracing the various changes of the vegetable kingdom, we discover the impress of wisdom stamped on every feature. From the tender germ to the perfect fruit, no derangement is seen to exist, but one period of its progress is succeeded by another more matured, until each has performed the office assigned it.—Nature employs various means for the production and reproduction of the vegetable world.—When any part is no longer wanted for the present use of man, but is left to atmospheric influence, it is then susceptible of decomposition, and its elementary parts readily combine with the elements of the air, or with the constituents of other plants, and thereby produce another order of attractions to beautify the face of nature. The animal kingdom also contributes largely to the support and renovation of the vegetable, and that in turn pays tribute to the animal.

Nature is indeed an admirable economist, and how wonderful is that Being who makes all the different parts of creation, contribute to the support of each other. Should we turn our attention to the vast expanse of water, we should there witness the same order and harmony. The little rills that meander along the vale, contribute to the broad majestic river, and the silver lake; and they, in turn, pay tribute to the deep and mighty ocean. Thus we see that nature acts by general, and not by partial laws.

Man is placed at the head of this lower creation, and when illuminated by the genial rays of science, he discovers in the objects and occurrences that surround him, a scheme beautifully arranged for the gratification of all his powers.—He recognizes in himself, the intelligent and accountable subject of an all-wise and bountiful Benefactor; and in joy and gladness, he desires to become acquainted with the Creator's works, and the laws by which they are governed. The Creator has bestowed powers upon man, which, when rightly cultivated and brought into action, are able, in a good degree, to trace the chain of causation, from the highest, down to the lowest order of things. When he beholds the vivid lightning, thwarting the ethereal sky, he can trace both cause and effect. He can enter the subterraneous cavern, and there find ample range for meditation's eye; he can view the sparry incrustations that have been formed by the lucid drops, in their descent from the high arched vault, and rejoice in their sublimity. When remote from the verdant landscape, he can paint in his imagination, all the variegated beauty that such a scene presents. In witnessing the gentle shower as it descends to the earth, the reflective powers discover that it was previously drawn from thence by a beautiful law of nature, and, in obedience to that law, must again descend. The vicissitudes that mark the different seasons, are no longer shrouded in mystery. The theory of tides is explained—the phenomena of eclipses are accounted for—they are all found to be produced by the simplest laws of nature. Chemistry unfolds to view the inherent properties of all bodies; the power that unites and sustains them, and, in short, enables us, as it were, to analyze and resolve all nature into its simple and elementary state. Astronomy demonstrates that this earth, with all its appendages, is but a mere point in the great map of the universe; that thirteen hundred thousand worlds like this, would not equal the sun; and this, even this, although the magnitude surpasses mortal comprehension, may still be considered no more than a point when compared with the myriads of bright suns that bedeck the vault of heaven. In contemplating the extent, variety, harmony, and sublimity that characterize the works of the Creator, the mind is led to wonder what that Being must be, who has power to call worlds into existence, and sustain them in the most perfect order from age to age. But it is, no doubt, one of the wise dispensations of Him who is infinite in wisdom, to veil the splendor of a glory which would overpower us.

The human mind, by calling its reflective faculties to its aid, can go back to the first morn of creation, when there was none to admire so glorious a prospect, save the Creator himself. It can live with the first happy pair in the garden of Paradise, and imagine to itself, the contrast be-

tween those halcyon days, and the blood-stained events which soon succeed. It can live, as it were, in all past ages; and view the rise and fall of empires, and the various changes that have been constantly taking place since time began. It can imagine itself living in an age, when superstition and idolatry prevailed throughout the land, and witness the various modes of torture inflicted on its fellow beings: some dragged to the stake, others broke upon the rack, while many were offered as a sacrifice to conciliate their gods. While it recoils at witnessing this cruel and inhuman practice, it can accompany the shepherds to the land of Judea, and behold the bright star that appeared in the east, to illuminate the pathway of those who were journeying to behold their King, who was to dispel the moral gloom that had long hung upon the human family, with a mountain's weight. While gazing upon this heavenly messenger of light, melodious accents fall upon the ear, which contain the message, "fear not, for behold I bring you glad tidings of great joy, which shall be unto all people." Thus it rejoices in the hope, that when we shall have passed from this theatre of action, we shall land on the peaceful shores of immortality, where disappointments can never reach us, and where the ties of friendship will no more be severed.

We owe an apology to sister Bartlett for a mistake that occurred in connexion with the above article. It was handed to the compositor some time ago and partly set up, but was crowded out. By an oversight in making up the form of No. 25, the first paragraph of the article was inserted, and the mistake was not discovered until again taken in hand for the present number. We hope the mistake will not discourage our corrrespondent. A. R. B.

For the Magazine and Advocate.

HELPING THE LORD.

What a charming idea it is that has crept into the *heads*, and I do not know but the *hearts* too, of many people, that frail man is endowed with skill and power to help Almighty God do his work. Among the class of religious believers called Arminians, this idea prevails to a great extent, especially when the soul, its concerns, its conversion, its salvation in a future state, is taken into consideration. Then comes the time for the great work. Then appears the all-subduing consistency, the complacent contradiction, that man can not save himself, but he must do this and that, and many other things, or he will surely be damned. We hear it preached—we hear it prayed—we hear it talked in the family circle—in private conversation, and in public—in class, conference, prayer, and protracted meetings—all shout man's nothingness, and his capacity to save himself; or, what is equivalent, man can do nothing, yet he can help the Lord in his mighty work.

"Free Agent" is a phrase worn out with most people, even with those who not long since made great use of it. Moral Agent is now used in its stead. And, notwithstanding the vast difference between "*free*" and "*moral*," yet, the latter is made to embrace all the properties of the former. Thus confounding good sense, and by vile prostitution, making the moral use of one word accountable for the meaning of another.—And therefore man is free to do or not to do, just as he pleases—to save himself, or damn himself. And if he saves himself, he must do a part; at least, he must help the Lord do his work.

Not long since I heard an anecdote which fully demonstrates the extreme folly of the above mentioned sentiment, and also proves another fact, the ignorance in which some of our youth are trained up in the present day. The substance of the anecdote was as follows: A young man became the subject of a religious excitement, and believing himself converted, he went forward in a few weeks and offered himself to the church. In answering the several questions put to him, he gave general satisfaction. But the one particular was not forgotten. Speaking of his conversion—the work which had been wrought in his heart—he said, "*he* had done a part, and the *Lord* had done a part." There was a person present, and heard the recital of this bundle of greatness, who, next day, took the liberty to inquire of him how he could make out such a joint work between him and the Governor of the universe. "Why," said he, "I was horribly convicted—I believed I was to be damned—I fought against God—*I* fought against religion with all my power—and *the Lord done the rest*." Rural.

For the Magazine and Advocate.

MINUTES

Of the proceedings of the Genesee Association of Universalists—for 1839.

Met according to adjournment, at Gainesville, on the 19th of June—appointed Brs. J. S. Flagler, Moderator, and O. Roberts, Clerk.

Received credentials from the following delegates—Esq. Emmons, and Isaac Chandler, Westfield; A. W. Barrett, and Simeon Burnham, Covington; A. Hart, and N. Bacon, Perry; Milan Perry, Alabama

Received and accepted the report of the committee of discipline—no complaint. Voted, that J. S. Flagler, A. Kelsey, and D. Wolcott, be a committee of discipline for the ensuing year. Voted, that W. E. Manley, A. Kelsey, and A. Skeele, be a committee on fellowship and ordination.

Adjourned, to meet at 9 o'clock, A. M., of next day.

Thursday morning.—Heard the report of the committee on fellowship and ordination. Voted, to grant letters of fellowship to S. Goff and P. Simpson, and conferring ordination on Br. S. Barnes. Voted, that Br. Kelsey deliver the occasional sermon at the next session of this body.

Resolved, That we recommend to the societies within the bounds of this Association, the serious consideration of the subject of forming a Library, that shall be the property of each society, for the joint prosperity of the Association; and that the delegates appointed to attend this body, at its next session, be instructed to come prepared to act on this subject. Voted, that Br. Manley prepare the minutes for publication. Adjourned, to meet at Alexander, Genesee county, on the third Wednesday in June, 1840.

Ministers Present.—A. Skeele, J. S. Flagler, R. Thornton, W. E. Manley, A. Kelsey, S. Barnes, S. Goff, I. Babcock, P. Simpson, L. L. Spaulding, J. M. Cook, I. Sharp, O. Roberts.

Sermons by Brs. Barnes, Cook, Babcock, Roberts, Kelsey, Goff, and Flagler.

Remarks.—The weather during our meeting was pleasant, and the attendance general. We occupied, on the first day of the meeting, the Presbyterian house; but on the second day, the attendance being so large, we were obliged to divide the congregation and have two meetings. For this purpose we obtained the Methodist house. Both congregations were respectable On the whole, we had a good meeting, and, we doubt not, it was a time of refreshing to many souls.

Per order, W. E. Manley.

For the Magazine and Advocate.

LETTER.

Br. Grosh—While on a visit to my friends in the Southern counties of this State, I spent several weeks with my brother-in-law in the town of Danby, county of Tompkins. During my stay, I had an opportunity of attending church a few times. There are three meeting houses in this place—a Methodist, Presbyterian, and Swedenborgian, or New-Jerusalem church. I had a curiosity to witness the worship of the Swedenborghs, as they are here styled Universalists, and regarded by our Arminian and Calvinistic brethren, in a similar light. This church was founded by Dr. Beers, built entirely at his expense, who is also Pastor of the same. As you are undoubtedly acquainted with their religious tenets, I need not say further, at present, concerning them. I requested my brother to accompany me to said church—dedicated as a house of prayer for all people. He said he would in the afternoon of Sunday, after services in his own chapel, (for he too was a Methodist.) Accordingly, I agreed to meet him at noon, as it was directly on our way to the New-Jerusalem church. As I came along, my brother-in-law was waiting for me. He came up to me, and very good-humoredly said there had been an anathema pronounced against me—then briefly related the circumstance. As he was coming off the steps of the church, he met a brother Methodist, who asked him if he was not calculating to stay the afternoon. He said he had promised to atend church with me, and where. He then asked if I was a member of that order. He said no—that I was a Universalist—a strong one. His Br. then sneeringly remarked, he is one poor creature. My brother-in-law said he could not make me believe it. He said he could with just one passage of Scripture, to wit—"He that believeth and is baptised shall be saved, and he that believeth not shall be damned."

It led me to cast many reflections thereupon. The sentence I had received—the judgment he had meted me, caused me to think, long, and diligently. Having been pronounced by one who had been a preacher for 20 years and more, among the Methodists; who had received his quietus—or, to speak more familiarly, had been silenced by the grand Council, for a gross misdemeanor—that of fighting with one of his own brethren—I say, who could help thinking? I gave my brother-in-law to understand, that he might say to his Br. K——, that he could have the pleasure of convincing me, at any time. The subject was mentioned to him, in the presence of several gentlemen, but he was silent. I have since met him face to face, but not a word escaped his lips in regard to the matter. This circumstance, though trivial, indeed, has afforded me many a pleasant thought.

Is it not strange, Br. G., that people should construe plain English differently, when found in the sacred volume, than elsewhere. They read of the saved and lost, among the calamities and casualties of life, with understanding and common sense. They do not infer because so many were lost, they sunk to hell—nor if saved, that they entered heaven. And when they read of steamboat explosions, of shipwrecks, of earthquakes, "war, pestilence, and famine," in the public journals of the day, they mean, if so many were saved, that they were saved from an untimely grave—if lost, they died. But when they meet with the words saved, lost, or perished, in the Bible, they always associate with them, endless happiness, or endless misery. I repeat it, is it not exceeding strange. A. W. T.

So. Venice, N. Y., May 24, 1839.

FUNERAL AT TULLY.

An apology is due to our friends at this place for the non-appearance of an article by Br. Montgomery, noticing the unchristian conduct of some Partialists there who refused to enter the meeting-house at the funeral of a worthy and lamented relative, because, at the request of the deceased himself, Br. Montgomery delivered the funeral sermon. They had no objection—*could* have had no objection to the preacher, other than that he was a Universalist! Such are the steeling and crue influences of bigotry and superstition.

The article was duly prepared and furnished to us by Br. Montgomery, but, by some mishap or other was lost or mislaid, and could not again be found, in despite of a long and earnest search. So that, whatever else may be thought of the matter, Br. M. is free from all blame. A. B. G.

DEERBROOK—BY MISS MARTINEAU.

A new supply just received at this office.

NEW BOOKS.

Just received, the Gentleman of the Old School.
Charles Clement, or the two Clerks, a tale of commercial life.
Lord Brougham's Sketches of Statesmen in the time of George 3d.
Life and Times of John Bunyan.
The Barber of Paris.
Parley's Book of Poetry.
Rose and her Lamb.

The two latter are designed for children, and published in Coleman's usual beautiful style.

For the Magazine and Advocate

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILE.

NUMBER FOUR.

LEVITICUS.—This book has its title from the subject of it relating chiefly to the Levites. It contains rules concerning sacrifices and other things in which they were concerned. Levites were those who were employed in the lower services in the temple, by which they were distinguished from the priests. For a particular account of them, see Calmet, page 624.

Levit. xvi: 10.—"But the goat on which the lot fell to be the scape-goat, shall be presented alive," etc. The scape-goat is here said to make *atonement*, as well as that which was sacrificed; so that the shedding of blood was not necessary to atonement. The sending of this goat into the wilderness, was an emblematical representation of the entire removal of the sins that had been confessed upon it. But these sins must first be confessed and repented of, as may be seen by consulting this whole chapter. At verse 29th, we find that this great day of atonement was appointed for a time when the people were to afflict their souls; i. e., it was an annual *fast;* and the only one in the Hebrew ritual. All the other times on which they assembled, were festivals or seasons of rejoicing.

Levit. 19th chapter.—This chapter contains the most excellent moral precepts, the observance of which could not fail to promote the best grounded peace and harmony, as they enjoin universal love and charity, without any partiality in favor of a man's self.

Levit. 25th chapter.—In this chapter we find the Sabbatical year, and year of jubilee, instituted. The Sabbatical year was every seventh; this year the Jews were commanded to refrain from all servile labor. The year of jubilee was every fiftieth year, or the next after seven sabbatical years; in this year of jubilee all servile labor was forbidden, and as this was the next year after a sabbatical year, there must have been two years of rest.

Levit. 26th chapter.—In this chapter we have a clear prediction of the awful calamities and judgments which should fall on the Jewish nation, in case of their disobedience. All that is here foretold has actually come to pass. No prediction was ever more exactly fulfilled. And yet, for all that, God says he will not cast them away. "neither will I abhor them to destroy them utterly and to break my covenant with them." See verses 44th and 45th. All the rewards which are here promised for obedience, are confined to this life; and all the curses and judgments threatened for disobedience, were to be inflicted in this world. Neither the hope of reward in another world, on the one hand, nor the fear of punishment in another world, either limited or eternal, on the other, are presented to the minds of the Jews as an inducement for them to practice virtue, or refrain from vice. If the doctrine of endless punishment possessed such a wonderful restraining power and moral influence, as is ascribed to it by the believers in it, or advocates of it, how is it to be accounted for, that God did not threaten it to the Jewish people? We pause for an answer.

For the Magazine and Advocate.

THE FAITH OF ABRAHAM.

BY REV. L. L. SADLER.

The hopes of the rational Christian for immortality and glory are all based on the promises of God. Philosophy and reason may *confirm*, but they can not *prove* the certainty of a future existence. "Life and immortality are brought to light by the Gospel." Eye had not seen, ear had not heard, neither had the heart of man conceived the things that God had prepared for them that love, till they were revealed by the spirit. "But the spirit searcheth all things; yea, the deep things of God"—and through the medium of its inspired communications, we have "the sure word of prophecy, which is a light shining in a dark place," unfolding to the enraptured view, the rich inheritance of eternal life, secured to a wanting world through Jesus Christ, the subject of promise.

How strong and exhilerating was the hope of Abraham, when he believed the divine promise pledged to him—"that in his seed should all the families of the earth be blessed—and it was counted to him for righteousness." He knew this was a Gospel promise, and was to be ratified by the "Lamb of God, who should take away the sin of the world." He cast his eye into the distant future—he saw generations go and come, kingdoms rise and fall, revolution succeed revolution, and this earth evacuated and replenished by succeeding troops of pilgrims, till at last the blissful era came that witnessed the advent of the Son of God. He saw his day afar off, and rejoiced in hope, and was glad. In the contemplation of this heavenly promise, he did not, like some of modern times, think its blessings were confined to the temporalities received as the gift of Heaven's bounty; but, like Peter, the disciple of our Lord, he understood it to consist "in turning every one away from his iniquities," that the heart might become a temple of praise. Neither did he understand the boon pledged, to consist, as do others, in the pleasure and fruition of the world of Saints in the latter day of glory, popularly called the *Millennium*—when the earth shall be full of the knowledge of the Lord, and universal order, harmony and peace shall prevail. For it is said of his faith and his hope, predicated on the divine promise above noticed, that "they were like an anchor of the soul, sure and steadfast, and reached to that within the vail—whither the forerunner hath for us entered—even Jesus, made a high Priest after the order of Melchisedec—that he died in faith, not having received the *(fulfilment of the)* promises, but having seen them *(fulfilled)* afar off, and was persuaded of them, and embraced them, and confessed, that he was a stranger and pilgrim *on the earth.* For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country—that is, a *heavenly.* Wherefore, God is not ashamed to be called their God; for he hath prepared for them a city."

This promise being made *sure* to all the seed, Abraham did not suppose that its ratification depended on conditions to be performed by the heirs—such as the exercise of faith, etc. For he knew that *unbelief* could not make the *faith* of God without effect. "He was faithful who had promised, and could not deny himself."

Yet he was fully aware that the fulfillment of this promise could not be witnessed while men were *sinners*, and in *unbelief.* Hence, he saw the veil taken away—all brought to know God, from the least to the greatest, and through a recognition of divine truth, to see the salvation of God. He knew the sanctifying influence of the faith once delivered to the Saints—and believed that where the knowledge of God and his promises, had become universal, as in his own case, it would work righteousness in every heart, and God should be all in all.

"O'h, for a strong and lasting faith
To credit what Jehovah saith;
To hear the message of his Son,
And call the joys of heaven our own."

Geneva, June, 1839.

For the Magazine and Advocate.

IS BELIEF VOLUNTARY?

We are often told by our opposing brethren, that unless we renounce our faith, and embrace the doctrine of *endless punishment*, we must suffer the pains of that punishment in which we profess to disbelieve. We reply that—belief is involuntary. Man is not at liberty to believe as he pleases; he is always controlled by evidence, or at least by what appears to him to be such.—Though he often takes a wrong view of the evidence, or mistakes that for evidence which is not, still he is as much controlled by such mistaken and distorted views, as if they were infallible proof. But we are told we must believe it, or we must be damned. Then be it so! but we repeat that we can not believe contrary to what appears to us to be evidence; we could not do it if we were to try. Do you ask proof of this fact? We will give it you.

"Try now if thou canst," and believe there is no sun in yonder heavens at broad noon-day.—Can you do it? can you believe there is no bright luminary that shines upon our dark world to give us light by day, and at night lights up those glittering lamps that twinkle so beautifully to illumine the path of the weary traveller? Can you believe that there is no golden sun, that sheds down its radient beams upon your fields, to ripen them for the harvest; that paints the crimson fruit, and opens the smiling flowers, and makes every thing so lovely? Look at it brother! See how it dazzles the eye! See how its bright rays stream forth scattering heat and light abroad. Say, can you believe there is no sun? No, you can not! I know you can not if you try. You can not doubt the evidence of your own senses, and that of every man's in the world. Why then do you censure us? why do you blame us for believing what we think the evidence of our senses, and of revelation teaches us? Admitting that our doctrine is false, and that we believe a lie, will God punish us eternally for it, seeing that we are not at liberty to believe as we please? Do you not tell us that God requires no more of his creatures than what they are able to perform? Then why require us to renounce our faith, and to embrace yours? Would you have us be hypocrites? Would you have us profess what we do not believe? This we might do, but to change our faith according to our will we could not do.

When we look abroad over the wide world, and behold all the beautiful works of God, and see how good he is to all his creatures—how that "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust,"—and when we hear Christians of all denominations tell us what God has done for man, how that he sent his Son to die for us, and *wishes* and *desires* us to become good and holy, and so be saved—and then when we take our Bibles and read that "God is in one mind, and who can turn him? and what his *soul desireth*, even that he *doeth*"—who can help believing that all will be saved and come to the knowledge of the truth? If God desires the salvation of all men, and "doeth what his soul desireth," it appears to us like a contradiction to say that all will not be saved, and therefore we are obliged to believe in Universal Salvation. And so on the other hand, when we read in the Bible that "God is good unto all—and that his *tender mercies* are over *all* his *works*," we are obliged to reject the doctrine of endless misery, for we can not conceive how the tender mercies of God can be over those who are tortured in Endless Torments. A. F.

Richmond, Va.

For the Magazine and Advocate.

PREJUDICE.

How often are we brought to the painful conclusion, that many people imbibe, cherish, and sustain erroneous principles, through superstitious ignorance, the bane of human nature. But a few days since while conversing upon other subjects, that of religion occupied a share of attention. After I had expressed my views respecting the final destiny of mankind, together with the evidence upon which I rested, and after I had testified to the manifold consolations which such a doctrine afforded, I was almost struck dumb with astonishment at the reply. Not only one, but *all* present, possessed partial views of the character of God, and, as with one impulse, exclaimed, "Could I but believe in such a doctrine, I should be truly happy! then would my fears and alarms be hushed, and the future prospect would brighten beyond conception; but impossible! my con-

science forbids the idea," etc. These remarks, delivered as they were, suggested the idea that ignorance and moral blindness predominated over reason, and combined to darken the truths of inspiration.

In this I was not mistaken. The response to a few interrogations dispelled every doubt, and demonstrated, clearly, that they were as ignorant of the pure principles of Universalism, as of the complexion of the angels of heaven; and, as appeared from their own denunciations, they had never even dared to think beyond the narrow limits of the impressions of early education. Nor is this example without a parallel. Millions, conversant only with the teachings of a gloomy creed, are perpetually groaning under the scourge thereof. And why is this so? Evidently, because every thing like reason on the subject, has been spurned as an unwelcome guest, and because what has been, and what is still a mystery with their favorite preachers, (as a natural consequence,) is resolved into one by the deluded followers. To corroborate this fact, permit me to relate a circumstance which occurred in Erie co., Pa., 2 or 3 months since, at a Methodist meeting. The preacher exclaimed, in a peculiarly thrilling tone, "I am astonished—utterly astonished, when I reflect that men, who have been early taught to believe in a future punishment, and who, while in childhood and in youth, embraced the doctrine, should, in maturer years, reject it—it utterly astonishes me! Why," says he, "they certainly must know more; their reasoning faculties and judgment must be stronger and better, and consequently they are the better qualified to distinguish between truth and error!" So thought I, and so did the greater part of his audience.

Yours, respectfully, W. H. R.

For the Magazine and Advocate.

A GOOD ANSWER.

In the course of a friendly conversation with a Partialist friend, during the last Winter, the subject of infidelity and skepticism was introduced. I inquired of him his opinion of what was, in his view, the most probable cause which induced men to cast away all the bright and cheering hopes for the future, which the Gospel holds out to them, and embrace that cold and chilling system which teaches that death is an eternal sleep.

His reply confirmed me in an opinion which I have long indulged, that men are by far the most *honest* Christians, when they lose sight of their "creed books." Said he, "there is but one answer to your question, which suggests itself to my mind—and that is, that they act in conformity with the old maxim, 'of *two evils* always choose the *least*.'" I inquired, what were the "two evils" to which he alluded. He replied, "men generally prefer a system which denies all future existence, to that which represents them as being exposed to a state of *unending and unmitigated suffering*. Consequently, when men become fully convinced that the latter doctrine is taught in the Bible, and that they themselves are exposed to the dreadful torments which it denounces against a certain class of the human family, they, as a matter of *expediency*, deny the whole book of Revelation, and by discarding entirely the notion of a future state of existence, rid themselves of all fear of being exposed to misery and suffering in that state."

Said I, you appear not to agree with those who denounce *Universalism* as the last round in the ladder of infidelity. I am happy to say, that in this matter I perfectly agree with you.

I am not able to inform the reader, whether my friend feared he was treading on forbidden ground, or what was the cause of his immediate silence. All that I can say is, that the conversation ended without any further remark from him.

I am fully satisfied in my own mind, that the doctrine of endless misery has been the procuring cause of nine-tenths—and may I not say, of *ninety-nine hundredths*, of the skeptics that are to be found in our land. Men do not adopt a belief in annihilation from choice; unless, indeed, it be a "*choice of evils*." The individual probably does not exist, who would prefer a state of senseless, dreamless unconsciousness, to an immortal existence of pure and unalloyed felicity. Such a choice would be unwise, unreasonable and unnatural.

Let Partialists, then, if they have any desire to arrest the progress of infidelity in the land, learn to ascribe a character to God, which will make him a proper object for mankind to love and venerate. H. L. H.

Watertown, N. Y.

For the Magazine and Advocate.

MINUTES

Of the Black River Association of Universalists.—1839.

Met at Washingtonville, on Wednesday morning, June 19th, and united in prayer with Br. French.

1. Organized the council by choosing Br. French Moderator, and H. L. Hayward, Clerk.

2. Invited ministering brethren present from other Associations, to take part in our deliberations.

3. Received and read credentials from several societies.

4. The following committees were then appointed: Brs. Howe, Sias, and Titus, committee of arrangement—Brs. Morse, Waggoner, and Thayer, a committee on fellowship and ordination—Brs. Morse, Waggoner, and Persons, a committee of discipline for the ensuing year, (the committee of last year reported no cause of complaint.)

5. Appointed Brs W. H. Waggoner and P. Morse, ministerial, and B Thayer, of Mexico, and R. Fitch, of Constantia, lay delegates to the State Convention, to be held in Utica—with power to appoint substitutes.

6. Resolved, That the preachers belonging to this Association, be requested to take up collections in their societies on the first Sunday in January next, or as soon thereafter as may be convenient, for the purpose of defraying the expences of delegates to the State Convention; and that the monies so raised be forwarded to the Standing Clerk of this Association, by him to be paid to the delegates for defraying their necessary expences to the State Convention, and the surplus, if any, to be forwarded by the Clerk of this Association, to the Clerk of the State Convention, for defraying the expences of the delegates to the United States Convention.

7. Resolved, That Br. Morse present the case of Br. C. B. Brown, who has been reduced by a protracted and severe sickness, to the congregation, and request a contribution for his benefit.

8. Resolved, That the Standing Clerk be empowered to appoint three Conferences, to be held during the year, at such times and places as he may deem proper and expedient.

9. The committee on fellowship and ordination reported in favor of granting ordination to Br. W. Sias, as per request of his society at Sandy Creek.

10. Appointed Br. Wilcox to deliver the next occasional sermon

11. Appointed Br. Hayward to prepare the minutes for the press, and add such remarks as he may deem proper.

12. Resolved, that the next session of this Association be held at Watertown on the third Wednesday and Thursday in June, 1840.

Thursday afternoon, ordination service.—Prayer by Br. Hayward—sermon by Br. P. Morse—ordination prayer, Br. Persons—charge and delivery of the Scriptures, by Br. Waggoner—right hand of fellowship, by Br. Jones—addresses by Br. Morse.

MINISTERS PRESENT.

J. French, W. H. Waggoner, H. L. Hayward, S. Jones, P. Morse, C. G. Persons, A. Williams, N. Brown, Wm. Sias, O. Wilcox, A. Ward.

DELEGATES PRESENT.

T. Murray, L. Comins, Watertown; R. Fitch, Constantia; J. Stanley, C. Harris, Henderson; I. Mendall, H. B. Persons, Ellis village; H. Baker, E. Bentley, Sandy Creek.

REMARKS.

Most truly did we experience upon this occasion, a season of refreshing from the presence of the Lord. It was a time of thanksgiving, of devotion and prayer.—The Lord of Hosts was with us, the blessings of Heaven descended upon us, and the love of Jesus warmed our hearts.

In addition to the occasional sermon by Br. Waggoner, most excellent discourses were delivered by Brs. Wilcox, Brown, Hayward, Williams, Wood, and Morse. It is believed that the seed sown by these brethren, will bring forth much fruit. May the Lord grant it. During the intermission of Thursday, the ordinance of baptism was administered by immersion, by Br. French, candidate, sister Ballou, of Boyleston.—This service added interest to our meeting, and astonished not a few. The refusal of the Presbyterian church by its trustees, after having twice been kindly and respectfully requested for our occupancy the last day, the other (Methodist) not being large enough to hold our vast congregation, will, as a matter of course, weaken their hands, and tell the world that they disregard the first principles of Christianity. Our Methodist brethren will receive our thanks for the use of their house, and our prayers for their peace and salvation.

In behalf of my ministering brethren, I would tender our grateful acknowledgments to our friends at Washingtonville and vicinity, for their hospitality and kind attention. The Lord bless them and their pastor, and lead them on to happiness and to glory.

W. H. Waggoner.

P. S. Br. Hayward having gone to St. Lawrence, I have prepared the above per his request. W. H. W.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, Corresponding Editors.

UTICA FRIDAY, JULY 12 1839.

MARRIAGE....NO. II.

Man was evidently created for this condition of life—by man, I mean both sexes of our race. Our Creator has bestowed on us those faculties of mind which fit us for the duties and enjoyments of married life, and which render marriage, rightly understood, the principal and highest source of earthly enjoyments—which constitute it the origin of all the social conditions of our race—families, neighborhoods, and native land. Nor only so—this state is interwoven with our duties as men and Christians. Parental, filial, fraternal and conjugal affections and duties, all rest in and grow out of the institution of marriage. In short, God intended man for the married condition, and having created him for it, he has adapted it, and rendered it necessary, to his very existence. Not that an individual, here and there, can not exist without marriage; but the race can not. Nor can the individual find the highest happiness for which God designed him, unless he fills to proper fulness the faculties God has given him. And, though there are peculiar organizations which *may* exempt some from the force of this argument, yet there are few—very few, indeed, who are not so constituted as to require the married life, with a suitable partner, before they can attain unto, and properly fill, the end of their being—the fulness of the demands of their moral, mental and physical natures. This is demonstrated by the very nature of the human race—particularly as disclosed by Phrenology. It is taught clearly in the positive voice of Scripture, and confirmed by the precepts of Christianity.

Now, unless God has erred in creating man—marriage is not only the duty of mankind, but the only means by which we can fully carry out the design of God for our happiness on earth. Unless God has erred in the precepts he has given us, he designed (and what He designs is for *good*) that we should live in the marriage relation. And unless God erred in instituting marriage, it is necessary to the full development of our mental constitutions—necessary to our happiness, and that of our race. And, permit me respectfully to observe, that that man and that woman must have reasons *very* conclusive to their own minds, who, in view of all these facts, can absolve themselves from their natural, religious, social and individual obligations to enter into, and take upon themselves the duties of, the married state! My bachelor brother, or my maiden sister, I do not mean to be uncourteous, or to press you too hard on this delicate subject—but, be sure that your own conscience condemns you not, before you ask others to acquit you of such a highly compounded sin as *is living alone*.

And there are those in the married state, who, by perverting it from a blessing into a curse, need a summons

into the court of conscience for trial on this subject.—Not that they need such a trial, so far as their sins against themselves are concerned—for they have been tried and condemned already for those sins, and are now suffering condign punishment therefor. But their sins against others, may not have been set in order before them. By example, if not by precept, they have most foully slandered and cruelly belied God's holy design in the institution of marriage. By their unhappy and sinful conduct, they have declared it unsuited to the nature of man—calculated to increase, instead of lessening his misery and trials—calculated to diminish his repose and happiness—calculated to awaken all the worse, and to disappoint and poison all the better, affections of his nature. Thus they give the lie to the institution of God, and to his design in the nature of man—to the positive declarations of his revelation, and the precepts of his religion. And thus, also, do they drive those who would increase the happiness and advance the virtue of themselves and our race, by entering into the marriage relation, into the cold, lonely, cheerless and selfish wilds of unnatural celibacy! For these sins against God and man, let them be called into the court of conscience, and being duly tried and condemned, let them suffer accordingly, that they may be saved from their sins.

A. B. G.

TO LAYMEN....THE PRESS.

In the present improved state of printing—the general facilities for acquiring the means of information, and transmitting periodicals into every nook and corner of our widely spread country, the press must be as powerful an engine for spreading religious, as political truth. And where error of any kind is let loose in the field, truth should be set free to grapple with and overcome it. But the press never can supersede the living preacher. There is that in the human eye, features and voice, combined, when brought to act on a congregation whose hearts, beating side by side, beget a powerful sympathy with each other, which no written language can ever supply. But, as pioneers for the preacher—as messengers to penetrate to the family fireside, or to the lonely chamber and private closet of the retired and secluded—as patient teachers of truths that require to be deeply meditated and reflected on, to be often turned to, and to be compared at leisure with the word and the testimony—our periodicals are powerful and invaluable auxilliaries in the cause of truth and righteousness. Indeed, I much doubt whether any of us have a just conception of even their *present* power and influence; not to say of what that power and influence might be made, were they rightly conducted in all respects, and properly supported and circulated.

By our periodicals, the distant advocates of truth are brought from afar, and united into a weekly conference in the Editors' closets; from whence a chosen number go forth, every week, and travel over the land to its remotest regions, bearing their united testimony to some great and plain truth, or discussing earnestly and affectionately the abstruser points whereon they differ.—Thus they awaken minds which they never could have reached otherwise, and awaken them simultaneously all over our widely spread Zion, to the reception of established principles, or the discussion of points important to be settled in the mind of each individual. And where the preacher has never been—where he could not go for the want of a sufficient number to receive him and forward his efforts—where he would not be publicly listened to, even if he *did* go—there the periodical can penetrate and will be read. It can find its way to that lonely family of believers, surrounded by those of a contrary faith, and will be greeted weekly as an old, familiar and valued friend. It will silently reach that lone and timid maiden, as she shrinks in dread dismay from the public notice, and the outbreaking scorn and bitterness which her peculiar faith and expansive charity might draw upon her if known, and it will speak to her the words of joy in a language which none but her own eye may see. It will visit that less excusable, but no less common shrinker from notice, in a *man's* form, as, stealing a jealous glance at those around him, he thrusts it hastily into his hat, or pocket, or bosom, and withdraws to some secret corner to read it, with fear of detection fluttering at his heart, and almost blinding his sight with shadows of imagined forms! And as all these gain comfort, joy and strength from its ever valuable and varied instructions, their hearts will expand with an active benevolence which will cause their hands to extend the silent teacher to others—and they to others, still—till "living stones" are prepared for the Builder's use, and a temple to the Lord is reared by their collection into a social and religious body. Such are some—though but a few—of the uses and benefits of our periodicals, properly conducted and suitably sustained.

My lay brethren—for it is to you I address myself—what is your duty in regard to these silent messengers of the glad tidings of a prospective universal salvation?

It may seem improper for one whose earthly all is invested in one of them, to address you on a subject in which he is so deeply interested in a pecuniary point of view. But if you deem his motives merely sordid and selfish, he asks not your attention. Conscious of the rectitude and purity of his own motives in this matter, he asks the attention only of Universalists—of the pure and charitable in heart.

1. Your duty to your fellow-men around you, demands of you an active support of the Universalist press. It can not be supported by the few inquirers after truth—it will not be supported by its enemies—it must be supported by its friends. They must liberally subscribe for periodicals—encourage and persuade others to subscribe for them—and do all they can to insure them a wide circulation among the indifferent, the ignorant, the inquiring, and even among our opposers, every where. But, remember—every subscriber who pays not for his paper, is an *injury* instead of a *benefit* to the press—is a *dead weight*—an *additional expense* hanging on the efforts of the publisher. If, then, you would really aid the publishers of our papers, pay promptly for what you subscribe, and induce others to do the same, so far as in your power. For where this is not done, the publisher must slight his labors—the Editor can not devote his whole energies to the work, and, eventually, the establishment loses subscribers—the proprietors are ruined, the paper is stopped, and public confidence is greatly weakened, if not destroyed—and the latter end of such a course is worse than its beginning. One well conducted and well supported paper, circulating 5000 copies, is more useful to the cause in three years, than ten poorly conducted, badly supported papers, circulating in all 20,000 copies, and all started and breaking down in succession, within ten years. Of this, every man who has had much experience, and made close observation for many years, is fully satisfied. More professed believers may be made by means of the ten papers, than by means of the one—but the one well sustained, has, at last, more influence—places the denomination on better grounds for prosperity and advancement, and *does no injury*.

2. Your duty to your family and neighborhood, demands your *support* of the Universalist press. Their peace and happiness depend upon, not only a belief of Universalism, but also a *feeding* upon it by faith, from day to day, and week to week—in public and in private—individually and in a social capacity. Its principles should be constantly brought to their minds, incorporated with their thoughts and motives, and made practical and personal to them. And much as the preacher and the parent can do unaided, they can do *more* if aided by the press. I never knew a family fond of reading, and well supplied with food for thought, that grew up vicious, course and irreligious. And I never knew a preacher or a parent that was not materially aided in his labors in instructing his charge, by the introduction of Universalist papers among them.

3. Your duty to *yourself* demands your prompt and active support of Universalist periodicals. I do not now speak of the aid they will afford you in your domestic teachings—or of the moral benefits you will derive from their influence on your own mind and affections. These, it is true, are very great and weighty considerations, and might be urged on you with much force and earnestness. But I think you will not fail to see them yourself, and I therefore turn to another view of the benefits the press is calculated to impart to you, by your proper support of it.

You lose much satisfaction, peace and joy, because of the illiberality of those around you. Even some Universalists *act* illiberally towards you—and those opposers whose minds are prejudiced and bigoted, often grieve you and sometimes injure you. Is it not, then, clearly your duty and your *interest* to remove, as far as possible, these obstructions of prosperity and happiness? There, a mistaken neighbor frowns on you, when you desire him to love and respect you—is it not worth something to change that frown to a smile? Here a friend has become alienated, by supposing you a dangerous man—is it not worth something to win back his friendship and confidence? A customer has learned that you are a Universalist, and has not only withdrawn *his* custom from you, but has prevented others from coming to your store or your workshop. Are not their custom and good will worth a considerable amount to you, each year? You have lost much by the dishonesty of your neighbors, who calculate to pay off the whole score by a timely repentance—if, indeed, they do not consider it a meritorious act to cheat a heretic.—Now, is it not your interest to teach such men better principles, and induce them to act more justly?—But, enough—I might mention hundreds of similar cases, where not only your reputation, but your pecuniary interests—and where the peace and joy of yourself, and your family, and your neighbors would be incalculably promoted by bringing many of those around you to the knowledge of the truth—or by reforming those who profess to have that knowledge, but whose actions are not influenced by it.

And now, permit me to ask, are Universalist periodicals well calculated to aid much in these objects? Have they already greatly aided in them? And may they be made still more beneficial by an increased *support*, which will enable their proprietors to greatly increase their usefulness and merit? I am persuaded that every intelligent Universalist must answer these questions in the affirmative.

Well—nearly every Universalist paper in the land *needs* additional aid—the aid of payment of *what is now due to them*, as well as increased lists, and more prompt payments in future. Every one has *many thousands of dollars* outstanding, for the want of which several have been on the very verge of bankruptcy and ruin, and are yet groaning under a load of debt, hampered on every hand for the want of means to carry on their business, and perplexed, so that the minds of their conductors *can not* fill them as they should be filled. These are *facts*. Deeply have we realized them for more than two years past—and too slowly are we recovering from this oppression. To our lay brethren do we look for aid—the aid we honestly and humbly think we have dearly earned, and which we hope they clearly see, it is their duty to give. I speak not for this paper alone, but for all, and to *all Universalists*. "I speak as unto wise men, judge ye what I say."

A. B. G.

TUNKERS IN ILLINOIS.

The following article is from the pen of Father Ballou, and appeared in the Trumpet of June 8th. The meeting described was undoubtedly a Love Feast, as it resembles much the Love Feasts formerly held by the Tunkers in Chester county, Pennsylvania, and yet held by some of them in Lancaster co., same State, as I have heard them described by my wife, who, by the bye, was reared in that denomination, her father, Martin Reinhart, having been, for many years previous to his death, a preacher of that order. It is well known that former-

ly, at least, nearly, if not quite the entire body of Tunkers in Pennsylvania, were believers in "the Restitution of all things," on the plan advocated by Elhanan Winchester in his Dialogues; and that at present that sentiment is yet held by the older, and some of the younger members of the body. There are, probably, more persons among them named after Elhanan Winchester, than among all other sects in the land united—to this day it remains a favorite and honored name, and is bestowed freely on their children. In the face of these facts, and this practice, it is astonishing that they should betray such moral cowardice *and—(hypocrisy,* I had almost said,) in concealing their faith in Universal salvation from the world—even so as to consider an avowal of that sentiment by others, a shame and a reproach.—Christ commanded his disciples to proclaim on the house top, what he had taught them in secret—Paul congratulated himself that he had not shunned to declare to the Gentiles the *whole counsel* of God—and the revelation of Universal salvation to the early Christians, is said to be a manifestation of the *abundance* of God's *wisdom and prudence.* Matt. x: 27; Acts xx: 27, and Ephesians i: 8.

But we wander from our purpose. I will therefore only add, that we rejoice unfeignedly at the greater boldness and honesty of our Tunker brethren in Illinois. May God crown their steadfastness in making a good profession of his truth, with the peace of well-doing, as well as the joys of believing, and cause them to grow in grace and in the knowledge of Jesus, the Saviour of the world. A. B. G.

"Br. Whittemore—Mr. Crockett, of this city, gives me the following account of an annual meeting of the Tunkers, which he attended at a place about 20 miles east of Quincy, in Illinois, on the 19th of Aug. last. He went from Quincy on horse back, on purpose to attend this meeting; and arrived at the place of its appointment on Saturday eve. and was kindly received and hospitably entertained by Rev. George Wolfe. Mr. C. thinks this clergyman is about 60 years old. He is a man of considerable wealth; lives in a large log house with his wife and some children. There were at this house a number of persons, male and female, from a distance, who had come to attend the meeting. These Tunkers are open in the profession of Universalism; and Mr. Crockett learned from some conversation between Mr. Wolfe and a lady, who questioned him on the subject of his belief, that Mr. Wolfe does not believe in the doctrine of punishing the sins of this life in a future state.

"Mr. Wolfe and a few of his friends near him had made provisions for entertaining all who came from a distance. Three beef cattle were dressed and a corresponding quantity of flour baked, and all other necessaries for a comfortable entertainment.

"On the Sabbath, it was thought that not far from 800 people, of men, women, and children, from far and near, assembled at the meeting-house, some inside and others outside. Mr. Wolfe preached in the forenoon from John vi: 33: "For the bread of God is he which cometh down from heaven, and giveth life unto the world."—Mr. Crockett was not only convinced that the preacher was extensively learned in the Scriptures, but felt himself abundantly refreshed and satisfied with the sermon, which he thought was nearly two hours long. The congregation was remarkably attentive and devout; and appeared to be happily affected by the discourse. There were two younger preachers present, whose names were Gibson and Hendricks, one of whom preached in the afternoon to good acceptance. The place where this meeting was attended is called Waugh Settlement.

"Mr. Wolfe informed Mr. Crockett that the Universalist Tunkers in his region held no fellowship with those in Pennsylvania, because the latter would not come out openly and profess their belief in Universal Salvation.

"As it is likely that this Christian fraternity are engaged in a good work, and are doing the cause of religion a desirable service in that western country, I thought some account of them would be pleasing to the many readers of the Trumpet; and if you think proper to publish this short account, I would recommend your sending the paper which shall contain it, to the Rev. George Wolfe, of Waugh Settlement, Ill. H. B.

PRIDE—FASHION—FOLLY.

If we take examples for a guide in forming our judgment of these respective qualifications, we shall be compelled to say that they have become so amalgamated and confounded together, as to be the inseparable companions of each other. I have no objection to a suitable degree of pride, provided it be the right kind, and extends its influence where it is most needed. But to be proud, in the customary acceptation of the term, is to be a slave—a voluntary, self-yielding slave to the most ridiculous and unreasonable customs of the world. Let some being—thing—set itself up as a leader in some of fashion's antipodes, and the host of Nimrod, at the building of the tower of Babel, would not equal the number of its votaries. To be thus proud, is to engage in every species of folly, and to yield homage to every opinion which floats in the imagination of fools. It leads mankind to pay the most jealous deference to notions which have their foundation in the fluctuating passions of the heart.

At first view, it would seem impossible that fashion and folly should substitute in the place of respectable pride, a feeling which is as diminutive as vain conceit can make it. But so it is. This foolish pride hesitates not to take cognizance of the lowest and most frivolous trifles—things that are of no consequence whatever, only to feed the spirit of envy, and keep up the flame of unholy emulation. Particularly is this indicated in those little envious estrangements which we often see in society. Persons who have associated together in friendship, become distant and reserved, then haughty, and then scornful towards each other. The inconsistency of their feelings is seen in the circumstance that all those laudatory attentions, and unconditional commendations which were formerly bestowed upon each other, are now reversed; and every scheme which ingenuity can invent, is resorted to, with which to annoy a fancied enemy. All this perhaps had its origin in the imagination. Each thought the other aspiring above him, when both were the same in all respects they ever had been with the exception of envious feelings. Their pride was crossed, their jealousy excited, and hatred is the result.

But it is more frequently seen in jealousies *without* hatred, where the subjects are full as justly deserving of censure, as in the above case, if not more so; as it is perfectly destitute of even the shadow of palliation.—Perhaps I should not particularize, but I can not resist the temptation to do so. I have my mind upon one specimen which is the cause of much regret to the sincere worshippers of our heavenly Father. It is an evil which too often exists in the circle of those whose pleasure it should be, to take part in that most delightful portion of religious worship—the exercises of the choir. The peace and unity of the whole choir is sometimes destroyed by the false pride of a few. With them, to be the first in station, is to be first in merit. They love the head seat in the choir, as the Pharisees of old loved the chief seats in the synagogues, and mistakenly supposing that the congregation view the matter in the same light that they do, they seek to be the arbiters of every one's station. Does a stranger accidentally infringe upon their station? the interest of a whole congregation is forgotten in the outbreakings of envious passion, and they will leave the choir, and induce as many others to go with them as they can, rather than join in devotional songs with those whom they envy but dare not despise. But we need not confine ourselves to instances like this. We may see the folly of false pride in all the departments of society. And, dear reader, shall I say what sensible people think of those who practice it? They think that they have made up their minds to gain notoriety by disturbing every body who will not yield to their foolish whims, and by *pretending* to merits which they do not *possess.* A. R. B.

PRACTICAL PARTIALISM.

Erratum.—In the article under this head, in No. 25, a gross error occurred, which quite reversed my meaning. In the 14th line of the article, for "corrupted," read "*un*corrupted"—thus, "for a doctrine, the principles of which conflict with man's every *un*corrupted idea of virtue, goodness and duty, must be wrong," etc. Some of our Partialist brethren may think that it was a lucky providence which made the printer blunder into a reiteration of their assertion, that the doctrine of endless sin and misery is only opposed by the *corrupt* nature and *carnal* heart of man; but we assure them that we deem the blunder as contrary to wisdom, as the sentiment itself is to fact, to reason and to revelation. And in proof of a part of this assertion, we appeal to every holy and regenerated feeling they possess, whether it is not opposed to the idea of endless sin—endless opposition to the will of God—endless frustration of his holy design in creating man "to glorify and enjoy him forever?" A. B. G.

DUTCH REFORMED CHURCH.

We can not answer the inquiry of "Amicus;" for there being no Dutch Reformed Church in New-England, we are not acquainted with its usages. He says he has been told that, at the baptism of an infant, the child does, or may, receive as its surname, that of its godfather, and so lose its family surname. Perhaps Br. Grosh of Utica can give information on this point.—Will he be so kind as to ascertain the fact, and furnish, through his paper, the information desired by "Amicus?"

REPLY.

Dear Br. Drew—In replying to the above inquiry, I must apologize for the delay, caused by not seeing the article until to-day. How I came to miss seeing it I can not say, inasmuch as I generally read the Banner with much pleasure and attention.

I am not much acquainted with the Dutch Reformed church, there being none in the section of Pennsylvania where I was born and reared, and not many in this section of New-York. But I presume "Amicus" has been misinformed, as I have never heard of such a practice, and think that if it were common, it would have been mentioned before now. There has been no such practice that I can learn, in the Dutch Reformed congregation in this city.

To prevent any mistake, I will add that the *German* Reformed church has many congregations in the section of Pennsylvania where I lived; but neither is there any such practice among them, as Amicus alludes to. So that, on the whole, I am inclined to suppose his informant in an error—misled, perhaps, by a single case, or by some similar practice among some other people.

I believe it is common in Norway, Sweden, and perhaps some other countries in the North of Europe, to give children the first name of the father, for a sirname. (Query—why is it called the *sir*-name?) For instance—a father called John Jacobson, will have his child called Johnson—say Thomas Johnson. The grandchildren will then be called Thomason, and so on. I have known a family of Petersons, the father's father's first name was Peter. Another individual whose name was Johnson, informed me that his father's name was (I think) John Peterson. In this way, family names are changed every generation, and cease to be any guide in tracing relationships.

But I have never heard of this or any similar custom obtaining either in Germany or Holland—among the Germans or the Dutch. A. B. G.

BOOKS IN HAMILTON.

We should have said some weeks since that our friends in the vicinity of Hamilton can be supplied with books at B. Maynard's Bookstore. Mr. Maynard has set a good example for other booksellers, and we hope our friends will encourage him.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. Grosh, at Fort Plain, and at the school-house near Dr. Potter, in Hallsville, at 2 P. M.

There will be preaching on the third Sunday inst., by Br. N. Brown, at Onondaga South Hollow—Br. T. J. Smith, in Russia, and in Newport at 5 P. M., and Br. M. B. Smith, at Burlington Flats, and in the school house near N. Brainard's, Exeter, at 5 P. M.—Br. G. W. Gage, in the Universalist meeting-house in New-Hartford, at the usual hours, A. M. and P. M., and at Mason's Factory at 5 o'clock, P. M.—Br. Biddlecom, at Knoxville.

There will be preaching on the fourth Sunday inst., by Br. N. Brown, at Onondaga Hill—subject, Hebrews ix: 27, 28.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

N B, Addison (Vt)—C S R, Albany—Rev P M, Henderson—W J F, Cadiz, for self, and H A—U U, Canisteo, for self and B B—P M, Liberty (Ia) for J M and S M—P M, Harrison Valley (Pa) for H L—P M, Sharon (Vt) for M S B and J C B—P M, Williamstown, for A G—B M, Sylvania (Pa) for R S and G L—A M F, Carrol, for C W—J P, Canandaigua—A T, Adams, for J C W and W F—P M, Bellville, for E B.

POETRY.

The Hudson Mirror, a neat and well got up quarto, has just commenced at the thriving village of that name in New-York.—Among its varieties, is a piece of original poetry, by Mrs. Sigourney, addressed to a mother whose little son died at home, during her absence to Europe:—

The mother gaz'd upon the gifts
She for her child had bought—
All rich, and rare, and sparkling
As were his germs of thought;
And while the ship lay tossing
Amid the Atlantic wave,
She mus'd upon his noble form
"Her beautiful—her brave."

She imag'd forth the rapture
With which his flying feet,
Would hasten o'er the grassy lawn,
A parent's kiss to meet!
But lo!—a sound of terror!
Dark tidings on the gale!
Moans of a smitten idol!
The mother's cheek, how pale!

Lay by thy gifts, sad mourner,
And bow thee to thy lot—
The highest joys that earth can buy
An angel heedeth not;
But thou a precious guerdon
Unto thy God hast given—
A young lamb for his altar,
A dove—whose nest is Heaven.

CONFIDENCE.

A wife advertises in a Boston paper for her husband, who left her mysteriously last Autumn, "to return to his forgiving family." Something agreeable to his *business* is also promised. We know not who is the advertiser, or the advertised—but it is probable that the latter had concealed from his family the coming misfortune, or the great risks of his business, and when the evil arrived he was ashamed to meet the wife and children, whom his silence had deceived.

It is one of the greatest evils of pecuniary reverses, that the sufferer has, with the information of the loss, to convey to his family also the circumstances thereof.—We would not have the parlor converted into the counting-room, but would have the inmates of the parlor properly acquainted with the transactions of those counting-rooms, which are likely to affect them most directly and materially.

RULES FOR LADIES.

1. Marry not a profane man: because the depravity of his heart will corrupt your children, and embitter your existence.

2. Marry not a gambler, a tipler, or a haunter of taverns, because he who has no regard for himself, will never have any for his wife.

3. Marry not a man who makes it a practice to attend horse-races, frolics, etc., because he who sees no harm in doing this, will soon see no harm in taking a dram, and will soon see no harm in doing things still worse.

4. Marry not a man who makes promises which he never performs; because you can never trust him.

5. Marry not a man whose actions do not correspond with his sentiments—because the passions have dethroned reason, and he is prepared to commit every crime to which an evil nature unrestrained, can instigate him. The state of that man who regards not his own ideas of right and wrong, is deplorable, and the less you have to do with him the better.

6. Marry not a man who is in the habit of running after all the girls in the country; because the affections are continually wavering—and therefore can never be permanent.

7. Marry not a man who neglects his business; if he does so when single, he will be worse when married.

THE BOBLINKUM, always a favorite bird, and now made immortal by the recent portraiture drawn of him by Geoffrey Crayon, is thus facetiously noticed by the Editor of the Claremont (N. H.) Eagle: "Our old friend, Robert Lincoln, the celebrated musician, better known by the abbreviation of Bob Lincoln, or Boblink, is on his usual visit, and just now making the reeds, bushes, and trees, vocal with his rare and conical melody. We saw one of these feathered voluptuaries' on the topmost bough of an apple tree the other morning, shaking his variegated sides with laughter at the idea of a cat on the ground below making very improper advances up the trunk, as much as to say, 'Your hand, stranger. I've seen you afore, but can't call your name' 'Boblink! Boblink! I see-you-wink-touch-your-foot-up-here-and-I'm off-squiz-zy-zing-yer-lie-go to grass-puss-ie.' Puss bit her lips, and, seeing a dog approaching, who seemed to desire her farther acquaintance, gave three or four graceful twirls with her hind legs, and was off in a tangent. The songster then varied his note—'Boblink! Boblink! link-link-ni-hi butter-me-if-next-week-ant-election-day-Boblink-election-day-he-he Im-off sweet.' As the little musical fellow floated merrily away, we could not but recollect that in old times it used to be said that Boblinks in Boston always announced the annual election day in June as regularly as the day came round. The Massachusetts 'election day' being now in January, the Boblinks, it seems, are at this moment flocking in great numbers from that State into this, and every where announcing in their comical way, that 'election day' is at hand."

"Why, neighbor Simple," said Mr. Farsight, one bright July morning, when Mr. Simple was mowing in a lot, where the grass stood so thinly that the spires looked lonesome;—"why, neighbor Simple, you had a fine lot here, with a strong soil, but your blades of grass are so far apart, that they might grow into hoop-poles and not crowd each other." "Yes," said Mr. Simple, "I've been thinking I was almost a fool, for I ought to have sowed a bushel of good hay-seed upon this piece, but the truth is, I bought only a peck, and so I scattered it about so much the thinner, and now I see I've lost a ton or two of hay by it." "Well," said Mr. Farsight, "don't you think you was about as near being a fool when you voted, last town-meeting, against granting any more school money for sowing the seeds of knowledge in the minds of the children, as you was when you scattered a peck of hay-seed, when you ought to have sowed a bushel? Now, remember, neighbor Simple, what I tell you; next year, wherever there is not grass in this lot, there 'll be weeds."

CHARACTER OF A GENTLEMAN.—A lawyer, at a circuit town in Ireland, dropped a ten pound note under the table, while playing at cards at an inn. He did not discover his loss until he was going to bed, but then returned immediately. On reaching the room, he was met by the waiter, who said, "I know what you want, Sir, you have lost something." "Yes, I have lost a ten pound note." "Well, I have found it, and here it is." "Thanks, my good lad, here's a sovereign for you"—"No, Sir, I want no reward for being honest; but," looking at him with a knowing grin, "wasn't it lucky none of the *gentlemen* found it?"

ARAB TACITURNITY.—A celebrated poet of Bagdad had heard one of his brethren of Damascus so highly extolled, that he determined to visit him, and learn for himself whether he merited the reputation he enjoyed. He arrived at Damascus after a journey of two months. The customary salutation having passed away, he apprized his host of the purpose of his visit. The poet of Damascus took the manuscript of a history he was composing, and read some extracts to his guest. The latter listened in silence until the reader made an end, and then said,

"*You are the greatest writer in prose*"——

He remounted his dromedary, and rode back to Bagdad without another word. After a while the citizen of Damascus thought it might be well to return this visit. He reached Bagdad in two months. The Aristarchus who had given an opinion of his prose received him silently, but for old acquaintance sake made him be seated. The new comer, not to interrupt his host unnecessarily, drew at once from his pocket a manuscript poem, and read some pages. The man of Bagdad listened attentively, as before, and at the end of the reading, he remarked, in continuation of the sentence suspended for six months,

"—— *and in verse.*"

They separated without exchanging another syllable. —*Impressions of Travel.*

Three affections of the soul predominate; Love, Religion and Power. The first two are often united; the other stands widely apart from them, and neither is admitted nor seeks admittance into their society.

How many, adorned with all the varieties of intellect, have stumbled on the entrance into life, and have made a wrong choice in the very thing which was to determine their course forever! This is among the reasons, and is perhaps the principal one, why the wise and the happy are two distinct classes of men.

Politeness is not always a sign of wisdom; but the want of it always leaves room for a suspicion of folly, if folly and imprudence are the same.

What ecstatic and healthful joy does the morning sleeper lose, in not rising early to quaff the odor-scented perfume all nature is teeming with!

MARRIAGES.

In Brookfield, on the 25th ult., by Rev. T. J. Smith, Mr. RUFUS FOOT, to Miss EMILY HALL, both of that place.

In Lakeville, May 8th, by Rev. O. Roberts, Mr. PAUL HITCHCOCK, to Miss EMILY ADAMS.

Also; in Livonia, June 3d, by the same, Mr. NELSON I. KELLOGG, to Miss CAROLINE E. MURRAY.

Also; in East Avon, June 25th, by the same, Mr. ERAL BROWN, of Saugerties, Ulster county, to Miss NANCY LANDON, of the former place.

In Deerfield, Mich., March 10th, 1838, by Rev. J. H. Sanford, Mr. WILLIAM H. MARTIN, late of Alton, England, to Miss NANCY M. COOPER, formerly of Madison county N. Y.

In Smithfield, Madison county, June 12th, by George W. Ellinwood, Esq., Mr. DAVID PARKHURST, to Miss ANNIS DICKEY, all of that place.

In Sharon, June 18th, by Rev. Job Potter, Mr. DANIEL H. ELDREDGE, to Miss CATHARINE ANTHONY, both of Sharon.

DEATHS.

In Sidney, on Monday, the 13th ult., Mrs. SALLY ANN HUNT, wife of Mr. R. Hunt, and daughter of Mr. Silas Goodrich, of Kortright.

To eulogize is not the intention of this notice. The deceased only needed to be known, to be esteemed and beloved. In all the relations of life she was found faithful—She was a dutiful child, a loving and beloved sister, an affectionate wife, respected by her numerous acquaintances; and her death much lamented by all who knew her. Her memory will be cherished with affection by a large circle of relatives and friends.

She bore a painful and protracted illness with patience and resignation rarely equalled, and finally met the grim monster, death, with a fortitude which is the natural consequence of an unwavering trust and confidence in a God of unerring wisdom and boundless goodness. In regard to the future she had no fears. She believed that the goodness of that Being who had watched over, provided for, and protected her in life, was not bounded by death; but that he would be the same kind Father, the same unchanging friend and benefactor, when Time's rapid current should have borne her to the ocean of eternity. Death to her therefore was disarmed of its terrors and robbed of its sting.

Her funeral was attended on the 15th, by a large concourse of people, when a discourse adapted to the occasion was delivered by Mr. E. E. Guild.—*Delaware Gazette.*

In Otsego, on the 19th ult., Mrs. MARY, wife of Mr. Reuben Hinds, 2d, in the 23d year of her age; leaving a husband, and an infant child of three days old, and a large circle of connexions and friends to mourn her early loss.

Also; in Fly Creek, on the 22d ult., Mrs. CYNTHIA TAYLOR, relict of Thomas Taylor, late of the above place, aged 88 years, 4 months, and one day. She has left a large and respectable circle of relatives and friends to mourn (not as those who have no hope) their loss of one of the excellent o the earth. Her husband, with his wife and their little family, were among the first settlers of Otsego, more than forty years since, and they were among the early believers in the great salvation about fifty years, which doctrine she adorned by a well ordered life and conversation; and, notwithstanding she outlived all her faculties, yet the doctrine of Jesus, the Saviour of the world, seemed more deeply seated in the mind and affections, as that outlived the recollection of her children. About a year since, and after she had lost the recollection of her children, the writer of this conversed with her upon the subject of the "restitution," and for the purpose of ascertaining what subject had left the strongest impression on the mind—and on quoting from the Scriptures, would pause as though he could or did not recollect, she would then repeat the quotation with an accuracy seldom equalled by any, and in as many as twelve or fifteen passages. Among the quotations was that of the case of Simeon in the temple, which she at last quoted of her own accord, and while the tear coursed its way down the furrowed cheek, she said with a smile, "I can say the same." The last offices were paid to her remains on the 24th.

J. POTTER.

In Duanesburg, April 25th, WM. KNIGHT, aged 32 years. He lived and died a Universalist.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, JULY 19, 1839. NUMBER 29.

For the Magazine and Advocate.

A VOICE TO THE MARRIED.....NO. V.

BY REV. J. M. AUSTIN.

TO HUSBANDS.

CHERISHING LOVE FOR THE WIFE.

"What is life when wanting love?
Night without a morning:
Love's the cloudless Summer sky,
Nature gay adorning."

It may, perhaps, appear unnecessary to urge upon husbands the necessity of cherishing love for their wives—of cultivating a proper regard for those connected with them by one of the most intimate ties of our nature. But a few moment's reflection will suffice to show that some remarks on this subject are not uncalled for. There is every reason to believe that thousands of husbands are lamentably deficient in that real love for their wives, upon which all connubial happiness so vitally depends. How can peace diffuse its balmy influences—how can harmony's sweet voice be heard—how can contentment spread its downy couch, in the domestic abode—if Love's golden chain be absent—or if, having once existed, its links have been broken and severed by discord and hatred? Mutual love and respect form the foundation upon which rests the whole fabric of domestic happiness. Let that foundation be kept well cemented and strong, and it will be a basis for enjoyment which can not easily be overthrown or disturbed. But allow it to crumble into fragments, and with it will disappear and perish all the true happiness connected with married life.

There are, probably, few if any men, who do not at marriage, cherish towards the objects of their choice some degree of love. But many there are, not capable of analyzing the feelings of their own hearts towards those whom they have selected for wives, and entirely unable to determine whether they are acting under the influence of pure love, or of some fleeting emotion which will speedily pass away forever. And it is lamentable to believe that not a few, who actually cherished sincere love at the time of their union, have allowed that divine principle to leave their souls, and permitted its place to be usurped by cold indifference or utter repugnance. There are many causes which tend to produce this disastrous state of the affections.

One of the most prolific causes of this vanishing away of love, is to be found in the fictitious qualities which the lover frequently ascribes to his mistress, before marriage. He seldom, if ever, sees her, except when she is *prepared* to receive him—when she is arrayed in her choicest attire, and radiant with her sweetest smiles. On such occasions, it is natural for her to exhibit her most pleasing and attractive qualities, and conceal as far as possible, any defects, of which she may unfortunately be possessed. Hence the young man continues a stranger to her true disposition and habits. His imagination, vivified by the "witching" influences of love, attributes perfections and excellencies to her, which she does not actually possess, and leads him to adore her as one nearly akin to angelic natures! And as *such a being*, he ardently loves her. But alas! in due time, on becoming more intimately acquainted with her, he perceives characteristics and habits of which he was before unaware—he finds his wife another being than the one so pleasantly pictured in his imagination, and at last he makes the discovery, that, after all, instead of obtaining a faultless seraph, he has married but an imperfect mortal! And if he discovers no new qualities of a valuable character, to take the place of those fictitious ones which have vanished, love flees away, to be succeeded by indifference, or perhaps absolute dislike. But in all this, the husband has more reason to blame himself than his wife; for had he exercised common discernment, and been guided by a proper degree of prudence, he would have ascertained her actual character and qualifications, before it was too late to recede.

Another cause of indifference to wives, is to be attributed to the practice of selecting them through mere love of their personal charms, without any reference to beauty of disposition or mind. The love thus inspired, may continue, perhaps, as long as the attractions which awoke it, are unimpaired; unless previously destroyed by a sour, morose, or termagant disposition. But if that personal beauty is marred by disease or accident, then the love which rests upon it alone, must vanish away. And if there are no intellectual and moral beauties to supply the deficiency of departing personal charms, affection must give place to indifference. "There can be no objection to external love, where it is a mere accompaniment of that which is internal. What I object to, is the making too much of it; or giving it a place in our heart which is disproportioned to its real value. Our affections should rather be based chiefly on sweetness of temper, intelligence and moral excellency. It is the internal which we should chiefly regard, and not the external, except in so far as the latter is an appropriate index of the former."

Those instances where marriages are consummated through sordid motives—the love of wealth, of distinction, of fashionable and influential connections, or any purpose of like character—form another class, where love is absent. In those cases, the affections have very little, if any thing, to do with matrimony. And where love is not excited before marriage, the cases are very rare, where its flame is kindled afterwards. Hence it is not at all astonishing that those who marry without love, should continue to live without love and without happiness, through life. As well may a bitter fountain send forth sweet waters, as for a marriage where sincere, heart-felt affection is absent, to become the source of rational enjoyment.

These are some of the causes of a lack of love, in certain classes of husbands. I do not pretend they are all the causes; but they are the principal, and the most evident to outward observation. And they show the necessity of great care and precaution, to see that we enter the marriage state with proper objects and emotions.

In looking about to select a wife, the young man can not be too inquisitive in respect to the character, habits and disposition of any lady who may strike his attention. He can not be too particular in ascertaining the peculiarities of her inclinations and tastes, her general information, her literary acquirements, the strength of her intellectual capacities, and the nature of her religious belief.—There can be no reasonable objection on the part of any young woman worthy of becoming a wife, to this strict scrutiny in relation to a subject of such important and lasting consequences. But when the selection has once been made—when the union is consummated, and "the twain become one"—then all searching after imperfections, should entirely and forever cease. Instead of seeking for faults, the attention of the husband should be directed entirely to the *good qualities* of the wife. Let these be sought after with assiduity, and, if you please, magnified to any extent. I care not how blind a husband is to the faults of his wife, or how much he is disposed to multiply her excellences—provided he does not approbate any evil disposition, or uphold her in any wrong doing; for the more the husband and wife value each other, the greater must be the enjoyments they experience in each other's society.

If, after marriage, the husband perceives some few faults in disposition or habits, which he had not before discovered—as he undoubtedly will, even though his wife be the most perfect of mortals—he should immediately cast the veil of oblivion, or at least of forbearance, over them, and allow them to make no inroads upon the strength and fervor of that love, which he has hitherto cherished for her. To magnify these imperfections, or to dwell upon them, would not only be injustice to her, but would be deliberately undermining his own peace of mind. And to aid him in this work of overlooking the trifling faults of his wife, let him reflect that his own imperfections equal, and quite probably, surpass hers—and that, if, notwithstanding all the failings which she daily perceives in him, her love not only continues unshaken, but actually increases, he surely is bound in duty and honor, not to allow her few defects to destroy his affection. Indeed the love she continues to bear him, despite his very perceptible faults, and conscious as he is of their existence, should kindle to a still higher flame, a returning love from him, so as to destroy all possibility of that repugnance which would otherwise arise from the exhibition of those trifling imperfections, which the best of our race sometimes exhibit.

Young men frequently allow the imagination to fill the marriage state in anticipation, with the brightest visions of happiness—flowery fields and the fairest fruits seem spread out before them, and a long path strewed with roses and abounding with enjoyments on every side, invites their approach! Now this is painting the picture far too high—it is imagining more bliss than falls to the lot of mortals in this existence. Hence on testing the reality of matrimonial happiness, if they find it falls short of their high-wrought visions—if they find that thorns sometimes mingle with roses, that "there will be briars where berries grow"—and that with an increase of happiness there has also been an increase of cares and responsibilities—they should not allow this discovery to sour their dispositions, or render them testy or morose—and least of all, should it make them indifferent or unkind to her in whom these visions were probably, all embodied. This would but make every thing worse—every thing more disagreeable. True philosophy and plain common sense, alike call upon husbands in this condition, to strive to overcome and rise above such unessential disappointments. Instead of sitting down to repine at the loss of imaginary enjoyments which were never found on earth, they should exert themselves to obtain those real, substantial advantages and pleasures, which can actually be found in the union of congenial and loving souls!

There are many considerations which call upon the husband to cherish a deep and lasting love for the wife, aside from its influence upon his own enjoyments. This love for wives is enjoined upon husbands by the Word of God. Many husbands are fond of quoting the Apostolic injunction—"Wives, submit yourselves unto your own husbands, as unto the Lord." But they seem to forget that there is another injunction, equally as imperative and binding. Let them listen to the words of St. Paul—"Husbands *love* your wives, even as Christ also loved the church.....So ought men to *love* their wives as their own bodies..... Let every one so *love* his wife, *even as himself*."*

* Eph. v: 25, 28, 33.

"Husbands *love* your wives, and be not bitter against them."* These declarations of divine inspiration, are so plain and evident in their meaning, that comment is unnecessary. Love to wives is enjoined as a Christian duty from which no husband can be absolved. Hence merely to maintain a wife—merely to afford her food, apparel and shelter—is not all that is required of the husband. He owes her the deep and strong affection of his heart—the unsullied love of his soul—and no substitute can supply its place. If he fails in this, he violates one of the most plain and direct commands of Heaven, and is obnoxious to the reproaches of all the virtuous and good. Whenever the husband quotes the Scriptural injunction—"Wives submit yourselves to your own husbands," the wife is at perfect liberty to repeat, as an *addendum*, "Husbands love your wives."

Another claim which the wives have upon the affections of their husbands, is found in the sacrifices they have made for them. The wife gives herself and all that she has, to her husband. She withdraws from the society of her former companions, and devotes all her time and abilities to his happiness, and the advancement of his interests. In many instances, she leaves the home of her childhood, the scenes of her early enjoyments, the embrace of parents, brothers, sisters and friends—she interrupts and destroys the dearest associations, and, sacrificing all for *his* sake alone, consents to go to some distant abode, to reside, perhaps amid many trials, "a stranger in a strange land!" Entrusted thus confidingly with all her treasure, with her whole store of happiness, that husband must be much less than a man, who would neglect this sacred deposit, or fail to feel and exhibit towards her that pure love of his heart, to secure which she has hazarded the happiness of a life. Indeed must he be a very brute, who returns all this confidence, all this lavish love, by harshness, coldness and neglect, even if by no worse treatment!

The deep affection which the wife bears for the husband, forms her strongest claim to a returning love from him. While men frequently marry to obtain riches, or secure power and influence, or through some other motive distinct from the pure affections of the heart, with women, matrimony is an affair of true and heart-felt love.—There may be some few lamentable exceptions to this remark, but as a general rule, it is strictly true. She lavishes the rich, undivided treasures of her affections upon the object of her choice—she gives him the full tide of her love, without measure or limit, without exception or condition—she embarks without reservation, all the pure, kind, tender emotions of her nature, in this matrimonial voyage, and if storms ensue and shipwreck follows, all peace and enjoyment is lost for life! Man's love is comparatively of a coarse and gross texture, intermingled often with baser passions; but the love of woman is a pure and holy flame, having none of that grovelling intermixture, which is so frequently a pervading ingredient in the love of the sterner sex.

"As in the bosom o' the stream,
The moon-beam dwells at dewy e'en;
So trembling, pure, was tender love,
Within the breast o' bonnie Jean."

The love of the wife is enduring. It has been said, that after marriage man's love often decreases. This may, perhaps, truly be said of gross passion, but rarely of genuine love. Be this, however, as it may, the love of woman, if possible, increases and strengthens after the consummation of the marriage vows. Let it once become firmly fixed on him whom she has taken for her companion, and it will never cease—it becomes a part of her own nature. No change of circumstances, or reverses of fortune, can deaden it. As the ivy, in its living greenness, still continues to grasp the trunk of the prostrate oak which once bore it aloft in the heavens, so does woman's love draw its twining folds still closer around the object of its regard, when overwhelmed by deep misfortune and wretchedness! No coldness can extinguish it—no harshness, or ill-treatment, or abuse, can destroy it—no lack of return, no unworthiness of conduct, no depths of pollution and degradation into which its object may be plunged, can totally annihilate it. But it lives on, although returned by neglect, or unfaithfulness, or repulsion—a freshly blooming, fragrant flower, displaying its beauties amid surrounding sterility and blackness! The world is full of melancholy instances, which testify the truth of these assertions—they may be seen in every city, town and hamlet.

I remember well, a case of this description, which came under my own observation. In the place where I passed the happy days of boyhood, I became intimate in a family which I can never cease to recollect. The mother was one of those susceptible, gentle women, who are cast in nature's finest mould. With a body constitutionally feeble, and so extremely sensitive as not to allow her even to look upon any sharp-pointed cutting instrument without a shudder, she possessed a soul filled with every friendly, generous and kind emotion. One of the most fond and careful of mothers, a quiet, peaceable neighbor, a warm and steadfast friend, none knew her but to respect and esteem her. A thousand little nameless offices of kindness won the gratitude of my young heart, and impressed her image so deeply upon the tablets of memory, that it never can be effaced.—In youth she wedded one whom she believed to be worthy of all the rich treasures of her affections; and this worthiness he then undoubtedly did possess. In his society she promised herself a life of peace and enjoyment. But alas! a few brief years told the tale of her domestic happiness. The demon Intemperance, which has destroyed the peace of so many happy families, seized upon her companion, seared and hardened all the better portion of his nature, and, from an affectionate and tender husband and father, changed him into a degraded, heartless, unfeeling being. Who can depict the scenes of wretchedness, and degradation, and sorrow, she was henceforward called to pass through? The fury of affliction's storm prostrated her like a slender reed, to the earth. When he who should have been her comforter and protector, entered the dwelling, maddened and wild under the awful influence of the intoxicating draught, and poured out upon her a torrent of opprobrium and abuse, her only reply was seen in the tears that stole silently down her pallid cheeks, while she the more assiduously plied the needle in efforts to maintain the family in respectability. Heedless boy as I was, still I could not but notice the meekness, the uncomplaining patience, with which she submitted to all the trials and afflictions which thus assailed her. But did the neglect, the unmanly treatment, which for many long years she received from her husband, destroy the love she pledged him in the happy days of youth? Never. The flame could not be quenched by all the floods of pain and wretchedness which he had brought upon her. Let but sickness lay its palsying hand upon him, and instantly all her pent up emotions of affection would appear, and overwhelm every other consideration. Like an angel of mercy she would hover around his couch, soothing his pains, relieving his wants, and administering all the little comforts so gratifying upon a sick-bed, as unmindful of all his past conduct, as though he had been one of the best of husbands. O! the constancy of woman's love! Such was her return for all the evil she had received at his hands. How lovely, how Christian-like. Kind hearted woman! The grass is now green upon thy quiet grave!—thou hast gone to that better world, that bright and happy spirit land, where "the wicked cease from troubling and the weary are at rest." Peace be to thy ashes!

How many thousands of broken hearted wives, can exclaim in the expressive language of the poet:—

"I had a husband once, who loved me—now
He ever wears a frown upon his brow.
But yet I can not hate. O! there were hours,
When I could hang forever on his eye,
And time, who stole with silent swiftness by,
Strew'd, as he hurried on, his path with flowers.
I loved him then—he loved me too. My heart
Still finds its fondness kindle, if he smile:
The memory of our loves will ne'er depart;
And though he often sting me with a dart,
Venom'd and barb'd, and waste upon the vile,
Caresses which his babe and mine should share;
Though he should spurn me, I will calmly bear
His madness—and should sickness come, and lay
Its paralysing hand upon him, then
I would with kindness, all my wrongs repay,
Until the penitent should weep, and say,
How injured, and how faithful I had been."

"If there be any thing on earth that is truly holy and sublime, it is the deep, enduring, unchanging watchfulness of woman's love; that, in hours of health and happiness, seems to smile with a light as placid, as gentle, and almost as distant as that of the evening star. But when the hour of trial comes, it grows brighter, and warmer, and nearer, till, like the magic fire round the sword of Hodeirah, it has encircled its object with its protecting flame, gathered it within its pure and gentle influence, and, unwavering and undimmed, burns round it brightly and steadily to the last."

I can not resist the desire, even at the risk of making this chapter too lengthy, of inserting the following beautiful and delicate eulogium on woman's love, from the writings of Irving. "Man is the creature of interest and ambition. His nature leads him forth into the struggle and bustle of the world. Love is but the embellishment of his early life, or a song piped in the intervals of the acts. He seeks for fame, for fortune, for space in the world's thought, and dominion over his fellow-men. But a woman's whole life is a history of the affections. The heart is her world; it is there her ambition strives for empire; it is there her avarice seeks for hidden treasures; she sends forth her sympathies on adventure; she embarks her whole soul in the traffic of affection, and if shipwrecked, her case is hopeless, for it is a bankruptcy of the heart.

"To a man the disappointment of love may occasion some bitter pangs: it wounds some feelings of tenderness, it blasts some prospects of felicity; but he is an active being; he may dissipate his thoughts in the whirl of varied occupation, or may plunge into the tide of pleasure; or if the scene of disappointment be too full of painful associations, he can shift his abode at will, and, taking as it were the wings of the morning, can fly to the uttermost parts of the earth.

"But woman's is comparatively a fixed, a secluded, and a meditative life; she is more the companion of her own thoughts and feelings; and if they are turned to ministers of sorrow, where shall she look for consolation? Her lot is to be wooed and won; and if unhappy in her love, her heart is like some fortress that has been captured, sacked, abandoned, and left desolate.

"How many eyes grow dim, how many soft cheeks grow pale, how many lovely forms fade away into the tomb, and none can tell the cause that blighted their loveliness! As the dove will clasp its wings to its side, and cover and conceal the arrow that is preying on its vitals, so is it the nature of women to hide from the world the pangs of wounded affection. The love of a delicate female is always shy and silent. Even when fortunate, she scarcely breathes it to herself; but when otherwise, she buries it in the recesses of her bosom, and there lets it cower and brood among the ruins of her peace. With her the desire of the heart has failed—the great charm of existence is at an end! She neglects all the cheerful exercises which gladden the spirits, quicken the pulses, and send the tide of life in healthful currents through the veins. Her rest is broken, the sweet refreshment of sleep is poisoned by melancholy dreams, dry sorrow drinks her blood, until her enfeebled frame sinks under the slightest external injury. Look for her after a little while, and you find friendship weeping

* Col. iii: 19.

over her untimely grave, and wondering that one who but lately glowed with all the radiance of health and beauty should so speedily be brought down to darkness and the worm. You will be told of some wintry chill, some casual indisposition, that laid her low; but no one knows of the mental malady that previously snapped her strength, and made her so easy a prey to the spoiler.

"She is like some tender tree, the pride and beauty of the grove—graceful in its form, bright in its foliage, but with the worm preying at its heart. We find it withered when it should be most fresh and luxuriant; we see it drooping its branches to the earth, and shedding leaf by leaf, until, wasted and perished away, it falls even in the stillness of the forest: and as we muse over the beautiful ruin, we strive in vain to recollect the blast or thunderbot that could have smitten it with decay. This world has many pleasures between the cradle and the grave, yet, alas! how many of them are futile and vain! but the sweetest of them all, and one that will never decay, is to cherish the heart that loves you."

Such is woman's love—such its purity, its sensibility, its constancy, its duration! Should not he who possesses it, value it as a pearl above all price! And is it not worthy of a return; and a return too, commensurate with its own depth and richnesss? What husband, possessing the true nobleness and generosity of manhood, to say nothing of the finer sensibilities which should dwell in his heart, can fail of making a proper return for all the love which his wife bestows upon him? And let not the husband mistake the nature of the return which woman's heart requires for its affections. It asks not riches nor splendor, it requires not pomp nor display, it demands not the means of running the giddy round of fashion, or of indulging in effeminate luxuries. The man who imagines these to be the legitimate and necessary returns for the love of his wife, is a stranger to woman's heart! Or the woman who will pretend to be satisfied with such returns from her husband, it is evident, possesses not that love for her companion which is natural and appropriate to her sex, but is a bleeding victim, who, through her own love of display, or the cupidity of heartless relatives, has consented to be arrayed in garlands, and flowers, and gaudy trappings, only to be immolated upon the altar of worldly show! True and pure love burning freshly in woman's heart, requires and will be satisfied with, no other return than *love* for *love!*

"For naught but love
Can answer love, and render bliss secure."

And this return the love of woman must have, or her happiness perishes, as certainly as the flower fades, and droops, and scatters its leaves on the wind, when deprived of the blessed light of the sun! Let the husband, then, strive to make this suitable return—let him study to cultivate within his heart a spirit of constant, unchanging, unfailing love for the partner of his bosom—let the flame of mutual affection burn clear and bright upon the family altar—and then come what may, misfortune or success, clouds and storms, or sunshine and pleasantness, the pathway of life will ever continue decked with the sweetest flowers of earthly enjoyment—and contentment, balmy contentment, will hum her soothing lullaby during all the journey long!

"Show your affection for your wife, and your admiration of her, not in nonsensical compliment; not in picking up her handkerchief, or her glove, or in carrying her fan or parasol; not, if you have the means, in hanging trinkets and baubles upon her; but show it by acts of real goodness towards her; prove by unequivocal deeds, the high value that you set on her health, and life, and peace of mind; let your praise of her go to the full extent of her deserts, but let it be consistent with truth and with sense, and such as to convince her of your sincerity. He who is the flatterer of his wife, only prepares her ears for the hyperbolical stuff of others. The kindest appellation that her Christian name affords, is the best you can use, especially before faces. An everlasting "my dear," is but a sorry compensation for a want of that sort of love that makes the husband cheerfully toil by day, break his rest by night, endure all sorts of hardships, if the life or health of his wife demand it. Let your deeds, and not your words, carry to her heart a daily and hourly confirmation of the fact, that you value her health, and life, and happiness, beyond all things in the world; and let this be manifest to her, particularly at those times when life is always more or less in danger."

For the Magazine and Advocate.

A CHAPTER FOR THE DEVOTEES OF SOPORIFIC CHRISTIANITY.

"It is appointed unto *all* men once to die and after this the judgment. As death leaves us, so judgment finds us." Rev. xxiii: 1, 2.

Although these texts are not to be found in our common version, yet, to me, it seems evident that, if the doctrine taught by them is *true*, it certainly ought to have been revealed to man. And if it ought to have been revealed, and is not, why, then, nothing can appear more evident, than that the above texts should have been *made* by some pious men, and incorporated into the Scriptures, so that some Scripture authority could be quoted, that would at once put to silence *ignorant* and *ungodly* men. Accordingly this has been done, and Scripture has been *made* that is beyond the reach of cavil. It will be seen, by a reference to the head of this article, that we have referred to the chapter and verse where these celebrated texts may be found. We have placed them at the end of the book of Revelations, because we think if we *must add* (!) to the word of God, the most proper place to commence, is, where the sacred writers left off. Hence we have commenced a new chapter.

And now, having established the authenticity of our caption to the satisfaction, at least, of all those who seldom or never think of the 18th verse of the 22d chapter, we shall proceed to make a few practical deductions, by supposing one or two cases. And here we would beg leave to observe, that the practical lesson will be no less valuable, if it can be proved that our texts are nothing more nor less, than real home-made scripture: for they are not founded *upon* them, so much as illustrated *by* them. Suppose then, that Deacon Somnus should go out of the world on some Sunday. This, at least, is supposable, for it is only seven to one if he does not. Well, if he should go out of the world on that day, in all probability he would be asleep, and Elder Giles Goodenough would be preaching to him. Now, as death leaves him, so judgment will find him. It left him asleep, and consequently must find him in the same condition. He must be waked up before he can be judged. And how do you suppose the good old man will feel, when he is aroused from his slumbers, and discovers that the whole assembled universe have caught him asleep in meeting?

But suppose we extend the case a little. Suppose that, instead of Deacon Somnus alone, the whole of Elder Goodenough's congregation should be transported into the other world on some Sunday in the afternoon. Should such a case ever happen, and I know not but it may, ten chances to one if one-third of them would not be found in the same condition of good old Deacon Somnus—sleeping most *sincerely!* And now how do you suppose Elder Giles Goodenough would feel preaching to a congregation, one third of whom were sleeping, sweetly sleeping?

But after all this "the judgment." Yes, ye slumbering, sleeping, snoring Christians, if my text is true, you must all appear before your Maker to answer to the charge of sleeping in meeting! Christians—Deacons of the church—soldiers of the cross of Christ—Paragons of piety—all must appear before the judgment seat, guilty—guilty of soporific idolatry, and of worshipping their Maker fast asleep!! "Tell it not in Gath—publish it not in the streets of Askalon, lest the infidel triumph." "I speak as to wise men."

SIGMA.

N. B. If any *sleeper* should feel skeptical as to the possibility of such an event ever occurring, he may derive a very useful lesson on the propriety of sleeping in meeting, from a contemplation of how it would look in case it ever should occur. And if such an event should never occur *after* death, we hope, in all conscience, it will never take place *before*. SIGMA.

Clinton, 1839.

For the Magazine and Advocate.

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER FIVE.

NUMBERS.—This book has its name from the account of the numbering of the people, contained in it. A great part of it is historical, especially relating to the events of the last part of the abode of the Israelites in the wilderness.

Num., 1st chapter.—This chapter contains an account of the dividing of the Jews into distinct tribes, over each of which was appointed a head, or captain. They were divided into twelve tribes. The tribe of Levi was not included in this number, neither were they numbered; they being set apart to perform the duties of the priestly office.

Num. xvi: 46.—"And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an *atonement* for them: for there is wrath gone out from the Lord: the plague is begun." Here we see atonement made by incense, and without blood. "And the plague was stayed." See verse 48.

Num. xxi: 17.—"Wherefore it is said in the book of the wars of the Lord, What he did in the Red Sea," etc. This was probably a historical poem, which is not now extant, celebrating the victory of the Amorites over the Moabites.

Num. xxii: 22.—"And God's anger was kindled because he [Balaam] went," etc. The attentive reader of this account of Balaam will be puzzled to account for the fact that God was angry with him, after having instructed him to go with the princes of Moab. Why God should be angry with him does not appear. Dr. Priestley says, "the story is no doubt imperfect." In the Arabic version it is added, that "he went with a *covetous design*." This was also the idea of Peter, who says that he "loved the wages of unrighteousness." 2 Peter ii: 15.

Num. xxv: 4.—"And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." This is certainly a very singular order. Had it been literally obeyed, the effect must have been to completely exterminate the Jewish race. Probably there was a defect either in some of the ancient copies, or in the translation. Dr. Kennicot renders this passage thus: "Speak unto all the heads of the people (i. e. the elders or judges,) and let them slay the men that joined unto Baal-Peor," etc. The writers of the Universal History understand by this, that God commanded Moses to erect a court of judicature, consisting of the heads of all the families, to try and hang all who had been guilty of this idolatry and rebellion.

Num. 33d chapter.—In this chapter is contained a particular account of the journeyings of the Israelites through the wilderness, and their stations. So particular an account excludes the idea of imposition from the minds of all reasonable men. At verse 2d it is said, "And Moses wrote their goings out according to their journeys, *by the commandment of the Lord*," etc.

For the Magazine and Advocate.

ITINERARY OF A THIRD JOURNEY TO THE SOUTH.....CONCLUDED.

Br. Rogers has been travelling extensively in the South, during the past Winter, and publishing his interesting journal in the Union. Several times have I looked at his articles with a longing eye, desirous of copying them into our columns; but various circumstances forbade it. By some cause, or for some reason, he has sent us the concluding number of this series.—Had it not been for my *name* in the P. S., I would have deemed it a mistake in his direction of the letter, and remailed it to Br. Price; but, really, we feel too pleased at being able to give it fresh to our readers, to send by us such a God-send as this.

I give the P. S. as the best means of making known Br. Rogers' wish to get a *Compagnon du voyage*—and of replying to his question relative to the *Pro and Con.* If he revises it, and issues a new edition, let him *print* it where he pleases; but we have no doubt that a great many copies may be disposed of in this and the Eastern States. He can put what names he pleases on the title page as *publishers*, and so, perhaps, save the expense of *printing* two separate editions. We rejoice at the hope held out of meeting him face to face. A. B. G.

It is worth one's while to be thoroughly homesick betimes, for the delight which one experiences at every stage of his homeward progress. I can conceive of no pleasure more vivid than is felt by the traveller when arrived within sight of his dwelling, after a long absence; he sees his dog at the door, the window-shutters unclosed, the smoke ascending from his chimney, and all things indicating that the beloved inmates are at home and in health. But if such is his ecstacy under ordinary circumstances, how much greater is it when his absence has been attended by unusual hardships and imminent danger! Such, precisely, was my own case in the present instance, and most devoutly did I thank my Almighty Father for this last and signal instance of his providential protection.

On Saturday, May 25th, I arrived, by stage, at Natchez, from Woodville—the distance between the two places is 38 miles, the country for the last 20 miles is fertile and pleasing, presenting a continuous succession of extensive cotton plantations, under excellent culture; the magnolias being in full flower, exhibited, in the contrast of their deep green leaves and large white blossoms, a most beautiful appearance. The weather was intensely hot, and dry; the thermometer, I am told, stood at 100 degrees in the shade—it seemed unaccountable to me that the land did not take fire and burn up; yet the corn and cotton looked exceedingly thrifty. It must be that the soil endures drought much better than do the limestone lands of the West. I thought the same when I was here a year ago; at which time the dry weather continued two months without any very apparent effects on vegetation.

At Natchez I tarried with Br. McCrea, to whose kindness I feel under great obligations.—He is almost the only person avowedly of our faith in the place. In the evening, as the weather was extremely sultry, I joined a little party in a walk to the *Bluff*, which overlooks the river and the lower town, and is two or three hundred feet above them. Here the eye can take in a reach of the great Mississippi of some 10 or 12 miles in length, and besides that, the scene embraces every object in the lower town, and a little villa and handsome court-house on the opposite shore, it is almost always enlivened by boats, ascending or descending, by flats, rafts, and even some ships. This elevated plateau is a very favorite evening promenade with the citizens, and deservedly so. I know of nothing in the United States equal to what this might be made with a little labor—however still the atmosphere elsewhere, one may here always enjoy the luxury of a cool breeze, which, in so warm a climate, is object enough to make it a chief place of public resort. And yet, a little levelling, and a few rude benches placed along the brow of the Bluff, are the sum of the improvement bestowed on a place which nature has fitted to be one of the most delightful promenades in the world.

I was to have preached on Sunday, but all the public rooms in the city were pre-engaged, and it was quite as well that they were so, for the flood of burning sun-shine in the streets, and the clouds of heated dust which every motion stirred up, rendered the stepping out of doors nearly intolerable, and it is not likely that the audience would have been large—for Natchez is a place of some bigotry and more indifference. On Sunday night I embarked on board of the BUCKEYE, bound for Louisville, it was brightly moon-light, and as the fleet and beautiful boat forced its way up the river at the rate of 7 or 8 knots an hour, it caused a motion of the air, which, after the sultriness of the day, was truly delightful. The Mississippi scenery rather loses than gains in interest as you ascend it from Natchez—the shores become less and less populous, and the few openings that are seen, are marked by very indifferent improvement; the shores, moreover, are flat and uniform, continually wearing away by the attrition of the current, and liable to be overflowed in times of high water.

The GEN. BROWN, which met with an explosion last winter, by which 33 lives were destroyed, had passed Natchez about two hours before the BUCKEYE came up, and as both these boats had some celebrity for speed, it was a point on board of the latter to overtake the former, (as it undoubtedly was on board of the former to keep ahead). These races (if they may be so termed) can not be avoided, there exist too many inducements to them—even the passengers, one and all, will stimulate the crew to every exertion to enable the boat in which they are, to pass another, or to prevent its being passed. It is not uncommon in these trials of speed, to increase the steam by throwing tar and rosin into the fires. I was walking to and fro on the forecastle deck, on Tuesday evening, enjoying the moon-light, we being under a high pressure of steam—for the Gen. Brown was plain in sight, and great was the excitement on board our boat. Happening to cast my eye along the line of water between the two vessels, I saw with alarm that we were running full upon a large snag. I would have called out to the Pilot, but surely, thought I, so large an object can not escape his notice in the clear moon-light. Yet, on we sped towards it with fearful velocity, and never turned from the course we were pursuing, until we were within a few yards of it. It would seem that the man at the wheel never saw it till then, so intent was he on catching up with the Gen. Brown. He now threw the bow around to avoid the danger—but too late; the snag took us just forward of the wheel-house, which it carried away with a tremendous crush—it then, by the motion of the boat, was drawn farther up, and protruded through the cabin floor, tearing it away for a space of about 8 feet, by 3 or 4 in breadth—it also completely demolished three state rooms, and pushed off the escape pipe. Happily no passengers were in that part of the cabin at the moment, or they must have been killed. It was also fortunate that the steam pipe escaped, which it did by only a few inches, otherwise it is probable that a majority of all on board would have perished. On afterwards surveying the damage, all expressed astonishment at the narrowness of the escape—but a still narrower one awaited us, of which by and bye.

These snags are pretty numerous in the Mississippi, and, as a matter of course, they always point directly down stream. They consist of the trunks and larger branches of immense trees, the roots of which, being very heavy, adhere to the bed of the river, while the trunk is buoyed up by the water in an oblique position. Conceive the concussion which the running of a large boat, at the rate of 8 or 10 miles an hour, against the point of one of these, must occasion! It often leaves but a few minutes' space for jumping overboard ere the boat finds its way to the bottom.—Many a beautiful and richly freighted vessel has thus met its fate on the waters of the West.

Thursday, May 30th, was my birth-day—and most strangely was it destined to be signalized.—We were now on the part of the river of which Tennessee forms one boundary, and Arkansas the other. The river was rapidly rising, by copious rains above, and was full of drift. It would astonish you to see the enormous trees which are floated down at such times. The engine had to be stopped every few minutes to avoid a concussion with these troublesome customers. Such continued to be the case all day, and in the night. From some cause, whether from this circumstance, or from the accident of the snag, I can not tell, but every one on board had (as it afterwards appeared) a presentiment of danger. I heard several of the passengers express a reluctance to go to bed. The clerk afterwards remarked, that, for the first time since he had been on the boat, he had that night gone to bed with his clothes on, and even with his watch suspended to his neck. The Captain also had been heard to say, that he dreaded something, for that accidents seldom come singly. I will not pretend to have been wholly unaffected by the prevalent foreboding, but, at any rate, it did not prevent my going to bed, and getting into a sound sleep. Towards midnight I was awakened by the bustle proceeding from the landing of the boat at a wood-yard. "Put her forward a stroke or two," bawled the Captain. "Some drif in de wheel, sir—can't uncouple him," answered the Negro fireman.—"Forward with her!" reiterated the Captain, at the top of his voice—"Can't sir," was again replied. Meanwhile no steam was let off, and by the smell of burning iron, I could distinctly perceive that there was not water enough in the boilers. *We are on the very point of an explosion*, thought I, catching up my cloak at the same instant, and holding it in readiness to protect myself as far as possible from the hot steam. The thought had scarcely passed through my mind than it was realized, with a noise like the loudest thunder, and a shock like an earthquake—and then the hubbub that ensued is unimaginable.—"We're on fire!" "We're sinking!" All was utter darkness, for every light was extinguished by the shock. One of the boilers, which was blown into the river, went bubbling and hissing by, kept from sinking, for a minute, by the hot water it contained. Close in its vicinity arose the cries of a poor fellow who had been blown overboard, but who, happily for him, could swim, and thereby escaped. The captain was sent full 50 yards into the air, but lighting in the water near the shore, he received but little injury. One of the pilots, who was in his berth at the time of the accident, also lighted in the water, but he is since dead from his hurts. The pilot who was at the wheel, was found among the rubbish on the boiler deck. I assisted in carrying him out, and in dressing his corpse the next day. The acting engineer was found under the larboard shaft, his head blown off, and otherwise shockingly mangled. The mate, who was in his state room, was blown no body knows where; he was a name-sake of mine, and a resident of Cincinnati. These, in addition to two passengers, and a fireman, (who was found lying on his face, with the keel of the yawl across the small of his back, nearly severing it asunder,) were all to whom the explosion proved fatal. Some 6 or 7 others were wounded. From the almost total wreck which the boat next day presented, it seemed wonderful that the destruction of human life was not much greater.—And so it doubtless would have been, had the explosion occurred in the day time; for then the persons aboard would mostly have been forward of, or over the boilers, and could not have escaped being blown to atoms. It was also a favorable circumstance, that all 3 of the boilers were blown clear overboard, (one into a corn field on shore,) for thereby the damage usually done by the scald-

ing water, was avoided. To the boat itself, the shock was unusually destructive, but to those on board, it was less disastrous than usual. As a doctor had been sent for, to Randolph. (6 miles below,) to minister to the sufferers, the citizens of that place were apprised of the catastrophe, and great numbers of them came up to see us next day, in a small steamboat. Among them I had the pleasure to find Br. Smoaker, of Cincinnati, who had spent the winter at Randolph. I arranged to return thither with him, and lecture in the town until another boat should pass up, by which I could get home—but before the little boat reached Randolph, the SULTANA came up—a large fleet, and splendid vessel, with some 300 passengers on board, on which I got up to Louisville, without further accident.

To the traveller returning from the South, after a long absence, to his home on the Ohio, the reaching the mouth of that beautiful stream, is an *event*—and a thrilling one, too, believe me—and (home feelings and local partialities apart,) it does, without question, continually gain in beauty as you ascend it. Oh! how delightedly I feasted my eyes on its scenery! It won me from study—even from light reading—I surveyed its sweet little islands—its sometimes sloping, sometimes alluvial, and sometimes perpendicular shores—its tributary brooks and rivers—its towns and villas—had the gift of *writing* poetry been in me, equal to that of *perceiving* and *feeling* it, I should doubtless have been guilty of concluding my Itinerary in rhyme, instead of this half-crazy prose. I reached Louisville on Sunday evening, just a week from the time of my embarkation at Natchez, sufficiently tired of steam-boating, and most delighted to set my foot once more on *terra firma*. On my arrival at Cincinnati, I had the happiness to find my family well, for which, and all his other mercies, may the God of all goodness be praised. Amen.

P. S. I meditate an over land tour to the South next fall, and have bought a vehicle for the purpose, which will carry another beside myself with great convenience. My wish is to start before the autumnal rains set in, which usually render the country intermediate to this and the far South, nearly untravelable. If you know of a good, zealous young man, who would like to accompany me on such a tour, you may assure him of a free passage with me—and possibly he may realize something toward an indemnification for his time, wear and tear, etc., into the bargain.—Meanwhile Br. Grosh, I may possibly see you ere I set out on this journey. I am out of the 1st edition of *Pro and Con*, and have thoughts of getting out one in Utica, and another in Cincinnati, simultaneously. What say you to this?

For the Magazine and Advocate.

MINUTES

Of the proceedings of the St. Lawrence Association of Universalists—for 1839.

Met at Potsdam, June 26th, 1839. Organized the council by choosing Br. J. Simonds, Moderator, and Z. N. Ellis, Clerk. In the course of the session the following appointments were made and business transacted.

Appointments.—Brs. W. M. Fuller, N. Parmeter, Jr., and S. Simmons, to arrange public services—Brs. J. Simonds, F. J. Briggs, and M. Jenison, committee on fellowship and ordination—Brs. L. Buck, M. L. Parlin, and F. Parker, committee of discipline—Brs O. Wilcox, W. M Fuller, (ministerial,) and D. Mack, B. Hall, (lay,) delegates to the New-York State Convention, with power to appoint substitutes—Brs. F. J. Briggs, O. Wilcox, committee to appoint three quarterly meetings the ensuing year—Br. W. M. Fuller to deliver the next occasional sermon—Z. N. Ellis, Standing Clerk.

Heard and accepted the following report—"As one of the committee of discipline, and the only one present on this occasion, I would say to the council that no complaint has been presented before me the last year.

Canton, June 27, 1839 MINOT JENISON."

Resolved, That the different societies in this Association be requested to take up collections on the first day of January next, or as soon thereafter as convenient, and send them to the Standing Clerk of this Association, and by him to be paid to delegates that shall attend the New-York State Convention, in defraying their necessary expenses.

Resolved, That this Association adopt the Constitution of the Black River Association.

Adjourned to meet in Canton on the fourth Wednesday and Thursday in June, 1840.

Z. N. ELLIS, Clerk. J. SIMONDS, Moderator.

MINISTERING BRETHREN PRESENT.

J. Simonds, Hopkinton; W. M. Fuller, Potsdam; W. H. Waggoner, H. L. Hayward, Watertown; W. Sias, Ellisburg; O. Wilcox, Fowler; F. J. Briggs, East Pierpont.

LAY DELEGATES PRESENT.

Jacob Conkey, Lemuel Buck, Z. N. Ellis, Canton; Geo. W. Hazleton, John Pyon, Fowler; B. Hall, Chester Betts, Gouverneur—H. A. Campbell, R. Squires, M. P. Crowley, Massena; M. L. Parlin, S. Field, L. Amsden, Malone; N. Parmeter, Jr., S. Simmons, A. B. Briggs, Potsdam.

Three sermons were preached by Br. Waggoner, two by Br. Hayward, one by Br. Sias, one by Br. Wilcox—addresses by Br. Waggoner. On the second day, the house lately erected by our friends in Potsdam, was filled to overflowing; and we have reason to believe that much good was done on that occasion—that many heretofore strangers to the cheering truths of the Gospel, drank deep "from the fountain of living waters"—that many hearts were touched by the influence of Divine love—that many were, in the fulness of their joy, led to exclaim in the language of the Psalmist, "O, that men would praise the Lord for his goodness, for his wonderful works to the children of men."

We have abundant reason to believe that *Universalists* will not soon forget that season of refreshing from the presence of the Lord—not soon forget the injunction, "Let your light so shine before men, that others seeing your good works may be led to glorify your Father in heaven." Their marked attention to the accents of love and mercy, flowing from the speakers' lips; their animated countenances, and the tears of joy which sparkled in the eye, as the pleasures of "home, sweet home" above, were proclaimed, all manifested that "the *heart* was there." The deliberations of the council were conducted in the spirit of unanimity and brotherly love characteristic of the followers of him whose life was spent in doing good, and preaching "peace on earth and good will to men." Per order.

Z. N. ELLIS, Clerk.

For the Magazine and Advocate.

MINUTES

Of the Alligany Association of Universalists—for 1839.

1. Convened at the Baptist meeting-house, Rushford, June 26th, choosing Br. S. Adams, Moderator, and Br. R. Thornton, Clerk.

2. Voted, That the brethren present from the various societies, be invited to seats, and received as members of this council.

3. COMMITTEE REPORTS.—On fellowship and ordination, that they had conferred ordination on Br. I. S. Sharp, at the Conference on the 24th of Feburary, at Randolph—accepted. On discipline, "no complaint"—accepted. On conferences, that conference meetings had been held at Springville, Hume and Randolph, the past year.

4. COMMITTEES CHOSEN.—On fellowship and ordination, Brs. J. Todd, I. S. Sharp and J. Lewis. On discipline, B. Patridge, Abner Adams and I. S. Sharp. On conferences, Brs. J. Todd, J. Lewis and I. S. Sharp.

5. Appointed Brs. I. S. Sharp, J. Babcock, (clerical,) and Luther Couch, Abraham Dygert, (lay,) delegates to represent this body in the next State Convention.

6. Received the society in Hume into fellowship.

7. RESOLUTIONS PASSED.—This Council, deeming it important that some measures be adopted, by which we shall be able to obtain more information than we now possess, on the condition of our cause in the bounds of this Association, therefore,

Resolved, That this Council recommend to the committee on conferences, to call a council at each conference to be held within the year, for the purpose of receiving the desired information, in that part of the Association where the conference is held: and each society is requested to report in that council, the present condition of their society—when organized—number of members—how much of the time they have preaching—whether they have a Bible class, or Sunday school, etc. And those places, where we have brethren and occasional preaching, are requested to report the condition of our cause in their respective neighborhoods: and the Clerk of the council to minute such reports, and forward them to the Standing Clerk, or to this Association, at its next session.

Whereas, The advancement of the Gospel is evidently in proportion to the extent of religious knowledge existing among us, and, whereas, religious libraries are an efficient and successful means for the promotion of religious knowledge, therefore, this council recommends to each society within its boundaries, to raise what funds it may be necessary to obtain, and remit the same to this Association, by its delegates, at our next session—these funds to be committed to persons appointed by this Council, and laid out by the same in the purchase of books, of which each society shall draw its proportion, according to the amount of funds it has invested: these books to be returned annually, at the meeting of this Association, and exchanged for others, thus exchanging continually from year to year, according to such rules and regulations as shall be adopted by this Council: but each society shall adopt its own rules and regulations, as to the distribution, increase and repairs, of its portion of books.

The following persons were appointed a committee to carry into effect the above resolution, in their respective societies or neighborhoods. Jeremiah Wilcox, Ashford; Lewis Graves, Pike; Abel Blanchard, Centreville; Hiram Vancampen, Amity; Justus Todd, Ellicottville; James M. Richards, Rushford; I. S. Sharp, Hume.

Resolved, That the brethren composing this Council, earnestly invite the attention of our friends, to the resolutions passed at the last session, recommending the organization of churches, the observance of the ordinances, and the establishment of Sunday schools and Bible classes.

Resolved, That the several societies belonging to this body, be requested to take up collections, and forward the same to the Standing Clerk, for the purpose of defraying the expenses of the delegates to the next State Convention.

8. The records of this body being found to be deficient and ill-arranged, Brs. J. Lewis and L. Graves were appointed to collect and arrange them.

9. Appointed Br. I. S. Sharp to preach the next occasional sermon, and Br. R. Thornton to prepare the minutes for publication.

10. Voted, That this Association adjourn, to meet at Ellicottville, on the first Wednesday and Thursday in July, 1840. [This alteration in the time of meeting was made in consequence of its conflicting with the time of holding the County and Circuit Courts in Cattaraugus.]

MINISTERING BRETHREN PRESENT.

S. Adams, Carrol; J. Lewis, Spring Mills; R. Thornton, 2d, Yorkshire; J. Todd, Ellicottville; I. S. Sharp, Hume; W. E. Manley, Gainesville; J. Babcock, Hume; J. M. Cook, North Chili; L. L. Spaulding, Morganville; S. Barnes, Perry.

LAY BRETHREN PRESENT.

Luther Couch, Lewis Graves, Nathaniel B. Patridge, Abner Adams, Pike; Dr. John Stacy, R. Isted, Hume; John Crawford, T. Ellet, J. C. Crawford, A. Blanchard, Centreville; Stephen Wilson, Abraham Dygert, J. F. Babcock, Belfast; Jeremiah Wilcox, Ashford; E. Holmes, Freedom; L. Vinton Ellicottville; A. Lewis, H. Smith, Mansfield; J. M. Richards, Rushford; Hiram Van Campen, Amity.

Eight sermons were preached on this occasion, by Brs. J. Babcock, Ps. xx: 5: R. Thornton, 2 Cor. iv: 18; L. L. Spaulding, Acts x: 34; S. Barnes, Luke x: 25; W. E. Manley, Matt. xix: 6; J. M. Cook, Judges iii: 20; J. Todd, Luke xxiv: 39; S. Adams, Isa. lv: 7. Customary addresses by Br. Adams.

STATISTICAL.

Hume—This society was formed in April last, with 46 members, two-thirds of whom are females—sustains preaching one-half of the time at Coldbrook, and all the time within the town, and are making preparations to build a house for public worship.

Pike—Have no preaching, and have neglected to their keep up society organization.

Centreville—No preaching since last Winter—about 40 members, and languishing.

Rushford—In the same state, with about 30 members—friends discouraged.

The societies in Freedom and Belfast are dead.

Portageville—Have neglected to appoint their society officers, and hence have no legal existence—have preaching one-half of the time by Br. Manley—prospects not as good as could be desired.

Ellicottville—Church embraces Ashford, Mansfield, Ellicottville, and part of Otto, was organized about 3 years since—have preaching one-half of the time at Ellicottville—36 or 40 members—not so flourishing at present as it has been.

Ashford attend at Springville, where preaching has been sustained one-fourth of the time.

Independence—Have had preaching one-fourth of the time.

REMARKS.—Desirable and important as it certainly is,

that we should be acquainted with our members, condition and prospects as a denomination, yet difficulties, at present insuperable, exist in the attainment of such information. The number of societies which constitute this Association—when formed—their numbers—how many still keep up their society organizations, and how many have run down, and became defunct, is not known. This is because no record has been kept of those who first united to compose this Association—or of any statistical information of their numbers or strength—nor has any such information been since required; and many societies have neglected to represent themselves in our councils.

It will also be seen from the very imperfect and deficient statistical information which we were able to collect, that several societies once supposed to be in prosperous circumstances, have gone down to the tomb, and are now no more. Several others are in a dying state, completely benumbed, if not frozen to their vitals, by the chilling winds of indifference and apathy. Though we might ardently wish it were not so, we can not disguise the fact, without shutting our eyes to the evidences which surround us, that our cause is on the decline in this section. And it becomes us seriously and prayerfully to ask ourselves whence it is so? Have not our societies been built up on the *spirit of opposition*, rather than on the genuine *piety* and *devotion* of the people? Has not the *head* been indoctrinated, while the *heart* has remained cold as the icebergs of Greenland; and too often, of the peaceable fruits of righteousness, as destitute as the Sahara of Africa? Have we not been too *ultra*, and *pulled down*, where we should have *built up?*

We still have the consolation, that "truth is mighty and will prevail"—that in some places, our cause is steadily, and we trust, permanently prosperous—and that even in those which now appear benumbed and lifeless, it is destined, like the chrysalis, to burst its tomb, and come forth with new vigor and life, and, clothed with the garments of beauty, to soar away on the wings of love, to the bosom of our Father and our God.

R. Thornton, 2d, Clerk.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, JULY 16, 1839.

THE LADIES' CELEBRATION OF JULY FOURTH,

Noticed in our paper of the 28th ult., went off with much spirit and pleasure. The services in the Universalist meeting-house commenced at 4 P. M., and were as follows:—1. National anthem by the choir, led by Mr. Lyon. 2. Prayer by Rev. H. Mandeville, of the Dutch Reformed church. 3. Reading of the Declaration of Independence, by the writer. 4. Anthem—Hymn 508, Streeter's—by the choir. 5. Oration by Rev. T. D. Cook. 6. Anthem—"My country, 'tis of thee"—by the choir. 7. Benediction by Rev. Mr. Mandeville. Of these services by Messrs. Mandeville and Cook, all spoke in favorable terms—they were feeling, chaste and appropriate.

After the services, the rooms and hall in the basement were opened, and soon filled with company. They had been purposely darkened, and were lit up with six large astral lamps, besides a number of smaller lights. The walls were graced with appropriate mottos, and portraits of Franklin, and of the eight Presidents of the United States, surrounded with evergreens, roses, etc., and vases of flowers were placed in the windows. But the *table*, as a matter of course, was the principal object of attention. Pyramids of cake and candies towered above frosted and plain cakes of various kinds, biscuits, ham, dried beef, beefs tongue, strawberries, raisins, nuts, and a long list of *etcetcras*—the whole ornamented with evergreens and roses—while on a side table smoked the urns of tea and coffee—and the dessert was closed by serving around ice cream. Every article was served up in profusion—notwithstanding the large company that was feasted that evening, the committee had large quantities of nearly every article to distribute as they thought proper, the next morning.—Probably a more plentiful and elegant table has never been displayed in this city—certainly not when the price of admission was less than even *double the price* on this occasion.

After the divine blessing had been asked by Mr. Mandeville, with grateful hearts and cheerful countenances, rosy youth and hoary age helped themselves and each other to the viands before them. After supper, they formed themselves into groups for cheerful conversation or promenades, and whiled away the fleetly passing hours till about 9 o'clock, when the company began to disperse in good order and high spirits, without a single event having occurred to mar in the least degree, the general joy.

The table was principally, if not entirely, furnished by donations from ladies and gentlemen of different parties and denominations—and by the loan of articles in the same generous spirit—and the whole affair not only reflects great credit on those who, at such a short notice, got up such a novel celebration, but deserves to be followed up in this city, and imitated elsewhere, on future anniversaries of our National Independence.—And it is on this account, principally, that I have thus noticed their labors and success.

It was a general matter of regret that the clergy of this city, generally, (who are averse to partaking in the ordinary dinner celebrations; and who, in this case, were furnished with invitations by the ladies,) did not attend. Satisfactory apologies were received for the non-appearance of the Speaker of the Friends; Rev. M. Hill, of the Columbia-street Baptist church; and Rev. Mr. Quarters, Catholic—besides these, it is known that absence from home, and sickness, *may* have prevented two or three others from attending. Be it understood, that the regret felt is more on account of the absentees, than of those who attended; for it is believed that the celebration was one of which they could have approved, and in which they could have participated with much pleasure.

A. B. G.

IS RELIGION A GLOOMY SYSTEM?

False religion is. Its very nature is consistent with gloominess only; for it is generally adopted (though perhaps unconsciously) as an assistant by which to turn the current of thought from those faults which the mind has not the power or inclination to remedy. Any religion which is adopted whether innocently or not, merely as a salve to a guilty conscience, or as a means of escaping justice, must be gloomy. This matter may be easily illustrated. But the different specimens of spurious religion are so numerous, that it is difficult to avoid particularizing.

The remark before, was, that false religion is a gloomy system. It was the declaration of our blessed Saviour, that where the "treasure is, there will be the heart also;" from which is inferred, that whatever is thought to be of superior importance, will receive a corresponding degree of the affections. And it appears to be equally true that whatever may be the general character of the object or principle which obtains our highest regard, it will impart the same character, shade, and texture, to our thoughts and actions. Who that has seen a person fond of contemplating and admiring the querulous and bombastic heroes of street mobbing excitement, but has also seen him, almost imperceptibly, imbibe a spirit of captiousness and quarreling, until his delight seemed to be in disturbing the quiet of others. So strong is this tendency, that when a man conceives an attachment for the society of the debased, or a fondness for remembering and detailing their unseemly exploits, he has but the moiety of a shadow between himself and that which he gazes upon; and no effort can save him from the same debasement, unless his preferences can be reformed.—So, also, let a man conceive the notion that the world is all dark, and gloomy, and deceitful; that there is no bright and cheering spot in the extended range of intellectual power, on which to rest his aching eyes, and he will become a perfect misanthrope—his soul will be enshrouded in a gloom darker than that which his imagination has thrown over the world.

If, on the other hand, the mind loves to dwell upon that which is lovely, its aspirations will be exalted and purified through the desire to imitate what it loves, and it will deck itself in the brilliancy which it borrows from its mental associate. This principle is not one of sounding words, but dwells in every day's experience, and must be true as long as the mind is influenced by causes.

There is a religion which clothes the Eternal in frowns and wrath. It represents him as looking, to-day, with infinite complacency, upon the creatures of his care, and to-morrow, regarding them with implacable wrath, and purposing to envelope them in the flaming anguish of the damned! And this religion teaches them to look up to such a God, as the Author of their existence, and the only Being who can befriend them. It teaches them that they possess natures totally averse to all good, and that their heavenly Father, who is infinite in wisdom and power, suffered them to fall into this state, knowing all its consequences. And this religion leads them to oppose God by finding fault with their natures. It tells them that the immeasurable depths of darkness are peopled with fiends and goblins, exerting an influence over their nature which it has no power to resist. And this religion teaches them that the only being who can deliver them from this influence, will consign them over to it eternally, for yielding to it in this life. It is true, then, that false religion makes its subjects gloomy, because it leads them into fields of imagination and doubt. This is not applicable to those who never *think* of the religion they profess. Their heart is not where they pretend their treasure is. They have no religion of their own, but make use of the religion of others as a mere fancy. But every system of religion which involves repulsive and abhorrent considerations, is gloomy in its nature and influence. This is the reason why so many hold themselves aloof from true religion, and suppose it makes people gloomy.

But is *true* religion a gloomy system? No! It is the only thing that can save mankind from meriting, and therefore from experiencing gloomy and desponding sorrow. Talk of being gloomy in the exercise of true religion! We might as well talk of being in despair when every chord of the soul's affection is thrilling with joyful sensations. No! so far from this that true religion raises us above the gloom which the anti-religionist, or the false religionist, experiences in sorrow, by enabling us to subdue while we endure it patiently. The religion of Jesus consists in the exercise of benevolence toward all, (visiting the widow and the fatherless in their afflictions,) and in having that frame of mind and spirit, which is superior to the ever changing vanities of mortality—(keeping one's self unspotted from the world.) In this capacity, there is no night, no darkness, so intense that the sun of righteousness can not dispel the gloom. There is no circumstance so hopeless that the light of truth can not display the way of deliverance.—There is no event so inscrutable that faith can not reach forward and rest in the love of him that orders it. It permits mankind to view nature in its real and lovely garb, because it keeps in view the great Author of all, who is infinite in every desirable perfection. It would not argue well for a man's consistency, to say that he is tormented with gloomy forebodings and melancholy distrust, when he has been delivered from fear and death; when he has been imbibed with a spirit of love supreme to God, and universal to man, of hope in the Immutable, of faith in the ever Faithful; when he delights in doing good and obeying the law of God. And yet this deliverance, this love, this faith, and this desire, constitutes the moral condition of him who is in the enjoyment of true religion. Let the unbeliever, then, make his sneers less, against the life-giving tendency of that religion which is good to live by; for he only displays his proximity to that which corrupts, and his sympathy for a life which dares not come in contact with death.

I question not that Christians may suffer, for they are

liable to the pains of mortality; but they suffer like Paul when he gloried in tribulation. He had his mental eye fixed upon eternity, and saw the end of all his tribulations, and he felt that the same goodness would not be less kind to all. And when he partook of the blessings of life, he enjoyed them as the earnest, as the seal, as the foretaste of that future which knows no reverses.—And when he was afflicted he went not astray, but marched steadily on toward the mark of the prize of the high calling in Christ Jesus. Have you seen and compared the difference between him who is afflicted, and feels that he has no friend to assist him, unless he has bribed one by some worthless sacrifice of his own, or him who regards all his sufferings as an evidence of no higher kindred than the rocks, the trees, and the murmuring brooks; and him who feels that there is a watchful sympathy around him, a kindred nature above him, and a soaring spirit within him? You have seen the difference between the Christian and the unbeliever, the anti and the true religionist. And the difference may be still more plainly seen in the consideration, that true religion leads the mind to mould itself in the likeness of that which ought to be imitated, while false religion leads it to copy that which the timid fear, and the virtuous despise. True religion is *not* a gloomy system.

A. R. B.

THE HARD TIMES OF PUBLISHERS.

THE REMEDY.

The Maine Convention passed some spirited resolutions, (and the brethren pledged themselves to carry them into effect.) for the support of the Gospel Banner, edited by Brs. Drew, Gardner and Bates. Br. Drew discourseth concerning the measure, most sensibly and feelingly, and in language which, while it depicts truly his own condition, describes faithfully the general evils that have oppressed, and yet continue to oppress, *nearly all* our publishers—*all* in this State. It is *our* case, all but the resolutions—his wants are like our own, and we can cordially say "AMEN" to nearly every word of his appeal, applying it to our brethren, patrons and agents. Here is the article.

Our brethren doubtless noticed in the Minutes of the Convention published in our last, that the Council took order, by the passage of a Resolution, in reference to the necessities of this paper. The pledge which was unanimously and in so much good will given, we trust was intended as an expression of practical *action* to follow it. As we have several times informed our patrons, the severity of the "times" within the last two years, has operated hardly upon us—not only by causing the withdrawal from our subscription list of many good subscribers, but by rendering many others unable to pay.—And every one knows that the latter circumstance is worse for a publisher than the former, because he had better lose a prompt paying subscriber, than to fail of receiving his due from a poor or negligent one. We are in debt for the two last years' publication. To insure the continuance and permanency of the Banner, two things are necessary: *First*, (and we say it emphatically,) that every one indebted for the paper pay us what he owes forthwith, so that we may meet the bills due from the office; and *Secondly*, that a new and active effort be made to increase our patronage, that after the debts are paid, the publication may go on without embarrassments. This will ensure, what the interests of our cause and denomination in Maine imperiously require, the *permanency* of a paper. We are almost willing to work for nothing—though in honor we *ought* to have a fair compensation for our unwearied labor and our responsibilities—but to work for nothing and find ourselves, and then run in debt after all, is too bad. It is absolutely discouraging—a discouragement, which we notify all concerned, we shall not long bear. In reference to the first necessity—that of collecting what is due—there would be no need of the co-operation of our Ministering brethren, lay Agents, and other Friends, if each subscriber, for himself, who is indebted, would take this appeal to his own conscience, and of his own free will and honor send us, or give an agent, what he owes. This would relieve us—and encourage us still to go ahead. But we are sorry to say, too many need prompting, and some need hard urging to induce them to discharge their obligations. Our Agents, therefore, may render us a service by seeing the subscribers in their neighborhood, telling them of our necessities, and urging them to help us in our need.—Those who will not pay, they will be so kind as to inform us of, and we will try the last resort, legal means, for the recovery of our just rights. Those who are indebted for two years, need not wonder if we register them down as bad subscribers, stop their papers, (for why should we longer run in debt on their credit?) make out their accounts and collect them if possible.—Honest men who are not able to pay we can indulge; those who can and will not, or who neglect beyond reason, we must compel; such as would cheat us out of our dues are villains, and deserve no mercy. We trust, however, there are very few of the latter kind amongst Universalists.

With regard to an extension of our patronage, this may be secured by the active efforts of our brethren; but it must be by "active efforts." Good wishes in words will not answer our purpose. We suppose that almost every subscriber might, if he would really make the attempt, procure another good one in addition to himself. This would do the work. But subscribers generally do not consider themselves personally called upon to help their paper in this way. After all, its success must depend upon a few zealous friends in each town. They can make out a list of such as they think might take the paper, and see each one on the list in a few days, as opportunity offers. By this system the subscription might be extended. Even if our ministers at the close of some meetings, would take the occasion to present the subject to the brethren, (as was suggested in Norridgewock,) we see nothing improper in it—as the subject relates to the best interests of the cause—and such a course might be a great assistance to us. We leave the subject to the good judgment and zeal of the friends of Universalism.

The volume is now near its close. What we need is, a sufficient collection of arrearages to meet our present liabilities for paper, work, etc., and an increase of five hundred good subscribers on the next volume. It will not be a difficult thing to secure these two wants of the office, if those who see the importance of sustaining a Universalist paper in this State, will but make the effort. It is a very common thing for the orthodox who are able, to take two copies of the Mirror for the sake of sustaining it. One they keep for themselves, and the other they give to some poor acquaintance, or circulate it where they think it may be the means of promoting their cause. Indeed, there are some, who pay for twenty copies annually. It does not become us to ask this liberality from Universalists; but if any, who are able, *should* do such a thing, they would not only perform an act that they might appeal to with pride and pleasure as an evidence of their devotion to our common cause, but the Lord knows we should make an honorable record of their liberality, and hold them in grateful remembrance.

100 PREACHERS IN MASSACHUSETTS.

There are now *upwards* of 100 Universalist preachers residing in the State of Massachusetts, not including those who call themselves Restorationists, and rejecting the name. Nine years ago, including these, there were but 38! and 39 years ago, there were but 22 in the United States. On the contrary, New-York is actually losing, having now less than 90 preachers—whereas two years ago she had upwards of 120! This must not be—the Empire State *needs* more preachers—our societies are *able* to sustain many more, and should put forth their energies, and *do it*. Encourage our young preachers by immediately securing their services, and by supporting properly the older ones. This must be done, or we must endure the mortifications of seeing other States go far ahead of us. For years past the great West, and our growing cause in the East, have been draining New-York of some of her ablest preachers, while we have scarcely made a draught on any other region. We must raise up more preachers in the persons of our young men in our midst, and *soon*, or the vacuum made by the removal of our older ones will be sadly apparent.

A. B. G.

NEW AGENTS.

Wm. Parke, Burlington Flats—B. K. Cranston, P. M., Willoughby, Ohio.

Mr. Isaac Ives, Brimfield, (O.,) will act as our agent in future for that place and vicinity. Those who can make it convenient, will please transact any business for our paper with him. H. G. Button, P. M., West Constable—Asa Tarble, Adams.

We published the name of B. Brown, of Tipton, Mich., as agent, a short time since. He is no longer authorized to act for us.

THE EXPOSITOR AND UNIVERSALIST REVIEW.

The July number of this valuable periodical has just come to hand, but we have not had time to peruse its pages. Its contents are as follows.—"The twenty-fourth chapter of St. Matthew's Gospel, illustrated, with notes, etc."

"THE PHRASES—'*That it might be fulfilled*,' '*then was fulfilled*,' etc., as used by the New Testament writers in quoting the prophesies of the Old Testament."

"Akenside's pleasures of the imagination."

"Natural Theology: The nature of the science, and of its evidences, and the advantages of the study."

"Pulpit Eloquence contrasted with superficial Rhetoric."

"Biblical import of the term *Perish*, particularly as used in Luke xiii: 3."

"Cain, the Wanderer."—Literary notices, etc.

A. R. B.

From the accounts of our co-workers in Ohio, the erection of Universalist meeting houses, the occasional appearance of new heralds of the Gospel, armed with the weapons of truth, and charged with the message of peace and salvation; (of whom our readers may expect to be apprized from time to time;) and from the frequent discussions on the great subject of man's final destiny, which continue as spirited as ever, we are glad to perceive that our cause is prospering in that State, as indeed it must be where free and candid inquiry is not stifled. May the truth continue its triumphs.

A. R. B.

BR. STEPHEN HULL.

This zealous brother and successful preacher has engaged to preach the coming year in Huron, Portland and Olmstead. We are happy to learn that the cause is prospering finely under his labors.

All letters and papers designed for him should be directed to Olmstead, Cuyahoga county, Ohio.

REMOVALS.

Br. W. Bullard has removed to McLean village, and wishes all letters and papers addressed accordingly.

Br. Wm. Parker has removed from Felchville, to Vergennes, Vt., where he will continue to act as our agent. Br. Laws will please act as our agent at Felchville.

Br. M. Sanford, has removed from Bath, N. H., to Hartland, Vt., and will continue his agency at the latter place.

Br. J. Britton has removed from Dummerston, Vt., to Chesterfield, N. H., Br. B. is also our agent.

Br. Tompkins—Credit Seargeant Britt, Perryville, Madison county, $2 for current volume of Repository, and charge G. and H.

Br. Price—Credit Rev. H. L. Hayward, Watertown, $1.25, (money not sent before in consequence of a misunderstanding,) and Marcus Clark, Hamilton, 50 cents, and charge G. and H.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. N. BROWN, at Onondaga Hill—subject, Hebrews ix: 27, 28—Br. BULLARD, at Groton Hollow, and once in four weeks thereafter—Br G. W. GAGE, will preach at Vernon village, and on each alternate Sunday, till further notice.

There will be preaching on the first Sunday in August, by Br. WILLIAMS, in Chester, Vt., (Trumpet and Watchmen please copy)—Br. H. B. SOULE, in New-Ohio, and at Rye Brook, at 5 P. M.—Br. BULLARD, at West Dryden, and once in four weeks thereafter.

There will be preaching on the second Sunday in August, by Br. WILLIAMS, at Grafton, Vt., (Trumpet and Watchman please copy)—Br. BULLARD, at McLean, and once in four weeks thereafter.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

M B, Buffalo, for L Z, J L, S C, A B, N H, H M, I B, R H M, S C, M B, M L F and F W A—B B H, Cumberland Ford (Va)—J S, Norwich—S E, Mt Gilead (O.) for self, W D P, W B and J B—P M, Friendsville (Pa) for self and A H G—W H K, Jordan—P M, Tioga Centre, for A D, R L and J D—M M A, Fredericktown (O.) for E B—E L, Fort Plain, for O W L, H F, I L, G C, S K, S D, W H S, E B, I H, J J L, S S Jr, V F, J C S, E and F, J T, G D C, Mrs A, C M and Mrs S—G C, North Amenia—R M, Liberty, for self and W W—A H B, Chicago, for S R.

POETRY.

WHAT IS THAT, MOTHER?

In the search for novelty and originality, we often overlook that which possesses an interest or utility which novelty or originality alone may fail to impart. The following beautiful lines are published in an annual for children, published by Colman, New-York, for the year 1839. We have seen and admired them several years ago.

What is that, mother?—
The lark, my child,—
The morn has just looked out, and smiled,
When he starts from his humble, grassy nest,
And is up and away with the dew on his breast,
And a hymn in his heart, to yon pure, bright sphere,
To warble it out in his Maker's ear.
Ever, my child, be thy morn's first lays
Tuned, like the lark's, to thy Maker's praise.

What is that, mother?—
The swan, my love,—
He is floating down from his native grove,
No loved one now, no nestling nigh;
He is floating down by himself to die;
Death darkens his eye, and unplumes his wings,
Yet the sweetest song is the last he sings.
Live so, my love, that when death shall come,
Swan-like and sweet, it may waft thee home.

What is that, mother?—
The dove, my son,—
And that low, sweet voice, like a widow's moan,
Is flowing out from her gentle breast,
Constant and pure by that lonely nest,
As the wave is poured from some crystal urn,
For her distant dear one's quick return.
Ever, my son, be thou like the dove—
In friendship as faithful, as constant in love.

What is that, mother?—
The eagle, my boy,—
Proudly careering his course of joy,
Firm in his own mountain vigor relying,
Breasting the dark storm, the red bolt defying;
His wing on the wind, and his eye on the sun,
He swerves not a hair, but bears upward right on,
Boy, may the eagle's flight ever be thine,
Onward and upward, true to the line.

SUNSET.

BY BARRY CORNWALL.

Here let us lie, upon this primrose bank,
And give our thoughts free way. Our thoughts are fair,
For Heaven is fair, and Earth all round is fair;
And we reflect both in our souls to-day.
Art *thou* not joyous? Does the sunshine fall
Upon a barren heart? Methinks it is
Itself the sweet source of fertility!
In all its golden warmth it wraps us round;
Not us alone, but every beast and bird
That makes the breathing forest musical;
Nor these alone, but every sparkling stream,
And every hill, and every pastoral plain;
The leaves, that whisper in delighted talk;
The truant air, with its own self at play;
The clouds that swim in azure, loving Heaven
And loving earth, and lingering between each,
Loth to quit either;—are not all alive,
With one pure, unalloyed, consummate joy?
Let *us* rejoice, then, beyond all the rest;
For how shall wisdom show itself so well
As in administering joy unto itself?
They who disdain the merry, are not wise;
And they who step aside when mirth comes by,
And scorn all things which are not bought with pain,
Are—fools, good cousin. What else can they be,
Who spurn God's free-given blessings? I am one
Who prize the matron Summer most in smiles,
And give my heart up to her rose-crowned hours.
And so art thou—or so thou *wilt* be, child,
When that the orb of Time, now in its dawn,
Hath ripened the young brain with liberal thought.
Keep this in mind. And now we two will watch
The day go downward toward the glowing west;
And when the gold grows pale, and evening airs
Come murmuring o'er the meadows, we will drink
The balmy ether—the nectarean breath
Which Earth sends upward when her lord, the Sun,
Kisses her cheek at parting.

[From the Gospel Witness.]

AN INCIDENT

IN THE LIFE OF TIMOTHY TIPPLESOME.

"I'll leave the Society, I declare I will! I won't stand it any longer!"

"What is the matter? What great event has taken place? Who has offended you?" said and inquired a friend unto whom Timothy had so abruptly unburdened his mind.

"Matter!" replied Timothy, "why, matter enough, and offence enough, but 'wo unto him through whom the offence cometh!' You see, I have belonged to the Universalist Society ever since it commenced in this place. I was one of the first to 'labor and suffer reproach.' I have attended all the meetings by day and night, and should have contributed liberally for their support if I had been able. But I have always put *something* into the contribution box whenever it has been presented, even if it was no more than a *round bit of tin*, or a *brass button, without an eye*, just to keep up appearances and encourage others. In fact, I have almost been one of the leading members. At any rate, I am certain that the various preachers we have had from Sabbath to Sabbath, have regarded me as such—for I have always been forward to speak with them at the close of public services, even if I had to crowd through many of the brethren, who had no better right there than myself. And I have always praised the preaching, at least until lately. But now, I can stand it no longer, and am determined to quit, let the consequences be what they may."

"Can stand *what* no longer?" quietly inquired his friend.

"Can stand *what?*" hastily rejoined Timothy, "why, who loves to be *slighted* after they have done so much for a cause as I have? Some of the brethren seem to look upon me with jealousy. And they have thrown out certain dark and unbrotherly insinuations, which are enough to make any body angry. They have intimated that I have no particular right to speak to the preachers—that they dislike to have me sit on the highest step of the pulpit stairs during meetings, when our house is crowded—and that some new members refuse to hire seats in the pew which I occupy. And the Treasurer has even said, that he *thinks it doubtful whether I ever pay for my seat!* And more than all this, it has been whispered about that I am no ornament to the Society!"

"These are rather grave charges, I must confess," replied the other, "and are they the true reason why you are about to leave?"

"Why yes—*no*, I mean," said Timothy, "I can't really say they are *exactly* the reason, I don't think I should quit the meeting if I had no greater cause, for I do believe that I have that charity which suffereth long and which covereth a multitude of sins."

"Well, Timothy, what is the 'greater cause?' do let me hear the worst of it."

"Well," resumed Timothy, "I may as well out with it, and then it will be done with. You know that we have had a settled preacher for a year or two. I was disposed to make a friend of him from the beginning, and to exert my influence in his favor. I have neglected no opportunity to speak to him, especially when I saw him in company with other preachers. For a while he seemed very kind and sociable, but lately his conduct towards me has changed, and he has *slighted* me in many instances. He has neglected to introduce me to the ministering brethren—has sometimes passed me without any particular notice—has not invited me freely to his house—and not long since, he *positively refused* to let me provide him, and some strangers that were with him, seats in the meeting-house, at a public lecture and exhibition. But I could bear even all this, bad as it is, if there was nothing worse, and not be disposed to leave the society in the lurch. But he has *preached against intemperance and profanity*, and has tried *to point me out as an intemperate and profane character!!* At least he has been too personal in his descriptions; for, although I am by no means such a character, yet I have reason to think he *meant me*. And if he has no more respect for private feelings, than thus to injure them publicly, I am determined not to endure it."

"But, Mr. Tipplesome," said the other, "it seems to me that your complaint is at least partially unfounded. For if you are thus *publicly noticed*, how can you in justice complain of being *slighted?* It is not every one in the Society that attracts so much of the preacher's notice. I am, however, somewhat acquainted with the circumstances of the case, and you will, therefore, allow me as a friend, to speak very plainly to your face, as I always avoid speaking against you behind your back. The fact is, you are much too fond of taking a long, and strong tiff from the bottle of blue ruin. Your character in other respects is none of the best. The minister has labored assiduously for your reformation, and by kindness and sociability endeavored to persuade you to walk in the way of virtue and sobriety. But finding his labors vain, and becoming disgusted with your improper intrusions upon him, especially when engaged in company with others, he has prudently thought best to pursue a different course, and you now feel the effects of coldness and merited neglect.

"As to your having been a prominent member of the Society, your own confession about the *bit of tin* and *eyeless button* tells the whole story, and shows how much you did, or rather, how much you *did not*, to advance the cause—and fully accounts for the fact that good men dislike to have you sit upon the pulpit stairs, as a sort of representative of their Society. Believe me, friend Timothy, the more bad men a Society contains, the worse off it is, for they hang like a mill-stone about its neck. I don't wonder, therefore, that good men were rather unwilling to join on your account; nor that some refused a seat in the pew a part of which you occupied, when they learned that your breath was as unsavory as the filthy fumes of a breathing rum jug. You must, therefore, either reform your morals, or sink back into your former nothingness."

"'*Sink back into my former nothingness*,' hey," interrupted poor Mr. Tipplesome. "This is what I did not expect from *you*, but I find that my foes are of my own household, as well as of the Society. '*Sink back into my former nothingness!*' No, not I! I thank you for the compliment! But I will go where a man's breath is not a test of fellowship, or cause of reproach; and where his private feelings will not be publicly injured for occasionally wetting his whistle, with a glass or two of 'raw rum and toddy O,' as the song says. If I had known *exactly* what Universalists preach, I would not have supported them so long as I have. So good bye to the Universalists!"

AWFUL CALCULATION.—An ingenious, authentic, and valuable statistical work published a few years since, says that the number of inhabitants who have lived on earth, amount to about 36,627,843,275,075,840. This sum, the writer says, when divided by 3,096,000, the number of square leagues of land on the surface of the globe, leaves 11,320,698,732 persons to each square league. There are 27,864,000 square miles of land, which being divided as above, gives about 1,314,522,076 persons to a square mile. Let the miles be reduced to square rods, and the number he says, will be 1,853,173,600,000, which being divided as above, gives 1283 inhabitants to each square rod, which rod being reduced to feet and divded as above, it will give about five persons to each square foot of terra firma on the globe. Let the earth be supposed to be one vast burying ground, and according to the above statement, there will be 1283 persons to be buried on each square rod; supposing it capable of being divided into twelve graves, it appears that each grave contains 100 persons, and that the whole earth has been *one hundred times dug over* to bury its inhabitants! supposing they had been equally distributed.

What an awful overwhelming thought! What a lesson to human pride! to human vanity! to ambition! what a lesson to the infatuated being who has centered his hopes and affections upon the evanescent pleasures of this truly transitory life.

DEATHS.

In Whitestown, July 5th, Mr. JAREZ B. SIZER, eldest son of Col. Sizer, aged 21 years. The pride of his friends and the hope of his family, he died while life was in its brightness before him, and his friends numerous around him. But he feared not to die. The insidious consumption had prepared him to expect the event, and the hope which is full of immortality supported him as he drew nigh to it. His funeral was attended on the following Sunday, when a large congregation attended, despite of unfavorable weather, to manifest respect for his memory and sympathy with his bereaved relatives. Sermon by the writer.

A. B. G.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, JULY 26, 1839. NUMBER 30.

THEOLOGICAL DISCUSSION.

For the Magazine and Advocate.

No. 39.—Mr. Skinner to Mr. Campbell.

UTICA, June 7th, 1839.

MY DEAR SIR:—

After a sojourn in the West Indies and South America, and an absence from home of nearly seven months, I have at length returned, and hasten to reply to your last letter, (38.) This letter really *deserves* no reply. I will therefore only remark on it, 1. That I did *not* say in the slip in my paper of October last, that I had *delayed some weeks* in furnishing my manuscript Letter in consequence of absence – for though I had been *absent* two or three weeks, there was *no letter* received from you *to answer*, till a very few days previous to my return—that I then wrote immediately, and sent you my Letter in MS—that I sent you a number of Letters in MS—that you never sent me *one* according to stipulation—that I was generally one and much of the time *two letters ahead of you*, and that the very dates of our Letters for many months, show that you were far behind me in time.

2. You ought to have analyzed Br. L. C. Todd's letter, and informed your readers that the hard things he said purporting to be against *Universalists* in his renunciation, from which you quote so largely in Letter 34, he now confesses were aimed, not against *real Universalists*, but against "*nothingists*"—that though at the time my strictures on his renunciation were published, he "*believed*" that I abused him, yet that his "moral sensibilities had become so uncommonly and *unnaturally acute*," that what he then thought was the work of God in him, he has "since thought was a mistake" on his part!

3. You appear also not to have read the 18th, 19th and 20th paragraphs of my Letter 37, or you could never have asserted that I had fairly abandoned my proof-texts on the ground of your challenge. My clear proof of Universalism from an exegetical view of those texts, you pass over in total silence. And by quoting every text where Jesus spoke of *hell*, and all its parallels, from *three to six times*, you have got, to say the least, *twenty times more hell and damnation in your Letters* than Jesus ever preached. Seriously, my dear Sir, of what possible service to you, do you suppose can be the quotation of those texts, over and over and over again, without the least comment, or any effort to show that they teach the withering doctrine of a vindictive God and an endless hell? I here make a few remarks on three or four of your strongest proof-texts.

4. The passages relative to the sin against the Holy Ghost, when correctly and literally rendered from the original, read thus:—Matt. xii: 32—"Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this age nor the coming." [i. e. neither in this age of the law, nor the coming one of the Gospel.] Mark iii: 29.—"Hath not forgiveness to the age, *(eis ton aiona.)* but is liable to age-lasting judgment," (or condemnation, Gr. *aionion kriseos.)* And St. John says, 1 John i: 7. "The blood of Jesus Christ cleanseth from ALL SIN." Therefore, these texts can not support the doctrine of endless punishment. See Dr. A. Clarke's comments upon these texts.

5. The following paraphrase exhibits, I conceive, the true import of 2 Thess. i: 7–10.—"And to you who are persecuted, rest with us when the Lord Jesus, according to his oft repeated warnings, shall be made manifest by Heaven, with his mighty angels, the Roman armies, the ministers of his righteous judgment upon this generation, (Matt. xxi: 41, 43; xxii: 7; xxiv: 34,) in flaming fire, taking vengeance on them that, through wilful ignorance, know not God nor obey the Gospel of Christ; who shall, as a nation of evil doers, be punished with age-lasting destruction, far from their native land, and beloved city, and holy temple, where the presence of the Lord and the glory of his power by the Shekina, had for so many ages remained; when Christ shall come in the fulfilment of his predictions to be glorified and admired by his believing saints."—1 Peter iv: 18. "If the righteous believers with difficulty escape from Jerusalem and its coming woes, to what dreadful calamities shall the ungodly unbelievers be exposed?" See *your own* translation of the text. On the texts which speak of the power which is able to destroy both soul and body in hell, I made some explanatory remarks in my Letter (properly No. 5) in June, 1837, which you have not attempted to refute.

6. I now proceed to review this entire discussion as briefly as possible. Passing over all preliminaries, such as the letters of "Spencer," and Montgomery, your admission of their premises but sweeping denial of their conclusions, your personal treatment of the latter, and professed desire of discussing with some great man, your neglect of opportunities at the East, your various artifices to evade the discussion of the main questions with me, in your first letters, etc., etc., let us see how the questions at issue have been disposed of, and what has been proved on either side. The first question reads thus: *Are* SHEOL, HADES, *and* GEHENNA, *or either of them, ever used in the Scriptures to express a place, or state, of endless misery?*

7. On this proposition it has been shown on my part, and you have admitted, that *sheol* in the Hebrew, and *hades* in the Greek, are exactly synonymous, the latter being the literal translation of the former. It has also, I think, been clearly proved that these words signify, 1. Literally and commonly, the *grave* or the unseen state and condition of the dead in general, irrespective of their goodness or badness, their happiness or misery, and that good and bad men alike, all go to *sheol* or *hades*. 2. Figuratively, severe judgments, afflictions, sudden temporal destruction. 3. A distressing sense of guilt, remorse of conscience, great mental anguish—that David, Jonah and others were in the depths of hell, in the lowest hell, *(hades,)* and were delivered therefrom. See Letter 5, paragraph 15. *Let this be remembered.*

8. It has been shown by Spencer, and more fully by me, and confirmed by the authorities not only of the Old and New Testaments, but of Josephus, Parkhurst, Macknight, Rosenmuller, Heylen, Winne, Wakefield, A. Clarke, Geo. Campbell, Schleusner, and finally by your own admission, that *gehenna* originally and literally meant the Valley of Hinnom near Jerusalem—that it was afterwards used as a place of filth and offal, of dead carcasses and worms, of continual fires kept up to destroy its filth, and as a place of the most horrible execution of criminals by burning alive. I have shown also that it was used in the Old Testament as an emblem of the dreadful judgments coming on the Jewish nation. See Let. 5, par. 18 to 22. L. 7, p. 10 to 14. L. 9, p. 5, and the 19th chapter of Jer. *Let this be remembered.*

9. It has been shown that *gehenna* was never used by the Jews nor any others, till after the days of Josephus, to express punishment in the future state, unless Christ so used it—that there is no evidence that he did so use it, inasmuch as he never intimated any change of meaning in its use—never threatened any Gentile with it; and not one of the apostles ever preached or even so much as *named gehenna* punishment at all, either to Jew or Gentile—that *gehenna* could not have been used as an emblem of a place of endless misery, unless such place had been previously revealed, or known to exist; but no such place or state had ever been revealed, consequently *gehenna* must be understood in the N. T. as in the Old.

10. You have admitted, denied and re-admitted that neither *sheol*, *hades*, nor *gehenna* can of themselves prove the doctrine of endless misery—and conceded that *sheol*, or *hades*, including *tartarus*, is to be destroyed, and that *aionios*, your favorite term for endless, is never applied to the word *hell in any of its forms.* L. 4, pp. 14, 27. *Let these concessions be remembered.*

11. Having given up *sheol*, *hades*, and *tartarus*, you fix upon *gehenna and its adjuncts*, as proof of endless misery. You conceded that *gehenna* originally signified simply the valley of Hinnom near Jerusalem, but maintained that its meaning was afterwards changed to signify a place of endless misery for the wicked, in the eternal world, and that it was never used in the New Testament except in this sense, or that it was never used there in its original and literal sense to represent the valley of Hinnom. L. 6, p. 19; L. 8, p. 12. I then quoted from, and subsequently published, the whole of your note on Matt. v: 22, in which you say that "the judges, the Sanhedrin, and the *hell* [*gehenna*] *fire*, here introduced, *are all human punishments*," and that the exposure to *gehenna-fire* was that of "being burned alive in the valley of Hinnom." L. 9, pp. 11, 12. You have been urged again and again to publish that note, but utterly decline doing it!

12. You next undertook to maintain that *gehenna* must mean a place of endless misery, not only from its adjuncts, but because it is contrasted with *life*, and being *cast into gehenna* is contrasted with *entering into life*, into the *kingdom of heaven*, etc. I showed clearly in answer, that *entering into life—into the kingdom of heaven*, etc., simply means entering into the Gospel economy, into the Messiah's kingdom on earth, and consequently that endless misery could not be a proper counterpart thereto. I also quoted a note from your own pen on Matt. xi: 12, in which you show that the phrase "kingdom of heaven," means Messiah's reign on earth, and thus you were again made to refute yourself.—*Let this be remembered.* Having failed of finding any proof of your views of *gehenna* in the Bible, you finally resorted to the Apocrypha and Targums for proof, when in fact gehenna does not once occur in all the Apocrypha, and the Targums are of no more authority than Mistress Babylon! L. 12, p. 7, and L. 13, p. 9. Thus ends your proof of the first proposition.

13. The *second* proposition reads thus: *Do the words* OLEM, AION, AIONIOS, etc., *when applied to the punishment of the wicked, mean duration without end?*

We both agree that *aion* and *aionios*, in Greek, express the same as *olem* in the Hebrew. You were to show that *aion* and *aionios*, when applied to punishment, express duration without end. This you undertook to do by referring to the roots or radical meaning of *aion—aei*, ever, and *on*, being. This position I showed to be untenable, 1st. By an examination of all the passages in the New Testament where *aei* occurs, and showing that it is *not once* used to express endless duration; and that *on*, as it only expresses *being*, without any reference to duration, can not add to the extent of duration expressed by *aei*. L. 11, pp. 6, 7. 2d. By showing that *olem* in the Hebrew, and *aion* and *aionios* in the Greek, were often applied to things of limited and even short duration, such as priesthood, covenant, etc.—that *aion*, instead of expressing *endless being*, simply expresses *continuity*, or *continuous being*, without any necessary reference to its duration that it is used

to express (e. g. eternal, hopeless, world without end, &c.—that it is often used in the plural, and even in the double plural, as its most intensive form—that it is never rendered *eternity*, and can not consistently be so rendered—that we read of the *past aions, future aions*, of the *ends of the aions*, etc. All these facts have been shown not only on the authority of Parkhurst, Stuart, Wakefield, Macknight, Scarlett, Ewen, and Clarke, but by the Bible itself. *Let this be remembered.* 3d. By your own incontrovertible authority, quoted in L. 31. pp. 6, 7, (and published entire in the Magazine and Advocate.) from Table 14 of the Appendix to your New Testament, where you define *aion* thus: "*Age, aion*, (derived from *aei* always, and *on* being.) Its radical idea is *indefinite duration.—We read of the end of aion five times in Matthew*," etc., etc. See your whole note, which you *must* father while you live. *Let this be remembered.*

14. It has been shown, L. 1, p. 16, and L. 11, pp. 12, 15, that *aionios* can not express more than *aion*, the substantive from which it is derived, and that neither *aion* nor *aionios* is ever used to express endless duration at all, unless the subject necessarily requires it. It has also been shown, L. 11, pp. 13, 14, and L. 15, pp. 15, 18, that the phrase *eternal life*, which occurs more than forty times in the New Testament, is almost always, if not uniformly, used to designate, not the immortal and endless bliss of heaven, but the continuous and spiritual peace, joy and consolation of believers in this life. And to put the matter beyond all dispute, I have shown that the inspired writers spoke of *periods of longer duration than aion and aionios*, where God is said to reign "*from aion to aion, and farther*"—the saints to shine "*through the aions, and farther*"—to "walk in the name of the Lord *through the aion, and beyond it*"—and that Paul spoke of a glory *exceeding aionios by an excess*—"*a far more* (or *excessively*) *exceeding aionion weight of glory.*" See L. 1, p. 20: L. 21, p. 15, which triumphant proof on my part, you nor any man in the universe can answer. *Let these things be remembered.*

15. As *aion* and *aionios* are so frequently used in Scripture in a limited sense, I called on you to show why they must necessarily have the sense of *endless* in the very few places where the Scriptures apply them to punishment—to show what there is in the nature, character or design of punishment which requires this sense—whether punishment has its root and foundation in God—whether it was an *end* originally designed by him, or only a *means* to an end, and showed that, if it were a *means to an end, it could not be endless.* L. 1, pp. 16, 21, 22; L. 11, p. 16; L. 15, pp. 19, 20; L. 17, pp. 15–18; L. 21, pp. 17–21. You have given no answer, nor attempted to show that punishment must be endless, either from its *nature, design* or *end. Let this be remembered.* I then gave *ten* insuperable reasons why punishment could *not* be endless—because it would be utterly *useless, pernicious, dishonorable to God, opposed to his benevolence, his mercy, his wisdom, his power, his justice, his veracity, and the unequivocal voice of revelation.* The only thing ever advanced against those arguments, was the oft repeated and unsupported *assertion*, that if present evil, or suffering, or limited punishment, be compatible with the attributes of God, endless evil, endless punishment, must be equally so! Thus confounding, or forgetting the vast difference between *means* and *ends*. As well might you affirm that if nauseous medicines are ever necessary, people should live on them altogether! Thus endeth the second proposition.

16. The *third* proposition reads thus: *Is there any word in human language that expresses duration without end, which is not applied to the future punishment of the wicked, or which can certify us that God, angels or saints, shall have duration without end?* In proof of the affirmative of this proposition, I have adduced *ten* Greek words which, either as adjectives, signify strictly, literally, and simply, *endless*, or else, either as adjectives or substantives, embrace that idea in connexion with others, such as *undying, indissoluble, indestructible, immortal, imperishable, pure, incorruptible;* neither of which is ever applied to punishment See L. 1, pp. 11–16; L. 17, pp. 20–23; L. 19, pp. 7–15; L. 21, p. 13. Several of these words I have shown are applied in Scripture to God, to life, and to a future state of happiness, and all of them could be properly so applied; while not one of them is ever applied in Scripture, to punishment or misery of any kind, here or hereafter, or to any other subject of a mere earthly character, or limited duration.

17. You made a great parade and pretended a great triumph over me, because I introduced *aidios* (but *one* out of the ten words adduced) in proof of this proposition. You contended that *aei* was the root, and only root, of *aidios*, that gave to it the sense of *endless*, and therefore that while it proved my third proposition, it also virtually proved the second one in your favor.—But how this could be you have not shown; for *aidios was not included among the words of the second proposition.* But you would fain have the reader believe it was, because derived from the same root. I then showed that it had another still more important root in *dios*, divine, which is used without any change of form for the two last syllables of *aidios*, and that *ever-divine*, or *ever*, combined with the *name of God*, must be far more expressive of perpetuity than *ever (aei)* alone. If the first part is from *aei*, the last part is as certainly from *dios*. I also showed that, even granting it to have no other significant part but *aei*, as you contend, its sense of endless must be derived rather from its *usage* than merely from the force of *aei;* 1st. Because *aei* in the eight times it occurs in the New Testament, *never once signifies endless.* 2d. Because numerous texts and the highest authority in the literary world, prove that *aion* and *aionios*, the other two derivatives from *aei*, are much oftener used to express a limited or indefinite, than an infinite period.—And 3d. By *your own definition of aion*, copied from your Appendix to the New Testament. Thus your defeat here, and that on the highest authority, was as signal as it was when you denied that *sempiternus* is compounded of *semper* (always) and *æternus*. See L. 22, p. 4; L. 23, p. 5; L. 24, p. 3, and L. 31, p. 3. *Let these things be remembered.*

18. You once said you left me hanging upon the skirts of Kneeland and Scarlett. But how in the name of common sense I could hang upon the skirts of men whom I merely referred to as expressing a different opinion from your own, and at the same time *expressed my entire dissent from their opinion*, (see L. 21, p. 10, etc.,) I am wholly unable to perceive.

19. Having refuted all you could advance in favor of endless misery from the force and meaning of *sheol, hades, tartarus, gehenna, olem, aion*, and *aionion*, with all your array of *adjuncts, contrasts*, and *antitheses*, and given you *ten* words in proof of my third proposition, and yourself conceding it proved, I then proceeded to the 4th proposition, which reads thus: *Shall eternal life* (meaning thereby endless holiness and happiness) *be, according to the Scriptures, the ultimate destiny of all mankind?*

20. I proved the affirmative of this proposition 1, from the acknowledged and Scripturally proved attributes of God, by inductive and logical reasoning and arguments, which you have made no efforts to refute. The premises being indisputable, (excepting that you denied the infinite goodness of God, a thing which I never before knew a Christian to do!) I clearly showed that the greatest good of the whole and every part of the universe, or final universal holiness and happiness, must result therefrom, and could alone be reconciled with the allowed attributes of God. These arguments were sustained by numerous clear testimonies of Scripture. The only thing bearing the semblance of argument against my reasoning and conclusions, was a unsupported assumption, as void of consistency as if you were to affirm that because human beings are weak, helpless infants, when born into the world, they will remain so through life; or because we now have bodies of flesh and blood, we must eternally have the same; or because none are perfectly happy now, therefore none will ever in eternity be perfectly happy!

21. I then proved the final holiness and happiness of all men, 2d, from the character, advent, labors and doctrine of Christ, as predicted in the Old Testament, and more fully laid down in the New, and showed that these could not be reconciled with any other doctrine, by quoting and referring to more than 70 passages of Scripture, expressing his titles, such as the seed of the woman which was to bruise the serpent's head, the Heir of all things, the Saviour of the world, etc., etc., showing also that all he said, all he did, all he suffered, all he taught, and all that his followers taught of him, represent him as a complete and universal Saviour.

22. In the 3d place, I showed by the testimony of more than 80 passages of Scripture, bearing directly and indirectly on the subject, that all men will finally be saved—that this was God's will, pleasure and purpose—that he worketh all things after the counsel of his own will—that his counsel shall stand—that he hath given all to Christ for this purpose—that Christ shall most surely accomplish the same—that we are commanded to pray for all, and that too, in faith—that God hath promised the salvation of all men, or to bless all nations, families, and kindreds of the earth, in the seed of Abraham, Isaac and Jacob, spoken of it by the mouth of all his holy prophets since the world began, promised that all the ends of the world, all the kindreds of the nations, shall come and worship before him and glorify his name—that every knee shall bow, and every tongue confess in the name of Christ to his glory—that Christ died for all, for every man, and shall see of the travail of his soul and be satisfied—shall draw all men unto him—take away the sin of the world, enlighten every man, write his law in every heart—all shall know God—his grace and righteousness shall abound much more than sin—sin shall be finished, an end made of transgression, the devil and his works, and death, and every thing that bears its name, or can produce pain or sorrow, shall be destroyed—that every creature in the universe of God shall bless his name forever, and the reconciled world be by Christ delivered up to God the Father, and God be all in all. The clear and ample testimony of these four-score passages of Scripture, you allowed to pass almost without a comment! I therefore regard the doctrine of universal salvation as triumphantly and incontrovertibly established.

23. You have been incessantly engaged in trying to draw me off from this great and glorious topic, to various other minor and wholly irrelevant subjects—you have employed sarcasm and buffoonery, and conjured up many carricatures of my doctrine, in order to excite ridicule for my opinions, and contempt for myself.—You contend zealously for the doctrine of *antithesis*, L. 16, p. 9, and allow, p. 11, that the *all men* used in Rom. v: 18, 19, and 1 Cor. xv: 22, are used antithetically in the two parts of each verse. And when I adduce them as proof that as certainly as *all men* are under the judgment of condemnation and die in Adam, the earthly man, so certainly shall *all* receive justification unto life, and be made alive in the heavenly man, you make no reply, but tacitly concede the fact. I am convinced, Sir, that you do not yourself believe the horrid dogma of endless damnation. *Ask your own conscience the question!*

24. Four times have I earnestly called on you to publish (as I have done) your own notes from your New Testament, on Matt. v: 22, and on the Greek *aion*, in which your principal criticisms in this discussion are completely refuted; and *you dare not do it!* I expect, as a matter of course, judging from the past, that, in your closing letter, you will rage against me, vaunt a triumph and boast a complete victory! But our readers will know perfectly well how to understand you; and if, after reading it, they will re-peruse this Letter, and compare the points and references here named, with the discussion throughout, they will be satisfied of the strict truth of all I here state. I rejoice in the happy termination of this discussion. I rejoice that it has been had—that it has appeared in your paper, and is to go into the hands of a Bible society—a noble field for its usefulness.

25. In conclusion, Sir, permit me to say, that I attribute your defeat in this discussion, not to any merit, or talents, or learning of my own; for I do not claim, and never have claimed, but a small share of either; not to your want of learning, or talents, for probably few men in this country can lay claim to higher than you are said to possess. And I here acknowledge my obligations for the great assistance your learning, talents and reputation have been to me in this discussion. The valuable notes to which I have had access in your New Testament, written in coolness and deliberation long before this discussion was thought of, and when truth alone seemed to be your aim, have been of inestimable service to me and to the truth, in refuting the untenable and extravagant positions you have taken in this controversy, under the influence of passion and prejudice.

26. I attribute your defeat, partly to your ignorance of the doctrine you opposed; partly to your losing your temper and getting into such paroxysms of wrath; partly to the absurdity and monstrosity of your own doctrine—a doctrine you can not yourself pray to have true. But your defeat is mainly owing, as I predicted at the close of my second letter, to the strength and power of that everlasting truth, against which your weapons were aimed—a system which has in its favor the united voice of reason, philosophy, and revelation—which has heaven and earth, God, angels and saints in its favor—for which all good beings in the universe pray, and for which even yourself, in your sober hours, are constrained to pray and wish it true. Quench not the spirit, my brother. And may God (who I think is at least as good as you are) grant this good desire of both our hearts, sanctify this discussion to general edification, and bless the world with a knowledge of his truth and salvation forever. Yours in all affection and faithfulness, D. SKINNER.

From the Mileneal Harbinger.

Mr. Campbell to Mr. Skinner.—No. 40.

MR. SKINNER:

Sir—I only design, in my concluding epistle, a condensed recapitulation and review. This controversy originated with your party. My place throughout has been that of a respondent. You commenced: I close. You have had all the advantages you asked. You solicited a *written* rather than an *oral* discussion. You led the way. You selected *four propositions*. You asked for *twenty letters*, of six octavo pages each, and finally you asked for your last to be extended to eight. To all these demands I consented, Letter 6, par. 6.

2. I chose the affirmative of two; the first of which was. "*Sheol, hades and gehenna, are sometimes used to denote a future state of misery or of punishment.*" You conceded this. I sought and

gained two points by this concession :—1st. That gehenna, or *hell*, does not simply mean guilt, repentance, or present anguish of any sort ; therefore present pain or agony does not absorb the full meaning of hell, and is not the proper punishment of sin. 2d. That inasmuch as *hell* sometimes denotes punishment after death, the nature and extent of that punishment, if not clearly indicated by the term itself, may be learned from the adjectives connected with that word, or from the terms substituted for it in the sacred style. This makes the discussion of *aioon* and *aioonios*, generally rendered *everlasting*, interesting.

3. But your having associated *gehenna* with words of a different class, and confounded it with them, obliged me to make it the subject of special investigation. My purpose here was to show that in the New Testament the word *hell* does not positively denote endless punishment. I showed by a full induction of all its occurrences in that volume, that, in the lips of Jesus and his apostles, it did undoubtedly denote a place or state of endless punishment. Here your plea and defence was, that it was anciently among the Jews the name of a place of temporal and limited punishment—the vale of Hinnom ; and therefore could not possibly mean in the New Testament a place of interminable wo. You, indeed, wounded your defence by conceding that generally, if not universally in the New Testament, it is not used in its original and literal, but in a figurative sense. But that which fully annihilated your argument was the fact, that all the words used in the New Testament to express the endless bliss of the righteous, were in the Old Testament and originally, like *gehenna*, or *hell*, applied to temporal places and things. Such was *Shemim*, translated *Heaven*, *Jerusalem*, *Mount Zion*, *Paradise*, etc. *Heaven* originally denoted the air. Thus the fowls of heaven, the fowls of the air, that fly in the midst of heaven, or in the air, etc. *Paradise* denoted the delightful, but transient abode of primitive man. *Jerusalem*, *Mount Zion*, represented earthly cities. Our argument from these incontrovertible facts, then, was—If these words, originally and literally indicative of earthly and temporal glory and bliss, came in the New Testament to be the types and names of future and endless glory and felicity, why should it be objected that gehenna, or tophet, or hell-fire did originally mean earthly and temporal punishment ; and for that reason can not mean in the New Testament endless punishment ? Here it was demonstrated that if your logic was good against hell, it was equally good against heaven—that it equally annihilated the eternity of both. This plain argument you never attempted to dispose of—indeed, it never was disposed of, and never can be by any man.

4. But we supported our affirmative concerning *gehenna* by positive and direct proofs. We exhibited its substitutes and contrasts, as taken from the lips of Jesus. These stereotyped its meaning. For the word *hell*, as its fair equivalent he substitutes the words "*everlasting fire*." Matt. xviii : 8, 9. "Being cast into hell," he explains by going into the "*fire that shall never be quenched*." He does this three times in one discourse. Mark ix : 43–48. Again, he contrasts "entering into life" with being "cast into hell." Matt. x : 28 ; xviii : 8, 9 ; Mark ix : 43 ; and "entering into the kingdom of God with one eye," he contrasts with being "cast into hell with two eyes, where there worm dieth not, and the fire is not quenched." Your defence here bordered on the ridiculous. When I quoted the words, "Fear him who, when he has killed the body, has power to destroy both soul and body in hell." You said it meant, "fear Cesar, who has power to destroy you in the siege of Jerusalem," or something thereunto equivalent ; and "entering into life" you said was "joining the church." But your courage finally failed to defend these dread alternatives—as being too preposterous for even your own sense of the ridiculous. Thus my affirmation that the term *gehenna*, or *hell*, in the New Covenant, does certainly mean a state of endless punishment, is fully sustained and stands in unbroken strength after you have discharged your whole artillery against it.

5. The first proposition sustained, the controversy was legitimately closed, so far as the truth of your entire system is concerned. For if it be proved, that *hell* in the New Testament means "endless punishment," where "both soul and body after death are destroyed ;" and if it be proved that the wicked shall be cast into it, all the sons of Adam will never by any other arguments or cavils, erase from the Christian religion endless destruction for the wicked. Still you would have me prove it a second time, and gave me the following proposition—"All the force of the Hebrew *olem* is transferred into the Greek *aioon*, and into the adjective *aioonios ;* which words, when applied to the future state of both the righteous and the wicked, does denote duration without end." You concurred with me that *aioonios* had in it the full force of *olem* and *aioon*, and was almost universally translated *forever*, *eternal*, *everlasting*, etc. You also admitted that when applied to the future bliss of the righteous, it indicated *without end ;* but denied that it had the same meaning when applied to the misery of the wicked.

6. My first argument, and it certainly is a common sense argument, was—That *everlasting*, when in the same breath and by the same speaker, it was applied to the future bliss of the righteous, and to the future misery of the wicked, must, in all honesty and fair dealing, mean the same thing. To escape from the force of this most palpable argument, you were obliged to take new ground, to assume, that the word has no certain meaning in itself, but derives all its sense from the word with which it is connected. You made it a perfect cipher. Thus you make *hell* depend upon *eternal*, and *eternal* upon *hell* for their meaning ! Neither of them alone mean any thing certain ; but when together, you assume, they mean temporal punishment !

7. By various elaborate inductions, we showed that by every law and custom of language, this word did clearly express "*being without end*"—"*always being*." But when used in reference to mundane things, as it often is, it must be used figuratively and indefinitely. And when applied to a spiritual and future state, it must be taken in its natural and full import. Thus it is applied to God, when his simple and perpetual existence is spoken of. It is also applied to his glory and praise with regard to continuity, and to the future bliss of the wicked. Now in reference to mundane things, we are uniform in our interpretation : we always use the word as indicative of some indefinite long time. And in reference to a future and spiritual state, we are equally uniform in always using the term as indicative of endless duration. Such is the oracle of reason, as well as the laws of interpretation. But you violate these principles by making it, in reference to the same state or dispensation, mean two different things. For example, there is in reference to one spiritual state an "everlasting covenant" of the "everlasting God," concerning an "everlasting righteousness," an "everlasting redemption," an "everlasting inheritance," an "everlasting life," and an "everlasting punishment," always expressed by the same word in all languages. Now to make it six times out of seven occurrences, in relation to the same institution, mean *endless* and once *ending*, is what we call absolute tyranny and despotism, according to all the laws and canons of language and interpretation. This, Sir, is your presumptuous position in this branch of the controversy. When asked, Does the word ever mean *endless ?* you answer, Yes ; but then you say "the subject fixes the meaning to the word, and not the word to the subject." But when again asked, What better than the accompanying epithet fixes the meaning of the subject ? you gave no answer. You virtually make the substantive explain the adjective, and then make it explain itself. Singular positions require singular rules and laws of evidence and proof.

8. The sum of my argument on these words I now quote from Letter 14, par. 23 :—"The words *aioon*, *aioonios*, occur in the Greek Old and New Testament some *six hundred and eighteen times ;* of which extraordinary sum they are properly and literally translated in the common version *five hundred and eight times by the strongest terms in human speech indicative of endless duration*—such as 'eternal,' 'everlasting,' 'forever ;' and, in the judgment of the most numerous and learned critics, might as well in many of the others have been as literally translated by the same words.—Then look, in the second place, at the special fact : These said terms occur in the New Testament alone, referring to the *continuance* of the happiness of the righteous, *sixty-one times ;* and to the *continuance* of the punishment of the wicked, *fifteen times*, translated 'eternal,' 'everlasting,' 'forever.' Now, from the general fact, and this still more striking special fact, I emphatically, and with intense interest, demand why—for what reason—by what law of language or canon of criticism, shall the *duration* of the happiness of the righteous and of the misery of the wicked be as different as time and eternity, when they are thus so often, and in such various circumstances, set forth by the very same words ! On the answer to this question must always hang the fate of Universalism, so far as the meaning of these words is concerned." Again, paragraph 25, "To sum up this branch of the argument—we have, from your own display of *aei*, always, and *oon*, being, shown that no word, etymologically or radically, can more naturally signify *endless being*, or *endless duration*. That *ever*, *forever*, *evermore*, and *eternal*, are its most common versions in both Testaments. You have examined the New, and conceded this. I have examined both Old and New, and if it is disputed I will reinforce it ; but I think you will not demand this. When applied to God's being, you admit it means endless.—Also, when applied to his glory, it means duration without end. Also, when applied to the praises to be offered to him. And you also admit that when it is applied to the future happiness of the righteous, it means endless. Now for your reasons why it signifies a limited time, an ending period, when expressive of the continuance of the punishment of the wicked.

9. Your escape from this I shall now give in your own words, Letter 15, paragraph 14—"We are not in dispute whether *aioon* and *aioonios* are ever used to signify endless duration. I not only concede, but argue, that when applied to God and his perfections, they necessarily have this meaning—and that from the very nature of the subject. And were you to find them 6000 instead of 600 times, in their various forms and flexions, in the Old and New Testaments, and out of that number 5900 times applied to God and his perfections ; yet if, in the other hundred, they were applied to a variety of things of *short duration*, and which, from their nature, could not be endless, you would not have gained one step towards establishing endless punishment from the force of them, unless you proved by something else that punishment must be endless." The conclusion of your philological labors then, is, that we must prove punishment to be *endless* by something else than language : for you now admit that language can not do it. Why, then, may we not ask, have you selected three propositions about words, when the words of inspiration can never settle the matter ! Your *a-priori* views of what is fitting the Deity, disprove all that inspired language can express in its clearest, most definite, and precise terms and phrases.

10. Having assumed the absurd position that language could not prove punishment to be everlasting, because there is not one word in the universe that always means the same thing ; asserting also that although we proved *aioonios* to mean duration without end sixty times for once it was used indefinitely, it availed nothing, since it was not always so used ; therefore something else

than the import of substantives or adjectives must prove it: I say, notwithstanding all this, you proceed to your third proposition, and affirm that "*there is a word in human language that signifies duration without end never applied to the future punishment of the wicked.*"*

This is at first view rather a startling proposition to some of the more sagacious Universalists, inasmuch as it is admitted on all hands—by Turk, Jew, Christian, Infidel, Universalist and all—that the belief of eternal punishment pervaded the human race before the Christian era, and contemporary with it. Now if the Saviour and his apostles were Universalists, they were not only unwise in throwing away their lives for nothing, inasmuch as God could in his very nature but save all his creatures without their martyrdom: I say, they were not only foolishly prodigal of suffering and of life, but they are censurable for not using the most unambiguous terms in disabusing the world of "Particularism;" which they did not, if the third proposition be true: for it seems there was at least one word that denoted duration without end, which they never used to indicate the future state of righteous or wicked; thus leaving the matter at least ambiguous, if the other words used by them did not unequivocally decide its character. But they did not on the hypothesis before us; for if you admit that the words often associated with future punishment indicate endless duration; which words, as honest men, they ought on no account to have used, when opposing an error so universal as the nature of endless misery in that age. There are words in the language that clearly indicate things *temporal;* and certainly if eternal was inapplicable to punishment, they could, as they should, have found the term *temporal* or the equivalent, and always applied it to the future punishment of the wicked.

12. It was, however, on this third proposition that you proved to all men your profound ignorance of the language in which you were acting the critic. Your gross mistakes and blunders showed that when the burthen of proof lay on you, you sometimes did not know what was for or against your own side: for when your argument was summed up, it was an unequivocal confirmation of my proof of the second position. It is a fact, which all the learned world, without a single exception, will admit—that Mr. Skinner, in his dissertations upon *aeidios*, etc., did, without intending or knowing it, prove my propositions, and disprove his own; boastingly affirming that he had found a word which did signify duration without end; which word, in its true etymological meaning and construction, was identical with that very word in my second proposition, which himself had immediately before declared did not absolutely mean duration without end. The apparent recklessness of truth in this instance was much more to be regretted than the fatal blunder itself—in affirming that the root of the one word implied *limited* and that of the other *endless* duration; while, in truth, both words had the same identical root. So ended the debate on the three first propositions. To quote my words on that occasion, Letter 20, paragraph 15—"You have now finished the controversy on the philology of Universalism, as I before said, in favor of the truth, far beyond all that I expected. You have said that *aidios* is that word which signifies absolute endless duration; that had it been prefixed to punishment, it would have made it absolutely endless and interminable. In thus deciding you have refuted yourself and all your efforts to explain away both *aei* and *aeioon*; for it is incontrovertibly certain that *aeidios* derives all its endless duration from *aei*, and that *aioonios* and *aidios* are branches from the same root. You have then, Sir, sustained my proof of the first two propositions, by sealing my facts and reasonings upon those long disputed words: and you have in another way established all my positions in contending for the absolute eternity indicated by this word; for it is applied to the punishment of the wicked and to God, and to nothing else in the Bible." We have, then, in one word, shown that your proof of the third proposition is a corroboration of my proof of the second—you demonstrating that *aei* found in composition, whether in *aioonios, aeidios*, or *aeternus, ayternity*, or *eternal*, means *endless* in its fullest import. This unexpected favor, however, not being in your intention, but in the fact and result of your criticism, entitles you not to our thanks.

13. The main proposition, the jet of the whole controversy, is your fourth. You affirm that "*eternal life*" (meaning holiness and happiness) "*shall be the ultimate destiny of all mankind.*"—This, of course, was to be proved not *a-priori*, not by far-fetched inference, but from Bible statements. But, 1st. You did not quote one text which affirmed the ultimate holiness of all mankind. 2d. You did not quote a text that affirmed the ultimate happiness of all mankind. 3d. But you did cite sundry passages pertaining to the Messiah's kingdom, its extension and comprehension, its temporal, spiritual, and eternal blessings; from which you first *inferred* the individual salvation, and next inferred the individual holiness of all men. From such texts as, "All souls are mine"—"I will give thee the heathen for thine inheritance"—"Look unto me and be saved, all ends of the earth"—"He will draw all men unto him," etc., etc.—you infer eternal life as the portion of every human being. But inasmuch as the question about the final end of all flesh was not the point before any of the writers you quote, your application of their words beyond their intention is a downright misapplication and perversion.

14. In exposing this presumptuous daring, my method was first—to give the direct testimony of Enoch, Abraham, Moses, Joshua, David, Isaiah, Jeremiah, the Baptist, the four Evangelists, Paul, Peter, James, Jude, and the Lord Jesus, declaring that it should not finally "be with the wicked as with the righteous:"—that the *end of all wicked men is destruction*—"whose END is destruction"—"everlasting destruction from the presence of the Lord and from the glory of his power:"—that "a much sorer punishment than death awaited them who disobeyed the Lord"—"of how much sorer punishment shall he be thought worthy, who has despised" Christ's salvation.

15. In the second place, we showed that it was contrary to the style of the New Testament:—that that volume declares "it is appointed to men once to die; but after this the judgment:"—that "God has appointed a day in which he will judge the world by Jesus Christ righteously:"—that he will "render to every man according to his works"—"to them who by patient continuance in well-doing seek for glory, honor, immortality, he will bestow eternal life:" and "to those who do not obey the truth, but obey unrighteousness, he will award indignation and wrath"—nay, that he will dispense "tribulation and anguish to every soul of man that doeth evil"—"in the day" when "all shall appear before the judgment seat of Christ"—"when he will judge the secrets of all men according to Paul's Gospel:"—that after this judgment, he that is found "unjust, unrighteous, or unholy, shall be so *still:*"—and "those only whose names are in the book of life, shall enter the holy eternal city:"—that "without that city there are dogs, sorcerers, liars, murderers," etc., etc.—that "they only are blessed who keep his commands; for they shall have right to the tree of life, and shall enter the gates of the city"—"who shall lay any thing to the charge of God's elect?" etc. From all of such sayings, of which there are innumerable hosts, two ultimate and opposite fates are as certainly allotted to men, as there are two sorts of men in this world.

16. In the third place, we challenged you, time after time, to select only one verse of all your alleged proofs, and form a close and logical issue upon it. But you declined it to the last letter. You *could* give scores, you said; but *would* not give one.

17. We, in the fourth place, alleged texts on which we would rest the whole matter; but you would not meet us on these. For instance: One verse on which we laid the greatest emphasis—a verse, too, which overcame all the doubts of Tholuck, one of the most learned of German divines, and silenced all his skepticism, was never so much as noticed by you. You had the caution to pass it in profound silence. It is this: "The sin against the Holy Spirit *has no forgiveness, neither in this world nor in that which is to come—neither in the present nor future state.*" In all your daring assertions, you had the prudence to let this pass unnoticed.

18. We showed also, in the fifth place, that there are three distinct salvations stated in the sacred writings:—1st. That of *the body* from temporal evils; in which sense "God is the Saviour of all men." 2d. That of *the soul* from sin: "*Who hath saved us* and called us"—"He hath saved us by the washing of regeneration and the renewal of the Holy Spirit," etc., etc. 2d. That there will be a future salvation of *the whole human person:* "Now is your salvation nearer than when you believed"—"The day is at hand"—"He will appear a second time to their salvation that look for him." To this you paid no attention; but continued to apply the word without any regard to this important fact; and thus, despite of these palpable facts and differences you apply to the last whatever is said of the first or of the second salvation.

19. Meanwhile, you thought it more expedient to give us theological dissertations on the Divine perfections, than to rely so much upon direct quotations. The sum of these dissertations was—that, according to your optics and notions of what became the Ruler of the universe, it would be out of the question to punish sin with an endless punishment; that, to perpetuate misery in his dominions was most abhorrent to your notions of divine benevolence, mercy, justice, etc. It was also equally dishonorable to the wisdom and power of God, whose wisdom is omniscience, and whose power is omnipotence, to permit such a state of things to continue long. Such was the point and burthen of several of your letters. To which it was replied—

20. 1st. That all arguments drawn from the Divine perfections, from the wisdom, power, goodness, justice, mercy, etc., of God, in favor of the necessity of an ultimate termination of sin and suffering, would equally have forbid the possibility of its existence at all: for if the Divine perfections *must* bring it to an end, they *ought* never to have suffered it to commence: for *prevention* is altogether wiser and more benevolent than *cure*. Your hypothetical reasonings on the Divine perfections are perfectly refuted by the *fact* that moral evil and physical pain are as old as this creation; and if God is immutable in all his perfections, as far as human reason knows, it may be compatible with the Divine perfections to permit the continuance of it to a period indefinite as eternity itself. God was righteous, merciful and kind—as wise and powerful the day that sin and sorrow were born, as he is now, or ever will be. It is therefore preposterous to argue from any *speculative* views of the Divine perfections against what the Scriptures affirm—against what God may, or may not do, in reference to sin and sinners. What he has done and is now doing is a specimen of what may be done under his wise and benevolent administration, our speculations to the contrary notwithstanding.

21. But, in the second place, as persons standing upon the circumference of a circle, some 90 or 100 degrees apart, will contemplate a central column in a different light, if not under a different angle; so I, from my views of the Divine perfections, arrive at conclusions very contrary to yours. Moral evil there is, pain and misery there are. These are facts. To put them down, and

* Nor to the righteous, you might have said.

prevent their recurrence, we are sure is within the designs of divine benevolence. But we see Divine benevolence fails here in innumerable instances. The Gospel itself becomes a savor of condemnation to the lost. The most hardened wretches are found sitting under the very offer of holiness and eternal life. Now you admit that these miscreants would torment any pure society in the universe. Well, "they die in their sins." Now, to treat them as the pure in heart, and to receive them into Abraham's bosom as they are, we have showed would be supremely cruel and unmerciful. Every Divine attribute requires their separation—in one word, their everlasting punishment. Here, then, your *theology* was showed to be as fallacious as your *philology*.

22. In this dilemma you bethought yourself of a third region, and of a new dispensation; and not finding, like many Universalists, a Saviour in death, a purgatorial efficacy in the single act of dying, you, all at once, discovered an intermediate prison, or purgatorial institution for disembodied spirits—not for *men*, but for the spirits of men.—In this poetic region, hell-fire, or gehenna punishment, becomes the sanctifying agency; and those whom the tears and blood of Christ on earth assailed in vain, are cured by fire and brimstone.

23. Having made this splendid discovery, scarcely had you descended from your Pegasus, returning from this *Limbo patruum*, than the earth-borns troubled you with many hard questions. To relieve them you set about the institution of a new system of philosophy founded upon your theological dissertations, and a new theory of man.

24. The principal points in the new philosophy, as we exposed them, are:—1st. That *after death punishment* is, of all means of grace, the most effectual and irresistible. It is, indeed, omnipotent and irresistible grace: for it saves all the hardened wretches that the love of God and grace of Christ have assailed in vain. 2d. All punishments are only grace in the form of chastisement for the exclusive benefit of the chastised. 3d. All the inhabitants of "*hell fire punishment*," or this purgatorial prison, cease sinning the moment they are incarcerated, else they never could be discharged. 4th. "God punishes every sinner according to the full demerit of his sins," and then the prison doors are opened. 5th. Sin is finite in all its consequences, and can not possibly require punishment infinite in duration. 6th. The same law that condemns will also justify the same person; and, 7th. Finally punishment will destroy itself.

25. In reply to this philosophy, I pursued the reduction to an absurdity plan—demonstrating that, according to its first point, Christ had died in vain: personal chastisement atones for sin, sanctifies the sinner, and sufficiently honors the Divine government. Of course, then, you substitute personal sufferings for Christ's life, death, and resurrection—for the whole work of the Holy Spirit; and in lieu of the whole remedial economy, called the Church of God, or the Kingdom of Heaven, and give transcendant honors to your Purgatory system as saving all its subjects! This, then, stultifies and nullifies the Gospel of Christ! Your second point assumes that *God can not punish sin*—he can only chastise it into holiness!—Nothing is due to the law of God, or to his own dignity, or that of his government, after sin is chastised into holiness!! Your third point represents God as punishing those who are holy: for they have all ceased sinning in thought, word, and deed, the moment they enter your temporal hell: for if they did not, the debt never could be paid, and they could never get out!! Your fourth point deprives God of the power of forgiving sin, or of showing mercy to sinners. When all pay their own debts, who can forgive them? and therefore none of your hell fire converts can ever praise the Lamb of God or join the song of heaven. They *burned* their robes bright in the flames of Tophet, rather than *washed* them white in the blood of the Lamb. They admire indignant Justice that punished them into purity and innocence, and sing not the praises of Mercy or sin-forgiving Grace!! The greater the sinner, the greater the saint; the severer the pains of Purgatory, the more the bliss of heaven; the longer the passage through, the more rest at the end!! The sinner suffers for himself, and puts away his own sins by his own sorrows. Your fifth point makes both the punishment and the chastisement of sin absurd: for it is not infinite in its consequences; therefore it would of itself come to an end in every case. Adam would have returned to Paradise, and Abel to life, and Cain to holiness, if let alone; because sin is not endless in its effects or infinite in its consequences!! Your sixth point makes a person righteous and wicked by the same law: obedience is righteousness—transgression, unrighteousness. The same law in both cases. Now if those who go into your prison guilty and condemned, come out innocent and just by law, is it not demonstrable that the broken law has been mended at the same time the sinner was made just? You give to the sinner, therefore, the power of *mending the law* as well as himself, or of giving to God's law the power of justifying the same person whom it had condemned!—and finally you make the effect not only annihilate its own cause, the creature extinguish its Creator, punishment destroy sin; but you make punishment kill itself. The viper bites itself and dies. The fire goes out because the fuel is all consumed.

26. Room fails to recapitulate the whole discussion. Your system is that of a circle; and your logic follows it. You prove your philology by your theology, and your theology by your philosophy; and then you prove your philosophy sometimes by the others and sometimes by itself. Like the Romanist who proves his church by his Bible, and then his Bible by the church, you prove your divinity by your philosophy, and your philosophy by your divinity. Your grand assumption is that endless punishment is unnecessary. As though your eye pierced through all the infinities of the universe, you affirm that although certain reasons may justify temporal punishments, no reasons can justify eternal punishment.

27. But to conclude, my system is infallibly safe, yours being true. In following peace with all men, and holiness, we shall certainly enjoy God forever. But he that risks any thing on your philosophy is like one that attempts to circumnavigate the earth in a paper boat. It would be strange if what is infallibly safe could not be infallibly true. Our system is then, in my judgment, as well as in yours, infallibly safe; and in this one point we finally and fortunately agree.

28. We choose to love God because he first loved us, rather than to have to love him because he first tormented us. You hazard an immense responsibility and condemnation, if we are right. For ten thousand worlds I would not take your chance! You are hourly weakening the threatenings and the promises of God, and the motives to prompt and constant obedience. "Knowing the *terrors of the Lord*"—"that we must all stand before the tribunal of Christ, to receive in our bodies what we have done, good or bad," we persuade men to forsake sin and ruin, on pain of eternal destruction. Now surely if we fail, your plea of endless restorationism will assail them in vain. And if we change the topic, and persuade men by the *love of God* displayed in the gift of his Son, making him a *sin-offering* for us, and fail, you need not talk of a love that forgives no sin till the sinner has suffered for it: so that whether love or wrath, hope or fear, joy or sorrow, be the motive, ours is to yours as the universe to an atom—eternity to a moment.

29. See you not the total inefficiency of your doctrine in the grossly licentious and immoral lives of an immense mass of its truest believers? The moral men among you are the result of a better system. The wicked among you are either the effects of your system, or they embraced it as an opiate to their fears. True benevolence, Sir, cries out, Danger! and would rather exaggerate than lessen its claims. There is not a spark of real philanthropy in the bosom of a thorough going Universalist. Their philanthropy is spurious. Jesus the great philanthropist warned every sinner of "the worm that never dies," and of "the fire that shall never be quenched." His dogma was the *certainty* of future punishment: "*Unless you repent you shall all perish.*" Repent, I sincerely beseech you, Mr. Skinner, and believe the true Gospel, peradventure the Lord may forgive your many efforts to neutralize both his justice and his grace. Would to God that it be not yet too late!!

Sincerely and benevolently your friend,

July 3d, 1839. A. CAMPBELL.

P. S. Not having received any proposal for the copy-right, and as your party published the discussion between Dr. Ely and Mr. Thomas in a separate volume, I therefore tender to you the right so far as my interest goes. If you or your friends decline, I presume the right will be conceded to me!

For the Magazine and Advocate.

TO REV. A. CAMPBELL.

DEAR SIR—In answer to your P. S. concerning the copy-right and the publication in book form of our Discussion, I will simply say that in the articles of agreement between you and me, adopted July, 1837, respecting the Questions, Evidence, Rules, length and disposition of the Discussion, you made the following proposal, viz. "After the discussion shall have been published in our respective periodicals and in the periodical press, a copy-right for its future publication in the form of a volume, shall be tendered to the American and Foreign Bible Society, that the profits accruing from the sale of the work may be consecrated to the distribution of the Word of life at home and abroad. And should they refuse, it shall be tendered to the American Bible Society; and they refusing, to any benevolent society to which the parties may agree."

To this proposal I unhesitatingly acceded.—Now before accepting of the offer made in your P. S., I wish to inquire, 1st. Have you, or has any one, made the proposal or offer of the copy-right to the proper officers of the American and Foreign Bible Society? 2d. If so, has that Society refused the copy-right? 3d. Have you, or has any one, made that offer to the American Bible Society? 4th. If so, has that Society also refused to accept it? 5th. Has the offer been made to, and refused by, any other benevolent Society? Suppose, all others refusing, you should make the offer to the American Tract Society, or the American Sunday School Union. I wish these questions answered before I accept or refuse your offer, because I wish to know, and wish the public to know, whether the officers of those Societies, *a jury of your own selection*, most of whom are, with you, believers in endless misery, have given a verdict against you by refusing to publish the Discussion in which you claim so decided a victory. An answer to the foregoing questions is solicited at as early a period as practicable. Yours truly, D. SKINNER.

Utica, July 23d, 1839.

For the Magazine and Advocate.

HOPE.

What is it that urges onward the weary traveller, as the glorious sun calmly sinks to its repose, and the evening shades throw their dark mantle around us, gently wrapping the world in midnight slumber? Why is it that after long days of tiresome travel; after scaling the mountain tops, and crossing the swift current of rolling rivers; after enduring many hardships, dangers and privations, he still pursues his course, with an eager eye, and a longing heart, seemingly regardless of all the fatigues and difficulties he has encountered? What is it that seems to refresh his weary limbs, and to give him new impulse "to press with vigor on?" It is hope! sweet hope! that comforter in

distress, the last and best earthly friend of man, lingering around him, and pointing him to the end of his journey, and to those loved ones, whom his heart yearns to see.

Why is it that the hardy mariner spreads his canvass to the breeze, and boldly ploughs the ocean deep, mid stormy waves and foaming billows, dashing their white surges around him?—What is it that impels him forward, banishes fear from his bosom, and stimulates him to pursue his course with cheerfulness? It is hope—the hope of gain.
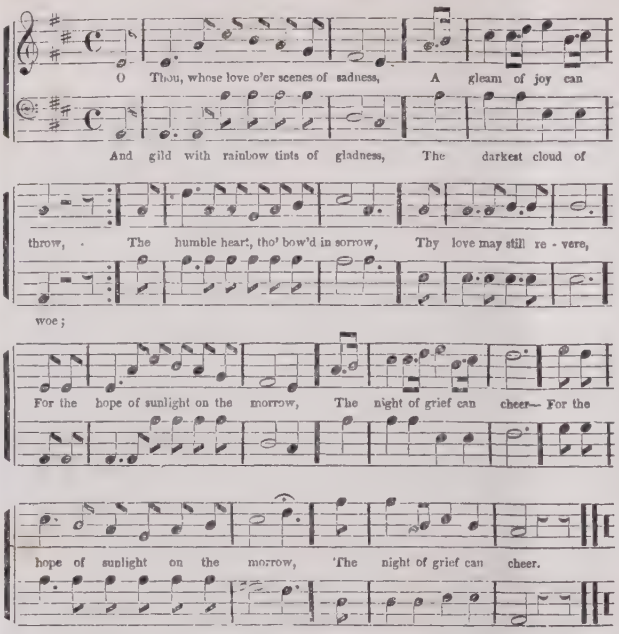
What is it that nerves the heart of the warrior, to rush heedlessly forward through rivers of blood, death groans, the smoke of battle and the shock of arms? It is hope—the hope of fame.

O hope! thou anchor of the soul, thou solace in the hour of affliction! Hast thou no other charms than these? Can'st thou point us to naught else but worldly pleasures? O say! is this dark earth our only abode? Must we, when the lamp of life is extinguished, and we lie down to repose in the cold grave—must we sleep that dreamless slumber that knows no waking? May we not be permitted to hope that when our eyes shall be sealed in death, we shall wake up in a fairer, and better world than this?

Voyager upon the ocean of time! Heir of immortality! I hear thy petition, I know thy longing desires. Lift up your languid eye of faith, and behold on Calvary's rugged height your bleeding Saviour. And now open the volume of his Word, and read the record of his will. "Because I live, ye shall live also." "This mortal shall put on immortality," and 'the last enemy shall be destroyed, *death*." Here rest all your hopes—here anchor your troubled soul. Trust not to the vain pretensions of false philosophy, for she is but a delusive phantom, that will lead you into darkness and disappointment, but remember that "life and immortality are brought to light in the Gospel." A. F.

Richmond, Va.

170 156. RUFUS.



HYMN 494.

O Thou, whose love o'er scenes of sadness
A gleam of joy can throw,
And gild with rainbow tints of gladness
The darkest cloud of woe;
The humble heart, tho' bow'd in sorrow,
Thy love may still revere,
For the hope of sunlight on the morrow,
The night of grief can cheer.

Tho' on the bed of pain we languish,
Or in affliction sigh,—
Or though we weep the tears of anguish
O'er loved ones, when they die,—
In thee confiding, blessed Saviour!
We lean upon thy breast;
And the hope of thy unchanging favor,
Inspires thy heavenly rest.

HYMN 495.

The light of other days is faded,
And all their glory's past,
For time, with darkling wing, has shaded
The hopes too bright to last.
But o'er the path by grief long clouded,
Now shines a purer ray; [shrouded,
And the heart ne'er feels in sorrow
That earth should pass away.

The light of life in glory beaming,
New hopes and pleasures bloom,
And faith, with holy joys now teeming,
We feel nor doubt nor gloom.
Tho' death the ties of earth shall sever,
Its reign will soon be o'er;
And the light of life shall glow forever,
When time shall be no more.

HYMNS OF ZION.

Br. Thomas' new hymn and music book has reached us at last It is called—"Hymns of Zion, with appropriate music. Designed as an aid to devotion in families, social circles, and meetings for public worship. By an Evangelist—Philadelphia: Thomas, Cowperthwait, & Co. 1839." It is beautifully got up—and wonderfully condensed so as to get much matter into a very small space.—Small as the book is, it contains 3 indexes, preface, 197 pieces of music with two, and some in 3 parts, and 578 hymns—many of which are original, and much of the music not to be found in other collections. Upwards of 30 of the hymns are from Br. A. C. T.'s own pen. I am delighted with nearly all the hymns in this collection—they are *very good*.

But what is the use of talking about the matter, when the reader may judge for himself? Here is "Rufus," (precious name to me!) original in this book; and here are two hymns for it, both from the pen of Br. Thomas. The page of the book, without any margin, is also shown in this sample. The book contains 216 such pages—is bound in morocco, and on the first cover, outside, has a cross streaming rays of glory all around, planted on a border containing the title of the work, "Hymns of Zion." I fervently hope not only to see and hear that the book is rapidly sold, but its contents *sung* frequently and for many a day, by all denominations, but especially, Universalists.

Price—$7.50 per dozen—75 cents, single. Orders received and promptly supplied at the Magazine and Advocate office and Bookstore. Who orders?

A. B. G.

Another sample of music and words next week—thanks to Br. A. C. T. for sending us the plates. A. B. G.

For the Magazine and Advocate.

JUST ADMISSION OF DR. A CLARKE.

BY REV. O. ROBERTS.

"Every holy spirit feels itself possessed of *unlimited desires* for the enjoyment of spiritual good; and *faith* in the infinite goodness of God necessarily implies that he will satisfy every desire he has excited."

When the Doctor penned these words his mind must have travelled so far into the perfections of God, or among the glories of the divine character, as to have lost sight of his creed. This appears to have been the case with him in many instances, as we shall find on reading his Commentary.—And it would have been a happy circumstance, had he always continued progressing forward and not returned to his creed. If "every holy spirit feels itself possessed of *unlimited desires* for the enjoyment of spiritual good," then those desires are holy, and if holy, excited by God. "And," says the Dr., "*faith* in the infinite goodness of God necessarily implies that he will satisfy every desire he has excited." Then according to this admission, "unlimited desires," or desires that reach to the spiritual enjoyment of all, are holy, such as "every holy spirit feels itself possessed of," and which God will satisfy, or which a "faith in the infinite goodness of God" will lead us to expect will be satisfied. The same author says "Love is never satisfied but in the welfare, comfort, and salvation of *all*." This we believe to be irrefutably true. Therefore we believe the desire for the welfare, comfort, and salvation of *all*, will be satisfied, and this satisfaction is consistent with the requirement and nature of love. And love can never be satisfied but in the satisfaction of this desire. Dare we affirm in the face of these plain and obvious facts and the instruction of Scripture, that this love, and these desires which God himself has excited, will be eternally unsatisfied? No. And would to God the Dr. had been consistent with himself, and never had affirmed it. If a "faith in the infinite goodness of God," inspires our hearts with confidence that "every desire he has excited will be satisfied," and his love can never be satisfied but in the satisfaction of this desire; may we ever have a faith in the infinite goodness of God, strive to bring others to a belief in this goodness, and discover more and more of the glories of the divine character that we may enjoy the pleasing hope of seeing all men participating in the blessings of universal satisfaction.

For the Magazine and Advocate.

THE HABITUAL LIAR—HIS BEGINNING—HIS END.

I knew a liar. (I have known many, but the history of one will be the history of all). That liar had some good friends—he might have had many. He commenced his career of life, and co-temporary with the same, commenced lying. He told lies indiscriminately to friends and foes—concerning the most frivolous, as well as the most important affairs of life. He soon became an adept in his profession, and it was not long before he could tell a lie full as easy as he could the truth. At first, it was not so much for the sake of gain, as for the *honor* of the thing, that he carried into practice his professional skill. He, like a great many other *learned* men at the age of eighteen, thought it a mark of a superior genius to palm off a lie upon the unsuspecting, and as he had already brought his skill to bear upon some, and had been tolerably successful in several of his juvenile attempts, he evidently began to think that the way to distinction was already open and clear, and that the day was not far distant when he should have a seat among the great ones of the earth. "But a change must come over the spirit of all *such* dreams." For "the wicked shall not go unpunished."

I have known him for about three years. During that time he has practiced his professional adroitness with the most untiring assiduity. He has had many friends in the course of that time; but they were all transient—they soon become acquainted with his odious practices, and then turned from him in loathsome disgust. It is true, he has not been without notoriety; but it was a notoriety that the most confirmed scoundrel could neither covet nor desire. He has been brought out in some of the most bare-faced falsehoods imaginable, and has had the undesirable *pleasure* of endeavoring to extricate himself from such an unenviable position in the eyes of community.—He has told the most suicidal stories concerning himself, and his affairs, that can well be conceived; and has had the superabounding *gratification* of beholding himself, thus mangled, and thus torn, held up for a whole community to gaze at—a creature so despicably mean that not even the drunkard—he who daily wallows in the mire—could look upon him with any think more commiserating than utter detestation. "The way of transgressors is hard."

I know this liar now. He is as universally detested as he is known. Not one—no, not even one, of those who were his friends, can look upon him with any better feelings than those of pity, mingled with the most sovereign contempt. He is to all intents and purposes, in the eyes of all those whose esteem is worth having, morally and socially dead. His honor is left, where it should be left, *dangling in the air!* And his name, if it ever descends to posterity, will be as it should be, *embalmed in its own rottenness and corruption!* Thus endeth the glory of all liars. "The soul that sinneth, it shall die." *Beware, then,* is the lesson. SIGMA.

Clinton, 1839.

Br. H. L. H. is informed, that we have not the back volumes of the Expositor at present.

Br. J. H., of Volney, is informed that Br Sias has never accounted to us for volume 9.

W. P., of Volney, is informed that the P. M. has not forwarded his subscription for volume 7.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, JULY 26. 1839.

THE DISCUSSION ENDED.

After a long delay, (by reason of Mr. Skinner's absence from home, but, since the latter part of May, by Mr. Campbell's not answering the letters addressed to him in relation to the final letter,) we present our readers with the closing letters of the discussion. With their publication end the motives of delicacy that kept me silent, and I am at liberty to say, that our patience, as well as the patience of many of our readers, (and, I am credibly informed, of Mr. Campbell's personal friends, also,) has been sorely tried by his billingsgate, gasconade, and barefaced misrepresentations and misquotations of his opponent's sentiments and arguments. However, all has worked for good—it has convinced many, that, had this theological controversialist been able to adduce *argument*, he would not have resorted to abuse and empty assertions and bravado!

There is one point in his letter which, as I am personally interested in it, I feel it my duty to notice. After saying that Mr. S. commenced the discussion, and solicited a *written* instead of an *oral* discussion—which, by the bye, is not true, seeing it was commenced by a Cambellite, ("Spencer,") and that Mr. C. agreed to a *written* discussion before Mr. S. wrote a line respecting it—Mr. C. says, Mr. S. *demanded* 8 pages for his final letter, instead of the 6 pages agreed on. Mr. Campbell *knows* this is not correct. In March last, Mr. Campbell wrote me, desiring to know how long Mr. Skinner's last letter would be, and saying that Mr S. might take 2 or 3 pages more than the length agreed on, provided he (Mr C.) might occupy the same length. Mr. S. was then in South America or the West Indies; but I agreed for him on my own responsibility, that Mr. S. should occupy 8 pages—and Mr. Campbell acceded to my choice. How *can* Mr Campbell have the effrontery to declare, that his *offer*, was a *demand by Mr. Skinner*, when he *knows* that *he* (Mr. C.) made the *offer*, that *I accepted it*, and that Mr. Skinner had nothing to do with it till nearly two months after all was arranged? Whether Mr. C. or Mr. S. had it all his own way in other matters, let the reader see, Magazine and Advocate, letter 4, (erroneously numbered 8) paragraph 2.

As these two letters embrace the substance of the whole discussion, the reader will do well to peruse them carefully, and to compare their statements with the former letters—especially with the references—to see that neither party misrepresents the other. For instance—Mr. Campbell gives the first proposition discussed, very different from Mr. Skinner's statement of it. One must be wrong. Turn to the Magazine and Advocate of July 28, 1837, and see the questions, rules, etc., as agreed on by both parties; and you will find Mr C. guilty of the mean trick of *altering the question* to conceal his defeat! He says Mr S. conceded the truth of this proposition—but does not tell you *where*.—Read the whole controversy, and *you will not find any such concession!*

On the other hand, when Mr. Skinner tells you that Mr. C. laid down such and such an argument, and made certain concessions, turn to the letters and paragraphs referred to, (for Mr. Skinner, unlike Mr. Campbell, refers you to his proofs, for his statements,) and see whether he is correct or not. I believe you will find him literally and substantially correct in *every* instance.

Where either party has mingled several words together that are different in meaning, as the four words rendered hell, etc., a reference to that part of the discussion will generally set all right, and correct any *misquotations*. Where has Mr. Skinner said, that the power that was able to destroy soul and body in hell, meant "fear Cesar, who has power to destroy you in the siege of Jerusalem?" No where.

Again, the second proposition, as stated by Mr. C, in his 5th paragraph, differs from that stated by Mr. Skinner; which see, and compare *both* with the original propositions signed by both parties, Magazine and Advocate of July 28. 1837. Why this altering of the original propositions, if Mr. C. has succeeded in maintaining them? Why thus shipwreck his character for honor, honesty and veracity? And why does he never refer to the letter and paragraph, (as Mr. Skinner has done in every important case,) for proof of his statements, if he, *himself*, believes them correct?

Compare, in the closing letters in this paper, Mr. C., p. 4, with Mr. S. pp. 11, 12; Mr. C. pp. 5 to 10, with Mr. S. pp. 13 to 15; Mr. C. pp. 11, 12, with Mr. S. pp. 16 to 18; Mr. C. p. 17, with Mr. S. p. 4; Mr. C. pp. 19 to 25, with Mr. S. pp. 20 to 23; and thus, by selecting the paragraphs in each letter, that relate to the same subjects, and referring to the former letters where those subjects were discussed, the reader will be better able to judge for himself of the merits of the arguments.

The truth is, there has been so much irrelevant matter introduced, and the discussion has been so long pending, that it needs some reperusals, and references, and comparisons, to enable the reader to know what has been adduced, and what conceded or passed silently by, by either party.

For instance—by comparing Mr. C.'s assertion of to-day, p. 16, with Mr. Skinner's letter 37, pp 18 to 20, it will be seen that Mr. C. states what is *not true*. And by comparing what Mr. C. says of the three salvations, p. 18, and then applying it to the scores of passages quoted by Mr. S., Letters 25, 27 and 29, he will see that Mr. C. virtually makes all the passages which do not teach salvation of the body from temporal evils, teach the salvation of the *soul* from sin, or of the *whole human body in eternity*—what we contend for, in effect!

There are many more points which the careful reader will notice, as being misquotations, misrepresentations, or virtual overthrows of himself, and, what tells much against his cause, they are *all* by Mr. Campbell! The present letter is less abusive than the former ones, (for which we thank him, and his friends will rejoice,) but it is no less weak, sophistical, and wicked in its perversions and falsehoods. He may well prefer a system that allows escape from deserved punishment, to one that promises a just recompense of reward to the transgressor; for look but at this letter published to-day—his misstatements, his bearing false witness against the moral character of a whole denomination of Christians, and you will see that if endless damnation were the *certain* penalty for sin, A. C. must inevitably be ———!

But there is one thing so amusing in this letter, when brought in contrast with certain facts, that I can keep the joke no longer—I have hardly been able to refrain from publishing it until the discussion should be closed. Here it is.

Mr. Campbell certified in one of his early letters in this controversy, that he had never met with a Universalist clergyman, and with but few laymen of that faith, that was a gentleman, or had any courtesy, decency, etc.—Well, reader; Rev. Theodore Clapp, of New-Orleans, is an avowed believer in, and a public proclaimer of, universal salvation—and Alexander Campbell *knows* it. Last Winter Mr. Campbell went to New-Orleans, visited Mr. Clapp, preached in his pulpit, and published in the Harbinger a long account thereof, praising Mr. Clapp to the skies, and hoping he would yet be prevailed on to come out and be a Cambellite!

But the joke does not end here. In the letter published to-day, Mr. C. says, "there is *not a spark* of philanthropy in the bosom of a thorough-going Universalist"—and that, "true benevolence cries out Danger!" Please to compare this, with his conduct and language to Mr. Clapp, as related by Mr. Clapp himself to Br. Skinner, and also to Br. Rogers. I quote from Br. Rogers' account as published in the Universalist Union some time since.

"Mr. Campbell has been here this Winter. I find that the great reformer makes a few sermons do him in his rounds, and these he preaches without variation, wherever he goes. From having been on his track in Alabama, this city, and several parts of this State, I have ascertained this fact. He inquired of Mr. Clapp his opinion about his debate with Br. Skinner. Mr. C. frankly told him that he thought he had accomplished *nothing* to his purpose, and had not reached the gist of the question. Not very flattering, this, to the Bethany immerser. He consoled himself, however, by remarking as he put the point of his finger on the seat of Mr. C.'s benevolence, 'It would be vain to argue endless misery to you; you are so organized that you can't believe it.' If, then, this belief is essential to salvation, it will be owing to an over large benevolence that some millions of men and women will be damned!"

There—that will do! After this fact, who can believe that Mr. Campbell *really* believes that God will be more likely to sentence a man to endless wo for believing that the Deity is infinitely good, than he will for denying his infinite goodness, *as Mr. Campbell has literally done in this discussion?* The truth is, Mr. Campbell is at the end of his rope—he has been thoroughly and fairly worsted and beaten—Universalism is a fortress he can neither sap nor take by storm—and his great self-esteem will not let him acknowledge it—hence his falsehoods—his perversions and misquotations—his abuse and affected contempt of Universalists *en masse*—his affected dread and horror of their doom—his puerile calls on them to repent—and his other *ad captandum* appeals, arguments, gasconade and bragging. But it is all in vain. These efforts to save only cause him to lose his reputation the sooner—his own adherents declare their disgust at his conduct, and rebel against the creed he would fasten on them. And, perhaps even the worst is yet to come. The Bible Societies, or one of them, *may* agree to publish the discussion to save his credit—but I doubt whether even *this jury of his own selection*, all partial as they are to him and his creed, will not give their verdict against him, *by refusing to publish it*—thereby declaring that its publication and circulation will do injury to the cause of Partialism! And Mr. C. evidently fears so, also—else, wherefore his departure from the proposal himself made and Br. Skinner agreed to, he now suggests in his Postscript to the letter published to-day? See Mr. Skinner's reply to that P. S.

A. B. G.

A NEW ANNUAL.

THE ROSE OF SHARON is the title of a new annual, Edited by Miss Sarah C. Edgarton, of Shirley village, Mass., and to be published on the first of September next, by Abel Tompkins, Boston. Though its contributors are all of the Universalist denomination, (Sister Sarah being the largest contributor,) it is believed that it will not offend the tastes of any portion of the reading public. Its external decorations, etc., will be equal to any work of the kind, size, and price. The prospectus in our next.

PREACHERS IN NEW-YORK.

Last week our paper contained a notice of the 100 Universalist preachers in Massachusetts, which I did not intend should find its way to the world in that shape.—By carelessness, I sent it to the office with other papers, before it was completed, and did not know what had become of it, till it appeared in the paper—I having been absent when the proof was read. Instead of saying that New-York has "now *less* than 90 preachers—whereas two years ago she had *upwards* of 120," it should have read 120 in both places. The number, as far as ascertained, is 117 in this State. If any of our Editorial brethren should notice the wrong statement, as I fear they will, will they also please notice this correction?

A. B. G.

Br. Tompkins—The Repository for Mrs. L. Waterman, Half Acre, is hereafter to be sent to Cato Four Corners, Cayuga county, New-York. Change Mrs. P. M. Webb's paper from Auburn to Nunda Valley, N. Y. Change the name of Mrs. A. Briggs, Auburn, to P. G. Fosdick, same place. Send the present Vol. to Miss Lauraette Badgley, Cortland, N. Y. Charge G. and H. $2. Charge G. and H. $2 for Mrs. S. Camp, Moravia, N. Y. G. W. M. will remit soon.

Br. Price—Send Union to Solon Bishop, Cortland, N. Y., commencing with last half of present volume.—Charge G. and H. $1.

REMOVAL.

Br. L. L. Spaulding has removed from Morganville to Fairport, Monroe county, and wishes all communications directed accordingly.

NEW BOOKS.

Just received, "Hymns of Zion, by an Evangelist." Charles Vincent.

Means and Ends, or Self Training, by Miss Sedgwick—an excellent work.

Also, a new supply of the Practical Farmer, House I live in, Young Mother, Parley's works, etc.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. A. C. BARRAY, at North Norwich—Br. C. S. BROWN, at Cortland—Br. N. BROWN, will lecture in Salina at 5 o'clock, at such place as the friends may appoint—Br. GROSH, in New Hartford.

There will be preaching on the first Sunday in August, by Br. WILLIAMS, in Chester, Vt., (Trumpet and Watchmen please copy)—Br. H. B. SOULE, in New-Ohio, and at Rye Brook, at 5 P. M.—Br. BULLARD, at West Dryden, and once in four weeks thereafter—Br. C. S. BROWN, at South Bainbridge.

There will be preaching on the second Sunday in August, by Br. WILLIAMS, at Grafton, Vt., (Trumpet and Watchman please copy)—Br. BULLARD, at McLean, and once in four weeks thereafter—Br. N. BROWN, at Tully, and lecture at Markham's Hollow at 5 o'clock, same day—Br. C. S. BROWN, at Hamilton Centre—Br. E. M. WOOLLEY, at North Norwich, unless he sends word to the contrary.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Monoquinang (Ia) for H L—P M, Walcott, for B H—P M, Bombay, for W W W, B R, W W and G B—S P, Milwaukie (W T) Rev T S B, Brooklyn (Pa) for self, F P, S S and A S—J U P, Whiteford (O) for self, L B L and B J—Rev J H S, Deer Creek (Mich) for J C R F, W S M, N R and J P C—C P D, Richland (Mich)—A B S, Fulton, for W P, A S and J D S—P M, Manchester, for W C—Rev G W M, Auburn, for C P, G K, J C, Z B, R M, A S and S R—Rev C S B, Upper Lisle, for E G, P H, S T, B H, E T L, E D and W R—P M, Constantia, for H W—P M, Eden (O) for A G.

POETRY.

[From the American Magazine.]

THE BOY'S FIRST GRIEF.

Oh! call my brother back to me,
I can not play alone;
The Summer comes, with flower and bee—
Where is my brother gone?

The butterfly is glancing bright
Across the sunbeam's track;
I care not now to chase its flight—
Oh! call my brother back.

The flowers run wild—the flowers we sowed,
Around our garden tree;
Our vine is drooping with its load—
Oh! call him back to me.

"He would not hear my voice, fair child!
He may not come to thee;
The face that once like Spring time smiled,
On earth no more thou'lt see!

'A rose's brief bright life of joy,
Such unto him was given;
Go, thou must play alone my boy—
Thy brother is in heaven!"

And has he left the birds and flowers,
And must I call in vain;
And through the long, long Summer hours,
Will he not come again?

And by the brook, and in the glade,
Are all our wanderings o'er?
Oh! while my brother with me played,
Would I had loved him more.

THE BIBLE.

Go fling the gaudy robe aside,
Unbind the jewels from thy hair,
And casting thoughts of earth away,
O! maiden bend thy heart in prayer.
And turn thee to the page of truth,
There seek the guiding love of Heaven,
Counsels that well may guard thy youth,
And teach thee love to mortals given.

Let men with impious spirits dare
The sacred Word of God to scorn,
And, scoffing hopes and comforts there,
From all its blessed precepts turn;
But ne'er should woman, weak and frail,
Dare cast her guiding chart aside;
When earthly hopes so often fail,
Where shall she turn on earth beside?

Oh! when this heart is sad and lone,
And wearily the spirit droops,
And blessings perish one by one,
And pass away our youthful hopes,
Where should the drooping spirit turn,
But to that page of sacred truth,
Where wisdom may true knowledge learn,
And age know brighter hopes than youth.

REVERSE OF FORTUNE.

Ten years ago a young Kithunian named M. Joseph Straszewich, came in possession of a very large fortune, and made an excursion of pleasure to Paris, and lodged at the Hotel des Blains, in the Rue St. Thomas de Louvre.

One morning as he was leaving his apartments he was met by a young man of very interesting appearance, who, in a high state of excitement and agitation, thus accosted him: "You are a Pole; I have served with your countrymen under Napoleon; I know their generosity, and that they never refuse to tender service when in their power. Pardon my abruptness, my situation admits of no delay; I am suffering under an unexpected loss; I have immediate need of a sum of money (which he named.) To you it is but a trifle, to me it will be the salvation of life and honor, and will rescue my weeping family from despair."

He stopped: but still the earnestness of his appeal spoke through the wretchedness of his looks. The sum he named was comparatively trifling to the young Pole; but still too much to give a man who had no claims, and who even did not mention his name.—Straszewich hesitated, but a moment; his humanity overcame his prudence, and he placed in the hand of the suppliant the desired sum.

Years passed by; the event passed from the mind of the generous Pole, and although he caused some inquiry to be made at the time, as to the name and situation of the man whose wants he had relieved—they proved fruitless and unavailing.

Upon the late insurrection in Poland, M. Strazewich took up arms in defence of his country's cause. Alas! that gallant band of Patriots were overpowered and defeated; the savage hordes under the command of the Russian tyrant, swarmed over the land; the cries of weeping mothers issued from the dungeon cells; and their offspring were torn from their arms, and in loads, carried from their parents and their homes, and incorporated among the barbarous hordes of Russia. Straszewich was brave—he fought whilst a hope was left to fight for, and at last was forced to fly from his country, a wanderer and an exile, unfriended, pennyless and alone, and arrived at Paris as a refugee. He had not long been in Paris, when he was summoned to the house of a gentleman, well known as the head of a large commercial house of Bordeaux. He attended the summons, and proceeded to the house, was kindly welcomed by the host, who after a few moments conversation, drew from his pocket a purse, well filled with gold.—Straszewich started; he recognized the purse as one that had once been his own. "M. Straszewich," said his friend, "the reverse of fortune has changed our situation—I am now rich, you, in your zeal for your country's liberty, have lost all; thank heaven that I am now able to minister to the wants of him, who, by his benevolence, rescued me from disgrace, and made me what I am." "Explain," said Straszewich, "your words amaze me." "Have you forgotten the supplicant that you relieved from misery ten years ago at the Hotel des Blains? Take this purse, four times the amount are here, but still too little to repay the debt." The recollection of the event revived in the memory of the Pole; he took from the purse the amount he had lent, and refused to accept more. He still resides in Paris, and in the generous Pole may be recognized the author of that beautiful work entitled "*Les Polonais et les Polonaises.*"

Deafness of the Aged.—Nothing is more common than to hear old people utter querulous complaints with regard to their increasing deafness; but those people who do so are not perhaps aware that this infirmity is the result of an express and wise arrangement of Providence in constructing the human body. The gradual loss of hearing is effected for the best of purposes; at being to give ease and quietude to the decline of life, when any noises or sounds from without would but decompose the enfeebled mind, and prevent peaceful meditation. Indeed, the gradual withdrawal of all the senses, and the perceptible decay of the frame, in old age, have been wisely ordained, in order to wean the human mind from the concerts and pleasures of the world, and to induce a longing for a more perfect state of existence.

[Let all old people henceforth be comforted.]

Use of Disappointment.—A story is told of a Scotch Nobleman, who, in order to break his daughters of too ardent a pursuit of pleasure, would allow them to accept of an invitation to a ball—dress for it; order his equipage to the door, but just as the expectant girls were about to step into the carriage, would suddenly remand it to the coach house, order the young ladies to lay aside their ball dresses, resume their common habiliments, and return to the quiet avocations of the family.

Joking.—A down east Editor asks his subscribers to pay up, that he may play a similar *joke* upon his creditors. We like to see a good joke go round.

MARRIAGES.

In Fairfield, Herkimer county, July 3d, by Rev. M B. Smith, Mr. George W. Pierce, to Miss Emeline Porter.

In Winfield, July 2d, by Rev. T. J. Smith, Mr. James Simons, of Edmeston, to Miss Lydia Sanders, of the former place.

In Jordan, May 12th, by Rev. Mr. Davis, Mr. Wm. H. Green, to Miss Cotnelia M. Blackmar, both of that place.

DEATHS.

In the township of Brighton, Lorain county, Ohio, Elder Jesse Braman; for many years an acceptable preacher among the Baptist brethren in the State of New-York.—Some 7 or 8 years ago, his views respecting the final destiny of man became changed, and he embraced and advocated the principles of that "faith which is the substance of things hoped for," and withdrew from the fellowship of his former brethren. About 4 years since, he emigrated to Ohio, and settled on a new farm in the township of New-London, Huron county. Hence at the earnest solicitations of the brethren of "like precious faith," he accepted a letter of fellowship from the Murray Association of Universalists, under which he preached, to very good acceptance, about a year; when for causes laid before the public, in a sermon delivered by him, at one of its regular meetings held in Huntington, Lorain county, he of his own free will and accord, returned his letter to the council, and withdrew from the theatre of public life. The manner of his death was truly afflicting. He had taken a job of digging a well for procuring salt water in Brighton, about three miles from his residence. He had nearly succeeded in accomplishing the work, having dug to the depth of 27 or 28 feet; when some of the curbing (for the ground was loose and marshy) gave way, about 16 or 17 feet above his head, and came down upon him; fracturing his skull in several places, and at once rendering him speechless and senseless. He nevertheless survived about ten hours, without much apparent sensation or pain. A surgeon was immediately called, but it was of no avail. He expired without a groan or struggle, about ten o'clock in the evening of May 8th, 1839; leaving a bereaved widow, and a numerous family of fatherless children, in indigent circumstances, to mourn their irretrievable loss. But from the sympathy manifested by the numerous audience, in attendance at the funeral, we have good reason to conclude they will not be forgotten. "Pure and undefiled religion," we trust, exerts its blessed influence over the minds of some at least among them. And if so, they will not forget the fatherless and widow, in their afflictions.

The consolations of the Gospel were tendered to the friends and relatives, by the writer, from the words of an apostle, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

H. P. Sage.

At Truxton, on Sunday, June 24th, Otis O. Perry, aged 20 years and 10 months. The subject of this notice was an enterprising and intelligent young man, but like thousands who have gone before him, he has fallen an early victim to his ambition. It is a matter of consolation, however, to his bereaved parents, and surviving relatives generally, that he died in the triumphs of faith in a world's salvation. Agreeably to his request, the funeral was attended by the writer, and a discourse delivered in the Presbyterian meeting house.

W. Bullard.

In Bainbridge, June 20th. Thomas Humphrey, Esq., aged 64 years. The deceased was the oldest inhabitant of Bainbridge, having resided there more than 40 years. He possessed a sound mind, and filled several important public stations with honor to himself and advantage to his constituents. The disease which terminated his earthly career was dropsy. He lived in peace with all men, and died in the full faith of the final happiness of every created intelligence. In his death, several children have been deprived of an affectionate parent, an extensive circle of relatives and acquaintances of an estimable friend, and the Universalist society of a worthy member. Funeral on the 22d, attended by a large congregation. Discourse by

J. T. Goodrich.

In Oxford, May 7th, after a painful illness of about a week, Mrs. Betsey Andrus, aged 35 years. She was useful and respected in life, and lamented in death. She has left an aged mother, a husband, and two children to mourn her departure. May God comfort them with the thought that she has gone from a world of alternate joy and sorrow, to one of fadeless bliss. Funeral on the 9th, and sermon from Isa. xxv: 8, by J. T. Goodrich.

In Oxford, June 14th, an interesting daughter of William Bush, aged 11 months. May the consideration that she has only been taken from the scenes of earth, to another and a more friendly clime, where she will bloom and flourish forever, console her living relatives. J. T. G.

In McDonough, June 25th, Mrs. Mary Barray, aged 87 years. Though a Partialist in faith, she adorned her life with the Christian graces and virtues, and at a good old age, like a shock of corn fully ripe, was gathered into the garners above. Her funeral was attended on the 27th, the consolations of the Gospel, from 2 Cor. v: 1, tendered to the mourners by the writer, and her remains followed to the grave by three generations of her descendants, and a large assembly of sympathising friends and neighbors.

J. T. G.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, AUGUST 2, 1839. NUMBER 31.

ORIGINAL SERMON.

Published by request of the Congregation at Mason's Factory, New-Hartford.

BY REV. GEO. W. GAGE.

"We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 PETER i: 19.

Simon Peter, when near the close of his eventful life, felt the full—the glorious power of Christian faith beaming upon his soul. It was not a momentary ray, descending from the angel to support and cheer the aged and worn pilgrim; it was the concentrated splendor of Gospel truth, shining brighter and brighter as the lamp of life faded away. No one of the disciples had passed through so great and distinguishing changes as he, and no one had at length attained a more perfect knowledge of the purpose and design of the Redeemer's kingdom. From a doubting, trembling follower of the persecuted Saviour, he had become, by an increase of wisdom and an extension of belief, an immovable pillar in the church. But when he first mingled with that uncounted multitude, which hung upon the footsteps of Jesus—when he forsook all things for the cause of his Master, there was then more vanity than love, more enthusiasm than zeal, in his heart.—He hoped and trusted that he had interested himself in the prosperity and success of an earthly prince; who would again rebuild the waste places of Zion, ascend the throne of David, and wield the sceptre of empire over Judea. And even after the crucifixion, the resurrection, and ascension of the Messiah, he had not then drunk in the fulness of that heavenly mission. Error still darkened his spiritual vision; her chains were still linked around the Gospel banner, and bound up its cheering folds within the narrow limits of Jewry. The most extended hope of deliverance was then stayed, its soothing wave could roll no farther. The Gentile world was shut up in the prison house of unbelief, and, to the mind of Peter, they ever should be without God, and the welcome beams of his grace. Viewing the rich mercies of Heaven through the dim glass of Judaism, he could see no joy, no consolation gathering around the grief-stricken hearts of nature's senseless idolators. As the past had been to them a dreary wandering through the wilderness of time, so the future would be a pathless, unknown voyage upon the ocean of eternity. But the bright reign of immortal truth was about to burst in all its beauty and glory upon the mind of the great apostle. In the sheet which was let down to earth, he saw the bad embraced together with the good, teaching him the impartiality of the Creator; and in the conversion of the devout Cornelius he was forced, by the manifest power of the Gospel, to exclaim with humility of spirit, that God is no respecter of persons. This was that more sure word of prophecy which he had received, and unto its hallowed instructions he gave heed. He could not withstand the admonitions of high Heaven, though they overturned the sandy foundations of his narrow hopes, and hurled his limited faith to the dreamless shades of oblivion. There was a divine supremacy in the voice of God that poured its authority in upon every vibrating chord of his heart. By that more sure word, he was taught the great superiority of the Gospel covenant over the dispensations of the Mosaic law. Although it was heard at the baptism of the Saviour, and the same glorious word was repeated at the transfiguration upon the Mount, yet the extent of its influence was not realized. Under the ceremonial dispensation, the peculiar blessings of God were conferred upon the Hebrew nation alone—to them he was more closely connected by visible strokes of his Providence. Around their altars the Divine presence was more clearly manifested, and in their temple his approving sanction was more fully and gloriously displayed. Bright and salutary as was its influence over the mind and the character of the descendant of Abraham, yet over the kingdoms and nations of the earth, the majesty of its power was unfelt, and known only as it was coupled with infamy and reproach. But that institution, by its symbols and the unerring word of prophecy, prefigured the advent of the Messiah, whose reign should be without end, and his kingdom without limit or bound. The prophetic eye was indeed unsealed, and the voice of inspiration declares his appearing. "Behold my servant whom I uphold, my chosen in whom my soul delighteth: I have put my spirit upon him, and he shall bring forth judgment to the Gentiles; to open their blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

But when that brilliant star rose over the horizon of the world, and the predictions of prophecy stood forth in sublime and startling realities, then that more sure word was portrayed in all the purity of its own nature. It poured forth blessings for the most distant families of the earth, and embraced in the bright joys of immortality the countless race of man. Here was seen and felt the grand superiority of Gospel grace over the highest and noblest principles inculcated in the letter of the law. The latter addressed itself to the tribes of Israel, and to them alone; the former was as unbounded as creation, and as universal as the wants of mortality. The one spoke in the stern tones of authority, and secured obedience through the rigor of its requirements; the other was mild and gentle as the last sweet note of ocean's lyre, that echoes its melody in heavenly strains along the pearly shore. Her form was beautiful as the angel of love, and her voice was the will of Jehovah breathing the seraphic anthem of peace and good will upon earth. It spoke to man in the soothing tones of invitation; it opened deep and never failing fountains of consolation, and it called to the thirsty pilgrim to turn aside and drink of those healing waters, and inhale new life and joy. The Gospel reached every want of man. In the grace of God it was designed as a means of redemption, which should reclaim and restore to the paths of uprightness, the unnumbered millions that were dead in sins and buried in the graves of iniquity, transgression and vice. This was its noble end, and this was its lofty aim. It was to redeem man that the Gospel was proclaimed—it was to teach him the most important truth that ever reached his ear; even that the God of the universe was his Friend.

This one pledge from the throne of infinite Goodness, of itself, possesses a resistless energy; which shall recall the world to the practice of virtue, and the worship of its Creator. No man can repeatedly injure, and none can continually heap reproach and infamy upon that individual, who, by unceasing acts of kindness and affection, practically demonstrates that he is a *friend*. No, never; for the mere supposition of such a case includes a moral impossibility. I know not—I care not how black and debased may be every noble principle of that heart, how obscured and perverted every requiting feeling; still it must, it will yield before the all-subduing power of disinterested love. There is in the bosom of every rational creature a sensitive impulse, called gratitude, which will rise up from its latent slumbers at the warming, life-giving touch of pure friendship. It is the response of grateful feeling, that lamp of the soul, which, although its light may be obscured and dimmed by the breath of vice, yet will burst forth again, in a bright and clear flame at the command of virtue. The *word* mentioned in the text teaches the same great lesson. It is more sure, because it is more fully and perfectly declared; it is better than that which preceded it, because it is based on a holier purpose, and shall terminate in a happier end. What then shall we do with our illustration? Why, we discover that the intention and design of the Almighty, as displayed in the moral government of the world, are based upon the same immutable principles. The law of kindness was the first law, written by the finger of God upon the universe of his works.—Can this great characteristic of his government, which he has established in the moral world, then be attended with an influence, that is directly the reverse between Creator and creature, from that which arises from its exercise between man and man? Is love productive of evil if it fall from heaven? Does it strike the bitter fangs of licentiousness to the warm heart of the believer? We have shown that when it springs from the affections of frail mortals, it calls up, it cherishes and sustains principles like itself lovely and kind.—Shall we then turn and make the daring assertion, that the pure essence and nature of God, are less attractive than our own selves? Heaven forbid the thought! Let us, then, forever blot those ungrateful accusations from a name, that should be breathed only with reverence, and spoken only with humility.

Well would it be for man if he would learn, that where the light shines there its rays will be felt. That light is the spirit of God, and the *word* of the apostle, which serves as our motto, proclaims it. In it, are combined and concentrated the whole scope and field of nature and revelation, as they declare the character of the Author of all things: and that character is found expressed in the simplicity of a single truth, "God is love." This is all that the *word* reveals. It is the acme of all knowledge, both human and divine. The theologian may toil, he can but view it from afar: it is too high for him to reach.—The sage follower of science may grasp at it, yet he will grasp in vain; it lies forever beyond the reach of his power. Still the capacity of the child is able to comprehend its purpose, and to feel the richness of its bounty. It yields enough for me—it furnishes an overflowing supply for you. We find its theory embodied in the lines of that word, "*whereunto ye do well that ye take heed.*"

This language brings us to the second stage in the treatment of the text: It is the obligations which we owe to Christianity. In closing the first division of our remarks, the attempt was made to show its superiority to the glittering and empty treasure of knowledge, abstractly considered.—And eagle-eyed philosophy,

> "Her implements exact,
> With which she calculates, computes, and scans
> All distance, motion, magnitude, and now
> Measures an atom, and now girds a world,"

is beneath it, far beneath it. In comparison with the lofty attainments of a cultivated mind, the Christian religion may with propriety be called a more sure word, a brighter light. From the nature and design of its introduction into the

world, and from its adaptation to the moral wants of our race; there is an imperious duty, binding upon us to hear its voice, to obey its call. Its nature, we say, is one ground on which this religion commends itself to our support. It is a reasonable, a rational religion. Were it otherwise, I should blush to acknowledge a belief in the precepts it inculcates, much more to urge the same upon you. But if I examine that system of doctrines in all its parts, nothing is discovered that bears the most distant resemblance to a combination of incongruous principles and discordant injunctions. On the contrary, its every requirement is in strict coincidence with my moral and mental organization. I there, too, find rules of action laid down, which harmonize with the structure of my physical constitution. And hence arises that wonderful adaptation, with which the spirit of Christianity ministers to man. Why then, I would ask, do ye not do well to give heed to those truths? If we find them constituting the basis of moral economy; if they are discovered written in letters of life upon our hearts, are they less worthy of our serious regard because they are written in a book? Never! What if the volume is then extended; what if it open upon a new page and there displays the pledge of immortality? We certainly do not hence draw ample data for its rejection. The doctrine of a life to come is already found within us, wrapped up in a faint and trembling hope.

Here then I take my stand, and on this incontrovertible fact I rest the conclusion of the argument, that Christianity is a reasonable and rational system of faith. *Reasonable*, because it is in close accordance with a fundamental desire of our own bosoms; even the desire to live beyond the empire of death. *Rational*, because reason justifies the gratification of that desire, and revolts at the cruel thought of bestowing upon man a hope but to be mocked; of giving him an expectation but to be disappointed. It can not be!

Such is a slight sketch of the evidence that surrounds its nature; but the design of its introduction is equally prolific of proof. To this portion of our subject your attention has already been invited. We there endeavored to show that the design of the Gospel coincided with the best desires of the virtuous heart. Need we further enforce the sentiment? It is read in every line, and speaks from every page of inspiration; and we leave it as a truth that is almost self-evident.

The Word, or the Gospel, is then found to be reasonable, rational, and productive of happiness, and replete with the promise of a happier and more perfect life, that shall be exempt from satiety and the sorrows and troubles that beset us here. Again, I ask, why do ye not heed that voice by which it calls to you? Do I hear the reply of one, saying, man is well without it? It is not so; and you shall acknowledge the truth of the remark before we leave the subject. Turn within yourselves and behold your *error*, engraven upon the mirror of your own soul. There you will find, inscribed by the hand of Heaven, the first law of your nature, which teaches you to dread annihilation, and to trust in the hope of a conscious existence,

"Beyond the clouds and beyond the tomb."

By the feeble light of that longing, thirsting desire, you may read the refutation of that sentiment, which rejects revelation as unnecessary.—You deny a truth that is stamped upon the soul with an impress as indelible as that spark itself. That pure principle seeks it; it struggles to be free from its dwelling of clay, and again to unite with the fountain from which it flowed. Fear not, then, to receive the Gospel, and disdain not to *heed* its gentle and peaceful instruction. It is indeed a light "*that shineth in a dark place.*"—Look around the world and see the reflection of its beams, warming and cherishing the genius of civilization and improvement. See it calling up and ennobling the brightest and best principles that burn in the bosom of man. In every kingdom and nation of the earth, in which the word of the Gospel has been heard, there man has enjoyed its blessings—there he has come forth from the night of mental and moral darkness, and there society has been established and its strong chords have firmly bound man to his brother. But it stays not here. The tide of its conquests has rolled onward, further and further, it has gone forward in its own strength, higher and higher, and its might has gathered nearer and nearer around the last citidel of heathen idolatry. Behold its triumph among those who sit in darkness, from the sources of the rivers to the most distant isles of the sea. There we see the light penetrating the deep caverns of midnight gloom; and bright and glorious has been the day that has succeeded the dawning. At first a Peter, a Paul and a Timothy rejoiced that they were accounted worthy to preach and to suffer in the name of the Gospel. How changed, how wonderfully changed! From an obscure fountain, a mighty river; from a small drop, a boundless sea! The appellation of Christian, is now honorable among men. The reproach borne by the humble Nazarene has long since ceased to exist but upon the page of history. The contumelious retort that was thrown back upon him, who spoke in the name of the Crucified, has died away forever, or is heard in an echo so faint and feeble, that it only shows the weakness of him that repeats it. With this picture in the retrospect, sending up its flood of influence to bear you forward. you can not but press toward the prize even, "*until the day dawn and the day star arise in your hearts.*"

Though much has already been done, though the power of the Gospel has exalted the humble, brought down the proud in heart, yet the Christian world is still far from the perfection, pointed out by their Master and Saviour. This discord and commotion, the envy and bitterness that often mark the conduct of the professor, too plainly prove that he holds the truth in word only, but not in the spirit and the power. It has merely reached his head, and taught him the vanity of contention and debate, but it has never touched his heart and enkindled the fires of true devotion. To such and to others, our text is a pressing exhortation to contend not about the letter, to stop not by the way. Heed the WORD; and it will teach you to follow after charity and to desire spiritual gifts. In it we find the day star—that light bearer of the world—rising upon the cold and darkened horizon of the soul, laden with Heaven's own truth; the inestimable boon of immortality. Has this star arisen in your hearts, and does it yet shine, bright and unobscured as the king of day? If so, have you followed that light with a step that knew no wandering—with a faithfulness that admitted no relaxation or suspense? Too often, alas! it is true, that the Christian, having once tasted that the fountain is pure and sweet, has sunk back into the arms of indifference, trusting that the waters of life which sprang from the same fountain, will overflow at his feet. And there he has slumbered and slept, until the blasts of adversity have swept away the sands upon which he rested, and transformed his heart into an ice-berg, which reflects the light that falls upon it, only to display more vividly the darkness that dwells within. May God have mercy upon that man, who thus tacitly refuses to receive and enjoy the brightest and best pledge of infinite Love. How vast, how unbounded the faith of the sincere follower, when brought into contrast with this. But give him *his hope*, and sunder if you will, every endearing bond that connects him to friends and to society; cast him upon some lone sea-girt rock, with no place of rest but the gloomy ravine, his bed the pitiless earth, and his pillow the unyielding granite; with no tapestry but the open vault of heaven, and no music to fall upon his ear but the wild melody of the unchained winds, and the rude notes of the ocean-lashed shore, yet he is blessed—supremely blessed—though deprived of every earthly bounty. There is a supremacy in the enjoyment so unlimited, that the comparison sinks into nothing. Before the infinity of its power, we are compelled to acknowledge the *claims* of Christianity to the gratitude of our hearts. It is here that we can appreciate the propriety of the declaration, that styled it a more sure word than the covenant of the law; and we can further testify from the warm altar of our affections, that it is better than the gloom of heathen darkness. With its celestial light to mark out the way, man can thread this appointed course down the vale of life, happy in the possession of every thing that can chase away sorrow and drown the clamors of misfortune and distress. Shall I once more invite your attention to the superlative importance of heeding this word! It constitutes the foundation of all Christian faith and resignation.

As you prize your own happiness, as you regard that of your brethren, the vast family of man; and as you estimate the importance of sound and correct principles for the basis for virtuous society, I would urge upon you the necessity of embracing and practicing Christianity, as a system of faith, that will concentrate its influences around the heart, and send forward the same, in a bright and unbroken chain of love, which shall reach onward and onward till it extends around the world. AMEN.

For the Magazine and Advocate.

THOUGHTS FOR THE THINKING—NO. II.

BY REV. J. S. KIBBE.

Let those who would enjoy that degree of happiness and peace on earth, which all mankind might reasonably promise themselves as growing out of, and naturally depending upon, the uprightness and the morality of their own conduct, be careful to obey the laws of nature, both physical and moral—act in obedience to all their requirement, suffering no violation to exist of any known obligation—be guided by the rules of superior excellence, permitting no deviation from the path of rectitude—establish a habit of self-government, allowing neither the physical nor the intellectual man to maintain supremacy, neither suffer the baser passions or the sensual desires alone to rival the thoughts, words or deeds. By acting in conformity to the rules of morality, a new impulse is given to the energies of the soul. They elevate the mind, and give it vigor and strength, by appealing to the better feelings and desires of human nature, in their highest and purest exercise.

Let the individual who labors for the attainment of earthly knowledge, remember that it may fail and vanish away when the perception of the objects to which it is related, shall cease to be—that human approbation and public applause will no longer charm his ear, because unsought for and unesteemed. But let him never forget, that heavenly virtue is as enduring as the throne of Heaven, and as lasting as the mind in which she was nurtured—that the laws she recognises, will never cease to be, nor lose their claims—that the high approval she seeks on earth, and the happifying influence she exerts here below, will not cease with the heart's last throb, but will be enjoyed and felt in an infinite degree, in the world above—that the breath she inhales, will be the soft, sighing breezes of heaven—that the companions with which she mingles, will be angels and spirits of men redeemed and purified—and that the light which now but faintly illuminates her pathway, and smiles approval upon those who follow therein, will break forth like the meridian sun into one ineffable blaze of glory, which shall last as long as the eternity of God.

Let him who would transmit to posterity the history of his own life and actions unsullied and untarnished, or permit an inquisitive world to read the records of his heart, even to its most hidden secrets, be careful lest there be found an unkind thought, word or deed, which might cast the blush of shame upon his cheek, and awaken the feelings of regret, and enkindle the flame of remorse in his bosom. And let him trace the re-

cords of his own existence, by permitting each successive day to write its own history in the hearts of his fellow-men—in kindness and compassion for the suffering—in charity and benevolence for the needy—in tenderness and sympathy for the afflicted—and in good will and love for universal humanity; and when all this goodness and god-like virtue shall cease to be known, or their influence shall be felt no more, he could then ask to be remembered no longer.

Otsego, N. Y., 1839.

For the Magazine and Advocate.

AN EPISTLE

To the Church and Society of Universalists, in South Bainbridge, Chenango county, N. Y.

My highly esteemed Friends—

In compliance with a request of a number of you, I address you through this medium. God, in his goodness, preserved me in health through my journey till I arrived here and found my family well, which is composed of the same persons as when I resided with you. Our good cause in this place, begins to wear a much more favorable aspect, and our meetings are much more fully attended than usual, since my return. Every thing our opposers could devise and do, to injure us, hinder our progress, and exterminate us from this place, has been brought in requisition; but what has been thus done to destroy us, is now beginning to operate in our favor. The candid and impartial begin to learn more and more that we have been falsely accused, in being represented a wicked and irreligious people.

You may well suppose I was highly gratified in witnessing your prosperous condition, and your laudable determination to persevere in promoting the glorious cause in which you are engaged. Go on, my beloved friends, and let your hearts be encouraged; let an unbroken union strengthen you, and every *virtuous, generous* and *friendly feeling cement you.* And never, *never* sacrifice brotherly love and social confidence upon the altar of self-interest.

Although the circumstances of my family are such as will prevent me from taking again the pastoral charge of you, yet I feel a deep interest in your welfare and prosperity. And I confidently hope and believe, that the arrangements upon which you are about entering to own the whole meeting-house, will, if successful, contribute much to your increase and prosperity. With what joy will it fill my heart, if God permit me again to visit you, to see your meeting-house in good repair, wholly in your hands, with a good bell rolling a sound from its steeple through the valley and among the hills; and, above all, to find you a virtuous, united and happy people!—May your perseverence be guided by wisdom, and never relax. Oh, how was my soul rejoiced and my devotion enkindled with the excellent singing of your choir! Such singing is really a pretty good substitute for good preaching, and a very good apology for poor. May your singers never be weary in well-doing, but continue to attune their voices to praise in the temple of the Eternal, and inspire the devotional feelings of your congregation. God bless you all, and the whole world, through time and eternity. So let it be.

Yours, truly, GEO. MESSINGER, Jr.

Springfield, O., June 26, 1839.

For the Magazine and Advocate

MOUNT PLEASANT, PA.

Rev. A. B. GROSH—The cause of truth is advancing gloriously in this vicinity: the finger of scorn is no longer pointed at the doctrine or its votaries, and we are now considered and treated as a respectable class of religious community, even by our Limitarian brethren. A goodly number of intelligent and influential gentlemen have recently embraced that faith whose fruition is to make a universe rejoice in boundless love. That very worthy and useful brother, S. P. Landers, has preached with us the last two years, and to his useful labors and methodical deportment we are, in a measure, indebted for our present prosperity. I loved him, but I did not know that he was so generally beloved until since he left here.

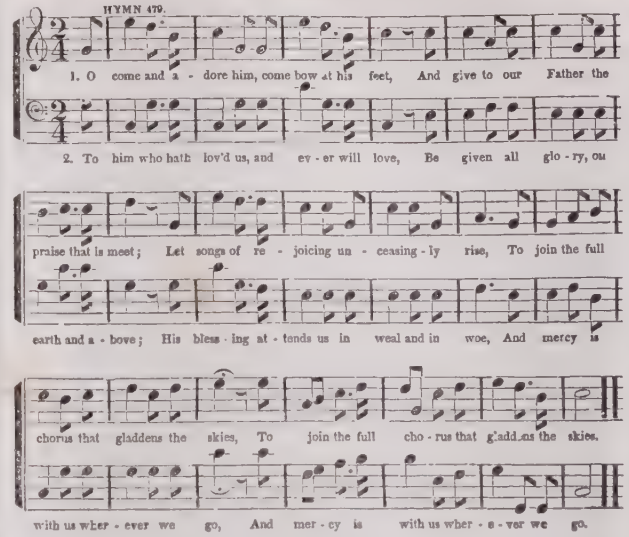
The best wishes of the Mount Pleasant Society of Universalists are, through this medium, presented to him, if you can find room in your paper for one sentence that may meet his eye.

Yours, truly, TRUEMAN WHEELER.

Mount Pleasant, Pa., July 20, 1839.

148. THOMAS. 11s. 161

HYMN 479.



HYMN 480.

To Thee, O my Saviour, to Thee will I cling,
For Thou art my Lord, my Redeemer and King;
And feeling Thy blessing, my spirit shall know,
Thy mercy is with me wherever I go.

Farewell to the anguish of doubt and despair,
And welcome the rapture of praise and of prayer.
Since, meekly confiding, in faith I rejoice,
To hear the sweet tones of Thy comforting voice.

Around me there shineth the heavenly ray
Which scattereth clouds and their shadows away,
And melteth my soul in devotional glow,—
For mercy is with me wherever I go.

Farewell to the pleasures which time can afford,
Since Thou art my glory, my Saviour and Lord;
Nor fear I the darkness of death and the tomb,
Since Thou art my Light in the midst of the gloom.

Before me there gloweth, around and above,
The pledges of favour, the tokens of love;
And gratitude teacheth my spirit to know,
Thy mercy is with me wherever I go.

11*

FOOD FOR INFIDELS.

In glancing over the "New-York Watchman," an atheistical paper, of June 29th, I perceive that the Editor has extracted two paragraphs from Mr. Campbell's 38th reply to Br. Skinner, to prove "that a God of almighty power and infinite benevolence does not exist." Comment is unnecessary. H.

A REQUEST.

Those who send business items in the same letter with communications, or notices intended for publication, will confer a favor by so arranging them that the sheet may be divided and each preserved by itself.

BOOKS IN ROCHESTER.

Br. Geo. H. Roberts, of the firm of Hall and Roberts, Arcade Buildings, Rochester, has a small assortment of Universalist books for sale.

BOOKS IN PHILADELPHIA.

Br. John Perry, S. E. Corner of Second and Market-sts., has a supply of the "Voice to Youth," and "Causes of Infidelity Removed."

Colman's Monthly Miscellany, a new Periodical, Edited by Greenville Mellen and Charles Cutler. Single numbers for sale, and subscriptions received at this office. Price, $5 per year, or 50 cents per number.—Further notice of the above new works hereafter.

Prospectus of a new Annual.

THE ROSE OF SHARON.

The subscriber will publish, about the first of September next, a new Annual, entitled, "THE ROSE OF SHARON," Edited by Miss SARAH C. EDGARTON, of Shirley Village, Mass. It is intended to be a work suited to the tastes and wishes of those who desire to have literary talent and typographical beauty connected with pure moral sentiment and liberal religious views; and it is confidently expected that the Universalist denomination, especially, will find good reason to extend to it a generous and encouraging support.

The title intimates that it will be of a religious cast, but its religion will be, like the rose itself, beautiful to greet, and grateful to enjoy—the religion of cheerfulness, because the religion of love; and it is believed that the work will be acceptable to the candid of every order of Christians, and will prove itself an interesting and profitable volume to all who may possess it. It will be a gift book for all seasons, and not like many others of an ephemerial value, devoid of interest after the first reading, but attracting and worthy of repeated perusal. The patronage extended to this, will decide its continuance, whether it shall be continued from year to year or not; but it is hoped that the forth-coming volume will secure that public favor which will give the publisher assurance that such a work is needed, and will be sustained.

The contributors are all members of the order of Universalist Christians, and are well known to the denominational public. Revs. A. B. Grosh, L. C. Browne, A. C. Thomas, T. B. Thayer, J. G. Adams, H. Bacon, D. J. Mandell, E. H Chapin, and L. L Sadler; Mrs. J. H. Scott, Mrs. C. M. Sawyer, Mrs. S. Broughton, Mrs. N. T. Munroe; Miss M. A. Dodd and Miss L. M. Barker, are among the contributors. The Editor will be the most extensive contributor; and with such assistants the publisher feels assured that the work will meet with general satisfaction.

It will be printed in as neat style as any Annual issued from the American press; will be embellished with four elegant engravings, and bound in a rich and handsome manner, with gilt edges. The work to contain 350 pages, 16 mo., and in order that it may have an extensive circulation, it will be afforded at the low price of $2. Nine copies for $16.

The work can be had of Rev. D. Forbes, Hallowell, Me.; Rev. W. A. Drew, Augusta, Me.; P. Price, 130 Fulton-st., New-York city; Grosh and Hutchinson, Utica, N. Y. If more convenient, subscribers can obtain their copies by sending to either of the above persons. A. TOMPKINS, 32 *Cornhill.*

Boston, Mass., June 1, 1839.

Br. Tompkins—Send Repository to Nancy McMaster, Prospect, Oneida county, and to Gordon Farmer, Herkimer, and credit each $2. Credit, also, Ezra Gorton, North Norwich, Chenango county, vol. 8, and E. Graves, Herkimer, vol. 7, each $2—and charge us.—Also, send Repository to Eliza Jane Bryant, North Norwich, and to Wm. Bartle, McDonough, Chenango county.

NEW AGENTS.—L. B. Lathrop, P. M., Riga, O.—H. F. King, East Greene—Ira Wood, Woodville, Fulton county, Ills. Subscribers in that vicinity will please transact their business with him. I. G. Lammon, instead of Summon, as published a few weeks since, at Bellville—H. B. Davis, Weedsport.

NEW BOOKS.

Just received, Philosophy of Courtship and Marriage.

Bride of Fort Edward. Founded on an incident of the Revolution.

Letters of Eliza Wilkinson relating to the Revolutionary War. By Caroline Gilman.

Harry Winter—The Clares—Rebecca Wilson—Instructions from Trees and Flowers. The four last are juvenile works. G. and H.

Br. J. H. Sanford requests all communications for him addressed Deer Creek, Livingston county, Mich.

O. W., Fort Plain, is informed that we have received nothing on his account.

For the Magazine and Advocate.

A REMINISCENCE.

BY ASA W. TUPPER.

O, fatal prejudice! man to thee must bow,
'Tis thine to sacrifice every earthly vow.

On the shores of one of those lakes which spread such a delightful scenery over western New-York, I spent the years 1835 and '36 on my academic course. There was an occurrence in the mean while, which I shall never lose sight of until this heart shall cease to pulsate—until memory shall have fled. Although years have winged their flight, since the event I am about to relate happened, still it is as fresh in my remembrance as a yesterday's transaction. I need not detain the reader with a relation of the many pleasant scenes I then and there enjoyed—the friendships there created—associations formed—the intimacies contracted—instructions gathered, during my sojourn in the village of C——. Let it suffice to say, that the hours of my pilgrimage flowed sweetly and harmoniously along—that I reaped much useful knowledge in the halls, there dedicated to literature and science. Wilbur was my chum. He was a clever fellow in every sense of the word. Endowed by Heaven with genius and talents, respected for his virtues, universally beloved by his class-mates, he was, as might have been expected, the favorite of all. But, notwithstanding his many amiable qualities and fine intellectual attainments, he was not invincible to that generous passion which pervades alike every breast. He loved! The eyes of Amelia had met his, and he saw and felt as he never did before; nor was it strange, friendly reader, that he should love the gentle, the lovely, the confiding Amelia. Beauty was pre-eminently hers, yet, for these merely, Wilbur esteemed her not. He valued her for the rich, pure, cultivated, and enlightened mind. He loved not as many others love—the mere outward form and feature; he loved the far more transcendant beauties of the mind.

Having thus far acquainted the reader with the characters of our tale, it will not appear presumptuous in Wilbur to often seek the retreat of his lady-love; and, as may be readily imagined, he was frequently seen crossing the street, and entering the dwelling of this respected girl. Ere the expiration of the term which was to qualify Wilbur to enter College, he had proffered Amelia his heart and his hand, and they were accepted. Wilbur was on the road to a profession, and wished for the present merely to secure the affections of Amelia—that he might call her his own. He fancied she would sweeten all his toil, cheer him onward in his ascent up the hill of science—that, in his thoughts by day, and his dreams by night, she would be the guardian angel hovering over his path.

At the eve of his departure, vows were exchanged, faith plighted, the preliminaries of a regular correspondence settled and every thing thus far betokened well. But, alas! how little mankind, with all their boasted learning, know what the future has in store for them! What a few coming years—a day—an hour—may bring forth! Thus with our betrothed ones. A change was soon to come over the spirit of their dreams.—How frequently is it the case that the things we least expected, suddenly spring up to disappoint us in the height of our enjoyments! Some unlooked for event comes to pass, which baffles all our fairy schemes, and lays our air-built castles in the scattered fragments of broken thoughts! But to the sequel.

The first letter from Wilbur was full of soft, endearing words. It bespoke a heart replete with love and tenderness, overflowing with unalloyed joy. It mentioned his situation, his prospects, his health, and all of which Amelia wished to hear. It said that she was not forgotten, that he remembered as vividly as ever, the happy past, and closed with the oft times needless caution for her to prove faithful and true. It would be superfluous for me to add that this communication was heartily responded to by his beloved Amelia.

Months rolled on. College vacation was at hand. A meeting of the youthful lovers seemed approaching. Wilbur anxiously awaited the day when he should be permitted to throw aside his books, dismiss all anxiety and care, to revel in the smiles of her, he so deeply, fervently, passionately loved. The wished for day at length came. On wings of love he flew to the mansion of his betrothed. His reception was warm and cheering. Time rolled gayly on with the youthful, innocent lovers. Many happy days were whirled away in recalling by gone hours, the recollection of which was still sweet; in pursuing their accustomed rambles "over river, field and wood;" in taking pleasant walks over the dear, familiar scenes, along the banks of the beautiful lake, or in enjoying themselves on the bosom of its calm and tranquil waters. At length the evening came which was again to sever them for a time. That evening a tender chord was touched, which they in the height of their zeal, had, heretofore, neglected to tune in harmony with each other. It was their religious feelings. Amelia had been brought up after the straightest sect, a Pharisee. Her father and mother were rigid Partialists—members of the Presbyterian church. Amelia had ever looked to them for counsel and instruction. It is not extraordinary, therefore, that she grew up strongly imbued with their religious precepts and tenets—brought up, too, where the glad tidings of a world's salvation had never been proclaimed, much less practiced. Amelia had been taught to regard every thing as sacred, which fell from the lips of their pastor, and he, (in common with all others of like faith,) had not been backward in saying all manner of evil, falsely, against Universalists. Wilbur, on the contrary, had always looked upon the Gospel as good tidings to all people; had always spurned from him the horrid dogma of endless misery, with all its concomitant evils. Having been reared by parents who taught him to think and act for himself, in religious matters as well as all else, he was not bigoted; he could unite with all Christians in the true worship of God. He wished, also, to hear what every man had to say for himself, opposer or not. Till the fatal night, already alluded to, Wilbur was unconscious of the belief of his intended—knew not her feelings in regard to sacred things. He was aware that her parents, and many, very many of her relatives, were strictly Limitatians. Yet he was never informed that she, also, was a member of the same church—tinctured, moreover, with all its attendant superstition and prejudice.

I have said that ere this evening above mentioned, they were strangers to each other in a religious sense—i. e., ignorant of the views entertained by each other of the salvation of men.—This evening they had discoursed on the beauty, excellence, and moral sublimity of the holy Scriptures, the goodness of God to fallen man, his immutability, long suffering, gentleness, meekness, mercy, etc. But there was a wide contrast between their several notions. Faith and works, in the one, constituted the chief essential to eternal salvation; the other was of grace.

The early hours of evening had rolled away.—The moment for Wilbur's departure had come. As they were about to exchange the parting glance, and shake the friendly hand, Wilbur observed a change on Amelia's countenance, unusual to her. He unhesitatingly inquired the cause, and received in answer, the pithy reply—"the case is altered." He, not fully comprehending her meaning, desired an explanation.—She then said, she could never consent to marry a Universalist. She knew her friends would be opposed to any such union.

To hear these words from the lips of her he so ardently loved, caused his bosom to heave with a sigh, and the tear of regret to course down his manly cheek. He endeavored to reason with her, but she was deaf to all his entreaties. He remarked, that it was frequently the case, that those of the most diversified sentiments were joined in matrimony, and passed through life happily; and drew the inference from these facts, that they might also be among the number. But naught could avail in the least—nothing would do, short of a sacrifice of his principles—without a surrender of his religion.

The sacrifice was too great—the victim too long cherished to be immolated on the altar of bigotry. He was in love with that which maketh free, and could not give up all. Gladly would he have commuted; gladly would he have adjusted the difficulty by any honorable concessions, but rather than say, I am not a Universalist, he said, "We part, Amelia. But if we must part, let us part as friends: though my love for thee is beyond all expression, yet with thy requirements I never can comply. They are of too bigoted and selfish a nature. It will cost me many a heartfelt sigh and tear to give thee up, but God's will be done! Perhaps a kind Providence hath ordered it for our good. Perhaps a change may occur to one of us hereafter, which shall produce a reconciliation between us, and we be as one on earth. Or, peradventure it may never happen. Remember, Amelia, if we never meet again, I shall attach no blame to thee. Thy parents have counseled thee to think and act thus—on them alone rests all the blame. *They* taught thee in thy youth to 'touch not, taste not, handle not,' that supposedly wicked heresy, Universalism. Thou hast never known a Universalist, except by report, and thy hatred of them has 'grown with thy growth, and strengthened with thy strength.' Time has wrought many changes. It may with us. Thou mayest, ere long, have more charity for that despised and persecuted denomination of which I am a member, and which thou dost so unqualifiedly condemn. 'Out of the abundance of the heart the mouth speaketh,' therefore I bid thee a heartwarm, fond adieu!"

With bitterness of feeling—unutterable agony of thought, did they part; and when that parting was over, the tear of sorrow bedewed the cheek of the beautiful Amelia. With a deep drawn sigh, she exclaimed, "how miserable I am! I never shall be happy! O, God, if I have erred, forgive me!" I will no longer fatigue the reader with the reflections of Wilbur or Amelia, since their separation. * * * * *

Years have now fled, with the tumultous flight of time; Wilbur has already received Collegiate honors, and soon expects to be crowned with an additional M. D., to go forth upon one of the noblest of missions, the alleviation of human suffering. Amelia still lives in single blessedness, but she has even now realized the poet's saying, "born to mourn, lament, labor, and to die."

If this simple, undisguised narrative shall be instrumental in exhibiting some of the features of that creed, which has for its direct object, the misery and anguish of its followers, some of its attendant evils, some shades in the coloring of which prejudice stands out in bold relief, the author will have reaped a hundred fold for all his toil and labor.

For the Magazine and Advocate.

THE REGENERATION.

Having attained to a great age, (72) and expecting shortly to bid adieu to my Christian brethren, and all other earthly connections and friends, and as the closing scenes of mortal life are drawing very near, I feel disposed to make the following remarks upon the interesting subject of regeneration, or the spiritual birth so called, St. John iii: 3. Christ said to Nicodemus, "except a man be born again, he can not see the kingdom of God." Verse 6th he saith, "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." 7, "Marvel not that I said unto thee, Ye must be born again." 8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; *so is every one that is born*

of the Spirit." 9, "Nicodemus answered and said unto him, How can these things be?" 10, Jesus it seems replied to him by way of reproof, "and said unto him, Art thou a master [or teacher,] of Israel, and knowest not these things?"—(Yes he was; and it is to be feared there are many such at the present day, who will be as much confounded as he was.) 11, "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." It seems there are many, even in this enlightened age, who are as ignorant concerning the spiritual birth, as Nicodemus was, and who lightly esteem those who believe, and teach the necessity of it, as Christ and his apostles did. And among them (shocking to relate,) there are some professed teachers of others.

It seems the spiritual birth is exclusively the work of the spirit of God, which St. Paul said, when addressing his brethren, Rom. viii: 16, "beareth witness with our spirit, that we are the children of God." It seems the spiritual birth is a profound mystery to every man, until he is the subject of it, by a special revelation of the spirit of God *to him* of his adoption. As it is written, "I will give him a white stone, and in it a new name which no man knoweth, save him who receiveth it." Christ saith, "No man knoweth the Father save the Son, and he to whom the Son *will reveal him.* St. Paul saith, 1st Cor. ii: 9–16, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath *revealed them unto us by his Spirit,* for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

The spiritual birth, as mysterious as it is, is as essential to our citizenship in the Spiritual kingdom, or church of Christ: as the natural birth is to our citizenship in the material world. And I observe, a revelation in this case to another—even St. Peter, John, or Paul not excepted—is no direct revelation to me; the correctness, or incorrectness of which is, to me, matter of opinion, and which I have no hesitation in believing to be true; yet, as we are liable to misapply their testimony, it can not be admitted by me as matter of my Christian faith. St. Paul saith, after informing his brethren of what he saw and heard when with Christ on the holy mount, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light which shineth in a dark place, until the day dawn, and the day-star arise in your hearts." It may be asked what could be more depended upon, or be more sure, than what he saw and heard, when in the presence of his divine Master in this conference, which was composed of those beatified visitants? To which I reply, the inward testimony of the Spirit, which St. Paul saith, "beareth witness with our spirit, that we are the children of God." Rom. viii: 16. St. John saith, "hereby we know that he abideth in us, by the Spirit which he hath given us." 1st epistle iii: 24; and ii: 27, he saith, "the anointing which ye have received of him abideth in you, and ye need not that any man teach you," etc.; and v: 10, "He that believeth on the Son of God hath the witness in himself." St. Paul saith, Eph. i: 13, 14, "In whom also after that ye believed ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance." Which sealing, no doubt, is the same as being baptized by the Holy Ghost, which it is believed Christ alluded to, when he said he who believeth and is baptized shall be saved. In preaching Christ we are to preach this doctrine, which he so explicitly taught; as being the most important and interesting doctrine taught in the Christian system; and on the preaching, and adhering to the principles of which, the vital prosperity of, not only the Universalists, but of all other Christian denominations depends. And although by our so doing our numbers should be reduced in an equal ratio to that of Gideon's army, our success will be as great and glorious as was his.

WM. UNDERWOOD.

Litchfield, Herkimer county, N. Y., 1839.

P. S. St. Paul saith "he is not a Jew, which is one outwardly." Rom. ii: 28. It may with equal propriety be said, he is not a Universalist, who is merely one outwardly; neither is that the religion of Jesus, which is outward in the flesh, head, or tongue. But he is a Universalist, who is one inwardly, and the religion of Jesus is that of the heart, in the Spirit, and not in the letter, whose praise is not of man, but of God. W.U.

For the Magazine and Advocate.

DIALOGUE

Between an Uncle and his Niece.

U. Well, Jane, I suppose you are just now returning from the protracted meeting, are you not?

N. Yes Sir, I am so, and I would to God you had been there too!

U. Yes, dear, I suppose it would have pleased you to have seen me on the anxious seat. But tell me, Jane, could you hear or understand any better from that seat, than from any other seat in the house?

N. O, dear, Uncle, as soon as I took that seat, there was something so awfully solemn about it! I have no language to express myself!

U. I think, Jane, that any person having a mind stored with useful instruction, can find words to express what it understands; but those airy phantoms which are called up by that "mystery of iniquity," which "doth already work," can never be very well explained by their deluded votaries. But, Jane, did you meet with a change while on the anxious seat?

N. I hope and trust I did, Sir.

U. Well, did you love God any better afterwards than you did before?

N. Why yes, surely I did.

U. And do you think that God loved you any better after your heart was changed than he did before?

N. Yes, Sir, I do think so, be sure.

U. Then you must think that God met with a change when you did.

N. Why, Uncle! it seems to me that you talk wickedly.

U. No, I do not mean to be wicked. I only wish to tell you, that though you may meet with a dozen more changes in your life time, still your heavenly Father has never changed, and never will. If he commands us to love our enemies that we may be like him, then he surely loves his enemies; and if he does now, he eternally did, and eternally will, "for with him is no variableness, neither shadow of turning." Furthermore, we learn from Ephesians ii: 4, 5, that God loved us even when we were dead in sins; and from Rom. v: 8, "that while we were yet sinners Christ died for us." Now if God loves us dead sinners, (and he is no respecter of persons,) he must love all other dead sinners as well as he does us; and if he once loved us all, when did he begin to hate any of us? Again: if Christ died for all because all were dead, (2 Cor. v: 14,) and none can live to God until he quickens them, (Eph. ii: 5,) and Almighty Power quickens a few of us only, and abandons all the rest to eternal death, then surely justice and mercy must both remain equally and eternally dissatisfied with the inequality of one all-prevailing attribute, and eternal truth must abandon her throne.

N. I must say that I do not love to hear you talk on religious subjects. So good bye.

U. I suppose so. Good bye. L. AIKIN.

Sparta, Pa., June, 1839.

For the Magazine and Advocate.

JESUS "HATH DONE ALL THINGS WELL".....NO. 2.

BY REV. S. GOFF.

Not only was the mission of Jesus grand in design, and vast in extent, but its internal operation is delightfully beautiful. It is the spiritual reign of the kingdom of heaven in the soul. Its seat is the heart, and its rule is over the affections.—Making our devotion the rendering unto God the "living sacrifice" of a pure and honest heart, "in spirit and in truth," and our morality, "loving our neighbor as ourselves." These are noble and sublime, yet simple and glorious truths.—They are not only the precepts of Jesus, they are principles of eternal justice, and everlasting righteousness. And they will be recognized as the only proper rule of moral action, so long as the sun and the moon shall shine upon the earth, and proclaim the resplendant glories of the great Creator—yea, and as long as Jehovah shall sit upon the throne of the universe, and intelligent beings shall be subject to his moral government. And they will continue to roll on in their spiritualizing, purifying, and renovating influence, in moral power, till every rational creature of earth shall know and feel that his neighbor is the suffering man, whether he be found upon the rugged and dangerous road from Jerusalem to Jericho, or beneath the intense heat of the torrid zone, or amid the barren plains and parched sands of Afric's desert climes, or upon the cold and cheerless mountains of Lapland, or the dreary icebergs of the Northern Sea, and till the common sympathies of his nature shall constrain him to exercise the feelings of a brother's heart, and pour the oil of joy and the wine of consolation into the bosom of the disconsolate and sorrow-stricken mourner: till every human soul shall know and feel that his greatest good and highest happiness is to serve God with his spirit in the Gospel of his Son; that the best way we can love ourselves is by loving others; that we best love God by doing good to his children, and that "by loving our neighbor as ourselves," we work out his benefit and our own salvation—secure our own interest, and promote God's glory.

Thus do we perceive the beauty of the internal operation, and the glory of the onward progress of the mission of Jesus. It must continue to operate upon the heart, and exercise its moral power over the soul, till every enemy of truth and goodness shall be destroyed; till the degrading power of fear shall yield to the heavenly influences of Divine love; and till the galling chains of error, and the fetters of superstition, and the shackles of bigotry shall fall before the touch of truth, the blaze of Gospel light, and the glory of Christian liberty; till every thing that moves or disturbs the peaceful reign of righteousness in Mount Zion shall be banished from the moral world, and the river of salvation, flowing from the throne of the Eternal, shall make glad the heart of every child of humanity in "the city of the living God."

And then shall the grandeur, the vastness, the beauty, and the glory merge into, and be swallowed up in the sublime felicities of the final result! Grace shall superabound over all sin. Death, the last enemy, will be swallowed up in victory. All will be made alive in Christ, and the mission of Jesus will close with the joining of all voices in the blissful chorus of endless love, to the song of salvation!

CONTENTMENT.—A head properly constituted can accommodate itself upon whatever pillow the vicissitudes of fortune may place under it.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, AUGUST 2. 1839.

THE LAW OF KINDNESS.

"Overcome evil with good."—ROMANS xii: 21.

It is not often remembered, that society as composed of individuals, is frequently actuated by revenge, and that much of the evil which exists in it, may be clearly traced to its neglect of the law of kindness. Society, or a community, or a nation, becomes unkind, when it gives no heed to the education of the poor; when it raises such walls of distinction as to discourage and shut out from notice the humble in life, however worthy and virtuous; when it makes a god of riches and fashion, to frown upon even the industrious and to set them aside like worthless weeds, because they can not shine in silks and revel in luxury; when it crushes the feeble person for the least deviation from the path of rectitude, chasing him or her to desperation with unrelenting severity, while, at the same time, it will receive with open arms the rich villain into its highest circles; when its laws are oppressive, cruel, and without a tendency to reform the criminal; when its legislation becomes encumbered with volumes of useless laws, so enveloping justice with technicalities, and forms, and multiplied modes of procedure, that if justice is obtained, in many cases the costs eat up the proceeds; when the rich and influential practice such conduct as leads the poor and lowly into vice; and when established custom sanctions sin in a variety of its forms, thus leading multitudes on to ruin; in all these, and in many other things, a nation or a community may be unkind, and walk contrary to the Christian law, "overcome evil with good." What is it but the unkindness of community, which suffers an unnatural speculation to raise provisions above the *price of labor*, grinding the laboring classes in poverty and sorrow, and through absolute want, driving many of them to beggary and theft? What is it but the unkindness of community, that takes from multitudes of the poorer people, all hope of rising in prosperity, and by condemning them to perpetual drudgery, causes many of them, through mere despair, to become thieves and prostitutes? What is it but the unkindness of community, that, because an individual female has made one mis-step, she is driven deeper and deeper into the foulest dens of vice, even when exhibiting an earnest repentance and a strong desire to return to virtue? What is it but the unkindness of community, that winks and smiles at the wickedness, vice, and dissipation of the rich knave, a known gambler, seducer, and oppressor of the weak; yet on whose arm females will lean in confidence at their parties, and whose money gets him notice, even when an individual in humble life, though rich in virtue and knowledge, will be unnoticed by what are called the great? Oh, there is so much misery to be traced directly to the customs and fashions of society, that many a poor man may date his ruin at the door of society, pressed into vice by the follies, examples and oppression of those who always owe to *the poor a good example*.

I was much impressed with the following extract from Mr. Ainsworth's new work, entitled "Jack Shepard." A benevolent individual urged upon a woman cast in the lowest dregs of life, and whose husband had been hung for house-breaking, to give him her infant. She refused; and when she saw that he was angry at her refusal, she said:—"Don't be angry with me, Sir," cried the widow, sobbing bitterly, "pray don't. I know I am undeserving of your bounty; but if I were to tell you what hardships I have undergone—to what frightful extremities I have been reduced—and to what infamy I have submitted, to earn a scanty subsistence for this child's sake—if you could feel what it is to stand alone in the world as I do, bereft of all who ever loved me, and shunned by all who have ever known me, except the worthless and the wretched—if you knew (and Heaven grant that you may be spared the knowledge!) how much affliction sharpens love, and how much more dear to me my child has become for every sacrifice I have made for him—if you were told all this, you would, I am sure, pity rather than reproach me, because I can not at once consent to a separation, which I feel would break my heart." Many a female, like the one here represented, has been plunged deeper and deeper in infamy, because society has had no smile to win the wanderer from sin, but rather has frowned her away from repentance.

How vividly the following extract portrays some of the ruin caused by the modern arrangements of society. It is in the same conversation between the same individuals, from which the foregoing extract was taken:—"Let me advise you on no account, (said Wood,) to fly to strong waters for consolation, Joan. One nail drives out another, it's true; but the worst nail you can employ is a coffin nail. Gin Lane's the nearest road to the churchyard."

"It may be, but if it shortens the distance, and lightens the journey, I care not," retorted the widow, who seemed by this reproach to be roused into sudden eloquence. 'To those who, like me, have never been able to get out of the dark and dreary paths of life, the grave is indeed a refuge, and the sooner they reach it the better. The spirit I drink may be poison—it may kill me—perhaps it *is* killing me:—*but so would hunger, cold, misery*—so would my own thoughts. I should have gone mad without it. Gin is the poor man's friend—*his whole set off against the rich man's luxury.* It comforts him when he is most forlorn. It may be treacherous, it may lay up a store of future woe; but it insures present happiness and that is sufficient. When I have traversed the streets a houseless wanderer, driven with curses from every door where I have solicited alms, and with blows from every gateway where I have sought shelter—when I have crept into some deserted building, and stretched my wearied limbs upon a bulk, in the vain hope of repose—or, worse than all, when frenzied with want, I have yielded to horrible temptation, and earned a meal in the only way I could earn one—when I have felt, at times like these, my heart sink within me, I have drunk of this drink, I have at once forgotten my cares, my poverty, my guilt. Old thoughts, old feelings, old faces, and old scenes have returned to me, and I have fancied myself happy—as happy as I am now.' And she burst into a wild hysterical laugh."

"'Poor creature!' ejaculated Wood. 'Do you call this frantic glee happiness?'"

"'It's all the happiness I have known for years,' returned the widow, becoming suddenly calm, 'and it's short-lived enough, as you perceive. I tell you what, Mr. Wood,' added she in a hollow voice and with a ghastly look, '*gin may bring ruin; but as long as poverty, vice, and ill-usage exist, it will be drunk.*'"

How many a poor creature, frowned on by the world, driven from all chance of repentance, without one friendly voice to say as the Saviour said, "go, and sin no more," have reasoned as this woman reasoned, and gone to destruction while attempting to drown their guilt and sorrow in the bowl of intoxication. It is in vain to disguise the fact, that the largest share of the squalor and filth, the poverty and intemperance, the prostitution and fraud, which exist in every community, may be fairly charged to the follies, unnatural rules, vicious fashions, and demoralizing examples of society. Think of it and talk of it as we may, it is solemn truth, that most of the poor and the wretched owe their degradation to that wicked state of society which consigns them to drudgery, and shuts them out from all hope of rising to better things by making them "hewers of wood and drawers of water." Can any person deem that state of society kind, (thank God, it is passing away!) which sanctioned the laws that tore the poor and honest debtor from his family, to place him in a hopeless imprisonment, where, without the possibility of obtaining means to pay his debt, he would be left to rot into his grave with despair, while his wife and children sunk into unpitying poverty, and perhaps to crimes that would make the heart creep with horror? Well did an English author represent a poor debtor in Fleet Prison answering a man who spoke to him of friends.—"Friends!" interposed the man, in a voice which rattled in his throat; (he was sick.) "If I lay dead at the bottom of the deepest mine in the world, tight screwed down and soldered in my coffin, rotting in the dark and filthy ditch that drags its slime along beneath the foundation of this prison, I could not be more forgotten or unheeded than I am here. I am a dead man—dead to society, without the pity they bestow on those whose souls have passed" away. "Friends to see *me!* My God! I have sunk from the prime of life into old age in this place, and there is not one to raise his hand above my bed, when I lie dead upon it, and say, 'it is a blessing he is gone.'" The philanthropists, the prisoner's friends, have risen up and indignantly rebuked community for its cruelty on this subject, and the time has come, when an honest man, for a little pittance, which he would soon pay, if let alone, can not be consigned to a prison, to have age prematurely creep upon him, and twenty long years of confinement to file down and sharpen his bones for the grave.

The ways in which society or a nation can practice the law of kindness, are full as many as those in which they can be unkind. And, oh! how much more glorious; and how fraught with choice blessings to the poor, the ignorant and the sinful! A nation practices the law of kindness, when it uses every means to settle amicably difficulties with other nations; when it has no craving to seize the territory of another, by military conquest; but, in all its transactions with the world, pursues a course of conciliation, integrity and high-mindedness; and especially, when, with noble effort, it induces two nations on the eve of war, to arrange the subject of contention without bloodshed. A community practices the law of kindness, when it avoids all sanguinary laws; when its laws are based on a philanthropy which seeks not only to protect society and deter others from crime, but also aims to reform the offender and restore him to sound moral health. Because a man is a criminal, it does not argue that he is incapable of becoming a better man, or that he is devoid of feeling. A judge in central New-York, whose head is whitened with the coming frosts of age, and who has long sat on the bench of justice, said to me—"In the whole course of my experience as a judge, I have never yet had a criminal before me for sentence, but whose feelings I could touch, and whose heart I could subdue, by referring to the mother who watched over and sustained him, or by kindly and affectionately describing to him the evil which he had brought upon himself." A community practices the law of kindness, when it places men over its prisons, who are qualified for their duty, by a thorough acquaintance with human nature, by the most extensive and earnest Christian benevolence, joined with the most prudent firmness, and by a deep conviction that criminals are morally sick, and are deprived of their liberty only that moral medicine may be applied to them to restore them to sound moral health. Harshness and cruelty are very far from being the characteristics necessary to fit a man as manager of prison discipline.—I am aware of an instance of a convict who was governed entirely with the lash for years, yet who was only hardened into sullen disobedience by such treatment.—And I am also aware, that when another individual became his agent, and met him in a friendly manner with kind advice, the prisoner was melted into tears, changed his conduct, and was ever after a good convict.

A nation practices the law of kindness, when its energies are directed to the advancement of education in reference to each and every one of its members. Especially, when its attention is directed to the education

of the poor children which may now be found in every community, growing up in ignorance, theft and crime of all kinds, to fill jails and prisons, and at last to form a debased rabble, subject to the nod of any demagogue who may use them to destroy our government. The kindness consists in preparing them by knowledge to become good citizens and defenders of the American Constitution, as well as lovers of religion and virtue.—A nation or community practices the law of kindness, when it stretches the broad hand of its protection over the poor as well as the rich, and seeks to raise the condition of the lowly and degraded—when it aims to remove poverty and distress, by encouraging industry, by compelling the idle to be active, by removing the causes of crime, and by holding out encouragement to the weak and the feeble. In these, and in many other ways, a nation or a community may practice the law of kindness. And I have no hesitation in saying, that a nation or community practicing it, would become the abode of truth, virtue, peace, justice, temperance and love towards God and man. G. W. M.

CHRISTIAN TRAITS AND DUTIES—NO. VII.

THE REAL TREASURES.

"But lay up for yourselves treasures in heaven."—Matt. vi: 20.

I am aware that I shall be found guilty of triteness, in discoursing of the mutability of earthly things; but the passage in our Lord's sermon upon the mount, from which the above words are taken, contains such an important truth, and such a persuasive reason, and is, withal, so little heeded practically, that I deem it proper, and I hope it may prove beneficial, to devote a brief portion of time and space to its consideration.

The points contained in these verses,* are—the changeable and frail nature of earthly treasures, the durability of heavenly riches the devotion of the heart to that which occupies and sways the mind, and a reason, drawn from these facts, why we should lay up heavenly instead of earthly treasures. These we will consider in the course in which I have presented them.

In the first place, then, of the mutability and uncertainty of earthly treasures. No profound reasoning is needed to maintain this point. We require only the philosophy of common sense and common observation. The nature of every physical existence is frail and changeable. It is not only the spring-flower or the rainbow, that arises in beauty to our vision, and then fades away. "The great globe itself"—its vast mountains and wide-spread hills, its vallies and sheeting waters, are changing, changing. The germ changes in the bosom of earth—it opens, and sends forth the tiny shoot that springs up through the yielding soil, and fanning in the breeze and expanding in the sunshine, nodding in the storm and imbibing life in the shower, it rises and spreads from the slender sapling to the goodly tree, and swells, and strengthens, and gnarls its knotted arms, until its broad branches shadow a wide portion of the forest, and "the old oak" of a hundred years, towers proudly and aloft. But change is still at work. The subtle influences of decay are slowly eating towards its heart, and, anon, when we pass by that way, we behold its fallen trunk, and its blighted glories sere and scattered around it. But change is still at work. Slowly, yet surely, does that huge organization moulder and crumble away, until every vestige is mingled and lost in the soil, and, perhaps, another germ springs up through the rich, soft mould, to arise, and flourish, and change in its stead!

We go down among the strata of earth, and there are forms of once-existing things—strange plants, unique animals, curious shells, bones and petrifactions. All these have had a being. That huge Mastodon has once been clothed with flesh, and animated, and has prowled, and sported, and shaken the earth with his treadings.—That rare and forgotten plant once flared gorgeously in the sun, or danced to the sprinkling rain-drops. Those bones have given power, perhaps mighty action—have been knit and moulded in forms of glorious symmetry—have been hardened to toil, or have moved to and fro in the ranks of the battle or the chase. But change came upon all these. They perished in the doom of earthly things, and men, eagerly prying them up, and gazing upon them with perplexed looks, curiously wonder what manner of things they were.

Go, stand in some old banquet-hall, where move the owl, and the night-hawk, and the "lonely wing" of the "wind." There have been high revelry and busy tumult there, in days gone by. The festal board has groaned with luxury, and vessels of gold have glistened in the torch-light. Bright eyes of love have flashed above the ruby wine, and bold brows of manly beauty have blended with dark and girlish tresses. Music has thrilled those old, damp banners that *now* thrill to the night-breeze, and the merry heart of the dancer has throbbed under the corselets that rust upon the wall.—But where now are the brightness, the garlands and the beauty? Grey hairs have sprung up where dark locks flowed—proud forms went down among the spears and glaives of battle—and there were broken hearts and tearful eyes in years that came, among those who joyed here in the festal time. And then death swept them all away, and you can not find their tombs, or you read their memories dimly upon the mouldering stone.

"Those lights have fled—those garlands, dead,"

and *all* have departed!

The pyramids, the tall, proud pyramids—they may be pointed out to us, as defying time and resisting change. But they will crumble. Where are the gates of Thebes, the sculptured glories of Balbec? And as they stand, they are eloquent monitors of change and frailty, for who were they who reared them? Where are they who shouted when their top-stones were laid and completed. Where are they who exulted as the first silvery star-beam rested upon their summits—who saw the sun ray which first struck music from Memnon? Go down into their depths and read the fate of monarchs and of mighty ones! Where are the kingly Pharaohs, the priesthood of Isis and the mysteries of the Osirian worship? Where are the hands that reared and the arts that shaped these massy piles? Where are the old multitudes that gathered, and laughed, and wept, and toiled, and sung, and schemed around their bases?

The stars that

"————— wink and listen,
While Heaven's eternal melodie roll"—

even they are not exempt from change. How many since the creation, have come down nearer to us to cast their "sweet influences" upon the earth? In what sphere, beyond belted Orion and dim Georgian Sidus, hymns the lost Pleiad?

Empires, thrones and dominions—the mighty, the glory and the beauty of the earth—have passed, are passing, and will pass away, while time casts a shadow upon humanity. Truly says an eloquent writer*—"We can almost catch the sound of universal wasting, and hear the work of desolation going on busily around us..... The face of the world is changing daily and hourly. All animated things grow old and die. The rocks crumble, the trees fall, the leaves fade and the grass withers.—The clouds are flying, and the waters are flowing from us."

I am aware, reader, that much of this refers to the physical world around us, and even were that all which changed, there would be an argument against laying up our only treasures upon earth, from the fact that these treasures must share the fate of all physical existences. Did we possess the boon of eternal existence in this sphere—were we to stand up amid this "universal wasting," unmoved—our treasures would glide from us like the bright streams that flow by to the ocean; and dearly loved objects, upon which we rested our hearts, would fall, or wither and moulder to nought, giving us—although we might engage in renewed pursuits—giving us continual pangs of grief and disappointment. But we are not exempt from change—nay, these physical objects around us, frequently survive us, and live long ages after those who were once their possessors have gone to the tomb. In and upon us is change, working sorrow and weakness of faculties, and disease, and pain and death. We pass from ruddy infancy to buoyant youth, sober manhood and decrepit old age, almost without feeling that we move, and when we are girding up to journey on with new energy, lo! we stand at the gate of the grave, and our pilgrim staff is broken. We must be separated from our earthly treasures—we can not carry them with us through the tomb, and if we build our all upon them we must weep our loss. But the passage under consideration may more especially refer to those accidents and contingences which happen in life, than to the effects of the natural and unavoidable course of things. We will enquire, in our next, what are earthly treasures, or, at least, some of them.

E. H. C.

*The 19th, 20th and 21st of the sixth of Matthew.

*Greenwood.

Conversion in the Ministry.—Rev. Lorenzo Chase, an open communion Baptist, of Stephentown, this State, has been converted to the faith of universal salvation, and commenced openly proclaiming it. Br. W. Wilcox, of Cheshire, Mass., in giving us the information, says Br. Chase is a man of good talents, and unblemished Christian character. God speed him in enlarging the faith of his brethren who are yet in darkness.

A. B. G.

Br. J. G. McAdam, who has been laboring in this this vicinity for nearly two years past, to general acceptance, has finally concluded to leave the ministry and enter the legal profession. He has accordingly sent his letter of fellowship to the Standing Clerk of the Chenango Association, (from which he received it,) and closed his labors in the ministry of reconciliation. This news will astonish some of his friends in this section, as it is but a few weeks since that he avowed a different determination. His faith is undiminished in the doctrine he so lately preached. He has our good wishes for his success. A. B. G.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. C. S. Brown, at South Bainbridge—Br. H. L. Hayward, in Champion, and at Lockport 4 1-2 P. M—Br. Gage, in New-Hartford—Br. Doolittle, at Columbus—Br. Grosh, in the evening, in the Episcopal house, West Utica.

There will be preaching on the second Sunday inst, by Br. Williams, at Grafton, Vt., (Trumpet and Watchman please copy)—Br. Bullard, at McLean, and once in four weeks thereafter—Br. N. Brown, at Tully, and lecture at Markham's Hollow at 5 o'clock, same day—Br. C. S. Brown, at Hamilton Centre—Br. E. M. Woolley, at North Norwich, unless he sends word to the contrary—Br. Hayward, at Sterlingville, at 1 o'clock, and at the Jewett school house in Leray, at 4 1-2 P. M.—Br. Kibbe, at Laurens, Otsego county—Br. Doolittle, at New-Berlin—Br. Grosh, in the Methodist meeting house at Stittville.

There will be preaching on the third Sunday inst., by Br. N. Brown, at Onondaga Hill—Br. J. Potter, at North Norwich—Br. C. S. Brown, at Fly Creek—Br. Hayward, at Chaumont, and at Muskalunge at 5 P. M.

The Chautauque Association of Universalists will meet in Carrol, Chautauque county, on the fourth Wednesday and following Thursday inst.

The Chenango Association will hold its annual session at the Court House in the village of Binghampton, Broome county, on the first Wednesday and following Thursday in September next. We hope all the societies within its bounds will send delegates who will be prepared to report the moral condition, prospects, and numbers of the respective societies they shall represent

N. Doolittle, Clerk.

The Ontario Association will meet in Wolcott, on the first Wednesday and Thursday in September next.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

P M, Brimfield, (O) for B H—A C, Fayetteville, for A S—P M Townsend, (Vt) for S S—A H, Bensonville—W H H C, Eas Greene, for self and D S C—P M, Southville, for S C—P M, Chardon, (O) for S D—T W, Mt Pleasant (Pa) for self, B W, Jr, R S E C, J S and C M—Rev A R G, Henderson, (Ills) for J S D—H B D, Woodsport, for self, D H, J W, and A R—A B, Spencer.

POETRY.

[From the English Journal.]

BEAUTY AND TIME.

Time met beauty one day in her garden,
Where roses were blooming fair;
Time and Beauty were never good friends,
So she wondered what brought him there.
Poor Beauty exclaimed, with a sorrowful air,
I request father Time, my sweet roses you'll spare—
For Time was going to mow them all down;
While Beauty exclaimed with her prettiest frown,
Fie, father Time! Fie, father Time!
Oh, what a crime! Fie, father Time!

Well, said Time, at least let me gather
A few of your roses here;
'Tis part of my pride to be always supplied
With roses the whole of the year.
Poor Beauty consented, though half in despair,
And Time, as he went, asked a lock of her hair;
And as he stole the soft ringlet so bright,
He vowed 'twas for love, but she knew 'twas for spite.

Time went on and left beauty in tears—
'Tis a tale the world well knows;
So he boasted to all, of the lady's fair fall,
And showed the lost ringlet and rose.
So shocked was poor Beauty to find that her fame
Was ruined, though she was in no wise to blame,
That she drooped like some flower that's torn from its clime,
And her friends all mysteriously said—it was Time.

[From the Cincinnati Journal.]

I gazed upon the tattered garb
Of one who stood a list'ner by;
The hand of misery pressed him hard,
And tears of sorrow swell'd his eye.

I gazed upon his pallid cheek,
And asked him how his cares begun—
He sighed, and thus essay'd to speak;
"The cause of all my grief is RUM!"

I watched a maniac through the gate,
Whose ravings shock'd me to the soul;
I asked what sealed his wretched fate,
The answer was—the cursed bowl!

I asked a convict in his chains
While tears along his cheek did roll,
What devil urged him on to crimes—
His answer was—*the cursed bowl!*

[From Bentley's Miscellany.]

RAMBLINGS IN ROME.

"To the studio of Thorwaldsen," said I.

My cicerone led the way, and in a few minutes we were in the workshop of the greatest living sculptor.—He was not himself present. He has given up hard or constant labor: old age forbids it. Now and then he gives some finishing strokes. By his pupils a statue or a group is carried up almost to the point of life. It is there left by them, and the chisel of the master comes. The pupils sculpture it for the multitude; Thorwaldsen, with a few touches, then finishes it for the connoisseurs, and for immortality. I was much interested in wandering through his five or six rooms. They were crowded with artistical objects in curious forms. In one apartment were several clay models. These are the first visible manifestations of the sculptor. They are the immediate imbodiments of conception, and demand the highest efforts of genius. All subsequent labor is quite mechanical, or bordering on it. After the model comes a mould, bearing its impression. Then from this mould is fashioned the *cast*, which is ever present to the artist's eye while chiseling. Scattered about, were many marble blocks just from the quarry; and many others but rudely wrought—an arm shadowed out here, and a leg there. In this, the form was faintly beaming forth into expression; in that, it had come forth into its nearest proximity to life. I was attracted by a statue of Christ. The features were indeed heavenly. Before me, to be sure, was earthly marble; but all else earthly had been purged therefrom. The figure is gently bending; its countenance is in repose; the eyes are downward turned; and the whole expression is of humility, but the humility of a celestial being. Fastening the eye upon it for a long time, the beholder seems advanced into the presence of high heaven-born qualities. These every-day schemes and pursuits have for a little while relaxed their hold upon his heart. He is amazed at those mysterious powers of Art, which can so vividly and impressively make a block of marble the visible home of noble and spiritual affections. How near may the creature approximate to the Creator! He may go quite up to that mysterious line, that separates life from that which is just *below*, just *less* than life. He can endow the stone with an intellect and a heart. He can enliven it with thoughts and with passions. He can make it meditate, and love, and fear, and hope, and hate. He can only not make it breathe.

In an adjacent room was a statute of a Russian princess, and one of the most beautiful works of the kind which I have lately seen. It was also completely cleansed of every thing material. Never was there more admirable skill of artist. How delicately and dexterously were intellect and feeling with each other interwrought, and there interminglied!

Among a hundred other objects of interest, was the bust of Thorwaldsen. It reminded me of the features of Franklin. It had their philosophic calmness; their kind, manly, honest expression. It represents the artist at the age of sixty. Covered with years and fame, Thorwaldsen is about to retire to Copenhagen, the place of his nativity: the city may well rejoice, as indeed she has often done, in the fame of this illustrious son.

Leaving the studio, I reflected upon my next move. It was a warm, hazy, dream-like day, fit for cogitations among its ruins. It had already killed the chief lions of Rome; palaces—churches—antiquities. One, however, remained. We passed to it;—the Column and Forum of Trajan;—Trajan, a virtuous emperor, in an age when virtue was little more than an empty name. After the lapse of near two thousand years, "still we Trajan's name adore." This column," began my guide, "is one hundred and thirty-two feet high. It is historic. Those *bassi relievi*—twenty-three of which are spirals, and twenty-five hundred figures—represent the Dacian victories of that Emperor. The top was formerly surmounted by his bronze statue, in whose hands was a golden urn containing his ashes. They are gone! That you see above, is the statue of St. Peter." At last the brazen image of the saint has got the better of that mighty heathen, though the great original, living, could hardly stand against the imperial idolator of his day.—Well may the faithful esteem this an emblem of the all-victorious spirit of Catholic Christianity. Its foot is on the neck, not only of its relentless foes, but of their very statues. And this column is historic. A happy thought to perpetuate heroic deeds; not in volumes prisoned up in libraries inaccessible save to the literary few; but in marble or in brass, that shall stand broadly, openly, readably, out to the eyes of all, and through their eyes, appealing to their understandings and their hearts.—Doubtless there was much in these ever-present embodiers of stirring events, to create and keep alive a patriotic ambition among the citizens of Rome. And here stood the Forum of the Emperor. This was one of the most magnificent structures in Rome. It was designed by Apollodorus, the Athenian. Yonder was a splendid palace. Upon this side was a beautiful marble temple, dedicated to the emperor. Upon that were a gymnasium, a library, a triumphal arch, and porticoes; and above and beneath were equestrian statues, and numerous sculptured forms of Rome's most illustrious citizens. This was regarded as a wonder, even when that city was in its glory. "Its gigantic edifices," says Ammianus Marcellinus, "it is impossible to describe, or for any mortals to conceive." When the Emperor Constans entered Rome, he was struck with astonishment and admiration at the magnitude and beauty of this work. He despaired of executing any thing equal to it, and said the only object he would, or could imitate, was the horse whereon the bronze statue of Trajan was seated. Where now is that equestrian group? Vanished! I stand upon the spot where it stood. Long has it been crumbled to fragments with those wherein are the bones of the prince who wished to imitate it. And where is the statue that looked abroad triumphantly from yonder summit? A certain cardinal has its head—that was not long since dug up from amongst the rubbish at the foot of the column—stowed away in his closet. And where is the gilded urn, which, holding the dust of the departed emperor, rested in the statue's right hand? You may see it, as you ascend the Capitol, upon an old Roman mile-stone. And where is the Forum? I see before me a large open space, cleared up by French curiosity. Yonder are halves of some twenty enormous granite columns, still standing, and strewed around. I behold fragments of capitals and friezes—the arm of one statue and the leg of another. These, however, are only the relics of a little part. Remains on a grander scale lie fifteen feet under the earth's surface, beneath those churches and that palace. The curiosity of some coming age may perhaps dig them up.

Truly, a most thorough desolation did those Northern Barbarians make in their destroying enterprizes! Not one of those immense columns remains whole. With what fiendish and eager zeal must they have gone on, heaping destruction on destruction! For a moment you may seem to see as in some dream, the beautiful porticoes, the sacred temple, the triumphal arch, on whose top is a car drawn by four marble steeds, standing out with chiseled distinctness in the clear sky. The vision changes, and lo! savage forms with fire and sword, are desecrating the heathen fane, and you hear their exulting shouts, as the statue of the emperor tumbles from that far height headlong to the ground. That vision swiftly fades. Temple and tower have gone down. The cries of vanquisher and vanquished have ceased. A thousand years pass away, and before you is nothing but this melancholy rubbish!

I should like to drink with you, said a person to a Quaker friend, as they entered a hotel in New-York. "I shall be happy to," replied the Quaker. "Waiter," said the gentleman, "bring two glasses of brandy."—They were brought. "Your health," said he, pouring down the *poison*. The Quaker bowed, took an empty glass, filled it with cold water, and said, "Friend, thou hast done me the favor to wish my health—I return the compliment; but I can do it as well and as sincerely with pure water as with strong liquor."

DEATHS.

In Athens, June 3d, Mr. ABNER MURRAY, aged 66 years. In this dispensation, a devoted companion, who stood by him in his expiring moments, is for the second time in her life, left to mourn in the gloomy pilgrimage of widowhood. Three children are deprived of a faithful father, two sisters and a brother of an affable friend. He died in the triumphs of the Gospel of love. Sermon on the 5th, by
G. S. AMES.

July 9th, Mrs. BETSEY WATKINS, wife of John Watkins, aged 46 years. Leaving a husband and a large family of children to mourn her departure. Sermon by G. S. A.

In Camillus, June 17th, of inflammation in the bowels, Capt. WM. B. CAMPBELL, aged 35 years. The deceased was a firm believer in the restitution, a good man, and much respected by his neighbors, as the numerous congregations at his funeral testified. "Let me die the death of the righteous, and let my last end be like his." May the consolations of the Gospel be experienced by his mourning family.
G. W. M.

In Sempronius, April 2d, of cancer, Miss SYBIL WHITWOOD, aged 56 years. The deceased died a believer in the Restitution, which, notwithstanding a distressing illness, gave her peace and comfort. May consolation be given to the mourning relatives and friends. G. W. M.

In Rushford, June 5th, FRANCIS HELEN, daughter of Calvin G. and Mary P. Leavens, aged 3 years, 11 months, and 22 days. Funeral on the 6th, by the writer.
I. B. SHARP.

In Port Huron, St. Clair county, Mich., on the 10th ult., Mrs. JULIA A., consort of Dr. A. E. Noble, in the 32d year of her age.

In Russelsburg, Pa., July 8th, Mrs. RACHEL, wife of Eben Vicory, and daughter of Lemuel and Polly Barnes, in the 32d year of her age, leaving a companion and six children to mourn their loss. Sermon by Br. S. Adams.
G. S. G.

In Cooperstown, on the 29th ult., Mrs. SEMANTHA, consort of Mr. Joseph Bennett, in the 30th year of her age.—Her last sickness, which was protracted and painful, she endured with Christian fortitude, leaving a practical illustration of the power of illimitable grace, not only in life but in death. Seldom has it fallen to our lot to record the death of one in whom were combined a greater number of excellent traits of character. In the relation of wife, child, sister, neighbor, and in the society of which she was a worthy member, in all the above relations, her loss will be deeply felt. Sister Bennett was a practical Universalist. Previous to her death, she made request to be laid by the side of her father, and made choice of the writer of this to preach a funeral discourse to her friends, and with a hope full of immortality she fell asleep in Jesus.

May the consolations of the Gospel be the portion of all that are called to mourn by reason of the above dispensation.
J. POTTER.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, AUGUST 9, 1839. NUMBER 32.

SERMON.

BY REV. E. H. CHAPIN.

With much pleasure we copy the following Extracts from the Richmond (Va.) Compiler, of July 23d. The Editor of the Compiler thus introduces the Extracts:

"PUBLIC BLESSINGS AND PUBLIC DUTIES."

This is the subject of a Discourse delivered by the Rev. E. H. Chapin, pastor of the Universalist church in this city, before his congregation and a large number of citizens, on Sunday, the 7th day of July. The Discourse was greatly admired by all who heard it, and many have expressed a desire to see it in print. With the permission of Mr. C. we have selected some extracts for publication, (the whole being too long for our space,) which we are sure will be acceptable to our readers.—We present to-day extracts from the first branch of the subject, "Public Blessings," and shall offer a few from that of "Public Duties" hereafter. These extracts abound in rich imagery: and the reader will agree with us that they breathe a wholesome and fervid patriotism, inculcate a proper sense of obligation to the Dispenser of Blessings, and set forth salutary precepts relative to the "public duties" of citizens. The following are the appropriate texts of the Discourse:

"He hath not dealt so with any nation."—PSALM cxlvii: 20.
"What shall I render unto the Lord for all his benefits to me?" PSALM cxvi: 12.

OUR PHYSICAL ADVANTAGES.

But there is another consideration respecting our physical advantages. Look at our land through all its length and breadth. Behold how happily we are situated beneath the influences of various climates! We have in our domain, the products of the hardy North—it gives us the live oak of the forest that shall form the solid frame work of our gallant vessels, and lie in their massy keels, when their

"——— home is on the mountain-wave,
And their march is o'er the deep,'

We have the grateful staples and nourishing fruits of the South, pouring wealth into our treasuries and storing our garners with glittering sheaves. Our sons are here, in the East, where the eagle

"——————— dips
His sounding pinions in the sun's first gush,"

and where commerce and intelligence pour in swiftly and fresh from the olden realm, and yet away in the distant prairies of the West, where the Pacific shouts along its shores, are children of our own blood and kindred—denizens of the same free government with ourselves. The star-spangled banner catches, upon turret and mountain-peak, the first ray of the rising orb of morning, and the star-spangled banner in remote Oregon, through openings which the axe has cleft in "the dark, old woods," glows with his setting beam as he sinks to his ocean rest! And, then, our health-giving mountains, our noble rivers coursing through the land, our broad lakes sleeping like mysteries among the hills and beneath the glittering stars, and all our facilities for enterprize and wealth! —— Oh, God hath placed us in a glorious clime, and given us a fitting dwelling place for freedom! Here are no gilded tombs and time-worn hatchments of departed kings—here are no ivy wreathed and frowning castles of pampered, and titled, and oppressive nobility!—Here are no regal neighbors to sweep us down with locust-legions, or to trample us beneath the iron ranks of invasion. By the fiat of Him who made the worlds, it has, as it were, sprung from the bosom of the sea, with its tall and sunlit mountains, and its green vallies fresh with morning dews, to be the glorious abode of our liberty. It is the land we love, wherever we may roam, wherever our feet may rest—it is the land where our mothers sung above our cradle-beds, and where our grey-haired sires sleep in their honored tombs—it is the

"Land of the forest and the rock—
Of dark blue lake and mighty river—
Of mountains reared aloft to mock
The storm's career—the lightning's shock—
Our own green land forever!"

And this land, I say, God hath given us, my hearers, to be our heritage and our own free dwelling place. Truly, may we exclaim—"he hath not dealt so with any nation!"

VIRGINIA.

Think you that Newport and Smith, when they passed up your winding river and gazed upon the royal-residence of the forest-king—twelve wigwams just below the site of Richmond*—when the feathered and painted savage leaped forth to meet them—think you that they dreamed of such a time as this? Go ask the shores where the voice of the stranger for the first time echoed! Speak to the crumbling walls of yon ruin,† the remains of their first monument of civilization! True, they thought "that heaven and earth seem never to have agreed better to form a place for man's commodious and delightful habitation"‡—but did they ever dream of such an hour as this? Would *we*, who now gaze without wonder upon the results of their immigration, would we *then* have foreboded and seen them in the distant futurity. But from those who were on the search for mines and clods of "glittering earth"—among whom, to use the language of Smith,§ "there was now no talk, no hope, no work, but dig gold, wash gold, refine gold, load gold"—from such aspirations as these, upon this very soil, were to go forth high thoughts of liberty richer than mines of wealth, and from a starved and famine-smitten colony, were to flow out broad seas of shining harvest, and to arise the tall spires and countless dwellings of populous and busy marts. ——— Says the historian‖—"not an element of popular liberty was introduced into the form of government." This was dark, and who, standing under that thick cloud, would have seen the day-spring of the future? Yet that day-spring broke forth and ushered in the glorious morning! The elements of liberty were not found in the form of government, yet they lived in circumstances.—They lived, as it were, in the soil, and breathed in the very air of the Old Dominion. Although principles belonging to the mother-country were respected by her, yet she was free "from the burdens of forest laws, and military tenures, courts of words and star-chambers."¶ She was separated from England by three thousand miles of heaving waters. The planter nourished liberty by his streams and in his forests—it kindled in the rebellion of Bacon—it lived in hearts, like the prepared fuel, waiting but the moment of ignition. "Tyranny was impossible," says Bancroft, "it had no powerful instruments. Despotism sought in vain to establish itself in Virginia; when the prerogative of the Governor was at its height, he was still too feeble to oppress the colony. Virginia was always A LAND OF LIBERTY." "Opinions were coming into life; and *the plastic effort of modern political being was blindly, but effectually at work.*" And these opinions broke forth when the spirit of revolution swept through the land. Its kindling impulses were felt in the "Give me liberty, or give me death!" which burst from eloquent and burning lips, and the descendants of those who were here in feebleness and peril—of those of the dark and early time—were among the first to gather around that table, and to sign, as it were, with their blood, that great CHARTER, which was sealed by victory and bequeathed to their children, and which, we trust, is never to be blotted by tyranny or torn by disunion.

* Bancroft. † At Jamestown. ‡ Smith, as quoted by Bancroft.
§ As quoted by Bancroft. ‖ Bancroft. ¶ Bancroft.

THE PILGRIMS.

Let us turn from one great field of the early history of our country to another. The Puritans of England, stern in their independence, and conscientious in their non-conformity, "harrassed by imprisonments, search warrants, trivial persecutions, and the various malice of intolerance," first turned their pilgrim feet to the shores of Holland. They landed in Amsterdam and dwelt in Leyden. Would you have told me *at that time* that from the sterile and ice-bound shores of New-England, there should go forth an influence pouring light upon the world—destroying mitres and convulsing thrones? What turned the feet of the pilgrim from Holland? What put it into his heart to take up the ark of religious liberty and bear it across the stormy Atlantic, and to kindle its spark in the forest where the red man dwelt? In Holland, says the historian which we have before quoted—"they were restless from the consciousness of ability to act a more important part upon the theatre of the world." Did not He who moves the springs of mind, create the suggestion, and was it not natural that, in their anxious thought, their eyes should be turned to the new world? Its rocks would make their everlasting altars; its forests their broad free temples; its hills and its vallies their homes, which should be heritages of liberty, whence their principles should go forth to triumph and enlighten, and where their children should rear up their banners, and worship at their shrines forever. "Out of small beginnings," said Bradford,* "great ends have been produced, and as one small candle may light a thousand, so the light here kindled hath shown to many." "I charge you," said Robinson† in his farewell, "before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his holy word. I can not sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you, remember it, 'tis an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God."

Such were the great hopes, the dauntless energies, the lofty principles, which Bradford, Standish and Winslow bore with them into the wilderness. Such were the causes that nerved them on amid the icy wave and the Winter sleet—that made the strong prayer to ascend, and the song of praise to swell out from that feeble, storm-tossed bark, going up amid the wild waste of waters to the high Heaven and the omnipotent God, who was their guide and shield! These were the influences that made the snow-clad earth, and the naked forest, and the ice-hung rocks, bleak as they were, to brighten to their vision, who landed upon the shore of Plymouth, on the eleventh of December, 1620.

*As quoted by Bancroft. †Ibid.

OUR PRIVILEGES AND BLESSINGS.

Again; as appropriate to our subject, I would speak of our present condition, and our free institutions. It will be, I know, employing a trite strain of remark, to speak of the freedom of the American people, and the blessings which we enjoy. But, like our individual mercies, as well aware of them as we may be, we are apt to forget them, or to realize feebly the amount of good which we enjoy in them. But to fully appreciate the circumstances under which we live, we have only to turn to other lands and other ages, and draw the contrast. Where, then, in all the empires of the past, will you find a nation enjoying the blessings which we possess at the present day? Is it any of those which composed the image of clay, and brass, and iron? Do you find them in the realm of the Chaldee, the domain of the rich Lydian, the empire of the fierce Mede, the voluptuous Persian, the mighty and glorious Greek, the kingly and triumphant Roman? Under the grey and frowning walls of antiquity, can you find the relics of such pillars as these, which stand up in their massive strength and support our temple of freedom? In the worm-eaten codes and mouldering archives which lie under the dust and rubbish of ages, can you decipher such free and glorious principles of government? If you *do* find them, can you read in the record which history has snatched with trembling hand from time as he winged his happy flight, that they were ever reared with such an expansive firmness, or that they were ever so successfully tested?

And where is our parallel among our contemporaries? Do you find it in Russia? Do the blessings of freedom bloom among its everlasting snows, or in the royal atmosphere of Petersburg or Moscow? Is it with the Turk, who this very day, perhaps, draws his glittering blade and rushes into deadly conflict with his brother of Egypt? Do you find it beneath the shadow of prisons, and under the influence of despotic edicts, in Austria? Is it in enervated Italy? In poor and crushed Spain? Among the Vesuvius revolutions which agitate France? Do you see it in sorrowing Greece, as she rises up among her tombs and temples, and shakes the dust of long ages from her garments? Do you behold it in those new republics of the south, where the just-risen constellation of liberty sparkles above the Andes? Is it even in England, proud and happy as she is? Would you exchange with one or with all these, your condition and your home? Would you, for much treasure, barter away your blood-bought privileges, and give up your free institutions, and move your household gods, and plant your vines and fig-trees, and take your abode under the laws and customs of a stranger? No, not one of you! And this, not only because you love your land with the natural affection of patriotism, but because you have palpable and glowing demonstrations all around you that it is the happiest of all.

Americans, what is your condition this very day—upon this Sabbath of our God? Look around you. The scythe and the sickle lie idle in the yellow harvest-field because the reaper has gone up to his worship; to-morrow, over thousands of broad acres, they will glitter among the plumy grain, and on a thousand hill-sides he will sing among his sheaves. The sails lie furled at all your wharves, and the blessed stillness of the day has fallen upon them—to-morrow they will be spread out like white wings of peace to the breezes of Heaven, and glisten in the sun, and be scattered over the sea towards every port of the known world! The quiet that reigns so profound in your shops and marts, and sunny streets, marks the deep respect to the civil law, and to order that exists, if not a regard to a higher and holier principle. The intelligent countenances that beam in the many congregations which are assembled together, in all our land, to hear the word of life, show us the benefits of a wide-spread and useful education. The sects of every name that worship at their respective altars, peaceably and unmolested, with no inquisitor at their doors, and no martyr's death-shriek ringing in their ears, tell us that here is religious liberty, tolerating all within its broad and ample domain, and lighting its shrines from fires that were kindled here of old, amid blood, and tears, and prayer!

Pause, then, upon this blessed Sabbath, pause and look around you, and as each blessing glows out before you, let your hearts be filled with a grateful realization of what you enjoy. He who rules the nation hath given us these, hath opened his liberal hand and poured mercies upon your path. Think deeply of this I beseech you. The annual day of remembrance has passed by. You welcomed it in with the voice of "the thunder-gun" and with shouting. Your starry banner was unfurled from every pinnacle, and from every mast-head. The roar of ordnance, and the echo of free hearts thrilled through every valley, and away into the deep forests of our land. There were the banquet, the oration, and the song.—But oh! say, amid all these, did there go up the sweet incense of gratitude gushing from the soul? Was God remembered for the mercies which he has wrought for us? How much of our thanksgiving does He claim! In the light of all his benefits which cluster around us, how freely should we offer that thanksgiving! How forcibly do the words of the text present themselves as applying to our case! "HE HATH NOT DEALT SO WITH ANY NATION."

[Concluded in our next.]

For the Magazine and Advocate.

LETTER FROM BR. SANFORD.

Deerfield, Livingston county, Mich., June 20th, 1839.

Br. GROSH:—

I have so long held my peace, that I have no doubt but you, and others of my friends at the East, are ready to conclude that I have hung my harp upon the willows, and retired in solitude from the part assigned me to act in the great and good cause of a world's emancipation; and the object of this letter is, to correct that idea, if it has obtained in the minds of my friends, and I believe it has, for I frequently hear of the inquiry, "Where is Br. Sanford?" or "What is he doing"? Believing that an answer to the above inquiries would be gratifying to many of your readers, I submit the following to your consideration, and if you are of the same opinion you may lay it before them.

I am permanently settled in the township of Deerfield, in the county of Livingston; one of the most healthful, delightsome and excellent portions of the infant, yet beautiful and promising State of Michigan—on a beautiful farm of a fertile soil; well watered, and every way calculated to repay the toil and sweat of its husbandman; and I am anticipating great pleasure in the enjoyment of this world's goods; but this is a minor consideration, compared with the more weighty objects which present themselves before me.

I came to this country about a year ago, under rather embarrassing circumstances. I owned this small farm, it is true; but was almost pennyless; and in addition to that, my health was greatly impaired, and, what was still worse, I knew no one to whom I could express my religious sentiments without receiving a sneer, or some cold expression of dislike. But here I was, and here I must remain; for my home was here, and my family must have a place of residence, and a shelter from the storm when I am called away. The state of my health was such, that I felt myself admonished to set my house in order, and prepare for my exit to that world from which no traveller returns. I disposed of a part of my property, which enabled me to make some small improvements upon my farm, and erect a small frame house, which makes us a comfortable home, to which I would respectfully invite all of the Abrahamic faith, especially brethren in the ministry, who may chance to pass through this region of "the beautiful West." My health began to improve, and I soon enjoyed better health than I had before in severa years.

About the first of January last, I commenced my ministerial career in this county, and since then I have found multitudes who rejoice in the hope of a world's salvation.

I am under stated engagements for every Sabbath in the year, in four different places in this county, to wit, Oceola, Deerfield and Oceola, Iosco and Marion, and Putnam. In all of these places the probability is, societies or churches will be organized during the year. In Iosco and Marion a society is to be organized in about two weeks. The good cause is in its infancy here, but it is astonishingly prosperous. Only one circumstance has taken place in this region which we have reason to regret; and that causes the most disagreeable sensations. My pen almost shrinks from the task of recording it, and my abilities are wholly incompetent to describe my feelings while I reflect upon the scene. When I engaged to preach to the people of Iosco and Marion, the zeal of our opponents became aroused—a protracted meeting was immediately held, and a few converts were obtained; among whom was a man of the name of Bevin, a native of England, near the city of London, of rather feeble powers of mind, who, in the heat of the excitement, has become a raving maniac. I visited him last Saturday morning—found him with a Bible in his hand, looking over its pages with great anxiety, and when he would discover a passage which he thought favored him, he would read it aloud, which indicated that he thought himself greatly afflicted; and indeed he *is* afflicted in the highest degree. He had eaten but little for twenty-four hours, and then refused his breakfast; was very taciturn, and is in a hopeless condition.

THE CENTRAL ASSOCIATION OF MICHIGAN, met pursuant to previous notice, and it was resolved that the minutes be published in pamphlet form; and not knowing that any one else will give an account of it to our periodicals, I submit these brief remarks for the satisfaction of our ftiends at the East in particular.

We had one of the most comfortable times I ever witnessed. The only circumstance to be regretted was, our house was too small. Many could not gain admittance. Harmony and peace prevailed in our council, and the "still small voice" of immutable love proclaimed that God was in our midst. Seven preachers were present and as many discourses delivered. Three by Br. H. Roberts of Rochester, N. Y., two by the writer of this, one by Br. T. Wheeler, and one by our venerable and worthy father in Israel, N. Stacy. Three newly organized churches were received into fellowship, and the cheering intelligence received from all points of the compass, would seem to tell that ere long the doctrine of the "restitution" will be the prevailing religious sentiment. And when we become acquainted with the fact, that the believers in this region are generally Universalists indeed, we can reasonably look for no other result. Such at least were the impressions of the delegates and congregation of our Association. The services were truly impressive, and we trust long to be remembered by all who were present. At 5 P. M. of the first day, a social conference was held, in which many and especially hoary headed fathers, expresse their feelings in the most pathetic and humble manner; while many a grateful tear moistened the cheeks of the youth, as well as those of riper years. On the last day the eucharist was celebrated in the most joyful and solemn manner, under the direction of our worthy father, N. Stacy, while many a heart rejoiced, and many a soul was glad, in the commemoration of a Saviour's dying love. Surely thought I, "this *is* the house of God and the gate of heaven;" and this was the visible expression of every countenance. One circumstance which we had forgotten in its proper place, we must beg to mention here, it was one of deep commiseration and regret. Our much esteemed father, A. H. Curtis, on his way

to the Association, was overturned in the stage coach, and broke one of his arms, and of course was hindered from being with us.

J. H. SANFORD.

For the Magazine and Advocate.

LETTERS—REVS. MESSRS. MANLEY AND HOYT.

GAINESVILLE, June 21, 1839.

Br. GROSH:—

The following letters will speak for themselves, and are sent you in hopes that you will give them an insertion for the benefit of the public, and especially the members of the Methodist church and society in this place. Yours,

W. E. MANLEY.

TO REV. MR. HOYT.

Mr. HOYT—I have a few things to submit to your consideration, relative to your character as a man of veracity, concerning which I wish you to offer an explanation for my satisfaction, and that of the community in which you live. You occupy the place of minister of the Gospel; and surely no station involves greater responsibilities, and none should be held more sacred. It becomes preachers in a special manner to give heed to their ways, lest they should become a reproach to their profession, and cause the religion of the Gospel to be an object of abhorrence to unbelievers. I fear you have not been as deeply impressed with these facts as you should be, especially considering the place you occupy and the responsibilities that rest upon you. When you came to this place, the first impressions that the community seem generally to have received respecting you, were quite favorable to your character. At least, I inferred this to be the case from remarks that I heard from various individuals; but by this time, such favorable impressions must, I think, have become quite obliterated. It is probably the fact, as remarked to me by a friend not long since, that when you came to this place, you came "with the big wheels forward;" but you were not here long, before your (moral) carriage was wheeled about; or perhaps I should say, that you have laid aside the big wheels entirely, and now use none but the small ones, and those of the most diminutive kind.

You are hereby called upon to explain and refute if you can, the following charges, which stand decidedly against your moral character.

1. Soon after you came to this place, you made an appointment to preach in the school house where our meetings are usually held, and gave notice *that you were going to preach to the Universalists.* That notice was communicated to me, with the request that I inform my congregation. I gave the notice accordingly, and presented my personal solicitations that they would attend.

The impression conveyed by your notice, was, that you were going to preach to the Universalists *particularly*—that your discourse was designed to have *special* reference to us. And there can be no doubt that such was the impression of all who heard the notice. You presented yourself at the meeting, and, instead of complying with your promise to preach to the Universalists, your remarks were of a general character, and the utmost care was observed, apparently, not to touch upon any points of difference between us and other denominations. In explaining the reasons of this procedure, in your introductory remarks, you observed that you had indeed given notice that you were going to preach to the Universalists, but that it was not with the intention of preaching to them particularly, and that why you happened to give the notice in that way, you knew not. But subsequently you have said, that you gave the notice you did in order to get a congregation, and justified yourself in taking that course. How do these statements harmonize? It is plain, first, that you intentionally deceived the people by giving the notice as you did—secondly, that you told an absolute falsehood when you said you knew not why you happened to give the notice in that way—and thirdly that you confess your deception and justify yourself in it.

2. At the Abolitionist discussion in Warsaw, you made use of very abusive language, with obvious reference to me. And when I replied to what you had said, intimating that you had referred to me, you arose and said, that in your remarks you had no reference to me. Subsequently, however, you confess you referred to me, and affirm that you did not deny having such reference.

These statements, which it can be proved you made, involve you in a direct contradiction—and how you will extricate yourself from it remains to be seen. To these charges of falsehood and deception, others might be added, but it would be time uselessly employed till you vindicate your character from those already preferred.

I shall expect to hear from you soon *by letter*, as, in the course of a few weeks, it is my intention to bring the subject before the public, unless you can satisfy me of your innocence.

Yours with all due respect,

Rev. Mr. Hoyt. W. E. MANLEY.

MR. HOYT TO MR. MANLEY.

GAINESVILLE, June 11th, 1839.

MY VERY DEAR SIR—I hasten to acknowledge the receipt of yours of the 5th instant, which has just come to hand. I would be truly gratified that a *friend* should attempt to "stir up my mind by way of remembrance," though I can by no means give Mr. Manley credit for new or more forcible impressions. In relation to the information and some thoughts and inferences of your own, contained in your second paragraph, I have just to say, it and they belong to a class of things which I have long since learned to treat with perfect indifference. In a part of your statements in your third paragraph, you have spoken the truth, and in a part of them, permit me to say, not that you have lied, or even told a falsehood, but that you are mistaken. Lastly, you intend to bring the subject before the public. For myself I have been before the public these six years, and the things of which you complain were not done in a corner. Yours with no concern,

Rev. W. E. Manley. D. G. B. HOYT.

REMARKS.

What I have affirmed respecting Mr. Hoyt, as being capable of proof, is attested by a goodly number of witnesses, whose testimony he will hardly be able to impeach. They have given their testimony in writing, and will doubtless do it in the form of an affidavit if necessary. I omit their written statements and names for sake of brevity, as I am aware that our publishers are not pleased with long communications of this kind.

As to Mr. Hoyt's reply to my letter, I may remark that he has virtually admitted his character to be not only as bad as I have represented it, but altogether worse. My charges, he says, "belong to a class of things which he has long since learned to treat with perfect indifference. It appears from this, that I am not the first one that has charged him with deception and falsehood. He has long been the subject of such charges, so that they make up, it would seem, a pretty respectable "*class* of things." I was in hopes that he had not been so long guilty as he seems to have been, and that a few plain rebukes would tend to check him in his deceptive career; but in this I am mistaken. He has been so long guilty, that my charges and admonitions do not produce any "*new* or forcible impressions." That man who feels no "new or forcible impressions" when charged with deception and falsehood, must not only have been a long time guilty, but must be exceedingly far gone in transgression.

He has "learned to treat such things with perfect indifference:" accumulated testimony from his own pen, that his character is what I have represented it to be. For no innocent man, occupying his station, especially, would be insensible or indifferent when such charges are preferred against him. Such can only be the case with the hardened sinner.

But on the whole, Mr. Hoyt probably pursues the most politic course. He well knows he can not rebut the charges that have been preferred; and hence he thinks best to shield his polluted character under the cloak of affected contempt. It may be, however, that the public scrutiny will see through the covering, and regard them in the light of his true character. W. E. MANLEY.

For the Magazine and Advocate.

JESUS "HATH DONE ALL THINGS WELL."—NO. III.

BY REV. S. GOFF.

Most truly may it be said in relation to the mission of Jesus, "he hath done all things well." His commission from the Father, was one of mercy, benevolence, and boundless love to man. And most faithfully did he labor in the work God had given him to do. By night and by day, by sea and by land, in every condition of human life, did he labor, and toil, and strive, and suffer for the good of all—for the promotion of the great object of his mission. He endured and resisted temptation; he waded through trials, and sufferings, and persecutions; he experienced revilings, and murmurings, and buffetings from his enemies. Truly he was "a man of sorrows, and acquainted with grief." And yet his course was onward, and only onward to the performance and finishing of the work which was before him—the great work of emancipating the world from the bondage of sin and moral death.

At one time, passing through the coast of Decapolis, by the sea of Galilee, they brought unto him one that was both deaf and dumb. And he, in accordance with the merciful designs of his mission, opened his ears to hear the sweet and thrilling music of nature's unnumbered songsters, and the glad news of salvation, redeeming peace, and dying love, and loosed his tongue, that he might join in the blissful and harmonious strains of the song of angels—"glory to God in the highest, and on earth peace, good-will toward men." This benevolent act of our blessed Redeemer, so surprised, astonished and delighted the wondering spectators, that in the rapture of the moment, and the height of their admiration, they exclaimed, "*he hath done all things well.*" Never, never was there uttered a sentiment more true, in the most extensive sense of the phrase. And it is only equalled by the following.—On a certain occasion, some of the officers of the Sanhedrim were sent to take Jesus and bring him before the council. They departed to execute their commission. It was on "the last day, that great day of the feast," and they found him teaching in the temple. But after listening to his sweet and heavenly voice, and spirit-stirring eloquence, they could not lay their hands upon him, but returned "to the chief priests and Pharisees," with this glorious tribute of praise to the great Redeemer of the world—"*Never man spake like this man.*" Most glorious truth! most blessed testimony! made by the officers, and before the supreme *power* of the Jewish nation. Being themselves enemies to the despised son of the Nazarene carpenter, and dreading the vengeance of their superiors in power, it must have been no common argument, it could have been no common strain of eloquence, that drew from them this memorable, this ever-blessed response, "Never man spake like this man." No—it was the eloquence of eternal truth, the majesty of the beloved Son of God proclaiming assurances of pardoning love, and precepts of everlasting righteousness, and they were unable to resist it. Despite their superstitions, their prejudices and their fears, they uttered this glorious confirmation to the truth of our text, "he hath done all things well."

REMOVAL.—Br. H. Torrey, having removed from Ravena, O., to South Bainbridge, N. Y., requests all letters and papers intended for him directed accordingly.

For the Magazine and Advocate.

LOVE TO GOD AND MAN—NO. I.

BY REV. A. C. BARRAY.

Supreme love to God, and love to all subordinate intelligences, comprise the whole duty of man. All the diversified actions by which happiness is diffused among rational creatures, our Saviour summed up in the glorious and sublime principle, *Love*. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

In the prosecution of our subject, we shall, in the first place, notice the chief commandment, endeavor to show its reasonableness and propriety, and point out a few of the many ways in which love to God may be displayed.

Were we to take a survey of the character and perfections of Deity, as they are shown forth in the open volume of nature, and in the holy oracles of divine truth, we would need no other stimulus to incite us to love him "with all our heart, and with all our mind, and with all our strength." When we take into consideration the fact, that God is our Father, and we his children—that he has given us an existence, and crowned it with the richest of blessings—that he is a kind and merciful parent, who continually watches over his vast family, and who has provided every thing necessary for the satisfying of every rational desire, and the gratification of every reasonable wish of the human heart, *we must surrender up unto him, the mind's purest and holiest affections.* When you look around you, and see what a kind earthly parent has done to administer to your comfort and happiness, you regard him with filial tenderness and love. Then cast your eyes abroad, and behold what parental solicitude and regard your affectionate Father in heaven has exhibited toward you, to render your pilgrimage on earth a delightful and a joyous one, and to make your existence a blessing, even amidst the trials and disappointments which sometimes embitter the cup of human life.

It is because God is *good* that you are to love him with all your mind, might and strength. It is because he first loved you, that you are to love him. If his character was dark with malignity—if he was filled with wrath and indignation—if he had no good design in the creation of man, and was not interested in his present and future welfare, I would ask no one to love him—I would ask no one to surrender up unto him the holiest affection of his heart; for, constituted as mankind now are, I should be asking an impossibility. No, reader—were I persuaded that our Creator was mutable, that he loved at one time and hated at another, that he smiled propitiously on man to-day and to-morrow was angry with him, I would not plead with you to give him your hearts, and trust in him as your Father and Friend. And were I to do so, all I could say would be of no avail. You could not love supremely a being who hated you, and who had no benevolent end in view in your creation. I might, possibly, by addressing myself wholly to your fears, cause you to profess great love toward God, but your professions would be as false as perjury! I might tell you what an awful being God is—that he is continually angry with the prodigal wanderer from his house; and thus cause you to bow down before him in slavish fear, but you could no more love him with all the heart, and with all the soul, than you could place your whole affection on an individual who was ever seeking to do you an injury, or on one who *had forever blasted the reputation of your family, and hushed at the fireside the sweetest voice in infamy!*

But when I tell you that God is your Father, and that he had a benevolent end in view when he created you, I present an adequate inducement for you to give him your heart, and even to trust in him with a confidence which nothing can shake. And then, too, I should be uttering the truth, and asserting only what nature, in all her works, will tell us, and what the Scriptures given by divine inspiration, declare.

"*God is Love.*" This is what the Bible says of the Great Creator. Not love to-day and hatred to-morrow, but love, immutable as eternity's foundations; *love*, infinite and undying; LOVE, that will ultimately rescue a world from the dominion and power of sin, and crown it with endless bliss and rejoicing!

And with how many glorious manifestations of the goodness and love of the infinite Parent have we ever been surrounded! From the very earliest moments of our being, to the present time, God has been with us. His parental arm has upheld us in many an hour of darkness and peril, and guided us through many dangers in safety. He has ever watched over us with an undimmed and an unwearied eye. We may have changed, but God has not changed. He has ever been our affectionate Father in heaven. He has remained our Friend, even when we have turned from his counsels, and slighted the continual calls of his love, and turned aside from the doing of his pleasure, and left his house, where there are "living streams and living bread," and wandered to the far-off country of sin. Yes, God has ever been our Friend, and he will never forsake us. He will continue to watch over us, as he ever has done. Whether we wander among the perpetual snows of the north, or parch beneath the burning influence of southern skies, God will be with us. We may shut our eyes to the glory of his presence, but he will not forsake us. We may turn with hard and unfeeling hearts from the cheering invitations of his mercy, but we shall not break up the deep fount of his affections. We may bring a fearful change over ourselves, but we can not change Him who is of "one mind." He has declared himself to be our Father, and nothing shall be able to separate us from his love. We may wander from him now, but a time will come when we shall be reconciled and brought home to himself. We may turn a deaf ear to the calls of his goodness now, but a period will arrive, when our hard and obdurate hearts will be softened and subdued, and when we shall love him supremely who has first loved us.

For the Magazine and Advocate.

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER SIX.

DEUTERONOMY.—This book had its name from its consisting, in a great measure, of the repetition of laws and injunctions contained in the former books. It was written in the last period of Moses' life.

Deut. xi: 7.—"But your eyes have seen all the great acts of the Lord which he did." This is an appeal to eye witnesses, and it could never have been received and respected as it has been, if the facts alluded to, had not been well known to be true.

Deut. xvii: 18.—"And it shall be when he (the king) sitteth upon the throne of his kingdom, that he shall write a copy of this law in a book, out of that which is before the priests, the Levites." This was an excellent provision for making the king well acquainted with the law. And from this it appears, that there was an authentic copy of the law kept in the sanctuary. From this, and from no other, the king was to make his copy.

Deut. xxviii.—In this chapter we find a clear prediction of what would befal the Jewish nation in case of their disobedience, all of which has been literally fulfilled. These predictions were made by Moses, almost 1500 years before the destruction of Jerusalem by the Romans, at which time some of the calamities here foretold, befel them.

Deut. xxx.—In this chapter is contained a clear prediction of the final restoration of the Jewish nation to the favor of God, and to the possession of their own country, after their dispersion among all nations and to the uttermost parts of the earth.

Deut. xxxi: 9—"And Moses wrote this law, and delivered it to the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and to all the people of Israel." This was probably all that he had written of the Pentateuch.—And a more authentic publication was never made of any writing, or public act of any kind. It could not but be well known at that time, and consequently ever after, that such a work had been committed to the custody of the priests; and not for their private use only, but for that of all the people.—See verses 11, 12, 13. Had any book containing a set of laws, been produced in after times, as what had been given to them before, and that not to a single person, but to the people at large; but which had not been known to them before, the falsehood of the pretension must have been notorious. And as these books contained institutions to which the people in general were much averse, the imposture could not but have been detected, and exposed with the greatest indignation and contempt. In verses 24, 25 and 26, we have an account of Moses' finishing the book, and delivering it to the Levites, to be placed in the ark of the covenant. There were, no doubt, many other copies kept by the priests, and it could only have been on very extraordinary occasions that they had recourse to this most authentic copy.

Deut. xxxvii.—This chapter can not be supposed to have been written by Moses, though it was naturally added by some other person to what he had written, and probably by Joshua, or by his direction.

For proof that Moses was the author of the Pentateuch, and that he did not borrow his institutions, either civil or religious, from the Heathen, but must have been directed by the Supreme Being in all that he did, see Priestley's "Dissertation on the Originality and Superior Excellence of the Mosaic Institutions," contained in his Notes on the Bible, volume i. page 373.

For the Magazine and Advocate.

HOMAGE TO GOD.

BY MISS ANN BARTLETT.

"Unto thee, O God, do we give thanks, unto thee do we give thanks, for that thy name is near thy wondrous works declare."
PSALMS.

In all climes and ages, whenever man has recognised his Maker through the medium of his works, the sentiment here contained has invariably been the language and affections of his soul. From his very nature and constitution, it is utterly impossible, let him be circumstanced as he may, whether he be Jew or Gentile, bond or free, to "look through nature up to nature's God," without being constrained to acknowledge that praise and thanksgiving belongeth to him who rules and sustains all things by the word of his power. The author of this beautiful and soul-inspiring orison, lived in a land where superstition and idolatry prevailed, in all its multifarious forms; yet so exalted was his conceptions of the wisdom, power and goodness of the Deity, from the short surveys he was able to take of the order and beauty by which he was surrounded, that he exhorted all to give thanks to the great Architect, because his works affirmed that he was near. And are the works of God less worthy of admiration than when this exhortation was made?—All nature answers, no! The same purling stream that was then so grateful to the faint and weary traveller, still pursues its onward course, its bosom teeming with life and animation, and all speaking forth joy and gladness for the inestimable blessing of existence. The mighty ocean that rolled its waters to the main, still moves in awful grandeur with its waters oft lifted to the sky, where golden sunbeams glitter in its spray. The seasons are still marked with the peculiarities each succeeding the other, and in turn dispensing their blessings on all around. Spring,

like the morning of life still appears decked in robes of transcendent beauty, inspiring man with a firm confidence in his Creator, and causing a thrill of joy to run through every avenue of the soul. At that smiling season, when all nature is warmed and reanimated by the vivifying influence of the great dispenser of light and heat, every leaf and blossom is viewed by the contemplative mind as a mirror in which to behold our "Father and our God." Yea, all appears as new and lovely as when it first emanated from the hand of the Creator. Summer and Autumn retain their charms, and are felt to be the crowning period of the laborer's fondest expectations. The earth is still watered and renovated by the falling shower, and fanned by the gentle zephyrs of heaven. The heavens are as replete with beauty and sublimity, as they have ever been since the first morn of creation. Those sparkling gems that bedeck the vault of heaven, shedding their heavenly influence on all below, causing man to lift his heart and voice in praise and adoration to the "Father of all mercies," have rose and set alternately for near six thousand years, without the least diminution of their pristine beauty. The silver queen of night presents the same phases, shines with the same heavenly radiance, as when the Creator first launched it into space. Yon golden sun, like a ministering angel, still sheds its orient beams impartially on all, proclaiming in the mild accents of love, that God is not only near, "but that he is good unto all, and his tender mercies are over all the works of his hand." Yes, all nature responds that God is all in all. The heavens declare it, and the earth withholds not her testimony.

If we look back to the time when a superficial knowledge of the works of the Deity, could fill the mind with such ecstacy and delight, and call forth exclamations of praise, gratitude and thanksgiving, what might reasonably be anticipated would be the language and emotions of those who live in a land and age when a knowledge of the works of nature have attained a higher eminence than at any former period? But in addition to that, we enjoy the rich boon of the Gospel. Was there ever a time since the "morning stars sang together," when man had greater incentives to call forth all the latent energies of the soul, to aid in ascribing praise and thanksgiving to the "Judge of all the earth," than at the present? The time has arrived when the inquiry is on the wing, to know whether all mankind belong to God, or not; and the reverberations are constantly returning the answer in heavenly accents to their astonished minds, "all that I have made is mine, saith the Lord of hosts." The partition wall that has been an inseparable barrier from time immemorial, between man and his fellow-man, is fast resolving into its simple elements; but we trust when it is again reorganized, it will assume a more lovely form. The bonds of brotherhood that have long been severed by unrelenting bigotry and pharisaical righteousness, are fast uniting; and we trust they will soon be made firm by the silken cords of love. Where sorrow and despair once clouded the brow, sunshine and blessedness have wove and entwined a garland of flowers. Where the brier and the thorn once grew and flourished, we now see the myrtle and the rose. A large portion of mankind no longer look upon God as their enemy, clothed in unforbidding robes of terror and dismay, but view him as their "Father and their Friend." They no longer bow in servile homage to their Maker, with a view of changing his designs, but, as dependent children, with hearts flowing with gratitude for past mercies, and a firm confidence in the final holiness and happiness of the whole human family, feel it not only a duty they owe, but a source of the highest enjoyment, to bow before that Being whose mercy and goodness are as illimitable and boundless as the fountain from whence they flow. Oh,

"'Tis sweet to bend the mortal knee,
Set thought's long prison'd currents free;
Implore that kind protecting Power,
That shielded sleeps defenceless hour,
To guard from every danger spread,
Along the daily path we tread;
To keep the soul's ethereal sky,
Bright with the day-spring from on high."

For the Magazine and Advocate.

ORTHODOX CONSISTENCY.

To me it appears very strange, but it is no more strange than true, that the doctrine of the final holiness and happiness of all mankind should be regarded with so much horror by many people, and meet with such violent opposition. The grand difference between Universalists and Limitarians is this—the former *believe* certain sentiments which the latter desire and pray may prove true, but do *not believe* they will. Now, if they would bestow one moment's candid attention to the subject, they would readily perceive that they are guilty of great inconsistency. They will admit, many of them at any rate, that the idea of universal reconciliation to God, is congenial to all the best and holiest desires of the human heart; yet will pour out all the vials of their mighty wrath upon the heads of those who believe it—denounce them as infidels and madmen, and withhold from them no epithets within the scope of their powers of invention. They tell us, moreover, with much apparent sincerity, that they *desire* the salvation of all, and hope and pray that all may be saved. They desire, then, that this doctrine, which they look upon with so much horror, and against which they declaim so zealously, *may at last prove true!* Now, is there any more criminality in *believing* that a certain effect will follow a certain cause, than there is in desiring and hoping for the same? Suppose, for illustration, that I *believe* that A, having a grudge against B, would inflict an injury upon him; would I be more criminal than my Limitarian friend, who *desires* and *hopes* that he *would* inflict that injury? Surely if any guilt can justly be attached to either, it must belong to the latter.

In praying that *our* doctrine may prove true, do not our opposers virtually pray that *their own* may prove false? As they contend that the doctrine of endless misery is taught in the Scriptures, and is a part of the Gospel of Christ, do they not, *in effect*, pray that the Scriptures may be proved to teach a false doctrine? What joy and consolation must a belief in such sentiments afford! Did our Saviour or his apostles preach doctrines which they hoped were untrue? But the fact is, a man can not hope for the salvation of all, and at the same time believe in endless misery. As "faith is the substance of things hoped for," he can not hope for what he does *not* have faith in, and as he does not desire endless misery, he can not have hope in the *truth* of it, and therefore has not true faith. In order, then, that our opposers may be *consistent*, they must either become *believers* in universal salvation, or cease praying for it. J. M. D.

Gainesville, July, 1839.

For the Magazine and Advocate.

MINUTES

Of the Proceedings of the Otsego Association—for 1839.

The Otsego Association met in Sharon, Schoharie county, on Wednesday, June 26th, according to adjournment. Prayer by Br. Cook. Chose Br. Moses Luther, Moderator, and Brs. J. Ward and O. Whiston, Clerks. Appointed Br. Grosh to deliver the occasional sermon, in place of Br. I. Hayward, deceased. Appointed Br. Potter and the delegates of the Sharon society, a committee to arrange public services. Received credentials from delegates; received and adopted report of committee on ordinations; received and adopted report of committee on discipline. Appointed Brs. T. J. Smith, George Thomas and Job Potter, a committee on fellowship and ordination. Brs. T. J. Smith, Wm. Park and O. Whiston, a committee of discipline; and Brs. Holder Cory, T. J. Smith, and H. Gibbs, a committee to report delegates to the N. Y. State Convention. The following names were reported, and the report accepted: O. Whiston and T. J. Smith, clerical; Jonathan Brewer and Levi Smith laymen. The following resolution was then adopted:

Resolved, That the roll of societies in fellowship with this Association be now called, and volunteers from each society be requested, who will pledge themselves to furnish statistics of their respective societies, at our next annual meeting. Whereupon the following brethren volunteered: A. Zimmerman, Fort Plain—Horace Colman, Richfield—H. Burlingham, Hartwick—C. Cronkhite, Ford's Bush—O. Whiston, Cooperstown.

Appointed Brs. R. Simes, U. Potter and H. Cory, a committee to designate a place for the next meeting of this body. Appointed Br. O. Whiston to deliver the next occasional sermon.

The committee on adjournment reported in favor of holding the next meeting in Newville, Herkimer county, report accepted.

The following amendment to the second article of the Constitution was then adopted, to take effect in one year. The words enclosed in brackets embrace the amendment. "Every society, or church and society, in fellowship with this Association, [who have adopted a constitution *in* said society containing a test of moral and religious character as a qualification for membership,] and under no restriction, shall have the right of sending two delegates to the annual meeting."

The committee on fellowship and ordination reported in favor of Br. Gibson, as a candidate for ministerial fellowship, at the next meeting of this body. Report accepted.

Voted, That the Clerk prepare the minutes for the press.

Adopted the following resolution—Resolved, That we recommend to the several societies within the limits of this Association, the establishment and maintenance of Sabbath schools, Bible classes, and social meetings for religious improvement. Adjourned.

MOSES LUTHER, Moderator.

J. WARD, O. WHISTON, } Clerks.

Ministers Present.—Brs. T. J. Smith, S. J. Gibson, Winfield—A. B. Grosh, T. D. Cook, J. G. McAdam, Utica—L. C. Marvin, Duanesburg—H. Belding, Canajoharie—M. B. Smith, Salisbury—O. Whiston, J. Potter, Cooperstown—A. Williams, Vt.—G. W. Gage, J. S. Kibbe, Clinton—D. Hicks, St. Johnsville.

Lay Delegates Present.—C. Cronkhite, U. Potter, Ford's Bush—Geo. Thomas, Burlington—A. Gardner, H. Colman, Richfield—Wm. Williams, H. Gibbs, Fly Creek—H. Burlingham, R. Chaffee, Hartwick—H. Layman, J. Ward, Sharon—R. Simes, D. Schuyler, Danube—A. Zimmerman, Fort Plain—H. Cory, C. Clarke, Cooperstown.

Six sermons were delivered by the following brethren: A. B. Grosh, Williams, McAdam, M. B. Smith, Marvin and Cook. Addresses by Br. T. J. Smith.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, AUGUST 9, 1839.

EARTHLY AND SPIRITUAL.

It is admitted, I believe, on all hands, that imagination alone is not a safe guide either in matters of opinion or of action. It may lead us right, if the object or circumstance which operates upon it, is exalted above it, and of a stable, permanent and pure character. But it *must* lead us wrong, if the object from which it takes its action is fickle and degraded. So often, however, are unworthy and debasing ends fixed upon as objects of excitement to the imagination, that we feel constrained to say it is a dangerous guide. And there are those who claim this position as an assumption against the Christian religion. They tell us that that religion exists only in the vagaries of the imagination.

But the *ipse dixit* of the unbeliever can not avail against the experience of the Christian. We say that our hope has nothing to do with the imagination, if it be true that the latter goes beyond its province when it leaves materiality. Our hope is purer than such an imagination could ever make it, brighter than earth, and more durable than the boastings of the *pretended* anti-religionist, or the *real* anti-christian. It rests not with earth, springs not from it, but soars, while in, above it, and holds loftiest communion with that which is evidence of a brighter, purer state. Alas! were it not so, we might well despair. Bring it down from that perfect image of the mind, which the God of eternity has im-

pressed upon it, and call it the image of materiality, an earthly fancy, a reflection of that blind, insentient mass which constitutes the Pantheist's god, and what do we know? All we call intelligence, must in this case, proceed from that which has no intelligence; all our judgment and all our perception, from that which possesses no knowledge, no perception of its own existence. All is changeable—all is perishable for aught we know; for even that knowledge exists only in, and emanates from, that which has none. Earth is beautiful to-day, to-morrow it is clothed in gloom. Man has nothing but what is in common with it. Yesterday he supposed himself happy, to-day he is miserable. What then can we know of our origin or nature? Are we not continually deceived? Does the material mass around us prove that *we* are senseless, like our origin; or do *our* perceptive faculties prove that matter is spiritual? Do we argue most reasonably, from uncreated matter, that man and all he is, springs from the unknowing, unthinking clod; from the mysterious identity of man, that the earth originated in him; or from the unlike and incomparable changes of both, that each is eternally independent of the other? Does our misery to-day, prove the state of yesterday unreal, or does that happiness evince, that to day we have lost our connexion with matter?

I say, then, that even depriving our religion of its spirituality, it is not so grovelling, so visionary, so baseless, as the imagination of him who rejects our hope and our religion. Ours holds communion with that which is purer and loftier than itself, his with that which is beneath itself—ours with spiritual love and prescience, his with insensibility. But when we view our religion in its true light, not as a child of sensual imagination, but as the effort of mind raising itself up to the fountain of intelligence, of spirituality sustained by immateriality, of judgment under the dictates of real wisdom, we discover that it is not the effect, but the purifier of the imagination. And when we feel and know that through this, and this only, are the beauties of earth and nature revealed, the consistency of her laws made known, and the impressions of the mind confirmed—when we know that after all else has failed to give us peace, this stands by us, and buoys us above the darkness of uncertainty, and even imagined nonentity, and that, when our transitory existence does light up a ray of joy in the human heart it is the spiritual which makes it substantial and enduring, it is then that we know how to prize our advantages, and smile at the efforts of him who would, either in theory or practice, drag man from his intellectual and moral summit, down to a mere sensual existence. Let us take heed to our ways, and see that we adorn our faith by a well ordered life and godly conversation.

A. R. B.

CHRISTIAN TRAITS AND DUTIES.....NO VIII.

THE REAL TREASURES.

"But lay up for yourselve treasures in heaven."—Matt. vi: 20.

We would mention among earthly treasures in the first place, gold and silver, and those things which are usually denominated wealth. This is a great object in the eyes of man, and he strives much and does much for it. He erects his glittering wants, sends out his winged ships and ponderous vehicles, sets up wondrous machinery, and toils and wearies himself in exhausting action and in various ways. Up early and late, beneath the bright sun and in the close counting-room—here and there and every where, from the depths of the flashing mines to the summits of the mountains, and from the far pole to the distant isles of the sea—he is acting and striving continually for wealth. Now we do not say that competence is not desirable, that wealth works no good and leaves no benefits nor monuments worthy of preservation. Far from it. But of this, and of all earthly treasure, we now speak as being those things which man makes his chief object, and in which he absorbs and wastes his heart. We say, then, that this wealth is liable to be corrupted by the moth and the rust, when it has been obtained, and that thieves will break through and steal. The flame, the wind, the flood, the arts of man, the uncertainties of enterprize, are all at work upon wealth, and he who trusts his happiness on this, rests upon a frail and mutable foundation. This is a truth for the many who are seeking wealth, that is not to be slighted or put aside, because it is a trite one. It is *true*, and therefore let them beware how they base their all upon this tottering foundation. It can not be put aside by those who would act as wise men and cultivate their own happiness and peace!

We may, *secondly*, call *Fame* an earthly treasure.—There may be a desire to possess the respect of man, and to live in their remembrance when we are dead, which we are not prepared to censure—there may be much good influence exerted by one who possesses such a reputation. But, in this instance, or in that already mentioned in the other exception, it is not the all-absorbing object of the soul. That fame which is an earthly treasure and which we allude to here, is that which is plucked

"—— at the cannon's mouth,"

or won by an all devoting attention to it, as an *end*, by hands that sweep skilfully the lyre, and by brows that are "sicklied o'er with the pale cast of thought"—the fame that floats on the breath of the multitude, and so often glitters in the circlet of renown. Oh, how easy may the moth and the rust corrupt this, and thieves break through and steal! The tongue of slander will blight the greenest laurel, and the arm of violence can shatter thrones. Consider, too, if this treasure goes down with you to the grave and endures even beyond death, how mutable, after all, it is. How many are there of the illustrious sons of antiquity, whose memories live among men?—how many who are known beyond the circle of a certain few and the lore of the scholar? Consider how difficult it is for us to go back among the moulder-ing relics of antiquity, and decypher its worn records—still more to rescue the memories of the mighty from their oblivion. What uncertainties are thrown around the history of the past! What perplexing questions arise upon it! Did Homer write all the poems commonly ascribed to him, or are they the productions of more than one mind?

"To whom shall we assign the sphinx's fame?"
War Cheops or Cephrenes architect
Of either pyramid that bears his name?"

Or if, from the fact of the existence of a greater conserative power than those old times enjoyed, we may hope to escape the spell of oblivion which has fallen upon so many, I would remark, how few are they of one generation who are admired by another?—how few who keep their point and brightness in the firmament, and beam with noted lustre to all ages!—how many who are forgotten and neglected in a few years, and called not again by any power, from their obscurity! And if we should succeed in attaining fame, how few are there who acquire an enviable reputation! Think, too, of the anguish, the disappointment, the wounded hearts, that so many have felt in this pursuit—how it has given no charm of life at last, nor smoothed the dying pillow. Oh, think of thieves, the moth and the rust!

We will not specify any other earthly treasures.—Wealth and fame embrace a great portion of them. But we say that all which is not eternal in its nature—which can not give us changeless happiness—which we must part with at the hour of death—all these are treasures which men lay up here below, and which are mutable and perishing.

We come now to consider the durability of heavenly riches. Were earth man's only abiding place—were he to be a denizen of this sphere forever, or to know none other when he leaves it, it would be right for him then, perhaps, to look here for his only gratification.

But this is not the case. He has a high and immortal nature, and those things upon which it can safely and immutably depend for its welfare, must be immortal also. And these are the riches which he lays up in heaven. They are pure and spiritual treasures, and the power of men can not rob us of them, nor death destroy. They are liable to no physical accidents—the flame, nor the wind, nor the flood, nor the arts of men, nor the disappointments of enterprize, which are so ruinous to earthly wealth. The moth and the rust can not corrupt them, nor thieves break through and steal. For, what *are* some of the heavenly treasures? There is the principle of doing right. The joy which flows from the possession of this principle, is a treasure to us. It is not needed here only—although great is the present reward which it bestows—but it is a principle which is to live hereafter, and is to move the soul forever. The angels have it; they move in their bright circles by its guidance, and worship by its dictates. The saints feel it, when they wave their palm branches, and cast down their "starry crowns." It is not a circumstance of this sphere only, then. He, therefore, who adopts this principle as a possession, has an eternal one. And oh, what a delicious, what a free reward, has this principle bestowed! Men whose limbs have been loaded with chains, and their flesh torn by cruel stripes, have felt a richer joy than all earth's wealth, thrice-heaped, could give alone. It has borne up bruised hearts, stoutly, against the pelting and crushing weight of cares and sorrows. It has given the philanthropist boldness to stand before kings, and furnished the naked martyr with a panoply of steel. It is a blessed principle—this one of doing right—a treasure that can not fail us. It comprehends, strictly, all others that might be named, but we will specify another.

There is, then, the principle of love—love to God and man—the requirements of the moral law. This, also, is an eternal treasure. It is a principle which makes radiant the universe. There is not a quivering leaf which is not influenced by it, nor a star. It prompts to the performance of good for its own sake, and we move by it in the path to heaven. We shall carry that, too, beyond death, and wear it with our immortality, when we roam —

"—— beside the crystal waters."

We may defy earth's changes to rob us of it, if we fix it within and guard it aright, and it will expand and glow, when mountains topple into chaos and orbs are shattered upon their radiant axles. It is as eternal as the Throne, and binds all God's hosts together, soul with soul.

Faith, hope, charity, and principles like those which we have named, are heavenly treasures, and when they are "*laid up*," moth and rust can not corrupt them, nor thieves break through and steal. The contrast they afford to earthly wealth, is like the difference displayed between mind and matter—the latter changeable and uncertain, the other, eternal, lofty, triumphant. The one treasure-house, is earth, the other, heaven. One of these bestows upon us those treasures which can only benefit us here—the other, those which are of incalculable profit in the present existence, and which will remain with us amid the glory, the joy and the eternity of another.

Another difference which exists between the two classes of treasures, is this. The one we may not attain. We know that wealth, or fame, or whatever object of the kind may be before our mind's eye, is not always reached by us, after all our endeavors. They are fickle and subtle, and elude our hands, perhaps, in the very moment of grasping. How many have delved, and dug, and struggled, and labored heavily, and found their toil all come to nought?—or have just reached the object of desire, and ere reaping any of its anticipated benefits, have died and left them to others? It is not certain, then, that we shall reach these treasures, or if we do, that we shall have an opportunity to enjoy them.

But the other treasures are sure upon the seeking.—They are privileges of no one rank or clime. The poor man may acquire them equally with the rich, and the beggar with the king. Exposed to none of the contingences of earthly things, they can not, like earthly things,

fail us. The way to them is open and easy. We hazard nothing in striving to obtain them, as we do, often, in temporal enterprizes. They are around us in the air, and upon our path in the sunlight—they meet our eyes in all we see, and come to us with eloquent invitation. They will never elude the hand that reaches out to them. They are sure—they are of heaven! E. H. C.

THE RECORD.

Conventions.—The Maine Convention met in Norridgewock, "on Tuesday evening," [probably June 11th, though the minutes do not state when.] Appointed Geo. Bates, Moderator; E. B. Averill, Clerk; J. T. Gilman, Assistant Clerk; D. Forbes, Standing Clerk; W. A. Drew, F. A. Hodsdon, Z. Thompson, standing committee on fellowship, ordination and discipline; D. Forbes, to preach the next occasional sermon; Brs. Gardner, Forbes and Bates a committee to communicate with the friends, and urge renewed efforts to sustain the "Gospel Banner;" and G. W. Quinby to prepare the minutes and circular. Resolved, that we cherish in fond regard the names of Brs. Harris and Sneathen, deceased during the past year—that the brethren at large be urged, and the Convention pledge itself, to aid the "Gospel Banner," edited by Br. Drew—"that if any ministering brother connected with this Convention, be guilty of any immoral or unchristian conduct, and should remove to any other place, within the limits of any other Convention connected with the General Convention of Universalists of the United States, it is the duty of the committee of discipline appointed by this Convention, to inform the Standing Clerk of the Convention within whose limits he may have removed, of all the facts in the case;—and that the committees of discipline organized by other similar bodies, be requested to discharge the same duty towards us."—Accepted reports of committee on fellowship, granting license to L. Hussey, R. Fales, H. J. Bartlett, and A. S. Dudley, and ordination on A. Moore, J. M. Dennis, O. H. Johnson, W. C. George, during the recess of Convention, and that it had been conferred on F. W. Baxter. Adjourned to meet in Albion, on the last Wednesday and Thursday in June, 1840. Preachers present, 31—lay delegates, 40, from 5 Associations.

The Massachusetts Convention met June 5th and 6th, in Hingham. Moses Black, Moderator; J. M. Spear and J. H. Willis, Clerks; O. A. Skinner, T. Whittemore, and J. H. Willis, committee on fellowship and ordination; J. H. Willis, R. S. Pope, and G. Hastings, on inquiry; H. Ballou, L. Willis and L. R. Paige, on dispcipline; A. Moore to preach the next occasional sermon—R. Tomlinson, substitute; T. Whittemore and others a committee to report at next session the best measures to establish a theological school in Massachusetts. Petitions on the subject of slavery, referred to a committee, who reported inexpediency of action. The report of the committee of discipline, (which involved charges against Br. M. H. Smith, and the settlement of which, *if* settled, seems very dissatisfactory to *some* of our Massachusetts brethren,) is not even named nor alluded to in the minutes! Br. Whittemore will have one string in his *harp*, (the cloaking of ministers' crimes by Partialists—the Avery case of the Methodists,) rendered so *tender*, by such a process in his own Convention, that he will not be able to touch it often after this! Adjourned to meet in New-Bedford on the first Wednesday in June, 1840.

The New-Hampshire Convention met in Nashua, June 18th and 19th. J. Lord, Moderator; J. P. Atkinson, Clerk; M. Ballou, Standing Clerk; M. Ballou, C. Woodhouse, J. Moore, committee on fellowship and ordination; R. O. Williams, J. Barber, J. Moore, on discipline; M. Ballou to preach the occasional, and R. O. Williams to preach the communion sermon; Clerk to prepare the minutes, etc. Resolutions were passed in favor of observing the Lord's Supper; to encourage destitute societies to support preaching; to support liberal seminaries of learning; to organize Sunday schools and Bible classes; and to elevate the character of common schools. Fellowship was granted to Brs. B. B. Bunker and A. A. Miner, and ordination to Br. Bunker, during the past year. Adjourned to meet in Weare, on the third Wednesday in June, 1840. The Lord's Supper was celebrated on this occasion, and baptism by immersion performed by Br. W. S. Balch, on Br. A. A. Minor, and the wife of Br. J. W. Bailey.

"The Green Mountain Evangelist, and Universalist Watchman."—Such is the title under which our old friend, the Universalist Watchman, comes to us, (the first number, of a new volume and a new series,) enlarged in form, (the folio being assumed instead of the quarto,) and dressed in new type; with Brs. R. Streeter and W. Skinner, as Editors of the Evangelist; J. E. Palmer and J. W. Wright, Editors of the Watchman; and W. Bell, J. Moore, J. Gregory and J. Ward, Corresponding Editors—8 in all! N. Packard, Publisher and Proprietor. Terms, $1.50 in advance; $2.00 if paid in 6 months; $2.50 if paid within the year; $3.00 if delayed till the expiration of the year; to which 25 cents will be added for every succeeding quarter that payment is delayed.

This paper is the result of a disagreement noticed some weeks ago, and a subsequent reconciliation of the parties. Br. Packard assumes the debt in which Br. Palmer was innocently involved by the former proprietors of the Watchman, and Br. Palmer merges the Evangelist and his interest and influence in the Watchman, in consideration thereof. We rejoice at the result—for the multiplication of papers only increases the burdens of publishers, and lessens their real value, while it benefits none to a corresponding extent. God grant our Vermont brethren success in this union—may our brethren and friends in that region second their efforts by securing enough prompt paying subscriptions, and all strive to keep the unity of the spirit in the bonds of peace. A. B. G.

THE COMPANION TO THE REGISTER.

We have sent a few copies, untrimmed, to some of our ministering, and to all our Editorial brethren, for their examination, that they may approve or condemn as they think it merits. It is not all that we desired to make it—nor even what we could now make it, had we the publishing of it to do over again; but we believe that it is well worth the sixpence that is asked for it by retail, and, if properly used, will do more than a sixpence worth of good to each one that reads it. Hence we offer it for sale, and ask that the limited edition we have printed, may be taken up by our friends. If our Editorial brethren think as we do, they will much oblige us by noticing it, and stating that orders for the Companion and Register *united*, should be sent in *immediately*—also, orders for the Companion alone, and for the *Register containing the Almanac calculations for the Eastern States;* as the type for the Companion has been distributed, and that for the Eastern Almanac must be, as soon as a number sufficient to supply orders, has been printed. All orders for these particular copies, therefore, can not be supplied after what we print now are sold. The second Edition will contain Almanac calculations for the Middle and Western States, only.—Both are in press, and will be got ready to send off as soon as possible. Want of room, and a consequent necessity of abridging some of the reports, even after they had been placed *in type*, have delayed us a week longer than we had expected. A. B. G.

CLINTON LIBERAL INSTITUTE.

The Examination of the Clinton Liberal Institute, will take place on Tuesday and Wednesday, the 27th and 28th inst. The exhibition of the Female department will take place on the evening of the 27th inst., and the exhibition of the Male department will take place on Wednesday, the 28th inst., at 1 o'clock, P. M.

The patrons and friends of the Institute, and the public generally, are respectfully invited to attend.

August 2, 1839. T. Clowes, Principal.

Br. Jesse Bushnell.—This brother, though fondly remembered by all who knew and loved him in this region, has nevertheless been remembered as one scalod for death. For nearly four years he has been prostrated by a nervous disease, inducing general debility, accompanied with the loss of his voice, and latterly of sight.—Judge then our joyous surprise at hearing that he had recovered his voice and his sight again, and that there was a reasonable prospect of his recovery! We could scarcely believe it for joy. But our informant had it from Br. B's brother. God grant that the fruition of the hopes of his many friends, may be the reward of their sympathy and their sorrow on his account.

A. B. G.

Hume, July 30th, 1839.

Br. Grosh—Br. J. Babcock returned his letters of fellowship and ordination to the committee, immediately after the close of our Association at Rushford, and is now no longer considered in fellowship by our denomination. Yours, respectfully, I. B. Sharp.

New Society.—A society was organized in East Greene, April 15th, to be known by the name of "The First Christian Society of Universalists of East Green."

Br. Tompkins—Send Repository to S. Pierce, Rochester, credit $2 and charge us. Also, credit Rev. T. D. Cook, Utica, $2, and charge G. and H.

Br. Bazin—Credit Revs. T. J. Smith, Winfield, Herkimer county, and T. D. Cook, Utica, each $2 for Expositor, and charge G. and H.

Dedication.—The Universalist meeting-house, at Bethany, Wayne county, Pa., will be dedicated to the worship of Almighty God, on Wednesday, August 21st. Services to commence at 10 o'clock, A. M. Ministering brethren are earnestly solicited to attend. Sermon by Br. Bullard.

Union please copy.

COLLECTIONS—CLINTON LIBERAL INSTITUTE.

Previous collections	$277.46
Fly Creek Society	1.00
	$278.46
Paid over	167.65

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. H. Torrey, at South Bainbridge, and once in four weeks thereafter.

There will be preaching on the third Sunday inst., by Br. N. Brown, at Onondaga Hill—Br. J. Potter, at North Norwich—Br. C. S. Brown, at Fly Creek—Br. Hayward, at Chaumont, and at Muskalunge at 5 P. M.—Br. I. B. Sharp, at Phillipsville, at 10 A. M.—Br. Grosh, in Bridgewater.

There will be preaching on the fourth Sunday inst., by Br. N. Brown, at Onondaga South Hollow—Br. Thornton, at Randolph, as friends may appoint—Br. Grosh, at Taberg, as friends may appoint.

A semi annual session of the Illinois State Convention of Universalists, will be held at Washington, Tazwell county, on the fourth Friday in September next Session three days.

A. R. Gardner, Standing Clerk.

The Chautauque Association of Universalists will meet in Carrol, Chautauque county, on the fourth Wednesday and following Thursday inst.

The Chenango Association will hold its annual session at the Court House in the village of Binghampton, Broome county, on the first Wednesday and following Thursday in September next. We hope all the societies within its bounds will send delegates who will be prepared to report the moral condition, prospects, and numbers of the respective societies they shall represent

N. Doolittle, Clerk

The Ontario Association will meet in Wolcott, on the first Wednesday and Thursday in September next.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper

C H D, Rushford, for self, R S, N M and E S—Mrs D J M D, Appling, for E M H, Williamsville, (Pa)—Rev W R, Harford, for self, A B, T R, S S J, A M, D C M, J P K, J M J, W F, J A, H D, M B W, J H, N H and E T—S P, Little Falls, for self, M M R, T A, D B, M B, I P, H T, A G and G M—Rev H T, South Bainbridge.

POETRY.

[From the Lynchburg Virginian.]

THE CHURCH OF OUR FATHERS.

Half screened by its trees, in the Sabbath's calm smile,
The church of our Fathers, how meekly it stands;
O! villagers gaze on the old hallowed pile—
It was dear to their hearts—it was raised by their hands.
Who loves not the place where they worshipped their God?
Who loves not the ground where their ashes repose?
Dear even the daisy that blooms in the sod,
For dear is the dust out of which it arose.

Then say, shall the Temple our Forefathers built,
Which the storms of past ages have battered in vain,
Abandoned by us from supineness or guilt,
O, say, shall it fall by the rash and profane?
No! perish the impious hand that would take
One shred from its altar—one stone from its towers—
The pure blood of martyrs hath flowed for its sake,
And its fall—if it fall—shall be reddened by ours.

BROKEN TIES.

BY JAMES MONTGOMERY.

The broken ties of happier days,
How often do they seem
To come before our mental gaze,
Like a remembered dream.
Around us each dissevered chain
In sparkling ruins lies;
And earthly hand can ne'er again
Unite those broken ties.

The parent of our youthful home,
The kindred that we loved,
Far from our arms perchance may roam,
To desert seas removed.
Or we have watched their parting breath,
And closed their weary eyes;
And sighed to think how sadly death
Can sever human ties.

The friends, the loved ones of our youth,
They too are gone, or changed,
Or, worse than all, their love and truth,
Is darkened or estranged.
They met us in the glittering throng,
With cold averted eyes,
And wonder that we weep their wrong,
And mourn our broken ties.

Oh! who in such a world as this,
Could hear their lot of pain;
Did not one radiant hope of bliss
Unclouded yet remain?
That hope the sovereign Lord has given,
Who reigns above the skies,
Hope that unites our souls to Heaven,
By faith's enduring ties.

Each care, each ill of mortal birth,
Is sent in pitying love,
To lift the lingering heart from earth,
And speed its flight above.
And every pang that wrings the breast,
And every joy that dies,
Tell us to seek a purer rest,
And trust to holier ties.

TREATMENT OF SISTERS.

Every young man ought to feel that his honor is involved in the character and dignity of his sisters. There is no insult which he should sooner rebuke, than one offered to them. But if you would have others esteem and honor them, you must esteem and honor them yourself.

Treat them with far less reserve, but with no less delicacy than you would to the most gentle stranger. Nothing in the family strikes the eye of the visitor with more delight than to see brothers treat their sisters with kindness, civility, attention and love. On the contrary, nothing is more offensive, or speaks worse of the honor of a family, than that coarse, rude, unkind manner, which brothers sometimes exhibit.

Beware how you speak of your sisters. Even gold is tarnished by much handling. If you speak in their praise—of their beauty, learning, manners, wit or attention, you will subject them to talk and ridicule; if you say any thing against them, you will bring reproach upon yourself, and them too. If you have occasion to speak of them, do it with modesty and with few words. Let others do all the praising, and yourself enjoy it. I hope you will always have reason to be proud of your sisters.

If you are separated from them, maintain with them a correspondence. This will do yourself good as well as them. Do not neglect this duty, nor grow remiss in it. Give your friendly advice, and seek theirs in return. As they mingle intimately with their sex, they can enlighten your mind respecting many particulars relating to the female character, important for you to know; and on the other hand, you have the same opportunity to do them a similar service. However long or widely separated from them, keep up your fraternal affection and intercourse. It is ominous of evil when a young man forgets his sisters.

PHILOSOPHY IN THE COMMON USE OF THINGS.

King Hiero, of Syracuse, two hundred and fifty years before Christ, when he had reason to suspect that his crown had been alloyed more than it should be, by mixing a larger quantity of silver with the gold than was according to the standard, sent for Archimedes to examine into and ascertain the respective quantities. The mathematician was puzzled, and for a long time could not invent any method of solving the question; till one day he got into a tub of water to bathe, and observing the water run out of the vessel as he entered it, he conceived that the quantity of water displaced by his body would be equal to it in bulk. From this idea he thus reasoned:—If the crown is immersed in a vessel full of water, it will cause as much water to run out as is equal to it in bulk. If, then, I immerse in like manner a piece of pure gold of the same weight, and of pure silver of the same weight, I shall have a quantity of water equal in bulk to each respectively; and thus having the relative bulks of gold, silver, and the crown, I can find the relative gravity of each; for that must be inversely the ratio of their bulks; and having the specific gravity of one, I have the specific gravity of each. These specific gravities are found to be accordingly—the gold as 19 to 1, the silver as 11, the crown as 16. Thence the philosopher ascertains the proportion of the metals used in compounding the crown, by the following rule. As the difference of the specific gravity of the compound and the lighter metal—that is 5—is to the difference of the specific gravity of the compound and the heavier metal, or 3, so is the bulk of the gold to that of the silver used. That is the gold constitutes 5 parts, the silver 3 parts of the crown bulk. And if this proportion of each metal be multiplied by its specific gravity, the product will show the relative weight of gold and silver.—Thus 5 times 19 gives 95, and 3 times 11 gives 33, which express the relative weight of the two metals in the compound.—*American Magazine.*

THE HOPE OF FUTURE LIFE.

Few think of all the lofty and divine hopes that the belief of immortality opens to us. One of the purest of these, is the expectation of a more entire intelligence—of the great gift of conversing with all who lived before us—of questioning the past ages, and unravelling their dark wisdom. How much in every man's heart dies away unuttered! How little of what the sage knows, does the sage promulgate! How many chords of the lyre within the poet's heart have been dumb to the world's ear! All this untold, uncommunicated, unheard-of hoard of wisdom and harmony, it may be the privilege of our immortality to learn. The best part of genius the world knows not—the Plato buries much of his lore within his caves—and this, the High Unknown, is our heritage. With these thoughts, you see how easy it is for the parting soul to beautify and adorn death! With how many garlands we can hang the tomb! Nay, if we begin betimes, we can learn to make the prospects of the grave the most seductive of human visions—by little and little, we wean from its contemplation all that is gloomy and abhorrent—by little and little, we have therein all the most pleasing of our dreams. As the neglected genius whispers to his muse, "Posterity shall know thee, and *thou* shalt live when I am no more;" so we find in this hallowed and all-promising future, a recompense for every mortification, for every disappointment in the present. It is the belief of the Arabs, that to the earliest places of human worship, there clings a guardian sanctity—there the wild bird rests not, there the wild beast may not wander; it is the blest spot on which the eye of God dwells, and which man's best memories preserve. As with the earliest place of worship, so it is with the last haven of repose—as with the spot where our first imperfect adoration was offered up, our first glimpse of divinity indulged, so should it be with that where our full knowledge of the *First* Cause begins, and we can pour forth our gratitude, no longer clouded by the troubles and cares of earth. Surely, if any spot in the world be sacred, it is that in which grief ceases, and from which, if the harmonies of creation, if the voice within our hearts, if the impulse which made man so easy a believer in revelation: if these mock and fool us not with an everlasting lie, we spring up on the untiring wings of a pangless and seraphic life—those whom we loved, around us; the aspirings that we nursed, fulfilled; our nature, universal intelligence; our atmosphere, eternal love!—*E. L. Bulwer*

RELIGIOUS SPECULATION.

We can not sink too low in humility, nor yet rise too high in heavenly mindedness; but we may soon be lost in the wilderness of needless speculation. Such as are sober minded will keep within their depth, and when the Lord directs us to launch forth, we may do it with safety. If we are wise according as it is written, we shall be profitably wise; but if we want to be wise beyond what is written, we shall smart for our folly.—*Rowland Hill.*

MARRIAGES.

In Salina, June 17th, by Rev. Mr. Taylor, Mr. NELSON I. BARTHOLOMEW, to Miss MINERVA BAILEY, both of Oran.

In Pompey, July 25th, by Rev. Wm. M. Delong, Mr. WARNER EARLLS, of Wisconsin, formerly of Van Buren, Onondaga county, to Miss CORNELIA ANN SCOVILLE, of Pompey.

DEATHS.

In De Ruyter, June 29th, Mrs. ELIZABETH, wife of Tertullus Crosby, aged 63 years. Cheered by the hopes of the Gospel, she bore a long and painful sickness with the resignation of a true and warm hearted Christian; and when the period arrived which, sooner or later will test the joy blighting, or peace giving influence of the doctrine we have imbibed, she composedly yielded up her spirit, rejoicing in the prospect of heaven and happiness for all mankind. To the same fountain may the mourning husband and children resort, and find the healing waters which will cure the wound that death has inflicted. On the first Sunday in July her funeral was attended at the Union meeting house in De Ruyter, and a discourse delivered by the writer.

W. M. DELONG.

In New-Berlin, April 24th, Mrs. CYNTHIA ANGEL, wife of Daniel Angel, aged 61 years. Sister Angel professed faith in a world's redemption through a risen Saviour. She cherished the temper and exhibited the virtues which the Gospel enjoins, in her daily walk and intercourse with her family and the world around her. Her moral worth endeared her to an extensive circle of relatives and acquaintances, and led them the more deeply to deplore their loss. A firm and abiding conviction that she should share with all the ransomed children of her Heavenly Father, in an unfading inheritance, reserved for her and them in heaven, afforded her joy and peace in life, and sustained and consoled her in death. May the same precious hope calm and reconcile the afflicted under their bereavement, and give them the blissful and hallowed anticipations of everlasting rest. N. D.

In the town of Plymouth, April 27th, of consumption, BETSEY JOHNSON, daughter of Amos and Betsey Johnson, aged 16 years. Thus in the brief space of four years, our afflicted brother and sister have consigned to the silent tomb three daughters. It was their fervent desire that the subject of this notice—the youngest and the last remaining one—might be spared to cheer and comfort them by her filial affection, in their declining years; but death had marked her for his prey, and no human arm could save. Her soul was the seat of purity and virtue; her conversation and her thoughts were in heaven. As the time of her departure drew near, the grave became divested of its terrors, and the end of life temporal she contemplated as an introduction to life everlasting, and joys eternal. May the hope of the final redemption of all the offspring of God, which was the happiness and portion of their child, be the solace and support of the bereaved parents; and enable them to realize, that although some of the Divine dispensations may appear dark and mysterious while here, yet in the end they shall be able to say, "Our Father in heaven hath done all things well."

N. D.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, AUGUST 16, 1839. NUMBER 33.

PUBLIC DUTIES.

We give below the extracts we promised from the concluding division of Mr. Chapin's Discourse—

"What shall I render unto the Lord for all his benefits to me?" PSALM cxvi: 12.

NATIONAL DUTIES.

As with individuals, in this instance, so with associations. That nation which has been blessed and prospered is bound to make, as if it were only one man, its inquiry—"What shall I render unto the Lord for all his benefits towards me?"—and, as if it had but one heart, and one mind, and one giant pair of arms, to employ all its energies and its agencies in performing its duties. This remark applies with double force to the American people. The *people* and the *nation*, using the latter term to imply the active political body, may, sometimes, be separated.—The Grand Sultan may be the nation, or the Council of Ten, or the Pope. But, in these free and United States, the *people* and the *nation* are one. The people rule here, their powerful hands bear right on the engines of government—and I have seen no reason, as yet, but to thank God that it is so. Construe the principles of the Constitution as narrowly as you can—centralize power as much as they will possibly allow—still the ruler and the magistrate, the organs and agents of law and national acts, stand immediately before the people; their voice is right in their ears and must be obeyed—the sanctions of their tribunal are all around them, and will crush the disobedient one. And I say I have, as yet, seen no reason but to thank God that it is so. True, there have been derelictions from right and from duty. There have been dark clouds in the horizon, filled with ominous mutterings, and sending out fearful flashes, still they were but *clouds*—the broad, calm sky was all above and around, undarkened and clear, and they soon passed away, while the sun of our freedom and our glory goes on up into the zenith. There have been evils, but give me the government that possesses the united wisdom of many minds, and the power to remedy those evils existing in the vital interests of the law-makers themselves—give me such a government, far sooner than the rule of one mind, which, darkened and corrupt in itself, possesses no good counsellor to rectify the effects of its bad passions or its perverted vision; or of the few, who, having no interest or sympathy with the masses, make laws which shall add to their own aggrandizement, while, at the same time, they crush as with wheels of iron the holiest rights and the dearest privileges of those over whom they are swayed.

The American people, then, compose the American nation. Its acts are the acts of the people—its errors and evil deeds, the errors and evil deeds of American citizens—its good works, the good works of the same. To that portion of my countrymen who hear me at this time, as to so much of the nation, the following remarks are presented for consideration: Fellow-citizens;—it behooves us to ask, in view of those mercies which we have received, and some of which have been presented to your attention, it behooves us to ask, as if speaking from the heart and with the voice of our nation: "What shall I render unto the Lord for all his benefits towards me?" Behold, "He hath not dealt so with any nation!" This blood-bought heritage which we possess, with its goodly soil, and its rocky barriers rising from the sea—the privileges which we enjoy as citizens in the land—that prosperous and upward course in which we are pressing on—all these things, on account of which the song and the shout have just gone forth from ocean to ocean, on account of which the banquet-board was spread, the cannon discharged, and the memories of the past stirred by thrilling eloquence—all these things bid us to look above, to recognize the hand of God in all our mercies, and to exclaim: "What shall I render unto the Lord for all his benefits towards me?" We answer this question by saying, that we should, as far as we are able, manifest our gratitude as a nation, and thus, in one sense, and in some degree, render unto the Lord a return for his mercies. And this leads me to speak upon the main subject of this discourse—the duties of American citizens.

OUR LAWS AND INSTITUTIONS.

I would mention, as one duty of American citizens, *that of guarding our righteous laws and good institutions.* I use distinctive epithets here—our *righteous* laws, our *good* institutions—because I am not prepared to say that we have no laws and no institutions which may be modified or exchanged for the better. Laws and institutions are sometimes adapted to the circumstances of one age and one state of things, which will not do under the circumstances of another. Righteous and good, then, so long as they were well adapted, they become *unrighteous* and *wrong*, when the light and progress of the governed, (for we will not speak of any retrograde movement,) become powerful and onward. Martial law is a code which may well obtain in war, perchance, but it is certainly unjust when it assumes the civic seat, and issues its dictates in the time of peace. You will apply the illustration:—Laws and institutions are sometimes the creatures of momentary and injudicious impulses, of ignorance, or of undue and evil influences. I do not say, then, that in every thing of the kind it is right for us to remain stationary. But, I repeat, our *righteous* laws and our *good* institutions it is our duty to guard and to cherish. Let not the mere fact, my hearers, that some of these are ancient, the productions of a former generation, be the only reason why we condemn and abolish them. In so far as they contain good principles, they are of God, and by that nation which would serve Him and render a return for His benefits, they should be jealously watched over and protected—kept as eternal foundation pillars of government—pillars which, although moulded and reared far back amid primeval and crude formations, will stand, polished and stately, among all the glories of the most perfect fabric—amid all the beauty and the symmetry which other generations, aided by better knowledge, shall discover and build up. They are laws which our fathers framed—they are the offspring of minds that stirred with the great idea of freedom, and wrought its accomplishment—they are institutions which sprung up even in battle and peril, the walls of which were cemented with patriot blood and went up amid patriot prayers. Be careful, solemnly careful, then, how you lay rude hands upon one jot or tittle of an existing law, upon one stone of a living institution!—Weigh well the consequences! And strike off, as you would strike off the mailed grasp of the invader, the sacrilegious hand that would take the laws under its own keeping and employ them illegitimately to work out its own private gratification. Beware of invading the awful sphere of the magistrate, and of giving the sanction of justice to the passion-blinded perceptions and disturbed judgment of the mob! Stand up for the law, my hearers, as you would stand up for life and its dearest privileges! The condition of republicans is your's. Your own interests rest upon the preservation of righteous institutions. Toiling in your dark and dusty workshop, or laboring in sweat and poverty for your daily bread, the law is vital to you. It is as your very air of life. Stand tamely by and see it usurped and perverted, or participate in these foul acts, and you are as if looking on while some one should be drawing its blessed influence from you, or as if you were engaged in infecting, with miasms and pestilence, that which should go forth and bring death to your own household and to yourself. Stand by the laws, the good old laws, under which our fathers lived! Support those righteous principles which were to them as a shield and as impenetrable armor, when they leaned upon no outward aid but the arm of God! They are a portion of those blessings for which we are to be thankful to the Almighty—which in goodness he has given us—and we can not, without, I may say, grievous insult and vile ingratitude, turn around and sweep them away, or suffer others to tamper with and peril them.

There is a lesson "in the book of time," which almost every succeeding moralist, it is probable, has referred to, which you have often had presented before you, and with which you are familiar; but it is such a vivid and solemn lesson, written so clearly there, as if with the finger of God himself, as a warning to all coming ages and nations, that it can not be too often referred to in a discourse like the present. Need I say that I allude to the French Revolution? In that period, grand in its terror, like a palpable fulfilment of some of the awful visions of the Apocalypse, when "Death went abroad, and hell followed with him," when the shower of blood and the storm of hail were upon the land, the law was trodden under foot, and the alarm-cry was the abolishment of old institutions. Remember that—*the subversion of the law and the overthrow of time-honored institutions!* On the evening of the 10th of August, 1792, the battle-cry was—"Cease to appeal to the laws and legislators—to arms! to arms!"* Soon the cannon wheels creaked and the tocsin boomed through the streets of devoted Paris, the king fled the palace, and massacre strewed the way with its crushed and mangled victims. On the 2d and 3d of September, blood flowed again from beneath the hand of assassination. The king himself was brought to the fatal block, and by the keen instrument of death poured out his life to gratify this Moloch, whose feet were upon the laws, and whose arm was lifted against the best and holiest institutions. But why specify the deeds of this bloody "Reign of Terror?" Why speak of the horrid edicts of that revolutionary tribunal which has been well styled "The ante-chamber of death and the very threshold of the grave?"† Why show all the horrors of that time, when in the language of the poet, in those confines

> "Ate ——————— hot from hell
> [Cried] havoc and let slip the dogs of war?"

It is enough for our purpose that we allude to it. At last, blood-surfeited and burning with malice against every form of just law and every principle of good, the Christian religion itself—the source and life of all pure principles of government—was attacked and insulted. Its external profession was abolished by public decree, and pseudo reason, and wild anarchy, robed in the

* Vide Baines' History of the French Revolution.
† Baines.

bloody garments of murdered freedom, were raised to the pedestals of worship. Darkness fell upon France. The star of that only hope which can guide man unchangingly through life, glowed palely upon her shrines and monuments through the bloody horizon that hung above her destinies. The prisons were glutted with the doomed, and, throughout that hideous night, the clanking of fetters, and the quick flashes of the guillotine, told that death, and vengeance, and brutal outlawry were awfully at work.

Enough of this. Let young America beware how she follows her example. Let her children revere righteous laws and honor good institutions. Let their pure principles dwell in our temple of liberty forever. Let them be guarded, as with a sword of fire, from all unhallowed intrusion. Let our countrymen bring their sheaves, and their sickles, and their implements of industry, and all their sacred privileges, and place them beneath their safe and guardian shadow, and stand ever ready to support and defend them.

OUR FREE PRINCIPLES.

We are in danger of mistaking this latter principle [anarchy] for true liberty. We must remember that freedom of government sprung from the people, from *all* the people, and that individual exemption from its restraint is not the liberty of the people, but a transgression of the laws, which a majority, in sober and deliberate judgment have made—it is a rebellion against the people. The name of liberty may be frightfully perverted, and assumed by the most cruel and bloody tyranny. The statue of liberty in "the Reign of Terror" was placed near that awful guillotine which was, at the same time, the instrument of the most savage despotism that ever wielded power. Let us beware, when we would throw off restraint, how we assume the baton of liberty in mockery, for, like some wand of fearful power, we may summon up by it a demon-host that will not heed our voice when we would stay them in their course of evil. Guard liberty, then, upon this side, from the encroachments of its professed friends. See to it that the hand which is laid upon the charter does not rend it. See to it, as individuals, that neither in thought, word or deed, you injure it, nor countenance others in doing so.

But, again, we must guard liberty from being repressed or contracted upon any point. See to it well that we build up no tyranny among us in politics, society or religion. And here let me speak, as pertaining to the welfare of my country, although, perhaps, somewhat of a digression from the point under remark—let me speak concerning the cherishing of a love for the great principles of republicanism. We are divided into parties, my hearers, in the political field—we are, each one of us, it is quite likely, wrong in some things and in some things right. But we are all Republicans. I believe we all wish to see the pure principles of republicanism flourish and grow strong. I say, then, let us beware how we blind ourselves with the mists of party. He who occupies the pulpit, although not an uninterested spectator, is still, in one sense, above the field of political controversy. He must utter, in his official capacity, the opinions of no one political sect, but of great principles he may freely speak—it is his duty to do so. I say, then, that we are too apt I fear, to lose sight of principles in our desires after party triumph and party elevation. Neither of the two contending hosts in our country is free from this. We must look to it that we strive for principle, all. We may do this, without on the one hand, employing insult and misrepresentation, or, on the other, clinging to every principle put forth by our sect, be that principle right or wrong, beneficial or injurious.

Let us be careful, I proceed to say, of liberty politics. As we would resist the invader, who should come to abolish our free government and put a yoke upon our necks, so let us resist every encroachment upon our political rights. Let us guard them as the outworks of our nation. Let us keep them pure at the fountain head, and in all the tributary streams, that that which flows so widely and so vitally among us may be pure also.

Again, let us beware of an infringement of liberty in the social state. Let us look to it that birth and wealth do not acquire claims to honor when the true title to that boon is wanting, and that they do not create distinctions as odious, and far more inconsistent, than the titles of nobility in other lands. On the contrary, beware of any attempt upon false grounds, to array the poor against the rich, and *vice versa*. Preserve the true standard. Honor to whom honor is due. No fawning to wealth, merely as such, although it roll by in godlen chariots—no servile respect for birth, when its true title to nobility has died with the original possessor. But honor, I repeat, to whom honor is due. Obedience to magistrates and laws, respect to respectability and virtue, wherever they are found, as much under the rough countenance and humble garb of the laborer, as the wealthy and illustrious. Preserve freedom from all fetters in this respect.

Once more, preserve and protect religious liberty. Look to it that the principles which our fathers bore here in tears and peril, and founded amid strife and blood, perish not with their children. See to it that every sect and every name flourishes unmolested beneath the roof of its temple, upon our soil. Never let our green earth be blackened by the smoke of persecution-fires—never let our bright heavens be darkened by the towers of an inquisition—never let our free breezes bear the groans and shrieks of the sufferer at the rack for conscience sake! Beware of all insidious attempts towards fettering this freedom. Beware of partial and unconstitutional laws.—Beware when the voice of any man is uplifted in the halls of legislation, for any measure that would contract and injure the freedom, and happiness, and reputation, of his neighbor of another faith.

Guard well, then, and perpetuate, as another duty of Americans, liberty in all its forms and in all its measures. Oh, guard it! The past cries out for it—the tombs of its mighty martyrs cry out for it—the voices that were uttered in the council and echoed "in the thunders of victorious battle," cry out for it. Preserve it from the first attempt at encroachment, or our temple falls, our shrines become desolate, and upon our ruined portals will be written in deep and mournful characters—"Ichabod! Glory departed!"

RELIGION, THE GREAT DUTY.

Finally;—I would mention, as a duty incumbent upon the American people, the practice and diffusion of the principles of the Gospel. This, my hearers, comprehends the whole matter. The assurance that all the other duties binding upon us will be observed, can only spring from the performance of this. The blessing may be presented, the appeal made, the duties urged; but unless the deep and vital spirit of religion works in the heart and impresses the subject, all is in vain. As I have already said, that a nation is like the individual as it respects its use of its blessings, so I would carry out the remark to the subject of moral advancement, and would say, that as this perfection should be *his* highest aim and end, so should it be the highest aim and end of a nation. My hearers, we can have no loftier elevation than this. Failing this, we *have failed* after all, and disappointed and fallen short of those high hopes which clustered around and brightened our early morning. Oh! is it not for this that God raised us up and is to distinguish us from all the nations that have gone by or that live hoary with age? What greater honor than this could we have?—Wealth may come in upon us with its power and its splendor, intelligence may gush through our land like sunlight, but better than all these things would be the distinction of having poured moral light and borne the agents of salvation to the desolate and the benighted—of having broken the shackles of moral slavery—of having raised up from degradation the moral man. Oh, to shed abroad these great truths should be the chief employment of our people. May our country stand, reflecting from all its palaces the glory and the beauty of holiness, until the whole earth shall behold and catch its light, and live and rejoice in it forever! From America may those pure laws, those great and just principles, those perfect examples, go forth, which shall hasten on the triumph of truth over error, and holiness over sin!

To this end it behooves us to eradicate vice, and to crush corruption in the bud—to preserve all the barriers of virtue, and to improve all the means of moral advancement. And need I say, my hearers, that these duties must be performed by each individual? The nation is composed of individuals—as its parts are, so will be the whole—where one is corrupt, in so much will the American nation be corrupt. How deep and solemn the responsibility, then, which rests upon each individual! He can not sit by idly and expect to see his country, like some abstract existence, becoming pure and great under the influence of a mysterious principle; he is a part of that country, and his own labors with himself and those agencies which God has established working within him, are to be the means of producing that result. As well may he expect to see his body restored to health when one of the members is diseased. He is a member, composing an actual part of that great body, his country. How deep and solemn, I repeat, then, are his responsibilities. These duties are all for each man, and *this duty* of cultivating his moral nature is incumbent upon each man. In your ears, hearer, American hearer, comes the precept—"Repent of your sins, turn from iniquity, strive to walk in the ways of life, render your heart and soul as a tribute to God for all his benefits towards you!" Listen to it, remember it, act upon it.

Hearer, that nation of whom in days of old, the words were spoken—"He hath not dealt so with any nation"—has felt his judgments and is scattered abroad. There is now for her, in the land of her ancient habitation, no triumphant miracle and no exulting psalm—the sound of the timbrels and the dancers is heard no more by her flowing waters, and silence rests upon scathed and awful Sinai. The glory of the Shekinah has departed, and the temple of the unbeliever stands where the ploughshare of the Roman went over her holy places. Her harps are not even upon the willows of Babylon, but rent and shattered, they vibrate with mournful music, in all the corners of the earth, to every breeze that floats under heaven. And can we hope, if we disregard his precepts and forsake his ways, that we shall stand while his peculiar people have fallen? Let us beware, lest he withdraw the light of his countenance from us, and with all our high privileges and our glorious hopes, we go down darkly and perish from among the nations. Oh, let us act upon those principles and fulfil those duties, which shall cause us to be like the nation spoken of by the Prophet* and the Psalmist.† Then, in the far light of a thousand years, we may hope to stand in triumph and in joy. Our annual jubilee will go up from grateful hearts above our ancient graves. We see it as it will be then. Upon all our hills is peace and in all our vallies plenty.—Waters that we have never seen are dotted over with barks, and cities to be built, arise with shining strength. Around are monuments of the olden time, bearing the names of the illustrious patriots whom *we* honor. Mild laws and pure principles diffuse their steady radiance abroad, and in their light, with joyful hearts and tokens of prosperity, to the temples of our God in all the land, millions are coming up to keep the jubilee of freedom, and holding on, with their strong right hands, to the heritage, purchased with the blood of their forefathers!—"Happy is that people that is in such a case: yea, happy is that people whose God is the Lord!"

*Isa. lx. †Psalm cxliv.

For the Magazine and Advocate.

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. R. GUILD.

NUMBER SEVEN.

JOSHUA.—This book was written by Joshua, or by his direction. Like the books of Moses and those of all the ancients, it is written in the third person; and a few circumstances have, as was natural, been added by those who copied it afterwards. It contains the history of the Israelites, from the death of Moses to that of Joshua, a period, it is supposed, of nearly 30 years.

Josh. x: 13.—"And the sun stood still, and the moon stayed until the people had avenged themselves on their enemies. Is not this written in the book of Jasher?" "The meaning here, (says Dr. Priestley,) I take to be, not that the sun or moon actually stood still, but that the day, or the light was prolonged in that particular place. Though God, the author of nature, can not be denied the power of suspending the laws of nature." There is no mention made of this greatest of all miracles in the book of Psalms, where almost all the other miracles in favor of the Jewish nation are enumerated or referred to.

The book of Jasher here mentioned, seems to have been a miscellaneous collection of poems; since David's lamentation over Saul and Jonathan was in it. See 2 Samuel i: 18. By whom it was written, is not known.

Josh. xv: 8.—"And the border went up by the valley of the son of Hinnom," etc. We here find the first mention of the valley of Hinnom. This was a place near Jerusalem, and probably had its name from one Hinnom having been the owner of it. In after times in was called Gehinnom, and was a very celebrated place.

From the 63d verse of this chapter, we learn that the Jebusites had not been conquered when the book of Joshua was written; and hence, that it must have been written before the time of David, who finally succeeded in conquering that people.

Josh. xxiv: 26.—"And Joshua wrote these words in the book of the law of the Lord," etc. It is evident from this, that Joshua was writer as well as Moses, and he no doubt wrote the greatest part of this book. It is generally thought that Samuel wrote an addition to it, as Joshua did to the books of Moses.

For the Magazine and Advocate.

TRUE HAPPINESS.

BY REV. J. B. DODS.

That true happiness can be found only in the religion of our Savior, is the principal topic of the ministry, and the peculiar and distinguishing characteristic of the doctrine of universal grace and salvation; while it is the too strongly marked characteristic of the doctrine of endless misery, to teach that its duties are trials and crosses, and the ways of sin pleasurable. But that the Christian course is one of trial and gloom, is a libel, a malicious slander on the cause of Christ, and a foul blot on the spotless escutcheon of his character. He says, "my yoke is easy, and my burden is light." And thousands of the weary and heavy-laden, under the iron yoke of sin, have thrown off their load, burst their bondage, and found his declarations true. The ways of religion are ways of pleasantness, and all her paths are peace.

My friends, you are all seeking for happiness, and if you are dreaming to find it in sin, or even in riches and honors, independent of the religion of Christ, you are irresistibly doomed to be fatally disappointed, even should you gain your anticipated wealth or station; and doubly disappointed should you fail; and that failure is very probable, for honors and wealth are obtained but by few. A competence is all you need for yourselves and children. To labor to amass a fortune for them, is doing more than your part. It is but laboring to keep them in idleness; and such a bequest too often proves a curse rather than a blessing. Let me recommend to you to seek for happiness in an object all may attain, and one which will yield you permanent felicity, and that is, in the religion of Jesus Christ. It is free to all classes and conditions of men, as the crystal streams that flow down from a thousand hills. All you have to do, is, to "come and partake of the waters of life freely, without money and without price." Then you may go on, and seek for wealth and fame, directed by the hallowed voice of religion; and whatever you may obtain, under her guidance and instruction, may be enjoyed in peace.—"Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

But be not deceived. If you reject her kind offers to partake at her fountains—if you spurn her from your presence, your days must be days of darkness; and never will you obtain, in the land of the living, that happiness you so fondly anticipate. Perplexity, darkness, anxiety and pain will fill your cup, and you will breathe your last in sorrow and regret.

How important, then, my friendly readers, that we should obey the Gospel, partake of its rich feast, and make this happiness our portion! By our indifference to the voice of heavenly mercy—by our disregard of the Gospel of Jesus Christ, we rob ourselves of the only solid happiness that earth can impart.

We are continually in pursuit of felicity, and striving to obtain it in the momentary objects of this fleeting existence. Some seek for it in riches; some, in stations of office and honor; some, in the dazzling walks of science; some, in the bursting flame of eloquence; some, in the ephemeral breath of fame; some seek it in deeds of valor in fields of carnage and war, and some on the thundering battle-ship that proudly rides the ocean. But riches are perishable; stations of honor must soon be resigned; the tongue of eloquence must be stilled in silence; fame, like beauty, must soon be laid in the cold grave, and proud laurels plucked from fields of war, or won in grandeur on the ocean, must fade—and all the cares and anxieties that pervade the bosom, or distress the mind, must be hushed forever!

But that happiness which the Gospel of Jesus Christ imparts, in the contemplation of its supreme and universal reign in every heart, shall never fade, nor pass off from our cherished remembrance like the visions of a dream! It shall cheer us through life, and beat the last feeble pulse of mortal joy, and benignly brighten our longing hope for a future world, as the dark shadows of death are gathering around us! This happiness is an antepast of heaven! It shall wrap around us a drapery not of earth, and through a resurrection, introduce us into heaven, its native home, and shall be the companion of our bosom to the never-ending ages of eternity! It is imperishable as that God from whom it emanates. It shall live when the grandeur of earth is no more! It shall flourish when sublunary beauty decays! It shall roll on in immortal triumph, when globes are stopped in their mighty course! It shall be felt and remembered when all we once valued and pursued on earth, is forgotten! It shall shine with increasing lustre and glory, when the sun shall sleep in his clouds, and when the stars, that burn like embers on heaven's broad hearth, are extinguished in night! It shall live immortal when death itself shall die, and be no more! Embrace, then, in a Christian faith, this happiness.

Provincetown, Mass.

For the Magazine and Advocate.

QUESTIONS FOR PARTIALISTS.

1. Is the serpent, mentioned in Genesis iii: 15, destined to live eternally with his bruised head, or will he ultimately be exterminated by the bruiser?

2. If there is a personal devil who can attend to millions of eyes, on the different quarters of the globe, all at once, is he not omnipresent?

3. If the devil is omnipresent and also eternal in duration, does he not possess at least two of the attributes of the Everlasting God?

4. We learn from Ezekiel xvi: 53–55, that God will bring again the captivity of Jerusalem; but that Sodom and Samaria shall both be brought in first. Does the promise embrace those Sodomites who had passed through temporal death before the promise was revealed?

5. If men are not saved by universal grace, nor by partial grace, nor yet by works of righteousness which they have done, how are they saved?

6. Was it any more an act of arbitrary mercy for God to produce a scheme by which to save the whole of a ruined world without its advice, than it was to bring it into being without its consent?

7. Why should Christ console his disciples, by saying that God could save even a rich man, for with him all things are possible, if he knew that infinite goodness would fail to put that power into exercise?

8. Is it likely that St. Paul thought, after God had saved him, the chief of sinners, that he would eternally damn millions of his fellow-beings for being half as great sinners as their chief?

L. AIKIN.

Sparta, Pa., 1839.

For the Magazine and Advocate.

EXPOSITION OF SCRIPTURE.

"And Jesus said unto him, foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." LUKE ix: 58.

This passage is commonly supposed to contain a representation of the utterly destitute and friendless condition of Jesus Christ; and is made the basis of much pathetic declamation on the subject. We have no disposition to underrate the privations and sufferings of the Saviour; but we can not consider the above passage in the light in which it is commonly viewed. We think it was not spoken in reference to the whole life of our Saviour; but in reference to the particular time in which it was uttered. By the previous connexion it will be seen, that the inhabitants of a certain village of Samaria had refused him and his disciples, lodgings, because he was going up to Jerusalem. They were going there to attend a religious celebration; and this excited the enmity of the Samaritans, who accordingly refused him entertainments. It was therefore in reference to this place, and this time, that our Saviour said that he had no where to lay his head. That he did not intend to take his whole life into consideration, is evident from the fact, that the language is not true in relation to his whole ministry. He had friends in many places, in which he preached and performed miracles, whose friendship and hospitalities he enjoyed. W. E. M.

For the Magazine and Advocate.

GENEVA COLLEGE.

We happened to be present at the yearly commencement of this institution on Wednesday the 7th inst., and were much pleased with the high character of the exercises. The young gentlemen who then bid adieu to the consecrated walls of their Alma Mater, if we may form an estimate from their efforts on that day, are calculated to occupy no medium stations in the active scenes of life. The Baccalaureate Address of President Hale, and the Address of Gen. John A. Dix, before the literary societies, were all that an enlightened community anticipated, and were well worthy their high reputation for scholarship. We rejoiced to see that the honorary degree of D. D. was conferred upon Rev. P. A. Proal, of this city, and upon Prof. Yates, of Schenectada. The exercises we are told exceeded the highest expectations of the friends of the institution, and gave evidence of increased usefulness in the thorough education of our young men. The public should know that this college, situated on the banks of the Seneca lake, in one of the most beautiful and healthy villages of our State, has an able and thorough faculty, and affords advantages for literary and scientific culture scarcely rivalled by any institution of the kind in our country. G.

Utica, August 12, 1839.

For the Magazine and Advocate.

THE CHAUTAUQUE CONFERENCE met, according to previous adjournment, at Panama, on the first Wednesday and following Thursday in June. Chose Br. S. Adams, Moderator, and Br. J. Eaton, Clerk. Four delegates were appointed to attend the next Conference of the Allegany Association, viz. Brs. Paine and Adams, clergymen; and Brs. Harrington and Alexander, laymen. Voted that the Clerk prepare the minutes for publication in the Magazine and Advocate. Adjourned to meet at Sheridan on the third Wednesday and following Thursday in September, 1839.

Sermons were preached by Brs. Adams, Babcock, and Eaton. Ministers present—Brs. Babcock, Adams, Paine and J. Eaton.

The mind is like a trunk; if well packed, it holds almost every thing, if ill packed, next to nothing.

For the Magazine and Advocate.

THE RAINBOW.

BY REV. E. H. CHAPIN.

"The sun went down last evening in a rain-storm—but through a slight lift in the clouds, on the verge of the western horizon, the rich beams of the retiring luminary were poured out upon the earth and clouds in all their fulness. A splendid rainbow spanned the heavens, full in its form, and perfect in its colors. It was a lovely sight—and as we gazed upon the "sign," we felt something of that awe which the ancient patriarch must of known, when the finger of the Almighty pointed to that "bow in the clouds," as a token of anger passed away, and of judgments forever postponed.

How exquisite the thought, that He whom we may call "our Father," makes the tokens of his interference with man, the emblems of his greatness—the signs of his *mercy* are the gorgeous decorations of his *majesty*, for "there was a rainbow round about his throne."

J. R. CHANDLER.

The sun looked through its watery veil,
Beneath the cloudy pile,
And gave the weeping face of earth
A glory and a smile;
While, on the bosom of the storm,
An arch of brightness shone,
And fancy's lifted eye beheld
"A rainbow round the throne."

So, when from off the deluged earth
Had passed the sweeping flood—
And sloping vale and lofty mount
In light and beauty stood—
To the old patriarch's glistening eye,
Upraised with love divine,
Of judgment ceased and mercy given,
A RAINBOW was the sign.

So, when the nations in the gloom
Of darksome ages stood—
When atlas flamed with baleful fires
And glowed with streaming blood—
The GOSPEL-HOPE, on brooding clouds,
Appeared—a radiant form—
An arch whose brightness spanned the grave—
A RAINBOW through the storm.

So, when care's chilling rain-drops fall,
And fears and doubts dismay—
When hopes lie strewn like withered flowers
Upon our earthly way—
Oh! may we look far on, far up,
Beyond our dark despair,
And through our gushing tears, behold
A RAINBOW streaming there.

And so, O Father, may the gloom
Of sin and death depart,
That heaven, and joy, and life, and love,
May flow to every heart—
That every soul, with starry robes,
May in thy courts be known,
And form in Mercy's beaming arc
"A RAINBOW ROUND THE THRONE."

Richmond, Va.

For the Magazine and Advocate

THOUGHTS FOR THE THINKING....NO. III.

BY REV. J. S. KIBBE.

Let such as know little of the feverish and longing anxieties, the bitter and heart-burning desires, and the constant and slow consuming fires of disappointed hopes, which are the perpetual and never failing attendants of those who yield themselves, the cringing sycophantics for popular applause, be cautious lest they barter away the quiet and happiness of life—the peace and gladness of hearts which are true to themselves, for the uncertain fame of the toilers for public favor. It is a path, lighted only by the fickle, inconstant and ever varying tapers of popular opinion, which often—full *often*—conducts its followers to a dismal goal, leaving him to what are found to be bitterness of soul and brokenness of heart. And it is a sound which has lured many a victim from the quietness of life, into the windings of vanity, whose end is vexation and remorse, either to mock them with the hollowness of their wishes when attained, or to hurl them from hope's highest pinnacle into the yawning gulf of despair, from which ever come the moans of those who contend hopelessly with its engulfing waves.

Let him who would be a follower of the principles and precepts of the Redeemer, think not that they consist in abstraction—in ideality—exciting the brain, but leaving the heart untouched—in kindling the fires of imagination which burn, till they melt from the eye a tear for some fancied and nameless misery, while they immediately cease to glow, to warm the heart and moisten the cheek, when fancy no longer feeds the flame—in weeping over the calamities of the human race, without offering to relieve them—in affecting to drop the tear of sympathy for the poor and the needy, the widow and the fatherless, while they forget to minister to their suffering condition, and relieve their wants and necessities—in bowing the knee and performing all the external manifestations of devotion, while the heart remains unmoved and unwarmed by its holy flame—and in yielding themselves to feelings of excitement, or the overflowings of awakened sensibilities which make them weep over the fancy drawn picture of human wo, but remains unaffected and unmoved by realities. All these, nay, even more, may exist, and still religion be wanting; and religion may exist where more of these are found. But it consists in active benevolence, flowing from pure and holy motives, and affecting the object whereunto it is directed—in charity which "thinketh no evil," hoping all things for the best, and rejoicing in what it performs—in love, flowing pure from the soul, which throws its embrace around every child of humanity—in comparison, gushing like a river of goodness from a fountain pure and holy, yielding its benefits to all alike, spreading righteousness, holiness and blessedness, wherever it flows, giving newborn hopes, joys and pleasures to all around—causing the desolate heart to rejoice with the fulness of joy, and making the bosoms of sorrow respond to the accents of delight—in loftiness of mind and thought which envy not the proud and the rich—and in humility and meekness of heart which despise not the poor and humble. In short, it consists in all that is pure, holy, just, perfect, supreme goodness, superior excellence, and most exalted and infinite love, being a transcript of *him* who went about doing good—and being the spirit of God, living with the pure and holy in heart.

Otsego, N. Y., 1839.

For the Magazine and Advocate.

QUESTIONS.

BY REV. R. THORNTON.

1. If man was created to "glorify God and enjoy him forever," will the Deity ever permit an enemy to thwart his intention, and make that existence a curse, which he designed to be a blessing?

2. Could he have created man for that purpose, and yet ultimately doom him to endless pain, without changing his mind?

3. If God has but *one mind* and *changes not*, will he ever have a purpose, concerning any, different from that which he had in giving them being?

4. Could he have created man to enjoy his happifying presence forever, knowing at the time, that man's final state would be diametrically opposite to this?

5. And if the object of creation was the happiness of the created, can the Deity inflict endless pain, without changing his purpose?

6. If principalities, nor powers, etc., "nor any other creature can separate us from the love of God," will not his love be eternally exercised towards us?

7. And can the devices of satan—will the powers of the enemy—destroy his affection or annihilate his love?

For the Magazine and Advocate.

THE MOTHER'S LAMENT.

And thou hast left me, my daughter. No more can I listen to thy cheerful voice—no more can I gaze upon thy sweet countenance—no more can I clasp thee to my heart, and rejoice that thou art mine—for death has taken thee! I have tenderly watched thee from thy infancy, and have witnessed the development of every budding beauty. When a few years had fallen upon thy brow, thou wert lovely as the fairest of earth's children. Thy spirit was pure and spotless as the snow flake, and thy mind was a garden, in which naught but the most beautiful and fragrant flowers flourished. My daughter, thou wert the pride of my heart, the object upon which all a mother's hopes and affections were centered. But oh! I did not dream that thou wert mortal! Death has hushed the gentle accents that were used to fall from thy lips, and were such music to my ear; he has dimmed the lustre of thine eye, he has stiffened thy graceful form, and has touched thy warm cheek, leaving an icy coldness! To make my bereavement more severe, he gave me no warning that I was about to lose thee; for like the evening dews before the morning sunshine, didst thou pass away, my child, and I am alone! Who shall supply thy place? To whom shall I now turn for support, since thou who I fondly hoped would smooth my journey to the tomb, art thyself covered by the cold earth?

Hark! I hear a low whisper—it is the monitor within—the still small voice that speaketh comfort to my soul. I will obey it, for it tells me to cease my complaint—that I have yet a *Friend—my Saviour is not dead.* And through *his* atoning grace my beloved is happy. Why then should I mourn as one without hope? For but a little time will elapse ere we shall meet, where there shall be no more death nor sin—where the parting hand is never extended, and where *farewell* is a word forgotten.

EDORR.

For the Magazine and Advocate.

DIALOGUE BETWEEN TWO NEIGHBORS.

UNIVERSALIST. Good morning, neighbor A.; I saw you at our meeting yesterday, and as you seemed very attentive and much interested in the discourse, I hope you will allow me to ask what you thought of the sermon—of its practical bearings, and the particular illustrations the speaker gave of Scripture truths?

PARTIALIST. Why, yes, I was there, and I *did* listen attentively, but my astonishment held me mute; and it was not so much from edification as *wonder* that the speaker *dare* thus stand up before high Heaven, and so pervert the truths of the everlasting Gospel—that he dare say with *such* a text before him, that the most plain doctrine of the Bible was a false one—yes, the only doctrine that can make man virtuous and happy while passing through his toilsome pilgrimage on earth—the only thing that can sustain him in the dark and trying hour of death, and carry him without fear up to the judgment bar of his Creator!

U. Well, neighbor A., I will not affect to misunderstand you; the *text* I also remember perfectly well: "I also will laugh at your calamity; I will mock when your fear cometh."—Prov. i: 26. I suppose by *the* doctrine to which you refer, as the great and important one of the Scriptures, is meant that of endless punishment for sin after death; and the *misrepresenations* of which you suppose the speaker guilty, are his stating that the text had no reference to such a doctrine, nor even with any thing connected to a future state of existence. Am I right neighbor?

P. Yes; I meant the belief of that great truth in connexion with repentance and the second birth.

U. As regards what you have said, let me then answer you. The speaker did not represent any doctrine of the *Bible* as *false;* he only said what all Universalists believe, that the doctrine of endless punishment for sin was not taught in the Scriptures. The Bible teaches (and so we receive it) that he that doeth wrong shall receive for the wrong he doeth, that God is no respecter of persons, that though hand join in hand, the wicked shall not go unpunished; and if you will read the whole chapter from which the text was drawn, and the sequel, I feel certain you will be

constrained to acknowledge, that all the benefits to accure from following wisdom, and all the practices for rejecting her counsels, are to be visited upon man, in this stage of existence; and that no allusion to a future state is there to be found; and allow me still farther to tell you (and challenge you to prove the contrary) that the doctrine of an immortal existence, is not even *revealed* in the Old Testament; for life and immortality, you know, were brought to light by the preaching of the Gospel.

P. But Universalists reject the idea of the second birth, and ridicule the notion of repentance.

U. Sir, allow me to correct your error. Universalists deny no doctrine of the Bible. They believe in all the second birth that the Scriptures teach. They do not of course admit the sudden and miraculous change, which alters, in an instant, the whole disposition of the man, and brings him at once from a state of entire corruption, (and, as some have it, of total depravity,) to one of entire perfection. They believe it is his highest interest, and would yield him the brightest enjoyment, to "cease to do evil and learn to do well;" to follow the laws of his inward man—of his intellectual nature, and by so doing follow the laws of the second man, his Lord from heaven, who is not of the earth, earthy.

P. But let me interrupt you to say, you have not yet told me what you understand by being *born* again. I wish to hear what Universalists make of that?

U. I will answer you for myself, and, I think, for a majority of my Universalist brethren. We believe *the* second birth, takes place at the morning of the resurrection, when the dead shall be raised incorruptible; when that which is sown in weakness, shall be raised in power; when that sown in dishonor shall be raised in glory. *Then* we shall be *changed*, and *then* shall be brought to pass the saying that is written, "Death is swallowed up in victory; O! death, where is thy sting? O, grave, where is thy victory?"

P. All this may sound very well, in your sophistical mode of treating the truths of the Bible; but these sophistries let me solemnly warn you, will not sustain you when you come to lie down on your last bed of pain, to yield up your immortal soul to the king of terrors, and go to meet your God at his awful tribunal bar. And you know, too, that as "the tree falls, so it shall lie," and "as death leaves us, so shall judgment find us."

U. You accuse me of dealing in sophistries. I might retort on *you* the false quotations of Scripture which you have just made; (I will not believe wilfully;) but will you allow me to change the mode of our conversation by asking a few questions, to which I may expect your candid answers?

P. Yes, certainly! Why not?

U. Well, then, do you believe that God was and is the Creator of all things?

P. I do, for the Bible declares it.

U. Do you believe that the Creator has all power to order all things—every transaction—after the counsels of his own will?

P. I believe he is omnipotent, consequently holds all power in heaven, and on the earth.

U. Do you believe that "known unto God are all his ways from the beginning," and that he knew before creating the human race, what would be the end and aim of each individual of the species?

P. I dare not deny that he did. But I see where you are coming, you intend to destroy free agency.

U. Never mind *agency* just at the present. I wish you to answer a few more quetions candidly, will you do so?

P. Certainly!

U. Do you believe he is a just, merciful and benevolent God?

P. Yes: I have no reason to doubt it.

U. Well, then, neighbor A., if you believe God to be the Creator of all things; that he has all power in heaven and earth; that he knew and knows all things from the beginning, and that he knew the end and aim of each individual before creating him, that he is a just, merciful and benevolent God, do you believe he would create the human race, knowing that *one* would be doomed to endless sin and pain, and still retain his character of justice, mercy and benevolence? Or *could* he be *just, merciful* and *benevolent*, in creating beings for such an end?

P. O! I do not wish to talk farther with you. You would destroy all free agency. Good morning.

U. I will talk farther with you on *that* subject if ——

P. No! no! not now; perhaps another time—good bye.

U. Good morning, neighbor. M. D.

July. 22, 1839.

For the Magazine and Advocate.

HAMILTON COLLEGE.

On Wednesday, the 31st ult., the commencement of this institution took place. A great variety of talent was displayed, and the exercises can not fail to reflect credit on the institution.—Most of the subjects were well chosen, and well treated. The orations of Messrs. Jerome, A. D. Gridley, Curtiss and Adams, candidates for the first degree, were productions of no inferior order, and they are evidences of the benefits of a thorough collegiate course. Most of the other orations of the candidates for the first degree, were good.

But we would refer more particularly to the oration pronounced by S. Ellis, Esq., of Cincinnati; a candidate for the second degree. In an oration of more than an hour in length, he completely enraptured the audience. His subject was the Social Progress and Destination of Man. He treated the subject in a manner highly reputable to himself, and in the highest degree honorable to his "*Alma Mater.*" In originality of expression, in polish of style, in historical and general information, and in ease and elegance of delivery he is seldom excelled. He certainly combines powers of which few can boast. His subject is kept constantly and steadily in view, and if he appears to digress, the result shows that the apparent digression is a direct and complete illustration of his subject. As the stream impeded in its progress gathers force by its obstruction, but at length rushes on with resistless power, so does he by every seeming departure from his subject, gather increased strength and beauty.—In short, we consider the oration a grand display of genuine eloquence, liberal principle, and unadulterated truth; and if such principles and sentiments are imparted in Hamilton College, it deserves, and will undoubtedly receive, the patronage of a liberal public. We are confident that we express the desire of the audience, when we request its publication. Q.

Clinton, N. Y., August 3*d*, 1839.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, AUGUST 16, 1839.

CHRISTIAN TRAITS AND DUTIES—NO. VIII.

THE REAL TREASURES.

"But lay up for yourselves treasures in heaven."—Matt. vi: 20.

We proceed to remark, in the third place, that the heart is devoted to that which occupies or sways the mind. "Where your treasure is, there will your heart be also." How true this is, experience and observation will tell you. Do not cares for that object which is prominent in your thoughts, crowd in upon your most careless moments? Is not your slumber sometimes prevented by the intrusion of some important scheme which you have in progress? Is not the retirement of home, or the solemn hour of devotion, interrupted by thoughts of the ruling object of your heart? Is not the thoughts of the merchant in his vaults and safes, or out upon the sea with his ships? Does not Napoleon dream of battle in the calm hour of sleep?—did not "the currents of the heady fight" toss around his dying pillow? Is not the heart of the father in distant lands, fixed upon his bright browed babes afar? Does not the mariner hear the image of "sweet home" before him, over the waste of stormy seas? Is not the mind of the patriot, prisoned as he is, away on the battle-fields of liberty, and on the thresholds, and by the altars of his father-land? Does not the chained eagle pant for the sun?—But you need no illustrations of a truth so familiar and universal as this. He who places his treasures upon earth, will rivet his heart there also; and he who lays up heavenly riches will set his soul upon heaven as his home and his chief end. You will find the man who is absorbed in business or pleasure, giving but little heed to those purer and loftier things, which should be the objects of every one. He may give for a moment a listening ear, or lend an attentive eye, but they go not to his heart, for that is sealed to them, and filled with other matter.—Hard must you labor, frequently, and earnestly appeal, ere you can break its stern indifference and move its torpid pulses—ere you can raise his eyes from his glittering and absorbing dreams, and fix them onward and up. Where his treasure is there is his heart, and you must convince him that this is not the best and richest treasure, you must urge him until he places his affections on that which is, ere you will have done your work. But he whose treasures are above, who has placed them safe from the storms and changes of time, in the innermost shrine of the soul, will rest his heart in heaven. You can not come to him with a spiritual topic which is uninteresting. You can not set before him a spiritual treasure which he does not make it an object to obtain.—He pursues his business, his recreation, whatever may be his lot, industriously and rightly; but they are only means to aid him on in the upward and radiant way.—Go read his actions and behold his works—go see his triumph and his joy—and feel the force and certainty of the truth, that "where your treasure is, there will your heart be also."

Lastly—we find a reason from the facts stated, why we should lay up heavenly instead of earthly treasures. Because earthly treasures are uncertain, and heavenly ones the best and the surest, and because we rest our affections where our treasure is, we should lay it up in heaven. And do not, reader, think of heaven too much as a foreign good. Remember that the kingdom of heaven is within us, and that, while we use outward terms and physical expressions to convey our meaning, and while the blessed existence beyond the grave is especially called heaven, remember, I say, that in your own purified and expanded mind you will find many of those imperishable treasures, if you will cultivate those affections which are set forth in the Gospel of Jesus Christ. There it is, reader. Instead of absorbing your heart and your faculties in the pursuit of such earthly and perishable things as we have named, you are to strive to live the life, and perform the acts, of a follower of Christ, and thus do you lay up treasures in heaven. You will find, after all, that you reap no real reward from these fleeting temporalities—that disappointments, and griefs, and losses, are connected with them—while the other will prove your stays in every hour of need, and your light when the sunshine has departed and the earth looks dark. You know, moreover, that it is your duty to cultivate these right affections, and you can not compromise with this duty by making earthly things your main object, and yet pretending to cultivate those graces. So, you perceive the beauty of the figure used by our Saviour.—

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor

steal: For where your treasure is, there will your heart be also."

I trust, dear reader, that you will obey this precept. "The moth" and "the rust"—who has not felt them cankering his treasure heap and destroying his hopes? Who has been so happy as to pass to any age without experiencing in himself the mutability of earthly possessions? Reader, the moth and the rust warn you. Your own knowledge of duty, and every consideration of righteousness and gratitude, call upon you to lay up the rich, the real treasures, where they shall never be lost and will never fail you! E. H. C.

ANTI-PHRENOLOGY.

Many of the newspapers are just beginning to learn that there is a work in existence, containing two Lectures against Phrenology, by Dr. Sewall, of Washington, D. C.; and are publishing J. Q. Adams' commendation of the book, as almost sufficient, of itself, to convert every Phrenologist that may happen to cast his eyes on it! Unfortunately for their hopes, Dr. Sewall's Lectures are no new thing to well read Phrenologists; for the Doctor has extracted many of his materials from the works of Gall, Spurzheim, Combe, and Caldwell; where Phrenologists saw and read them, years before Dr. S. thought of purleining, garbling, separating them from their contexts and refutations, and publishing them to the world as his own!

In the second place, he has first carricatured Phrenology, and then directed his weapons against his own *man of straw;* and, unfortunately for the hopes of these anti-Phrenologists, Phrenologists are too well acquainted with their own system, to be deceived into believing it such a mess of absurdity as the Doctor sometimes represents it.

In the third place, Phrenologists generally read Dr. Sewall's lectures *more than two years ago*—when they first appeared from the press—and as the Lectures, themselves, failed to convert us then, it is not likely that Mr. Adams' letter will effect that work now. Dr. J. Barber publicly lectured in refutation of Dr. Sewall's Lectures, two years ago, in this city.

In the fourth place, Mr. Adams' letter contains evidence within itself, that he is ignorant of Phrenology, to a degree which must render his opinions weightless to our minds. For instance, he never regarded it *seriously*, but evidently despises it too much to give it a candid, serious, and thorough examination—if he had done so, he would now be a Phrenologist. Again, he locates the "thirty-three *or* thirty-five faculties" (he does not even know *how many!*) "on the blind side of the head"—evidently betraying his ignorance of even the number and *location* of the faculties!!! And lastly, he supposes Phrenology to be a system of mere materialism—and to represent the *organs* of the mind as "the *imperishable mind*" itself!!! And this is the man whose *mere opinion* of a book full of plagiarism, garbled extracts, and disingenuous statements, we are to take as full and convincing evidence against FACTS! With all our respect for the great mind of J. Q. Adams, we can not receive his *opinions* for proofs—we appeal from him as he now is, to John Quincy Adams, when he shall have laid aside his contempt for a new science, his prejudices and preconceived opinions, and informed himself fully on *both* sides of the subject.

In the fifth place, unfortunately for the hopes of anti-Phrenologists, if Phrenologists received any man's *opinions* in proof of the truth or falsehood of any science based on facts, we have in our favor the opinions of a greater number of distinguished statesmen, philosophers, divines, jurists, teachers, physicians and others, who have examined *both sides* of the question, than they can possibly bring against it—of men, too, better able to judge of its value, and to test its truth in actual observations and daily practice, than is even John Quincy Adams, or Daniel Webster; Judge McLean, or Moses Stuart; Dr. Fisk, or D. M. Reese and Thomas Sewall, M. D.'s.

To all who would see the absolute dishonesty and unfairness of Dr. Sewall's Lectures severely exposed, and his arguments (?) refuted, we recommend the perusal of "Phrenology Vindicated, or Anti-Phrenologists Unmasked," by Dr. Charles Caldwell, late a Professor in Transylvania University, at Lexington, Ky. We understand that Mr. J. Toulmin Smith is also about to publish a refutation of Dr. Sewall's Lectures. He is capable of answering a much more powerful book against Phrenology than Dr. Sewall has written.

Is an apology needed for introducing this subject into our columns? Here it is: Phrenology has, more than any thing else, convinced many good but skeptical men, that Christianity, from its adaptation to the nature of man, as disclosed by this science, *must* have had for its Author, the *Creator of man* It has opened to my mind, and to many other minds, new vistas in the wilderness of mental philosophy—shed a clearer light on religious faith, morals, legislation, jurisprudence, education, and the treatment of insanity—has disclosed more plainly the whole nature of man, his relationship to God, his necessary improveability in the successive generations of his race, and thus confirmed my belief in his glorious destiny—the holiness and happiness of all God's offspring—of the entire intelligent universe. All this it has done, and more—much more—for myself and for hundreds—and I can not tamely see the mists of superstition, ignorance and error envelope minds that yet need its teachings and influence, and shut out all its blessed light from their understandings. The secular papers are copying this letter—spreading the clouds and the mists—and I feel it my solemn duty to aid in dispersing them. If Phrenology is false, as it professes to be based on *facts*, by *facts* it can be refuted—but let not professed facts, manufactured by Dr. Sewall, be taken for real facts—facts in nature. And let not the cry of "materialism," "infidelity," and "irreligion" deter the clear minded and pure hearted, though timid votary of truth, from examining its evidences and receiving its teachings, which agree with nature, reason and revelation. Universalists, especially, who know by experience the cruelty of this wicked warfare against their own views, should be careful to distrust it when it is employed against Phrenology, or any other unpopular theory.

A. B. G.

THE RECORD.

ASSOCIATIONS.—The (Mass.) Union Association, met in Petersham, Mass., May 22d and 23d. E. P. Draper, Moderator; R. S. Pope, Clerk. Fellowship was granted to Br. T. Whittaker and to the societies in Winchendon, Royalston, and Barre; and ordination to Brs. W. B. Randolph, J. S. Palmer, and I. Chamberlain—and in the afternoon of Thursday, recognized the church recently formed in Petersham. The cause is prosperous, and the meeting was interesting. Twenty-one preachers were present.

Old Colony Association met in Plymouth, Mass., May 22d and 23d. D. Jackson, Moderator; T. P. Abel, Clerk. Br. Tomlinson was appointed to deliver the next occasional sermon—J. M. Spear, Standing Clerk, vice E. M. Heuitt, to whom thanks were voted for nine years' service. Adjourned to May, 1840—the Standing Clerk to appoint day and place.

Merrimack River Association met in Boscawen, N. H., May 29th and 30th. R. Bartlett, Moderator; N. R. Wright, Clerk; J. P. Atkinson, Standing Clerk. Adjourned to meet on the fourth Wednesday and Thursday in May, at such place as the Standing Clerk may appoint.

The (Mich.) Central Association, met in Columbia, Jackson county, Mich., June 5th and 6th. Deacon John Williams, Moderator; Thomas Wheeler, Clerk. Fellowship was granted to the society in Tecumseh, and the churches in Hanover, Commerce and in Columbia. Conferences were appointed in, Putnam, Livingston county; semi-annual session in, Commerce, Oakland county, first Saturday and Sunday in October. Conference in Michigan Centre, Jackson county, second Saturday and Sunday in April, 1840. Seven preachers and twelve lay delegates from six churches and societies were present. Adjourned to meet in Ann Arbor, Mich., on the first Wednesday and Thursday in June, 1840.

The Green Mountain Association met in East Clarendon, Vt., June 12th and 13th. Walter Palmer, Moderator; S. Laws and W. S. Ballou, Clerks; and J. E. Palmer to publish the minutes. Resolutions were passed in favor of church organization; to hold a Conference in Chester, on the second Wednesday in August, when it is expected that ordination will be conferred on Br. A. Williams; and sustaining the proceedings of a special council which investigated charges against Rev. Thompson Barron, in November last; and declaring that said T. Barron is no longer in fellowship with the denomination. The societies in Sharon, in Wallingford, and in Springfield, were received into fellowship. Sermons were preached by Brs. Hollister, Baldwin, E. Garfield, W. S. Ballou, W. Skinner, and addresses by R. Streeter—15 preachers and 13 lay delegates from 13 societies were present. Adjourned to meet in Weston, on the second Wednesday and Thursday in June, 1840.

$10,000 WANTED.

Our subscribers are owing us *more than twice that amount!* and we want *at least one-half* of it paid between this and the close of the year. Ten thousand dollars will just about pay what we owe for the establishment, paper, printing, etc., up to that time, and what we need to make arrangements for our next volume.—We need it for the sake of our health and peace of mind, both of which are suffering under the cares and anxieties induced by the want of it. We want it, that we may perform our publishing and editorial duties, and provide for our families, with that cheerfulness, promptness and energy which are necessary to their being *well* performed. Shall we receive it?

Those subscribers who owe for volumes previous to the present year, owe us much more than the amount we ask—*can* pay it—and *should* pay it. We are aware that *all* are not able, but enough are, to pay all they owe us. Why do they not? Are their excuses satisfactory to their own consciences? Would they excuse *us*, if we were in their place, and able to pay, and they in ours, burdened with debt and its cares on account of our neglect? If not, then the payment of what they owe, and can pay to us, is a duty to us, to themselves, and to the cause we advocate. It is an act of but common justice, which they should discharge immediately. Will they not do it? "We speak as unto *Universalists*, judge ye what we say."

Now for the mode.—If your Postmaster is an honest and accommodating man, he will remit the *dollars* you owe us—as the Postmaster General says they may *frank* all such remittances to publishers—and the amount under a dollar can lie over till another time. This, when there is no agent near you. If the Postmaster is not such a person, (and you can judge,) send five dollars or upwards, (in current bills, and as few pieces as possible,) and we will pay the postage. This, also, when there is no agent near. But where there is a good agent near, pay *him* all you owe us, as soon as possible, and let him forward the amount, or as near the amount he collects, as he can remit. Now, don't delay this business, so important to us—we want money every week to pay current dues and expenses, and could advantageously use the *whole sum* we ask, to-morrow, if we had it!

Those who can not pay *immediately*, should get ready to pay *soon*—say by the time the Fall Associations meet. Do, brethren—do *try* and pay us up all that is owing to us—at least all that is owing on volumes previous to the present year. Reader—if *you* owe, and can pay us, you are the person here appealed to—shall we appeal in vain? G. AND H.

N. B. Notes on solvent banks in the Middle and Eastern States, generally, can be used here; but New-

York bills are preferred. South Carolina bills will be *received at par*, if sent to our General Agent for the Southern States, Br. "Allen Fuller, P. M., Salubrity P. O., Pickens District, South Carolina." State, in all cases, the name of the *person* for whom the money is sent, his *Postoffice*, county and State, and the years or volumes on which the money is to be applied. This is not only necessary to *prevent* mistakes, but often aids in *correcting* mistakes already made. G. AND H.

THE U. S. CONVENTION

Of Universalists holds its next session on the third Wednesday and Thursday in September next, in the city of Portland, Me.—about one day's or one night's voyage in a steamer from Boston. The delegates who were appointed by the several State Conventions to attend it, may need this timely notice, to jog their memories, in order that they may make their arrangements to attend it, or to appoint for substitutes those brethren who *will* attend, in case the power of appointment is vested in them. The ministerial delegates from this State are, T. J. Sawyer, G. W. Montgomery, J. Chase and the writer—the lay delegates are, S. Van Shaack, P. Price, H. H. Brown, T. Biddlecom, A. L. Wells, and D. Montague—four ministerial and six lay delegates being all that are allowed from each State Convention.

A. B. G.

DIALOGUE.

Partialist.—Well, neighbor, I have read Combe on the Constitution of Man.

Universalist.—And how do you like it—what do you think of it?

P. Why I think it is a work eminently calculated to make Universalists.

U. Ah!—I am glad to hear you say so; for I think it an excellent work.

P. What I meant by saying that it was well calculated to make Universalists, is this—many people do not distinguish between natural laws and moral laws—a law is a law with them, whether of matter or of mind. Now when such persons see it so clearly proved by Mr. Combe, that every violation of the natural laws brings with it its own certain and adequate punishment, they will not distinguish properly, and will suppose that it is the same in violating the moral laws, and that men receive their punishment as they go along.

U. But do you not suppose that Mr. Combe's work is well calculated to make people more careful—more thoughtful about the consequence of their actions—more prudent and provident?

P. Oh, certainly—in that respect it will do much good, and tend greatly to preserve health and increase happiness among men.

U. Thank you, brother. If seeing that men are punished "as they go along" for violating the *natural* laws, tends to make men better and happier in that respect—then, believing that they will be punished "as they go along" for violating the *moral* laws, must also tend to make them more careful—better and happier in that respect, also. What, then, becomes of the "licentious tendency of Universalism?" And why object to men's becoming Universalists? Besides, you seem to forget that violations of the moral laws are morally punished, and as certainly and speedily, as violations of the natural laws are physically punished. A. B. G.

THE DUN.

We give a *big dun* place this week, because we can not help it! Surely our readers will excuse us—as we do not trouble them often. A friend who knows many of the very painful and disagreeable difficulties that have beset us during the last two years and a half, and the perplexities of so dunning delinquents, that none but *real delinquents* shall notice the dun, has handed me the following sketch of only one out of the *many* similar scenes we pass through every month. We could give dialogues of the grocer, the paper maker, the printers, Clerks, etc., etc., all, like this, based on facts, that would make every reader declare that he would not be in our place for any amount that *hope may promise us* as our reward *some dozen years hence!!!* Heigho—but here is the dialogue—will it not excuse our *big dun* to the mind of every sensible reader? A. B. G.

LANDLORD AND PUBLISHER—A DIALOGUE.

Landlord.—Your rent is due to-day.

Publisher.—True, but we have a heavy note to pay this week, and although we have enough due us, the trouble is to collect. We must therefore ask you to wait a few days, at least, till some of our delinquents realize that we can not live on faith.

L. But why not dun?

P. Dun! We have already dunned till we are tired. And the worst of it is, none but those who have paid punctually, consider the duns as meaning themselves; and such threaten to discontinue their paper if we do not stop dunning.

L. But have you none but newspaper accounts to depend on? Have you not accounts due for books, that you have supplied your preachers with?

P. True, we have some such accounts, that should have been paid long ago. But some preachers have spent money which they have realized from the sale of their books, and are now looking in vain to their societies for the means of replacing it. And if we were to crowd them for pay, as hard as you and others that we owe crowd us, they would think we were deficient in brotherly kindness.

L. One word for these preachers.—Just tell them from me, that if they knew what was best for the societies, they would *require* their pay *punctually;* for the longer a preacher's salary runs, the harder it is to pay it; and every preacher would best inculcate the precepts of honesty which he preaches, to refuse to go into the desk at the end of each quarter, until his salary is paid. But I can spend no more time in considering excuses—your quarter's rent is due—I have made calculations on receiving it to-day—and *must have it.*—(Exit.)

P. *(Solus.)* Here is a reasonable man—he asks me out of *nothing* to make nearly *one hundred dollars!* He is just like our subscribers—they require us to furnish them a newspaper regularly, at an expense of 150 dollars per week, and send us about 20 dollars a week to pay our expenses with!!! ALMOST A FACT.

QUERIES.—Is the doctrine of the Gospel in opposition to, or inconsistent with, a single precept of Jesus?

Has Jesus given a single precept which, if carried out in the divine government, will countenance the doctrine of man's endless sinning and suffering?

If not, can the doctrine of endless sin and misery be any part of the Gospel of the blessed Redeemer—the Friend of sinners and the Saviour of the world?

What precept of Jesus, or what moral virtue, is that, the practice of which will cause a man to be vindictive or wrathful to a fellow-being?

Can a man inflict, or desire to inflict useless or endless suffering on a fellow-being, without feeling wrathful and vindictive to that being?

How long must a man love God supremely and man universally, before he can be reconciled to the endless sin and suffering of his neighbor or his enemy?

A. B. G.

T. FISK.

In reply to the question of a correspondent, I remark, that Theophilus Fisk, one of the Editors and Proprietors of the political paper, entitled "The Old Dominion," published in Portsmouth, Va, is not now in fellowship with our denomination. He was formerly in our fellowship, but some time ago, say two years, he sent in his resignation, which was published in the Trumpet, at Boston, and afterwards noticed in this paper. He has not since applied for, nor been received into fellowship; and consequently is not responsible to us, nor are we responsible to the public, for his conduct as a man, an Editor, or a preacher. A. B. G.

TO "APELLES."

Dear Br.—After a seeming neglect of more than a month, I have noticed your private remark, and now notify you, as requested, of the *acceptance* of your favors. I hope the delay will not alter your promise, on such condition, to "resume your pen for greater and more enduring labors." Go on with the work. We will begin the publication of what we have received, shortly, and hope to be kept in "copy." A. B. G.

THE SUBLIME AND ONE STEP BEYOND.

"But he [the infidel] can imagine no creation! Nothing can never become something. Something exists—which something he calls matter, wherefore matter has always existed—could never have had a maker."—N. Y. Watchman, Vol. 2, p. 71.

Corollary—The infidel can imagine no creator. Nothing, in intellect, can never become something. But something exists, as may be seen by the "Watchman," which something he calls D Smith, therefore D. Smith has always existed—can never have had a maker. Can any one tell us how, according to the above logic, intelligence can be the result of material organization, or be otherwise than independent of it in its origin?

A. R. B.

MEANS AND ENDS OR SELF TRAINING.

This is the title of a work recently published by Marsh, Capen, Lyon and Webb, Boston, in which much instruction, indispensably necessary to every young woman in America, is agreeably conveyed.

It may not be interesting to those butterflies of fashion who think of nothing but dress, gay parties, and scandal, and read nothing but love sick tales and ghost stories, but those who read for improvement, we venture to say, will never regret the time spent in perusing another of Miss Sedgwick's valuable accessions to the useful publications of the day.

For sale at this office.

CLINTON LIBERAL INSTITUTE.

The annual meeting of the Trustees and Executive Committee of the Clinton Liberal Institute, will be held at Clinton, on Tuesday, the 27th inst., at 10 o'clock, A. M. On that and the succeeding day, the examinations and exhibitions of both departments will take place.

A general attendance is requested.

Clinton, August 10th, 1839. D. PIXLEY, Clerk.

Br. Tompkins—Complaints are made that M. Hubbard, Marshall P. O.; Hull Hewitt, Waterville P. O.; and Miss L. M. Barker, Clinton P. O.—all of Oneida county, and who have paid us—do not receive their Repositories. We sent you the names some time since; were they not received, or what *is* the matter?

A. B. G.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. N. BROWN, at Onondaga Hill, and on the third Sunday of every month thereafter, until further notice.

Br. N. BROWN, will lecture in Salina, as the friends may appoint, next Sunday, at 5 P. M.

There will be preaching on the fourth Sunday inst., by Br. N. BROWN, at Onondaga South Hollow, and on the fourth Sunday in every month thereafter, until further notice—Br. THORNTON, at Randolph, as friends may appoint—Br. GROSH, at Taberg, as friends may appoint—Br. J. FRENCH, in East Martinsburg—Br. WHELPLEY, in Denmark—Br. HAYWARD, in Depauville, and in Lafargeville in the evening.—Br. C. S. BROWN, at Hamilton Centre, and NOT in Upper Lisle till the second Sunday in September.

There will be preaching on the first Sunday in September, by Br. GROSH, at Smithville Flats, Chenango county—Br. HAYWARD, in Champion, and in Carthage at 5 P. M.

The Steuben Association will meet in Kennedyville, on the second Wednesday and Thursday in September.

The Ontario Association will meet in Wolcott, on the first Wednesday and Thursday in September next.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Steuben (O) for L B and J B—P M, Smith's Mills, for A M B—P M, Leroy (O) for C M—P M, Ridgeway (Pa) for L H B—P M, Brantingham—J H K, Cooperstown, for J A P—H B, Bellona.

POETRY.

For the Magazine and Advocate.

DYING HYMN.

BY MISS LAURA EGGLESTON.

Jesus, my supernal Saviour,
While thy heavenly voice I hear
And I realize thy favor,
I will never, never fear.

Now my youthful form is sinking,
'Neath consumption's with'ring power,
And my spirit oft is thinking,
Soon will come her parting hour.

Here I've tasted much of anguish,
Life for me displays no charms;
I am weary, thus to languish—
Take me, Jesus, to thy arms.

Long I've pined to quit earth's bowers
Where the seeds of death are sown,
To re-bloom with fadeless flowers,
Where no blight or sorrows come.

Death has lost his arm of terror,
Since my Saviour has arisen;
Nought but blighting creeds of error,
Makes me doubt the love of Heaven.

See the boundless, free salvation,
Of our blest, immortal king!
Every kindred, tongue and nation,
Shall before him come and sing.

Shall my Saviour be victorious,
O'er the powers of death and sin?
Yea, indeed, his reign is glorious—
All shall be subdued to Him.

I can now depart with gladness,
Trusting soon to meet above
All I love—the whole creation,
Perfect made in truth and love.

Smithville, June, 1839.

For the Magazine and Advocate.

CAN THE MOTHER FORGET HER CHILD?

"Why may not the spirits of departed friends hover near us, and act the part of guardian angels? It is at least a beautiful thought."

Dear mother, dost thou hover near
To shield from harm thy erring child,
And is that love as warm, as pure,
As when on him in life you smiled?
Dost watch him yet with ardent love,
Though years have sped since thou didst go
To join the angel-choir above,
And left thine orphan child below?
Dost love him yet—though change hath wrought
Upon this brow thou once didst kiss
The lines of care and saddened thought?
Dost love him less because of this?
Dost love him—though temptation's snares
Have caused his wandering feet to stray?
Dost love him, though 'mid wants and cares,
He swerved from virtue's narrow way?
Dost love him yet, though other friends
Share the affections of his heart;
Who to his sorrow comfort lend,
And in his friendship claim a part?
Thou lov'st him yet! a *mother's* love,
Nor time nor change can e'er efface!
And will my God less faithful prove?
Will He, to me, deny his grace? W. R.

Consistency.—Some few years since, there resided in Vermont a Calvinistic clergyman, who was very fond of preaching up total depravity, and who continually insisted that in every act performed by an unconverted person, however good the act was in itself, the actor committed sin enough to damn him eternally. This clergyman lived in the north part of the State, where the lands of non-residents were frequently sold to pay taxes, and being a lover of this world as well as the world to come, frequently speculated in the purchase of those lands. It so happened, that he had made large purchases and payment had become due. Unable to meet the payment, from disappointments in money matters, it was necessary he should borrow or lose his bargain. He was directed to a gentleman who was in the habit of lending money, and who happened to be a Universalist—of whom he inquired whether he could be furnished with a sum of money on certain conditions. He was answered by the gentleman that he had the money, but did not care about lending it, however, to oblige him he would do it, and immediately stepped to his desk and took out the money. While counting it, the good clergyman, elated in spirit, observed, "Esquire, I very seldom see you at my meeting, I should really be happy to see you there oftener." And I, Sir, was the reply, would be happy to go oftener, but I do not like the preaching. "Well, Sir, what is there in the preaching you do not like?" I am not pleased, Sir, with the doctrine of total depravity, of which you have so much to say. I do not believe that every thing an unconverted man does is sinful, or that in every act he does, however good the act may be in itself, he commits sin enough to damn him eternally. Do you believe it, Sir? Oh, yes, an unregenerated man can do no good, and however kind, obliging and beneficial an act may be to those who receive it, yet with the actor it is sin. Well, Sir, replied the gentleman, we will not dispute on this subject; here is the money. I do not care about lending it, as by keeping it in my own hands I may turn it to better advantage in the purchase of lands than to lend it to you—I lend it to oblige you, and to do you a kindness. But, Sir, I am an unconverted man, and in doing this act of kindness, I shall commit sin enough to damn my soul through endless duration. Here is the money, Sir, and I leave it with you, whether I ought to commit this sin, or not, and whether I ought to be eternally damned for obliging you. Need we say, the poor clergyman looked astonished; his color changed, and after biting his lips for some time, he took his hat and wished the gentleman good morning, being unwilling to deny his favorite doctrine, and not hardened enough to say, by deed, if not by words, "you may be damned for what I care, if I can only be obliged by getting the money and saving my speculation."

The Balance of Happiness Equal.—"An extensive contemplation on human affairs, will lead us to this conclusion, that among the different conditions and ranks of men, the balance of happiness is preserved in a great measure equal, and that the high and the low, the rich and the poor, approach, in point of real enjoyment, much nearer to each other than is commonly imagined. In the lot of man, mutual compensations, both of pleasure and of pain, universally take place. Providence never intended, that any state here should be either completely happy, or entirely miserable. If the feelings of pleasure are more numerous, and more lively, in the higher departments of life, such also are those of pain. If greatness flatters our vanity, it multiplies our dangers. If opulence increases our gratifications, it increases, in the same proportion, our desires and demands. If the poor are confined to a more narrow circle, yet within that circle lie most of the natural satisfactions, which, after all the refinements of art, are found to be the most genuine and true. In a state, therefore, where there is neither so much to be coveted on the one hand, nor to be dreaded on the other, as at first appears, how submissive ought we to be to the disposal of Providence! How temperate in our desires and pursuits! How much more attentive to preserve our virtue and to improve our minds, than to gain the doubtful and equivocal advantages of worldly prosperity!"

Proper time of Rising.—Among the curiosities of Apsley House, is the truckle bed in which the Duke of Wellington sleeps. "Why, it is so narrow," exclaimed a friend, "there is not even room to turn in it." "Turn in it!" cried his grace—"when a man begins to turn in his bed, it is time to turn out."

An Arabian Proverb.—Knowledge is a diadem to a young person, and a chain of gold about his neck.

MARRIAGES.

In McLean, on Sunday, July 14th, by Rev. W. Bullard, Mr. David Curtis, to Miss Melissa Allen.

In the town of Canajoharie, August 1st, by Rev. H. Belding, Mr. Austin J. Robertson, merchant of Sparta, Ala., to Miss Mary Coleman, of the former place.

In Leon, Cattaraugus county, July 23d, by Rev. T. C. Eaton, Mr. Joseph Daniels, to Miss Dene Elvira Barton, both of that town.

DEATHS.

In Bainbridge, July 26th, Mrs. Olive Huggins, aged 32 years. The consolations of the Gospel were tendered to the friends and relatives of the deceased, on Sunday, 28th, by the writer. H. Torrey.

In Taberg, Oneida county, on the 3d inst., of cancer, Benjamin Hyde, Esq., aged 82 years. He was an old resident, and a highly esteemed and intelligent citizen of that section, and died universally lamented. His sufferings, which were excruciating, and were out the strength of a healthy old age by their long continuance, were borne with that fortitude and resignation which Christian philosphy inspires in the strong mind, and to the last he failed not to thank God for his mercies in giving him kind and affectionate children and friends to minister to him in his trials. Thus lived, and thus died our venerable brother, professing "love to God, love to his family, and love to *all mankind*." His aged companion to whom he had been united more than half a century, still survives, and was able to follow his corpse to the meeting house on foot, though nearly 80 years old, and weighed down by affliction and failing health. He has left numerous descendants and many friends to cherish his memory with fond regard.

The funeral was attended on the 5th, in the Presbyterian meeting house, and the consolations of the Gospel tendered to a large congregation of mourners, and sympathising friends and neighbors, by the writer, aided in the services by Rev. Mr. Hodges, Presbyterian. May they all be comforted by that faith which directed the deceased in virtue and sustained him in death. A. B. G.

In New-Hartford, on the 29th ult., Mr. Robert Gilmore, aged 68 years. Br. Gilmore was a firm believer in God's impartial grace, which he adorned with a well ordered life. For many years, infirmities increased upon him, and his last illness was long and painful, which caused him to desire anxiously to be with God and at rest, where pain, sorrow and death shall never more annoy. He has left a widow, a number of children and other relatives and friends to mourn his departure. Funeral on the 30th—sermon by A. B. G.

In Russia, on the 23d of July, Henry Clay, son of Willis and Mary A. Philleo, and adopted son of his grandfather, Darius Philleo, Esq., aged about 7 years. He was a remarkably active, sprightly, and interesting lad; and his death has produced a chasm in the fireside circle of his friends, which can never be filled. To his respected grandparents, who had fixed their hopes upon him as the stay and comfort of their declining years, his loss will be irreparable. But there is consolation for them in the promises of our Saviour, of a glorious reunion in a world of blissful immortality. Yea, though

"Cold in the dust this perished heart may lie,
That which warmed it once can never die.
That spark unburied in its mortal frame,
With living light, eternal and the same,
Shall beam on joy's interminable years,
Unveiled by darkness, unassuaged by tears."

D. D. T. M.

In Brockport, N. Y., on the 27th ult., Mr. Levi Sadler, father of Br. L. L. Sadler, of Geneva, aged 66 years. The subject of this notice was possessed of a strong, logical mind, and capable of deep thought, and profound study. He was led in early life by a careful search of the Scriptures, and an examination of popular religious views, to reject the cruel creeds and dogmas of men, and to adopt instead, the glorious doctrine of a world's salvation, through a risen and crucified Redeemer. Possessed of an ardent temperament, and an energetic, independent spirit, he was bold, fearless, uncompromising and zealous in the advocacy and propagation of his sentiments. Through the expressed desire and encouragement of some of the ministering brethren, he was induced to proclaim in a public manner the glories of God's heavenly grace. Circumstances prevented his devoting himself very fully to the work of the ministry. But he labored sufficiently in this department, to cause the Genesee Association to think it proper, to set him apart to the work of an evangelist, by solemn ordination. His earthly circumstances, however, prevented his ministering much subsequent to this event. After his son entered the ministry, he was often heard to say, he had cast "his mantle" on his successor, and henceforth should submit the business of the priest's office to his charge. He was an active, enterprising man—and often remarked, that when he should cease to be useful to himself and others, he should desire by some sudden visitation of Providence, to be taken to his home in heaven, in preference to a continuance on earth, a burthen to himself and others. He witnessed much hard fortune in life, which he bore with heroic fortitude and Christian resignation—and at last, when his work was done, and life had lost its charms, agreeably to his wishes, he was visited with the apoplexy, which terminated his mortal career.—*Com.*

In Manheim, of consumption, on the 2d inst., Mrs. Susan consort of Mr. C. D. Lyon, in the 25th year of her age.—The deceased bore her last illness with becoming fortitude and Christian resignation, retaining her mental faculties, until the last moments of her mortal existence. She died as she had lived, in the full assurance of the blessed immortality of a ransomed world. Her funeral was attended the following day, and a discourse delivered by the writer. J. D. Hicks.

THE MAGAZINE AND ADVOCATE
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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, AUGUST 23, 1839. NUMBER 34.

ORIGINAL SERMON.

BY REV. E. TOWNSEND.

"Search the Scriptures."—JOHN v: 39.

Our Lord Jesus Christ was the author of our text, and the Jews were the persons he addressed. As the books of the Old Testament were all the revelation which they had in possession at that time, and these were then properly the Scriptures, these and these alone must have been intended. We shall not, in this stage of our subject, attempt to prove that the obligation is equally binding upon us, and that it is equally necessary that we form an intimate acquaintance, both with the Scriptures of the Old Testament and the New. We think the necessity and the propriety of this course, will eventually be manifest to all. We do not say that the Scriptures are the only revelation which we have from God. He has exhibited his wisdom, his goodness and his power, in the living, moving, speaking world which surrounds us. We need not ascend up into heaven, or descend into the lower parts of the earth, to find evidences of a God, or to learn that his powers are infinite. Every object which surrounds us, from the mountain to the mole hill —from the grandest to the humblest of nature's works—are witnesses of the power, and the wisdom, and the goodness of their great Creator.

But how came we to form these conclusions and these conceptions of a God? Thousands have had these same works, these same evidences before them, and yet have drawn no such inferences.

The answer is ready. Revelation pointed us to God—taught us to look upon these things as the work of the all-wise, omnipotent Creator; and we found in them a confirmation, an assurance of the truth of Scripture, while the Scriptures, in turn, illustrated and explained the works of God.

In fact, without revelation, the book of nature, as it is called, had been a volume sealed to man. The former has been the key which unlocked the latter, exhibited it to the view of man in all its perfection, its glory, and its beauty, and enabled him to see that God was indeed a God of wisdom, of order, of harmony and love. You see that man is an inhabitant of earth. You see too, that he is subject to a law which he can not control. He is mortal, and must die. This, and a thousand evidences of a superior power, have convinced mankind in all ages, that they were the production of a power superior to themselves. Now among those who are destitute of revelation, or having it, deny its teachings, what account do we have of the origin of man? We answer, a thousand contradictory fables. Take the account of the creation as recorded in the Bible—take it, I say, and compare it candidly with any and all other accounts of man's origin ever given by man, and if you value truth or consistency, you must prefer the former.

But I am to consider that I address believers of the Scriptures—those who feel and acknowledge their dependence upon God—those who recognize the sacred volumes as a revelation from him, one which is able to make them wise unto salvation, and which contains rules for the regulation of our conduct in all the events and circumstances of life. It is a lamentable fact, brethren, that even among professed Christians, the Bible is either very little read, or else read much to very little purpose; for it is obvious to every man, even of limited information, that no one book so extensively circulated, is so little, so very imperfectly understood. Now there is somewhere a cause for this. I, it is true, may be incorrect in my opinions, still, in enforcing the duty of our text upon your consideration, I can not consistently, with my appreciation of duty, avoid noticing some of those reasons why men do not read the Word of God more, and why they do not understand better when they read.

If I were about to direct a person on his way, in a road where I had travelled, I should be likely, not only to give him information in relation to the route he should pursue, but also such cautions as my own experience or observation should dictate. If I had been misled from want of caution or deceptive appearances, or had seen others mistake the road at some one point, I should endeavor to give him such information as would prevent him from being turned aside from his route by similar causes.

This is the course I intend to pursue upon the present occasion. I have been some times a reader of the Bible, when I felt and knew that I did not understand it; and I supposed that I never should, until it pleased God to perform some thing he had left undone. I have read it, too, when I found little in it but seeming contradictions, and I have left it unread, because, to speak plainly, I *hated* to read it! I have seen and conversed with others in similar situations—have heard them express their opinions and feelings, and from these sources, have made up my mind in relation to the causes of men's indifference to the Scriptures—their want of understanding of the Bible, and their rejection of the Word of God.

One reason of the indifference of men to the Scriptures, and their dislike to the Bible, is, I believe, to be found in their early education.—You have all noticed how much children dislike study, as a general thing—especially studying what they do not understand—and how eagerly they engage in the ordinary sports of youth.—Now it is an incontrovertible fact, that the mind requires its exercise as well as the body; and if the exercises provided for the mind were as well adapted to its wants, and as judiciously selected, as bodily exercise is, the person would engage in it with corresponding eagerness. Let a man send his boys to the field to play ball, day after day in succession—let them be required to continue their sports without cessation, except for meals and sleep, and how long do you think it would be, before they would beg and entreat to go to school to study, or to labor upon the farm?—Take, yourself, a dictionary, or a city directory, and sit down and try how long you can amuse yourself by learning a succession of words or names. When you have become tired, throw it aside, and note the time that has elapsed. Try again the same experiment with some book which you understand, and which interests your feelings, and mark how long it will be before you become wearied. Now, a book which a child does not understand, is as barren of interest, as insipid, as tiresome, as disgusting to him, as a dictionary was to you.

Again—you do not expect that a child—a boy of ten or twelve years—will be able to perform as much labor in the field, as a full grown man.—Neither ought to expect that his mind will have the strength and capacity of maturer years.—Therefore a study may have interest for you, which has none for him.

Once more. I think it very probable that you might, for a week, or a day, interest yourself in the house of the President of the United States, in viewing the house, its different apartments, its furniture, pictures, etc., etc.. pass the time very agreeably. But let bolts, and bars, and locks be put to the doors, and I doubt not you would be making efforts to get out, in less than an hour. Well—the secret of all this is, you like to be *led*, and dislike to be *driven*.

Still, again—you have appetite, and perhaps prefer a particular kind of food. You would, however, dislike very much to be continually kept upon it, or to eat an excessive quantity at a meal. Let me also say, that the mind has its wants—its appetites, if you please—but still they are limited, and demand variety. Now, for one moment look at the course pursued with children in their religious instruction. The Bible is put into a child's hands, and he is commanded to commence and read it through in course, or required to read a certain number of verses or chapters, some where, every day. Reading is what is required—but understanding is another question. Now suppose that the child absolutely reads as is required of him. He performs it as a task; it is, in fact, to him, a task of the most irksome kind. He reads, just as you could con over so many words in a dictionary—anxious to get through, that he may mix in the sports and plays of his companions. Soon the child begins to view every hour and moment devoted to reading as so much subtracted from his time for amusement, and actually wishes there was no Bible for him to study! I have known instances (more than one) where a child has been compelled, as a punishment for a fault, to commit a certain number of verses to memory, from the New Testament!—And can you wonder that children thus dealt with, should regard a similar task as a punishment, under other circumstances? In looking at the first lesson selected for Sunday school children, some time since, I found that the first chapter of John had been selected for them to commit to memory. It begins—"In the beginning was the Word, and the Word was with God, and the Word was God." Certainly there is very little in the first part of the chapter in the least graduated to the capacities of a child; and it was probably selected, not on account of its interest, but because it furnished alleged proof of a feature of the doctrine of the trinity. Now the doctrine itself, is, by the acknowledgement of its advocates, a mystery—*incomprehensible*—and this we may say, fairly represents the course pursued, as well as the character of the instruction communicated. So far as the child is concerned, it is to him a mystery, and the result of his education is generally the committing of a certain number of incomprehensible passages to memory, without any knowledge of the beauty and harmony of Christianity as a perfect system.

But it may be said, that unwearied pains are often made use of by parents, in order to explain what is read by their children. I know it. But how is the parent to explain to the child, that which he does not himself understand? This, I venture to say, is the case with at least a majority of parents who pursue this course.

I know from experience, that when I discovered what I believed was inconsistent, or attempted to obtain information in relation to some of the dark points of Calvinism, my inquiries were generally met with the assurance, that the carnal mind could not understand these things—or astonishment was visibly manifested, that I should presume to question any thing which God had revealed, and that was so plainly taught in the Assembly's Shorter Catechism. I would not have any one imbibe the impression that I am averse

to a child's reading the Scriptures, or to his receiving religious instruction. No. I would as soon advocate the propriety of their being brought up in ignorance, because schools had been mismanaged. The truth is, the mind requires exercise. The religious feelings implanted in the human bosom, will have scope. Let them then have a right direction—let the Bible be put into the hands of the child—let him be directed, from time to time, to such portions as he can understand, with the conviction, that a little read and understood, is better than much committed to memory, when he is ignorant of its meaning. Give the young the means of religious instruction—give them such means as are adapted to their capacities—encourage inquiry, listen to their objections, manifest less anxiety to indoctrinate them in particular views and opinions, and more, that they may be upright, understanding Christians. People may speculate as they will upon the causes of infidelity—may talk as they will about men's hating the Scriptures on account of their doctrines—but I never, as yet, knew a man who liked to read any book that he did not understand; and I feel morally certain, that no method could have been adopted, better calculated to induce men to hate the Scriptures, than the course which has been pursued with many of the children in our country.

I lament the indifference among mankind in regard to religion—I deplore the disposition which is leading many to scepticism—but truth requires that I say, that I am convinced that much of this is to be justly attributed to the injudicious method which has been too generally pursued with the youth of the land.

I would have the youth obey the injunction of our text, and "Search the Scriptures"; for I am confident that if there be indifference among them in relation to this important subject, it arises from the errors of education—from opinions grounded in mistaken ideas of the doctrines and truths communicated in the sacred volume. I can well remember when I thought that, to be religious, was to be gloomy, unsocial, and unhappy—to engage in tasks and duties of the most unpleasant kind—to pursue a path planted with thorns, and to deny myself all innocent mirth and pleasurable enjoyment. But, alas, how much did I misconceive and misunderstand the character of my heavenly Father! He promised peace in his service—assured me that wisdom's ways were ways of pleasantness, and I foolishly sought it in violating his laws—in being the author of my own misery, and then fretted against his providence, because I was disappointed! We do not see a person seeking enjoyment, by foolishly thrusting his hand or arm into the heated and glowing embers. And why? We answer, because he has learned that to do this, would be to burn himself and cause him pain. Now, who would say, that it would be a hardship to render obedience to a law which should require him to abstain from making himself miserable? We answer, no one. Yet such is, in reality, the language of every one, who supposes his pleasures are to be circumscribed by obeying Jehovah. God, my friends, is not a tyrant! He asks no service from you, without some intention, and the object of demanding your service is your good. He requires you to abstain from nothing, but what your own good judgment would lead you to acknowledge you must abstain from, to secure present enjoyment. If you do not already know this, I would beseech you to "search the Scriptures," and see if these things are not so—see if you have not misconceived his character, and done injustice to your heavenly Father.

Very many, in reading the Scriptures, err from want of method. They read a little here, to-day—a little there to-morrow; and next day, a little somewhere else. They do not take into consideration, that one part of the Scriptures was addressed to one people, and another to another—that their situations and circumstances were often different, and required a different course of instruction.

Again—men have been informed that, upon religious subjects, they had no right to reason—they must receive them just as they were, without question. But how is a man to read, think, or judge, without the exercise of his reasoning faculties? Let him lay them aside, and what is he? An idiot, a brute!—no, not a brute, but far beneath him, for be it known to all men, that even brutes reason. Then, talk not of a man's laying aside his reason, and believing. You might, as consistently, call upon a dead man to converse, or walk with you.

It is the part of a reasonable man to do business methodically—with some kind of system. We will suppose, then, you wish to be informed in relation to the character of God. You take the Bible and learn, that God is almighty in power, infinite in wisdom, in goodness, in justice, in mercy and in truth. Now you have a standard by which you may try every doubtful or questionable passage in the Scriptures—for no one can be so interpreted as, in the least, to infringe upon the character of Jehovah. Suppose, for an instance, you should find some passage in your reading, which should be claimed as proof of the final defeat of the Almighty. You try it by the standard. God is almighty in power—almighty power can *not* be defeated—for there can be no power except what emanated from, and is inferior to him. The question is settled, and a new meaning sought for the disputed passage. I might pursue this subject farther, by supposing cases which you must try by the goodness, the wisdom, justice and mercy of God; but I will leave it, remarking, that it must ever be remembered, that the attributes of God so harmonize, that he is just without being unmerciful, and merciful without being unjust.

The character of God—the nature and object of his moral government—the intention and end of the mission of the Saviour—man's duty, and final destiny, constitute the important and great leading truths of revelation. These are such as every one is interested in; and a knowledge of these truths may be acquired from the Scriptures in far less time than what is generally spent in in idleness, every season. Do not understand me, my friends, to say, that a man may acquire all the knowledge he will ever need in any given time. I mean, that he can acquire sufficient knowledge to have an understanding faith upon these subjects; and when he has done this, I have no fears but what he will make the word of God the man of his counsel—it will be a new book to him, and he will wonder how he could ever have read so much of the goodness and love of God, and never have observed it before! Children do not like to read books that they do not understand, and men are but children of larger growth. But let them once begin to learn, begin to understand and feel interested, and they do not need driving or urging to the task.

One reason among the many, why the Scriptures are not read more, and better understood when read, is to be found in the fact, that very many expect, that at some favorable period, God will so open their understandings, that in a very short time, and with very little trouble on their part, they shall be able to know all that is necessary to be known, (at least all that is necessary to be known to get to heaven,) which seems to be the alpha and omega of their labors. There never was an idea more injurious to the interests of mankind, than the idea of the miraculous interposition of divine Providence at this age of the world. I firmly believe in an overruling, superintending Providence, but yet every person knows that the age of miracles passed about eighteen centuries since.

It is true that in the apostolic age, the preachers of our Lord's Gospel spoke with new tongues, so that the dwellers of different countries heard in their own language of the wonderful works of God. God listened to their prayers, and when they laid hands on the sick they were healed. But who performs such miracles now? We answer, no one. The truth is, the age of miracles terminated with the circumstances which called for them. If a man now wishes to preach in Greek, he must first learn Greek; and notwithstanding the much which has been said about men preaching the Gospel who were ignorant, they have, by their ignorance, convinced mankind that they could communicate what they had learned, and nothing more.

Suppose, brethren, that a man should neglect to till the soil, and sow the seed, in the proper season to commit it to the bosom of the earth, and should then set his empty casks in the field and pray to God to fill them. Men would charitably conclude, that the person was insane. For no one would suppose that one in sound mind, could expect that God would work a miracle to encourage indolence. I would ask, can a person in this land of Bibles, surrounded by the means of instruction, suppose that God will miraculously reward him for disobeying the solemn injunction of our text?

I readily admit that some have greater capacities for learning than others. Some have a greater aptitude for teaching—greater powers of oratory—and some less. But if it be a miracle that men of one profession are thus constituted and gifted, it is equally a miracle in others. In truth, brethren, you have the Scriptures, and you cannot understand them without *searching*, any more than you can understand science without study.

Another reason why men do not understand the Scriptures, is, because they do not search them for that purpose. Such a declaration may appear, at first sight, rash and unwarrantable. Very many in our land, read the Scriptures very little, if any, after they arrive at manhood or womanhood—until they become members of a particular sect.—Then, when they have joined the church, professed its faith, and most solemnly obligated themselves to believe and defend it—then they begin to read. If their minds were not made up in relation to the teachings of the word of God, they solemnly subscribed to a falsehood. If they were, I need not say, that very many have decided a most solemn question with far less consideration than they would give to a project requiring the expenditure of ten dollars. But the question is decided—the Bible is read—and no reasonable person can wonder that the judgment should be biassed by the force of these previous opinions. I have been frequently pained by the declarations of individuals of this class, and their sweeping denunciations of all who presumed to disagree with them, or question their theory. Their misquotations of the Bible—their utter ignorance of revelation, their knowledge extending often not even to a defence of a single article of their faith, is calculated to excite no very pleasing emotions in the mind of a lover of Christianity. But while they are so deficient in a knowledge of the truth, we cannot anticipate any very bright exhibitions of the graces or the charity of a Christian faith. To such persons we have only to say, "search the Scriptures"; and if it should please God to incline their hearts unto wisdom, we feel confident that they would be less dogmatical in their assertions, and more charitable to all who differ from them.

Brethren, It is our duty to "search the Scriptures." When I say that it is our duty, I would be understood that there are good *reasons* why we should do it, and that we shall reap a reward for our labors. We, it is true, understand the moral government of God—realize that it is paternal—that he is our Father, and the Father of all intelligencies. We regard him as infinite in perfection, and believe that his name and nature are are LOVE. We look upon Jesus Christ as our Saviour, and the Saviour of all mankind. We look back to God as our origin, and to heaven as our peaceful and eternal home. We have been taught, too, from the blessed pages of revelation, that God rules and governs in the earth—that his kind and overruling providence continually watches over his creatures for good—that even our sorrows have been, by his kindly hand, tempered in the soft fountain of pity, and are evidences of a

Father's care and a Father's love. But all we have learned of God—all our studies and discoveries; serve to remind us that there is an infinite field before us—one which we can contemplate with joy unspeakable while life shall last, and in which we may range throughout the wasteless ages of eternity. But, brethren, we did not make these discoveries without exertion, and exertion is the price of new and higher attainments. We need the knowledge which we have acquired, for our own consolation, our own comfort and support. We need it, too, in the instruction of our children; for, be it known to all, if we neglect them, there are those who will take advantage of our slothfulness, to sow the tares of error in their tender minds. We have the means—abundant means, and these, judiciously applied, will render the study of the Scriptures interesting and pleasurable to the youth of our families. We need this knowledge, too, for other purposes. We are, as Christians, commanded to be always ready to give a reason for our hope. The circumstances of the world around us, as well as our situation, require an intimate knowledge of the Scriptures. Assertions may pass with some, as scriptural reasons; but from us, men ask evidence, and we expect to give it. More than this—we are often compelled, not only to defend our own faith, but also to rectify the misquotations of those who assail us.

Brethren, these considerations, and a multitude of others which might be named, admonish us that it is our duty—to ourselves, to the cause of of Christianity, and to the world—to "search the Scriptures."

For the Magazine and Advocate

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER EIGHT.

JUDGES.—This book has its name from its containing the history of transactions, during the government of the Israelites by temporary judges, before that of kings; from the death of Joshua to the time of Samuel. It comprises the history of about three hundred years, and is thought to have been written by Samuel. It was evidently written before the taking of Jerusalem by David, as may be inferred from chapter i: 21.

Judges, ix: 23.—"Then God sent an *evil spirit* between Abimeleck and the men of Shechem,"&c.

We here find the first mention of an evil spirit. Every thing being by the sacred writers ascribed to the providence of God, this dissention between Abimeleck and the Shechemites, is said to have been produced by his sending an evil spirit among them. We are not to infer from this, that it was actually a personal evil being which was employed on that occasion. For bad men are very apt to quarrel without any supernatural instigation.

Judges, 15th and 16th chapters.—There are various opinions respecting the account contained in these chapters of the exploits of Samson.—That there is some mistake in the translation is generally conceded by the learned. Dr. Priestly says, respecting the fox story, that the word translated fox should have been translated jackalls, which he says were very numerous in that country, and may be caught in great numbers. Others are of the opinion that Samson took two sheaves of wheat, and tied them together, and put a firebrand between them, and threw them among the standing corn or grain of the Philistines. It is said that two sheaves of wheat, tied in this manner, were called foxes.

In regard to the one thousand men, said to have been slain by Samson with the jaw-bone of an ass, Priestly says, "It should be—'he smote them, killing some and dispersing the rest.'"

The great destruction of the Philistines, which took place at the falling of the temple, (for such the building was,) is not improbable; as these temples were something constructed so as to be made to rest on two pillars, the removal of which, would cause the whole to instantly fall to the ground. Pliny tells of a theatre in Rome, which was so constructed as to depend on one hinge; so that he wondered at the madness of the people in venturing into a place, the safety of which was so uncertain. Had that hinge failed, he says "more people would be killed than at the battle of Cannæ." Shaw says that he saw, in Algiers, buildings in the form of a large pent-house, supported by only one or two pillars; on which were many hundreds of people, diverting themselves with exhibitions in the court below.

It appears on the whole, that Samson was a man endowed with great muscular strength; of which his killing the lion and carrying off the gates of Gaza, is abundant proof. But the common or vulgar opinion, that his strength lay in his *hair*, (as it is expressed,) is certainly erroneous; although when his hair was cut off, his strength departed. But this only proves, that the Divine Being from whom he derived his strength, saw fit, when this was done, to take it from him. It did not return again with the growth of his hair, as some suppose; as may be seen by consulting chapter 16th, verse 28th.

For the Magazine and Advocate.

TWO INCONSISTENCIES.

BY REV. O. WILCOX.

To my Partialist brethren I will say, do you not think that the person who professes to believe in a God that is good unto all, and that will forever bless all his children, is inconsistent and even hypocritical, when he calls on this same God to damn or send to hell, a part of them?

The answer will be, "yea." Let me now turn to my Universalist brethren and say, Do you not think that there is great want of consistency, and a show of hypocrisy in the conduct of those persons who profess to believe in a God that has made a hell in which he is determined to torment some of his children, without mercy and without end? And still they are laboring, beseeching and praying this same God to save all. Here again the answer will be, "yes." That there is inconsistency in the profession and practice of both these classes of individuals, will, I think, be allowed by all candid persons.

The former believe God to be too good to answer their requests for him to damn to hell those that they call on him to send there; and therefore they act the part of hypocrites in making the request. And the latter believe him to be too bad to save those whom they pray him to save; and therefore their prayers are faithless. In short, the one says, in effect, if I could persuade God to be as good as myself, he would convert and save all those poor, miserable beings. And the other says, if he was as passionate and revengeful as myself, he would damn a large portion of them. Now I wish to propose a remedy for both these inconsistencies. Let those professed Universalists believe in and worship the Partialist representations of God, and then they can have the pleasure of believing in a God who is as bad as themselves, and can call on him to damn their neighbors in good faith. And let those better hearted Partialists believe in, and worship God, as set forth by Universalists, and then they can have the pleasure of praying "in faith, nothing doubting," for the salvation of all men.—Brethren, try the exchange, and if you reap no other advantage from it, you will have the pleasure of being consistent in your profession and practice.

Fowler, St. Lawrence county, N. Y.

For the Magazine and Advocate.

QUERIES.

BY REV. R. THORNTON.

If the heathen, who die ignorant of the Gospel and a knowledge of the truth, are saved; when are they brought to this knowledge and changed from hatred to love—from wickedness to holiness? Are there idolators in heaven? If not, where are they made acquainted with the living God, and born of the spirit?

Do Limitarians believe in the future happiness of those who live and die heathens?

If they do not, are they not damning them for not doing impossibility—for not believing in Christ, of whom they have not heard, and for not accepting his salvation, when it was never offered them?

If they do, are they not criminals in sending the Gospel to them, and thereby giving them an opportunity to reject to their eternal ruin? Are they not cursing them with the means of their damnation?

For the Magazine and Advocate.

THE DEVIL.

Many people have supposed that the Devil was once an angel of light—an inhabitant of heaven—a holy messenger of the Most High, and that he rebelled against the Almighty, fell from heaven and became a Devil. Now the Bible says, he was "a liar from the beginning," and that "there was no truth in him." If, therefore, he sinned "from the *beginning*," how could he once have been an angel of light? And if he was once an holy intelligence, must he not have been faithful and true, and the record false, which says, "there was no truth in him."

For the Magazine and Advocate.

EXPOSITION OF SCRIPTURE.

In Jude, verse 7th, Sodom and Gomorrah are represented as being "Set forth as an example, suffering the vengeance of eternal fire."

This language is supposed to refer to another state of existence; but that such is not the reference is plain from one fact. In 2 Peter ii: 6, we are told that those cities were "an ensample unto them that *after* should live ungodly." If eternal fire means endless misery, how could it be an ensample unto them that should *after* live ungodly?

Indeed the term *example* necessarily implies an *after* period, in which the effects of witnessing it may be realized. But eternal fire, if it mean endless misery, can have no *afterward;* and of course can not be an *example*. Hence, as eternal fire, in the above passage, was an example, and an example, too, to them that should AFTER live ungodly, it follows that endless misery can not be intended.

W. E. M.

For the Magazine and Advocate.

A HINT TO UNIVERSALIST MINISTERS.

There are several townships adjacent to, and on the confines of, the counties of Erie, Warren and Crawford, Pa., many of whose inhabitants, we think, are now hungry for the true bread of life. And though some of them have never heard the sound of a Universalist sermon, still, doubtless, near one half of their inhabitants are friendly to, and many we trust are firm believers in, the blessed doctrine. And though we are sure "it is the Lord's doings, and is wonderful in our eyes," yet we believe in a still further agency. Our means are limited, and we have as yet no meeting house, but as we have school houses, barns, and shady groves, sufficiently spacious to contain us all; if preaching the Gospel to the poor is considered a miracle, let it no longer be said that the day of miracles has entirely gone by.

A BELIEVER.

Br. Bazin—Credit Rev. O. Wilcox, Fowler, $2 for Expositor—he has not received number 1 volume 2.—Also, credit G. W. Dany, Hammond, St. Lawrence county, $2 on volume 2. Also, send Expositor to Rev. H. L. Hayward, Watertown, N. Y. Charge the above to us. E. S. Lyman, Sherburne, says he has not received number 4, present volume. G. and H.

Br. Tompkins—Send Repository to Miss Janetta A. Patterson, Cooperstown, Otsego county, credit $2 and charge us. Credit Elizabeth Newton, Little Meadows, Pa., Rev. W. Rounsville, St. Charles, Ills., Miss Clarissa Mallery, Leroy, Medina county, Ohio, Miss Melinda Corbet, Rome, Ezra Corden, North Norwich, and Joseph Kirby, North Baidbridge, each $2 and charge us. Also, send Repository to Nancy A. Gowdy, Russelburg, Warren county, Pa. G. and H.

Br. Price—Credit James W. Booth, New-Hartford, $2 for Union, and charge G. and H.

For the Magazine and Advocate.

MARRIAGE.

BY REV. L. L. SADLER.

The following strictures on one of my articles on Marriage, published several weeks ago, would have appeared earlier but for their length, and my labors in preparing the Register. It will be seen that Br. Sadler has entirely mistaken the spirit and intent of the article, and has, *therefore*, replied as if *his own conscience condemned his celibacy!!!* I will add a few notes, as brief as possible, to save a formal reply, and, perhaps, a controversy on this subject. A. B. G.]

Br. GROSH—It seems that you and Br. Austin have commenced a crusade against the bachelor community, and are determined, if possible, to coerce them by rigorous measures to let go their hold of their native birthright—a state of celibacy. And from the profuse manner in which you deal out your censures and denunciations, one would be led to suppose you had long been schooled in the condemnatory institutions of Partialism, where it is practicable to reproach and villify such as do not come up to the standard there furnished. It is not enough that they are deprived of the joys, the pleasures, the bliss, you so feelingly and eloquently represent as associated with the connubial state—it is not enough to be doomed to the lonely, anti-social, friendless, splenetic, state of *unnatural singleness*—living without object and without aim—strangers to friendship, and the better sentiments of sympathy and affection; and left at last to pine, sicken, wither and die, unpitied, unwept, and unmourned—but they must be branded with infamy, anathematized with many an odious epithet, and held up to public view as a spectacle

> "——— For contemptuous scorn
> To point her slow unmoving finger at."

If there be any class of people, deserving the sympathy and pity of their fellows, it is the celibates, allowing your statements true, concerning the superior advantages of the marriage state over that of a life of celibacy. But instead of mercy and fraternal friendliness, they are doomed to meet at your hands cold severity and bitter reproaches. From your humane spirit, exhibited in remarks offered on prison discipline, and on the treatment due sinners, I had expected that a milder, gentler spirit would be manifest, when those delicate matters of social affinity, concerning which everyone supposes himself his master, were made the topic of remark and discussion. "It is easier to preach than to practice;" and we find ourselves very often deviating from the rules prescribed to others. "Happy is the man that doeth not that which he disalloweth."*(a)*

I would not be understood as entering my protest against the marriage institution, or as wishing to gainsay, or controvert, any thing you have offered in regard to the nature, value, tendency and design of such connexion. And had it not been for the attempt to heap opprobrium on the heads of such as have, from considerations best known to themselves, stood aloof from the *entanglements* of wedded life, I should have rested in silence.—But when censorious calumny marks an individual his victim, or labors to bring public opinion to bear in sneering frowns on any respectable class of community, is it not humanity, is it not justice, to stand out in defence of the injured and abused? Who can read sentences like the following, and not think one justifiable in pleading the cause of the offended party?

"Abounding as matrimony does, with numerous advantages and beneficial incentives; and with so great an amount of social and domestic enjoyments, it is hardly supposable that any person can be found who *voluntarily* abstains from the marriage state. Yet many there are who exhibit this eccentricity. By way of distinction, they are denominated 'Old Bachelors.' They are anomalies—exceptions from all earthly existences—a kind of *monstrosity*, put forth through some unaccountable freak of nature—a species of Ishmaelites, 'whose hands are against every man, and every man's hand against them.' The contemner of woman, the voluntary bachelor stands before the world as one who violates the laws of nature, disregards the commands of God, and opposes the designs of his Maker in the creation of the human race."—Austin.

"My bachelor brother, I do not mean to be *uncourteous*, or to press you too hard on this delicate subject; but be sure your own conscience condemns you not, before you ask others to acquit you of such a *highly compounded* SIN, *as is living alone.*"*(b)*—Grosh.

Such is the wholesale denunciation—such the "*courtesy*" the bachelor receives from Hymen's votaries—such the condemnation pronounced, without regard to their apologies or pleas of defence. Surely, this is a kind of Catholic, inquisitorial, summary way of disposing of offending brethren. The necessity and propriety of putting forth these essays on the subject of matrimony, is to be found, I suppose, in the declaration incorporated in your first number—"the number of celibates is too great among both sexes in our land." And hence means must be adopted to liminish that number, and secure some important accessions to the multitude of worshippers who bow before the altar of Hymen.

I can not agree with you in this statement.—That some might be happier, more virtuous and useful, had they married in early life, I am not disposed to deny. But then, again, what an incalculable amount of suffering and misery might have been prevented in our world, had multitudes who have entered the connubial state, abstained from such alliances! How many a hapless wife, and poverty-stricken, unfortunate husband—how many a sorrowing mother and care-worn father—how many a child, and destitute, heart-broken widow, would have been spared the bitter pangs that have called up the deep drawn sigh, suffused the cheeks with tears, and rent the bosom with anguish, had not the relative ties been created by marriage! The fact is, marriage, like liberty, is one of Heaven's greatest blessings, when man is properly qualified and circumstanced to appreciate and enjoy it, but a curse when incompetent for its duties and responsibilities. And it must be obvious to every observing, reflecting mind, that there are more who enter the marriage state, incapacitated to appreciate and enjoy it, and to discharge its numerous obligations, than there are who abstain from such connexions, that would be bettered by the change, all things considered. There should be *more celibates* instead of less.*(c)*

The young are apt to be inconsiderate in regard to this most important circumstance of human life. They are generally fanciful and romantic in their views, impressions and imaginings concerning the conjugal state. And the charms, the fascinations, the enchantments, that are thrown around wedded life, associated with existing, instinctive impulses, renders man much disposed to change his condition from celibacy to wedlock. The youth look on the married state, much as an individual looks on a picture, who fixes his eye intently on the light and sunny spots, and does not notice the darker shades with which they are contrasted; and consequently, are extremely liable to become enamored, and rush precipitately onward to secure possession without calculating consequences. There seems to be need of cautioning and admonishing the young to ponder well the paths of their feet, to sit down first and count the cost, before they engage in an enterprize that fixes their destiny for life, rather than to urge the few in "*single blessedness*," to worship at the altar of Hymen, or to denounce them as reprehensible, odious and sinful.*(d)*

Br. Austin says, "It is hardly supposable that any persons can be found who *voluntarily* abstain from the marriage state." If this be true, it is probable that those who do so, feel constrained to do it reluctantly, by the circumstances of the case. If they bring their feelings to yield to the voice of reason, conscience and judgment, they are worthy of all praise, and should be applauded rather than condemned.*(e)*

It would seem you would have us believe, that it is the duty of bachelors to secure wives, even if apprehensive of trouble and disaster on the stormy sea of life, so as to have sharers of their sufferings. This is indeed humane! It is an ennobling sentiment! Were an individual to fail in business, he would like to have his neighbors involved in the same calamity, so that they could sympathise with him in his misfortunes! To know that a dear wife and a family of lovely children were brought to participate with me my trials, and sufferings, and cross providences, and afflictions, would but augment my wo. Were it not for these I might endure the shock, but how witness their distresses also, and survive the pelt-ings of the pitiless storm? Demons may exult and be glad that others suffer with them, and share of their miseries; but even "the rich man in hell" had too much humanity left to desire that his brethren should come to his place of torment, to partake of his tortures, and to sympathise in his distresses. And though I am fond of sympathy, I would have it come from a friend, that can feel for the afflicted, and be excluded from a lot in such an inheritance. Rather than involve others in my misfortunes, I would "tread the wine press of the wrath of God, *alone*." But you tell us, that the exercise of sympathy affords delightful satisfaction to the one who exercises it. This is true, but attended, in cases of want and difficulty, with a superabundant amount of pain. Who do you suppose would link destinies with another merely for that privilege, or even with the expectation of such a fate? You think that redoubled efforts would be made to rise again, where the interests of a family were at stake.—This is probable. But ten chances to one he had not fallen, were it not for the additional care and expenses of the family. And if he had, how trifling the consequence, compared with that which involves the fate of numbers. Besides, it would

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(a) "Open rebuke is better than secret love," and our Saviour rebuked even *sharply* the open, deliberate transgressor—of course, with intent to benefit him—yes, even "a whip made of small cords" may sometimes be salutary. If I have done worse in means or in spirit than my Master, let me be rebuked; not otherwise. I feel unconscious of any deviation from a Christian spirit, or a good intent, in this matter.

(b) Br. Austin speaks thus only of the "voluntary" celibates—the "contemners of woman"—evidently meaning those whose circumstances and opportunities permitted marriage, but who voluntarily, deliberately, or out of contempt for woman, abstained from it. Does Br. Sadler mean to defend and approbate such "monstrosities"? I think not. He must have misunderstood Br. Austin, as he has misunderstood me. I adhere to my assertion. (But why does Br. S. omit "my maiden sister"? Does he defend the bachelors—the "stronger sex," only? This is not gallant, to say the least!) Celibacy is contrary to nature, and requires strong and particular circumstances to justify it. All celibates should therefore be sure that their *own consciences* justify them, before they ask *others* to excuse them. Br. Sadler would not call this "wholesale denunciation....without regard to their apologies or pleas of defence," if his *sensitive feelings* had not led him to take it closer to his own bosom than I laid it—i. e., if *his own conscience* does *not* condemn him. All apologies admitted to be invalid by their own consciences, should not be regarded by others.

(c) Quite eloquent! But remember, good brother of mine, that the evils of celibacy are its legitimate fruits—its necessary and natural results; whereas those you recount as those of matrimony, are not the necessary and natural results of marriage, but of the *abuse* of it, or of the neglect of *other* duties. To all such we may say, "these duties ye should have performed, and not have left marriage unperformed." Yourself, then, being judge, celibacy is the *cause* of evils connected with it, whereas marriage may have evils connected with *it*, but they belong to other causes.

(d) Good! This extreme, (precipitancy,) is to celibacy, as *too much* zeal is to *total indifference*—it is hard choosing between two such great evils.

(e) I have set this misapprehension of Br. Austin's language, right in note b.

not require as much exertion to retrieve his broken fortunes with none to provide for but himself, as it would had he others to attend to.*(f)*

It seems to me improper for a person to take on himself responsibilities and obligations he is incompetent to discharge. And if a man have not prospective means for providing for the wants of a family, ought he to adopt measures for possessing one?

Again, I suppose you would not be understood, that marriage would be conducive to the promotion of human happiness, unless love—deep, ardent, devoted LOVE, cemented the union. Now, how many instances are there in the world, of individuals who have looked in vain for objects of interest, to whom they would bestow their heart's best affections—how many, of persons who have been riveted by ties of strongest attachment to the objects of their choice, and have had their hopes blighted by the samiel blast of disappointment, that left no substitute to fill the place? how many, of those that yield their hearts to others and are doomed to be unloved in turn, yet care for none besides? And are these to be blamed and spurned, because so unfortunate as not to be able to answer their wishes—and henceforth prefer to remain as they are, rather than to change their condition under existing circumstances! I had hoped for better things.*(g)*

I do not think the case an extraordinary one, that would justify an individual in abstaining from marriage. I once knew of an individual who lived a bachelor for the sole reason, that he thought it probable if he had a family, he might rear children to immortal misery. He could not bear the thought, and chose to live alone.—

(f) This whole paragraph is a singular (but doubtless an unintentional) perversion of my meaning—I think, of my language. I certainly did not mean to urge the consideration of a wife's sympathy, as a *reason* why the bachelor should get a companion in his *sufferings, merely*; but, as there is more happiness than misery in nearly, if not quite, every one's life—as the single life is, in my opinion, contrary to religion and nature, and therefore more miserable than the married state—and as the blessings of life are doubled by being shared with a companion, whereas suffering is lessened by being thus shared—therefore, I hold that the fear of involving a woman in *our* sufferings, is not, of itself, a valid excuse for not marrying—in other words, for not making her a sharer in *our*, and ourselves a sharer in *her*, more frequent and greater happiness—for not saving her and ourselves from the unnatural and more miserable condition of merely "*single* blessedness"—for not doubling her and our happiness by sharing it with each other, and for not lessening her and our own misery by mutual sympathy and mutual encouragement and aid. And singular views of God's goodness, must that Universalist have, who will deny my premises; or of logic, who will admit the premises, and deny my conclusions!—The "rich man in hell" suffered the pains of *guilt*, not of *misfortune;* the case is not in point, therefore. So far as the outward *pains* were concerned, I would say, if the wife of my bosom, and the pledges of our love go to an endless hell, I had RATHER be with them in their suffering, than be saved from them! Myself, then, being the judge, the sharing of their sufferings is a *happier* lot, than a selfish exemption from them. Every devoted wife and mother will say the same—and especially will she declare so, when merely occasional and temporal sufferings (which she can lessen and aid to remove) are concerned. As to the latter part of the paragraph, *facts* are better than *theories;* and though theory declares that it will "not require as much exertion to retrieve" a single man's "broken fortunes with none to provide for but himself, as it would, had he others to attend to;" yet *facts* (as admitted by Washington Irving, himself a bachelor) *prove*, that the single man does not make the exertion a married man will make, and therefore he fails oftener than the married man, *because* "he has none to provide for but himself."

(g) This is wide of the mark. If their own consciences excuse them, they may ask others to excuse them. As to the disappointed in this romantic love—let each bachelor thus disappointed, seek out a maid similarly lovelorn, to sympathise with him. "Pity is akin to love." My reputation as a prophet on the issue, that they will not long remain *bachelor* and *maid!* Seriously, the cases cited, are very—very *few*—and they scarcely ever survive to become *old* maids and *old* bachelors.—The heart that is *tough* enough not to *break*, will generally bear a second *bending!*

His motives were pure and benevolent; and of course justifiable in the course he pursued. And so would be any man, who should refrain from entering the marriage state, if apprehensive by so doing he should bring trouble on himself, and rear up children in ignorance, poverty and disgrace.

It could not be a duty for the soldiery and seamen to obtain wives, when they must constantly peril their lives—be most of the time from home, and unable from existing circumstances to protect their families and provide for their wants. Neither could it be for others, whose situation and condition in life were unfavorable to such cares and responsible duties.*(h)*

But to come a little nearer home. When a young minister of our denomination looks about him, and sees many a father in Israel, and superannuated preacher of the Gospel, "who has fought the good fight, finished his course and kept the faith," and who, by the most rigid system of economy, has sustained himself and family hitherto, now dependent on the cold charities of the world, and left to beg, to starve, or to die unregarded—when he sees others, who might be useful in the high vocation to which they are called, compelled to abandon the ministry in order to provide for the wants of their dependants—when he beholds others obtaining credit for like purposes, and lastly doomed to lose their reputation for want of means to pay their debts, and with it their usefulness in their profession—when he sees the widows of deceased brethren, who once labored successfully for the good of Zion, in a state of want, and seeking in vain for help, would he not be justifiable in the perpetration of the "highly compounded sin of *living alone?*"*(i)*

"It is enough that the servant is as his Lord. Jesus Christ has left an example, that we should follow his steps." But "in carrying out the designs of God, in his creation," he did not *marry*. And shall ministers be more perfect than their Master?*(j)* Paul has probably given as good counsel as any man can give on this subject; and he advises in very strong language, celibacy as preferable to the conjugal state. If it be said in reply, it was on account of the perilous posture of affairs then existing—I have only to remark, this is my plea.*(k)* And if an individual thinks he sees a storm ahead, and he is afraid of breakers, if he puts out to sea on the ocean of matrimony, let him be prudent and remain in the port of celibacy, without being subject to the taunts and jeers of those who have stronger vessels with which to buffet the storm. And while our clergy are so circumstanced, that they can barely live during their health and height of usefulness, let not one brother find fault with another, because he chooses to imitate Paul, rather than sacrifice his profession on the altar of domestic felicity, or suffer a dear family to come to poverty and misery!!!

(h) To please Br. Sadler, I will excuse all bachelor soldiers and sailors; (who are not free agents in this matter; as their country does not permit them to perform the duties of the married life;) and all old bachelors who are afraid that *their children* will be *the devil's children*. I do not suppose *his* conscience will ever urge *this* plea!

(i) In this case the fault lieth at the door of his congregation. Woe unto them, for all the happiness they prevent to him, and (through his increased efficiency by the aid of a wife) to themselves and society around—and for all the misery caused by their penuriousness, and indifference to human good, and their pastor's increased welfare and usefulness!

(j) If Br. Sadler will show that he expects to travel in his Master's footsteps in not having *any home*, in *all* his trials, and to *Calvary*, this plea may answer—if not, 'twas wrong to quote this Scripture on this subject; for every disciple of Jesus had better turn Shaking Quaker at once.

(k) Well done, Br. S.! I am glad to find the "I" and "my" plainly set forth. It is better than a mere defence of others. But I am sorry that you see such "perilous times" ahead as Paul and the early Christians had to pass through. As to all that follows, I can only say—"See that your own consciences do not condemn you, before you ask others to excuse you." For if your own consciences condemn you not, you should not feel *very* sensitively the fault finding of others; who in that case, will have no *right* to condemn you. A. B. G.

For the Magazine and Advocate.

JESUS "HATH DONE ALL THINGS WELL."—NO. IV.

BY REV. S. GOFF.

Without adverting to other particular instances of actual impression made by the teachings of Jesus, let us now turn our attention to the instructions themselves, as preserved to us in the Gospel record. They will prove even to a demonstration, that "he hath done all things well." In his teachings all mankind are considered as the offspring of one common Parent, members of one common family, and heirs alike of the same glorious and happy destiny. In his instructions there is no exclusiveness. They are designed for all, of every age, of every rank and condition.—The virtuous may there go and learn that the reward of obedience is holy peace, and perfect love, and heavenly joy in the soul. The vicious may there read their guilt and condemnation—may there learn that the gnawing worm, and the consuming fire of a guilty conscience, are inseparable attendants on vice, and are ever sounding in the ears of the votary of sin "the requium of departed joys," and the knell of faded peace and waning happiness. He may there read also—in that beautiful parable of the "Prodigal Son"—the pardon and peace that await the humble and penitent, and, perchance, be induced to return and walk in the blissful paths of virtue, obedience, and peace.

And most beautifully did Jesus reveal unto us the unity, the spirituality, and the benignant character of the great Creator. He who was the "one Lord" of the Hebrews, then became the God of the whole earth. And Jesus unfolded in the most happy manner the supremacy of his nature, the universality of his goodness, and the impartial benignity of his providential dominion. And how did he blend the majesty of him "who upholds all things by the word of his power," with the kindest condescension, by declaring that the sparrow's flight or fall is ordered by his directing hand, and that even "the very hairs of our head are all numbered."

And then, he was the first and best Teacher of the universal paternity, the boundless love and unfailing mercy of God. Oh, how much do we not owe to him for declaring and making known that we have all one Father in heaven, who watches over us with a parent's tenderness and love; who is constantly showering down unnumbered blessings upon us; who wisely orders every dispensation of his providence for our good; and who will finally bring all his children safe home to the "spirit land" on high, to bask in the bright sunbeams of his own endless glory, to meet and commingle their devotions with congenial spirits around the radiant throne of endless love, and to range the golden streets of the New Jerusalem, forever progressing in knowledge, glory, and heavenly blessedness! Oh! that the whole world could see the beauty, the glory, and the loveliness there is in the character of our Father in heaven, as made known through Jesus Christ, his well beloved Son, for he was truly the brightness of his Father's glory, and the express image of his person! Oh! that God, who, in the morning of creation, commanded the light to shine out of darkness, would shine into the heart of every child of humanity, to give the light of the knowledge of the glory of God in the face of Jesus Christ! And, oh! that all the world would listen to the instructions of the blessed Jesus, for surely "He hath done all things well," and the tendency of his instructions is to bless the whole world with the joys of eternal life!

It is well to be a good talker, but it is better to be a good listener. You can hardly please a man better than to listen to what he has to say.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, AUGUST 23, 1839.

LETTER TO BR. D. SKINNER AND HIS ANSWER.

Trimble county, Ky., March 12th, 1839.

Mr. D. Skinner:

Dear Sir—I have been for some time reading your Letters to Mr. Aikin; and it appears to me that you certainly establish the following facts: 1. That God is love, and loves all things that he created. 2. That he desires that all his children should be happy hereafter. 3. That God formed every part of man; consequently he must be the Author of every effect that the parts produce, which he formed: and 4. That man is not a free agent.

Now, Sir, although these facts seem to be established, it appears to me that difficulties would attend their admission that would be insurmountable. The design of this letter is to request you, not for disputation, but for information, to solve the difficulties that they seem to involve. If the above facts be admitted as true, I wish to inquire, 1. If God formed every part of man for a good purpose, and desired the happiness of all, and will not be disappointed in his desires, is not every act that ever was or ever will be done by man, a good act, and is not every act of man a virtuous act? If you answer yes to the above; 2. I want to know how Adam committed any sin by disobeying the command, and on what principle of justice God condemned him for that violation, when it was right it should be so? If you answer no, to the first question, 3. I want to know who created that part of Adam that produced the desire to sin? If the devil could create one part of Adam, could he not have created the whole? Therefore, would he not be as great and powerful as God? 4. If you think it was right for Adam to have fallen, and no sin was produced by the fall, and the act of disobedience was right, I want to know why Christ came into the world and suffered death for sin, seeing there was no sin in the world? 5. If man is not a free agent, (and I don't think he is,) I want to know on what principles of justice he can be made by God a culpable being, in any sense of the word? 6. What difference was there between Adam before, and after, the fall; and what difference was there between the human family before, and after, the death of Christ? 7. You say that works are not meritorious. I want to know what is? but recollect that you can't blame my hand for striking my neighbor, but the mind. Therefore all acts that man is accountable for, are the acts of the mind.

Sir, I want you to distinctly understand that I am your friend, and not your enemy: and I want these things explained for the good of myself and all mankind. Direct your letters to Milton Postoffice, Trimble county, Ky. I remain, Sir, your friend, G. F.

ANSWER.

Dear Sir—Your letter reached here during my absence at the South. Having lately returned, I cheerfully comply with your request to answer it the first opportunity. Though your letter is a private one, I make both it and my answer public in order that the benefit, if any, may not be confined exclusively to you and myself. Others may possibly labor under the same doubts and difficulties as yourself; and be gratified with seeing the publication of your questions, and my reply thereto.

I allow the two first items you say I have established in my letters to Rev. S. C. Aikin. I also allow the first part of the 3d item—"that God formed every part of man:" and although I can not allow that God is directly and immediately "the author of every *effect* that all the parts produce," yet he is undoubtedly the indirect or remote cause of all things; or in other words, nothing could exist without God, and all power that exists is derived from God. Still, there are secondary causes in operation, and agents both intelligent and unintelligent, responsible and irresponsible, to whose action as immediate causes, many effects are to be directly ascribed.

You say I have established, as a fourth item, "that man is not a free agent." This, Sir, depends on what definition is given to the term *free agent*. The word *free* usually signifies, being at liberty, uncontrolled, unrestrained. The word *agent* may signify any active cause or power, or it may (and usually does) signify a substitute or deputy, a factor employed to transact business for a principal. When used in this last, or usual sense, it is hardly compatible to apply the term *free* to *agent*: because an agent, substitute, deputy, or factor, is always supposed to be bound by the will and instructions of his principal or employer, and therefore can not be free. If perfectly *free*, he is not under any restraint, and therefore can not be amenable to his employer or principal. But if by agent be meant simply *actor*, then the question occurs whether man is a free agent (free actor) or not. If by his being such be meant that he is free to do anything and every thing, unrestrained, uncontrolled, and without accountability, then I deny that man is a free agent. If by his being a free agent, be simply meant, that man is endowed with the freedom of volition and of action in a certain limited sphere, and is accountable for the choice he makes, and the manner in which he performs those actions, I have no objections to free agency. Still, he is not unlimitedly free. If he were so, he could not be accountable. Moreover, there are many things which he can not *will* to do if he could, and could not *do* them if he willed.—Therefore, his will, his freedom and his power are all circumscribed.

Having made these preliminary remarks, I now proceed to notice your questions. In answer to your first, I remark, that, though the premises be correct, the conclusion that your question implies does not necessarily follow. Every act of man, taken in connexion with, and as a part of the grand scheme and ultimate purpose of God, with all their final results, may be good: but every act of man, in itself considered, or unconnected with the great results which God has in view in permitting such acts, is not good. Many of them are decidedly evil. Much less is every act of man virtuous. Even if the doctrine of predestination or fatalism in its strongest form, were admitted, it would not make every act of man virtuous. In order for an act to be virtuous, the actor must act from a good and virtuous motive. But we know the motive with some is evil and wicked; and, conscience condemning the act, the perpetrator is guilty before God, whatever may be the ultimate results of the action.

Having answered the first question in the negative instead of the affirmative, your second question is rather *non-suited*. Nevertheless, I suppose the real question of difficulty in your mind is this: If Adam acted as God designed he should, or even as God *knew* he would, and God overrules his act of transgression for ultimate good to him and the human family, how could Adam be to blame, or justly condemned therefor? I answer, because he acted contrary to the dictates of his own conscience—he was conscious of doing wickedly, conscious of guilt at the time. The motive of action determines the character of the act, without any regard to the consequences. If a physician administer a portion of arsenic with a view of killing his patient, and instead of operating according to his intentions, it should cure his patient of some dreadful disease, this does not free the physician from the guilt of intended murder. He is guilty of murder in design; and in no possible way can his act be construed into a virtuous act. The good resulting from it is ascribed to God. As man's act, it is evil—it is murder; as God's act, it is good—it is salvation.

The subject is beautifully illustrated by the case of Joseph's being sold a slave into Egypt by his unnatural brethren. God designed Joseph's future elevation and glory. I will admit, also, that he designed, as a means of effecting that elevation and glory, that his brethren should sell him as a slave. His brethren designed his downfall and utter ruin; and as a means of effecting that wicked purpose, they sold him as a slave. They were guilty of the deepest criminality in this, and suffered a righteous punishment therefor; as they afterward confessed, (Gen. xlii: 21,) "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." But how could they be guilty if God designed they should so act, and overruled it for good? Because they knew not God's design, and they designed no good themselves, but evil. As *their* act, therefore, it was evil, but as *God's* act, it was good; as Joseph himself told them, "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. l: 20.

Your third question requires no answer, inasmuch as I do not hold that the devil created any part or portion of man, soul or body. Your fourth and fifth questions have been anticipated in my answers to your first and second.

In answer to your fifth query, I remark, that the difference between Adam, before and after his fall, was simply this:—he was *innocent* before he sinned, and *guilty* after it. That he both sinned and was guilty, is clear from the fact that the Bible defines sin to be "the transgression of the law;" and that he transgressed the positive command or law of God, and felt so conscious of guilt as to seek to hide from the presence of God, his Father and his Friend.

You have another query under the same number: viz. What difference was there between the human family before and after the death of Christ. Answer, none: i. e., there was no difference in their condition effected simply by the literal death of Christ, except that those who put him to death rendered themselves murderers by the act. The mere shedding of his blood, or putting him to death on the cross, affects not the condition of mankind. He himself declared, "the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." It is the word of Christ dwelling richly within us, the doctrine, the teachings, the spirit of Christ, that benefits man, and effects his salvation. His sufferings and death were a commendation of that love to man that is stronger than death, and that many waters can not quench. It was the seal of the covenant of immortal grace, and of the everlasting truths he taught. His death, burial, and resurrection from the dead by the mighty power of God, were also necessary to bring to light and demonstrate the doctrine of the resurrection and of life and immortality beyond the grave, "that we might have a strong consolation who have fled for refuge to lay hold on the hope set before us: which hope we have, as an anchor of the soul, sure and stedfast, and which entereth into that within the vail," thus begetting us "unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us."

You preface your 7th question by affirming, that I "say works are not meritorious." Here you labor under a mistake. I have never said that works are not meritorious. I say the works of man can never merit endless happiness or the immortal joys of heaven.—They are meritorious in a limited degree, and will most certainly receive their due reward; even if but a cup of cold water be given in the name of a disciple, it shall not go unrewarded. But the immortal and endless joys of heaven are not to be merited by the feeble works of man, but are the free, unmerited gift of God, through Christ. I agree with you, that the mere hand that strikes is not to blame, but the mind that impels it. The mind is either guilty or innocent, according to the motive that actuates it.

Hoping that these desultory remarks may prove satisfactory to you, and not wholly uninteresting or useless to others, I am, dear Sir, yours in all sincerity.

Utica, June 28th, 1839. D. Skinner.

STUDENTS FOR THE MINISTRY.

A few young men about to enter the ministry, who wish to become acquainted with the Biblical Greek and Hebrew, will be received at my house, if they can not be better instructed somewhere else.

Gainesville, Genesee co., N. Y. W. T. Manley.

WORKS AND CONSEQUENCES.—NO. 1.

It will be well to examine a principle which will be found an important aid to good works, at the very outset of the investigation. That the exercise of faith is necessary to happiness and spiritual prosperity in this life, is undeniable. Without it man would be a cheerless, solitary and isolated being. Nothing but what presented itself immediately and imposingly before his natural senses, would receive the concurrence of the mind. And even then it would fade, and the impressions it had made would vanish from the memory, the moment its actual, present, living existence disappeared from the mind's eye. There would be no lifting upward of the desires; no reaching forward of hope, to things unattained but real in the nature of things. Instead of this, there would be the unsatisfied desire of the soul, without knowing *what* it desires—the wild impetuosity of the tornado, but without its destination or boundary.

I repeat, therefore, that faith is necessary to happiness, to spiritual prosperity, and, I may add, to stability of purpose, in this life. But do we reflect upon the nature of true faith as often as we should do? When we say we have faith, do we understand the extent of the acknowledgement? Perhaps we do—at least so far as the essentials are concerned. It is certain we do, if our minds are properly imbued with the spirit from on high, and our actions conformed to the will of Jehovah.

What then is true faith? It is the assent which a well cultivated mind gives to any truth, proposition or principle. Were it possible to try the experiment, it would still be apparent that there could be no faith, were the mind wholly inactive. In support of this, we have one fact which we deem sufficient to settle all dispute. In proportion to the activity of the mind, will be the extent of its faith; and in proportion to the cultivation of the mind will be the purity of its faith. This determines the nature of faith, that it is the approving labors of the mind—of the rational powers. Of course good works must receive the co-operation of the same mind.

We see, then, the propriety of the language of the apostle James, where he connects works and faith together. "Even so," says he, "faith if it hath not works, is dead, being alone." "Show me thy faith without thy works, and I will show thee my faith by my works."—If faith be an active principle or disposition of the mind, it must be succeeded by works, which are a portion of its effects. And if works are good, they must, I think, be guided, or assisted by an equally good faith. Even that silent, unostentatious firmness, agreeably to which, the afflicted bear up under their misfortunes without a murmur, is a noble work of human patience, and speaks volumes in favor of an abiding faith in the justice of the power that orders their lot. Though a silent, it is a no less powerful work, which is inseparably connected with the true faith. Abraham, when he ascended one of the mountains, supposed to be Calvary, in the land of Moriah, with his son Isaac, was required to perform a work which tried his faith to the utmost.—And what a work was there! In that example, where he must have experienced all the agony consequent upon the loss of an only and beloved son, he shrank not from the will of God, but left an enduring evidence to his posterity forever, both of the power of faith over the works, and the power of good works in strengthening the faith, of the creature. Paul, in the midst of the persecution and opposition which he had to encounter, has left, in his faithfulness to his duty, a memorial of the effect of faith which works by love and purifies the heart.

A man may possess but little faith, and yet do good works; but, methinks his works, in the aggregate will be limited to his faith. I can not conceive it possible that man can act deliberately and voluntarily, without having some object or end in view which he designs to accomplish. If so, then he must have faith inseparably connected with his designs, in order to *ensure* the propriety of the means employed.

I speak not now of infatuation. Where there is no reason, there can be no principle, and where there is no reflection, there can be no *living* faith to assist man in his actions. But I speak of him who acts after mature reflection. He has satisfied himself, (whether his judgment be right or wrong) that his plans are feasible and his desires proper, and he proceeds in the accomplishment of his designs. The conclusion is apparent. The man who would act justly, must act understandingly, and from a settled motive. That motive can be manifested to the world only by the conduct which attends it. Hence he only has the true faith, who is faithful in righteousness; and he only is good who does good, the professions of men to the contrary notwithstanding. So endeth the first lesson. A. R. B.

TO THE UNIVERSALIST PUBLIC.

It was a year ago last June, that I entirely ceased preaching, or taking any part in public speaking. This step was taken reluctantly, and only from a sense of duty—a full conviction that I could never hope for a perfect restoration to health, while I continued the practice of public speaking. In November last, I sailed for the West Indies, and did not return home from thence until about the first of June, hoping that, by spending the Winter in a tropical climate, and wholly abstaining from public speaking, my health would be so far restored, or the disease of the throat (chronic *bronchitis*) so far removed, that I could again resume and continue my professional labors. I suffered less from the disease while at the South, than I usually do in this cold and variable climate; and on my return I preached a few times, not only to comply with the earnest solicitations and gratify the wishes of friends, but to ascertain by experiment whether I could safely and permanently resume the practice.

The effect of these few times of public speaking was decidedly bad and seriously injurious to the throat; and I am reluctantly compelled to refuse compliance with all requests that are made to me to preach, or speak at all in public. This notice is made public, that my friends generally may know the true state of the case, and particularly for the information of those friends, whether remote or near, who frequently send for me to go and preach with them, or attend funerals, etc. It is with grief I am compelled to give this notice, and to refuse all similar requests. Did my health allow, I should still continue to obey such calls, and that too with the greatest pleasure. My voice would still be raised in behalf of the great salvation. The theme is as dear to me as ever, and I still cherish some hope, though it be but faint, that I shall some day be so far restored as to sound once more the Gospel trump on the walls of our Zion. But this is known only to the all-wise Disposer of all events. "The Judge of all the earth will do right;" and it becomes me to say, "his will be done."

Utica, August 13, 1839. D. Skinner.

LOVE AND FEAR.

Fear moves in the heart and heeds the whirlwind there—love breathes upon the soul, and all is calm as the Summer sky. Fear rears a bloody shrine and sacrifices to Moloch and in the valley of Hinnom—love wreathes flowers around the altar, kindles a pure flame, and offers grateful incense. Fear sweeps with a rude and hurried hand the chords of the soul, crushing out wild discord in its strength—love touches it with angel fingers, and draws out all the sweet music of the instrument. E. H. C.

TO ——— ——— ———, IS IT I?

There is yet a large amount due me, in the aggregate, from a great number of individuals, for this paper, while I was the publisher, prior to the year 1836. To the individuals, the sums due are small. But to me the aggregate is quite too large to lose. And surely I have waited long enough. Will not my old debtors remember the apostle's injunction, "owe no man any thing but to love," and immediately discharge their obligations to me? Will not agents see to the collection of bills in their hands due to me, and have the accounts closed at once, and without further delay?

There are also several accounts due me for books in different parts of the country, which ought at once to be settled. And I would particularly invite attention to the Memoir of Rev. John Freeman. Though the greater part of the edition of this valuable work has been distributed into the hands of preachers and other agents, I have not yet received money enough to refund what was advanced for paper, printing, binding, etc.; while the widow has yet received nothing from the sale of the work. I think if we had returns for all that have been sold by agents, it would pay the expenses of the publication, and perhaps leave something for the widow.—Have agents disposed of all the books they can? Will they not make another effort to sell what they have on hand, and at least make returns and payment for all they have sold? Are you a preacher? ask your congregation to give, each of them, fifty cents for the benefit of the deserving widow and orphans of our late, lamented Br. Freeman, and receive in return therefor a book (the Memoir) worth double the money. Brethren, let us immediately hear from you on the above subjects, and oblige Your obedient servant, D. Skinner.

Utica, August 13*th*, 1839.

NEW BOOKS.

Just received, Fanny, and other poems, by Halleck.
Sunday evening reflections.
Wallace on the eye—2d edition.
Nursery Songs, by Mrs. Follen. This is the fourth volume of a library for Little Folks, published by Colman.
Also, Colman's Monthly Miscellany for August.
G. and H.

CHENANGO ASSOCIATION.

Special Notice.—Whereas the regimental training takes place in Binghampton on September 5th, the Chenango Association will meet on *Tuesday* and Wednesday, the 3d and 4th days of September, instead of the 4th and 5th as heretofore noticed. The writer expects to be present, further notice next week.
A. B. G.

Br O. Wilcox, designs to visit Illinois the coming Fall, and will be happy to fulfil any appointments which may be desired on his route. He will probably be in Cleveland the beginning of October next, and from thence proceed to Rushville, Ills., by the most direct route. Those friends who desire an appointment for preaching will please address him at Cleveland.
A. R. B.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. T. Clowes, in Marshall—Br. T. D. Cook, in Clinton—Br. T. B. Thayer, of Lowell, Mass., in this city.

There will be preaching on the first Sunday in September, by Br. Grosh, at Smithville Flats, Chenango county—Br. Hayward, in Champion, and in Carthage at 5 P. M.—Br. Gage, in the Universalist meeting house, New-Hartford, and near Mason's Factory at 5 o'clock, P. M., and on each alternate Sunday through the year—Br. D. Biddlecom, at Knoxville, sickness prevented him from fulfilling his former appointment.

There will be preaching on the second Sunday in September, by Br. N. Brown, at Tully, and on the second Sunday in each month thereafter, until further notice.

The first Quarterly Conference of the Allegany Association will be held in the town of Independence, on the fourth Saturday and following Sunday in September.

The Cayuga Association meets in Genoa, on the fourth Wednesday and Thursday in September.

The Steuben Association will meet in Kennedyville, on the second Wednesday and Thursday in September.

The Ontario Association will meet in Wolcott, on the first Wednesday and Thursday in September next.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

Rev A C B, Homer—Rev C S B, Upper Lisle, for E G, J K and C B—Rev O W, Greenville, for self and G W D—P M, Flavenna, for F L—P M, New Windsor, for D L S—E E B, Kelloggsville, for self, R B and S E—P M, Millgrove, for L T—A S, Brownville, for self, N P, E M, A H, R E, G W B and S S.

POETRY.

For the Magazine and Advocate.

SING THE SWEET PÆAN.

BY MISS LAURA EGGLESTON.

O, sing the sweet pæan of love and salvation!
For truth is prevailing the nations among—
Arise, every heart in sublime adoration,
Rejoice, for an era auspicious is come.

Already the people, in love, are beginning
To worship Jehovah in spirit and truth;
The voice of the Gospel, divinely is winning
The souls of the aged, and hearts of the youth.

Behold, what a change in the moral creation,
By truth's plastic hand has been wrought in our land!
Around us are beaming her bright scintillations—
Her crown is unfading—her empire shall stand.

O, sing the sweet pæan—for rich benedictions,
More ample than dew drops descend on the world!
The mercy of heaven shall know no restriction,
Its banners of love over all are unfurled.

The mind long confin'd in the prison of error,
Has found manumission, and basks in the light,
The beams of salvation, where visions of terror
Are never display'd to the ideal sight.

The heralds of Zion, arrayed with salvation,
Sweet tidings of gladness proclaim in our ear;
And Jesus, the Saviour and Prince of the nations,
In accents of mercy forbids us to fear.

O, sing the sweet pæan of love and salvation,
And soar on the pinions of mercy and truth,
And rest on the broad and unbounded foundation,
Reared by the Redeemer on pillars of truth.

We'll sing the sweet pæan, and praise our Creator,
In life's fading region, until we shall rise,
Array'd in the garb of a supernal nature,
And sing with the angels in yon glorious skies.

German, June, 1839.

THE TWILIGHT HOUR.

The hues of parting day
Are fading in the West
And now the twilight gray
Invites the swain to rest;
A welcome pause, a moment given
To lift the thoughts from earth to heaven.

Now memory wakes the grief—
The joys long, long gone by;
Nor heeds the rustling leaf—
The breeze's gentle sigh:
Dreams of the past, that come with power,
To haunt us at the twilight hour.

Rise, grov'ler! stay no more;
But stretch thy feeble wings,
And strive by faith to soar
Above terrestrial things.—
Where morn, and noon, and twilight gray,
Are lost in one eternal day.

SONNET.

BY H. K. WHITE.

Oh, 'twill be over soon—this sickly dream
Of life will vanish from my feverish brain;
And death my wearied spirit will redeem
From this wild region of unvaried pain.
You brook will glide as softly as before—
You landscape smile—yon golden harvest grow,
Yon sprightly lark on mounting wing will soar,
When my sad name is heard no more below.
I sigh, when all my youthful friends caress—
They laugh in health and future evils brave;
Them shall a wife and smiling children bless,
While I am mouldering in my silent grave.
God of the just! thou gavest the bitter cup;
I bow to thy behest, and drink it up.

FANATICISM.

The religion that Christ came to establish, does not exact that gloomy, monkish austerity from its votaries that is often exhibited; that message of glad tidings should inspire us with other feelings than those of the most sombre, melancholy hue. Is there not a joy in knowing that there is endless, unspeakable happiness provided for every one who will receive it, that "whoever will may come?" Then why lead the inquirer into fields of theoretical speculation, terrify him with threats, perplex him with doubts, or plunge him into despondency, with the most dismal forebodings? Religion, where the mind is influenced by common sense, does not demand that we practice penance and mortification, and despise the good things which a kind Providence has bestowed upon us; but on the contrary, it is impious to put too low an estimate upon the bounties which he has thrown around us. We may use the things of this world in such a way as may contribute to our own, and to others' permanent comfort; being ever mindful of the Giver, and of our accountability to him.

It is a trait in the mental character of man, to run into extravagances, to be led astray by the wild vagaries of wayward fancy, uninfluenced by the sober dictates of common sense. This frailty of our nature has been manifested in all countries, and in all ages, from the most remote antiquity; and there has not been in any place, at any time, the most ridiculous, or the most absurd notions in politics or religion, but have found their advocates and abettors among the most enlightened of the age. We have but to peruse the history of our own country, to be made acquainted with the proneness of our species to embrace the most fanatical, and foolish, and inconsistent notions that ever entered the mind of man. And for this we need not go back many years—the events of our own times, in our own day and generation, are fraught with superstition and phrensy; and what is very singular, every deluded sect claims to be Divinely inspired, and to derive its doctrines from the same blessed volume. Fanaticism is contagious, and those who have uniformly led a life of consistency, and been noted for their good sense, no sooner enter the charmed circle, than the wildest enthusiasm takes possession of their minds, and governs all their actions. Generally, however, they who are fanatics in one thing, are fanatics in whatever else their minds become engaged; the same individual will be factious in politics, an exclusive in diet, and a zealot in religion. Every principle by them must be pushed to extremes; they are the ultra reformers of the age, the radicals of the nineteenth century; they would have a man confine himself to a diet of bread and water, devote his whole time to the benevolent operations of the day, and literally "pray without ceasing." Such are to be commended for their philanthropy—for their honest desire to benefit mankind, but they are to be pitied for their lack of discretion. Their arguments and examples operate upon all who do not become their disciples, like negative electricity—driving each other farther asunder.—*Philosophy of Living.*

COMMUNION WITH GOD.

What more conducive to our happiness, and what greater source of pleasure and instruction, than to hold communion with the Father of our spirits! To turn our backs for a time, upon the engrossing cares of a noisy world, and bring our thoughts and our devotions to the calm and grand repose of nature's instructions, and through them to nature's Author. Who does not love to steal away from the excitements and passions of the world, and quench the fever of assiduous devotions to its interests, in the contemplation of the loveliness, peace, in the harmony displayed in the works of the Creator? And thus to hold intercourse with the *Spirit* of our spirits—to commune with nobler things than earth affords. It is through the medium of his works that the Creator delights to hold converse with his creatures.—The voice of inspiration is heard all around us—in the most solitary and desolate places of earth, we hear the inviting sounds of our Father's instruction—we read the solemn and important lessons of wisdom, and truth, and love. Especially does the returning energies of nature, in this vernal season, remind us that the glorious and extensive volume of the Divine goodness, is again opened for our admiration and profit. Who does not delight to hold communion with the spirit of the seasons, and let the heart and affections go out in gratitude and love to the Author of all beings? Welcome again the spirit and inspiration of Summer! Welcome this season of grateful communion with our Father above, and our kindred on earth. May devotion inspire our hearts, and pleasure crown our exertions, in the cause of truth. —*Watchman.*

CAUSE OF QUARREL.—"I wish I owned all the pasture land in the word," said Bob. "Well, I wish I owned all the cattle in the world," said Ned. "How would you feed them?" asked Bob. "I'd turn them into your pasture," said Ned. "No you wouldn't!" "Yes I would!" "No you *wouldn't!*" "Yes I *would!*" "You *shan't!*" "I *shall!*" And then came the fisticuffs—and oh! how they did fight!

MARRIAGES.

In Mottsville, July 7th, by Rev. N. Brown, Mr. CHARLES HILLYARD, to Miss MARY ANN EARL, both of that place.

In Gainesville, July 4th, by Rev. W. E. Manley, Mr. HIRAM C. SMITH, of Warsaw, to Miss MARY HAWLEY, of the former place.

In Perry, August 8th, by Rev. S. Barnes, Mr. JABEZ B. BURR, to Miss CHARLOTTE B. PATCHEN, all of Perry.

In Geneva, July 4th, by Rev. O. Ackley, Mr. AMASA NELSON, to Miss MARY ANN COUNTRYMAN, both of Manchester.

DEATHS.

In Richfield, by drowning, on Sunday, the 4th inst., Mr. NICHOLAS UTT, a German by birth, of good character and habits, aged about 22 years, who had crossed the "world of waters" to be drowned in a mill-pond, ere he had breathed the luxuriant breeze of 90 Summer days in the land of freedom. The morning sun that shone upon his countenance, beaming with health and vigor, before he had sunk behind the western hills shone as brightly upon a newly made grave. And now he sleeps the sleep of death, a "stranger in a strange land," without one relative to drop the tear of sympathy over the lowly mound. The funeral was attended at 6 o'clock, P. M., of the same day, at the house of Mr. Braman, where a select portion of Scripture was read, a word of exhortation given, and a short prayer offered, by the writer. J. S. KIBBE.

In Cobleskill, Schoharie co., August 4th, at the residence of her son, Jonah Westover, Esq., Mrs. ASENATH WESTOVER, aged 85 years. She died as she had lived for nearly the last half century, a firm, consistent, and practical believer in the restitution of all things, spoken by the mouth of all God's holy prophets since the world began.

J. W

In McDonough, August 8th, Mrs. OLIVE JACOBS, aged 33 years. She has left a husband and two children to mourn their loss. We pray that the consolations of the Gospel may be a comfort to them in their afflictions, and be the means of leading them nearer to the fountain of peace and salvation. I visited Mrs. Jacobs a few days before her death, and found that her greatest consolation was in the promises of Heaven. She wished me to address the people at her funeral, and inform them that she died a firm believer in the restitution; which I did, assisted in the services by Mr. Densmore, of the Methodist persuasion, in an affectionate prayer to Heaven for a blessing to rest upon us all. But at the close of the services, in a prayer by Elder Bennet, of the Baptist order, I was led to reflect on the vanity of the professions of men; for when we have reason to expect the olive branch of peace, we are offered the glove of contention at a time when it is known that a reply can not be given consistent with the rules of propriety.

C. S. BROWN.

In Triangle, Broome county, July 25th, Mr. GIDEON BAKER, aged 74 years, formerly from Lebanon, N. H. He had been a resident of this county 34 years, and for more than 20 years past a firm and consistent believer in the restitution. His loss to his family, to the Universalist society in this place, and community at large, is great. He was a universal friend to the human race. The funeral was attended by the writer. C. S. BROWN.

Will the Watchman and Trumpet copy for the benefit of the connections in that region?

In German Flats, of scarlet fever, April 15th, RHODA ANN LARENA, daughter of Lemuel Swift, aged 9 years. The funeral was attended on the following day, and a discourse delivered by the writer. Also, on the 23d of April, by the same disease, the youngest daughter of Lemuel Swift, aged about 6 years. A few days previous to the death of those children, the father-in-law and a son of about 12 years, was by death called from the social circle. Thus in the space of a few weeks, has this afflicted family been deprived of four of its members! May the consolations of the Gospel, which maketh glad the hearts of the children of men, be their comfort and support, until they shall join the spirits of those loved ones in the mansions of bliss.

J. D. HICKS.

In Newville, May 15th, of scarlet fever, JAMES HERBERT, only son of James and Eliza Mattison, aged 1 year. A discourse was delivered to the afflicted parents and sympathising friends, on the following day, by the writer; this being the third and last child that has by death been called away. We feel to sympathise with them in their loss, but we hope that their loss is the gain of those little loved ones who now sweetly sleep in the arms of him that took little children into his arms and blessed them. J. D. H.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, AUGUST 30, 1839. NUMBER 35.

INTERESTING FACTS
FOR THE MODERN HISTORY OF UNIVERSALISM.

BY REV. T. CLOWES.

Br. Thomas Whittemore in his Modern History of Universalism, among other highly eminent men, members of various denominations supposed to hold the doctrine of endless sin, names Dr. Samuel Johnson, "the great lexicographer and moralist," as being *probably* a believer in the doctrine of Universal salvation. See Modern History, page 213. Br. Clowes has kindly permitted me to make an extract from a manuscript of his, in which, after copying what Br. Whittemore has said of Dr. Johnson's *probable* Universalism, he furnishes the positive proof, not only of that fact, but also of the Universalism of the entire General Convention of the Protestant Episcopal church in the United States, at, and immediately after, the close of the Revolutionary war! The testimony is very full, and conclusive, and must awaken no little astonishment that men, professing to believe in God's *abundance* of wisdom and goodness, (Eph. i: 8–11,) could yet deem it their duty, or could consent, to *conceal* from the world, what God has so plainly revealed, and what they profess so undoubtingly to believe. Either they must have a low opinion of God's wisdom, or place a high estimate on their own cunning (!), as do many of the Tunkers. But read what Dr. Clowes offers on this subject. After copying from Br. Whittemore, as before stated, he says—

I refer to these extracts as found in Whittemore's Modern History of Universalism, for the evidence that Dr. Johnson was *probably* opposed to the doctrine of the eternity of future punishment. I will now quote from some writings of Dr. Johnson, conclusive proofs—not mere probabilities, but *conclusive proofs* of his Universalism. As Mr. Whittemore seems not to have been acquainted with these authorities, I shall be more full in quoting from them.

Dr. Johnson had a friend, Dr. John Taylor, who was a clergyman of the church of England, and who was Prebendary of Westminster, Rector of Bosworth in Leicestershire, and Minister of St. Margaret's, Westminster. As the intimacy was very great, Dr. Johnson favored Dr. Taylor with preparing a number of sermons for his use, which, after being preached by Dr. Taylor, were left by him for publication at his death. These twenty-five sermons, known to have been written by Dr. Johnson, but preached by Dr. Taylor, contain several passages on which we rely as proof of the fact that he held Universalist sentiments. We will quote one or two passages.

"In our present state, it is impossible to practice this, or any other duty, in perfection. We can not trust God as we ought, because we can not know him as we ought. We know, however, that he is infinite in wisdom, in power, and in goodness; that therefore he designs the happiness of all his creatures; that he can not but know the proper means by which this end may be obtained; and that, in the use of these means, as he can not be mistaken because he is omniscient, so he can not be defeated because he is Almighty."

In the sermon on the text, "The Lord is good to all, and his tender mercies are over all his works," Dr. Johnson thus speaks of the doctrine of those who look upon God as destitute of goodness—"Without goodness, what apprehensions could we entertain of all the other attributes of the Divine Being? Without the utmost extent of benevolence and mercy, they would hardly be perfections or excellences. And what would a universal administration produce, in the hands of an evil, or a partial, or malevolent direction, but scenes of horror and devastation? Not affliction and punishment for the sake of discipline and correction, to prevent the offence and reform the sinner; but heavy judgments and dreadful vengeance to destroy him; or implacable wrath or fiery indignation, to prolong his misery, and extend the duration of his torture through the revolving periods of an endless eternity."

In the same sermon, he has this delightful sentiment—"No bounds can be fixed to the Divine presence, nor is any part of illimitable space without his inspection and active influence.—There is nothing remote or obscure to him, nor any exception to his favor among all the works of his hands. Far and wide as is the vast range of existence, so is the Divine benevolence extended; and both in the previous trial and final retribution of all his rational and moral productions, 'the Lord is good to all, and his tender mercies are over all his works.'"

There are several other individuals named in the Modern History of Universalism, as *probably* adopting the sentiments of the Universalists, where I have the means of proving the fact beyond a doubt. Among them I might mention the very learned *Dr. Jortin*, the author of Remarks on Ecclesiastical History.—But I pass by them to notice a writer of our own country, who has been omitted by Mr. Whittemore. I speak of Dr. WILLIAM SMITH, who was the Principal and the founder of the University of Pennsylvania. This gentleman was one of the most eloquent clergymen of his age. In the Convention of the Protestant Episcopal church, he acted a very leading and influential part. In the reorganization of that church, after it became politically independent of the church of England, he took the lead. He drew up anew the Prayer Book, and articles of the Protestant Episcopal church, and was the author of what was called *the Proposed Liturgy*, which was published in this country in the year 1785. In this book, we can not, to be sure, find many places which are evidences that Dr. Smith was a Universalist, or of his wish to incorporate that sentiment into the standards of the Episcopal church; but there are two passages which certainly have a strong tendency to such an expression. The first was the *omission* of the article of the creed which expresses the belief of *the descent of Christ into hell.*—In the Proposed Prayer Book this article was omitted in consequence of its being supposed to express the belief of the existence of a hell of torment, and that Christ went down into that hell. When the omission of this article was objected to by the Bishops in England, and the article itself was re-inserted into the creed, it was only on condition that any church might omit the words, "descended into hell," or might adopt in their stead, "went into the place of departed spirits"—which, say the compilers of the Liturgy, are considered by the church as meaning the same thing as the term, "descended into hell."

There has long been a dispute in the church of England, and in the Protestant Episcopal church of this country, as to the meaning of the XVII article—concerning "*predestination and election*;—some maintaining that it was intended to assert the Calvinistic, and others that it was intended to assert the Arminian doctrine in respect to these subjects. The first part of the article runs as follows:—"Predestination to life is the eternal purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honor. Wherefore, they which be endued with so excellent a benefit of God, be called by God's purpose by his spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only begotten Son, Jesus Christ; they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity."

Now this definition of predestination has been the foundation of long and acrimonious disputes in the church of England, and in the Protestant Episcopal church in the United States. To such a height did these disputes arise at one time in England, that a royal order was issued, commanding all further dispute upon the subject to cease—stating that *men of all sorts* (by which it meant, that men of all opinions) do take the article as being in their favor—and that therefore an article which has been so ambiguously drawn up as to express the opposite sentiments of Calvin and Arminius shall be no longer the bone of contention between the partisans of the two doctrines.

There has been a third class of persons who have interpreted the XVIIth article as expressing the doctrine of Universalism. It will be observed that it is almost a copy of Paul's doctrine with respect to predestination, by which he declares that God hath purposed to gather together in one blessed community, all things, in Christ; both which are in heaven and in earth. The article being, therefore, mainly in Scripture language, may be interpreted in the sense of Scripture.—In whatever sense predestination is used in Scripture, in that sense it is used by some in the Episcopal church in the XVIIth article.

Dr. Smith, who took the lead, as before stated, in preparing the articles, and in altering them so as to make them express the faith of Episcopalians, proposed that the article should read thus: "*Of Predestination.*—Predestination to life, with respect to every man's salvation, is the everlasting purpose of God, secret to us; and the right knowledge of what is revealed concerning it, is full of comfort to such truly religious Christians as feel in themselves the spirit of Christ, mortifying the works of their flesh and earthly affections, and raising their minds to heavenly things," etc.—You will observe here, that the XVIIth article of the church of England, as revised and adopted in the Proposed Prayer book, gave a Universalist interpretation to that article, truly maintaining that predestination to life, *is God's everlasting purpose with respect to* EVERY MAN'S SALVATION. This article, so amended or explained, was UNANIMOUSLY ADOPTED by the General Convention of the Protestant Episcopal church in 1785; and though it was deemed expedient afterwards to relinquish the use of the Proposed Prayer Book, and to adopt the articles generally as they had been heretofore contained in the English Prayer Book, yet the Convention always maintained that they understood them as explained in the proposed book.

It was indeed a most remarkable event in the history of the Protestant Episcopal church, that she should become, by the alteration of a few words in one of her articles, not only a *tolerator* of Universalism, but a *maintainer* of it. For I can consider this transaction as nothing else than a *unanimous decision*, by the General Convention,

of the Episcopal church, that the salvation of *all* men is the everlasting purpose of God.

This proof of the Universalism—of the *secretly* maintained Universalism of the Protestant Episcopal church, may be quite as satisfactorily deduced from the circumstance of the unanimous recommendation by the Bishops, and clergy, and laity of the Protestant Episcopal church in General Convention, of the two volumes of Sermons of the said Dr. Wm. Smith, which sermons are, beyond all doubt, affirmatory of the doctrine that the punishment of the wicked in a future world, will not be endless. And this was not a mere recommendation *once* given, and never afterwards repeated; but the recommendation of these Sermons, with all their Universalism, *is still continued*. The Convention has drawn up a body of instructions for the direction of students in divinity, and the Sermons of Dr. Smith are among those which are most prominently recommended.

We have not time at present to make many extracts from these volumes; and, besides, it would not be possible, without several long quotations and comparison of passages, to prove Dr. Smith's Universalism beyond all cavil; for although he was undoubtedly Universalist in his sentiments, and though he means to be understood by the observing part of his readers to teach that sentiment, yet he seems on this subject to adopt such ambiguous terms as to leave the common reader in the dark as to his sentiments. This he would *not* have done, had he been opposed to Universalism, or a believer in its opposite. The Doctor, with many other divines of the Episcopal church in England and in America, with the adoption of the truth of Universalism, seem to have thought that it was not a *safe* doctrine to be publicly preached. "The time will come, (says Dr. Thomas Burnet,) when this doctrine, which is now whispered in the ear, may be proclaimed upon the house tops: but that time is not yet." Dr. Smith adopts this sentiment. I will quote, however, one passage which will make it clearly evident what were his sentiments, and what sentiments the rulers of the Protestant Episcopal church wish to be impressed on the minds of their clergy, if they do not even wish to have them preached to the people at large.

Dr. Smith, speaking of those who will not return to God, and who die without repentance, says—"As to those who refuse to return, and will not seek God at all, (but continue to put their trust in vanity and lies unto the end,) they must lie under St. Paul's curse until *the end* comes; but I do not feel myself prepared to explain that curse, as the good and zealous Dr. Whitby thinks the pious men of old would have done; extending it beyond the end, and turning it into a prayer, 'that the Lord would reserve them unto that great day, when he at last shall sit in judgment, in order that, in his own person, he may smite them with perdition, and that they may perish under his own proper and everlasting curse.'"—"My brethren," (continues the same Dr. Smith,) "it has never been accounted heterodox or impious, (unless perhaps by the most gloomy and Pharisaical bigots,) in the divines of our church, or indeed of any other Christian church, to treat freely of such subjects, as 'the eternity of hell torments, and a universal restitution of degraded and lapsed natures;' and some of our most eminent divines have been considered as rejecting the former and favoring the latter doctrine."

The Doctor, as if apprehending that he might be thought to have spoken his sentiments too plainly, adds, towards the conclusion of his sermon on this subject—"My brethren, in these Sermons I teach no other doctrines than those which I taught and accounted orthodox from the beginning of my public ministry. When the Bishops, the clergy and laity of our church, (in General Convention assembled,) first encouraged me to proceed in the publication of a small body of Sermons, which might serve for a short system of divinity for the promotion of practical religion and Christianity, they complaisantly declared themselves persuaded 'that the interests of religion and practical godliness might be thereby greatly promoted; and that being well satisfied of the author's soundness in the faith, and eminent abilities for the work, they testified their approbation of the same, and of their desire to encourage it, by annexing their names,' etc., to this recommendation."

REMARKS.—Here ends the manuscript of Br. Clowes from which we have been permitted to copy the foregoing extract; and so interesting is it—so surprising in its revelations, that we will burden the reader with no words of our own, save the expression of our earnest desire, that Dr. C. may again, and again, open his budget for our perusal. A. B. G.

For the Magazine and Advocate.

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER NINE.

RUTH—This book is thought to have been written by Samuel, as an introduction to the book of Samuel. It relates to the time that intervened between the death of Joshua and the birth of Samuel. The scope of it appears to be to trace out the genealogy of David.

SAMUEL—The two books that bear the name, Samuel, or as they are sometimes called, the 1st and 2d of Kings, are supposed to contain the writings of Samuel, Gad, and Nathan. See 1st Chronicles xxix: 29. Here they are referred to as separate books, but it would be natural for Ezra, or some other compiler, to throw the contents of them all into these two.

1st Sam. xv: 22.—"And Samuel said, hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is *better* than sacrifice," etc.

This is quoted by our Saviour, and the saying is approved by him. It is a maxim of great importance and of universal application; viz., that every thing of a mere ceremonial nature, ought to give place to things of a moral nature, these things being more expressly enjoined and insisted upon.

1st Sam. 28th chapter. There are various opinions respecting the account contained in this chapter of the raising of Samuel. It is not pretended but by very few, and they the most ignorant of the whole community of divines, that the witch or necromancer here spoken of, actually had power to raise the dead. She was, without doubt, a ventriloquist, and by this art might have deceived Saul; though some are of the opinion that God saw fit to cause a remarkable appearance on this occasion, in order to convince Saul that God was against him. But there is nothing inconsistent in the idea that it was a complete piece of imposition on the part of this woman.—For a full, clear and satisfactory exposition of this chapter, see Balfour's Essays, page 58.

2d Sam. v: 5. "In Hebron he (David) reigned over Judah seven years and six months; and in Jerusalem he reigned thirty-three years over all Israel and Judah."

David conquered and took possession of Jerusalem in the first year of his reign over all Israel. This was the first conquest of Jerusalem by the Israelites.

2d Sam. xi: 15. "Set Uriah in the forefront of the hottest battle," etc.

We see in this shocking history how one vice leads to another. David having committed adultery, found it necessary to add murder to it, and that of one of his bravest officers. This transaction has afforded room for much ironical remark and sarcasm from unbelievers. But let it be remembered that this act of David's was not approved; but on the contrary it is said, see verse 27, "The thing that David done displeased the Lord." And instead of its being proof of the falsity of the Bible, it is an evidence of its truth; for certainly no Jew would have written such a history if it had not been known to be true.

2d Sam. xviii: 33. "Would God I had died for thee, O Absalom," etc.

David must have been a man of strong and generous feelings to lament as he did the death of a rebellious son, who certainly would not have spared him. As David had great faults, he had also great virtues; and there is no history so concisely written, that has more genuine strokes of nature in it. It is a history which no person could or would invent.

For the Magazine and Advocate.

UNIVERSALISM VERSUS JUDAISM.

Reader, are you a Calvinist? And do you know that there is an article in your creed, which, if honestly adhered to, would lead you to become a Universalist? The article I refer to is that which professes to recognize the freeness of God's grace, that he is to bestow his "gift," (Rom. v: 17, 18,) in the future world, uninfluenced as to the choice of his object, by any procuring qualification or entitling mark, whereby *one* might think to appear acceptably before him rather than the *other*. On the other hand, he is prompted altogether by a motive residing within himself, (his mercy. Eph. i. 9,) so that, although the degree to which his favor will be enjoyed, may be graduated according to what has taken place here, yet the bestowment of it, in distinction from its opposite, is not to be expected to be drawn down by works or compliances of any kind, however indirectly put forth.

Now we believe this to be precious truth, nothing less than "the good news of the favor of the blessed God;" but is it consistent with Partialism? Must not a man according to your opinion, have experienced a change for the better, (a detestation of his former evil ways and an aspiring after holiness,) before he is warranted to consider himself an heir of glory? Must he not have complied with what (unwarrantably transforming "good news" into an overture) you are pleased to call "the terms of salvation"? Do you not require him to show that he is not as other men; albeit, at the same time, by way of a sop to his suspicions of your legalism, (which yet you must know, from Luke xviii: 11, to be perfectly compatible with Pharisaism and no barrier whatever to boasting,) you place great stress upon the consideration that God is duly thanked in the case? In fine, do you not expect the Christian to be able to say that, in virtue of his being what he is, thank God, he stands a fairer chance of being blessed hereafter, than other men?

And is this "being justified *freely*"? "Where is boasting, then," Paul exclaims Rom. iii: 27, "it is excluded—by the law of faith"—i. e., on the principle of our simply having to believe what God has guarantied—viz., that "in the dispensation of the fulness of times, he will bring together all in one;" he will be all, (the satisfying portion) "in all." But is boasting excluded by you? Did not the Pharisee to whom I have referred in the citation from Luke, use precisely the language which you use? Was it not the very point of difference between him and the publican, that his hope sprang from the appearance of something hopeful about himself, whereas the hope of the publican was built altogether upon God's favorableness—"God be merciful to me a sinner"—no mention being made of any lucky turn that he had taken?

But perhaps you are a Sandemanian, and think that you shun the charge of frustrating the grace of God, since you allege that belief in religion, as in other matters, of itself, has no moral complexion, involves no moral yearning one way or another, but is barely an intellectual experience. Now it follows, indeed, from your position, that he who has faith can not therefore boast of having a moral favor-token to lift him above others. But who has made the mighty distinction between building one's hope upon a moral, and building it upon an intellectual ear-mark? And if each

one must look to this ear-mark, before he is warranted to expect the favor of God, wherein does it virtually differ from that concering which Paul spake, Gal. v: 2—"I say unto you, if ye be circumcised, Christ shall profit you nothing—I testify again to every man that is circumcised, that he is *a debtor* to do the whole law—*we*. through the spirit, wait for the hope of righteousness by *faith*."

But what I wished particularly to draw your attention to, is the manner in which you trample upon the doctrine of the freeness of the divine favor, and belie the best part of your creed, in your effort to make certain passages of Scripture square with Partialism.

Witness the interpretation which you put upon John v: 28, 29—"they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." You say that reference is here had to a period yet future, when men's allotments, of endless happiness or misery, will be awarded to them; yet the future allotment of happiness, you tell us, at other times, and rightly say, is to be irrespective of works. Does this passage represent it so?

Nor is this the only passage which is thus handled deceitfully. The award of blessedness to which reference is had in the parable of the talents, the parable of the ten virgins, the parable of the faithful and wise servant, etc.; the award referred to in Matt. xxv: 31–46, is represented as being upon the score of works, yet to combat Universalism, you force it forward to a day still future, the day of the final restitution; not thinking that the Bible and your own creed have said that the favor bestowed on that day, would be bestowed freely, Gal. ii: 16.

The coming of the Son of Man with his mighty angels, so often referred to, you make to be the same event—yet future—the season for the display of God's *grace*. Yet what do we read of the Son of Man at this time? Matt. xvi: 27—"then he shall reward every man *according to his works*"! Your inconsistency I leave before you. J. A. P.

For the Magazine and Advocate.

THE PRUNER.

INTRODUCTORY.

For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. Isa. xviii: 5.

Messrs. Editors—Through the medium of your wide-spread, valuable paper, have already appeared many able and well digested articles, in defence of the great salvation, as well as numerous ones, purely of a practical nature, intended to enforce a strict conformance to all the Christian graces. Like Paul of old, many worthy correspondents have prepared the soil, and planted the good word—the plants have sprung up—and in many cases, the planters have passed on, scattering the good seed abroad, till through the extent of our country, are seen the fruits of their labors; while others have followed in their rear and pulled the noxious weeds that were ready to choke up the tender plants—loosened the soil for their roots to extend, and thereby draw more nourishment to hasten on their strength and maturity. And nearly in the last of their train, an "Apollos has watered" with the dews of kindness, the moral vineyard of our common Master.

The planting has been well performed—the weeding very faithfully executed—and the watering salutary and refreshing; and yet, (we grieve to say it,) there are many uncomely and fruitless plants, that often put forth their blossoms, but still they bear no fruit. Now, Br. Editors, it seems to us, that these *plants* should be *pruned*, the hurtful "sprigs cut off with pruning hooks, and the useless branches cut down and taken away." For while the tree is cumbered with useless branches, its sap is exhausted in their support, while its comeliness is deformed, and its usefulness destroyed.

With this view, by your leave and approbation, we design acting in the capacity of "the pruner" through the columns of your paper, in a series of articles intended to lop off some of the useless and hurtful branches—the evil practices, feelings and habits among the professors of universal grace.

And while we bear the hook, ready to strike off every excrescent shoot, we may occasionally lay it down to survey the beauties of a flower—the grace of a limb, and the growing goodliness of the tree. We reserve this latitude, in order to follow the "moving of the spirit," and adapt our labors to the circumstances of the case.

Such is the outline of our plan, in which we promise no "new thing under the sun," for our station is humble, our abilities are humble, and our pretensions should also be humble; and all we can promise is "to do the best our circumstances will allow" in the garb and with the implements of a pruner.

Having now made our *bow introductory* and *professional*, in our next a salutation will be extended to our brethren, by your humble servant,

Apelles.

For the Magazine and Advocate.

THE CAUSE.

Br. Grosh.—At Denmark we have a smallish house, and that commonly but poorly filled, and sustain meetings one half the time. Br. Wilcox and myself preach with them alternately. Here I have labored much, publicly and privately, under dark and discouraging prospects; and these prospects were not owing to a want of a sufficient number of *professed* Universalists to give strength and stability to the cause, nor to any want of ability to defray the pecuniary expenses attendant on religious worship, but to a cold insensibility on the subject. Yet here have always been some who have had more than a mere name to live, and as God never fails to reward the righteous in the earth, our congregations are now increasing, and the cause appears to be advancing. At Burrville, in the south part of the town of Watertown, our friends own one-fourth of a good house, and sustain meetings one-fourth of the time. We have very good congregations here and they are decidedly on the gain. The same in substance may be said of our congregations at South Champion and Tylersville, at each of which places we have one-fourth of a house, and sustain preaching one-fourth of the time. These two places are both properly within the boundaries of the first Universalist society of Champion and Rutland. As Tylersville is a small village near the head of the North Sandy Creek, and at the South end of the town of Rutland, about three miles from the South Champion meeting-house, the principal members of the society own property in both houses.

At Burrville, no society has been formed, because the principal supporters are members of Br. Waggoner's society at Watertown village. The Champion and Rutland society, and that at Denmark, number, I should think, about twenty-five members each; but that is not quite to the number of real believers, for we have many in every place who from self-diffidence, or some other cause, neglect to become members.

So you see, that our cause in this section is decidedly advancing—for this you will rejoice with me, and with me give thanks to our Heavenly Father. Yours, etc., J. French.

For the Magazine and Advocate.

DEDICATION AT CORTLAND.

The new Universalist meeting house in the village of Cortland, was solemnly dedicated to the worship of our Heavenly Father, July 10, 1839. The order of services was as follows, viz: 1. Voluntary by the choir. 2. Reading of the Scriptures by Rev. N. Brown. 3. Singing. 4. Prayer, Rev. C. S. Brown. 5. Reading select portions of Scripture. 6. Singing. 7. Sermon, Rev. G. W. Montgomery. 8. Dedicatory prayer, Rev. J. Potter. 9. Voluntary by the choir. 10. Benediction. The day was fair, and the house was filled at an early hour. The services were all well conducted, and commanded the strict attention of a vast assembly. And we trust that *some* good at least, was done in the name of our holy Redeemer.

The meeting was continued two days. Sermons were preached on the first day, P. M., by Brs. Potter and Clark, and on the second, by Brs. C. S. Brown, Rounseville, and N. Brown, to good acceptance, and which did honor to the speakers. The dedication at Cortland, was a time we trust, which will be long remembered by those who were there. A. C. B.

For the Magazine and Advocate.

MATT. XI: 11, AND LUKE VII: 28.

TRANSLATION.

"Verily I say unto you, among them that are born of women, there hath not arisen a greater (prophet) than John the Baptist; notwithstanding the least (prophet) in the kingdom of heaven is greater (a greater prophet) than he."

"For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist; but the least, (viz. prophet) in the kingdom of God is greater (a greater prophet) than he." There is nothing in the original of these passages that stands for, *he that is least:* but the original is simply *the least*—that is, the least prophet, as the connexion shows.—Hence the question often asked, in view of the above phrases, how can the least Christian be greater than John the Baptist? is answered.

W. E. M.

For the Magazine and Advocate.

IMPROPER INDULGENCES.

A gentleman, perspiring freely in a sultry day, was standing in the current at a window cooling himself, when a lady warned him of his danger by saying, "Ah! that's too pleasant to be safe." This is applicable to more occasions in life than that on which it was originally made. When we have seen, as we often do, any indulging themselves in pleasures whose bitter consequences were unsuspected, or which they hoped to escape, we have been reminded of this saying. It is synonymous with the maxim which formed one of our first lessons in Latin, *perimus licitis*—that is, we are ruined by indulgences not expressly prohibited. Is it so? Were the fruits of indulgence as visible and vivid as the promised pleasure which constitute the temptation, who would taste forbidden fruit? Is it not

"Hard to strive
With earth's allurements—to subdue the soul—
To keep the heart, and the whole life control?
Oh! it is hard to live." A. S.

For the Magazine and Advocate.

"There is no God."—Thou fool! Will you give yourself up to the sport of blind chance?—Will you run the *chance* of endless wo?—for if there is no God—if all *depends* on chance, there is a *chance* that that doctrine may prove true.—Will you deny yourself the happiness resulting from the exercise of love and gratitude to a divine Being? Will you *orphanise* the *universe?* Will you pluck the banner of hope from the couch of the dying—wrest the cup of consolation from the lips of the mourner—and deprive the aged sire of the staff on which he leans for support? Will you pour gall and wormwood into the bleeding heart, and open afresh the lacerated bosom, and reserve the same cup for your own portion? Surely none but the *fool* "hath said in his heart, there is no God." R. T.

Br. C. Morton desires all communications hereafter addressed Axeville, Cattaraugus county, a new Post-office recently established.

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For the Magazine and Advocate.

ALL GOING TO HEAVEN.

BY MISS H. I. STONE.

Much is said by professed followers of Christ in the present day, concerning that doctrine which teaches that all are finally to meet in heaven.—Statements are often made like the following, which charity hopeth come not from the heart, but flow unadvisedly from the lips. "If all are going to heaven, I for one, choose never to go there"; again, "if all men are to be *saved*, why preach the Gospel? Why not indulge all the powers which we possess, in sin and blasphemy against God?" It would seem that the person who could make such inconsiderate remarks, must either be a very ignorant or a very wicked man. What! a *Christian* desire to see the laws of God trampled upon forever—his will and purpose frustrated—his counsels made null and void—and the joys of immortal felicity, which await every son and daughter of the second Adam, never enjoyed by some of the very creatures for whom, in the wide economy of omnipotent power, they were designed. Can it be possible that an intelligent, rational being can thus reason? Can man be thus lost to all the holy, godlike principles of benevolence and philanthropy? O, tell it not in this boasted land of freedom, lest the unbelieving rejoice! To such an one, of all others, true Gospel should be proclaimed.

Besides, it imparts peace and happiness to the true believer. It is the "joy of the comfortless, the light to the straying," the hope when all else fails. *This* is a sufficient reason why we should preach it.

Another and more apparent one is, that it is the truth of God; that truth which the Son of the living God came down from the shining courts of celestial glory to make known to poor, dying, hopeless man. It was that the despairing, stricken sons of bondage and corruption might have whereof to glory through Christ their Redeemer. It was to give them a correct knowledge of their Father's character—of his will and purpose—of the high and holy destiny that awaited them beyond this transitory, fading world—of their duties towards their Father, and their brethren of the human race, the performance of which was calculated to fill them with peace and joy in a holy mind. It was to exalt the affections—to draw forth the purest and warmest energies of the soul—to expand and ennoble the powers—to adorn and beautify the *whole man*, and render him just such a being as a God of infinite and eternal power and wisdom designed him to be. Worthy the life and sufferings of our blessed Saviour, was such a mission; the final consummation of which, will fill the realms of immortal bliss with the shouts of a congregated universe, throughout the ceaseless ages of eternity!

To render evil for good, hatred for love, is not the innate disposition of one creature whom God has made; (and we are not among those who believe that his majesty, the Devil, ever yet was the creator, or the rightful owner, of one intelligent being in the universe of God;) therefore the moment man becomes convinced that he has such a friend in heaven, as we have described, he will—he *must* love him. All, therefore, who feel such an unholy, man-debasing spirit as to desire to sin and blaspheme against God, because he intends ultimately to bestow his free and unlimited grace and salvation upon *all* his offspring, without partiality or distinction, most certainly are in an awfully deplorable condition—not unlike the impious ones of our Saviour's day, who asked if they should command fire from heaven to destroy his enemies. "But he rebuked them and said, '*Ye know not what manner of spirit ye are of*; for the Son of man is not come to *destroy* men's lives, but to *save* them,'" Let all such beware how they speak, for there is *one* that accuses them and rebukes sharply, even Christ the Lord. "Wo unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness. *Even so ye* also *appear* righteous unto men, but within ye are full of *hypocrisy* and iniquity." But why are they not willing, that *all* should go to heaven? Is there a parent on earth who approaches so near a demon in human form, as to be willing to leave a part of his own offspring to welter in the flames of wo—yea, even to exult in their misery, and to rejoice and sing loud hallelujahs, when he shall look over heaven's high battlements down on their infinite and unending tortures, with fiends and damned spirits in hell? God forbid! Who then would be happy in heaven? Not one!

For one we would say, let us all go to heaven together, or *sink to hell*. Let us leave no one behind on whom our soul's best affections are lavished, for it would be no heaven to us. We would say with the untutored red man of the forest, when informed by the missionary that his ancestors had gone to that drear abode—"let us all go there together." He spoke the words of his heart, and there was more of the religion and of the spirit of heaven comprehended in them than in many of our elaborate, high-sounding discourses at the present day—more Godlike love manifested for his kindred, and, we fear, more real and disinterested benevolence, than dwells in the heart of many a white man. We there see the impress of Deity—the spirit of love engraven as with the finger of the Almighty. O, ye partialists! come, and learn a lesson from the rude and barbarous savages of the wood! Come, and they will teach you the first rudiments of the religion of the despised Nazarene! Hear them tell of the daring deeds of their brave and fearless warriors, and ancestors! Mark how the eye kindles with love and animation not of earth while they dwell on their virtuous actions and noble heroism! See their dark visages brighten up, and their souls beam forth in their every look and motion. How think ye they would receive it did ye tell them, that those same revered and loved spirits were now writhing in the vengeance of God's ire? Would they love such a Being? Go to them and tell them there is a way provided for their escape—tell them of the joys of the upper world—of the crowns that await them there if they prove faithful, and how would they receive it? They would spurn your offers of mercy if to be enjoyed by themselves alone! O, let us not, in this boasted land of Christianity, be less consistent in our ideas of God and his government than the Indian! Let us ever act up to the principles of our great High Priest, by doing as we would wish to be done by, at *all* times. Endeavor to live as heirs of an inheritance incorruptible, undefiled, which fadeth not away.

Cabot. Vt.

For the Magazine and Advocate

The Rev. Luther Lee, of backing-out memory, brings forward in his book, oddly entitled Universalism Examined, (a book, by the by, that contains a little of every thing old and new, that could be picked up against Universalism, and but very little of anything to the purpose,) the objection that Universalism "is not especially comforting to the truly pious," and that it "administers no special comfort to the devoted, praying Christian," meaning, undoubtedly, that numerous and popular class of religionists who are so frequently heard *boasting* of their piety, of the loudness and number of their prayers, (which, it is feared, are frequently made for a mere *pretence*,) and who in their deportment towards their fellow creatures, who stand equally as good in the sight of Heaven as themselves, virtually say, "stand by yourselves—come not near us, for we are holier than ye are." They are of that class who thank God they are not as other men, and who say as did the good old deacon, "if all our neighbors are going to heaven, *we* don't want to!" Father Hosea Ballou, of Boston, has written in reply to the above mentioned objection the following excellent article, which I would respectfully request Brs. Grosh and Bartlett to copy into the columns of the Magazine and Advocate. I do not make the request in consequence of any great importance attached to either Mr. Lee or his book. No. Mr. Lee's mean and cowardly conduct during his discussion with Br. Pitt Morse—his procuring the expulsion of his opponent's articles from the columns of the *Christian (!)* Advocate and Journal—the bitter and malignant spirit exhibited by him towards Br. Morse, with whom he was unable to contend in manly and honorable controversy—his mean, ungentlemanly treatment of Brs. Skinner and Grosh, who had granted him every indulgence that a *man* could ask—and above all, the barefaced and scandalous falsehood published *three* different times by him to the world, that he was shut out from discussing in the columns of the Magazine and Advocate, the question in debate between him and Br. Morse—have lost him the confidence and esteem of all high-minded and honorable men. It is not therefore in consequence of any influence possessed by Mr. Lee, or his book, that I make the request, but because I consider father Ballou's article the best one on that subject that I have ever seen. W. R.

Utica, Aug. 1839.

From the Trumpet and Magazine.

MR. LEE.

On pages 298, 299, Mr. Lee states the following objections to the doctrine of Universalism:

"Universalism is not specially comforting to the truly pious, but administers consolation to none but the ungodly. The godly have every assurance of salvation whether it be true or false; hence, their own hope of salvation does not depend upon the truth of Universalism, but upon a knowledge of their present acceptance with God, being justified by faith, and already in the way to heaven. Should it prove true that those who live and die in sin will be forever lost, it would not endanger the salvation of those who fear God and keep his commandments. Taking this view, we see that so far as relates to personal hope and comfort, Universalism can administer nothing to the truly pious which they may not enjoy without it, or which they may not enjoy knowing it to be false. But while Universalism administers nothing to the personal comfort of the pious, it really administers to the comfort and hope of the wicked of every description, so far as they believe it. It says to them that sin cannot endanger their final salvation. Universalism says to the drunkard that though he must suffer here in the loss of property, character, and the aching of a feverish brain, yet drunkenness cannot endanger his final salvation; that just in proportion as he shortens his life by intemperance he will hasten his flight to heaven; and if at any time he shall drink so much as to destroy life, or if he meet with some fatal accident in a defenceless hour of intoxication, for such last drunken fit he will have no after pain, but will awake in heaven and find himself shouting among the angels and redeemed spirits. Universalism says to the murderer, that though he must be somewhat disturbed with horrors of a guilty conscience, and be hanged by the neck if he be detected, yet all the murders he can commit cannot shut him out of heaven at last; that should he be called to expiate his crimes upon the gallows, yet it would be but a momentary pang, from whence he will make a precipitate retreat to heaven, where he will meet the victim for whose murder he was hanged, and will have the opportunity of congratulating him on their premature arrival in glory," &c.

The argument against Universalism contained in the foregoing extract from Mr. Lee's work, is by no means new. It has been in common use for half a century, and has been a theme on which the enemies of divine truth, have delighted to dwell, and to make a display of their wonderful powers of ridicule. Sober Christian people, whose minds are well informed, and whose hearts are properly affected with the benevolent sentiments of the gospel, need no argument to refute such inconsistent statements; but there may be some in community whose discernment does not detect the weakness which to others is sufficiently ap-

parent. For the benefit of such, a few suggestions are here submitted.

In relation to our author's reasoning, wherein he endeavors to show, that, to the truly pious, Universalism affords no comfort, we will proceed to show its unreasonableness, in a most direct manner, by making use of himself as the man who is truly pious. To this truly pious Mr. Lee, Universalism, did he believe it, and allowing it to be the truth as it is in the Lord Jesus, could yield no comfort, which he cannot enjoy while not believing it. Now if this be really a matter of fact, it necessarily follows, that this truly pious Mr. Lee derives no comfort from believing that any of the human family, besides himself, will finally obtain salvation, which he could not enjoy without such a belief! It surely cannot be necessary to labor to show, that if this truly pious Mr. Lee could enjoy any confort in believing that even one more besides himself, will finally enjoy everlasting happiness, which he cannot enjoy without such a belief, it opens a way by which his comforts might be increased by believing, that not only one more, but many, even many thousands will be with him thus blessed. Suppose God has blessed this truly pious man with a wife whom he loves as he loves his own soul, and for whose sake he would endure any hardships, or face any danger; as life wears away, and as the infirmities of age or disease give sure indications that the enjoyments of this world must soon pass away, if he can derive any comfort in believing that this object of his affection will hereafter enjoy the bliss of immortality, and that he with her shall enjoy the same, which comfort he could not have without this belief, then this truly pious man has reasoned falsely.—We would beg of Mr. Lee to look at this subject and contemplate it seriously. Let him ask himself the question, is there any more comfort in believing that this faithful companion of my bosom will with me enjoy everlasting happiness, after our earthly sorrows and joys are past, than there would be in beliving that when death shall separate us it will separate us forever; and when I shall be favored with a welcome to eternal bliss, I shall know that she is doomed to endless wo?—Keep your eye on this subject, Mr. Lee; you are the truly pious man with whom your argument has to do.

If the reader should say, that we press this pious man into too close a corner; that we ought to allow him to derive comfort from believing that some few of his beloved connexions will enjoy salvation with him, we ask how many? Besides his dear wife, would he wish to embrace some of his and her children? Hark! he overhears us! He says he wants all his children? ALL? This sounds too much like Universalism. Well, allow him his wife, and all his children; will he now say, that he does not care for another soul of Adam's whole race? Does this truly pious enemy of universal salvation entertain no comfort in believing that he shall enjoy everlasting happiness with that kind father and that affectionate mother who watched over his infancy and guided his youth, which he could not as fully enjoy if he believed them doomed to everlasting wo? Now if this is not the case, then has he reasoned most fallaciously.

What is Universalism, and what does it teach, and for what does it hope? It is universal love; it embraces all moral beings with benevolent desires; it prays in faith that sin may come to an end; that all men may come to the knowledge of the truth; love the Lord Jesus Christ; love God with all the heart, and one another as they love themselves. This is Universalism; and this is what it teaches; and for this it hopes and prays. But Mr. Lee's argument represents him as having no love for mankind; no desires that sinners may be brought to repentance, and to love and obey God; not a wish that any should be saved from sin but just himself! According to his bold and barefaced statement, he thinks he should enjoy as much comfort in believing that the whole human family except himself, will hate God and sin against him to all eternity, as he should in believing that the time will come when all men shall love, and obey, and enjoy their Maker!

In replying to Mr. Lee's argument in which he contends that Universalism gives comfort to the wicked, and encourages the sinful in the ways of transgression, we shall say to him as Nathan said to David: "Thou art the man." Yes, Mr. Lee's argument says, that if he believed in universal salvation, he would from this belief comfort himself in drunkenness with the reflection, that by it he might shorten his days and hasten his flight to heaven; and in the indulgence of a wicked, murderous spirit, would comfort himself with the reflection that he should soon go from the scaffold to heaven, and congratulate the victim whom he murdered on their premature arrival in heaven. What a blessing to society it is that Mr. Lee is not a Universalist! What keeps him from drunkenness? The fear of hell. What keeps him from committing murder? The fear of hell. Will he say that he means no such thing; that what he means is that other men will do those wicked things? Let him remember that divine inspiration says—"Thou art inexcusable, O man, whoever thou art that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same thing."

This argument, which we are here noticing, is precisely the same which the enemies of the Gospel urged against the apostles when they accused them of teaching men to do evil that good might come. The argument now is the same it was then; the spirit of those who urge it now the same as it was then; and the blindness indicated by it is the same it was then. Because Paul and his brother apostles taught the heavenly doctrine that where sin abounded grace much more abounded, their enemies brought the objection against them which Mr. Lee now urges against Universalism. By so doing he bears stronger testimony in favor of Universalism than is in his power to bring against it.

Wherein lies our author's mistake? By what divine declaration can he be set right? See Paul's reply to the question, "Shall we continue in sin that grace may abound?" To this question he gives the following answer: "God forbid; how shall we who are dead to sin live any longer therein?" What rendered the believers in Jesus dead to sin? That faith which worked by love. What did they believe? They believed that where sin abounded grace much more abounded. This faith works by love, and love fulfils the law by obeying it.

Standing in this heavenly light we detect the fallacy of Mr. Lee's argument by discovering that it supposes that those who believe the truth as it is revealed in Jesus, and love God and all mankind; and who hope and believe that our heavenly Father will bring all men to love, obey and worship him in spirit and in truth, will be led by such a belief into sin, so as to hate God, violate his commandments, hate one another, and murder and destroy one another. How astonishingly blind must a man be to use such arguments!—How strangely infatuated must he be to publish to the world such folly! Does Mr. Lee know what he does? Surely he does not. And we will pray for him as Jesus prayed for his enemies: "Father, forgive," etc. H. B.

MAGAZINE AND ADVOCATE.

S. R. SMITH, Editor. A. B. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, AUGUST 30, 1839.

A FALSE CHARGE REFUTED.

MESSRS. CAMPBELL AND SHEPARD'S ROCHESTER CONVENTION, A NONENTITY.—I have a somewhat long story to tell, and must therefore be brief in my introductory remarks. The following article appeared in the Star in the West, in March last—since which time I have been following it up, in order to trace it to its author. Like "the three crows," it came down to "something as black as a crow" in Mr. S. E. Shepard's letter—who gives a *dead man* for his authority, so that the testimony can not be further subjected to examination! But facts and records open to examination, the utter absence of the witness' name in our periodicals, and frequently dublished lists of preachers, and other circumstances, induce a suspicion that the "something as black as a crow" came from the first tellers of the story, rather than from the party against whom they have industriously circulated the slander! It is a common trick among some polemics, when beaten in fair controversy, to shelter themselves by calling their opponents infidels—as if proving that that opponent is an unbeliever in what he so ably advocated, would be a healing balm to soothe a conscious inability to overthrow his arguments! Both Messrs. Campbell and Shepard have tried the strength of Universalism, in controversies with Messrs. Skinner and Montgomery, and, in public estimation generally—even in the estimation which *each* placed upon *the favorite dogma advocated by the other*—they have completely failed, been beaten. Whether, therefore, they *only affect* to believe their silly, groundless tale against Universalists, or not; it is certain that if they can only persuade the public that we are infidels in disguise, it will account very satisfactorily, why Universailsts were able, by reason and Scripture, to refute Mr. Campbell's theory of endless sin and suffering, and Mr. Shepard's theory of the annihilation of the wicked—which two *harmonious* doctrines, united, constitute "*the ancient* ORDER *of things*"!!!

But enough—to the statement, after reading which, the reader will judge for himself.

ALEXANDER CAMPBELL—AND A STORY.

This gentleman seems of late to have become highly displeased with Universalism; and he improves every opportunity which he thinks can be used to advantage to vent his spleen and indignation against it. His last letter to Br. Skinner was really, in the language of Br. Grosh, "an out pouring of wrath." It was undignified, ungentlemanly, and indicated any thing but candor and a love of truth. But what is the matter? What has so ruffled the temper of the "great Mr. Campbell," and called forth his ire against Universalists? Have they misused or abused him? Not to our knowledge: as far as our information extends they have had little to say about him, although they generally look upon him it is true, as a vain and self-conceited man. They pity him for these weaknesses, for they are so conspicuous that every one must notice them who reads his writings: they acknowledge he possesses much talent, and more low cunning—but they have no desire to magnify his faults.

Not so with him: he rudely assails us in his paper, in the pulpit, and in the private circle. All this he does to our knowledge: and in his late tour South, he has been very industrious in circulating the most ridiculous stories about Universalists and Universalism. He thought no doubt to palm them off upon the people, without being detected. But he is altogether mistaken in his calculation; it so happens that we have communication with southern friends: and that the most of all such tales reach us not only from that section of the country, but others; and we would here forewarn him and other like characters—"your sins will surely find you out."

And now for one of his most marvellous stories.—That there may be no mistake about our authority, we will just say, that the Rev. Mr. A. Campbell did, two or three weeks since, while on board the steam boat *Commerce*, on a trip to New-Orleans, state to, and in the presence of a number of Ladies, that in the year 1835 a Convention of fifty-two Universalist ministers met in the city of Rochester, N. Y., and there deliberated whether they should come out and avow to the world that they disbelieved the Bible, or whether they should continue to quote and preach from the Bible.—His language we do not pretend to give exactly, but the idea conveyed was, that they were in reality all infidels, but were divided on the question of expediency about declaring themselves such to the world. Some were for deceiving the people by making them believe that they held to divine Revelation, while four-fifths voted in favor of boldly proclaiming themselves skeptics. And he gave for his authority the name of Silas E. Shepard. What a tale this for A. Campbell to be circulating through the south and west! A more ridiculous, inconsistent story we never heard. Falsehood is marked upon its very face; and Mr. Campbell, if he knows any thing of the Universalists, *knows* that it can not have

the least shadow of evidence in its favor. And any man of common understanding should be ashamed to tell it. But for a person of his pretensions to be circulating it through the country as truth, is evidence enough that he is any thing but what he pretends to be. Such low business is beneath a gentleman or a Christian. However, we suppose the Ladies with whom he had to contend on this subject, were found too intelligent to be reasoned out of their doctrine, and so he thought best to entrench himself behind such tales as the above.—Poor Mr. Campbell! The Universalist Ladies refuted all his arguments, and to save himself from an entire defeat, he attempts to frighten them with ghostly fables of infidelity! He must be a very brave man indeed. The truth in the case is, A. Campbell has been entirely defeated in his discussion with Br. D. Skinner, and he severely feels it; and he is now endeavoring to make up his loss in arguments by circulating through the community low and petty stories that have no foundation in truth against the Universalists. As he finds himself unable to meet their arguments he grows more and more enraged, and thinks to sustain himself by blustering and raising a wonderful cry about *infidelity, evil tendency*, etc. Let him go on—his exertions against the truth will be as fruitless as were the Babelites of ancient days in building a tower to heaven.

And now Br. Grosh, of the Magazine and Advocate, will you please to enlighten us in relation to this wonderful convention at Rochester! Br., was you a member of it? If so, you can tell us which side you were on at least. Please give us a little information also about Mr. Shepard, who had the honor of reporting its proceedings before Mr. Campbell.

As I deemed it best not to stir publicly in the matter, until I had gained all the information I could get respecting it, I did not reply to the jocose questions here proposed by Br. Gurley, but immediately addressed myself to Mr. Campbell, to whom I was about to write, in reply to some of his proposals for exchanging and publishing his and Mr. Skinner's concluding letters. I put both matters into one letter, believing that the importance of the latter would secure attention to the former. After despatching what I had to say in behalf of Br. Skinner, touching his proposals for ending the discussion, I wrote as follows—my letter being dated early in April, say on the 4th or 5th.

Letter to A. Campbell.

"I have just received the 'Sentinel and Star in the West,' published in Cincinnati, Ohio, on the 23d ult. The Editor, Rev. J. A. Gurley, says—'The Rev. Mr. A. Campbell, did, two or three weeks since while on board the steam boat COMMERCE on a trip to New-Orleans, state to, and in the presence of a number of Ladies, that in the year 1836, a Convention of fifty-two Universalist ministers met in the city of Rochester, N. Y., and there deliberated whether they should come out and avow to the world that they disbelieved the Bible, or whether they should continue to quote and preach from the Bible. His language we do not pretend to give exactly, but the idea conveyed was, that they were in reality all infidels, but were divided on the question of expediency about declaring themselves as such to the world. Some were for deceiving the people by making them believe that they held to divine revelation, while four-fifths voted in favor of boldly proclaiming themselves skeptics. And he gave for his authority the name of Silas E. Shepard.'"

"I have my doubts about this story, which is related of you—certain it is, that whoever told you of this Convention, has related what is not true, nor even in the neighborhood of fact. May I, then, respectfully inquire of you if this statement by Mr. Gurley is correct? If so, who is this Mr. Silas E. Shepard, and where does he reside?—Believe me, Sir, that in soliciting your answer to these questions, I ask but what I should feel it my duty to grant in an exchange of circumstances. Your answer, I think it but fair to say, will be used for the purpose of procuring a fair and manly correction of error, wherever it may lie, and whatever it may be. If you never made the statement attributed to you, it is due to you, and to the Universalist clergy of this State, to make your denial public. If you did, then Mr. Shepard should be appealed to for his authority for such an unfounded and wholesale slander, that the whole affair may be probed to the bottom, and justice be done to all parties concerned.

"Respectfully yours, A. B. GROSH."

"Rev. A. Campbell."

This letter was sent early in April. Before that, two letters had been received from Mr. C., in which he appeared very anxious to arrange speedily the preliminaries for exchanging and publishing simultaneously the final letters of the discussion between himself and Mr. Skinner. In this same letter to him, I accepted (for Mr. Skinner) his *offer* that Mr. Skinner might occupy 8 pages of the Harbinger, and proposed a modification of his plan for exchanging the letters—*a modification which Mr. C. accepted in July last.* Well—Mr. Skinner wrote to Mr. C. from Buffalo, on the 25th of May, referring distinctly to my April letter, and agreeing in effect to what I had there accepted and proposed. Mr. Campbell never answered my April letter, nor acknowledged the receipt of Mr. Skinner's of May 25! If he did not get mine, what became of his *haste* to arrange preliminaries, that he could coolly leave the whole subject untouched for nearly *three months?* If he got Mr. Skinner's, (and it will be seen below that he does not deny having received it,) why not acknowledge its reception; and, seeing a reference in it to my letter, why not write to know distinctly what my letter contained if he had not received it? If he did not get either my letter or Mr. Skinner's, is it not a singular circumstance that those two letters, mailed about 50 days apart, at Utica and at Buffalo, should both miscarry?

Leaving these questions for the consideration of the reader, I proceed with my narrative.

In the latter part of June, (nearly *a month* after Mr. S.'s letter,) a letter was received by Mr. S., from Mr. C., in which no mention was made of either of our letters to him, nor of the propositions and acceptance of propositions contained in them. It accordingly became the duty of Mr. Skinner to direct Mr. Campbell's attention to those acceptances and propositions, and on the *same sheet* I again addressed Mr. C. as follows:—

"Utica, June 21st, 1839.

"Dear Sir—In the 'Sentinel and Star in the West,' published in Cincinnati, Ohio, on March 23d, the Editor, Rev. J. A. Gurley, says—[Here follows the extract before given. A. B. G.]

"Did you, Sir, receive my letter containing the above extract? If so, may I respectfully inquire, why it was not answered? If not, may I here be permitted to repeat the questions I asked in that letter?—Is this statement of Mr. Gurley correct? If so, who is this Mr. Silas E. Shepard, and where does he reside?—I do think that if you made the above statement, you owe it to yourself, as well as to a denomination that is innocent of the charges there made, to inform us who your author is, and where we may call on him for his authority. If you did not make the statement, it is your due to be exonerated from the charge of making it. I declare to you, that no such convention was ever held to the best of my knowledge and belief, and hope you will soon reply to this, that I may probe the affair to the bottom, and leave the blame fall where it justly belongs. I ask of you, Sir, only what I would feel bound to grant in an exchange of circumstances. You can reply to this in your reply to Mr. Skinner's on the preceding page.

"Respectfully yours, A. B. GROSH."

"Rev. A. Campbell."

To this letter an answer came in July, but nothing said of Mr. Skinner's letter of May 25th, referring to mine; nor any reasons given for the subsidence of his *haste* and *anxiety* to settle the mode and conditions of exchanging the final letters, from March to the 20th of June! I give so much of his letter to Mr. Skinner, (*verbatim*, even to the italicising,) as relates to my letters on the subject in hand.

"Bethany, Va., July 4th, 1839.

"Mr. Skinner, Sir—" * * * * Please state to Mr. Grosh that the first *sight* or *hearing* that I have had of the Reported conversation aboard *the Commerce* was in your letter, In reply to which I answer that the conversation is not accurately stated.

"I did not mention the year 1836. 1837. but I said that I learned from Silas E. Shepard who had it from his *own brother* a *universalian preacher* and a member of that meeting, convention &ca. or whatever it was—that either during the meeting, in public or private assembly—such a matter as reported was discussed, and an overwhelming majority were for casting off the mask, amongst whom the aforesaid Shepard was one.

"Mr. Silas E. Shepard* told me this while I was in New-York in 1836, and I think he said his Brother had published it in Rochester, in a paper of which he was at that time editor. But of this I am not certain.

"Such was the substance of the matter and as such I give it, believing it on the testimony aforesaid to be correct, and to have happened a year or two before I was there. All of which is respectfully submitted by Yours truly, A. CAMPBELL."

Immediately after receiving this long waited-for reply to my inquiries, I addressed the following to Mr. Shepard:

"Utica, July 12, 1839.

"Dear Sir—An anxious desire to correct an erroneous statement which involves the character of a large denomination of Christians on the one hand, or the veracity of some prominent individuals on the other,—and to do it with the least expense of good feeling, or liability to mistakes—induces me to address this letter to you. The subject of it is as follows:—In March last, the 'Sentinel and Star in the West,' published in Cincinnati, Ohio, stated that Rev. Mr. A. Campbell did, [here followed the remainder of the extract, as furnished in my first letter to Mr. Campbell. A. B. G.]

"Immediately on reading this article, I addressed a letter to Mr. Campbell, enclosing it, and asking whether it was true—and not receiving any reply, I wrote again in June. His reply has just been received. It is as follows:—

"'In reply to which' [my letter] 'I answer,' [here followed the remainder of the extract from Mr. Campbell's letter, as published above. A. B. G.]

"Such, my dear Sir, is Mr. Campbell's courteous reply to my inquiries; and in the same spirit of candor, and desire for truth only, I now respectfully inquire of you—Is there any mistake in Mr. Campbell's statement? If so, what is it? Be pleased. also, to state your Brother's name; the Association in which he lived, and from which he had obtained fellowship at the time this convention or meeting was held? When this meeting was held in Rochester, and the title by which it was known, and the house in which it met? I would also be much obliged to you for a copy of the paper containing your brother's publication, if any such was made—or information by which I, or some friend for me, could obtain a sight of the file—and also your brother's present Post-office address.

"Now, lest I be misunderstood, let me frankly state, that I do not believe any such meeting was held in Rochester, or elsewhere; that, in my opinion, the story has grown out of some error or misconception, and is virtually and substantially untrue. But *if* I am mistaken in this opinion, I wish to know it—and *soon*. If the story is false, (and I am certain it is,) justice to an injured people, no less than to yourself and Mr Campbell, demands that it should be corrected as early as possible, that its further circulation may be stopped, and your motives in circulating it may not be misunderstood by those who disbelieve it.

"Believing that you will agree with me in this matter of simple justice, I await your reply. Address, Respectfully yours, A. B. Grosh, Utica, N. Y."

"Mr. Silas E. Shepard."

A few days brought the following, post marked, "Troy, Pa., 20th July."

"Troy, July 19, 1839.

"Dear Sir:—Having been absent for five weeks, I have had no opportunity of reading your very candid

[Note by Mr. Campbell.]—
"Formerly of Auburn, now of Bradford county, Pa. Troy P. O."

and reasonable letter of the 12th inst., till this morning; and I now hasten to reply.

"I called on my brother, Dr. Luke Shepard, in Rochester, N. Y., on the 15th day of December, 1835, to induce him, if possible, to discontinue "THE WORLD AS IT IS," a paper devoted to the advocacy of infidelity, and of which he was Editor. My visit, as a matter of course, led to a protracted discussion of the claims of Christianity on the confidence of mankind; and in the course of conversation he affirmed that he did not believe that the religious community, generally, had any confidence in the Scriptures. I replied that, from the acquaintance which I had formed with the various societies of professed Christians, I had come to a very different conclusion. He then said that he had long known that an overwhelming majority of the Universalist preachers had no more confidence in the Scriptures than he had—that there had recently been a private convention of a respectable number of the Universalist clergy, the object of which was to decide whether it was expedient for them to continue to quote from the Scriptures, as if they believed them to be of divine authority, or to throw off the mask and let the world know that they had no confidence "in the pious frauds" of the Bible; and that a large majority of them thought it better to do so, but that a minority held that the state of society was not yet prepared for a measure of that kind, and that they had better defer it a few years longer: but that for his part, he judged that the time had arrived which called for such a measure, and therefore he had given being to "The World as it is," and that if the others did not come out soon, he would expose the whole affair in his paper.—These facts I stated to Brother Campbell when he was at my house; and from the time of this conversation with my brother, until I saw an account of his death in a Rochester paper, I was in the confident expectation of a full disclosure of the whole matter. But his death, which happened on the 20th April, 1837, forbid me to expect any thing of that nature from that quarter, although I have continued to think that some other person would make a disclosure.

I can not inform you in what association he lived, nor from what association he obtained fellowship; nor did I ever ask him these questions. But he and others informed me that he spent some time in the proclamation of Universalism in Courtland and Tompkins counties, N Y.

I did not interrogate him as to the time, nor place, of the aforesaid meeting, as I expected he would make a full disclosure of the whole affair.

"Very Respectfully, S. E. Shepard."

"Mr. A. B. Grosh."

Immediately after receiving this letter, I wrote to Br. Montgomery, Standing Clerk of the Cayuga Association of Universalists, (which, since 1823, has existed as an Association, and embraces the counties of Onondaga, Cayuga, *Cortland*, Tioga and *Tompkins*, in its bounds,) to examine its records, and inform me whether the name of Dr. Luke Shepard appears on them as a preacher or layman of our order, in all its lists of preachers or of lay delegates, etc.; and of such other information as he could procure. I also addressed a letter to Br. Chase, pastor of the Universalist society in Rochester, N. Y., requesting him to procure, and forward to me, information respecting Dr. Luke Shepard, his character for veracity, and standing in society, etc., from such sources as would be responsible; for that I intended using it publicly, and wanted nothing that would not bear the test of scrutiny. Br. Montgomery replies—

"Auburn, July 15, 1839.

"Dear Br.—In reply to your letter, I would state that the name of *Dr. Luke Shepard* does not occur in the records of the Cayuga Association, as a minister, delegate, or otherwise. I would remark, however, that there is no regular list of the preachers on the records for 1824; but of the delegates only;—no list of delegates or preachers for 1825;—no list of delegates for 1826; but of preachers only;—no list of delegates or preachers for 1830 and 1831;—no list of delegates for 1832; but of preachers only. The rest of the lists are perfect.—Thine in haste. G. W. Montgomery."

As the defective lists all occur previous to 1833, and as Dr. Luke Shepard is said to have been a Universalist preacher "recently," previous to "December, 1835," this testimony is conclusive—there was no Universalist preacher named Luke Shepard, residing in Tompkins or Cortland county, between 1832 and 1839. But to make the matter more satisfactory, in the Magazine and Advocate, vol. 4, page 144, we published a list of all the then known Universalist preachers in this State, for 1833, and added to it all then omitted, on page 172, and the name of Luke Shepard is not among them. In all the additions to the ministry, and lists of preachers since published in the Magazine and Advocate, no such name can be found. This may seem to some, being unnecessarily exact, inasmuch if we had had such a preacher, since 1830, Br. Skinner or myself would be likely to know it; but I reply, that I do not rest my assertion on mere memory—it is based on records carefully kept, published to the world, and now open for inspection to any one who doubts my word—that *Dr Luke Shepard never was a Universalist preacher in this State.*

But I have not yet done with this subject. Br. Chase has not yet replied to my letter, though he has promised to do so soon. When his reply comes, I will offer a few remarks upon it, as well as a few more additional to the above, which I now omit for the want of room.

Meanwhile, I call for proof that any Universalist Convention was ever held in Rochester previous to last Spring—that any body of 50 Universalist preachers *ever* assembled west of Utica—that any deliberation ever was had in any of our ecclesiastical bodies, in public or in private, on the expediency of disavowing belief in the Scriptures—or that Dr. Luke Shepard ever was a Universalist preacher, or even a lay member of any of our Associational or Conventional councils. If Messrs. Campbell and Shepard are sincere in professing to believe this story which they circulate, surely *some* of these items can be proved—especially as we will give them all the aid they can ask in searching for the proof. More anon.

A. B. G.

WORKS AND CONSEQUENCS.....NO. II.

Religion can no more live without works, than a flame can exist confined from the atmosphere. The mind, under the influence of true religion, soars upward in the field of improvement, expands, and increases in vigor and purity. The boundless region of spirituality is its home, and it feeds upon the all pervading atmosphere where it dwells. God is its pattern, and though it bows in adoration to Him, and hopes not to emulate his ceaseless perfections—perfections that are the fountain of all that is good in us—it loves to become His child by cheerful obedience—by imitation which copies from an infinite, spiritual distance, and approaches in eternal progression. Hence the mind that is actuated by the principle of "pure and undefiled religion," is ever active, and never weary. What, weary of well doing! weary of contemplating that goodness, those perfections, and those duties which are its life, its hope, its enjoyment! Nay, it is its delight to do the will of Him whom it loves. While hoping, and rejoicing, and learning, it forgets not its earthly connections, but strives, in its upward aspirations, to give its energies a direction which shall embrace the good of those who, like itself are bound with mortality.

Thus the spirituality of religion diffuses itself through all the works of the creature, and teaches us that there is no neutral ground between sin and willing obedience to God. "If a man love me," says Christ, "he will keep my commandments." There can be no mental reservation, no holding back the fulfilment of a part, without an equal reservation of the affections. The spiritual impulse which accompanies every Christian, must pervade every action, or there is something lacking. So true is this, that it is necessary that the spirit of moral law should be written in the heart, in order to produce its proper influence. According to this principle was to be the dealing of Jehovah with his people, when he delivered them from the old covenant—the letter which killeth. "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their *mind*, and write them in their *hearts*," etc. With this law of the mind warring against the law of the members, they would find themselves furnished with a monitor which would forever forbid them from cherishing a spirit of disobedience to one duty, while cultivating an obedient mind towards another. They might ignorantly err; but this law of the spirit would make obedience the whole desire of the heart. No one, therefore, can plead that this law gives *them* license to commit an act, or cherish a desire, which would be sinful in another; for its office is to war against all unrighteousness; and it censures, as decidedly, sins of omission as sins of commission.—The mind *commits* wrong in both cases.

I do not say that he who has received this law *can not* sin, but it will fasten upon him immediate conviction, if he has not discarded it from his heart. The fact that the spiritual law is engaged in warfare against the law of the members—the impulse of the carnal passions—renders it probable that the latter may gain a transient supremacy over the former, and lead the creature astray. In this case man has thrown off his allegiance to the law of the spirit, departed from the spirituality of religion—without which all religion is false—and yielded obedience to that, which is of the earth, earthy, and which must of course, perish. But permit me to ask, when this earthly shall bear the image of the heavenly; when this corruption shall put on incorruption, will not man be freed from all liabilities to sin by being freed from the law of sin and death? And will not the spiritual law then reign and control supremely within him? If this law is adapted to the spiritual wants of mankind, it must continue in existence as long as man possesses a spiritual nature. As this law continues with, and ministers to the happiness of, the beatified saints, when every opposing law shall have ceased with the circumstances which called for it, we conclude that happiness here can be enjoyed only in obedience to the same law. Man's works, therefore, to be good must be in accordance with the spirituality of religion. Brethren, "if we live in the spirit, let us also walk in the spirit," remembering that "he that soweth to the spirit, shall of the spirit reap life everlasting."

A. R. B.

Br. Tompkins—We ordered the Repository some weeks since for Mary A. Gorton, North Norwich, but she complains that it is not yet received. Please attend to it.

BOOKS AT FORT PLAIN.

Br. E. Lindsay is prepared to supply our friends with the Universalist Manual and Voice to Youth.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. Bartlett, at Fort Plain, as the friends may appoint.

There will be preaching on the second Sunday in September, by Br. N. Brown, at Tully, and on the second Sunday in each month thereafter until further notice—Br. Hayward, in Sterlingville.

There will be preaching on the third Sunday in September, by Br. Hayward in Tylersville.

The Illinois State Convention of Universalists will be held in Washington, Tazwell county, on the fourth Friday and Saturday, and following Sunday in September.

MASS. WESTERN ASSOCIATION OF UNIVERSALISTS.

Our brethren in that part of the State lying west of the Connecticut River, have requested us to give notice, that a meeting will be held at Cheshire, Berkshire county, on the second Wednesday and Thursday in September next, (11th and 12th,) for the purpose of forming an Association of Universalists for the Western part of the State.

The brethren do most affectionately invite and earnestly entreat the ministering brethren of Worcester county to be present, and all others who can make it convenient. They feel a deep interest in the cause; and if the brethren come up to their help to sympathise with them, they hope to have a great gathering and a very profitable meeting. Will it not be possible for some of the New-York brethren to be present.

It is expected that Br. A. B. Manley, of Stockbridge, will be ordained at that time.—*Trumpet.*

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

L O F, Rochester—P M, Frankfort, for A B—P M, Axeville, for J H, J D and J P—S M R, Smithport, (Pa)—L B W, Bazetta, (O) for Mrs T and N T—L W, Hamburg, (Mich) for self, E C and C C—H C W, Caledonia, for C W—P M, Portageville, for J D S—P M, Angelica, for A C—Rev W W, Cheshire, (Mass) for self, G G and R L M.

POETRY.

[From the Star in the West.]

THE WORSHIP OF GOD.

"Let us go to the house of God."

Haste away, haste away, to the house of prayer,
And meet with the friends of the Saviour there;
With a humble, lowly and contrite heart,
Your various wants to his ear impart.

Haste away, haste away, and join in the song,
That doth to the Father of all belong;
The temple is ringing with music's soft voice,
Which causes the heart of the saint to rejoice.

Haste away, haste away, to the feast of the Lord,
Where the richest provisions in profusion are stored;
O! come all ye hungry, to this feast of the soul,
For ample provision is made for the whole.

Then away, haste away, and join with the choir,
And sing your full song with fervent desire,
'Till you join with archangels, the heavenly strain,
And sing Alleluia! for ever, Amen! J. B. S.

Galena, June, 1839.

FORGIVE AND FORGET.

Forgive and forget! why the world would be lonely,
The garden a wilderness left to deform,
If the flowers but remembered the chilling winds only,
And the fields gave no verdure for fear of the storm!
Oh! still in thy loveliness, emblem the flower,
Give the fragrance of feeling to sweeten life's way;
And prolong not again the brief cloud of an hour,
With tears that but darken the rest of the day.

Forgive and forget! there's no breast so unfeeling
But some gentle thoughts of affection there live;
And the best of us all require something concealing—
Some heart that with smiles can forget and forgive!
Then away with the cloud from those beautiful eyes,
That brow was no home for such frowns to have met;
Oh! how could our spirits o'er hope for the skies,
If Heaven refused to forgive and forget!

TALE FROM THE GERMAN.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which, as you travel on the western banks of the river, you may see lifting its ancient towers on the opposite side above the grove of trees about as old as itself. About forty years ago there lived in that castle a noble gentleman, whom we call Baron ———. The Baron had only one son, who was not only a comfort to his father, but a blessing to all who lived on his father's land.

It happened on a certain occasion, that this young man being from home, there came a French gentleman to see the Baron. As soon as this gentleman came into the castle, he began to talk of his heavenly Father, in terms that chilled the old man's blood! on which the Baron reproved him, saying, "Are you not afraid of offending God who reigns above, by speaking in such a manner?"

The gentleman said he knew nothing about God, for he had never seen him. The Baron did not notice at this time what the gentleman said, but next morning took him about his castle and ground, and took occasion to show him a very beautiful picture that hung on the wall. The gentleman admired the picture very much; and said, "Whoever drew that picture, knows very well how to use his pencil." "My son drew that picture," said the Baron. "Then your son is a clever man," replied the gentleman. The Baron then went with his visitor into the garden, and showed him many beautiful flowers and plantations of forest trees. "Who has the ordering of this garden?" asked the gentleman. "My son," replied the Baron; "he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall." "Indeed," said the gentleman, "I shall think very highly of him soon." The Baron then took him into the village, and showed him a small, neat cottage, where his son had established a school, and where he caused all young children who had lost their parents, to be received and nourished at his own expense.

The children in the house looked so innocent and happy, that the gentleman was very much pleased, and when he returned to the castle, he said to the Baron, "What a happy man you are to have so good a son." "How do you know I have so good a son?". "Because I have seen his works, and I know that he must be both good and clever if he has done all you have shown me."

"But you have never seen him." "No, but I know him very well, because I judge of him by his works." "You do! and now please to draw near this window and tell me what you observe." "Why, I see the sun travelling through the sky, and shedding its glories over one of the finest countries in the world; and I behold a mighty river at my feet, and a vast range of woods. I see pasture grounds, and orchards, and vineyards; and cattle and sheep feeding in the green fields; and many thached cottages scattered here and there." "And do you see any thing to be admired in all this? Is there any thing pleasant, or lovely, or cheerful, in all that is spread before you?" "Do you think I want common sense? or that I have lost the use of my eyes, my friend," said the gentleman somewhat angrily, "that I should not be able to relish the charms of such a scene as this?"

"Well, then," said the Baron, "if you are able to judge of my son's good character by seeing his good works, which are poor and imperfect, how does it happen that you form no judgment of the goodness of God by witnessing such wonders of his handy works as are now before you? Let me never hear you, my friend, again say that you know not God, unless you would have me suppose that you have lost your senses."

STUDIES.—The more accurately we search into the human mind, the stronger traces we every where find of His wisdom who made it. If a discourse on the use of the parts of the body may be considered as a hymn to the Creator, the use of the passions, which are the organs of the mind, can not be barren of praise to Him, nor unproductive to ourselves, of that noble and uncommon union of science and admiration which a contemplation of the works of infinite Wisdom alone can afford to a rational mind; whilst, referring to Him whatever we find of right or good or fair in ourselves, discovering his strength and wisdom even in our own weakness and imperfection, honoring them where we discover them clearly, and adoring their profundity where we are lost in our search, we may be inquisitive without impertinence, and elevated without pride;—we may be admitted, if I dare say so, into the councils of the Almighty, by a consideration of his works.—The elevation of our mind ought to be the principal end of all our studies, which, if they do not in some measure effect, they are of very little service to us.—*Burke.*

A CAUTION.—The following anecdote was related to us as a fact, and as we are not aware that it has been ever in print, we publish it for the benefit of all whom it may concern.

A young gentleman, not remarkable for either talent or intelligence, was in the habit of visiting a family in which there were, among others, two ladies and a little girl.

What induced the convesation we are not prepared to say, (perhaps it might have been some suspicious looks, or signs, or words from him,) but the ladies were discussing his acquirements in the presence of the child, and one of them in the course of the remarks observed that "Mr ———, had a soft place in his head."

This was treasured up by the child, and at a subsequent visit, the young Phrenologist commenced an examination of the gentleman's cranium, for the purpose of ascertaining where this new organ was situated.—Unfortunately, she imagined she found it; and the mathematician who ran through the streets crying out "*Eureka*," when he had solved a difficult problem, was scarcely more delighted than she, when to the discomfiture of the ladies she exclaimed, "Oh! sister, Mr. ——— really has, as you said, a soft place in his head, for here it is under my finger now!"

It is almost unnecessary to add, we never expect to have the pleasure of publishing the marriage of Mr. ———, to either of the ladies referred to.—*Snow Hill Banner.*

IMPORTANCE OF CORRECT COLLOCATION IN WRITING, ILLUSTRATED.—Mr. Godwin, while engaged in writing the Life of Lord Chatham, applied to a friend, who had been present at the delivery of a celebrated speech of Chatham's, on the "household freedom" of England, for an account of that speech. His friend, among other striking passages, repeated to him the following: "An Englishman's house is his castle. Its roof may be of straw, the winds may whistle around it, the rain and the snow may enter it, but the king can not—he dare not." Godwin wrote down the passage as follows, and it appears thus in his work: "An Englishman's house is his castle. Its roof may be of straw, the snow and the rain may enter it, the winds may whistle around it, but the king can not—he dare not."

"An Indian once brought up a young lion, and finding him weak and harmless, never attempted to control him. Every day the lion gained in strength and became more untractable; until, at last, when excited by rage, he fell upon the Indian and tore him to pieces. Our evil habits and evil passions very much resemble this lion."

DEATHS.

In this city, on the 19th inst., HENRY CLAY, son of H. D. and Mary Ann Boughton, aged 2 years.

In this city, on the 20th inst., an infant daughter and only child of Nathan and Laura Shippy. Services by Rev. T. D. Cook.

In Warsaw, August 1st, after about 3 weeks confinement, Mrs. HANNAH WILSON, consort of Mr. Daniel Wilson, aged 63 years. Sister Wilson embraced the faith of universal grace some years ago, and by her daily deportment secured the confidence of those who knew her. This faith supported her mind during her last sickness. At all times, when reason was with her, she expressed her unwavering faith in the Gospel of a world's salvation, and continued to rest in this glorious hope until her spirit returned to "God who gave it," there to bask in the smiles of undying love. She has left a husband and family to lament their loss. Her funeral was attended at the Universalist church in Pavilion, the 2d inst., when the consolations of the Gospel were tendered to the mourners and friends, from Col. iii: 2, by the writer. May God, in his infinite love, sanctify this bereavment to the good of all concerned, causing them to set their "affections on things above and not on things of earth."

A. K.

At the residence of his widowed mother, near St. Charles, (Mo.,) March 1st, after an illness of 48 hours, of the measles, SETH COLE, aged 22 years, 4 months and 5 days. He was the son of Mr. Luther Cole, deceased, formerly of Augusta, Oneida county, N. Y.

The deceased was a young man of great promise, possessed of much intrinsic worth, and universally esteemed by all who had the pleasure of sharing in his acquaintance. He was peculiarly endeared to his relations, who have keenly felt and deeply lamented his untimely death. Possessed of a fine genius, and buoyant with unostentatious emulation, our departed friend was fast gaining a merited share of applause and wealth. But, alas, he is called away in the very bloom and vigor of life, from his doating and affectionate relations, no more to participate in the interchange of reciprocal benefits; no more to elevate the standard of art, nor encourage by his own example the onward and mighty march of mind; no more to honor by his friendship and society his numerous friends and acquaintances who so deeply and universally deplore his untimely end.

But the God of love and mercy will support and comfort them, and finally reunite them in a world where parting shall be known no more, and where the mourner's tears shall be dried with the smiles of everlasting joy.

E. McN.

At Theresa, on the 12th inst., of consumption, Mr. WM. SEMANS, aged 28 years. Through a long and distressing sickness he was fully sustained, by an unwavering trust in the unbounded mercy and goodness of his heavenly Father—and an unshaken faith in the glorious doctrine of impartial grace. His death was peaceful, happy and triumphant—or is adding another to the long list of those who have proved that "*Universalism will do to die by.*" A wife and three small children are thus left to mourn the loss of a husband and father. May that God who is "a father of the fatherless, and a judge of the widow," sustain them under this and every trial they may be called to endure, give them "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." The funeral services were attended on the 13th, when the doctrine of a resurrection to immortality, was presented to a congregation of sympathising friends, by H. L. HAYWARD.

In Danube, of consumption, on the 28th of July, Mrs CLARISSA, consort of Mr. Andrew Shoemaker, of Mohawkville, and daughter of John and Polly Caspares, of Stark, aged 19 years, 11 months, and 19 days. Her funeral was attended on the 30th, at the meeting house in Newville, and a sermon delivered to a large and attentive congregation. This is the second companion which has been taken from the embrace of our bereaved brother. Truly can he say, I am the man that hath seen affliction—yet he mourns not as those that have no hope. With patience and resignation did our sister bear her last lingering illness, retaining unwavering confidence in God's impartial goodness, and casting herself into his arms, and breathing her life out sweetly there. May the same faith that comforted and sustained her in the hour of death, comfort and sustain her bereaved husband through all the meanderings of this mortal life.

J. D. H.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, SEPTEMBER 6, 1839. NUMBER 36.

For the Magazine and Advocate.

LOVE TO GOD AND MAN—NO. II.

BY REV. A. C. BARRAY.

There are many ways in which God manifests his love for the children of men—many ways in which he shows himself to be their Father and Friend. Some of these we have pointed out, we will point out more of them.

By the afflictive dispensations of his providence, God manifests his great love towards us. Afflictions are designed for the benefit of those who experience them. They remind us that we are dependant beings—dependant upon a higher source than man—upon that high and holy Being who created us. It is sometimes the case, that when success has crowned the undertakings of man, and the tide of his prosperity is not impeded by a single obstacle, he forgets his dependance upon God, and that from his bountiful hand has proceeded all the blessings he enjoys. But when loss follows hard upon loss—when his riches take to themselves wings and fly away—*when the hour of adversity is come, and poverty and want sit down at the threshold of his dwelling*, he is reminded of this fact; he is made to feel his dependance upon his Father in heaven, and to conduct himself accordingly.

Afflictions likewise, are a benefit to us, by reminding us of the great and inestimable value of religion. There are times and seasons when we are apt to think that earth possesses every thing necessary for our happiness. But when misfortune overtakes us, and our pathway is overshadowed with darkness, we behold "*vanity*" written upon every earthly object. We are soon assured that we have been indulging in delusive dreams, and that earth has no substantial peace or happiness to give. If these things are so, then afflictions are but manifestations of a Father's love, and of the undying interest he takes in the welfare of the children of men. And we ought to view them as such, and not as the manifestations of the anger, and wrath, and resentment of the Deity. God chastens the sons and daughters of men for their profit; he afflicts them for their good, and hence is actuated by motives of the purest benevolence, and not by feelings of hatred or ill-will.

Inflicting chastisements upon us when we stray from the walks of duty, and run counter to the divine laws, is another way in which God manifests his love for us, and shows himself to be a wise and benevolent Father. This may seem a strange idea to many, but it is because they look upon punishment as an *end* and not as a *means*. Punishment, under the all-wise government of God, is designed for the reformation of the offender. When man hardens his heart, and blinds his eye, and deafens his ear, and rushes on in the way of the transgressor, stripes are inflicted by the hand of divine Justice, that he may be led to search and try his ways, and return back to duty and his God. The child leaves his father's house where there is bread enough and to spare, and takes his journey to a far off country, where he riots in the practice of sin, debases his moral and intellectual powers, and brings himself into a dark and loathsome bondage. The reward of his hands is given him. In the barren deserts of transgression, there is no food for the inner man; it starves, and with a vast amount of misery bowing him down in hopelessness and despair, the poor suffering prodigal reflects upon the many pleasures he enjoyed while in the practice of virtue, and starting up with a sudden determination, he exclaims, "*I will arise and go unto my Father!*" He shakes off from his limbs the galling chains that sin had fastened on, and taking in his hand the staff of the promises, he pursues his way back to his father's house, and the home of his childhood.

Chastisement, then, is a mean for reforming the vicious; causing them to turn from the evil of their ways and live. And as it is inflicted for a benevolent purpose by the divine Being, it is a manifestation of his goodness, and of his great love for a world of transgressors.

In the life, death, and resurrection of his Son, God has most gloriously manifested his infinite love for a sinful and alienated world. Our duty has been made plain, many glorious examples left for our imitation, many ways pointed out for increasing the sum of our enjoyment, and for the exaltation of our earthly peace and happiness. Life and immortality has been brought to light for a universe of fallen beings, and the heavenly assurance given that a world shall yet be reconciled to God; that tears shall ultimately be wiped from off all faces, holiness triumph over sin, happiness over misery, and life over death! The Father surrendered up his only begotten, to endure the scorn and persecutions of the world, and to suffer death like a factious criminal, for a universe of sinners! And in this, as we have said, he has most gloriously manifested his great love—a love immutable as his own nature, as enduring as the the throne of his glory, and as boundless as eternity! And shall we not love that Being who has manifested towards us, in so many different ways, his great goodness? Shall we not give him our hearts, with their holiest affections, and uncorrupted aspirations? I trust we shall, for it can not be that our souls are so bereft of all feeling, as not to love him who has first loved us; whose paternal arm has ever encircled us, whose smiles have ever lit up our pilgrim-way, and whose watchful care has guided us through so many dangers to the present hour!

I am no believer in the total depravity of the human heart. I believe there are powers there, capable of being brought into exercise, in loving and serving God. And they will be aroused into action, when true and sufficiently powerful motives are presented. *They can not sleep when the love of the Father calls! they can not remain inactive when mercy pleads!*

Many have mistaken views concerning the nature of love to God; hence we would remark, (in the language of another,) that this love "is not a single and solitary affection in the human heart, which evaporates in a few transient and undefined emotions, but is the spring of every holy activity, and is intimately connected with every virtuous emotion, with every pious sentiment, with every religious requirement, with every sensitive enjoyment," and with our present peace and happiness.

But how should we manifest our love to God? It should be manifested by "complacency, or delight in the character and administration of God;" by admiration of his ways and doings; by reverence, by humility, by resignation, and gratitude. "In fine, supreme love to God includes, in its exercise, a delight in the public and private exercises of his worship; a constant endeavor to yield a willing and an unreserved obedience to all the institutions he has appointed, and to all the laws he has issued forth for raising us to a state of moral perfection; an active and enlightened zeal for the honor of his name, and for promoting those institutions which have a tendency to advance his kingdom in the earth; a sincere and disinterested affection to all our fellow men; a cordial approbation of all his plans and movements in creation and providence, and devout aspirations after that higher state of existence, where the glories of his nature, and "the kindness of his love" shall be more clearly unfolded, and where love shall glow in one uninterupted and perpetual emotion." *

We now bring our remarks upon the "first and great commandment" to a close. And we would only say to the reader in conclusion, study the character and perfections of God; view him as he has manifested himself unto the world, a Being of unlimited goodness, and infinite love, that you may be enabled to yield him the entire affections of your heart. Ever look up to him as your Father and Friend—as that God who has created you for felicity, and promised to bring you off conquerors and more than conquerors through him that loved you, that you may thereby feel to reverence and adore him, to be resigned under every dispensation of his providence; that emotions of gratitude may continually pervade your minds, and that all your energies may be enlisted in furthering the cause of universal emancipation, and in aiding to publish abroad the glorious tidings of a world's salvation.

For the Magazine and Advocate.

THE PLUMER.

A CHAPTER ON EXCUSES.

"And they all, with one consent, began to make excuse."
BIBLE.

Men very readily frame excuses for every sin they may commit. No matter of what extent or magnitude their evil deeds may be; they nevertheless will urge something in palliation of their wickedness. "It was done with no bad intention." "It was done in a passion," or, "It was done because (all things considered) they could not avoid it," etc., etc.

Now, in every attempt at excuse, an admission is indirectly made, that he who has erred is conscious of his wrong doing, and, in order to be availing, it should in all cases, be followed by speedy reformation. If this were done, we might listen with pleasure to every excuse of our fellows, and no longer be compelled to regard them as *pleas* of justification for past offences; or fortification for future transgression. We turn to consider the excuse for not attending church.

My neighbor A. says, "he is pleased to attend church—but then he lives three miles off—his cares are numerous and pressing—his herds must be seen to—his labor performed, etc., etc., and all these things so completely wear him down, that when Sunday arrives, he is unable to attend church—he will give for the support of the ministry—but must be excused in not attending meeting."

Neighbor B. wishes well to the cause, and occasionally makes his appearance at the place of worship—but then, "the preacher dwells too much on the importance of practical religion—he does not expound the Scriptures enough to suit his taste—he is fond of strong doctrinal preaching, and does not like so much praying and singing;" and closes his excuse by saying—"Away with these forms and this tame practical stuff, and I will cheerfully attend."

Friend C. also professes to be a church-loving character, but he has excuses in abundance.—"Young preachers he never did like to hear, and

* Dick.

these, with lifeless singing, are intolerable. Besides, one of the Trustees abused him, in asking for his subscription, which he never intended to pay—he only subscribed to encourage others;—and, moreover, the lowest classes in the place are too forward in the choir—he likes to see every thing in its proper place—there should be a church exclusively for the poor—or they should learn good manners, and not intrude upon the society of the wealthy—the preacher, too, condescends to notice those with whom he will have no intercourse; and, worst of all, the place and society are *unpopular*"—and thus on, for half an hour, will he make excuses, simply to convince his neighbors that he does nothing, and leaves nothing undone, without a reason!

Now if C. had more religion—more Universalism at his heart, he never would feel above his fellows; for real love of any cause, especially of Gospel grace, never pauses to ask whether it be popular or unpopular for a man to be a *Christian*. But while possessing the spirit of "stand by," he can not stoop to associate with the poor, or listen to the faithful communications of the young.

If B. had more love for the practice of the Christian religion, and less tenacity for his own speculations, the ways of wisdom would be pleasant, and his footseps would bear him to the Temple of Praise.

And A.'s worldly cares are only so many shares in the kingdom of this world, which moth and rust may soon consume; and while in the service of mammon, his spiritual well being can never be enjoyed, and his high moral nature must lie a desert waste. In short, these several excuses are all based on low and selfish motives—the animal nature, and are far beneath the dignity of man; for they are "earthly, sensual and devilish," and to lop them off, root and branch, that they no longer should "cumber the ground," is the first duty of the professors of the Christian religion; and for this purpose we raise the "hook."

APELLES.

The following series of articles, by Br. Abell, we are certain our readers will join us in welcoming to the columns of the Magazine. It was commenced in number 2, present volume, and was delayed on account of Br. Abell's unsettled state, and in part by ill health. He has now located in Castine, Me., and has permitted us to expect its continuation without any further serious delay. A. R. B.

For the Magazine and Advocate.

TEACHINGS AND TENDENCIES.....NO. II.

BY REV. T. P. ABELL.

FAITH.

It was taken for granted—for it was presumed that the common evidences of its truth were familiar to most of you—that Universalism is the revealed doctrine of God, and we now proceed to the further demonstration of its moral influences.

And among the foremost duties enjoined by this doctrine is the exercise of faith. Indeed, this is the very condition, on which it promises the awarding of its blessings. To the enlightened observer of religious matters, even if he possesses no more than a definite outline of the Universalist theory, it will appear very evident, that many and strong demands are made upon the credence of the adherent. Not that the mind is to be tortured into an over-weening and superstitious acquiesence—not that marvellousness is to receive its utmost stretch toward the unreal and supernatural, ere the truths presented can be acknowledged. The demands are perceived to be reasonable, and among them may be reckoned one equally imperative with the others, which requires the exercise of a *reasonable* faith. To say that the being and perfections of God—and perhaps other truths set forth by the system in question—all come within the easy scope of man's mind, would be ascribing the attribute of infinity to human intellect. But these are all declared to possess a consistency—a rationality, of ample sufficiency, to induce implicit belief, without any unnatural distortions of reason. And Universalism is not wanting in inducements for securing the institution of a healthful and active faith.

The primary object of belief is the great First Cause. Admit his existence. Let the mind acknowledge the being of the invisible Maker and Mover of all nature. Now, it is not possible for the heart of man to conceive of a lovelier, or a more exalted character than that ascribed, by our doctrine, to the universal Creator. The imagination of an angel could not do it. He is represented, not alone as the infinite Sovereign, but as the assiduous Friend; not only as the Supreme Creator, but as the ever-tender Father, the smiles of whose unperishing love illuminate all creation! The ultimate fulfilment of his purposes is seen and provided for with the utmost precision; and being fraught with benevolence and wisdom, their execution is a matter of the most indubitable certainty. His plans can never go into complete or partial disorder. Contemplating the good of the whole world, and being pushed forward by the potentiality of an infinite God, they cannot fail of effecting that good, in the full extensiveness of the original design. Not one being bearing the divine image will be overlooked. No essential principle of favoritism would be discoverable, by which the embodiment of a faith in God, would only prove itself to be a cringing acknowledgment of the power, unattended by a cheerful and reposing confidence in the goodness of the Eternal. Nothing like this would shock the heart at the outset of its religious career. And in this destitution of traditionary dogmas, and in the plenitude of the better views and purposes it attaches to God and his government, it is conceived that Universalism exists single and alone; and that the inducements it possesses for the gathering up of a firm faith in the heart of man are peculiar to itself, and such as might well weigh seriously upon the considerate mind.

Believing in God, the disciple is required to make still further progress, and to cherish faith in the Lord Jesus Christ. And of the Saviour, the most attractive and encouraging views are presented. Being commissioned of heaven with a message of love to God's widely-scattered family-kingdom, appearing among men for the consummation of a design equally benevolent, and god-like, and possessing every necessary requisite for the faithful discharge of the duties of his high office, the trusting soul has the strongest ground for the basis of its belief. But if the Universalist system attached any degree of moral incapability to the Lord Jesus, for the performance of the work committed to him, if any uncertainty shaded in the least, the prospect of the divinely purposed accomplishment of his mission, then indeed, the matter would be vastly different; and an important subtraction be made from the inducements for the exercise of faith, and its remaining foundation would be discovered to be truly fragmentary and insecure. The intelligent mind could not be persuaded to a cheerful and undoubting committal of its trust to such an object. Views so vague and unsatisfactory would fail of securing that confidence of the heart so necessary to its well-being. But, every thing of this nature is entirely separated from Universalism. Our doctrine stands apart and aloof from every representation which gives to the mission of Jesus the least possibility of frustration. It acknowledges the disposition and the power of Jesus to carry out every purpose of the Almighty relative to man's destiny—to finisish the work assigned him; it ascribes to his Gospel an efficacy, sure and unfailing, which will effect the final renovation of the world.

What, then, are the legitimate tendencies of sentiments like these? What effect will they produce on being revealed to the sincere mind?

It must not be forgotten here, that there is a power in man, which renders him capable of appreciating the beautiful in religious truth, and the good in human action; that he is prepared, not only by the intellectual endowments of his nature, but also by the very constitution of what theologians call the 'heart,' to place a rational estimate upon the most evident of God's blessings, and to seek the promotion of the individual and general good. The wide prevalence of vice is a matter of universal acknowledgment; and the continual recurrence of temptation, and our liability and proneness to sin are not forgotten; but neither the one, nor the other, proves the complete and original entireness of human corruption, or the incapability or unwillingness of man to obey the dictates of perceived truth.

We are not among those who contend for the primitive and total worthlessness and depravity of the intelligent creation. We love the divine character, and the divine image, too dearly to embrace this doctrine, And if there was no other reason in existence, we are free to confess, that our "native pride" would cause us to hesitate long before receiving it. Its sweeping charge of innate degeneracy and impurity, falls, without exception or restriction, upon all humanity; and that man must be lowly and humbled indeed, who can, by its reception, declare himself to be only a mass of living corruption. But we have no confidence in virtual or verbal declarations of this nature. Be his professions what they may—be his opinions of others what they may—he can not, while in the exercise of a sane mind, be induced, by any process of argumentation, to think thus humiliatingly of himself. He knows better than this. If he has ever looked into that world within his own heart, he has beheld the uprising of great and glorious emotions, and the benign workings of good and benevolent purposes; and he cannot possibly persuade himself that these are only shadowy and evanescent bubbles, born and broken upon the black waters of the darkest depravity; or thrown out to glitter and to fade, by the pusillanimous efforts of his most deeply corrupted nature. Creeds and education may have their influence, but experience will tell her story, and the man must listen, and learn, and believe. It is not easy for the "commandments of men" to render her logic powerless and unimpressive. That must and will be felt. The mind will acknowledge it. The conduct may sometimes carry the outward semblance of a denial. The external profession may be one thing—the inward conviction another and a different thing. Faith in the doctrine in question, may be openly avowed, but the heart will not corroborate the unnatural testimony.

The very fact, that God has enjoined duties upon us, is unquestionable evidence of our moral ability. Any other supposition impeaches one or another of his perfections. It could not be harmonised with what we know of the manifestations of the divine attributes. The Author of our religion—and certainly the Author of our natures—knows what is "in man;" and the preceptive injunctions of the one, are consistent with the innate principles of the other. They are compatible. They are congenial elements; constituted, by their affinities and mutual adaptedness, to be the influencing and the influenced. Religion does not, by a sort of chemical process, re-mould and re-make the human heart. It is not her office to undo what God hath done, or to substitute something else in room of that which, in Nature's earlier day, was included in the general verdict—"all is good, yea, very good."

Why is it that the twinges of conscience are ever felt by the neglectful and disobedient, if there is no good within him? Why do shame, and remorse, and self-contrition, gnaw like an undying worm, upon the vitals of the soul's peace? Why are we ever visited by the compunctious recollections of undischarged duties, and lost opportunities for the performance of kind and generous deeds? And why, too, do we weep when others weep, and rejoice in their rejoicings? Why do our hearts burn with rapture, or sink in sorrow, as we contemplate the joy or grief of our kindred natures? And why is there a continual forth-

going of the spirit to the world without, and the world above, if it is akin to none of the good and beautiful things which God hath made, and possesses of itself no moral loveliness, and no capability of exhibiting virtuous action, or of laying itself a free gift, upon the altar of eternal Mercy?

We suspect there is more of inconsistency, in common religious views than most of you imagine. At one time, it is declared, that we are only the personifications of sin and moral imbecility, having before us, at the close of our probationary existence, a prospect of the most appalling and heart-chilling kind. Then, by the next breath, or in the next paragraph it may be, we are assured that, by the proper use of our better energies, and of the means which God has liberally given us, we may work out for ourselves a great and glorious destiny—one which shall, indeed, forevermore, "chain our spirits to the gates of Paradise."

Now, then, here are two extremes, both of which are equally removed from the truth. We wish to direct you along between them. On the one hand, you will undoubtedly find much to sigh over—on the other, much which should cause you to feel grateful and happy. You will neither find man a demon, nor an angel; but amidst the thickest darkness which envelopes him, you will behold the occasional out-burstings of the hidden soul—bright manifestations of inherent principles, not foreign to virtue, not unallied to the Great Divinity. If, then, human nature is something on which God has marked out his own image—though it is only human nature after all—if man possesses an inward love of the True and Holy, and has the power of profiting by his better aspirations, what will be the influence of liberal teachings upon his mind? How will he be effected by the discovery of those great truths which have been declared peculiar to Universalism?

We have told you, in substance, that there is something in man—deep down in the heart though it may be—which is alive to goodness and spiritual beauty whenever seen or felt; something which rises up spontaneously to meet the approaches of affection, or to pay its ardent homage at the shrine of virtue. Now, nothing can stir this principle more powerfully, and call it forth more effectually, than the doctrine of which we are speaking. Declaring God to be the greatest and best of beings, presenting the most encouraging and ennobling views of our common nature and future destiny, it has an irresistible claim to the faith and affection of the enlightened and the right-thinking. Minds of this stamp, realizing the justness of the demand, and the favorable tendencies of the system, remembering that like causes produce corresponding effects, will not long doubt the expediency of cherishing the freest and most unrestricted

"Belief
In Mercy carried infinite degrees
Beyond the tenderness of human hearts,"

and which promises the ultimate beatification of universal men. And it follows, as a matter of necessity, that such a faith would lead to holiness of life. It is known to you full well, that the worshipper, is ever an imitator of the Being worshipped. The more exalted his views of that Being, the more exalted are his feelings, the more godlike his habits and actions. The more extensive the divine goodness, the more general and heart-pervading the cultivated assimilation. There is no retrogression—no stopping point. The devout "soul followeth hard" after God. It resteth not. Virtue after virtue—grace after grace is acquired. Then, the more glorious our religion, the higher and more glorious may be our hopes of man's spiritual progress.

It were superfluous, perhaps, to remind you of the soothing and sustaining influences of this faith in the hour of despondency, desertion, or affliction. Never was there a system so completely adapted to the wants of mourning and perishing human nature, as that of universal grace. It reads you the most consoling and instructive lessons on the benevolence and wisdom of the divine administration. It teaches you to confide in the Supreme Governor as your dearest, unforgetting Friend. It prohibits all ungrateful, fault-finding and unreconciliation, because the just and wise economy of Heaven is predicated upon principles which reach out unto the furthermost borders of humanity, and finally issue in effecting the welfare of the great Whole. The uncomplaining tear of sympathy may be dropped; but it would prevent the indulgence of that unavailing grief, which only serves to procrastinate the bleeding of the wounded heart. Through the mists and darkness which surround the saddest child of misfortune, it directs him to read—what God himself has written—"it is good to be afflicted," and having learned to trust and believe, he will not fail to receive the consolation flowing from such a blessed assurance.

Castine, Me.

For the Magazine and Advocate.

EXAMINATION AND EXHIBITION OF THE CLINTON LIBERAL INSTITUTE.

MESSRS. GROSH AND HUTCHINSON—

On Tuesday afternoon, August 27, I went to Clinton to attend the "Annual Exhibition of the Clinton Liberal Institute." Of the character of that institution, and the nature of those exhibitions, I presume the readers of the Magazine and Advocate are well acquainted. That institution needs no commendation from me. It stands upon its own merits, and I am happy in believing that its character is becoming more and more known, and consequently better appreciated.

The exhibition commenced in the female department. Of the merits of the original compositions, with which, (after a prayer by the Rev. Mr. Thayer, of Lowell, Mass.,) the exercises commenced, I cannot speak particularly, for the simple reason that I could not hear. The ladies and gentlemen about the doors, and upon the stair cases leading to the gallery, appeared to think that the numerous assembly, gathered there from various parts of the country for the purpose of hearing the exercises, might become too much interested in those bright beings of youth and beauty, who had prepared themselves to furnish us with an intellectual banquet; so upon the counter excitement principle, they kept up a constant talking and laughing, which in the forepart of the evening drowned almost every thing but the sight of their fair forms. What little I *did* hear of those compositions, was well worthy of praise. The declamations succeeded better—I mean by this, they were *heard* better. Several of the speakers were quite young, and that deference which even savages pay to youth and beauty, was paid in part by the ladies and gentlemen just referred to. They were comparatively still. Were I to select any particular gems out of this rich casket, I would say, "The Spider and the Fly," spoken by Miss Fake; "The Musician's Last Hour," by Miss Halleck; "Boon of Memory," by Miss Gillespie; "Scene at School," by several young ladies; "Fashion and Nature," by Misses Curtiss and Henk, pleased me the best; but be it understood, I speak only for *myself*. These exercises were pleasantly varied by music on the piano.

The next morning, (Wednesday,) 9 o'clock, the examination of students in the male department commenced. As far as I am capable of judging, they acquitted themselves well. One thing I was particularly pleased with—the questions and answers were not stereotyped. The questions were selected at random, and the answers indicated an understanding of the branches to which they referred.

In the afternoon the young men's exhibition commenced. The pieces spoken were original; embracing a variety of subjects, all indicating cultivated minds, and some of them depth of thought, and talents, which can not fail to be a passport to the temple of fame in after life. Of these pieces, the oration entitled "Investigation," by O. Cole, and another on "Moral Sublimity," by W. R. Biddlecom, and the "Colloquy—Real Life," by J. M. Elwood, (author,) V. N. Carr, W. R. Biddlecom, and B. Birdsall, were entitled to high praise—so in fact were they all, but my limits will not permit me to remark upon them in detail. A critic might possibly have thought that the "Loafer" in Mr. Elwood's "Colloquy," rather injured the effect that his otherwise good acting would have had upon the audience, by attempting to represent two characters, viz., a windmill as well as a "loafer." At least, I never saw a "loafer" swing his arms quite as much as he did, which led me to the conclusion that by *them* he meant to represent the windmill. This was all well enough; though I suppose it was rather more than the author bargained for. Or it might have been an involuntary motion without any design, as he put his hands in his pockets very frequently, for the manifest purpose of *keeping* them there, though he could not; and, upon second thoughts, I do not wonder, for if I recollect right, his pockets were mere pockets in the abstract, having no bottoms to them. Be that as it may, the piece was good, and it was well represented. The exhibition was interspersed with music by the band of the Utica Citizens Corps, and concluded by an address from the Rev. S. R. Smith. This address, I rejoice to hear, will be published.

In conclusion, I may say, that to me, and I believe to all, "it was a feast of reason." And as I look back upon the scene—upon those bright young beings—upon their excellent and talented principal—when I think of the honest pride, and the depth of feeling, with which in the language of the Roman mother, he pointed to those evidences of his well spent labors, and said, "*These* are my *jewels*," I feel an increased assurance, that when they come to act their part in the world, their influence will lend stability to our institutions, and their accomplishments scatter roses along the pathway of life. R. T. H.

For the Magazine and Advocate.

There is a curious plant, (the *aphyteia hydnora,)* which is a native of Java, in the East Indies. On account of the elegance of its leaves, the beauty of its flower, and the exquisite odor it diffuses, it is plucked by the inhabitants, and suspended from the ceilings of their rooms, by a silken cord. Here it continues to put forth new leaves and new blossoms, from year to year, excited alone to new life and action, by the stimulus of the surrounding atmosphere. We need not object to the idea of God's existence, because we can not comprehend him; for how this plant lives upon nothing but air—how it contrives to convert the gases of the atmosphere into the most beautiful flowers, and perfume the air with its delightful odors, is equally incomprehensible to finite intelligences. R. T.

CLINTON LIBERAL INSTITUTE.

The next term of this institution will commence on the second Monday in October next. It is desirable that the students who design to avail themselves of this opportunity should be in attendance as early as possible.

Br. Tompkins—In No. 34, present volume, we directed you to send the Repository to Miss Jannetta A. *Patterson.* It should have been *Patten.* Will you please correct the error? G. and H.

NEW BOOKS.

Just received at this office,
Murray's Travels in North America,
Animal Mechanism and Physiology—by Dr. Griscom.
The Tourist for 1839.
Also, a new supply of the Universalist Manuel or Prayer Book. G. AND H.

BOOKS IN VERNON.

Br. George Allen has a small supply of the Universalist Manuel, Voice to Youth, Layman's Legacy, Causes of Infidelity Removed, and some other Universalist books for sale.

For the Magazine and Advocate.

THE MORMONS.

Utica, Michigan, June 22, 1839.

Br. Grosh—As some of your readers desire to know what are the religious opinions of the "latter day Saints," I will attempt to give you a part of the information, derived from an attentive perusal of some of their publications; and more especially from a several days' protracted and very friendly conversation with one of their Elders, (Hiram J. Brown,) who, though not a literary man, seems to be very well acquainted with our Bible, and with latter day Saints literature in general.

They attempt to prove their doctrine by the Old and New Testament, upon which we build our faith, which they interpret in the most literal manner. And though I have been a diligent student of the Bible for years, and expected to have involved my friend in a labyrinth of inextricable difficulties and contradictions, I assure you that my expectations were utterly disappointed.

The answer to Br. J. Shrigley's interrogatory (Magazine and Advocate, June 7) is, that though the punishment, or rather the places of it, (hell and lake of fire,) will exist as long as God, yet none of his creatures will remain in it beyond a certain time, longer or shorter according to their several demerits. They say that after the "first" resurrection, when death and hell shall be cast into the lake of fire, (Rev. xx: 14,) all sinners will be liberated from hell, cleansed from all evil propensities, except the false prophets, whose character, they say, is described in Heb. vi: 4, 5, 6, and Matt. xii: 31; and even these, who had received the priesthood, of which they can never be deprived, and by virtue of which they are enabled to work miracles, etc., (Rev. xix: 20,) are to be restored to the celestial kingdom so soon as they make a public and sincere acknowledgement of their error. Thus you see that the latter day Saints are restorationists to the fullest extent.—They argue that all punishment not intended to, or which in its nature can not, reform, attributed to God, accuses him of tyranny; and that there is no escape from deserved punishment, and no substitute can suffer it instead of the guilty.

They believe there are three heavens; the Telestial, the Terrestrial, and the Celestial; in the last of which God and Christ reside, and where alone, absolute perfection can be attained by the Saints, and which will be located on our earth after the second resurrection with the New Jerusalem, fifteen hundred miles square and of the same height. Rev. xxi: 2, 3, 16, etc. The other two kingdoms (heavens) are in other spheres, and will be freely opened to all mankind after the second resurrection, where they will enjoy a degree of glory far transcending any thing that has ever entered the mind of mortal, even in the Telestial, which is the least glorious kingdom. Their joy does not consist in any kingdom in "the rapturous gaze," as some poets have it, but in activity in all, and progression in wisdom and knowledge in the Celestial and Terrestrial without end or limit; though these can never arrive at perfection, nor ever be introduced into the Celestial kingdom, to enjoy the immediate presence of God and Christ, and enter on the work of creating, in which all its inhabitants are engaged. And here they appeal to the changes going on in the universe, as revealed by the science of Astronomy. Nor are they alone in this hypothesis:—Professor Dick, from whom they frequently quote, has treated it largely in his Christian Philosopher, Philosophy of religion, and of a future state.

They say, God does nothing in vain; nor does he act like a child building up and destroying its own works; but argue that he goes on creating, renovating and purifying his works in endless succession—that whilst the inhabitants of one planet attain such a state of purity as to be introduced through the resurrection into a higher state of glorious existence, those of another are progressing towards the same, and those of a third may be in the infancy of their existence—hence the necessity of a continued existence of a prison to reward every inhabitant of those other planets and other systems according to their several deserts.

They believe no person can enter the Celestial kingdom without baptism by immersion, administered by one who has received the priesthood in regular order from God, an angel of celestial order, or another priest of the order of Melchisedec, (Christ,) and who has received the Holy Ghost by the laying on of hands, who confers the power of prophecing, working miracles, etc., etc. The only exception (Acts x: 44) was absolutely necessary to convince Peter that the Gospel blessings were intended for Gentiles as well as Jews.

The great whore, (Rev. xvii: 1, etc.,) they say, signifies the church of Rome; and the harlots, the Protestant denominations: and taken together they compose the great city Babylon, the mother of harlots, etc., Rev. xvii: 5, composed of fifteen kings, (verses 10, 12,) nations, peoples, multitudes and tongues, (15;) she sitteth upon seven mountains, (9,) and upon many waters, (1.) For, say they, Babylon signifies confusion, and who will deny that confusion reigns among them all?

They say certain signs, which are enumerated by Christ. Mark xxvi: 17, 18, and by Paul, 1 Cor. xii: 8, 9, 10, should follow those who believed the apostles' testimony, which are not only *not* found among the sects in our day, but all denominations, except the latter day Saints and the Irvinites of England, deny that any such signs do, or ever will follow believers again; though they did follow the apostles, those who believed the preaching of the apostles, (Acts x: 46, and xix: 1, 2, 3, 4, 5, 6,) and the seventy, (Luke x: 17,) and the gift has never been recalled by the Giver. These signs following believers, say they, is the testimony of Jesus, (Rev. xix: 10,) and constitutes the power of godliness; and all who deny it have nothing left but the form, (2 Tim. iii: 5,) which has no better foundation than tradition, which can never constitute knowledge, whatever may be the evidence upon which it rests. This power, they say, was lost soon after the apostle's time, when the Gospel began to be adulterated with heathen traditions; but is now measurably restored to the latter day Saints, and will be exercised in its pristine splendor so soon as they attain a greater degree of faith and holiness. They are already able to heal their sick, and are in constant intercourse with the celestial world, having the spirit of prophecy, of visions, of discerning spirits, of speaking with tongues, and of interpretation, etc.

With regard to our planet, they believe there will be millenium of a thousand years duration, (Rev. xx: 4, 5.) which will commence in 1847, by the rebuilding of Jerusalem, etc. At the commencement, the devil (they believe in a personal devil) will be cast into the bottomless pit, (verses 2, 3,) and during its continuance those high wrought descriptions of Isaiah (xi, and xii,) will be literally and exactly fulfilled. But before the ushering in of this long looked for period, nation will rise against nation, and kingdom against kingdom; and, aided by the plagues described in the Apocalypse, will destroy one another till only one third (Zech. xii: 8) of all the inhabitants of the earth remain. Then will this remnant make war against the latter day Saints, who have remained spectators, and they (the Saints) will arise, aided by the Israelites, consisting of the descendants of Ephraim and Manasseh, (who were the sons of Joseph,) namely, our Indians, and the ten tribes inhabiting the north polar region, who will all have been converted by the Gospel; and one of this army shall chase a thousand, and two put ten thousand to flight, (Josh. xxiii: 10; Deut. xxxii: 30,) before their commander Christ Jesus riding the white horse, (Rev. xix: 11); and the prophecies (Rev. xiv: 20; xix: 21; Isa. xiv: 2) and a great number of others, which never have been, shall then be literally fulfilled. From these dreadful calamities the latter day Saints are desirous of saving us. This last paragraph I have inferred from hints dropped in conversation, and from my friend's, quotations; it may therefore not be exactly stated as he believes it, as he declined stating minutely.

Their prophecies prohibit the latter day Saints from making war, but if assailed they are commanded to offer peace to their enemies three times; and if still persecuted, they must consult God before they defend themselves. Their revelations enjoin a peaceable and quiet conduct, good morals, and kindness towards all men. They are very strenuous advocates for the pursuit of knowledge. And instead of being persecuted and put to death, as some infamous fanatics have done, they should be treated as friends belonging to the great human family.

They are guided in all their important pursuits by direct revelations, (as they believe,) have visions, see signs in the heavens, such as armies on horseback, the appearance of blood, etc., etc., in which they place implicit confidence, and are surprised at our not seeing the same. In all of which I believe they are sincere. Those who are best acquainted with the history of the human mind, know best how greatly a person, whose mind has been long occupied with such contemplations, may be deceived. Volumes might be filled with such instances. The history of Baron Van Swedenborg alone, is sufficient to convince any one of the fact. Nor do I doubt that they have often succeeded in curing certain forms of sickness among their adherents. The body is very much under the influence of the mind, and every well informed physician knows of what importance it is to secure even a share of his patient's confidence. How much greater, then, the effect where faith is stronger than death? The metallic tractors of by gone years, and the infinitesmal doses of Haneman's medicine have cured thousands on this principle. But when the dead are raised, where faith can have no influence, we are bound to acknowledge the interposition of Almighty Power. H. R. Schetterly.

P. S. Mr. Hiram J. Brown has been separated from his brethren without knowing where to address any of them; if this should meet their eye, they will confer a favor by addressing—"Utica, Macomb county, Mich."

For the Magazine and Advocate

THOUGHTS FOR THE THINKING.....NO. III.

BY REV. J. S. KIBBE.

How long will the children of men treat with coldness and indifference the things best calculated to make the current of life flow smoothly, and cause it to mirror brightly all the happiness that may be enjoyed by erring humanity. I am inclined to believe that with mankind these things are often underrated by permitting things of far less importance to occupy their attention; by disregarding every finer feeling and holier affection of their nature, and suffering the light of reason and revelation to be clouded by apathy and unconcern. Such feelings are often but preludes to misery and unhappiness—cradles, by whose rockings they are lulled to repose, from which they are afterward awakened, but to experience greater and more lasting horror and dismay.—They are too prone to forget how frequently they labor for that which satisfieth not, and which, if their efforts to attain it do not end in disappointment, is often but a perishable prize, that only mocks them with the emptiness of their desires. They are slow to learn that virtue and holiness are the companions of the truly happy, and that their guides are the star-like radiance and beauty of reason and revelation. They foster the feelings of coldness and disrespect for humanity, and breathe the poisonous breath of malevolence, ill-will and hatred, towards the world, which sweep like the angry blast over the chords of affection, destroying every social tie that binds mankind in the common bond of brotherhood, and severing the soft and gentle ligament of tenderness and love in the domestic and family circle.

Let all the children of earth whose souls have been warmed by the genial rays of Christianity, and animated by their life giving spirit—whose minds have been rendered cheerful and joyous as they dwelt upon the brightness of that tenderness and compassion, which flowed in the language of the Saviour—and whose spirits have felt the influence of that charity and good will which he breathed alike upon the vicious and the good, the wayward and the peaceful—learn that he whose name they bear, did not heap scorn and contempt upon those who had wandered from the beaten track of morality and uprightness; but, rather, used mildness and persuasion to reclaim them from their evil course. Let them learn that a manifestation of reproach and bitterness towards those who have gone astray, only serves to plunge them deeper and deeper into degradation and vice, and gives a new impetus, to hasten them onward and quicken their pace in the downward road, towards misery's uninviting and dismal goal—learn that to despise those who have become lost in the gloomy caverns of iniquity, and have plunged themselves into disgrace and infamy, is so far removed from the power of bringing them back to the paths of holiness and peace, as to urge them onward in wickedness, and is not in accordance with the teachings of him who said unto the child of sin and transgression—"Go thy way and sin no more."

Otsego, N. Y., 1839.

For the Magazine and Advocate.

ESSAYS ON WAR.....NO. IV.

BY REV. C. SPEAR.

"There are, who count it glorious to subdue
By conquest far and wide, to overrun
Large countries, and in field, great battles win,
Great cities by assault. What do these worthies,
But rob, and spoil, burn, slaughter, and enslave,
Peaceable nations?
Made captive, yet deserving freedom more
Than those their conquerors, who leave behind
Nothing but ruin, wheresoe'er they rove,
Then swell with pride, and must be titled gods,
Great benefactors of mankind, deliverers—
Till conqueror death discovers them scarce men,
Rolling in brutish vices."

In my last number, I mentioned two causes of war. I now proceed to enlarge on the same general subject

I. A fruitful cause of war, is, that many suppose victorious war to be a blessing. Hence nations rush into it, in hope of an imaginary good, not thinking that even if obtained, it must be at the sacrifice of the dearest interests of others. On this point, let me cite the words of Napoleon, in one of his conversations at St. Helena. "England and France held in their hands the fate of the world, and particularly that of European civilization. What injury did we not do to each other? What good might we not have done? Under Pitt's system, [he says nothing about his own guilt,] we desolated the world, and what has been the result? You imposed on France a tax of fifteen hundred millions of francs, and raised it by means of Cossacks. I laid a tax of seven hundred millions [probably meaning pounds sterling] on you, and made you raise it with your own hands by your parliament. Even now, after the victory you have obtained, who can tell, whether you may not sooner or later sink under the burden?"* Here it will be perceived that Bonaparte throws out the very idea on which we are enlarging, that victorious war may finally be the ruin of England. Who does not know that Great Britain, with all the wealth of her cities and the grandeur of her nobles, with all the resources of her commerce, and the unrivalled skill of her manufactures, finds it difficult to conceal from the world, that her giant footsteps are treading on the brink of bankruptcy. If she falls, it will be the result of war, of victorious war; for war is destructive to the victors as well as to the vanquished. A thousand facts might be cited to show that victorious war is not a blessing. The very wealth gained by nations in this way, will corrupt and drag them down to destruction. What nation was ever more victorious than Rome? Her eagle waved its pinions over the length and breadth of the ancient world. The proudest and the mightiest monarchs were chained to her chariot wheels, and she sat and claimed the high title of mistress of the world! Yet she fell, and victorious war was her ruin. But we can not enlarge here. We close this paragraph with the remarkable observation of a leading actor in the tragedy of war: "a defeat is the worst thing I ever knew; a victory the next worst."

II. Another cause of war, is, that many maintain it to be necessary in order to remove the depraved, and the refuse of society. How horrid does all such language appear, when we call to mind that we are all brethren, and that Christ hath died for us all. A writer, in reference to this point, says, "A fine compliment to the dignity of human nature in general, and to the army and navy in particular! But fact speaks in a contrary doctrine, and assures us that where one vagabond is disposed of in war, ten others are made; to say nothing of the brave, the generous, and humane, who, infatuated by a love of fame, rush blindly into the same vortex. That war corrupts the public morals and lowers the standard of morality, is proverbial; so that a nation that engages in war for the purpose of mending its morals, acts as wisely as the man who subjects himself to a loathsome disease in order to purify his blood." But we will not enlarge here, for that man who contends that war is necessary to "drain off the refuse of society," must be himself exceedingly depraved, and beyond the effect of calm reasoning.

This essay having been extended sufficiently, two other causes of war are reserved for our next.

Boston, Mass.

* Las Casas, Pt. III, p. 40.

For the Magazine and Advocate.

ILLUSTRATIVE ANECDOTE. NO. IV.

"Good morning, stranger friend," said I, as I entered his door one Sabbath afternoon, "as I am a traveller in a distant land, I thought I would step in a moment if it would be no intrusion, and beguile a brief time in conversation, and form a new acquaintance." "Walk in Sir, and be seated," was the reply. "This is a day of religious devotion," said I, "and I suspended travel to attend the house of worship, and have been greatly entertained in the attendance of your prayer meeting this afternoon—I found kindred sentiments and spirits there." "I am very happy to hear it," said the stranger of the house, as he drew nearer to me with a meaning smile upon his countenance, "you are then a professor of religion?" "I am," I replied. "Is it not strange" said I, "that the world will not receive and enjoy the soul feasting *faith* imparted by the evidences of the truths of Christianity, when those evidences are so plainly exhibited?" "It truly is," said he, "if the Christian faith prevailed all would be happiness, light and life; but alas, how many are without the true faith, and in darkness." "And indeed," he continued, "among many *professed* followers of Jesus, there are many who have no experimental knowledge, and whose *prayers* are *abominations*, not being dictated by *faith*." "Sadly so," replied I, "but after all, it is joyful to reflect and know that in the dispensation of the fulness of time, *all* shall be gathered together in Christ, and come to a *knowledge* of the *truth* and be *saved*." "Why, Sir," quickly vociferated my friend, "are you of such *licentious* sentiments?" "Have I said any thing," inquired I, "at variance with your belief? I have stated my views, and what I have said is in accordance with the prayer you made to-day in meeting." "Sir," said he, "I am a *Methodist*, and not an infidel *Universalist*; and you must no advocate Universalist sentiments here before my children." "I am greatly mistaken, Sir," said I, "and I beg your pardon. But you must only censure me for *believing* what you *prayed* for—you prayed God to hasten the happy time when the *ends of the world should believe*; when *all the lost sheep of the house of Israel* should be *saved*, and there should be but *one Shepherd* and *one fold*. I supposed you prayed in *faith*, and hence I considered yourself and myself of one faith, and thus I account for my calling upon you. But I wish your pardon." "If you believe all of the wicked Israelites and Sodomites will go to heaven, I do not think you a very worthy citizen," said he. "I will not trouble you, Sir—again I say, excuse my mistake—recollect what you said about *abominable* prayers. Good day, Sir." R.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, SEPTEMBER 6, 1839.

MARRIAGE....NO. III.

[Before the reception of Br. Sadler's strictures, I had written the following number, and prepared the outlines of the succeeding one; but some other matters intervening, I laid them aside, and almost forgot them. For the purpose of completing the work I began, and partly flattered by finding that the first numbers (perhaps the only ones worthy of the honor) were copied into several sister periodicals, I have concluded to publish these two numbers also.]

"If the wise and benevolent Creator of mankind has implanted in our very nature those faculties which impel us to marry, and which render marriage necessary to our greatest happiness, and to the full developement of our constitution, why urge it so earnestly on our attention—why not leave it to our nature?" Because man is apt to err, and, mistaking his error for truth, he departs sometimes even from the principles of his own nature. Man's moral nature is framed in accordance with God's moral government; yet, misled by ignorance and false education, he violates the moral laws and renders himself very miserable. Man's physical nature is framed in accordance with the laws of the material universe around him; yet, ignorant of his own real wants, and misled by passion's voice, he transgresses those laws, and broken limbs, diseased frames and ruined constitutions are the consequence. So in relation to marriage. Man sets up a false standard of his own, pursues it as a right one, and dies a discontented, uncared-for bachelor. Woman despises worth for wealth, solid sense for empty frivolity, and finds to late, that her day for refusal has gone by, and she is destined to end her days an old maid.

Let me not be misunderstood. I allude now, to those only whose false judgments have, unhappily, led them astray. To the man who, perhaps, has formed in his mind an ideal standard of female beauty, worth or perfection—forgetting that he is deficient himself in these very respects, and has no right therefore to require in the life-partnership of marriage, more of his partner than he himself possesses—and who pursues for many anxious years, this phantom of his imagination, to the neglect and contempt of the many, very many amiable and excellent *substantialities* that every where surround him. Or, to the female who, probably, has set so high a value on her charms, accomplishments or "priceless love," that nothing but a Chevalier Bayard, an admirable Crichton, or a Sir Charles Grandison is deemed worthy of her hand, and who, therefore, rejects, one after another, dozens of our most worthy men, of any of whom it might be flattery to say she was worthy.—Believe me, the shores of that cold and cheerless ocean, celibacy, is full of grey heads and withered hearts, that now ache and throb with vexation, on discovering too late their undue self esteem and folly. And if their

early conduct is to be censured, their late condition deserves our deep pity; for, generally speaking, they are least qualified to render happy the lonely condition to which they have consigned themselves.

Others there are, but very few in number, who *as* falsely *underrate* their own merits, or unduly exalt those to whom they would gladly ally themselves. Humility is a virtue, but abasement is not humility—it is weakness. To honor others is a duty, but it is not a duty to estimate fellow mortals as angels. And, after all, it is but a doubtful compliment to a female that has given you her esteem and friendship, (and perhaps her *love;* for you do not *know* till you offer your hand,) to suppose her so deficient in discernment—so blind to, and so ignorant of, your real character—as not to *know* that you are worthy of her confidence and esteem. Believe me, Sir False Humility, I would sooner trust *her* judgment than yours; for it is to the full as difficult for some men to know themselves, as it is for a correct minded and clear sighted female to know the character of one with whom she is well acquainted.

And there are still others of a more strong minded class, who err from a wrong estimation of the sacrificing spirit, humble desires, and capability of endurance of the opposite sex. Forgetting that woman may deem herself most happy in promoting the happiness, in sharing the lowly lot, and aiding the humble toils, of the man she loves, they coldly turn from her, and leave her to live on that existence for which God never created her, and from which her mind, her affections, her hopes and desires, all revolt. Or, framing in imagination a world of ease and careless bliss—where every want shall be supplied and every wish gratified—as the one which only, is worthy of or acceptable to the partner they would gain, many a one directs his aim at the accumulation of splendor or wealth *first*, intending to marry when he shall have procured a palace for his bride.—He toils, and toils away the best years of his life in this heart-wearying pursuit, while, perhaps, many a fair one in succession sighs for such an industrious husband, and at the last, he makes his wealth his mistress, or failing in his efforts, sinks to degradation for the want of a winding tendril to bind up his shattered feelings, and to soothe to calmness his wounded pride and bitter disappointment.

The most of young men who abstain from marriage for what they call "prudential motives," err most in their estimates of present means and future wants. If they could lay aside an expensive vanity, and a perhaps too costly pride, and bring down their present expenditures to their reasonable wants, and divest their wishes for the future of all that did not belong to actual necessity and a bare sufficiency of comfort, there are hundreds of young men and women now reluctantly turning their backs on matrimony, who are more abundantly able in a pecuniary point of view to enter it, than many were whose domestic happiness, ease and comfort they now envy or admire. For what is required to maintain one vice or foolish habit, or fashionable folly, would often, very often maintain with decency and comfort, a prudent reasonable woman, or half a dozen well attended children.

Frequently will the newly married man wonder at the amount he foolishly spent, and which his wife now saves. Only be certain of one thing, if your savings are few your income small, and your lot one of toil and care—that is, that the partner you intend taking for life, is fitted and prepared to aid you in economy, to spare you in expense, to make the most of a small sum, and to share generously in your toils and cares. In short, see that she is a "help-meet." If you can be certain of these matters, I would lay it down as a rule, that whenever you can accommodate your wishes to your present and probable circumstances—whenever your character for industry, honesty, and fitness for your business is established—when you have sufficient to furnish a home, and a reasonable prospect of steady employment at good or sufficient wages, you are in a situation to marry any prudent, amiable and industrious woman that will be willing to be to you what a wife should be. Ask nine out of ten of the prosperous and happy grandfathers and grandmothers around you, how much *they* had more than I have enumerated, when they were married, and you will find my catalogue of "this world's goods" considerably larger than their possessions were 40 or 50 years ago! Yet they are now comfortably off in health, wealth, domestic felicity, and peace of mind. Do you wish to be where they now are, when you shall attain to their years? Imitate the humility of their desires and expectations—their simplicity of dress and manners—their industry economy and prudence—their virtues and affections, and singularly unfortunate must be your lot, if you do not succeed, in a great measure, in attaining to competency, respectability, and a reasonable share of happiness, before you reach the age of sixty years.

A. B. G.

PHRENOLOGY AND THEOLOGY.

When any new discoveries are made in science, which appear to conflict with long established opinions in theology, the first efforts of theologians are to discredit, overturn and reject the discoveries, however numerous the *facts* on which they are established. When this fails, (and fail it must, sooner or later; for no speculation can ever stand against fact,) the next effort is to suddenly receive the discovery into great favor, and (since the world *will* receive it) to become its especial patrons, admirers and advocates—to see in it no contradiction or refutation of the long cherished speculation—nay, even to twist and pervert the discovery, and by sophistical reasonings so to warp and bend it, that it will even seem to favor their dogmas. Thus science becomes corrupted, as Christianity has been, by those friends who, while its enemies, could not overthrow it—at least, it is drawn aside from its legitimate province, and by having its voice carried to the world through an antiquated and time-cracked gallery, its lessons reach its newer votaries in hollow and disguised tones, instead of its own clear and simple voice.

This has been, and is now, eminently the case with the new theory of mind—with Phrenology. No science has been more bitterly assailed by the old school theologians than this—none more vituperatively denounced as atheism—infidelity—materialism—falsehood—folly—charlatanism—humbug. But it has gone onward and upward—paving its pathway with demonstrations and illustrations that could not be resisted, and piling facts upon facts until they could no longer be denied, or passed by without notice and acknowledgement. And what is beginning to be the result? Why, the very class that opposed it, because they feared that it would overthrow *their* Christianity, are beginning to receive it because (they say) it is a powerful supporter of their peculiar views. Finding that Phrenology *will* speak, and that the world *will* hear her—that they can neither gag her mouth, nor stop the ears of her audience—they suddenly become very anxious to aid her—to carry her voice further among the audience—and hence they clap a theological speaking trumpet to her lips, and in very love of science ask her to speak through it, and allow *them* to interpret for her, the hollow and unmeaning jargon which the voice of truth must ever make when sounding through a tube supplied by error!

Now, be it understood, these men may be very honest—very sincere—truly convinced in their own minds, that their cause is the true—the correct—the best one, both for the cause of Phrenology and of Christianity.—I impeach not their motives, but the correctness of their conduct, and the truth of the results they aim to bring forth thereby. Phrenology has to do only with *mind as organized in this fleshy tabernacle, and as manifested in the circumstances of this mortal being.* Based only on *facts*, it can not reach its demonstrative hand to the future and unseen world, and draw proofs and illustrations from thence, with which to enlighten its votaries in this world. All it can do, is to draw *inferences* relating to immortality, from facts observed in mortality. And these inferences will be most probably true or false, as they make or refuse to make allowances for the differences which obtain between the worlds of matter and of spirit. On inferences thus made, under these allowances, the Universalist need never shrink from meeting his antagonists—indeed, on such inferences he may be certain of gaining triumphant concessions in favor of his theological views—of the doctrine of universal holiness and happiness.

A. B. G.

WORKS AND CONSEQUENCS.... NO. III.

Experience has taught the Christian world that mankind are prone to extremes in their estimation of good works, both in regard to their importance and end, and the qualities necessary to constitute them. That it is necessary to do good, all candid persons will admit; but one wants the privilege of deciding *what is* good, another, *how far* it is necessary. But are these matters really so undecided as to be left to every man's opinion? Has our blessed Saviour set us an example which is unworthy of our consideration, or beneath our adoption and imitation? If not, let us not claim to be ignorant of our duty, nor wanting in all the instruction, necessary to establish our opinions of the nature and character of good works. I doubt not but many Christians are sincere in the limitations which they attach to human deeds; for it is undeniable that they make these limitations a part of the general characteristics of their religion. It is to be expected, therefore, that they will regard that depreciation in the merit of good works, which ignorant or dishonest theologians have long since pretended to discover in the efforts of the creature, with a sort of religious veneration. Nor, since works of some kind are necessary on the part of the Christian, can we wonder that they should attempt to dictate to their followers, what shall constitute the goodness of their works.

But these limitations, and this arbitrary and unauthorized proscription, are more in theory than in practice. If men do teach that good works have no influence upon their happiness; and if they do teach that the sinner is happier than the Christian, thank God they do not now generally *act* so. If we regard their theory with any degree of charity, we are compelled to adopt the conclusion, that they have one system of faith, designed, in their estimation, especially for eternity, and another, accompanied by works designed for this present state of existence. While they cling to one system they practice the other, and know, and if honest, will acknowledge, that they are happy only when they "cease to do evil and learn to do well." And their testimony is in our favor. For every moment of enjoyment which they acknowledge, is proof of the peace giving power of good works.

There is another class of men whose inconsistencies are as prominent as any we have noticed. I mean those who *profess* to be convinced of the necessity of a well ordered life and godly conversation, as a means of promoting the peace and prosperity of the world, but forget that they are a *part* of the world, and as much bound to set the example as any other person. I have seen the drunkard revelling in his cups, and acting the ridiculously assumed part of an adviser to others. And I have heard him, in his sober moments, declaiming against drunkenness, owning that he did wrong, and that he ought to abandon his beastly habits. But there was still not one single cool, effectual resolution to reform. And I have heard the profane man, after having corrupted his children by his examples of profanity and violent passion, endeavoring to teach them how bad certain language sounded, coming from them, but which they would hear him use again in fifteen minutes.—Nor does it need a spirit of prophecy to divine how perfectly futile would be the efforts of such a teacher.

The truth is that he who is continually moralizing upon what he knows to be his duty, and is at the same time as continually indulging in sin, is paving the way

for the most summary degradation, as well as misery. He is not only losing the confidence of community, perverting the morals of his unthinking associates, and rendering himself a nuisance to society, but he is losing power over himself and his habits, with every step he takes; and the more he lulls and deceives himself, the deeper he will sink in vice and misery. Let him, therefore, who knoweth his Master's will, do it, and he will escape the necessity of being beaten with many stripes.

A. R. B.

BE NOT DECEIVED.

Three times has the apostle Paul urged the above warning upon the attention of his brethren, for the purpose of guarding them against indulging in any hope of escaping the punishment of sin. They were not to be deceived into the hope that they should inherit the kingdom (or reign) of heaven, without abandoning their unrighteousness. And so well known to many is this truth, that they almost think it superfluous to repeat it. But I presume there is as much danger in our day, that people will deceive themselves in this respect, as there was in the days of Paul. And besides this, if the natural inducements should prove insufficient for this purpose, we can find plenty of teachers who will help us along. It is not alone in the case of the hardened and reckless sinner that we see this false hope exerting its deleterious influence; though perhaps we may see it most prominently there. We may see it also in the less hardened, and more enlightened transgressor.

Nor are those who have named the name of Christ, and covenanted to depart from iniquity, an entire exception to the imputation. If some kind friend was able to scan the motives, and feelings, and hopes of him who strays from his Master's precepts, and disobeys some duty that is enjoined upon him, what think you, reader, would be the report he would make to us? Would he not say that that transgressor had been doing wrong under the impression that it was so slight an offence, or so seldom repeated, or so something else, that he might escape any disagreeable consequences? Following up this rule, then, how many professed Christians would be implicated? More, alas! than is for the honor of the cause they profess. Let every person who is in the habit of urging some petty excuse for neglecting to attend public worship, soberly examine the effect of his negligence and lukewarmness, upon himself: of his example, upon others; and the stigma which he casts upon religious worship by his indifference. Let him think of the weariness which he feels in thus virtually *dragging* himself over the Sabbath; and of the gradually increasing distaste which he experiences towards all religious, and I might say, towards all ennobling themes, until he feels an inclination to throw off all restraint, and become a criminal—a universally condemned criminal, in the sight of God and men. And when he has examined faithfully into these matters, let him ask if he did not flatter himself in the commencement, that he should escape all these consequences.

The same course may be pursued with reference to the Sabbath breaker, the slanderer, the drunkard, the extortioner, the "abusers of themselves *with mankind*," and indeed all other transgressors; and if I mistake not, we shall find that they have been deceived, or have deceived themselves, in relation to the certainty of their punishment. Upon all such, therefore, I urge the language of Paul—"Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap.—For he that soweth to his flesh, shall *of the flesh* reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Another mistake which properly belongs to this subject, I may briefly notice. It may be seen in some whose conduct has been, as far as human judgment could penetrate, perfectly unimpeachable. They have endeavored, most strictly, to obey the two great commandments of our Saviour. Spirituality has characterized every emotion of the soul, and kindness and charity every action of their lives. But, alas! there is something wrong in their faith. They have been deceived. They have been taught that all these qualities, and all these virtues may be exhibited, and they be destitute at the same time of every particle of the religion of Jesus. They may have faith in the divine mission of the Saviour; they may be followers of Christ as dear children, if we understand the phrase in a practical sense, and not be Christians after all. It requires something mysterious, indescribable, to ensure their safety. These things have been taught to them, and their poor, credulous hearts have believed it, and concluded that they are still far from the kingdom of God. It has pained me to see some of the best examples we have of Christian character, lacking in this one point, by giving more confidence to the creeds of men than to the declarations of Holy Writ, and wasting away their lives in fear, and trembling, and anxiety, because their virtue, and their charity, and their integrity, and their love of God, did not come up to that deceitful standard of mysterious and inexplicable religion, of which the world boasts.—Would to God that such might be undeceived, that they might journey through life as happily as they are useful.

A. R. B.

NEW PUBLICATIONS.

Colman's Monthly Miscellany.—A valuable literary journal, somewhat on the plan of Bentley's London Miscellany. Two numbers have been published already, filled with articles of an interesting character, among which we would particularize two by John Neal, Esq., of Portland, Me. We have not room for an extended notice, but recommend those who wish to see it to call at our Bookstore and examine it for themselves. Price, five dollars per annum in advance.

Sawyer's Letters to Remington.—An excellent work from an excellent pen. It occupies the whole ground in controversy between us and the Methodists. As Mr. Remington plagiarized heavily from Luther Lee's book, those who wish to see Mr. Lee ably refuted need only turn to Br. Sawyer's Letters contained in this neat little volume. For sale at this office—price 50 cents.

Causes of Infidelity Removed.—We are happy in being able to say that this valuable work from the pen of Br. S. R. Smith, and well known to our constant readers, is highly (and justly) commended by our Editorial brethren generally. Orders are coming in for copies, and we trust will continue to come in, as it occupies ground different from that occupied by our brethren who have heretofore written on the subject, and from its manly refutation of the principal errors general in the Christian community, (which are assigned as prominent *causes* of infidelity,) it is a valuable work for placing in the hands of our *Christian* opposers, as well as of our *infidel* opposers. Will not our friends in this section see to it, that this strong work of a strong writer, is duly circulated in this region? We sell them at $6 per dozen, 63 cents single.

CHANGE, ETC.

We perceive by the Trumpet, that Br. A. C. Thomas has accepted the unanimous invitation extended to him from the second Universalist society in Lowell, to become their pastor, and has entered upon his pastoral duties. Br. L. C. Browne, also, in accordance with the invitation of the Universalist society in Nashua, N. H., will assume the pastoral charge of that society on the second Sunday in October. Br. Alonzo A. Miner, of Unity, N. H., has consented to take charge of the Universalist society in Methuen. Br. John V. Wilson, of Alstead, N. H., takes charge of the Universalist society in Brewster, where he preaches three-quarters of the time—North Dennis enjoys the remaining quarter.—Br. William S. Clark, of Calais, Me., has been invited to the care of the Universalist society in Chatham, Mass. Also, Br. S. P. Landers, of Brooklyn, Pa., has accepted an invitation to become the pastor of the Universalist society, in Andover, Mass. Truly this is a chapter on migrations; and I am almost tempted to seal up the sayings of this "copy," lest they should need correction before they are allowed a place upon the "gally." This is certain, however, that our eastern brethren appear to remember the preacher. And I should not wonder, if our opposers in the east, raised the cry which was heard in the *far east*, many centuries ago—"These that have turned the world upside down, are come hither also." Peace be with preachers and people.

A. R. B.

GENERAL CONVENTION.

For a third or fourth time I have resolved to visit the Eastern States and be present at a General Convention. Unless compelled to do otherwise, I shall leave home for this purpose on the 9th, and go to Portland, *via* New-York and Boston. It would give me much pleasure to attend the Western Association of Massachusetts, at its formation, in Cheshire, on the 11th and 12th inst., but other circumstances prevent it.

Editorial business will be attended to by our careful Br. Bartlett—and, as lots of Editorial from my own pen and Br. Montgomery's, have been prepared in anticipation of my absence, I am in hopes that none of our readers will miss me from my post.

A. B. G.

UNITED STATES CONVENTION.

We are requested to give notice, that the ministering brethren and delegates who may attend the Convention, are directed to call at the Steam Boat Office, Steam Boat Wharf, or at the Farmer's Hotel, Congress-Street, where members of the Committee of Arrangements will be in attendance to receive and conduct them to places of entertainment.—*Trumpet.*

ERRATUM.

In an article by Br. Underwood, published in number 31, current volume, a typographical error occurred, which, in justice to the author, should be corrected, as we did not follow copy. Instead of St. *Paul* saith, it should read, St. *Peter* saith—we have also a more sure word of prophecy, etc.

A. R. B.

DEDICATION.

The New Universalist meeting house in Potsdam, St. Lawrence county, will be dedicated to the worship of the one living and true God, on Thursday, September 19th. Services will commence at 10 1-2 o'clock. Sermon by Br. W. H. Waggoner, of Watertown. Ministering brethren are respectfully invited to attend.

Union please copy.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. T. J. Smith, at West Bloomfield, Ontario county.

There will be preaching on the third Sunday inst., by Br. Hayward, in Tylersville—Br. T. J. Smith, in Gaines, Orleans county—Br. M. B. Smith, in Newport.

There will be preaching on the fourth Sunday inst., by Br. M. B. Smith, in the Court House in Herkimer, at 11 o'clock, A. M., and in Eaton's Bush at 4 o'clock, P. M.—Br. T. J. Smith, in Ridgeway, Orleans county—Br. Whelpley, at T. M. Sheldon's in Martinsburg.

There will be preaching on the fifth Sunday inst., by Br. Grosh, in Cabotville, Mass.

The first Conference of the Otsego Association, will be holden at Ford's Bush, on the fourth Wednesday and Thursday in September. Ministering brethren and friends will call on ——— Cronkhite, where arrangements will be made for their accommodation.

O. Whiston, Standing Clerk.

A Conference of the Black River Association is hereby appointed at Tylersville, Jefferson county, on the third Wednesday (one day only) in September; according to the request of the brethren in that place. If our brethren in any place within the limits of this Association, particularly in Fulton, desire a Conference in their vicinity, they will please send early requests to me, for two Conferences will yet be appointed this year.

P. Morse, Standing Clerk.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

B C, Buffalo—P M, Cleveland, for S H D—P M, Plattsburg, for self, N M, A S and J R—P M, West Constable, for J B, S C, F A H, H G B, S F, C J and C B—R C, Scipio, (O) for B B C, W L, N F, and H C.

POETRY.

For the Magazine and Advocate.

TO DEATH.

BY REV. T. P. ABELL.

When shalt thou visit me,
Pale king of the tomb?
In the winter of age,
Or life's spring-time bloom?
When will thy coming be,
At morn, noon, or night;
When day-god shineth free,
Or lendeth no light?

Shall stranger's careless hands
Close these failing eyes;
When thou breakest earth's bands.
And all kindred ties?
Or will a mother's love
Lend its healing balm;
Speaking of peace above,
And strength in Heaven's arm?

What shall be visioned then,
To my inward sight?
Views beyond the cloud-clime,
All blissful and bright?
Meetings of friends above—
Pilgrims from earth's gloom;
Freed by the power of Love,
From sin and the tomb?

Answer, answer me these,
Thou cold terror-king;
Ere my heart's blood shall freeze
By thine icy sting:
Tell, tell me when and how
The conflict shall be;
That, fitly I may bow,
To thy stern decree.

MY MOTHER'S GRAVE.

There is one dear, one sacred spot,
My thoughts have ne'er one hour forgot,
'Tis in the grave-yard near the gate;
(I love to lean upon the grate;)
A low white pale stands close around,
To guard that hallowed piece of ground.
And green's the sod upon the bed,
Of her who slumbers with the dead.
Rest! Mother rest!
While I gaze on yon glorious star,
How sweet thy gentle slumbers are!

Oft when we two have sat alone,
And Venus clear, and brightest shone,
Of all the stars in the blue dome,
She'd speak of Heaven her last sweet home,
And say, "Child, when I sleep in death,
Remember what thy mother saith,
Oft as you see yon glorious star,
Think sweet thy mother's slumbers are."
Rest! Mother rest!
I now behold that glorious star,
And sweet I know thy slumbers are.

Sleep on! sleep on! this world is vain!
And our great loss is thy great gain;
Thy griefs and pains are now all o'er,
Thou'lt feel their poignancy no more.
Sleep on! till the last trumpet's sound
Shall wake the millions under ground.
Then burst the bands of death, and rise,
To meet thy Saviour in the skies!
Rest! Mother rest!
Now brightly shines yon glorious star,
And sweet thy gentle slumbers are! MODESTA.

[From the Boston Galaxy.]

ROMANCE AND REALITY.

There are many persons of a pious turn of mind, who strongly condemn every thing of a romantic nature. Novels, which throw an ideal lustre around the common events of life, are received as the text book of satan; and even poetry is regarded as superfluous by some, especially if it rise above the common place modes of thinking, feeling, and reasoning, and carry the mind beyond the contemplation of plain matters of fact. Yet it is somewhat remarkable, that the same people who condemn these flights of fancy, can see no harm in a studious attention to the useful in nature, and to many things which may never be of any real service to those who dwell upon them. One of these individuals would see no harm in studying natural history, in learning all about the habits of the snail, the porcupine, the black ant, the ring-tailed monkey, and the Newfoundland dog. In all these, there is nothing beneath our attention, and if we spent nine-tenths of our time in the acquisition of knowledge pertaining wholly to this mundane sphere, there is no harm done. Nay—a close attention to business is not condemned by these sticklers for *matter of fact*. A man may rise early and late, may pierce himself through with many sorrows—from the cradle to the tomb—with the sole object in view of laying in a store of knowledge, whose only purpose can be the accumulation of worldly goods, and the feeding of this perishable body. His mind may be wholly engrossed by these worldly pursuits—and so that he keeps clear of the sentimental, so that he eschews the productions of genius, there is no hazard to the mind from its close contact with mere earthly things.

It is somewhat singular that the religion of one who taught us to take no thought for the morrow what we should eat and drink, and what we should put on, should be more honored in the study and pursuit of the most gross and material objects, than in the contemplation of themes, which, although they do not lead the spirit up to the gates of the celestial city, do still elevate it above mere brutal gratifications, and inspire it with feelings that are not wholly perishable, and which often have in them "less of earth than heaven." There is scarcely a poet, or even a novelist, who, when arraying his subject in a more ethereal garb than earthly minds can conceive, does not feel himself, in some degree, led to the contemplation of holy things, and to a more pure and faultless state of being than is to be found on this earth. Let these objectors bear in mind that if the flowers of genius do not blossom in heaven, it is still more difficult to carry a blacksmith's anvil, a piece of woodland, a rail road, or a side of sole leather, within its pearly gates.

WORDS OFTEN MISPRONOUNCED, OR JACK DOWNINGISMS.

In the London Quarterly Review for April, 1835, there is an article on the "*Letters of J. Downing, Major, Downingville Militia, Second Brigade*," in which it is gravely asserted, that the "Letters" furnish "the most amusing, *and it must be allowed, the most authentic specimen*, of the ACTUAL COLLOQUIAL DIALECT *of the Northern States*." The article further asserts, that "the representations of gibberish, for which Mr. Matthews, Mrs. Trollope, and other strangers have been so severely handled by the American critics, were, in fact, chargeable with few sins, *except those of omission*. The most astounding and incredible of their Americanisms occur, *passim*, in the work of Major Downing; but it is as obvious, that the wealth and prodigal luxury of his vocabulary put the poverty of theirs to shame, as that he applies the particular flowers and gems of *republican rhetoric*, which had caught their fancy, with a native ease and felicity, altogether beyond the reach of any superficial and transitory admirer, not 'to the manner born!'"

We hope those teachers of our Common Schools, who are not ambitious of the honor of being considered graduates of Downingville college, will see the importance of correcting the subjoined list of errors.

fraud-u-lent	*not*	fraw-du-lent,
fra'grant	"	frag'rant,
forward	"	forrard,
four-pence	"	fo-pence,
failure	"	failer,
fire	"	fi-er,
faculty	"	fakelty,
frequently	"	fraquently,
fellow	"	feller,
first	"	fust,
friendship	"	frindship,
furrow	"	furrer,
fields	"	feels,
feasts	"	fease,
favorites	"	favorites,
forests	"	foress,
fortune	"	forten,
forlorn	"	follorn,
followed	"	followed,
festival	"	festi v'l
feature	"	feater,
forget	"	forgit,
fearful	"	furful,
future	"	futer,
forks	"	fohks,
glad'iator	"	gla'diator,
ghosts	"	ghose,
ground	"	grown,
get	"	git,
genuine	"	genuine,
grievous	"	grievyus,
glorious	"	glorus,
gambols	"	gambuls,
government	"	goverment,
gather	"	gether,
guests	"	guess,
grandeur	"	grander,
gradually	"	gradooally, nor gradully,
heard	"	heered,
hos'pitably	"	hospit'ably,
hearth (harth)	"	hurth,
hollow	"	holler,
hostile	"	hostile,
husband	"	husban,
hoisted	"	hist-ed,
hands	"	hans,
history	"	histry,
hundred	"	hun'durd,
height (hite)	"	hate, nor heighth,
hori'zon	"	hor'izon,
horses	"	hosses,
habitual	"	habitooal,
helm	"	helum,
hallowed	"	hallered,
hearken	"	hurken,
heavy (hev'y)	"	hav'y
help	"	halp

MARRIAGES.

In this city, August 29th, by Rev. A. B. Grosh, Mr. DAVID JOHNSON, of Otsego, to Miss BROOCSANIA HUNT, of Hartwick, both of Otsego county.

In this city, on the 28th of August, by Rev. Mr. Hill, Mr. CHARLES TANN, to Miss SARAH SANDS, all of this city.—[The *Printers* were kindly remembered.]

In Rome, August 22d, by Rev. D. Skinner, Mr. MARCELLUS FARMER, of Montgomery, Ala., to Miss CORNELIA ANN MOSLEY, daughter of Charles Mosley, Esq., of the former place.

DEATHS.

In this city, August 14th, Mrs. BETSEY BACKUS, mother of Elisha Backus of this city, aged 85 years.

In Rome, N. Y., on the 15th of July last, Mr. ALBERT S. STACY, aged 28 years and 9 months. Mr. S. had gradually been wasting away for some months, under that apalling disease called the consumption. And after many fruitless efforts had been made to remove the disease, he, in company with his mother, started on a journey to the east, by the advice of his friends, to improve his health. But after he got as far as Rome, it was thought imprudent to proceed further, as his disease increased; and after lingering a few days in the most excruciating pain he expired, resigned to the will of God, meekly trusting in the wisdom and goodness of God. He was an only son, whose parents live in Geneseo, N. Y., whither he was conveyed, and where he was interred on the 18th of July. A discourse appropriate to the occasion, founded upon the words in Isa. lx: 20, was delivered at Lakeville, August 11, to the mourning relatives and a numerous congregation of sympathising friends, by O. ROBERTS.

In Lima, August 17th, Mr. WICKES SMITH, aged nearly 66 years. Three years and a few days prior to this his wife departed this life, in the consolations afforded by a faith in the universal goodness of God. And now, in the possession of the same faith, Br. Smith has left this world and all terrestrial things. Oh! it is a consolation most devoutly to be wished for, to die believing in a reunion with our departed friends and companions, where dissolution can never reign! Such was his belief, and such sustained him in his sickness—which was but of short duration, though painful—and supported him in the last hours of trial. His funeral was attended by the writer on the 19th, when the words of hope and consolation were offered to the surviving relatives and sympathising neighbors. O. R.

In Tully, August 22d, of consumption, Mrs. SILVIA HICOCK, aged 19 years. Although the last part of her sickness was severe, yet she bore it with much composure and resignation, and yielded up her spirit rejoicing in the prospect of heaven and happiness for herself and all mankind. She regarded the end of this life as a passport from earth to heaven, an introduction to life everlasting and joys eternal. H. C.

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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, SEPTEMBER 13, 1839. NUMBER 37.

For the Magazine and Advocate.

A VOICE TO THE MARRIED.....NO. VI.

BY REV. J. M. AUSTIN.

TO HUSBANDS.

DUTIES OF HUSBANDS.

"Man is born to be a doer of good."

The field which opens before me, upon this subject, is one of great extent—so wide, indeed, that in the limits to which I must confine myself, I can but glance at some of the general and more prominent features of the subject.

To enable him to discharge his duties in a proper manner, the husband must realize the responsibilities which rest upon him as the guardian of the family. The same laws of necessity and propriety, which place him at the head of the domestic circle, and commit its interests in a great degree, to his keeping, impose upon him certain weighty and important duties, which he can not neglect, except at the expense of the happiness of all connected with him. I would not, by any means, have the husband uninterested in the welfare of mankind at large, or hesitate to co-operate in all laudible measures for the benefit of the community in which he resides. All subjects of this character should receive a proper share of his attention. But still, I would have him realize that his family should be the chief object of his solicitude and care, and that to them and their interests, he is bound to devote whatever power, ability or skill, he may possess. I have heard noisy politicians and open mouthed declaimers profess great love for the people, and deep solicitude for the public welfare, who, at the same time, were negligent of their own private affairs, and inattentive to the wants of their families. But I always doubt the protestations of such men. There is good reason to suspect that their love for "the dear people," rises and falls in proportion to the ability and willingness of the people to bestow honors and emoluments upon them. An individual who is really interested in the public welfare, will exhibit a still deeper interest in the welfare of his own family—for the former feeling, when cherished to any considerable extent, is but an emanation, or rather an enlargement of the latter. It is well known to agriculturists, that a small farm well cultivated, is more profitable than one of large dimensions with imperfect cultivation. In like manner, let every husband devote his care and attentien more particularly to his own family—let him there sow the seeds and cultivate the plants of pure religion, morality and republicanism—and he can do for the public, more good—much more—than by directing all his efforts to a larger circle of operations.

The primary duty devolving upon the husband, is to provide for the comfort of his household. This is peculiarly his province. His constitution, habits, education—as well as law, custom, propriety, and the whole frame-work of society—make it obligatory upon him to procure for his family, shelter, food, raiment, and all that pertains to their enjoyment, their improvement, and general welfare.—To neglect this natural demand upon his protection, is to overlook one of the chief obligations of matrimonial union—is to violate one of the most sacred duties of life. I know of few human beings more despicable, than the husband who, through sheer indolence, or the worse evil of intemperance, so neglects the affairs of his family, as to compel his wife to labor and toil in the service of others to procure subsistence for herself and children, and perhaps, even for her unworthy companion himself. Yet many such have I seen, who have thus shown themselves destitute of all the promptings of propriety, generosity and manhood!

To provide for his family in a proper manner, the husband should pursue some stated occupation. This is necessary, even though he may have inherited great wealth. To say nothing of the manifold advantages in respect to health of body and mind, which would accrue through some profession or occupation, he is constantly liable to lose his possessions, and become so reduced as to depend upon his own personal exertions for a livelihood. I need not state the advantages of some profession or business skill to a husband in such circumstances, rather than to be entirely lacking in the prerequisites of experience and tact in any business whatever. The world is full of instances illustrative of this subject, in both respects. But where no wealth is inherited—where the individual is dependent upon his own exertions—the advantages of a distinct occupation or profession, are very manifest. There are those who endeavor to get along through the world without adopting any particular business, but who trust to chance and circumstances to secure the means of support for themselves and families. But this is adopting a hazardous and unwise course. Where one of this class succeeds in obtaining wealth or even a competency, an hundred toil along a life of poverty and want.—Prudence as well as duty, calls upon the husband to pursue some definite, stated employment, upon which he can depend for an adequate income, such as the comforts of those depending upon him may require. The particular nature of his business is a matter of minor consequence, so long as it is honorable. And all occupations that are *actually useful* to mankind, are alike honorable and respectable in the sight of those whose estimation is of any value. The wise and the candid allow their respect for men to be guided, not by their occupation, but by their moral character. The divine, the legislator, the lawyer, the physician, the merchant, whose conduct is immoral and unprincipled, they will condemn, and disapprobate, and despise, while they will approbate and respect the poor, but honest and industrious mechanic or wood-sawyer. Hence a certain young lady of good standing, who consented to wed a respectable mechanic, exhibited more pride than wisdom or reflection, in remarking—"It is a great misfortune that Mr. —— is a mechanic, but he does not associate with other mechanics!" Now, what this lady considers a *misfortune*, is one of the most favorable circumstances connected with her husband's condition. For, being a man of industry and good habits, he will undoubtedly afford her a much more comfortable maintainance, than he could in any other occupation—and it is quite probable that in a few years he will acquire a good degree of wealth. His occupation being a useful one, all the unhappiness which the lady gives herself in respect to it, arises from an entire misconception of the true origin of gentility and respectability. Wives should endeavor to entertain proper views upon this subject. They should never through the promptings of vanity, allow themselves to urge their husbands to abandon a useful pursuit, simply because they apprehend it is not as fashionable as some others.—Many individuals in endeavoring thus to step higher, as they imagined, have *mis-stepped*, and fallen from comfort to want, from riches to poverty! I repeat, a *useful* occupation is an *honorable* one. "Pin-making is a minute affair, but will any one call the employment a mean one? If so, it is one which the whole civilized world encourage, and to which they are under lasting obligations daily.—Any useful business ought to be reputable, which is reputably followed.

While there are many husbands who fail in affording a suitable support to their families, through indolence and other bad habits, there is another portion who are deficient through sheer parsimony. This class are not at all lacking in industry, perseverance and economy. But the great aim and object of life with them, is to accumulate riches. This is the all-absorbing theme of their thoughts by day, and of their dreams by night. And to gratify this desire to hoard up wealth, they hesitate not to sacrifice their own convenience and the comfort of their families. They will allow them the necessaries, and perhaps a few of the comforts of life, but none of those advantages which alone make wealth more desirable than poverty. With them every question, to possess any interest, must either begin or terminate with *money*. Every proposition in regard either to the comfort, the improvement or the amusement of the family, is made a matter of dollars and cents, and depends entirely upon expense. If it exceeds a certain meagre sum, it is forbidden, however necessary or important it may be.

When a miserly love of gold strikes its roots deep into the human heart, it seems to absorb all the generous and noble traits of our nature—it destroys the freshness, the sensibility of the soul, and renders its votary dead to every humane and tender susceptibility. Speak to such a man of the sweets of friendship, of the ties of consanguinity, of the claims of humanity, of the improvement of society, of the importance of moral and intellectual cultivation, and your voice falls upon leaden ears. But utter the words "money," "profit," and he starts into life and activity, as the war-horse ereets his ears and paws the earth with impatience at the shrill sound of the trumpet.

"O love of gold, thou meanest of amours!"

It is astonishing how hard the heart becomes, and how dead to the promptings of nature and to the most sacred calls of humanity, when enslaved by the degrading love of riches. An instance in point can be found not distant from my own residence. I allude to an individual who, by a long course of successful mercantile operations, has acquired an immense fortune—far more than he can enjoy during the short remnant of his days, and enough, it is to be apprehended, to ruin those who will inherit it. Within a half hour's ride of his princely mansion, may be seen a low, decaying hovel—one of the most wretched of those abodes in which poverty seeks to hide its rags. In the discharge of my parochial duties, I recently had occasion to enter this hut. I found an aged couple, who had seen more than four-score years, residing within—the poorest of the miserably poor. The husband, for many long months, had been stretched in helplessness upon the bed of sickness, (which will soon prove his bed of death,) with none to attend upon his wants and relieve his distress, but his decrepit companion. To say nothing of the comforts of life, the little delicacies so necessary in sickness, they had hardly sufficient of the coarsest necessaries to support their miserable existence—a stinted "johnny-cake," baking upon a few embers, was all, I have no doubt, they had for their evening repast. And have they no relatives able to assist them? Yes; the wealthy merchant of whom I have spoken, is their near connexion—is the first cousin of that aged matron—the blood of his own fathers courses in her veins! What a rare and favorable opportunity is here afforded for him to show the generosity, the benevolence of his nature; to testify, by granting relief to the poor and destitute, his gratitude to that watchful Providence which has allowed him such unbounded success in all his enterprizes,—what a proper occasion for him to realize that highest of

all possible enjoyments which earth can bestow, of feeding the hungry and clothing the naked—when the smallest favors would be gratefully received, yea, when the very crumbs which fall from his luxurious table, would be accepted and devoured with the utmost avidity and thankfulness! Does he improve this opportunity?—does he show that he possesses the common feelings of humanity, even towards a relative? Alas, no! So far as I could learn, he is as unmindful of their condition, and as uninterested in their welfare, as though they belonged to another race of beings. And while he continues to luxuriate in his palace, and reposes on his bed of down, they will linger and die in their hovel, amid penury and want! Oh, holy Father! if such are the influences of wealth—if to obtain riches, I must have all the fountains of benevolence, pity, and mercy, dried up in my soul—if I must have those gentler susceptibilities of my nature, which impart so much of heaven in their exercise, steeled into deadness within me—if I must be condemned to part with my heart of flesh, and carry with me in its stead, a heart of ice—I pray thee in thy great mercy, save me from wealth and keep me in poverty!—better, far better, to enjoy the nature which thou hast given me, even though I have but a dry crust and a cup of cold water, than to be *reduced* to that state of deadness where the voice of humanity can not reach me, though surrounded by all of India's wealth?

Such being the influence of an inordinate love of riches, it is a duty which the husband owes to his Maker, his family and himself, to guard strictly against it. If he is successful in business, he should allow his generosity to increase with his wealth—and while keeping strictly within the bounds of prudence, let him manifest by deeds of charity and benevolence, that his soul has not contracted, but enlarged with his means. And so far from adopting the dishonorable and sordid principle of acquiring wealth *at all hrzards*, even at the expense of the comfort and improvement of his family, it is his duty to adopt the reverse, and make the comfort and improvement of his family, an object of the first importance, and the acquisition of wealth a secondary consideration. To hoard up perishing riches is not all that we are made for, neither should it be all that we would live for in this world. Let the husband remember this, and act accordingly. Whatever is necessary to satisfy the reasonable wants of his family, it is his duty to procure, so far as his means will allow. I do not call upon him to indulge them in luxury, or in artificial wants, or in wastefulness. These should strictly be guarded against. But there is a wide distinction between luxury and comfort, between wastefulness and a generous, yet prudent expenditure.

It is the duty of the husband to allow his family to live in a manner commensurate with his means, and enable them to make a respectable appearance in community—avoiding alike the extremes of frivolous and expensive fashion, and an exhibition of pinching meanness! Especially is it his duty to furnish them with all the means of moral, religious and intellectual cultivation, which his circumstances will permit. In this respect the wise husband and parent will not be deficient. So much of the happiness, and respectability, and success of his family depends upon their general cultivation and knowledge, that he will strive diligently to secure all needed facilities to this end.

It is also the duty of the husband to furnish his family with the opportunity and means for consistent and proper recreation. I mean not that he should permit them to run at their own discretion, to theatres, balls, routs, and other places of dissipation, but that he should allow them all rational, moral and healthful amusements, that are within the reach of their circumstances. He who keeps his family so closely employed either in labor or study, as to preclude proper recreation, is blind to his own interest and to their welfare. These are topics, however, which will be more maturely considered in another branch of these Essays.

Another duty devolving upon husbands, is to set proper examples before his family. From his station, he will naturally exercise a great influence upon those intimately connected with him. They will look up to him, and to no small degree imbibe his spirit, manners and habits. Hence whatever he would have them become in their characteristics, he must first become himself. Would he have the wife, the children, the domestics, become industrious, economical and prudent? He must himself exhibit these virtues. If he would have the family affable, polite, and well behaved in all respects, his daily walk before them, must be of a corresponding character. When he is low, and vulgar, and ungentlemanly, in his usual deportment before them, how can he consistently anticipate that they will rise superior to himself?

So far from being indifferent in regard to the nature of his duties, and negligent in their discharge, the husband should be deeply interested in this subject. Itshould be his aim to seek out and ascertain, all the duties which devolve upon him, as a husband, a parent, a citizen and a Christian.—And having ascertained them, it should be his firm resolve to discharge them faithfully, in no other fear but the fear of God, and with no other object but the welfare of those placed by Providence under his protection, and the good of mankind at large.

As *method* is very essential in the efficient discharge of duty, I insert a few rules from the pen of Timothy Flint.

"If a system of living and occupation were to be framed for human beings, founded on the exposition of their nature, it would be something like this.

"1. So many hours a day would require to be dedicated by every individual in health to the exercise of his muscular and nervous systems, in labor calculated to give scope to these functions. The reward of obeying this requisite of their nature would be health, and a joyous animal existence; the punishment of neglect is disease, low spirits, and death.

"2. So many hours a day should be spent in the sedulous employment of the knowing and reflecting faculties; in studying the qualities of external objects, and their relations; also the nature of all animated beings, and their relations. The reward of this conduct would be an incalculably great increase of pleasure.

"3. So many hours a day ought to be devoted to the cultivation and gratification of our moral sentiments; that is to say, in exercising these in harmony with intellect, and especially in acquiring the habit of admiring, loving, and yielding obedience to the Creator and his institutions.

"This last object is of vast importance. Intellect is barren of practical fruit, however rich it may be in knowledge, until it is fired and prompted to act by moral sentiment. In my view, knowledge by itself is worthless and impotent, compared with what it becomes when vivified by elevated emotions. It is not enough that intellect is informed; the moral faculties must simultaneously co-operate—yielding obedience to the precepts which the intellect recognizes to be true."

For the Magazine and Advocate.

HOPE AND MEMORY.

BY REV. J. S. KIBBE.

Hope and Memory are the companions of mankind. They both commence with us when we enter upon the journey of life, and continue till the golden tresses of childhood are exchanged for the silver locks of three score and ten winters. How fondly do we cherish, and how dearly do we prize them? Hope gently leads the way, and often, like some golden winged bird, ascends, harping sweet music in our ears, as she flies. If clouds of sorrow obscure our path, and life's day darken upon us, she is a creature of sunshine, and of noontide splendor, whose beams illuminate all before us, and smile in beauty and loveliness on our pathway. Though she moves before us, gilding the rough features of existence with the tints of imagination, yet we never lose sight of her in any of the walks of life, or the vicisitudes of fortune. Memory travels hand in hand with us, and faithfully registers every action and token. Her spells are all deeply set, and can not easily be erased. And should there chance to flit across our sky, deep shades of darkness while Hope was engaged with her magic skill, weaving out its promised bliss, yet these shades are almost lost sight of in the midst of the splendor which succeds them; and we only remember the sunshine and beauty, half forgetting the gloom occasioned by the passing of the momentary shades. Thus memory treasures up every token of sorrow as well as joy—grief as well as delight; but Hope's gilded beams, shining upon the tokens of sorrow and grief, destroy half their sadness and gloom, while they add new beauty and loveliness to the tokens of joy and delight. Hope beckons us onward with her lilly white hand, in which she holds some golden promise, when we might otherwise be lingering along by the gulf Despair; or still more unfortunate, when we might be contending hopelessly with its overwhelming waves. Her task is never accomplished, but always to be wrought. Her promises are bright and lovely as the rainbow-hue; but, alas! for human life—how many a promise, bright and fair, erected as it would seem, upon the foundation of living rocks, has at the first touch of the pointed finger of reality, crumbled into ruins!

While beholding the long wished for prize, and almost thinking ourselves in possession of it, often, too *often*, we find ourselves fatigued and panting beneath the scorching beams of disappointment, with Fate, stern and inflexible, standing by our side, and darkly smiling in scorn and contempt upon our vain efforts! But yet, from the ruins of these blasted promises, and the mouldering ashes of the long sought for, though fleeting prize, there comes a magic spell which converts the very cheat into a charm—a melody which falls upon our ears, sweet and beautiful, as if from music's thrilling lyre it sprung, leaving us almost enchanted with its tones—into a glow of richness which makes us half forget that they are the wrecks of many a goodly promise, held out by Hope to beguile us from weariness, while we wander over the monotonous path, around which Memory loves to linger. Memory is a tablet, on which is engraved many a long cherished token—a storehouse, filled with countless and costly treasures. She is busily plying at her task in our night watches, when all is hushed in voiceless silence. When languishing upon the bed of sickness, we awake from a restless sleep to the endurance of pain and anguish more severe, she is still by our side—or when the feelings of despondency creep over us, and our bosoms are pressed by sorrow's hand, she then presents her page for our inspection, on which is faithfully recorded each deep-loved token, and each dear-prized treasure, that we may read the history of the past in burning capitals, from whose brightness we may gather a halo of joy and delight, to cheer and console. And Memory never entices us into folly, by inspiring us with the idea of obtaining pleasure and enjoyment, but she is our *sober* companion, and journeys with us as such. Never does she create a feverish and longing anxiety in our bosoms for something beyond our reach; neither does she borrow the costume of imagination, with which to clothe her objects, that we may be lured and beguiled by their blandishment. But Hope is our gay and mirthful companion, always smiling before us like an angel of love. She too, is beside us in sorrow, sickness, and death. When we press the thorny pillow of grief, and sleep the restless slumbers of exhaustion, she is with us—when night after night has witnessed our cheeks bedewed with tears, and day after day has seen us almost loathe the sight of another, that brought only the same monotony of sorrow, she leaves us not—and when the wasting hand of disease has laid hold of our frames, and each successive hour has been conscious of our languishings, she is still by our side, casting a mocking blissfulness upon the bed of sickness—and yet 'tis not mocking; but an emblem of that purer and diviner bliss, which gives compo-

sure and calmness to the death bed, and cheers the last hours of the dying. Then how dearly should we prize, and how fondly should we cherish these companions—these kind associates, which all mankind at least, bear forth with them into the wide world, as ministers to them in all seasons, and in all the vicissitudes of fortune. Let hope move on before us to light up the way with her smiles, to gild the rough and bleak appearances of existence with her star-like beauty and loveliness, to drive away the gloom when clouds of sorrow lower, and to beguile the sting of death when the sands of life shall have run out. And let us take Memory for our bosom friend, to walk with us through the journey of life, to call up departed joys—sweet, because they now give us new pleasures—to cast a halo of brightness upon the vista of the past, and to afford us additional comfort and consolation as we approach that goal, designating the bounds between time and eternity, by presenting to our view her threads, which have year after year been weaving themselves into the texure of a spent life.

Otsego, N. Y., 1839.

For the Magazine and Advocate.

THE PRUNER.

EXCUSE FOR NOT TAKING A PAPER.

Being a short time since at the house of a friend, who was surrounded by a numerous family, advancing rapidly towards maturity, and whose worldly abundance was apparent from all about him, and who withal is a strenuous advocate for the faith of the restitution, I asked the privilege of looking at his last Magazine; and judge my astonishment on being told he did not take it.

What, thought I, a man worth his ten thousands, and take no paper devoted to the inculcation of that faith which works by love and purifies the heart! A strange compound here, truly! After the first shock had subsided, I asked him to take the "Magazine and Advocate," or some kindred periodical, and what, think ye, was his excuse? "He had no means—would like the paper much," etc.!

And yet, strange to tell, during the same visit, he talked of buying a farm worth fifty thousand dollars! He had means enough for this; but for a silent-winged herald of the cross, he had no means, not even twelve shillings to spare!

I pressed the subject gently, when he said "his family was large, and he must be economical in order to give them a start in the world!"

What singular views people have of giving their children a start in the world! Lace and ribbons are too often the highest motives of the mother in starting her daughters into the world; and the father sometimes thinks that a few dollars and cents, will not fail of making a man of his son! Such base views will start young men in the service of *mammon*, but never in the service of their Maker. He might as well have said, "Give me money, and I want no more; that will minister to my animal nature, and this I prize far above aught of a moral nature." His large family was a reason why spiritual food should have been provided, that their moral powers should no longer lie a "desert waste," but pure religion be mingled with their young minds, and grow with their growth, and strengthen with their strength.

Thirty pieces of silver had more influence with Judas, than the love of his Master, or he would not have betrayed him. And at this day, he who prizes "filthy lucre" above the means of Gospel grace, will be sure to choose the former, and sell the latter at all times to the highest bidder. Unholy branch of selfishness, thou shouldst fall by the hook of

APPELLES.

For the Magazine and Advocate.

REVIEW OF OLD MANUSCRIPTS.

BY MRS. U. M. USHER.

There is something pleasing, and yet somewhat melancholy, in perusing a packet of old manuscripts. There are many, perhaps, that will smile at the subject I have chosen, but to me it brings with it something of a deep and solemn reflection. Often, as I review them, it brings fresh to my mind the scenes of my earlier youth, the playmates of my school-girl days. And where are they, the companions of my youth, over whose epistles I have so often shed the tear of friendship or of sorrow? Alas! we are separated by that vast distance which time always makes with ripening and more advanced years. Some, however, sleep that long and dreamless sleep which can not be broken, till the last trump shall reanimate their lifeless clay. Even now I hold in my hand one written by a relative in a gay and lively mood, who a few months since was in the possession of fine health, and who I once thought would outlive many like myself, but who now sleeps a stranger in a distant land, far from his home and kindred. Here is another epistle, that contains a portrait and a lock of hair. It is the friend of my juvenile days, the highly gifted and accomplished H——. Dear, cherished mementoes! how often I retrace the first dawn of our early friendship, and of the many happy hours we have spent in climbing the beautiful yet somewhat rugged hills of New-England, to watch the setting sun, as it sunk to its evening rest in the golden horizon, and wonder if beyond this vale of tears a more resplendent sun could shine. But she is now in heaven. That glorious orb of light and life, which we have together so often admired, is but a dim shadow of that resplendent glory which she is now permitted to behold! Alas, what changes will time make with all things around us. This packet of old manuscripts is all that remains of many warm and cherished friends, in whose society I have spent many, very many pleasant hours, and whose remembrance can never, never be forgotten! Alas, we live in a world of changes!—change and decay is written on every thing around us; "we meet, and heart is knit to heart—to-morrow, and we are doomed to part to meet no more." And so it is, and so it must be. We must gradually have our affections drawn from earth, to show us that this is not our abiding place, but that we are pilgrims here, traveling to a country not subject to changes, where perennial spring will bloom, flowers never fade, friends never change, and the heart of the afflicted and sorrowing will find rest.

Hamilton, N. Y.

For the Magazine and Advocate.

UNIVERSALISM IN ROCHESTER, N.Y.

I have for some time wished to give you some information relative to the condition of our cause in this city, but have not done so in consequence of not being able to make up my mind in regard to our prospects. But I now feel justified in giving you the following statements.

Before, and at the time, I accepted an invitation to settle here, I had many doubts and fears in relation to the progress of our cause in this place. Several trials had been made without much visible success, and our few friends had nearly despaired of keeping up a meeting. But feeling anxious to do all in my power to promote the interests of a cause which I love, and in which I have made no inconsiderable sacrifice, I enlisted, though with much fear and trembling. Our house was filled to overflowing; but there was a general religious excitement, and I feared that, when the excitement subsided, the zeal of many would grow cold. But I have thus far been happily disappointed. Our house continues to be well filled with attentive and respectable hearers; our friends are constantly increasing in number and zeal, and I am happy to say our condition is prosperous.

We have, as you are aware, a very convenient house of worship, for which I regret to say, we are considerably in debt. This is one discouraging circumstance, and is not easily overcome, considering the extreme pressure in money matters. But our brethren are sanguine in the opinion that the debt can be cancelled. Patience and perseverance will work wonders in a good enterprise. I have no sure means of stating the precise number embraced in what we may reckon as our society; but I think I may safely say that there are at least 150 of both sexes, who are ready and willing, when the call is made, to subscribe to our constitution. This, however, is but a *part* of our usual congregation.

We have a very interesting Sabbath school, embracing over 80 scholars and teachers; in addition to which, we have a good Bible class, comprising particularly the *teachers* of the Sabbath school. We are likewise about organising a "Female Benevolent Society," which, I think, will prove pleasing and profitable. Our music is good—our friends, particularly many young gentlemen and ladies, are engaged and willing to go forward; and I think we have good reasons for *hoping* that our cause in this city has finally attained a firm and respectable establishment.—When I contemplate the struggle which we had last March, with the boasting and abusive Goliah of slander, vulgarity and falsehood, in the person of him whose name I can not conscienciously *write*, except as the Persians write the name of their "god of evil"—thus: ɹɐʌuʎɯ—I am more than ever convinced of the truth of that saying—"The wrath of man shall praise Him, and the remainder of wrath he will restrain."

J. CHASE.

CONFERENCE AT PERRY.

Br. GROSH—At our Conference, held in Perry, on the 10th and 11th days of July, we had a very interesting and happy meeting. Thirteen preachers were present, and five sermons preached on the occasion, by Brs. Flagler, Whitcomb, Sadler, Pickering and Qucal. The preaching was of that kind calculated to instruct the mind in the principles of the Gospel of Christ, and warm the feelings with the spirit of that Gospel. Br. S. Barnes was ordained on the second day of the meeting. The ordination services were as follows:—Introductory prayer, Br. A. Kelsey. Sermon, Br. Wm. Qucal. Ordaining prayer, Br. T. J. Whitcomb. Charge and delivery of Scriptures, Br. D. Pickering. Right hand of fellowship, Br. O. Roberts. The meeting was well attended, and many were the hearts to exclaim—"It is good for me to be here."

Notwithstanding we have much and bitter opposition to contend with here, our cause is onward; and we feel to thank God for his blessings which have attended our exertions to advance the interests of Zion in this part of our Master's vineyard. May the Lord continue to prosper this people.

S. B.

Perry, August 10, 1839.

For the Magazine and Advocate.

A HINT TO YOUNG MEN.

The young man, whether minister, lawyer, doctor, or what not, who allows self-conceit to rank itself among his predominate faculties, is certainly to be pitied, rather than made the object either of scorn or satire. His private feelings, however agreable to himself for the time being, can never be to him a source of that real satisfaction, of which he might otherwise be a happy recipient. He has no criterion by which to ascertain his true estimation, and can seldom, if ever, be made certain that he has his superiors within the circle of his intimate acquaintances.—He is a little lower than the angels, he admits; but considers his associates a little lower—a little inferior to himself in intellect. No one but himself possesses strength and comprehension of mind, penetration of judgment, or power of discrimination. No mortal but himself, is able to wield a pen, or shine in the galaxy of eloquence. He views himself as an image of perfection, and imagining himself possessed of that enterprising genius, which distinguishes superior from inferior beings, he swells himself like *un crapaud*—and breathing not a little of the atmosphere of the regions of fancy, ranks himself with the "*greatest*, the *wisest* of *mankind*."

JEAN.

For the Magazine and Advocate.

THE BLESSEDNESS OF THE PURE IN HEART.

EXTRACT FROM A SERMON.

BY REV. S. GOFF.

"Blessed are the pure in heart; for they shall see God."

We had intended to exemplify the truth of our text by the experience of an individual with whom we were once acquainted, and with the hearer's permission we will now endeavor so to do, although it is a departure from our usual manner of sermonising. The individual to whom we allude was a young lady—one of the excellent of the earth—who has now gone to her long home, to her final rest in the "spirit land" on high. All who knew her—and they are many—will bear me record that she was one of earth's noblest gems; one of the brightest ornaments of human nature. The innocence of the untarnished, uncorrupted infant, was painted upon her countenance, and shadowed forth in her life; and the frail tenement of clay seemed to enshrine within, the holy fount of gentleness, benevolence, and moral purity, from which flow all those living streams of moral excellence which cheer and brighten the rugged pathway of human life. Considering virtuous innocence and moral purity the noblest graces that can adorn the female character, she constantly endeavored to cultivate the one, and in her life to image forth the other. Wherever she appeared, all was joy and gladness. At her approach, "vice in his high career would seem to stand appalled, and the heedless, rambling impulse," of the thoughtless youth "would," for a moment at least, "learn to think" of nobler and better things than the vain amusements of a transitory hour, or the flattering allurements of what the world calls pleasure.

But dark clouds will sometimes arise, and obscure the brightness of the noonday sun. Unforeseen trials, and troubles, and perplexities, will oftentimes come up in the mind, and throw a shade of sorrow and sadness over the heart of the most innocent and pure on earth. It was so with her. Endowed with a mind of keen perception, and possessed of the tenderest sensibilities of our nature, she could not long remain unconcerned, or inattentive to the claims of religion upon the children of our God. But it was her lot, as it has been the lot of thousands to have her attention first called to this important subject under the most repulsive and forbidding circumstances. She was in the midst of party spirit and sectarian zeal. She heard and saw the character of our heavenly Father, painted in the most unlovely colors. Instead of being a God of boundless love, and unfailing mercy, he was depicted as clad in robes of vengeance, and consigning untold numbers of those whom he had created in his own image, to the dark regions of endless despair, where no ray of hope could ever come, but where misery, and wo, and anguish would be their portion as long as God himself should exist. Oh! how long, how long will men continue to degrade the character of the God of heaven, by ascribing to him conduct that would brand a human being with the stigma of everlasting reproach! Such sentiments could not find a congenial home in the bosom of one whose heart was so pure, and who, in her daily walk, so much exemplified the beauty, the glory, and the power of gentleness, benevolence, and love; and she shrunk from them with instinctive horror. Meanwhile the different parties which held to these general principles, but differing upon minor points, were each in their turn endeavoring to persuade her to become reconciled to their peculiar faith, and join their church, and worship God in their way and manner. And so earnestly did they urge their suit, and so forcibly did they work upon the sensibilities of her heart, that her mind became bewildered, and she found herself lost in a wilderness of contending feelings, and knew not whither to direct her course.

Yet God had not forsaken her. The impress of his image was inscribed upon her heart, and she could behold him in every thing around her. To her all nature spoke of the existence of an Almighty Maker, wise and good, and she could not adopt the cold and cheerless faith of the unbeliever. Neither could she believe it reasonable, or consistent with the character of a God, all powerful, wise, and good, to call intelligent beings into existence, either designing that they should, or knowing that they would, spend but a brief period here on the earth, of alternate joy and sorrow, and then lie down in the hopelessness of endless despair. The latter was as uncongenial to her soul, as the former was unreasonable to her mind. And yet she was not fully satisfied that "God was in Christ, reconciling the world unto himself," and "that in the dispensation of the fulness of times, he will gather together in one all things in Christ."

Such was the state of her mind when fell disease prostrated her upon the couch of sickness, from which she never arose, until her spirit ascended "to God who gave it." While in this situation, when her physical nature was racked with pain, her mind became calm and serene, and confiding, and then she realized the promise—the blessedness of our text. She *saw her God* in all the beauty, and glory, and excellency of his character, as a being of boundless goodness and undying love—as the universal Father, and Saviour of all our race. Oh, blessed sight, oh, cheering faith, and glorious hope! It was indeed "as an anchor of her soul, both sure and steadfast," and in the gay and sunny season of youth, she was unmoved by the approach of death; for her faith looked far beyond the dark valley and shadow of death, to that brighter, better, ever enduring world, where her possessions were garnered up. And when the tokens of her approaching dissolution caused the tear of sorrow to trickle down the cheek of paternal love, and the tinge of sadness to linger on the brow of maternal affection, she could point them away to the spirit land, and say "weep not for me. Our parting will be but for a short time. This world is not my home. I am going to Jesus. I shall be happier than I am now, and *soon* I shall meet and see you again." In this delightful and happy state of mind, she fell asleep in the arms of her Saviour, and on the wings of love, her peaceful spirit soared away to the realms of immortal purity, to dwell forever in the presence of God, where she will see as she is seen, and know as she is known, and thus reap the full fruition of the blessedness of "the pure in heart." Oh! who would not wish to meet the "pale king of terrors" thus calm, confiding, and hopeful! Who would fear or dread to die, when such a boundless scene of unsullied bliss and perennial joy opened to the view on the bright shores of immortality! To such, death has no terrors. He is but an angel of mercy sent to conduct us home. 'Tis but the voice of Jesus inviting us to his arms.

"Sweet is the scene where virtue dies."

Youthful readers, from this simple sketch, you and I may learn an important and useful lesson. Life is but short at the longest. Death is certain, and we know not how near may be its approach. Many whose hopes were once as bright as ours, have been cut off and are now numbered with the silent dead. And we know not how soon the same fate may be ours. Would we go off the stage happy, confiding, and hopeful, as did she whose experience we have thus faintly portrayed—let us cultivate inward purity of heart. To each and every one we would say—let virtuous innocence be the glory of thy life. Look upon God as your Father, upon Jesus as your Saviour, and upon heaven as your home. Then, through life, in sickness and in health, in adversity and in prosperity, in the solemn hour of death, and throughout the endless ages of eternity, you will "see God," and enjoy the blessedness of "the pure in heart."

FIVE FACTS.—A firm faith is the best divinity; a good life is the best philosophy; a clear conscience the best law; honesty is the best policy; and temperance the best physic.

For the Magazine and Advocate

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER TEN.

KINGS—These books, called Kings, were compiled by Ezra from authentic records, written near the time of the transactions, several of them being expressly referred to in these books, and also in the Chronicles, as the "Acts of Solomon"—chap. xi; the "Books of the Chronicles of the kings of Judah and Israel." Very frequently too, the book of Jasher is referred to, which contained the acts of Jehosaphat. See 2 Chron. xx: 34. This book contains a history of a period of about six hundred years.

1st Kings ix: 28. "And they came to Ophir and fetched from thence gold four hundred and twenty talents," etc.

Ophir is thought by some to have been a place in the East Indies; but Bruce and Priestly are of the opinion that it was in Africa; which is probably correct.

1st Kings x: 1. "And when the queen of Sheba," etc.

Mr. Bruce, with great probability, places the queen of Sheba in Africa, on the coast of Adel, and supposes her empire to have extended over Abyssinia.

1st Kings xvii: 4. "And I have commanded the ravens to feed thee there."

Instead of ravens, some suppose that the word so rendered is the name of a neighboring people, the Orbim; and in that part of the country there was a town called Aorabi or Orbo.

1st Kings xvii: 22. "And the Lord heard the voice of Elijah, and the soul of the child came into him again and he revived."

This is the first miracle of the kind on record. All that is meant here by his soul's coming to him again, is, that his life or breath returned.—Much as has been said in relation to this miracle, and in opposition to the doctrine of the resurrection; surely no Christian who believes in the existence of God, and that he is the creator of man, will doubt that he can take life or restore it whenever he pleases, and as many times as he pleases.

2d Kings vi: 25. "And the fourth part of a cab of doves dung for five pieces of silver."

It was no doubt vetches, or some course food usually given to asses or fowls, that was so dear. Bochart says that vetches were called doves dung.

2d Kings viii: 10. "And Elisha said unto him (Hazael) go say unto him, (the king of Syria,) thou mayest recover: howbeit the Lord hath shewed me that he shall surely die.'

At first view this would appear a plain contradiction; but all that Elisha meant was that Benhadad's disease was not naturally incurable, and he would not die of it; but from a different cause. He foresaw that he would die by violent means.

Verse 13. "And Hazael said, but what! is thy servant a dog that he should do this great thing?"

Hazael thought it impossible that he should ever be guilty of such shocking cruelties, or have it in his power to commit them; yet when he was king of Syria he actually did these very things. We see by this, how much the disposition and conduct of men depend on the circumstances in which they are placed, and the influences to which they are exposed.

2d Kings xxi: 10. "And the Lord spake by his servants, the prophets," etc.

Hosea, Joel, Nahum and Habakkuk, and, as some think, Obadiah, prophesied in the reign of Manassah, son of Hezekiah; and Isaiah is said to have been sawn asunder by his orders. This was before the Babylonian captivity, and justbefore the restoration, or reformation of the Jewish religion under the reign of king Josiah. This was in the year 656 before Christ.

2d Kings xi: 8. "And Hilkiah the priest, said unto Saphan the scribe, I have found the book of the Law in the house of the Lord."

This was probably the original copy of the book of the law, which had been laid up in the holy of holies. Whether Josiah knew of the existence of this book is not certain; but if he did it had probably been very much neglected, not only by him but by all the people. After becoming acquainted with the words of this book, he engaged in the work of reformation with great zeal, and finally succeeded in saving the Israelites from the idolatrous worship of the heathen, and restoring the ancient Mosaic institutions, in which they continued throughout his reign. This shows the powerful influence which the precepts of the Bible have in correcting the vices and follies, not only of individuals, but of communities, and even whole nations.

2d Kings xxv: 7. "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon."

Thus were fulfilled two prophecies, which apparently contradicted one another. Jeremiah prophecied that Zedekiah would be carried to Babylon; see chap. xxxii: 5, and xxxiv: 3; whereas Ezekiel had said he would not see Babylon. See chapters xii, and xiii. He was carried thither blind, having his eyes put out; hence he was carried to Babylon, though he did not see Babylon.

2d Kings xxvth chapter. In this chapter we have an account of the taking of Jerusalem, and the destruction of the temple by Nebuchadnezzar.

This is what is called the Babylonish captivity, and took place in the year 600 before Christ.

For the Magazine and Advocate

COMMENT ON GENESIS III: 14 AND 15:

In which it is shown that the common notions about the Serpent must be incorrect—that the Serpent is not a wicked, fallen spirit, as many have supposed.

BY REV. R. THORNTON.

"*And the Lord God said unto the serpent, because thou hast done this,*" i. e., beguiled the woman.—It is here evident that all the curses which follow in these verses, were inflicted on the serpent because it had done this act.

"*Thou art cursed above all cattle, and above every beast of the field:*"—As a punishment for one act, the serpent was to be made more wretched and miserable, than any other animal.

"*Upon thy belly shalt thou go,*"—As this is a punishment inflicted in consequence of beguiling the woman, it is evident the serpent did not previously perform locomotion in this manner. And in what way did he go? "Did he walk about erect like a man? If so, he must have cut a curious figure, truly, travelling about upon the end of his tail!"

"*And dust shalt thou eat.*"—"Dust shall be the serpent's meat;" hence the serpent can not be an immortal spirit, for such a spirit, surely, would not feed on dust, and the words, "*All the days of thy life,*" certainly imply that the life of the serpent should come to an end. Hence not an immortal spirit.

"*And I will put enmity between thee and the woman.*"—Hence they must have been previously on terms of friendship.

"*And between thy seed*"—The serpent was of the feminine gender, and was destined to bring forth multitudes of young serpents. She could hardly have been a fallen angel, for we have no evidence that such have any gender, and *she* could not have been the old devil *himself*, without a change of sex: and if she was immortal, and has multiplied her seed as fast as mother Eve, what a *host* of young devils there must be now!

"*And her seed,*"—That is, the offspring of the woman.—The woman and the serpent was to be at enmity, and their offspring were to be at enmity. If Christ is particularly referred to, by the seed of the woman, as many suppose; and as no enmity could have existed between the parties, before this condemnatory sentence, if the serpent had not beguiled the woman, Christ would have been on terms of friendship with the old serpent and her young ones.

"*And it shall bruise thy head.*"—The offspring of the woman, in consequence of the enmity which existed, would effectually destroy the serpent and her seed.

"*And thou shalt bruise his heel.*"—Wound and torment the seed of the woman.—If the serpent be the devil, and her seeds be her works, or sin; and the seed of the woman be Christ; then, the devil and sin are to wound and torment man, but man is to come off victorious: for they will ultimately sink to eternal oblivion, and be known no more forever.

"The second man from the dust,
Restores the ruins of the first:"
"The woman's seed shall be my son;
He shall destroy what thou hast done." AMEN.

For the Magazine and Advocate.

CHOICE OF INSTRUCTORS.

Had I the whole world to range over, and had the power to place my family with whom I would, to be educated, where and to whom would I send them? Passing by thousands whose professions and fair exterior are imposing, I would seek out an humble, a rational, a practical disciple of Jesus—a real Christian—a man of an almost unworldly tone of feeling. Instructed under the influence of the precepts and example of such a man, my children would imbibe and carry with them into the world, a prevailing sense of the constant presence with them of their Father—the expressions of his will would be investigated and reverentially adhered to in life—the thought of him would be uppermost in their minds—every event and every object around them would bear their thoughts upward to him. This constant remembrance of their heavenly Parent—this reference of every thing to him—this rational understanding of the constitution and laws under which he has placed them—and the formation of their dispositions and habits in correspondence with these views, would constitute the greatest boon which I could confer upon them—the richest inheritance I could leave them. Now as I can not range the world, or send them wherever they will, I must endeavor to be myself the thorough Christian I should seek after, to exhibit in all circumstances, and at all seasons of gaity, relaxation and business, that habitual sense of the presence of God—of superintending Beneficence and Wisdom—with which I should rejoice to see the bosoms of my children imbued. As those who adopt the profession of teaching, stand, perhaps, next to parents in the influence which they exert on the formation of character, I should exert *all* my influence in elevating and ameliorating the character of these helps to parents. All movements of this kind deserve my attention as a parent and director of youth; my consideration, my co-operation. Further, whatever I can do to aid the amelioration of the youth of the land who are to be the companions and co-actors with my own family, is indirectly improving the latter. Whatever I can do in disseminating works of an elevated standard, and in creating a taste for the highest productions of Christianized intellect, I am, so far, surrounding my children with aids the most favorable to their improvement in virtue, and to their happiness.—My faculties need never stagnate for want of something do do, while such a field of noble exertions is before me in the single capacity of parent! S. S.

BR. T. F. KING.

Br. King has been declining for some time, being afflicted with a disease of the stomach which has reduced him very low. At the last information he was confined to his bed. We devoutly hope he may yet be restored to health, to his family, and to the ministry of reconciliation, of which he has been a worthy and able minister.

P. S. Since the above was in type, we learn by a friend from the east, that there was little or no hopes of Br. King's recovery, the first of this week.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, SEPTEMBER 13, 1839.

BIBLICAL ILLUSTRATIONS....NO. VII.

"And as it is appointed unto men once to die, but after this the judgment."—HEB. ix: 27.

It is a very humiliating fact, but not therefore any the less true, that many people are unacquainted with the Charter Book of Christian faith—the Scriptures of eternal life. Many there are, who array themselves under the banner of Jesus, and pretend to be active citizens in the kingdom of divine truth, who do not understand the doctrinal and moral laws promulged by Christ and his apostles—but who depend on hearsay, and whose faith, if faith it can be called, is a mere assent to certain ill-defined propositions, advanced by some favorite teacher, or handed from father to son, as a matter of course true, because others have believed them. Hence it is that people, on a subject of the most tremendous importance, I mean that of ceaseless wo, frequently imagine and advance as proof of that sentiment, such passages as these—"As the tree falls, so it shall lie; as death leaves us, judgment will find us"—"If ye die in your sins, where God and Christ are ye can never come"—"God out of Christ is a consuming fire"—"There is no repentance in the grave." The text likewise, in this desire to have the Scriptures prove peculiar notions, is so altered at times by sectarians, that the author of it would scarcely know his own child. How frequently it is quoted in this form—"It is appointed unto *all* men once to die, and *after death* the judgment!"

All these instances are corruptions of the common version, so twisted and altered, that they may well be called, "home made Scripture"—which is but saying, that man, instead of taking divine testimony as it was given Christ and his apostles, emphatically frames it anew after the traditions and fables of men—consequently, in many instances, faith, instead of being a robe of spotless white, which clothes the "spirits of just men made perfect," is but the coarse sackloth which hides the hideous deformities of broad error. It is truly to be lamented, that the Bible is so much neglected and so many opinions received on trust—for if the Bible was cherished as the only creed-book which a Christian should acknowledge; if it should be perused often, attentively and prayerfully, simply with the desire of ascertaining what it does teach; if all sides should be heard with candor and soberness; then the thousand sects and biting contentions would cease, from the fact, that they would have no fuel to feed them; while truth would be discovered in all its essential parts, and be diffused like light, to the improvement of the condition and morality of community.

But in the absence of such investigation, with creed-books in place of the Bible, and hearsay misrepresentation of one party from their enemies, instead of examining their own defence, we must expect divisions among men, and the Christian world to be divided into unaccommodating and sectarian parties. Hence, we lament that the Bible is so much neglected. Under such circumstances, it becomes us all to lend our exertions in the great cause of disabusing the public mind, to labor ardently for the truth, and to constantly hold it up before the eyes of men with a Christian spirit, that they may be induced to shake off that persecuting, implicit faith, which so distinguished the dark ages of popery, and so much of which still lurks beneath Protestant banners. With the desire of advancing truth, we approach the text; and while we freely acknowledge that we see no just grounds for the common notions drawn from it, we trust that our reasons for such dissent and the elucidation of our views of it, will be read with candid attention and be duly weighed in the balance of reason. In endeavoring to fix the precise meaning of the apostle, three important propositions will be particularly considered.

I. Let the inquiry be urged—what is there about the term "*judgment*," from which the idea of interminable wo can be drawn? Does that term, of itself, embrace such an idea? It will be observed that this term is all that there is about the text, which can be supposed to countenance such a notion. But, be it remembered, that the term "*judgment*" simply means a decision upon any given subject. The judge upon his bench is expected to pass judgment upon all cases which may come before him; but his judgments are not only in some cases, judgments of condemnation, but in other cases, they are judgments of acquittal. The mere fact that he will pass judgment, is, of itself, no indication what the nature of the judgment will be, whether of acquittal, or a long or short period of punishment. It is true, that in some instances, the word "judgment" in the Scriptures, is used in place of punishment—but in no instance does it denote the *duration* of the punishment itself.

It is used to denote what is due from us to the stranger, the widow and the fatherless. Hence, in the law of Moses it is said—"Cursed be he that perverteth the *judgment* of the stranger, fatherless, and widow; and all the people shall say, Amen."—Deut. xxvii: 19. It is used to denote wisdom. When two women, one of whom had lost her child, appeared before Solomon, and he debated which was the mother of the remaining child, he hit upon an expedient to find the true mother. Hence, he commanded that the child should be cut in two, and half given to each. This called out the affection of the real mother, who, rather than have the child killed, begged that her opponent might be permitted to take it. What then did Solomon say? "Give her the living child, and in no wise slay it; she is the mother thereof. And all Israel heard of the *judgment* which the king had judged."—1 Kings iii: 27, 28. It is used to denote the laws of God. "My soul breaketh for the longing it hath unto thy *judgments* at all times."—Ps. cxix: 20. It is used to denote the word of God—"Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show *judgment* to the Gentiles."—Matt. xii. 18. It is used to denote that all people will be rewarded according to their deeds. "To execute *judgment* upon all."—Jude 16. That is, *reward* the righteous and *punish* the wicked. It is used to denote the afflictions which came upon the primitive followers of Christ, while defending the truth—"For the time is come, that *judgment* must begin at the house of God:" 1 Peter iv: 17.

From these instances, and they might be multiplied to a great extent, it must be seen that the meaning of *judgment* is a decision; but that the nature or quality of the decision, is not found in the term itself, but in the *subject* wherein the term is used. Hence, when the judge passes judgment in a number of cases, we know that the nature of the judgment in each case, is determined by the statute book. Admit then, that the death of the text is natural death, the separation of mind and matter by death, and that the judgment comes after that death, even then it does not prove ceaseless wo, for does the text say what the judgment is? For aught the text says, it may be a judgment of acquittal and admittance into heaven, or a judgment of limited punishment for reformation.

I now remark, that those who draw the idea of ceaseless wo from the text, do not themselves believe what they think it proves. They tell us that all men are to be judged—hence the text is frequently quoted thus—"It is appointed unto *all* men once to die, and after death the judgment." If they suppose that judgment means endless misery, what is the consequence? Why, all men will be lost, for all are to be judged. Do they believe this? No, they do not—for they believe that the judgment to the righteous will be for good, but to the evil it will be for evil.

II. Let it be carefully observed in the elucidation of his matter, that the text is used as a comparison for the illustration of some other truth connected with it. Paul states first a truth—"But now, once, in the end of the world, hath he (Christ) appeared, to put away sin by the sacrifice of himself"—that is, in the ending of the Jewish world, age or economy, Christ appeared and was sacrificed for the deliverance of his people from their sins. He then adds—"*And* as it is appointed unto men once to die, but after this the judgment; *so* Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." The words "*as*" and "*so*," are terms of comparison. What says the Psalmist? Observe—"*As* the hart panteth for the water-brooks, *so* panteth my soul after thee, O God," etc.—xlii: 1. The soul of David panted for the worship of God—how?—*as* the thirsty deer panted for the water-brooks. In the 24th chap. of Matt. it is said—"For *as* the lightning cometh out of the east and shineth even unto the west, *so* also shall the coming of the son of man be—for wheresoever the carcass is, there will the eagles be gathered together." That is—*as* lightning, beginning at the east, shines at the west, *so* should the power of Christ be manifested in the Roman armies for the destruction of his murderers, which armies should enter Palestine on the east and traverse it to the West.

The words "*as*" and "*so*," are as certainly used for terms of comparison in the text, as in the two instances just mentioned. *So* Christ was once offered to bear the sins of many—how?—*as* men died and afterwards the judgment. There are three points of comparison—1, between the men who died and Christ—2, between their death and his death—3, between the judgment and his appearing without sin unto salvation. These are the points of comparison, which Paul attempted—but admitting the common notions to be true, they are no points of comparison at all—for, can there be any comparison between Christ and all men simply as men—between their death and his death—between a judgment which sentences men to ceaseless wo, and his appearing without sin unto salvation? In the true light of the subject, however, this *want of comparison ceases*.

G. W. M.

[To be continued.]

CAN GOD SAVE ALL?

"Not consistently with the free agency which he has given to every man," says an Arminian. Let us examine whether the negation is correct. We admit, then, that men are free agents—that a salvation against their wills would, in effect, be no salvation at all. But we lay it down, as a self-evident proposition, that it is easier to sway and ultimately control the will of one perverse man, than it would be to sway, and ultimately control the wills of a succession of perverse men—that is, allowing the one to be under influence for 1000 years, and the successive persons to be 40 in number, and each to be under influence for only 25 years. Take a savage—one who bows to idols of wood and stone, and placates their wrath by smearing their altars with human gore. Preach to him the Gospel—bring its influence to bear upon him in the gradual progress of civilization, for 25 years. He then passes from the operations of the Gospel, and his son takes his place. For twenty-five years, the same influence operated slowly upon him, surrounded as he is by evil examples and operated upon by unfavorable circumstances, and the evil influences of hereditary bias and early education. Another succeeds—another—and yet another—until the forty have passed through the slow, unsteady and unequal process. Thus the descendants of the ancient Gaul, German, Briton and Dane have been brought up to the height of religion and civilization where they now stand—and their children, and their children's children, each starting where the parents left off, will continue, on the whole, to go onward and upward, till the highest earthly destination of the human race has been reached.

Now suppose that one of their remote ancestors had been gifted with a self renewing constitution 1000 years ago, and had lived on all this time, operated upon by the same influences that have changed his descendants from barbarism to civilization. Would not his greater experience, (better than historic or legendary lore,) the knowledge of his gradual advancement, and the conviction arising from a continual comparison of the present with the past—would not all these advantages cause the influences of the Gospel to carry him onward and upward, faster than they carried his descendants? Certainly they would!

Well—if the descendants have been thus improved, and are improving *as a whole*, without any violence being offered to their free agency, does it not follow that if God will only continue men free agents in the future state, and continue as *good* to them *there* as he was and is *here*, all mankind must ultimately be saved in accordance with their free agency?

Add to this another fact.—In the future state, the propensities and desires of the flesh will no more exist to cloud, or bewilder, or lead astray the mind—gold will not be there to excite avarice, nor avarice exist to lead to theft or oppression—alcohol will not be there to tempt a depraved appetite, nor thirst exist to drink to drunkenness—and consequently, all sins originating in *fleshly* wants and desires must cease. Now, tell me, how long must these influences operate amid, and aided by the *realities* of eternity, before *mind freed from fleshly lusts*, would be saved from sin, without any violation of free agency?

A. B. G.

THE MORMONS AND THE INDIANS.

I feel some delicacy in introducing this subject—because I believe the Mormons to have been grievously injured and persecuted by the State of Missouri, and to be quite sufficiently unpopular among all denominations, without my adding to the amount of public disfavor by my remarks; and also, because the subject is not altogether one becoming our columns as a wholly religious paper. But if my fears are well founded, the subject is so all-important to the union at large, and to the western frontier in particular, that it demands some notice at my hands.

In our last was an article from Dr. H. R. Shetterly, of Utica, Macomb county, Mich., an intelligent and candid man, giving probably as full and correct a statement of the opinions of the Mormons as has ever appeared in any of our periodicals. There is in that account one paragraph, which I here republish, because I wish attention drawn to it very particularly.

With regard to our planet, they believe there will be millenium of a thousand years duration, (Rev. xx: 4, 5,) which will commence in 1847, by the rebuilding of Jerusalem, etc. At the commencement, the devil (they believe in a personal devil) will be cast into the bottomless pit, (verses 2, 3,) and during its continuance those high wrought descriptions of Isaiah (xi, and xii,) will be literally and exactly fulfilled. But before the ushering in of this long looked for period, nation will rise against nation, and kingdom against kingdom; and, aided by the plagues described in the Apocalypse, will destroy one another till only one third (Zech. xii: 8) of all the inhabitants of the earth remain. Then will this remnant make war against the latter day Saints, who have remained spectators, and they (the Saints) will arise, aided by the Israelites, consisting of the descendants of Ephraim and Manasseh, (who were the sons of Joseph,) namely, our Indians, and the ten tribes inhabiting the north polar region, who will all have been converted by the Gospel; and one of this army shall chase a thousand, and two put ten thousand to flight, (Josh. xxiii: 10; Deut. xxxii: 30,) before their commander Christ Jesus riding the white horse, (Rev. xix: 11); and the prophecies (Rev. xiv: 20; xix: 21; Isa. xiv: 2) and a great number of others, which never have been, shall then be literally fulfilled. From these dreadful calamities the latter day Saints are desirous of saving us. This last paragraph I have inferred from hints dropped in conversation, and

from my friend's, quotations; it may therefore not be exactly stated as he believes it, as he declined stating minutely.

Mr. Catlin, in his most valuable and intensely interesting remarks, made while exhibiting his wonderful collection of Indian portraits, curiosities, etc., in this city, two years ago, said that the Indians on our entire western frontier could bring 30,000 warriors into the field, if they ever combined their forces for that purpose. Thirty thousand Indian warriors, led by a talented and crafty chieftain, whether a red or a white man, would be a formidable—an almost irresistible force in their first onset. For, if they combined and prepared for the war secretly, as they probably would do, they could at once overpower all our military force at the West, paralyze the defenceless and unsuspecting inhabitants with the war cry of havoc, the murders, fires and desolation which they would spread on either hand as they rushed forward, and so might succeed in making one black desert of fire and gore from the western confines of our white settlements, eastward to the Mississippi at the South, and its upper tributaries at the North. For the whites being taken by surprise, would scarcely be able to act in sufficient concert, and with requisite coolness, until thus driven together by their merciless foes.

Now comes the question which has, for sometime, agitated my mind. May not these Mormon leaders, (some of whom are undoubted men of particular talent and influence,) attempt to carry out their faith as developed in the above extract, even *before* the Indians are converted to Mormonism? They feel themselves injured by our popular denominations, as the Indians do by our nation. The Indians, too, have a strong inclination to superstition and fanaticism, which these Mormon leaders might easily get hold of, and work up into a patriotic and religious frenzy. And if such a union can be effected, as the Mormons affect to believe *will* take place, must not the consequences be terrible to our western country?

The Mormons have their civil and religious rights, and those rights should be respected, most strictly, by our National and State governments The violation of this duty by a sister State is already likely to cost us much. Let the future witness a better performance of it than the past. But while the Mormons are thus protected in the exercise of their clear and undoubted rights, the United States should be constantly on the watch, to see if any clouds are arising in the west, and to prepare forces sufficient to meet and disperse them when the proper season arrives. Let those who live in the vicinity of Mormons, watch closely their doctrines and their movements, and report truly any causes of complaint to the proper authorities, that every thing may be done that can be done constitutionally, legally and righteously, to frustrate any improper designs which they may manifest—and there will be no danger.

A. B. G.

WEDNESDAY AND THURSDAY.

These are the days on which our Associations and Conferences generally hold their meetings in this and the eastern States. There have been good and sufficient reasons for selecting these days in preference to others. In former times Universalists were few in number, and widely scattered, and our Associations embraced a large extent of territory; so that Monday and Tuesday were required for travelling to reach the place of meeting from extreme points, and Friday and Saturday for returning home again. Besides, in the newness of the settlements, the roads were bad, and required a longer time to traverse some 50 miles than it now does to go twice that distance, especially *on a rail road!*

Times have changed. Associations are numerous and generally embrace but a territory that can be travelled, from one extremity to another, in one day, without even a locomotive. Preachers and lay believers are numerous, and more closely settled than they were twenty years ago. In almost all cases, all who wish to attend an Association or Conference, and spend the preceding or succeeding Sunday at home, can reach its meeting on Monday night, or, at farthest, on Tuesday morning in time for public services, and could return in one day also, or, at most, in one day with the addition of a few hours borrowed from the preceding evening.

These considerations bring us to our intended suggestion—which is this—I propose that hereafter, and whenever circumstances permit, our Associations and Conferences be held on *Tuesdays* and *Wednesdays*, instead of Wednesdays and Thursdays, as at present.—The advantages of this alteration would be, briefly, the following.

1. It would not break up the week into such small fragments of time as the present mode. Now, Monday is the only laboring day before the Association—Tuesday and Friday are spent in going to or coming from it—and Saturday is the only laboring day after the meeting. But on this plan, Friday and Saturday, *two days together* are gained for labor. Monday, the day on which a school-boy reluctance to go to work infects almost every body, would be spent in going to the meeting, and Thursday in returning from it.

2. Preachers in particular feel "Mondayish," and are then in excellent tune for *travelling*. But on the present mode, these feelings evaporate in lounging about at home, and on Tuesday comes the desire to sit down to write and to study, rather than to travel. And again, on the present mode, as the preacher can not prepare sermons on Monday, the preparation for the next Sunday is put off till his return. And who ever wrote a good sermon on Saturday, and that, too, just after his return from a journey? The congregation, in such cases, must expect to suffer some, unless their preacher can remember, so as to preach to them, some of the good sermons he heard at the Association! And to compel a man into doing this, is not altogether fair; for what business has he to be preaching other men's sermons?

For these, and for other reasons that might be named more seriously, I am in favor of altering the meetings of our Associations and Conferences to Tuesdays and Wednesdays.—The State and General Conventions are different meetings. They are attended by persons from such a distance, that, probably, the middle of the week will accommodate the greatest number. But for the others, I move they be altered. Who seconds the motion?

A. B. G.

PROPOSITIONS, QUESTIONS AND ANSWERS.

Proposition.—God is infinite in goodness, illimitable in power, and unbounded in wisdom.

Question.—In view of endless misery, I ask, would the infinite goodness of God permit his illimitable power to create a finite being, when his unbounded wisdom foresaw that the end of that finite being would be wo; the heart-breaking, inconceivable and horrible wo of anguish accumulating on anguish world without end?

Answer.—"*The Lord is good to all;* and his tender mercies are over all his works." Ps. cxlv: 9. "*The Lord will not cast off forever:* but though he cause grief, yet will he have compassion according to the multitude of his mercies: for he doth not afflict willingly, nor grieve the children of men." Lam. iii: 31, 32, 33.

Proposition.—It is not the pleasure of God, that any of his children should be destroyed. Eze. xviii: 23.—But yet, for the pleasure of the Lord all things are and were created. Rev. iv: 11. And it certainly is his pleasure that all should be saved, inasmuch as he sent Christ to be a "ransom for all." 1 Tim. ii: 1-7.

Question.—If, then, it is *not* the pleasure of the Lord that any of his children should be destroyed—if all things were created for his pleasure—if it is his pleasure that all should be gathered in Christ—will he act *contrary* to his pleasure, and send millions of his children to endless and inconceivable torture?

Answer.—"I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done; saying, my counsel shall stand, and *I will do all my pleasure.*" Isa. xlvi: 9, 10. "Having made *known* unto us the mystery of his *will, according to his good pleasure*, which he hath *purposed* in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth: even in him." Eph. i: 9, 10.

Proposition.—It is a truth that *all human beings* will rise from the dead, and in Christ put on immortality, that as they have borne the image of the earthy Adam, they may also bear the image of the heavenly Adam, Christ; while their spirits will return to God who gave it." 1 Cor. xv: 22. Eccle. xii: 7.

Question.—If all are to rise from the dead—if they are to be made alive in Christ—if they are to put on the image of the heavenly Saviour—if their spirits are to return to God who gave them—will any souls rise in the likeness of satan, put on the image of blasphemous fiends, be made alive in agony, and go down to the blackness of despair forever?

Answer.—"So also is the resurrection of the dead.—It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Cor. xv: 42-44. "Jesus answered and said unto them, ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."—Matt. xxii: 29, 30.

G. W. M.

Br. Whitney—As Br. O. Wilcox designs to visit Cleveland or Ohio city, can not you or Br. Davis make an appointment for him on the fifth Sunday in September, in either of those places or the vicinity?

NEW AGENT.—S. Scofield, P. M., Dublin, Indiana.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. M. B. SMITH, in the Court House in Herkimer, at 11 o'clock, A M., and in Eaton's Bush at 4 o'clock, P. M.—Br. T. J. SMITH, in Ridgeway, Orleans county—Br. WHELPLEY, at T. M. Sheldon's in Martinsburg—Br. O. WILCOX, in Oswego, and 8 or 10 miles towards Rochester in the evening, if the friends will appoint—Br. D. BIDDLECOM, at Clockville.

There will be preaching on the fifth Sunday inst., by Br. GROSH, in Cabotville, Mass.—Br. N. DOOLITTLE, in Columbus—Br. W. M. DELONG, in Canaseraga.

There will be preaching on the first Sunday in October, by Br. DOOLITTLE, in Perry, Genesee county.

Br. O. WILCOX, will preach at Washingtonville, on Friday evening, September 20th.

Br. D. BIDDLECOM, will preach at Canastota, on Saturday evening, September 21st.

The Ohio State Convention, meets in Springfield, Clarke county, (O.,) on the third Saturday and following Sunday in September.

A Conference will be held in Troy, Bradford county, Pa., on the last Saturday and Sunday in September.—Ministering brethren are earnestly requested to attend. Strangers will call at the Hotel for directions for entertainment.

The Susquehanna Association will meet at Brooklyn, Susquehanna county, Pa., on the first Wednesday and Thursday in October next. Ministering brethren are respectfully invited to attend. Friends from a distance, arriving on Tuesday preceding, will call at the meeting house, where they will be attended to.

The Hudson River Association will meet in Lansingburg, on the first Wednesday and Thursday in October next.

A Conference will be held in Newport, Herkimer county, on the first Wednesday and Thursday in October next. Ministering brethren are particularly invited to attend. Per order.

B. S. KEELER.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

Rev J M C, Chili, for self, E A, L M Jr, L M and L M 3d—P M, Superior, (Mich) for W L—R R C, Marietta, (Pa)—P M, Pembroke for L H S—P M, Howlet Hill, for E L and L S—N S, Hobart, for J A J and H W F.

POETRY.

For the Magazine and Advocate.

THE WANDERER MADE HAPPY.

BY MRS. S. BROUGHTON.

Across a bleak and thorny wild,
A weary pilgrim sadly strayed;
No friends his devious wanderings cheered,
They slept beneath the cypress shade.

The cheerless shades of Autumn night,
Hung like a pall o'er earth and sky,
No star beam trembled on the wave,
But gleamed the lightning flash on high.

Loud moan'd the tempest o'er the plain,
The leaf went whirling on the gale,
And spirit-voices, wild and shrill,
Blent sadly with the thunder-wail.

By the wan tempest-flame reveal'd,
Dark boding phantoms hover'd near,
The foaming torrents wildly raged,
The pilgrim's heart grew chill with fear.

Suddenly through the rifted clouds,
More bright than Brazil's costliest gem,
Smiling upon the tempest's brow,
Appeared the star of Bethlehem.

Beyond the darkly rolling wave,
Fair sunny vistas ope to view,
And amaranthine bowers appear,
Where pleasures bloom forever new.

There crystal founts of endless joy,
Flash in the rays of changeless love;
And perfumes breathe from fadeless flowers,
Fann'd by the wing of Zion's Dove.

No more he madly strives to shroud
Hope's beaming star in rayless gloom,
But glories in the light that dawns
O'er the dark confines of the tomb.

For the Magazine and Advocate.

FRIENDSHIP.

"How pure is friendship! how divine!"
How bright "its emanations" shine,
To cheer life's toilsome day;
A beauteous flower of radiant bloom,
Whose fragrance sheds a sweet perfume
Of odors on our way.

Without its aid, this life would seem
A dungeon dark, without a gleam
To cheer the human soul;
Anger, and strife, and mortal wo,
From man's dark passions dire would flow,
Did not its power control.

When grief or worldly cares oppress,
'Tis friendship's part to soothe, to bless,
And cheer the drooping heart;
To shed the sympathetic tear,
For every child of wo and fear,
And soothe affliction's smart.

'Tis view'd with pleasure from above,
Where angels round a throne of love,
In love and friendship dwell;
Its pure, celestial, sacred fire,
Shall warm the heart, shall tune the lyre,
Where songs of rapture swell. COLA.

CHARITY REWARDED.

A FACT.

B. was a native of Alsace; and, on a journey he made to K———, he married. He inhabited a small house without the gates of the town; and his employment barely subsisted him, though he constantly worked for rich and respectable people in the city. He was a painter and a gilder. Every evening he was accustomed to bring home with him, for his family, the produce of his work. It happened, however, once, that he did not receive money. Although God has expressly commanded, "that the sun shall not go down before the laborer receives his hire," yet the degenerate Christian pays but little attention to the commands of his Maker. Very many, and clergymen amongst the number, are not even acquainted with all his written commands, more especially those in the Old Testament, notwithstanding Jesus Christ has absolutely declared in Matt. v: 18, that all shall be strictly observed, and not a jot or tittle thereof shall fail. Now could the poor gilder no longer be paid by his employers. For sometime, however, he was enabled to carry home bread with him as usual, to his hungry family; but at length every source was exhausted. Throughout the day, during his work, he put up an inward prayer to God, that he would graciously dispose the hearts of his masters in his favor, so that they might not allow him to go home pennyless; but the day passed, the term of labor finished, and the poor husband and father had nothing, nothing at all to take home with him! Melancholy and sad he entered the suburbs where he lived, with a heavy heart and downcast eyes. Some one going toward the city met him, saluted him as he passed, and slipping a piece of silver into his hand, glided by him. He stood stock still, astonished; and shouting aloud, with eyes uplifted, tears ran down his cheeks; and he bitterly reproached himself for his vile unbelief in that God who feeds the ravens, and numbers the very hairs of our heads.

Passing onwards, his way lay through a path between two hedges, where he heard a faint voice in a mournful, complaining strain; and, as he looked around him to know from whence it proceeded, he saw a young man, who had the appearance of a traveller, lying on the grass, pale, weak, and emaciated. "What is the matter my friend?" asked the poor painter. "Sir, I am a travelling mechanic, and am going towards home. I have yet far to go. As my money run short, I was obliged to act with the utmost frugality, and expended daily only what my most urgent necessities demanded; notwithstanding, my money is all gone. The whole of this day have I pursued my journey without tasting food; and my strength is so entirely exhausted, that I can go no further." What was poor B. to do? He had nothing but the small piece of silver; should he give him that? But what would remain for his hungry expecting children? Perplexed, confounded, almost mechanically, without knowing what he said, he demanded of the young man if he had no small money about him, even of the most trifling value, to give in exchange for his little piece of silver "O, my dear Sir, would I had; I should lie no longer here!" The heart of poor B. felt a terrible conflict. At last, shrugging his shoulders with great sorrow and heaviness of mind, he pursued his way, but went not far; his piece of money burnt like fire in his pocket; he hastily turned back, gave it to the poor traveller, and with great agitation turned away quickly, weeping, sobbing, and almost reeling like a drunken man. He had not proceeded far before he met a man with several loaves of bread, which he carried under his arms, coming directly towards him. As they approached each other, the man saluted him in a friendly manner; and passing him slipped one of the loaves under his arm, and putting a dollar into his hand, hastened away. The poor painter threw himself on the grass and wept aloud.

Who can read without the deepest emotion this wonderful relation of the gracious providence of God towards the necessities of his children! The worthy painter acted with pure humanity, and the hand of God so visibly interposed, that while we are compelled to bestow our warmest approbation on his conduct, we are led to offer our humble adoration at the throne of grace. Such tales as these are like apples of gold in dishes of silver—and though at all times, and in our days especially—a word in due season. If the pure Christian is led to further perseverance in his confidence in God, who hears and answers prayer, and the weak believer taught to blush for his unbelief, this memorable instance of God's paternal care will not have been recorded in vain!—*Swiss Magazine.*

TENDERNESS.—Boerne, a celebrated German author, who died a few months ago in Paris, once being in a society where the merits of a gradual reform were spoken of, related, when he was asked his opinion on the subject, the following story: "Somebody lately presented me with a young dog, which I gave to my servant, ordering him to cut off its tail, and to nurse it well. At the end of a fortnight my next door neigibor, came and conjured me, for God's sake, to turn out my dog, which was continually whining and howling. I went for the first time to see after my dog. 'Is the poor creature sick?' asked I of my servant, 'or do you not well treat it?' 'The thing is very poorly,' answered he, 'though I take great care of it; and thinking the little thing too weak to bear the operation which you commanded me, of chopping off the whole tail at once, I have even had the precaution of only chopping off a little bit of its tail from time to time as he could bear it.'"

TAKING IT COOLLY.—"Sir, you are a fool!"—"Do you call me a fool, Sir?"—"Yes, Sir!"—"You do, Sir?"—"Yes, Sir, I would call any man a fool who behaves as you do."—"Oh! you would call any man a fool. Then I can not consider it personal. I wish you a good morning, Sir."

WALKING.—Walking is the best possible exercise.—Habituate yourself to walk very far. The Europeans value themselves on having subdued the horse to the use of man, but I doubt whether we have not lost more than we have gained by the use of that animal. No animal has occasioned so much degeneracy of the human body. An Indian goes on foot nearly as far in the day, for a long journey, as an enfeebled white does on his horse, and he will tire the best horses. A little walk of half an hour in the morning, when you first rise, is advisable. It shakes off sleep, and produces other good effects in the animal economy.

SARDONIC SMILE.—The term sardonic smile, in so general use, must have obtained a signification quite different from its original meaning. This smile, produced by a poisonous plant, was, as Pliny informs us, an involuntary motion of the muscles of the face, the effects of which was retained on the countenance of him who died of the poison, long after death, giving it the appearance of a smile.—*Literary Gazette.*

Turning a Shin-plaster into Silver.—The Baltimore Transcript relates the following anecdote of a fellow who peddles a polishing composition about the city:

"Look here ladies and gentlemen," said the composition pedlar, rubbing a brass watchcase. "This is the greatest thing ever discovered, it will turn every thing into silver."

"Is that a fact, Sir?" asked a countryman.

"Yes, Sir—look at this watch-case, it was brass just now, but it's changed to silver."

"Well, I swow!" exclaimed the countryman, handing him a modern shin-plaster: "I wish you'd rub a little of that 'ere stuff on this bill, and turn it to silver."

INDEPENDENCE.—A beggar, while drinking some cider at a farmer's house, down east—which, by the way, was hard enough to make a pig squeal—was asked if he would accept of a little bread and cheese. "No, I thank you," said the codger, "its as much as I can do to drink your cider, letting alone your victuals."—*Dedham Patriot.*

MARRIAGES.

In New-York, on the 1st inst., by Rev Mr. McLane, Mr. C. C. P. GROSH, of this city, to Miss ELIZABETH A. WEEKS, of New-York.

In Gainesville, July 28th, by Rev. W. E. Manley, Mr. LEWIS CONNIBLE, to Miss EMILY BROWNSON, all of that place.

In Juliet, August 20th, by Rev. Wm. Rounseville, Rev. ALMIRON R. GARDNER, of Henderson, to Miss HARRIET M. KINNEY, daughter of Rev. Aaron Kinney.

DEATHS.

In this city, on the 7th inst., SARAH CLARKE, daughter of Jane and Isaac Tapping, aged 18 months.

In Tully, on the 1st day of April last, of consumption, Mr. GEORGE W. WEED, aged 33 years. He died a Universalist in faith—in practice an honest man. By his request Br. Montgomery preached his funeral discourse on the following day. H. CHAPIN.

In Salisbury, August 5th, Mrs. CELIA BLISS, of Stratford, consort of Elkanah Bliss, aged 60 years. Funeral on the 7th. M. B. SMITH.

In Eden Township, Seneca county, (O.,) June 5th, Mrs. SOPHIA FLEET, aged 42 years. Her death was somewhat sudden, and unexpected to her friends, but not so to her.—She had a presentiment of approaching dissolution when in usual health, and often spoke of it to her husband, with the utmost composure. She was one of the excellent of the earth. When questioned closely, a few hours before her death, by one of her friends of a limited faith, she manifested the utmost confidence in God as the Saviour of the world. Her decease is severely felt by all who knew her. R. C.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, SEPTEMBER 20, 1839. NUMBER 38.

For the Magazine and Advocate.

RELIGION, *vs.* BIGOTRY.

A TALE.

Near the foot of the Allegany Mountain, in Huntington county, Pa., and a short distance north of the road leading from Frankstown, through Burgoon's Gap to Loretto, in Cambria county, on a rising knoll or plat of ground, some fifteen or twenty rods from Gap river, stood, not many years ago, an ancient stone mansion, not so striking for its symmetry, and proportion, and beauty of construction, as for the long, deep and heavy stones, composing the edifice. It was reared in times of Indian warfare, by the grandfather of the occupant at the time our tale commences. It had but one door for *ingress* and *egress*—made of thick oaken planks—covered over on the outside with sheet iron, securely fastened on; and thus guarded, originally, were the window shutters. This stone mansion was, in cases of emergency, resorted to by the people of the neighborhood, as a kind of asylum, when the red men appeared upon their borders. On every side of the mansion were left, in its walls, interstices, or port holes, of about a foot square, through which the deadly rifle might be aimed. These port holes, in times of safety, were filled up by a block of wood, fitted exactly for the purpose, shoved in *end wise* to keep out the cold.

Burgoon's Gap (so called) cuts the Allegany Mountain, in this place, nearly in two. In the deep chasm thus made, tumbling over one ledge, and passing on to another, rushes Gap river—forming cascades in its way, and sending up mist, at times, as dense as the smoke from a furnace. On the margin of this ravine, and in some places cut through the solid rock, runs the road from Frankstown to Loretto.

In the stone mansion (at the time I am speaking of) dwelt Dummer Lilleybridge. His paternal grand father was from the "*Emerald Isle*;" but his own blood had become mixed by marriages, with a little English, or native Pennsylvanian, and a *streak*, or vein or two, of *Dutch*.—Dummer had but one child, a daughter, whose surpassing beauty was the theme and admiration of the whole neighborhood. I shall not attempt to describe the beauty of *Rosalia Lilleybridge*—it would be beyond my power of language to do it justice. Suffice it say, that she was called, by the villagers, the *Rose* of the mountain, and the *Lilley* of the valley.

Mr. Lilleybridge had but an ordinary education—being bred a farmer, he aspired to nothing which the world calls great. Yet nature had blessed him with a strong mind—which he exercised with much reflection, and to the advantage of *nature's* philosophy. He was charitable, liberal and friendly to all who stood in need of his kind offices. On the subject of religious creeds, he thought as all rational men should think.—Although bred up in the Calvinistic system of religion, he could not understand, or *feel* its efficacy; and often, when young, used to question his father on many points of its doctrine. "I can not," he would say to his father, "discover the goodness in a supreme Being, who would create intelligent creatures on purpose to render their immortal parts forever miserable." His father had it not in his power to explain the enigma, nor the patience to endure such questioning; but would fly in a passion, at what he called in his son, *carnal reasoning;* which, he said, opposed *Scripture doctrine*, and was an evidence that the doubting, on such *sacred subjects* had been doomed, from all eternity, to ceaseless and never ending torments!

Time rolled on. The old man was gathered into the garner of the dead. Dummer was left to think, and to act, for himself; and his liberal principles increased with his age. Within this time he had married, and at the birth of Rosalia had become a widower. Thus left, he took into his house a maternal aunt, some years younger than his mother would have been, had she lived to this time—but she had died some time before his father, with that fatal disease, the consumption. This aunt superintended his household affairs, and took charge of his little Rosalia, whom he loved with increased affection from the loss of her mother.

In the neighborhood of Dummer Lilleybridge, lived *Robert Glenn*, a Scotchman by birth, who had settled in this country some years before our tale commences. He was an old school Presbyterian, of the first water; and the greatest bigot, perhaps, in existence. He marred greatly the peace of the neighborhood, by his continual complaints against his neighbors, who appeared to think less of the *forms* in religion, than of the *reality*—while Glenn stuck to the *shadow*, and lost sight of the *substance*. But nature has strange freaks—or education makes it appear so. Robert Glenn had an only son, Albert; whose sprightly conduct and manly character were the praise of the whole neighborhood. Albert and Rosalia had been educated in the same neighborhood school, from their earliest days of going to school, to the age of about fifteen years with Rosalia, and sixteen with Albert. Here they formed an intimacy and friendship which time strengthened, and death, alone, could sever.

About this time, the father of Albert, returning home from a short visit he had made to his neighbor Lilleybridge, entered his house in a foaming rage, and calling Albert before him, said—"Albert, my son, I am now convinced that Dummer Lilleybridge is an *infidel*. Never being able to ascertain his belief in religious matters, I called at his house to-day, to question him on that subject; and what do you think were the questions he proposed to me?—and what think you was the turn he gave to my answers? Hear them, and never tell me again that Lilleybridge is a Christian! *First*. He asked me, What was the design of God in creation—was it a good, or bad design—or partly good, and partly bad? *Second*. Will the design of God in creation, be fully effected—or has the Deity created or permitted the existence of a power by which his design in creation can be defeated? *Third*. Did the design of God in creation embrace the eventual happiness of all his rational creatures? I was not aware of any difficulty in answering these questions; and to the *first* I replied—that the design of God in creation must have been *wholly good*. To the *second*—that God has neither created, nor permitted, the existence of a power capable of defeating his designs. And to the *third*—that it was not the design of God in creation, to embrace, eventually, the happiness of all his rational creatures—for he had created some *on purpose* to be eternally miserable!"

"How, then," said Lilleybridge, "could the design of God have been *good*—to create sentient and intelligent beings on purpose to plunge them into the most excruciating misery, and in this situation to keep them, as long as God, himself, exists?"

"Now, my son, was not this *carnal* reasoning? *It was outrageous*—and I could bear with him no longer. And now, young man, I forbid your going any more to the house of Lilleybridge.—I have seen, of late, too great an intimacy between you and Rosalia, which might, in time, grow to something of more consequence. This intimacy must be broken off *entirely*. I will have no *heretics* connected with my family. Therefore, if you do not wish to be disinherited, an *out-cast* and a *curse* to your father; break off all connection with that *accursed family!*"

A clap of thunder, an earthquake, or the bursting forth of a volcano from the Allegany Mountain, would not have forced Albert into greater astonishment and dismay. It was some time before he could open his mouth to utter a word; and when he did begin to speak, his voice trembled, at first, so as hardly to be distinct. "Father," said he, "how know you that Rosalia Lilleybridge is an *infidel?* Does she not go to the same church that you do? Is she not benevolent and charitable to the poor—kind and affable to all her acquaintance? Nor is she more famed for beauty, than she is for goodness and virtue."

"*How know I* that she is *not* an infidel?" said Glenn—"*as the old cock crows, the young ones learn.* Go to the same church that I go to!—*scoffers* do the same—*charitable* say you?—And who is she charitable to?—ALL that stand in need. She makes no *distinction* between the *true believers*, and those who have no religion at all! Call you this *charity?* I say it is no evidence of *true religion*—it is contrary to the dealings of God, who made some on purpose to endure eternal misery, while others he elected, from eternity, to the enjoyment of heaven, and never ending happiness:—and should we not *copy*, or *follow*, that course of conduct, and the examples to us from on high?—and manifest our kindness and charity to *true believers*, and not to the world's people, and the irreligious?"

"But, father," said Albert, "How know you the *elect* from the *non-elect?* Is there any particular or distinct mark put upon those favorites of God?—who, it seems, be they ever so bad in this life, are sure to go to heaven, in the end; but how they are to be made *holy* and *happy*, I can not understand. Father, this doctrine of election, you are so often speaking about, seems to me to be a mystery of partiality—more in conformity with the character of *satan*, than with that of our heavenly Father. The Scripture saith, 'God is good unto all, and his tender mercies are over all his works.' *Is this true*—and yet this good and merciful God, has been so *cruel* and *unmerciful*, as to create intelligent creatures on purpose to plunge them into a lake of fire and brimstone?"

The father could hold in no longer—and with the countenance of a demon, he stamped, and cried out—"*Reprobate!—away! never let me see your face again*—BEGONE, *I say—leave me forever!*" The mother of Albert was meek and affectionate. The tyranny of her husband had broken down her natural energy. *She fainted*—while her husband was leading her son to the door, and casting him out into the wide world.

Albert had enough of his father's resolution, but not a particle of his bigotry. He had been too much with Lilleybridge to believe that the God his father worshipped, was the true God of heaven and earth. And although at first astounded and awe-struck, he was unable to resist, if not unwilling; but the violent shove his father gave him at the door, landed him over the steps, upon his hands and knees. This was like an electric

shock to Albert. He recovered not only his feet, but his spirit, in an instant. "Father," he cried —"you shall be obeyed—you shall see me henceforth no more, till your blessing is freely offered." And turning, with a quick and hasty step, he marched off in the direction to Lilleybridge's.

The father of Rosalia was cut; but the flushed face and flashing eyes of Albert, frightened the young damsel, and deprived her of speech, for the moment. She motioned Albert to take a chair, and seated herself upon a settee. A moment, however, brought her father into the house—who seeing his daughter as pale as death, and Albert as red as a burning furnace, cried out—"Ha! master Albert, what's the matter now? Have you been trying to jump over the Allegany Mountain, or across the ravine of Gap Run, that you look so wild and strange? And what means your ghastliness, my daughter? Has Albert broke an arm?—his neck, at least, appears to be sound, and somewhat stiff? Explain—explain what this flushed countenance on the one side, and ghastliness, on the other, portends?"

These rattling interrogations from Lilleybridge, loosened the tongue of Albert, and he proceeded to give to his friend a detailed account of the scene he had passed through at his father's. The tears were streaming down the fair face of Rosalia, all the while. Ending his story, he observed —"And here I am, an *out cast* from my father's house, and my home—*forsaken* and destitute!"

At the recital of Albert's story, Lilleybridge was so astonished and confounded, that it was not in his power, for a moment, to utter a word. At length he exclaimed—"Oh, bigotry!—Can it be possible that the most endearing cords that entwine round the hearts of the human family, can be severed by thy ruthless hand? Art thou the standard of paternal sympathy, and the connecting link that unites parental affection with love to his offspring? Nay—were it so, in reality, thou wouldst drive every reflecting man into Atheism! Thanks be to God, thou art not the golden cord that binds man to man; but an iron hook—jagged with barbs—inflicting torment upon all who are so inconsiderate as to swallow thy bait!—But, my boy, what art thou to do now—what course wilt thou take in this sad and sorrowful situation?—An out cast thou art; but forsaken thou shalt not be."

"I would go to Scotland," said Albert, "if I had the means to defray expenses. I have an uncle in Glasgow, who has twice written to my father to send me over to him. He is in the mercantile business, and reported to be in good circumstances."

"Thou shalt not lack the means, my young friend," said Lilleybridge—"I will supply them. I know the stubborn nature of your father—set in the false glitter of bigotry, nothing can be expected from him. When wilt thou set off?" "To-morrow—or even now, if it please you," said Albert. "Would that I could see my mother before I go, but that can not be—my father's unrelenting disposition would, should I attempt to see her, render her situation more deplorable than it now is."

Rosalia had not as yet uttered a word since Albert entered the house—sorrow sat upon her countenance, and tears were yet in her eyes.—She had always thought of Albert more as a brother, than in any other light. She knew not that a more tender passion had been taking root in her heart. Indeed, she was too young to understand and define her own feelings. The intercourse between Albert and Rosalia had been, as should have been, that of a brother and sister.—Albert, however, was becoming sensible to a more tender passion, and it wrung his heart to the core to think of parting with Rosalia. But, the die was cast—there was no other alternative, and he must leave her.

Albert having found means to obtain his clothes from his father's house, the next day after being turned off he set out for Philadelphia, to seek a passage to Europe—not, however, before he found an opportunity to say to Rosalia—"I will return, sweet maiden. Forget not the happy days of our childhood—forget not the happy hours we have spent together in rambling up the glen of Gap Run; and O, forget not *Albert Glenn*."

Albert was fortunate in obtaining a passage to Europe. We shall leave him now on the broad Atlantic, and return to his father's house.

On shutting the door upon his son, Robert Gleen, on turning round, discovered his wife on the floor in a swoon. He raised her from the floor, and placed her upon a bed, calling at the same time for help to restore her. It was sometime, however, before Mrs. Glenn recovered strength of mind to know what had been the matter. Her first movement was to look around for her son—she then faintly inquired—"Where is Albert?"

"He is a *reprobate*," said Glenn, "and I have cast him off as one unworthy to remain in his father's house!" It was with great difficulty Mrs. Glenn could be kept from swooning again. The pitcher at the fountain of life (if not broken) had been overturned—the silver cords of mutual affection were scathed by the consuming fires of bigotry. And the wretched mother lingered in heart broken despair for about three months, and then was gathered to "that bourne whence no traveller returns."

But how fared it with Robert Glenn? He affianced himself to seven devils, worse than the former, if that could be possible. He raved—he ranted, and dealt out damnation (in words) to all in the neighborhood that would not submit to his bigoted notions of religion. The prince of darkness himself might have felt ashamed of such a coadjutor. In short, in less than three months from the death of his wife, old Glenn became a raving maniac, and had to be confined to a room in his house! And here we shall leave him for some time to come.

We must now "slip over" about six years from the time Albert left the vale of Gap Run to go to Scotland.

In the year 18—,

> 'Twas in that blooming month of May, when Spring
> The sweet embryo of the blossoms swell;
> And roseate flowers thence began to bloom—

that a tall, handsome young gentleman, was seen riding up to the gate of Dummer Lilleybridge, and to alight from a noble looking steed, which he secured by a fastening to the gate post. The avenue to the house was on its south side—the door being in the centre of that side, with a window in the centre space each side of it; and between each window and the door, and between each window and the corners of the house, were growing bunches of lilac shrubs, which Rosalia at this time was pruning. Albert (for it was him) walked up the lawn before the door, strugging hard to keep the palpitation of his fluttering heart in subjection. Coming up to Rosalia, and bowing gracefully, he addressed her—"Fair lady, you seem to be sweetly employed—may a stranger so far trespass upon your time as to beg the favor of a drink of water?" Rosalia looked up, blushed, and curtseying timidly, replied—"Certainly, Sir. Walk with me into the house;" and leading the way, they entered the mansion without farther ceremony. Rosalia, desiring the stranger to be seated, hastened to procure the water, which was soon obtained, and with a trembling hand presented to the stranger. Rosalia could not account for her agitation. And by this time, too, Albert had become extremely nervous; and between them both, more water was spilled upon the floor, than was drunk. Returning the glass, Albert observed—"Yon mountain to the S. W. (pointing with his hand in the line of the window, with the Allegany Mountain) reminds me, fair lady, of the Grampian hills, and high Ben Lomond, in Scotland." Rosalia started. There was something in the tone and voice of the stranger, that brought to her recollection by-gone years. And looking full at the speaker, and with an agitated voice, she inquired—"Wast thou ever in Scotland, Sir?" "It is but little over a month, fair lady, since I left the 'father land' of the famed Fingal and Ossian." Rosalia gazed upon the stranger with intense scrutiny—she trembled from head to foot, and faintly articulated "Albert!"—She would have fallen, but Albert, springing forward, caught her in his arms—"My sweet Rosalia, dost thou remember Albert?"—"O, Albert, thou hast returned: but—but—how strangely altered?" "For the worse, dear Ros'a?"—"Nay—nay, I did not say so; but thou art much taller—somewhat embrowned in thy face, and more of manhood in thy looks, than when I last saw you."

It is not the intention of the writer to enter into a full detail of a love scene. Suffice it to say, that time (if not space) was annihilated, from any account that was noticed by the lovers.

The sun was descending behind the blue ridge of the Allegany mountain, when Dummer Lilleybridge returned from Frankstown, (where he had been that day on business,) and entering his house, interrupted the pleasing *tete-a tete* between Albert and Rosalia. They hastily arose, and Rosalia, rushing forward, cried out—"O, father, here is a gentleman from Scotland." "And he brings news from Albert, or thou art bewitched by the fair face of a stranger," said her father.—"Question him," said Rosalia. Lilleybridge measured Albert with his eyes, from head to feet. Rosalia looking on in ecstacy, and hardly able to contain herself—Albert, blushing and bowing all the while, to his old friend—hoping to be excused for his intrusion, as he had news to communicate from Albert Glenn. Lilleybridge seemed to be lost in thought—rubbed his eyes, and gazed in wonder and astonishment. But the illumined countenance, and smiling face of his daughter—together, perhaps, with some family marks on the face of Albert, opened the eyes of Lilleybridge. "*Thou art Albert Glenn*, himself," said he; and grasping his hand with the grip of a vice, shook it so violently that his wrist and shoulder were not in little danger of being dislocated. "I am happy to see you, Albert, very, *very* happy indeed. Ha! boy, didst thou think to catch an old bird with chaff?" As well might you have scaled Bald Eagle Cliff, and robbed the eyrie of the eagle of its young, as to deceive me. How long hast thou been here?" Albert, turning his head to a clock that stood in a corner of the room, in some confusion replied—"I must confess, Sir, I have been here longer than I was aware of; I came here about two o'clock, and it is now nearly six." "What! and thy noble steed has been eating post meat all the while?" said Lilleybridge. You ought to go without your supper this night, master Albert. Rosalia, how shall we punish this 'Highland laddie,' for leaving his steed so long a sentinel at the gate!" "Father, perhaps I have been the most to blame," said Rosalia—"I wanted to hear what Albert could say about *bonnie Scotland*, and time flew on the wings of—of—romance." "Ah, I see how it is," said her father, "Albert must have his supper, at all events; but first our horses must be seen to;" and calling a man from the garden, he ordered them to be taken care of.

"Now, Albert let us hear how you fared in Scotland," said Lilleybridge. "Well, Sir, I had a prosperous voyage across the Atlantic—arrived at my uncle's house in less than thirty days from the time I left Philadelphia—found my uncle in tolerable health, although somewhat depressed in spirit. About six months before my arrival, he had lost his wife; and having no children, he had about concluded to 'wind up' his business concerns, and retire from the busy scenes of active life. When he heard my story, he clapped me on my shoulder and said—'Well, my boy, we will go on together. I will at least initiate thee into business before I retire from active life. I will take the *helm*, and you shall *trim the sails*; and if you do your duty honestly and faithfully, there will be no fear of failure. As to

thy father, he has not only 'sown the wind,' but he has mounted 'the whirl wind'; and there is no truer saying than this—'*that he whom the devil drives, is sure to go too fast.*'

"My uncle received me into his house, or firm, as a partner, allowing me to represent half his stock; and we went on harmoniously together, until about six months ago, when he was taken sick and died, leaving me his sole heir.

"And now, my kind friend, here I am again; and if you will be so good as to give me Rosalia, here will I remain, and spend the remainder of my days in my native village." "Well, well," said Lilleybridge, "we will see to this in due time. I suppose, however, the matter is already settled between you and Rosalia—while your steed was feeding on the gate post, eh?" Rosalia blushed, and Albert hung down his head. "But," said the kind old man, "hast thou inquired for thy father, my boy?" Albert and Rosalia looked at each other in some confusion; and Albert, turning to Lilleybridge, said—"I came to your house, my dear Sir, to make this inquiry, and was not aware that time had been passing so rapidly. Excuse me, if you please, and be so good as to inform me of the situation of my father." "Your father, Sir, is alive, and dead, too—dead to all enjoyment among the living. In about three months after I wrote to you of the death of your mother, your father's religious frenzy proved too powerful for his mind—he became deranged—*raving mad*, and had to be confined. In this situation he has been ever since. I took charge of his farm—got a tenant to work it on shares; and the product has nearly paid the expense of a man and woman who has taken charge of your father.

"Dear Sir," said Albert—"I owe you many thanks for the cares you have taken of my father; besides, I am not only able, but perfectly willing, to remunerate any expense you have been at, in this troublesome concern." "Ah, no doubt," said Lilleybridge, "by taking *Rosalia* off my hands, and *taking charge of her* in return, ha!—I am not certain, young man, that I shall agree to balance the account in this way. Rosalia, although somewhat of a giddy girl, is not half so crazy as your father has been. But we will think of this matter more at our leisure; we must now to our supper, and then on a visit to your father. Lately, in his most lucid turns, he has frequently called on the name of his wife and his son.—Should we find him in this mood, your presence may wholly restore him to reason."

Supper was soon over, *one* or *two* of the party, at least, had not much appetite for the repast—and Lilleybridge and Albert set off for the visit. It was agreed that Albert should not enter the house of his father, till his friend had prepared the invalid for the interview. Glenn was found in a convalescent state, so far as it respected delerium; but very weak, and nearly exhausted in bodily strength. He looked at Lilleybridge more complacently than he had ever done before, since he first became deranged; and feebly reaching out his hand, he said—"Neighbor Lilleybridge, I find that I am fast sinking down to the grave.—My body has now become too much exhausted, and too weak, to control the spirit within. I do not know how it is, but I see things different from what I ever did before—I am fully convinced that I have wronged you—*will you forgive me?*"—"Most assuredly I will—indeed I do, with all my heart," said Lilleybridge. "I have understood your situation from the beginning. Although 'we all sprang from the same stock, partake of the same nature, and share the same hope,' yet we do not do so in the same degree. The passions in some are much stronger than in others; or, suffer me to say, the *influence* of our earthly character—*the carnal mind*, which I consider to be the *old serpent*—the *devil* that deceived our grandmother Eve—is the great cause of the variety of conduct we discover in mankind. And this influence is much stronger in the nature of some than it is in others. And this difference, too, is aided not a little by education—linked with the prejudice and practice of those whom, in our youth, we are naturally bound to look up to for instruction. But because our fathers, in order to balance grain in a bag across the back of a horse, put the grain into one end of the bag, and a stone into the other end, would it be wise in us to follow the example without investigating the propriety of such a practice? So in all matters, and especially in religion, the most important to our peace and happiness; we have the right to examine for ourselves into the truth of any anterior postulate, or dogma, handed down to us, even under the sanction of John Calvin, or John Knox. You say that you see things different from what you ever did before. This is an evidence that the mortal coil is losing its power, and that the immortal part in the connection is gaining strength and the ascendency. Be calm—let not a retrospection of what *has* happened, disturb you again, and you will die in peace."

"But oh!" said Glenn, "my son, my Albert! How I have wronged my boy! My wife, too—I am not certain but my rashness destroyed her—how can I be calm—how can I be at peace, with this heavy load of guilt upon my conscience?" "You thought, Sir, that you were doing God service in all that you did. You was mistaken, but you acted from ignorance. You are now sensible of the wrong you did, and surely God will be as ready to pardon you as I have been. Albert you will see again. I have heard from him to-day—he will be here in less than a month."

"It will be too late—before another month comes round, I shall be numbered with the dead. O that I could see and bless my son, before my eyes are closed forever." "You shall see him, then; even to-night, if you choose." Glenn started—"He has come, then; let me see him—*let me see him!*" Lilleybridge went out to Albert, and in as few words as possible, gave him to understand the situation of his father. They entered the house together. Albert rushing to the room where his father was confined, kneeling by the side of the bed upon which he was lying, said, "Your blessing, my father—*your blessing!*" It was some time before the old man could speak. The sudden appearance of Albert had such an affect upon him, that it was with much difficulty that the breath of life could be kept in his body. When he did recover so as to speak, he poured out a most fervent blessing upon his son. "Albert, I have dealt harshly with thee—I have acted the part of a tyrant, in turning you out of my house, and your natural home. I now see the impropriety of such a course, and am astonished at my conduct. I have wronged thee greatly, my son." "Say not so, my father. It has has proved to my advantage. Besides, the happiness of your blessing this moment, is greater than the misery I endured, when you cast me off. I know that we should not do wrong, expecting that good may come from it; yet we are all liable to err. Although an out cast, I was not left destitute. I found a friend—yes, *two friends*—your neighbor here, and your brother, in Scotland; with whom I lived till his death." "*Is my brother dead!* Well, God's will be done. Albert, I have endured the pains of hell for a long—a *very long* time. I cast you off, because I thought you predestined to never-ending misery. I did as I supposed God had done, in principle. My object was to copy after his conduct! But surely I must have mistaken his character. I know not why it is, but I now see things in a different light from what I ever did before. It may be as neighbor Lilleybridge says; that the mortal part, from weakness, ceases to operate, to influence, and take the lead. Be this as it may, I feel that my mind is changed; and I feel much happier, too, by this change. I have heard, formerly, much said about bigotry and superstition; but I always supposed them *cant* phrases, coined by infidels to ridicule religion; but I begin to suspect that the terms denote a *reality*, and that I have been a bigot myself." By this time the sick man was exhausted, and ceased speaking.

Albert continued with his father, and nursed him with the greatest care and attention; occasionally assisted by his friend Lilleybridge; whose conversation not only soothed, but enlightened the mind of the invalid. He lingered for about three weeks, and then breathed his last.

My tale is now near its end. The moral of which, it is believed, will be easily discovered. We might leave to the anticipation of the reader, the *finale* of the story, as well as the moral; but the writer can not forbear to mention, that in due time, Albert and Rosalia were made as happy as mortals could be made, in the changing vicissitudes of a world, in which nothing is certain but *death*.

Q.

For the Magazine and Advocate.

JESUS "HATH DONE ALL THINGS WELL."—NO.V.

BY REV. S. GOFF.

Let us now for a moment contemplate the *precepts* of the divine Teacher. These were uttered with an authority and impressiveness which at once declare the *divinty* and the *benignity* of his mission. In them, as before observed, there is no exclusiveness. They are but few, yet co-extensive with humanity. They are calculated for man in every condition and relation of human life. They are not merely the *precepts* of Jesus, God's beloved Son—they are principles of eternal truth, of undeniable justice, and everlasting righteousness. "They are like heaven speaking above, or conscience speaking within us. His voice but gave articulate sound to the dictates of experience, of reason, of history, of nature, of God. His consciousness of this imparted to his manner, a superhuman dignity." To love God supremely as our Father and unchanging Friend; to obey him whose commandments are not grievous; to worship him with the living sacrifice of a pure and honest heart, "in spirit and in truth;" to exercise love and good will to man as our brother and fellow-heir to immortality; to do as we would be done by; and to forgive as we hope to be forgiven—these are injunctions which carry along with them the demonstrations of their own truth and reasonbleness, and the power of their own enforcement. In his teaching they never fall with a lifeless sound upon the ear. They sink into the heart, and call forth the purest and holiest emotions of the soul, and render the whole man a "new creature" in Christ Jesus. In the benignity and utility of his precepts the divine teacher is exalted high on an eminence above every other reformer the world ever knew. They lay the axe at the very root of the tree of evil, by going directly to the dispositions of the heart. They seek to root out and expel, all vicious habits, propensities and inclinations, and implant in their stead, the living and enduring principles of virtue, religion, and pure devotion, which shall be in the soul a well of living water "springing up into everlasting life. Surely, then, by precept, Jesus "hath done all things well."

CONFERENCE APPOINTMENTS.

Will our friends notice, that the first Conference of the Otsego Association, will be held on the fourth Thursday and *Friday*, instead of *Wednesday* and Thursday, as noticed in our 26th number. This alteration is in consequence of the general parade which occurs at the same place on Wednesday.

The notice from Br. Eaton, of the Conference of the Chautauque Association, and concerning the very *magnanimous (?)* course of the Methodists and Presbyterians of Sheridan, in refusing to open their meeting-houses, was mislaid, and not discovered by me until this week. The insertion is now useless. I am sorry, but can not help it. A. R. B.

Br. Bazin—Send Expositor to Dr. John Babcock, Hamilton, from time of discontinuance, credit him $2, and charge G. AND H.

Br. Bazin—Credit Henry Barden, Benton, Yates county, $2 for Expositor, and charge us. G. and H.

Br. Tompkins—Mrs. S. H. Morse, and Miss M. C. Aspinwall, Henderson, N. Y., have not received their April number of the Repository. Please send them, and stop the Repository directed to Miss Rhoda Warner, Henderson.

For the Magazine and Advocate.

LOVE TO GOD AND MAN....NO. III.

BY REV. A. C. BARRAY.

Having shown the reasonableness and propriety of the first and great commandment, and pointed out a few of the many ways in which this love should be manifested, we shall now attempt a consideration of the latter command—"Thou shalt love thy neighbor as thyself."

If we take up the interrogation of old, and ask, who is our neighbor? an answer is ready. By our "neighbor" we are to understand, men of all nations, and of all ranks and conditions in life.—The ignorant and squalid Esquimaux, as well as the learned and urbane citizen of our own beloved country; the savage and degraded Hottentot, as well as those of civilized and enlightened lands; the heathen, bowing down to his weak and powerless divinities, as well as the Christian worshipping the great Creator in the beauty of holiness; the lonely and despairing prisoner, as well as he who roams abroad in the glorious sunlight of freedom! No matter whether they be friends or foes, Pagan or Christian, learned or unlearned, civilized or uncivilized, bond or free—the people of every nation, kindred and tongue under the broad heavens, are our neighbors. All this being plain, we shall proceed to show the reasonableness of the command—"Thou shalt love thy neighbor as thyself," and the necessity of cherishing this heavenly principle toward the world of mankind.

The millions of human beings who people this earth, have all one common origin. They were all constituted of the same physical principles, and are endowed with like members, functions, capacities, and powers, both of body and mind. The king on his throne, and the wandering mendicant, originated from one and the same source, and are possessed of like constitutions, like physical conformations, and like mental and moral faculties. It is true their conditions are unlike. The one is exalted, and the other debased. But, perhaps, even the poor, unfortunate being, who is subsisting on the charities of his fellow-men, arrayed in the robes of kingly majesty, and made the prince and ruler of vast dominions, would equally grace a monarch's throne, and gain the same admiration, and the same applause.

It is a fact which can not be disputed, that, different and diversified as the circumstances and conditions of men may be, their origin is one and the same—that they are constituted alike both in body and in mind, and are amenable to the same laws, as physical, organic, and moral beings.—This shows conclusively that there is an equality existing among mankind; and hence it is perfectly reasonable that love should be cherished one toward another.

This equality will further appear, if we take into consideration the fact, that a species of moral depravity infects the whole human race. It can not be denied "that a moral disease has spread itself through all the branches of the human family, in whatever station, or in whatever region of the globe they may be placed." Look where we will, this depravity presents itself in some form or other. In heathen lands it manifests itself in those cruel and bloody rites attendant upon their idol worship, and in their nearly entire departure from those enactments of divine Wisdom, which intimately relate to their intellectual and moral well being. In Christian communities it is displayed in bickerings and animosities; in strife and dissensions; and in those discords and contentions, which have so hindered the march of Gospel principles, and impeded the progress of the cause of Christ. There is no rank, however elevated, that is free from corruption. It infests the higher, as well as the lower walks of life; and is as often displayed in the palace of kings, as in the hut of the peasant—in the splendid mansions of the great, as in the humble dwellings of the poor. Hence, "there is no rank or order of men that have any valid reasons for despising their fellow-creatures, or withholding from them the exercise of love and affection." No one has the least ground for hatred or ill-will, "for all have sinned and come short of the glory of God!"—We, then, should concentrate all our efforts in the endeavor to sway the tide of corruption that is sweeping over the world, and to bring the wanderers in the far off country, back to their Father's house.

Trials and misfortunes are to be encountered by all. The high and the low, the rich and the poor, are exposed to the same wants, to the same vexations, and the same afflictions. The king, as well as the meanest of his vassals, is made subject to vanity. The great are not exempt from sorrow and suffering; and many times theirs is affliction, which those in the humbler walks of life know not of, and the monarch surrounded with all the emblems of royalty, and all the pomp and magnificence of state, is as dependent as the humblest peasant in his dominions.

But not only are wants, and sorrows, and afflictions common to all, and pain and suffering incident to every condition—all are likewise made subject to mortality, and must come to the same "earthly termination of their being." And in the grave there is no distinction. The lord there lies as low as the meanest of his vassals—the prince as the beggar! *The head of the king is pillowed as lowly in the dust, as that of the most unworthy subject of his dominions! and the body of the master is as much the prey of corruption and the worm, as the corse of his slave!* "Their eyes are equally impenetrable to the light of day—their ears are equally deaf to the charms of music—and their tongues are equally silent in this land of deep forgetfulness!"

Now, when we take all these facts into consideration—that all originated from the same source—that all possess like bodily and mental powers—that all are infected to a greater or less degree with the corruption that is in the world—that all are exposed to the same wants and afflictions, and that all must go down into the grave, where neither rank nor distinction are known—I say when we take all these facts into consideration, the conclusion is unavoidable, that there is a natural equality existing among mankind, and that God "has made of *one blood* all the nations that dwell on the earth." This being the case, it must be evident to every discerning mind, that it would be very unreasonable for them to entertain angry or hostile feelings toward one another; or for those who enjoy rank and distinction, to look down, with proud disdain, upon those who tread the humbler walks of life.

It is because this natural equality exists between our neighbor and ourselves, that we are to love him—love him even if he be an enemy, and the veriest knave in Christendom. If he pursues a career of sin and ungodliness, so much the more need of our loving him. Manifestations of anger, and proud and disdainful feelings, will never convert him from the error of his ways, but will rather tend to render more hard and obdurate, his heart, and to urge him on in rebellion against the government of God!

Man by nature is a being worthy of our love. As I have before said—I am no believer in the total depravity of the human heart, or in that sentiment which teaches that man by nature is incapable of a good thought or deed. I hold to the contrary of this. I believe that man by nature is amiable, and worthy of being loved. He is a creature formed in the image of God, and the powers and faculties of mind of which he is in possession, ally him to a superior order of beings, and capaciate him for knowing, loving, serving, and obeying God. It is true we behold him yielding to temptation—forsaking the pleasant paths of wisdom, and the peaceful ways of righteousness, and sinning with a high hand and with an outstretched arm; but it is very obvious that all this is contrary to nature—that it is something purely "accidental and transitory," *and something which will entirely be done away, by a full development, and an active exercise of the higher powers of the mind.* It has been well remarked, that, if man is made after the Divine image, he must be *good*—i. e., *in his nature he must bear some resemblance to that Being who is declared to be "Love."* Hence he can not be totally devoid of religious feeling, nor entirely divested of goodness. There must be something in his nature that is amiable, and worthy of being loved—something that will ultimately be removed, far from the contaminating influence of the fleshly propensities, and placed in a situation where it shall be continually going on from perfection to perfection, and from glory to glory!

It is true, as I have before remarked, that man has sinned—has debased himself; but it is not true, that by nature he is totally depraved. If there were found in the natural heart of man "no kindly affections and moral sentiments, he would be no longer responsible for his sins; and every instance of persuasion against the impulse of bad passions, and of conversion from evil unto good, would be nothing less than a moral miracle."* Let men talk as much as they will about total innate depravity—'tis a mere bugbear. Man by nature is amiable, and worthy of being loved, and this is one reason why we are called upon to love him as ourselves. Professed followers of Christ may look with disdain upon those they denominate the "world's people," and whom they believe to be incapable of a good thought or deed; but how many of these persons would, if we knew their histories, "meet our admiration by the ability, worth, benevolence, or piety, which they have displayed in their various pathways through life. How many would excite our warmest interest by their sufferings—sufferings too, perhaps, borne meekly and with true Christian spirit, and more for the sake of others than themselves!"—Suppose they have not made an open profession of any faith—suppose they are not friendly to the interests of this sect, or that denomination, still, they are beings formed like ourselves in the image of God. And let them be inferior to us in every other respect, yet the great common features of human nature remain; and let us never forget how much love and respect is due to the very impress of humanity—the type of the divine nature itself."

For the Magazine and Advocate.

THE APOCALYPSE.

BY REV. L. KNAPP.

REV. XX: 11–15.—For an explanatory introduction, see Romans xi: 19, 20. "Thou wilt say then, the branches were broken off that I might be graffed in. Well, because of unbelief, they were broken off, and thou standest by faith—be not high-minded, but fear. For if God spared not the natural branches, take heed lest he spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

From this we may expect, that if Rome has not remained in God's goodness, she will experience the severity of God's judgments, as did Jerusalem. And that she has not so remained, and that her sins are nearly, if not quite, equal to the sins of Jerusalem, there is abundant testimony to prove. And, therefore, as Jerusalem was destroyed for her sins, so shall Rome be overthrown for her abominations.

"And I saw a great white throne, and him that sat on it." This figurative language is suggested by the tribunals of justice among men, and represents God's coming in judgment against Rome, the same as he came in judgment against Jerusalem. With this difference, only, that Jerusalem may be again inhabited, but Rome will never be; for, like Babylon, there shall no more be in her, the voice of the bride or of the bridegroom.

"From whose face the *earth* and the *heaven* fled away, and there was found no place for them." Let it be observed, that the prophet is

* Sedgwick.

particular to limit or define his meaning of the words, *heaven* and the *earth*. This can not be the literal heaven and the earth we inhabit, for what follows in after prophecies forbids it; but the heaven and the earth of the Roman Empire. It ought to be observed, that the prophecies from the 13th to the close of the 20th chapter in Revelations, pertain to the empire of the beast, and contain his rise, reign, character, power, worship, prosperity, adversity, chastisement, and fall; and that the same language respecting heaven and earth, metaphorically used, occur throughout.—This heaven and this earth must pass away, as did that of Babylon, Egypt, Jerusalem, and Pagan Rome; and it is worthy of remark that no place can be found for them. This shows that when Rome shall fall her authorities will not be acknowledged by any nation of the earth, but all shall be free from her yoke; and death to her laws and ecclesiastical institutions is inevitable. As to the metaphorical use (in Scripture) of the words "heaven" and "earth," I must request the reader to consult Isa. xiii: 10–13; Ezekiel xxxii: 7, 8; Matt. xxiv: 29; Heb. xii: 26, 27; Rev. vi: 12–14. As the prophecies to which the above texts allude, have had their fulfilment, and the heavens and the earth yet remain, it will be seen that they were not to be understood literally. And so when the Gentile dispensation has passed away, and a new dispensation arrives, while the heavens and the earth yet remain; it will be evident to all, that the text now before us, must be understood metaphorically.

"And I saw the dead small and great stand before God." For a dead man to stand, to us is unintelligible in the letter of the subject. But that those who have natural life, and are morally dead, may stand before God, is not to be disputed, as all things are open and naked before him with whom we have to do; although to us he is invisible. Agreeably to this, I find the revelator to use this language, Rev. iii: 1, last clause—"I know thy works, that thou hast a name, that thou livest, and art dead." Rev. xi: 18.—"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to thy saints, and to them that fear thy name small and great; and shouldst destroy them which destroy the earth."

"And the books were opened, and another book was opened which is the book of life; and the dead were judged out of those things written in the books according to their works." "The book of life." This language as used by the revelator, appears to have been borrowed from the ancient city customs of keeping a book in which the names of the living were registered, and the dead blotted out. The faithful in Christ Jesus have their names written here, and as in the destruction of Jerusalem, so now in the overthrow of Rome, the living members of Christ's body escape unhurt. "Come out of her my people, and be not partakers of her sins, that ye receive not of her plagues." "And the books were opened." These books contain the law for the judgment of the fearful, the unbelieving the abominable and murderers, and whore mongers, and sorcerers, and idolators, and all liars. And the judgment according to the law of the books, is that those guilty of the above crimes, shall be cast into a lake of fire. I am persuaded that in the code of laws given to the house of Israel, no one can be found to touch the case now before us; and that in the Epistles to the seven churches in Asia, in the book sealed with seven seals, and in the prophecies delivered by John after he ate the little book, alone is to be found the above law to govern the case. And here it is found, and the above characters are described and their punishment recorded.

"And the sea gave up the dead which were in it." The sea can be no other than the one out of which the beast arose, (mentionod Rev. xiii: 1,) with seven heads and ten horns, and received his seat, power, and great authority from the dragon, that old serpent called the devil. The sea out of which this beast arose, covered with leopard spots, metaphorically represents the sea of Rome, which before God's tribunal must deliver up its dead, to be tried by a more righteous court.

[To be continued.]

For the Magazine and Advocate.

THE CONVERTED UNIVERSALIST.

Vergennes, Vt., July 17, 1839.

Br. Grosh.—Having lately taken up my abode in this place, and made an engagement to preach at Moriah one-fourth of the time, I thought it rather become my duty to answer the inquiry of Br. Whittemore, in the Trumpet of June 15, under the head of Universalist Ministers Converted. I could not at the time of the inquiry attend to it, but yesterday, as I was about to write Br. W., the Trumpet was put into my hand that contained an answer from Br. K. Haven, of Shoreham, Vt. As I have a few words to say in addition to what Br. H. has said, I will direct to you instead of Br. W. of the Trumpet, as your paper is circulated most in the vicinity of Moriah. The Universalist minister said to be converted at Moriah, (as you will see from the pen of Br. H.,) was one *William L. Ball*, who in 1835, was excommunicated from the Congregational church, Cornwall, Vt. The said Ball did, some time after, succeed for a short time, in deceiving, by his hypocritical pretensions, a portion of the Universalist public. He was fed and clothed by the people of Ticonderoga for a short time; but on learning his character, he was ordered to lay off some of his outer garments (that he had been supplied with,) and he could have so long a time to leave the place. As he had never been fellowshipped formally, no further proceedings could be had against him. That ended his ministry as a Universalist.

After gadding about for a time, getting in debt, and deceiving the people wherever he went, he called at Moriah, where it is said he was converted, and confessed all his former belief and *conduct*. Query—Wonder if he confessed that he lied, when he said he took the notes of Burchard's sermons, and after copying them and selling one to Mr. B., gave the other to Br. Streeter to publish? Think not; for if he had, I think that Rev. Asa Putney, would not have said in his letter, "this person followed Br. Burchard about some length of time, when he preached in Vermont, and took notes of his sermons for another Universalist. At least it proves that either Mr. P. or Mr. Ball is now a hypocrite; and I think it is the latter; therefore warn the public against this imposition. It is a fact that the followers of Burchard are themselves sick of him. He applied, both at the Baptist and Methodist churches for admittance, and they would not receive him: and to use a figurative expression, the people there say, that he can not be misrepresented unless it is by saying something in his favor!

As to the good Burchard has done, others may judge; I am told that the churches are and have been for some time in a quarrel about their concerns. The Universalists are united, and *not one* was converted under Burchard; for all his converts who ever called themselves so, acknowleged they *never believed the doctrine*—thus acknowledging themselves to have been *hypocrites*. When I went there I found the Universalists, (and much to their credit, too,) sustaining a Sabbath school. May they be strengthened in every good word and work, be instant in season, and out of season, and blessed in the deed. Affectionately your brother,

W. Parker.

Advantage of Poverty in Early Life.—An English judge being asked what contributed most to success at the bar, replied: "Some succeed by great talent, some by high connexions, some by a miracle, but the majority by commencing without a shilling."

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, Corresponding Editors.

UTICA, FRIDAY, SEPTEMBER 20, 1839.

BIBLICAL ILLUSTRATIONS....NO. VII.

"And as it is appointed unto men once to die, but after this the judgment."—Heb. ix: 27.

CONCLUDED.

III. We come now to a direct explanation of the subject. Let it be remembered that Paul was a Jew, well skilled in all that pertained to the laws and worship of the Mosaic Covenant and Institution. Let it also be remembered, that this epistle was written to his brethren, the Hebrew or Jewish converts, who once had been worshippers according to the ceremonies of the Jewish ritual, and were well acquainted with it. One great object in sending this epistle to them, was, to save them from the Judaising teachers who still taught the necessity of adhering to the system of Moses, by showing them that the old priesthood, ceremonies and covenant were abolished, and that they had a better priest, better covenant and better ceremonies. In order to effect this object, he institutes comparisons in many places, from the 1st to the 10th chapter, between the Jewish high priest, the covenant, and its ceremonies, and Christ, the new covenant, and its principles and ceremonies.

In the 1st verse of the 5th chapter, Paul says—"For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." In the tabernacle erected by Moses in the wilderness, and afterwards in the temple raised by Solomon, there was an inner place called the "holy of holies," where was placed the ark and the mercy seat. In the xvith of Leviticus we are informed, that the high priest was to enter the holy of holies alone, (for no other man could enter without death,) with the blood of a sacrificed beast, to make an atonement for the sins of the people. Hence, it is said in the last verse of that chapter—"And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, *once a year*."—The sacrifice by the high priest was made but once a year.

Before the high priest entered the holy place, he was clothed with a dress expressly prepared for the purpose. In the 28th chapter of Exodus where this dress is particularly described, we find that the priest wore an oynx stone upon each shoulder, each of which was engraved with the names of six tribes of Israel. In addition to this, he wore a breast-plate, which was called the breast-plate of *judgment* for the children of Israel On his forehead was put a plate of pure gold, on which was engraved, "Holiness to the Lord." Once a year, the high priest was thus clothed, and after he had made a sacrifice for himself, he slew a beast for the people, and with the blood of it, he entered the holy place—what for?—"For on that day shall the priest make an atonement for you, to clean you, that you may be clean from *all your sins before the Lord*." Lev. xvi: 30. After staying in the holy place the proper season, the high priest came out to the people, having borne the sins of the people by a sacrifice of blood, and then they saw upon his forehead, "holiness to the Lord." But in bearing back the "breast-plate of judgment," there was no curse; for even under the Mosaic system, the priests never curse the people, as some of them do in these days—but they blessed. Hence it is said, by the Deity, to Aaron and his sons—"On this wise ye shall bless the children of Israel, saying unto them, the Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance on thee and give thee peace." Num. vi: 23–26. All this pertained to the old covenant.

One object of Paul was, to show that a new covenant had been established in room of the old. Hence he says—"Behold the days come, saith the Lord, when I

will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant which I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and regarded them not. For this is the covenant I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness; and their sins and their iniquities will I remember no more." Chap. viii: 8–12. This covenant, so beautifully promised and spoken of, is the Gospel, which was made for both Jews and Gentiles.

Another object of Paul, was, to show that this new covenant had an high priest, who sacrificed for the sins of the people, as under the old covenant. The high priest was Christ, for he says—"Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and *high priest* of our profession, Jesus Christ, who was faithful to him that appointed him, as Moses was faithful in all his house." iii: 1, 2. In a number of other places in the epistle, he calls Christ the high priest of the new covenant, who made a sacrifice for the sins of man, by his own blood, and hath entered the holy place of Heaven to intercede for us, being that person of whom John speaks—"If any man sin, we have an advocate with the father. 1 John ii: 2. "Hence, "he is the Mediator between God and men." 1 Tim. ii: 6.

In the whole epistle, Paul endeavors to show the superiority of the new covenant and its high priest over the old covenant and its high priest—superior, because the old covenant and its forms were but shadows of the new—superior, because the origin of Christ's priesthood was higher than the Aaronic priesthood, inasmuch as Christ sprang from Melchisedec, to whom even Abraham paid tythes—superior, because the new covenant was founded on better promises, and had better principles—superior, because the sacrifice for sin was offered but once, that being sufficient to effect the object forever. Now in all this, we discover a perfect comparison between the two systems. And if we approach the 9th chapter, we shall see this comparison more broadly carried out—and we shall see who the men are, what the death is, get a clue to the judgment, and view in them true figures of the sacrifice of Jesus.

After speaking of the ordinances of the old covenant, from the first to the fifth verses, he says—"Now, when these things were thus ordained, the priest went always into the first tabernacle, accomplishing the service of God: but into the second (holy of holies) went the high priest alone *once* every year, not without blood (of a bullock or goat) which he offered for himself, and for the errors of the people." Verses 6, 7. In verses 8, 9 and 10, Paul shows the insufficiency of these ordinances to purify the conscience, and that they were imposed on the people "until the time of reformation," or the manifestation of truth under Christ. He then remarks—"But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." Verses 11, 12. Observe the comparison here. The high priest entered the holy place once every year, and there died typically, by the blood of goats, for the sins of the people—but Christ, by a real death, sacrificed his own blood, once, for once only was necessary, and then entered the holy place of heaven, where "he ever liveth to make intercession for us." vii: 25.

This comparison is closely kept up in the 24, 25 and 26th verses.—"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself" Here the comparison is perfect—Christ was not offered every year, as was the high priest; but once, and once only, in the ending of the Jewish dispensation, he was sacrificed on the cross to finish sin, for the angel declared that he should save his people from their sins.

Next comes the text, which is so intimately connected with all that the apostle has previously said, that I do not see how it can be supposed that he suddenly left the subject we have been considering, to speak of endless misery, (an event which has no possible relation with it,) and then at the beginning of the 10th chapter came back again to the comparison of Christ with the Jewish high priest. Besides, is it not inconsistent to suppose that he meant *all* men, by the term "*men*," when, in other cases, if he speaks of the whole human family, he does not use the word "*men*," alone, but "*all men?*"

We will now give more particular attention to the text itself. "And *as* it is appointed unto men once to die, but after this the judgment; *so* Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."

1. Who are the *men* here spoken of? From the remarks which have been made, it must be evident that the men were the *high priests*, who from time to time were elected to the priesthood. The point of comparison between them and Christ, is, *as* they were the head of the old Covenant, *so* Christ was head and high priest of the new Covenant. This comparison the apostle keeps up in many parts of the epistle.

2. What was the death?—From the 15th to the 20th verses of this chapter, the apostle shows that a testament is not of force, until after the death of the testator—hence, the Old Testament was not in force, except by the shedding of the blood of sacrifice. And the New Testament had force given to it, by the shedding of the blood of Christ. He then says—"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others."—In this language, we must perceive that Christ was offered, as the high priest was offered. How was Christ offered? He was offered by a sacrificial death for the sins of his people. So the high priest offered a sacrificial death for sin—once a year he slew a bullock, and by its blood he entered the holy place, and there made a typical sacrifice of death for the sins of the people. This he did once every year—but it was not necessary for Christ to sacrifice as often as did the high priest—but he gave up himself *once for all.* The point of comparison is perfect.—As it was appointed unto the high priest to die once, and only once in each year, a typical death by blood and entering into the holy place of the earthly sanctuary; so Christ died in the ending of the Jewish Law, a sacrifice, not by the blood of goats, but by his own blood, and then he entered the holy place, not of the temple, but of heaven, where he intercedes for us, as the high priest in the holy place interceded before God for the sins of the people.

3. What was the judgment?—We must remember that the term judgment simply means a decision—that the nature of the decision is determined by the subject itself—and hence, that the simple term can not mean endless misery, because judgments were sometimes decisions of blessing as well as of punishment. We must also remember, that this judgment was manifested after the typical death of the high priests.—Remembering these facts, let us read Exodus xxviii: 29, 30. "And Aaron shall bear the names of the children of Israel in the *breast-plate of judgment* upon his heart, when he goeth in unto the place, for a memorial before the Lord continually. And thou shalt put in the *breast-plate of judgment*, the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the *judgment of the children of Israel* upon his heart before the Lord continually." When the high priest died a typical death by sacrifice, and went into the holy place, he bore the judgment of the children of Israel. What was that judgment?—When he returned from the holy place to the people, they saw upon his forehead a plate of gold, on which was written, "holiness to the Lord"—that is, through the typical death of the high priests, the people stood free in the sight of God, for an atonement had been made for their sins. Did the high priest, when he came from the holy place, tell the people that the judgment was a curse upon them? By no means! Hearken!—"And the Lord spake unto Moses saying, speak unto Aaron and unto his sons, saying, on this wise, ye shall *bless* the children of Israel, saying unto them, the Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them." Num. vi: 22 to end. The judgment then, was, that by the typical death of the high priest, *the people stood holy in the sight of God.*

Let it here be remarked, that the fact compared with the judgment, is the appearing of Christ to them that look for him, without sin unto salvation. Now, admit that the judgment means a curse of ceaseless wo, and is there any comparison between that curse and the appearing of Christ to bless them that look for him, with salvation from sin? None at all! There could not be two objects of greater opposition.

"So Christ was once offered to bear the sins of many." In the fulness of time, Christ died upon the cross for the world, and tasted death for every man. "And unto them that look for him shall he appear the second time, without sin unto salvation." What second coming is here spoken of, and what is the salvation? Remember, that this epistle was addressed to the Hebrews or Jews—remember, that the Gospel was preached to them from the day of Pentecost until the destruction of their nation—remember, that then the door of faith was shut against them, and they were driven into that "everlasting punishment," which, as a nation, they have endured for eighteen centuries—remember, that our Saviour said to the disciples, "he which shall endure to the end, the same shall be saved;" that is, by patiently bearing the perecutions which would come upon them, while defending his cause, they would be saved from the ruin of the Jews—remember, that his second coming was in power, not in person, at the destruction of the Jewish nation, a destruction declared to be a coming of Christ, by all the Gospel writers; for they record that Christ affirmed, that the generation then living should not pass, until he came in the power and glory of his kingdom—remember, all this; and you can not fail of discovering the time of his second coming.

At this period he was to appear to them that looked for him, without sin unto salvation. In the 24th chap. of Matthew our Saviour warned his disciples to watch the signs which he had pointed out as indications of his second coming in power to punish his murderers, promising them, that if they gave good heed to his instructions, they should be rewarded. In imitation of their Master, the apostles spoke frequently of the same subject. To the Romans, Paul said—"And that, knowing the time, it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. xiii: 11, 12. To the Philippians he said—"Let your moderation be known unto all men; the Lord is at hand."—iv: 5. To the Thessalonians he said—"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the

day of Christ is at hand." 2 Epistle ii: 2. Peter said—"But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Epistle iv: 7. John said—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those sayings which are written therein; for the time is at hand." Rev. i: 3.

These affirmations clearly show that the apostle expected that some great event would soon take place, which they called the coming of Christ. That event was the manifestation of his power in putting away the Jewish institutions, and in erecting the glorious temple of Christianity. This is his second coming—and to all who watched for his coming and obeyed their Lord, the judgment was, holiness or salvation. This was so; in the horrible tempest of destruction which fell upon the Jews, not one of the Hebrew Christians were lost—but they were saved from death, while their enjoyment of the truth became more firm from the fact, that they saw the prophecies of Christ completely fulfilled in regard to the overthrow and scattering of the holy people.—Thus, to them he appeared without sin unto salvation, for their exemption from the evils which came upon the murderers of Christ, was to them an earnest that they stood acquitted of sin in the sight of Heaven, on account of obeying their Master.

In all this, it must be discovered how well the comparison is carried out. After the Jewish high priest had slain the sacrifice and entered the holy place, he returned to the people, with "holiness to the Lord" upon his brow, and with a blessing for the people; for having made atonement for their sins, they stood free in the sight of Heaven. So Christ, having shed his own blood, entered the holy place of heaven, and at the destruction of Jerusalem, appeared in power to his disciples, with the intimation, by preserving them from death, that he had made a sacrifice for their sins, and that they stood acquitted in the sight of God.

Such, we are persuaded, is the true meaning of the language of the apostle—and people, if they would read the epistle carefully, like any other letter, without any regard to the division by chapters and verses, would freely discover the drift of the whole matter, and be saved from applying the passage to prove notions, from which it is as foreign as honesty is from robbery. Divest the term "judgment" of the awful notions which have been flung around it by the hand of error, and every possible ground for applying the passage to a future world, is at once wholly removed. Though people start at the word, as though it was significant of untold horrors; yet they must remember that it is a medium of making known to us some of the best bounties of the Deity. Especially, when we are told that the ways of God are judgment, Deut. xxxii: 4, it conveys to the devotional mind, all that is glorious and beautiful.

After these remarks, I will present a paraphrase of the whole subject, commencing at the 24th verse of the 9th chapter, and ending at the 4th verse of the 10th chapter. "For Christ is not entered into the holy place of the earthly temple made with hands, which are the figures of the true; but into heaven itself to appear in the presence of God for us, as he is Mediator between God and men; nor yet that he should be offered or sacrificed repeatedly, as the high priest entered into the holy place of the temple once every year with the blood of sacrifice; for in this case, he must often have suffered since the foundation of the world: but now once, finally, in the end of the Mosaic age, he put away sin by the sacrifice of himself. And as it is appointed unto men or the high priests, to die typically in the holy place, and after this, the judgment of acquittal; so, in like manner, Christ was offered on the cross as a sacrifice for the sins of the whole world—while unto them who watch the signs of his coming, will he appear, when his enemies are destroyed, by saving his followers from trouble, and giving them an increased enjoyment of truth. For the law, having a shadow of good things to come, and not the reality of the things themselves, can never, with those sacrifices which are offered year by year continually, make the comers thereunto perfect; for then would they have ceased to be offered, because the worshippers, once purged, would have had no conscience of committing more sin. But in those repeated sacrifices, there is remembrance made of sin every year..... But this man, (Christ,) after offering one sacrifice of sins, forever sat down at the right hand of God; from henceforth expecting till his enemies be made his footstool. Heb. x; 12, 13. G. W. M.

FOWLER'S PHRENOLOGY—ERRORS CORRECTED.

One of the best Manuals of Phrenology yet published in this country, is that by Messrs. Fowlers, aided by Mr. Kirkham. The great reputation of the brothers Fowlers as practical Phrenologists, has given to their work a very extensive circulation, and rendered the more necessary a speedy refutation of any errors they may have committed on the great subject of morals, especialy as connected with theology. In my humble opinion, they have fallen into such errors, pages 133 to 136, and by stepping out of their direct road, to build upon these errors certain theological errors more pernicious and demoralizing still, (however *popular* they may be,) they have brought the whole subject within the scope of our labors in the field of religious truth. Indeed, they have even based on their phrenological errors, a direct attack on a popular [mis]representation of Universalism, and thus rendered it the *duty* of one "set for the defence of the Gospel," to clear up that misrepresentation, and to show the injustice, as well as erroneousness, of their intended attack.

Deem us not over sensitive on this subject. Universalism is assailed and misrepresented on every hand. Its advocates are very generally believers in, and favorers of Phrenology; while its opposers have as generally at the first, denounced, ridiculed, and warred against the new science of mind. Our books and periodicals have, very generally, from the first, at least, treated Phrenology with candor and fairness, and frequently advocated it as true; and I venture to say, that, in proportion to our numbers, there are, and have been more Phrenologists in our, than in any other denomination in the United States. For myself, from its first introduction in this section, I have not hesitated to use it, to declare my conviction of its truth and usefulness, by voice, pen and press—to preach it in my lectures, in my sermons, and in my public, social and fireside conversations. I feel, therefore, as if injustice had been done to both Phrenology and Universalism, by arraying them against each other, when no contradiction can be made to exist between them but by misrepresenting one, or the other, or both—that it is wrong to endeavor to alienate Universalists from this noble science, by representing it as joined with their opposers in opposing, or rather misrepresenting their theological views for the purpose of refuting them. And as a preacher and defender of Universalism, and an advocate of Phrenology, I feel bound to show my own consistency, by defending both systems from what I believe to be a misrepresentation of the one, and a perversion of the other, however honestly and unintentionally made—and I have no doubt whatever, that in this case, they were thus made; for the very remarks themselves, as I will show, manifest the cause of the error in Phrenology.

The first error of Messrs Fowlers is on page 133, paragraph 2, where they represent the sentiment conscientiousness as a mere officer to arraign the conduct and feelings before a tribunal of the other faculties for judgment, and *not as a judge* of what is right and wrong—and, also, *not as an executioner* of the sentence pronounced. They say—"The faculty of conscienciouness does not decide as to what *is* right or wrong, nor create that moral standard or tribunal by which the feelings and the conduct are tried, but merely arraigns them before such a tribunal as may have been settled by the combined influence of the other faculties, of education, of circumstances, etc."

If by this sentence they mean, that the conscience is not the judge of *moral* right, so far as it has been enlightened to perceive the moral character of feelings and of actions—and so I understand them to mean—but that it *merely* arraigns the actions and feelings before the other faculties for *them* to decide on the *moral* character of actions—and thus I understand their language—then am I certain that they have mistaken or overlooked the operation and province of conscientiousness, by fixing their attention on some metaphysical or theological theory not consistent with the real view. Indeed, on page 134, paragraph 4, after speaking of the great influence, of conscientiousness upon the conduct and character, they themselves seem to me to contradict what they have stated on the previous page.

They say—"The larger this organ, the more guilty will the individual feel. The reason of this is, that large or very large conscientiousness being always awake, arraigns all the actions, and feelings, and motives before this moral tribunal, [conscientiousness?] and brings them to a much more heart-searching trial, and thus creates a much greater sense of guilt and sinfulness than would be done by weaker conscientiousness, even though the *conduct*, feelings, and motives from which this feeling of guilt is derived, should, in both cases, be alike."

Here, even understanding them *not* to mean conscientiousness by "this moral tribunal," (to which nevertheless, the words seem *most naturally* to refer,) the operations of the faculty are described as, in effect, acting as a moral judge (and even executioner) as well as arraigner, in creating a "*greater sense of guilt* and sinfulness," when large, than when small. And on page 135, end of paragraph 1, they say—"Conscientiousness has been shown to be THE JUDGE of sinfulness, and *not* its *executioner*"—thus contradicting what they said on page 134, that it "does *not* decide what is right or wrong," "but *merely arraigns*" the actions before another tribunal for judgment.

In the third place, they contradict their statements, that conscientiousness is *merely* the arraigner, or, at most, "the judge of sinfulness, and *not its executioner*," by using phraseology like the following—"*the punishment inflicted* BY CONSCIENTIOUSNESS is lightest upon those who sin most, and most severe upon those who are least deserving of it, (the *theological* error of these declarations will be shown in another place)—"*conscientiousness inflicts* the lightest punishment upon those who are the most guilty"—thus making conscientiousness to be, what it really is, the arraigner of motives and actions before the tribunal of the other faculties, as well as before *its own moral* tribunal; the judge of sinfulness, or of the *moral* character of actions and feelings, and the executioner of punishment, in strict accordance with its decisions. That it *is* the judge and the executioner I have declared it to be I will prove in my next article, entitled "CONSCIENTIOUSNESS"—I need not prove that it is the arraigner, for that is admitted

A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday inst., by Br. SIAS at New-Haven, and at Woolson's in the evening.

There will be preaching on the first Sunday in October, by Br. SIAS near Br. Cole's at Perch River, and near Br. Woodruff's in the evening.—Br. HAYWARD at Denmark.

Br. H. L. HAYWARD will preach at Champion on the *second and fourth* Sundays in October, and once in four weeks thereafter, until further notice.

Br. SIAS will preach on the evenings of September 24th, at Clay Corners—25th, at Phœnix—26th, at Fulton—27th, at Jenning's Corners—October 1st, at Blanchard's Corners, Hounsfield—2d, on the Turnpike, near Br. Perry's—3d, at Depauville—4th, near Pardon Putman's; will Br. Johnson, of Depauville, please notify? See Sunday notices.

The first Quarterly Conference of the Ontario Association, will meet in North Penfield, on the third Wednesday and Thursday in October, at such place as the friends may appoint. WM. QUEAL.

The first Conference of the Otsego Association, will be held on the fourth Thursday and Friday in September. Ministering brethren and friends will call on Cornelius Cronkhite, where arrangements will be made for their entertainment.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

D B, St Johnsville—P M, Freeport (Me) for S M K—P M, Middlefield (O) for I B and J H—Dr R R C, Merrimackville, for self, M K and H B—Rev W P, Vergennes (Vt) for self and C W—A T, Adams, for A E—Rev W S, for J H—P M, Central Square, for self. D I W and L G.

POETRY.

For the Magazine and Advocate.

THE ADVENT AND REIGN OF CHRIST.

"Lo! what enraptur'd" notes I hear,
On Bethlehem's shining plain;
They calm the trembling shepherd's fear—
The Saviour comes to reign.

Behold! behold th' angelic choir,
The joyful news proclaim;
Angels and seraphs strike the lyre—
The Saviour comes to reign.

"Good will to men, and peace on earth,"
Thus sounds the enchanting strains,
Nations are bless'd in Jesus' birth,
The Saviour's come to reign.

And "wide his empire" shall extend,
O'er earth, and sea, and main,
'Till ev'ry knee to God shall bend,
And own the Saviour's reign. COLA.

Columbus, August 26, 1839.

[From the South Bend Free Press.]

THE LIFE BOAT.

The night was heavy—cloud on cloud
Hung threatening o'er the sea,
And tattered sail and rattling shroud
Proclaimed the tempest s glee—
Fierce glared the lightnings—fiercer still
Pealed out the thunder's roar;
And the mariner gazed—while his heart was chill'd—
At the beacon light on shore.

Another lurch, another crash—
E'en hope's last chain must part—
And then despair sat on each brow,
And chilled the bravest heart.
'Twas then, o'en then, uprose the cry,
"A rescue from the grave!
Cheer up, there's hope, there's succor nigh,
The Life Boat's on the wave!"

She comes, she bears a gallant crew—
She nears us—onward! on!
Aye, lovelier beams her beacon light,
Than Summer's earliest sun;
Why sparkles now the haggard eye?
Why leap for joy the brave?
"The storm may beat, our safety's nigh,
The Life Boat's on the wave!"

So when on Life's tumultuous sea,
By storm and tempest riven,
When dangers press, or pleasures flee,
Still turn our eyes to Heaven;
E'en then, when life looks dark and drear,
And darker yet the grave,
Some still small voice is whisp'ring near,
"The Life Boat's on the wave!"

The storm may burst, the tempest blow,
And toss our fragile bark,
And yawning billows wildly show
Their regions cold and dark;
What fear we then? there's one hath power,
The sinking soul to save,
And in life's darkest, latest hour,
"The LIFE BOAT's on the wave!"

TRUE PHILOSOPHY—THE FARMERS.—Two farmers, who were neighbors, had their crops of early peas killed by the frost. One of them came in to condole with the other on their misfortune. "Ah!" cried he, "how unfortunate we have been neighbor! I have done nothing but fret ever since. But, bless me, you seem to have a fine healthy crop coming up just now: what are these?" "These," said the other, "why, these are what I sowed immediately after my loss." "What, coming up already?" cried the fretter. "Yes; while you was fretting I was working." "What! and don't you fret when you have a loss?" "Yes, but I always put it off until I have repaired the mischief." "Lord! why then you've no need to fret at all." "True," replied the industrious gardener, "and that's the very reason; in truth, its very pleasant to have no longer reason to think of misfortunes; and it is astonishing how many might be repaired by a little alacrity and energy."

HONOR.—A modern writer thus defines honor: Standing fire well, and shooting a friend whom you love, in order to gain the praise of a few others whom you despise and hate.

PROSPECTUS

For the Fifth Volume of the UNIVERSALIST UNION.

This publication has now been before the public so long that its general character is well known, and there would be little occasion of issuing a Prospectus on the commencement of a new volume, but for the fact that it has been found necessary, for its future well being, to change its terms and conditions—to bring it to *advance pay.* The reasons for this course, in detail, are known to most of our readers, and need not be repeated here. If any have forgotten them, and wish their memories refreshed upon the subject, or more recent subscribers desire to see them, they can do so, by turning to the Union of February 23, 1839, No. 16, of the fourth (present) volume.

The evils and perplexities there adverted to; the great annoyance of frequent and urgent appeals to delinquents, and a firm conviction that the *usefulness* and *permanency* of the paper demanded a removal of these difficulties, constrained its conductor to the course there determined upon. ☞ *An anxious desire was felt to do away the necessity of continual* DUNNING *in its columns.* ☜ And it now remains to be seen whether the real friends of the paper will sustain him in his present efforts to accomplish this object. To them he urgently appeals, not only for the continuance of their own patronage, but for their aid in procuring other subscribers. Its circulation, heretofore, compared with its expense, has been quite too limited, and must now be still more circumscribed, without special efforts on the part of friends to extend it.

For nearly eight years it has gone forth punctually on each returning week, testifying of the impartial love and grace of God. If in all that time it has, in ever so humble a manner, subserved the cause of truth and righteousness—if it has been useful at all in the denomination to which it is attached, let it now, in a day of trial, experience a fostering hand—let every one, without exception, convinced of its utility, and of the importance of sustaining a publication in this location, be active and energetic in its behalf. Let it be done NOW—*let there be no delay!* and make returns at your earliest possible convenience. It will be important that we know on what we may rely, early in October—by the first of the month, as far as possible. Take the names of present subscribers, as well as new ones. We wish to make out an entire new list ☞ *of those who are willing to pay on the receipt of the first number, or when ordering it.*

For the information of those into whose hands this Prospectus may fall, who are not already acquainted with the paper, we may briefly state, that it is exclusively a religious and literary work—devoted, in its religious department, to a candid and temperate explanation and defence of the doctrine held by Universalists—the doctrine that "God is the Saviour of *all* men, SPECIALLY of those that believe"—a salvation *from* sin, not *in* sin, and that a world of lapsed intelligences, will, in the dispensation of the fulness of times, become purified, holy, and consequently happy. To this end its columns are occupied with Sermons, Essays, Expositions of important texts of Scripture, etc., with a portion of lighter miscellaneous reading; all, however, of strict moral tendency.

We would merely add, in conclusion, that every effort, as heretofore, will be made to render the paper worthy of the patronage and confidence of the denomination.

CONDITIONS.

The Union is published every Saturday, on a large super-royal sheet; Quarto form at $2—Octavo form at $2.50.

The money must in all cases accompany the order, or be paid on receipt of the first number, unless the name comes through a known subscriber, agent, or Postmaster, and then payable within *three* months, or the paper will be promptly discontinued. And no paper will be continued after the time expires for which it is paid, without the subscription is renewed. ☞ Let these conditions be particularly observed, and there will be no trouble or difficulty, as they must be invariably adhered to.

To facilitate the formation of companies and lessen the trouble of mailing and keeping the accounts, *eleven* copies of the *Octavo*, (small size,) will be furnished for $25—*twenty* copies for $40, and in that proportion for a larger number, when they are sent to one postoffice, and to one address, and the money accompanies the order, free of expense.

Clergymen remitting $10, free of expense, shall be furnished with five copies of the Octavo, (small size.)

Individuals will please be particular in designating which size, *quarto*, (large,) or *octavo*, (small,) they would prefer; but the conductor reserves the right to dispense with either, should the circumstances of the subscription require it, and hold the subscribers responsible for the octavo, (small size,) should the quarto be dispensed with. They will both be continued, if the encouragement warrants it.

Subscription papers need not be returned. Simply copy names and residences, naming the Postoffices, counties and State. Postmasters will generally return them. *Address "Universalist Union, 130 Fulton-st., New-York," post paid or free.*

MARRIAGES.

In Oxford, June 4th, by Rev. J. T. Goodrich, Mr. FRANKLIN H. HOLMES, to Miss LUCY T. BROOKS, both of Phmsalia.

In the same place, June 11th, by the same, Mr. JAMES GRISKINN, to Miss JULIA HOTCHKISS, both of Greene.

In the same place, September 1st, by the same, Mr. JOHN A. BOGART, of Binghampton, to Miss SARAH MARIA ADAMS, of Oxford.

In Wilna, August 21st, by Rev. J. H. Whelpley, Mr ABEL SHATTUCK, to Miss SALLY HASTINGS, all of Wilna.

In Oxford, July 21st, by Rev. G. Hammond, Mr. THOMAS L. NORRIS, of Greene, to Miss HANNAH SIMMONS, of Smithville.

On the second of June last, by Rev. A. G. Clark, Mr WM. W. SMITH, of Speedsville, to Miss ALVIRA PAYNE, of Hinsdale, Mass.

In Canton, St. Lawrence county, July 28th, by Rev. F. J. Briggs, Mr. WARREN F. JOHNSON, to Miss SABINA L. LIVINGSTON.

In Norwich, Chenango county, on the 5th inst., by Rev. A. B. Grosh, Mr. JOSEPH A. CRANDALL, of Greene, to Miss MARY S. RANDALL, daughter of Samuel Randall, Esq., of the former place.

DEATHS.

In Rockingham, Iowa Territory, August 7th, of consumption, Mrs. MARIA G. COWLES, wife of Mr. Anson Cowles, and daughter of James and Mary Gage, of Litchfield, Herkimer county, N. Y., aged 28 years. After a painful illness of some months, which she bore with Christian resignation, she died, as she had lived, a firm believer in the final restitution of all things; and when told by the physician that she could survive but a few days, at most, she said it was what she had expected for some time, and wished to say to her friends, "that though we must part here we shall meet in heaven." Such was the faith of the dying, and we trust that its soothing power will be felt by the living. A Saviour wept, and so may they: but his compassion has taught the afflicted what they would not exchange for all the treasures of earth. Though brothers may be severed from a sister, and sisters have been called to breathe the silent—the long farewell; though parents are permitted to look no more upon the cherished form of a loved one on earth, and the gushing tear drop falls not upon the grave of the far, off sleeper, yet they will meet again—meet in joy and gladness, in brightness and glory. A prayer was made at the house, by Rev. Mr. Meed. A. R. B.

In Greene, August 23d, Mrs. CHRISTINA PERRY, aged 77 years. Her funeral was attended on the 24th, and the consolations of the Gospel tendered to her relatives and friends, by Br. Goodrich, assisted by Br. Sherburne.

In Upper Lisle, August 28th, ELMINA, daughter of Loranza and Emily K. Gross, aged 1 year, 5 months, and 19 days. Discourse by the writer. A. G. CLARK.

In Canton, July 22d, Mrs. FANNY PAIGE, wife of Mr. Isaac C. Paige, aged 44 years. She endured a protracted illness with almost unexampled patience, and sunk into the arms of death with perfect resignation, firm in the faith and practice of universal salvation. She has left a numerous family to mourn their loss of one of the best of mothers.—Funeral on the 24th, and sermon by F. J. B.

In Elyria, Lorain county, Ohio, August 25th, Mr. JAMES A. SAWYER, formerly of Jefferson county, N. Y. He had been one of J. Burchard's converts, but lately experienced more extended views of Christianity. His funeral was attended at the Methodist meeting house, by the writer, assisted by a Baptist clergyman. D. TENNY.

In Perry, August 18th, JOHN AYRES, formerly of Vermont, and one of the earliest settlers in Genesee county.—Funeral attended in the Baptist meeting house on Tuesday following, by Br. S. Barnes. T. D. C.

THE MAGAZINE AND ADVOCATE
IS PUBLISHED EVERY FRIDAY,
By A. B. Grosh and O. Hutchinson.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, SEPTEMBER 27, 1839. NUMBER 39.

For the Magazine and Advocate

CHANGE.

An oration delivered at the annual exhibition of the Clinton Liberal Institute, August 28, 1839.

BY FITCH MUNGER.

A single glance at the objects around us, is sufficient to convince us, that change is stamped upon all sublunary things. It is impressed upon whatever pertains to this lower world. It is stamped upon matter, animate and inanimate; nor is man exempt from its ravages. A change constantly and incessantly pervades and agitates the universe, by a law of nature dissolving some things and raising others from their ashes to fill the mighty void. Nor does it seem an unwise plan of the Almighty, that the works of former times should pass away, and that man, proud man himself, should leave this transient abode, that a place might be given for his successor. By this arrangement the skill of the succeeding generations is brought into requisition. The historic page bears ample testimony to the certainty of national change. Nations that once gloried in the extent and greatness of their conquests, and that swayed the sceptre over countless millions, have sunk to the depths of moral, as well as national degradation. Yes, where civilization once reigned in all its magnificence, barbarism now glories in the security afforded by the darkness that surrounds her.

Often has it been the theme of our most distinguished writers, to unmask and bring the causes of these changes to view, but they still remain in the dark; and the great object to be accomplished by these changes, under the direction of Omnipotence, still remains undeveloped. Egypt was the mother of arts, and the birth-place of letters—also renowned as the theatre of the many and illustrious deeds recorded in the sacred writings; but, alas, it has changed! and what remains to tell posterity where she once was? Nothing but the lone pyramid, that lifts its proud head to the clouds, and stands as a lasting monument of other times, and of the skill and industry of its inhabitants. Where is Troy, that proudly bore a ten years' siege? Those lofty walls, those towering edifices, the erection of which cost ages of time and labor? Where that Greece, renowned as the birth-place of the greatest orators of the world—who by their eloquence were able to raise up armies for its defence, and means for its support—who, I say, by their deep-toned eloquence could cause the extended valley to shine with the glittering armory of warriors, and the distant mountain to re-echo with the shout of the hero? Where Rome, once hallowed by the proud tread of the Cæsars—Rome, that raised itself to the proudest and most gigantic eminence of power? Where are these, and many others, renowned in classic lore? They have been exposed to the lashing surge of change, and have not been able to withstand its dire effects.

Bear yourself back upon the swift wing of imagination, and view those cities in their oriental magnificence. You would behold the victorious warrior, making his triumphal entry in all the pomp that ingenuity could devise, or that ambition could invent, and the enthusiastic multitude joining in the wake of the ostentatious display, and causing the surrounding walls to re-echo with loud applause. But they were not long permitted to remain so; for change must eventually bear the sway; and this is either effected by men skilled in the black art of war, or they are left to crumble by the withering hand of time. Let us then visit them. We should behold the beautiful arch and lofty edifice—majestic, although in ruins, and showing forth the skill of the architect—already become the den of wild beasts, and the resort of the jackal, which sings the last but mournful requiem over the ruined fabric.

Man, too, proud emblem of God, is compelled to kneel before the shrine of this prevailing energy. One day we behold him sitting upon his imperial throne; the next, an exile on the gloomy Helena. He lived a ruler, but died a slave. To a casual observer, these changes appear awful calamities; but to a mind that can grasp the future in its conceptions, it "ceases to be a riddle—solves itself into a final good." Behold our country in its native state, inhabited by a barbarous and savage people, making little or no improvement from age to age, or fleeing at the approach of civilized man. Already have they become a disconsolate and feeble race, expiring like the last flickering of an exhausted taper.—Here pilgrims, few and feeble, sought those privileges and that peace which they dared not hope for at home. For a long time they were circumscribed upon the one hand, by cruel and unrelenting savages; upon the other, by the cankering fetters of a haughty tyrant. Few they were, but long oppression had chained down the spirit of opposition, which at length broke forth in resolves, daring within themselves, but as noble as ever were inscribed upon the pages of humanity.—Soon the dark and portentious cloud of tyranny, that had for a long time obscured the horizon of liberty, began to recede before the hastening light of freedom. And behold the change, the most eventful in the annals of the world!—one that is pronounced with thrilling accents, and has become the object of a world's admiration, because of the purity of its every feature, and because it was so glorious in its results—one that caused kings to tremble upon their distant thrones, and awoke a world from the long, deep slumberings of insolent domination. From a savage, it has changed to a civilized nation. From ignorance, it has risen to a proud summit of renown in the intellectual world. From slavery, it has been exalted to freedom. Commerce, instead of being confined to one place, finds its way to every port, and explores the vast seas of earth.

> Oh! ne'er, ne'er have tyrants left behind
> A better history to instruct mankind.

But when change must again sweep over this happy domain, let it not be for the disgrace of this far-famed republic; let it not be effected by discord, charged with the forked lightnings of party spirit, led on by the "whirlwind of mad ambition;" thus bringing a blot upon ourselves and nation, that time can never wipe away; but let it be changed to purer brightness, like gold from the purifying fire, that it may shed its benign influence over the whole of this terrestrial ball, lighting up the flame of liberty in the dark corners of earth, and breaking the clanking chains of despotism. Nor let the change stop here; but let it continue until kings shall have become annihilated, tyrants hurled from their blood-bought thrones, and until the great principle of liberty shall be as universally adopted as it is now respected, and the whole world be able, peaceably to repose under the high floating banners of freedom.

The earth, the grass, the flowers, the shrubs and trees—the stars, the moon, the sun and sky, radiate forth the majesty of nature.

For the Magazine and Advocate.

THE TEMPORAL AND THE ETERNAL....NO. I.

BY REV. R. THORNTON.

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."
Rom. iv: 18.

We are here told that the primitive Christians *looked not* at the things which *are seen*—i. e., the visible—*but at* the things which are *not seen*—i. e., the invisible—and the reason assigned is, that the first are temporal, and the last eternal. To some it may at first appear paradoxical, that they could *look* at the *invisible*—*see* what could not be *seen*, and *not look* at what they did *see*. But if we will take into consideration the peculiar phraseology of the orientals, the difficulty will vanish, and the meaning of the apostle be apparent. To look, is here used figuratively, to signify the direction of our thoughts and affections. Hence the meaning of the apostle is that their thoughts and affections were not placed upon temporal things, but upon eternal.

The example set us by these early teachers of Christianity, doubtless, to us becomes an obligatory precept; and hence our text has all the force of a command, not to look upon what can be seen, but upon what can not be seen. Not that the world in which we live—the visible objects of creation, and the social and domestic duties of life—should never occupy our thoughts, nor engage our attention; but that these should do so, much less than the immutable objects of eternity. The Hebrews to express a preference of one thing above another, frequently do so by affixing an affirmation to the first and a negation to the last. Hence to express emphatically that our love to Christ must be superior to our love to our relatives, we are required to *love* the former and *hate* the latter. Hence the import of our text is that our desires and affections should not so much be placed upon temporal as upon eternal things. Our hearts should be set on the enduring and fadeless realities of heaven rather than on the fleeting and transitory things of earth. For all that surrounds us—all that our eyes behold, or that can be recognized by our natural senses, are temporal in their nature, and will cease to be; but there is an inheritance beyond the skies—though eye hath not seen nor ear heard—which forever is fadeless and bright, and never shall cease to be.

Let us compare these states, and trace the distinguishing characteristics of each. Let us contrast the mortal with the immortal, the transitory with the immutable, and the temporal with the eternal.

Time is that portion of duration which is meted out by change. As long as there is alteration will existing intelligencies have time; as long as one thing is succeeded by another which is different, we shall have events to and from which we can trace duration. Change is therefore inseparably connected with time.

Wherever we cast our eyes, we perceive the evanescent and transitory nature of all earthly objects. Ourselves and the world around us, are rapidly passing and will soon be no more. Nothing is stable; nothing is permanent. "All flesh is as grass, and all the glory of man as the flower of the field." The warm zephyrs of spring breathe upon hill and dale; and lo, the plant shoots forth its tender blade, and bright green verdure clothes the naked earth; the groves awake to melody and life, and the flowers with their thousand rich and variegated hues, fill the

air with their delightful fragrance. But mark the transition! the chariot of time rolls on,

"And pensive Autumn walks through natures' bowers,
And weeps o'er faded leaves and withered flowers;
Behold the groves, so late with foilage crowned,
Cast off her robes and strew them on the ground;
Recounts the suns and showers, those beauties cost,
Which now must fade beneath one blighting frost."

Oh, how altered, how changed! Spring's vernal blush has passed away, and all its exuberant sweetness, and gilded embroidery are laid low in desolation and ruin.

We go forth in the morning of life, full of vigor and expectation; but soon the torrid rays of mid day's sun, exhausts our strength, and impairs our health, and the evening of life closes in upon our views, and spreads the darkness over us. To-day witnesses us engaged in the scenes of active life, contending for wealth, honor and fame; to-morrow hears the dust rumble upon our coffin; and the day to which we looked forward with fond anticipations, sees above our quiet rest, the sepulchral yew trembling in the wind. Oh, how painfully do we perceive that "the fashion of this world passeth away!" Oh! how quickly will time run its circling race, and bring round the tax gatherer of humanity to collect us to our kindred dust!

Such is all that occupies our attention or engages our pursuit! such is all human greatness and glory—

"Even as the mists
Of the gay morn before the rising sun,
That pass away and perish."

The mighty works of art to-day, become but the record of history to-morrow. The spacious domes and splendid edifices, which once held our fathers—which once were crowded with all that labor, and science and taste could produce, are now no more. "The ivy clings to the mouldering tower—the briar hangs out from the shattered windows—and the wall flower springs from the disjointed stones." But change and succession end not here. The solid earth quakes and heaves, and cities and countries are swallowed up in its gap: vast caverns are made to yawn, and islands to emerge from the bed of the ocean. Hills are precipitated into the plain, and others are thrown up by the subteranean fires of the volcano; and the rivers are continually changing their currents, and the ocean its bed.

Thus change and decay every where surround us, and there is nothing here below to which our affections may fondly cleave, but what may in a few hours, and must in a few years, at least, be separated from us. But for our consolation will be the thoughts that sickness and sorrow, sin and suffering, had a beginning, and must necessarily have an end in the wreck of matter and the dissolution of all things temporal. These belong to time and must necessarily pass away.

"All things that do to time pertain,
Shall pass away in time again;
All that begins in time, my friend,
In time shall surely find an end."

Unholiness can never enter the eternal state. It belongs only to a temporal and changable mode of being:

"Our spirits soar from whence they came,
But not in sin, and guilt, and shame;
Nothing unclean, can ever bear
Admittance, or an entrance there."

We think it can be abundantly shown, that God will never give perpetuity of being to any thing that is opposed to his perfections. Sin and sorrow will cease with time; these are among the "things which are seen," and which shall perish in the "wreck of matter, and the crash of worlds." If then, the things which are seen are temporal—if they have existed for so short a time, and in so short a time will be no more—if "all flesh is as grass and all the glory of man as the flower of the field"—"if all who live and breathe around us, are the creatures of yesterday and destined to see destruction to-morrow"—

"Then, O! let us look, let our prospect allure,
To scenes that can fade not, to realms that endure.
To glories, to blessings, that triumph sublime,
O'er the blightings of change, and the ruins of time."

Eternity is duration without change—which has had no beginning, and can have no end. "It can not be multiplied, it can not be added unto; you may strive to subtract from it, but it is useless. Take millions and millions of years from it—take all the time that enters the compass of your imagination—it is still whole and undiminished as before." It has no parts and can not be computed. Put together as many limited periods as you please, be they ten thousand times ten thousand ages—involve their sum as many times into itself;—still the product will not be an eternity, or any part thereof. Our minds can grasp any defined length of time, however great; but eternity is beyond its boundaries, and incomprehensible to mortals. It has no bounds, no limits, no divisions; but is unfathomable, immeasurable, and undescribable; it is the rolling sphere of unnumbered ages; the life time of Jehovah!

Eternity is an immutable, immortal, holy, and happy state of being. Whatever is endless in duration must necessarily be immutable—incapable of variation, diminution or increase. The Supreme Being is eternal, and therefore immutable. immutable and therefore eternal. "From everlasting to everlasting he is God;" he changes not, but is "the same yesterday, to-day, and forever"—"without variableness or the shadow of turning." What a glorious thought for the consolation of his creatures, that their great Creator will ever remain their friend, father, and benevolent benefactor—that change and decay, can never reach his throne—that neither the mutations of time, nor the sins of man can ever move him—that though all else is changing, he changes not—that though sin towers as the mountains, and expands as the sea, it can not exhaust the mercy of God, nor quench the flame of his infinite love. His perfections will eternally endure, and are equally true, and equally sure, to endless ages.

For the Magazine and Advocate.

EXTRACT FROM A DISCOURSE

DELIVERED IN THE EPISCOPAL CHURCH, HOMER, N. Y., AT THE FUNERAL OF MRS. D. PARKER, AUGUST 10, 1839.—TEXT, LUKE XX: 35, 36.

BY REV. A. C. BARRAY.

How true is the declaration of an inspired writer, that "As for man his days are as grass; as a flower of the field so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more." Man is here compared to the tender flower of the field, which springs up in evening's silence and solitude, and which, ere it has bloomed an hour, may be prostrated in death on the fond bosom that gave it birth. If it escape the blight and rain by which it was endangered in the morning of its being, still, ere the sun has shone upon it an hour, it may be felled to the dust by the hand of the spoiler, and its beauty and fragrance be swept entirely away. If still it should exist, Autumn's chill and frosty breath, may cause it to droop and fade in an hour, and bow its strength and comeliness to the earth. If still it should survive, stern Winter with his frosts and snows, will suddenly sweep it away, and the place where it grew, shall know it no more!

Thus it is with man. He is brought into existence to spend a few short years, and in the morning of life he may seek the solemn silence of the grave, and his infant form becomes food for the cold earth-worm, and mingles back to dust from whence it came. If he should survive to reach manhood's riper years, in an hour he knows not, he may slumber in death. If his existence be still prolonged, the winter of life is approaching, when time shall prostrate him into the mouldering urn! * * * * * *

Death is continually busy in our world; and his ravages extend from sea to sea, and from the rivers to the end of the earth. The banner of the warrior is furled, "his head is pillowed on its ample folds, his shield and buckler are laid aside and his sword is resting in its scabbard." The student, whose time and energies were devoted to the pursuit of knowledge, has ceased to pore over the classic page; the volume of science is closed, and he is sleeping his "dreamless sleep!" The sailor boy slumbers in ocean's caves. Many a weary day has he spent on the billowy deep, but no more shall he brave the rushing storm, or the tempest's power. "He has made the coral rock his sepulchre, and the towering wave is his monument."

The arrows of death, in every country and clime, are flying thick and fast; and the young, the beautiful, the mature, the aged, are falling around us on every hand, like the "sere and yellow leaves of Autumn." Death enters the family circle, where peace shed the brightness of its presence, and happiness had reared a temple—the shaft is leveled, and a loved one falls. The pulsations of the heart cease; and unearthly paleness creeps over the features; the once active limbs cease to move; the voice of music is hushed, and the sparkling eye closed in a dreamless slumber! And then how many bosoms are made to heave with anguish; how many sighs to be breathed forth, and how many bitter tears to fall! An aching void is felt within, a sickness comes over the heart, and we sit us down and weep, that a world so fair, should yet be a world of vanity! That loved ones should die, and the heart's dearest treasures perish from the sight!

But, after looking on a picture so dark, is there no bright prospect to which we may turn, and on which we may fondly gaze? There is. A quenchless ray of glory has been given to light up the darkest of earth's scenes, and chase away its clouds and gloom! A Saviour has brought life and immortality to light. He became a tenant of the rocky sepulchre, and a pale dweller of the silent grave! But, when his time was come, he burst off the bands of death, and came forth from the tomb in triumph, a victorious conqueror, the resurrection and the life, and the first fruits of a glorious harvest to come! The blessed assurance has been given us, that a period shall ultimately arrive, when earth's sleepers shall awake, and come forth to a state of immortality and incorruption, shall arise in honor, power, and glory, and all unite in lifting the same sacred hymn unto God! For, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection."

* * * * * * *

Our text gives us the assurance, that in the resurrection state mankind are to be equal unto the angels, and the children of God, being the children of the resurrection. And these words of our Saviour teach us, that holiness and consequent happiness await the vast intelligent universe beyond the tomb; for they are to be *equal* unto the white robed Spirits that surround the throne of God. *They* are sinless—*they* are pure and holy, and consequently are perfectly happy. And it follows that mankind, when they are raised from the dead, shall be made *equally* pure, *equally* happy; and unite in the same thanksgivings, and the same rejoicings! If (as we are assured by a world's Redeemer) mankind are to be made equal unto the angels of God; then their destiny is to be a glorious one, and their final home, the blissful habitations of Heaven. And why should we doubt that this will indeed be! Surely all this is not too much for the might of a Father's arm to accomplish, nor more than we might reasonably expect from him, whose name and nature is infinite Love! And why should we not believe that God will ever be the affectionate Father of the universe; that the smiles of his benignity

shall ever surround the erring sons and daughters of humanity; that he shall watch over them in the perilous voyage of human life, and at last take them to a better world than this!

* * * * * * * *

There is something in these truths to rejoice the soul of man—something to bear up the weeping pilgrim in this "vale of tears," and to heal the wounded hearts of sorrow's children. They cause the believers to enter into rest, and lift him far above the clouds and storms of this moral existence. Sorrow may roll her floods in upon his heart, and the sun of his prosperity may be veiled in darkness, but he feels that he is not left solitary and forsaken. He is not yet bereft of consolation; "amidst all this desolation without, there is a peace which passeth all understanding within, there is a holy confidence in God, a hope sure and steadfast, which is an anchor to the soul, amidst all the storms of trouble that beat upon it."

In the final endless holiness and happiness of every child of God, our departed sister in the faith, was a firm believer. She believed that there is a home eternal in the heavens, for the weary pilgrims of this world, that a Saviour shall go on with the work of salvation until it is finished—until he has effected a complete and a universal triumph! And by this belief she was sustained throughout a long and painful illness, and during many days and nights of the most extreme suffering. And in her last moments it filled her soul with peace, and enabled her to triumph over the power of the universal destroyer! The memory of our departed sister is blessed. She was all that makes woman an angel in this world of sin and tears. As a wife, a mother, a friend, and a Christian, she was known to the most of you, and of the excellences of her character, you can all bear witness. The faith of which she was in possession, had its legitimate effect upon her heart and conduct. And it enabled her to bear up patiently under all her trials and sufferings, and to be perfectly resigned to the will of her heavenly Father. But she has gone! She left us, her family and friends, for the bliss and the joys of the upper world. She has left this world where all is vanity, for the mansions of the blessed, where no tears can come, nor sin, nor sorrow.—She has gone home to heaven! She has entered in upon an inheritance that is incorruptible and undefiled, and into a state of perfection and happiness, which shall reach through the interminable ages of that eternity which is to come!

And may this assurance, and the assurance of meeting her in a better world than this, to part no more forever, comfort the sorrowing husband, and weeping children. May the faith that sustained her in all her sufferings, and in her last moments, sustain you, my friends, and impart unto your souls all needed consolation. If this faith be cherished in your hearts, you will never be bereft of hope, and confidence, and holy assurance, but your minds will ever be filled with pious resignation, and with a peace which mocks the power and the influence of the storms and tempests of this mortal existence! You will ever have a rock of strength to which you can flee, and where to pillow the aching head! A divine light will be shed down from heaven upon your pathway, and in times of sorrow a still small voice will be heard bidding you be of good cheer, and speaking peace to the tumultuous heavings of the soul! And may a belief of the truths which have been presented on this occasion, comfort all who have been called to mourn the departure of our sister and friend. May it be cherished in their hearts, and suffered to exert there, its soothing and salutary influence; and they shall be put in possession of that peace and repose which nothing can disturb, and which will enable them to go off the stage of being with a song of gladness on their lips.

And may we all, my friends, ever cherish the belief that there is life and immortal felicity for the vast intelligent creation of God in the world to come; that a Saviour shall yet finish the great work of universal salvation, and ransom every human being from death and sin! This is the only belief that can yield us consolation in times of sorrow, *the only belief that can enable us to triumph in the dying hour!*

For the Magazine and Advocate.

JESUS "HATH DONE ALL THINGS WELL."—NO. VI.

BY REV. S. GOFF.

Let us next turn our attention to the miracles of our Saviour. These were uniformly wrought for some beneficent and benevolent purpose.—Search the record of the four Gospels, and you can find but a single exception, if even the withering of the "barren fig tree" be an exception. By the exercise of miraculous power the benevolent Jesus would raise the sleeping dead, to cheer and comfort the disconsolate and sorrow-stricken widow, or restore a beloved and affectionate son to heal the wounded bosom of maternal love, or return to their fond embraces, a kind and generous brother, to dry the tears, hush the sighs, and assuage the grief of the weeping Martha and Mary.

He would open the eyes of the blind, to gaze upon the resplendant glories of the great Creator, and to read in nature's ample volume, the abundant testimonies of his wisdom, boundless love, and unchanging goodness. He would unstop the ears of the deaf to hear the sweet and thrilling music of the ten thousand choral songsters which are continually swelling their harmonious notes, and hymning the praises of their great Original; and unlose the tongue that had been bound for years, to join in the general song of thanksgiving and praise to God, and to swell the long, loud anthem of redeeming grace and boundless love.

How touching was his rebuke to his disciples, when they would have called down fire from heaven to destroy their enemies! "Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them." And when, in the hour of trial, and the bitter anguish of his soul, his cruel enemies came forth to take him, Peter drew his sword and cut off the ear of the servant of the high priest, Jesus said to him "put up thy sword," and then by a miracle kindly restored the loss of the suffering man. I would here—although it be a digression—advert to his treatment of this apostle on another occasion. The reader will bear in mind that Peter was always confident that he should never desert his Lord and Master in the hour of trial and danger, and that when Jesus told him that before a certain time he would deny him thrice, he thought it impossible for him ever to do so. O, how weak, how frail and inconstant is poor human nature! The hour of trial came. Peter was in the presence of his Master. He denied him the third time. At this moment the signal foretold by Jesus was given. "*And the Lord turned and looked upon Peter.*" That *look* of tenderness and compassion sent the reproof home to his heart, and called forth tears of penitence from his soul—he "remembered the words of his Lord, and went out and wept bitterly."

And how feeling, and how affecting was his conduct toward his own countrymen the Jews. Descending from the Mount of Olives, and weeping in prospect over the degradation and misery of the fallen condition of the holy people, he felt himself bound, by his commission from on high, to pronounce the malediction of heaven upon that wicked and perverse nation; but he could not do it without at the same time intermingling it with a gracious promise. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth *till ye shall say, blessed is he that cometh in the name of the Lord.*" And then in his dying expression to them on the cross, he uttered the crowning seal to the benignity of his commission—"Father, forgive them, for they know not what they do!" I covet not the sensibility of that heart, or the devotion of that soul, that can read these glowing evidences of the loving kindness, the benignity and the tender compassion of my Master, without according to him the sentiment of our text, "he hath done all things well."

For the Magazine and Advocate.

A THOUGHT AND A QUERY.

Br. Grosh.—A few days since an elderly gentleman came into our village, and gave notice that he would lecture in the evening at the village school house, on the second coming of the Messiah." Accordingly a respectable number appeared to give him a hearing. Not being present at the commencement of the lecture, I am not able, nor is it my intention, to give a detail of the lecture, (if such it could be called,) but to state a thought and a query that arose in my mind on leaving the house, having listend to him but a few minutes. May our Partialist brethren, reflect on the same, and if any one should feel disposed, give me an answer. The lecture had not proceeded far, before it began to be suspected that he was not sane on the subject of religion. These suspicions were soon confirmed, and every doubt removed on his rising from his seat and hanging upon the wall a chart of the hydrostatic bellows, by which he said he designed to show how the second coming might be effected, and his interpretations of the Old Testament prophecies and predictions prove true. Several persons soon left, some apparently disgusted—some pitying—others censuring or condemning him as inconsistent and absurd. As I walked towards my home I asked myself whether he was any more inconsistent and absurd than the greater part of the Christian world—especially divines—notwithstanding his insanity; and would it not be as easy and as consistent to prove the second coming of Christ by the hydrostatic bellows, as to show and prove the paternity of God's character, or the plenitude, and infinity of his justice, mercy, and goodness, by the doctrine of hell torments. I certainly would as soon undertake the former as the latter, and think myself not only as consistent but as likely to succeed.

Query.—If the learned gentlemen this evening has exhibited signs of insanity, do not all divines who undertake to maintain God's goodness or justice by the doctrine of endless suffering, prove that they are morally depraved? D. B.

Hampton, August, 1839.

CLINTON LIBERAL INSTITUTE.

The next term of this institution will commence on the second Monday in October next. It is desirable that the students who design to avail themselves of this opportunity should be in attendance as early as possible.

Br. N. Doolittle requests all letters and papers intended for him, to be directed to Akron, Portage county, Ohio.

Br. Tompkins—Credit Mrs. Eliza Arnold, Bergen, Genesee county; Eliza Bryan, No Norwich; Almira Usher, East Hamilton; G. W. Paddock and C. D. Curtis, Sodus, Wayne county; Mrs. C. Knapp, [stop at close of vol.] Green Bay, Wisconsin; each $2, and charge us. Send Repository to John Whitcomb, Vallonia Springs, Broome county, N. Y.; E. L. Thompson, Franklin, Delaware co.; John A. McNeil, Union, Broome co.; Isaac L. Morse, Whitestown, Oneida co.; and Miss C. L. Brayton, Sodus, Wayne co.; credit each $2, and charge us. Ezra Gorton, [not Gordon,] No. Norwich, August number not received. H. Balcom, Oxford, [ordered some time since,] not come.—Miss Phœbe Palmer, Bridgewater, has not received her Repository—the subscription was paid us, and ordered some time since—send back numbers current volume. Send Repository to Mrs. Nancy Hatheway, Bristol, Ontario co. Br. Queal will remit soon. G. and H.

For the Magazine and Advocate.

TEACHINGS AND TENDENCIES....NO. III.

BY REV. T. P. ABELL.

FILIAL AFFECTION.

Universalism enjoins love to God as a leading duty of the disciple of Jesus. All the other relative duties grow out of this. Filial affection is the corner stone in the temple of religious ethics. It is the foundation of the practical graces and virtues exhibited in a goodly life.

The command to love God, must be acknowledged to be reasonable. It is what we should expect from a religion whose whole nature is love. It obtains as a matter of necessary existence.—It is not at all surprising that we are called upon to surrender the entire heart unto God, by a doctrine which is based only upon the universality and eternity of God's love to man. It could do nothing else. This is all it could demand, which would harmonize with its nature. This must unavoidably become one of its great teachings.—And this command, broad and binding as it is, does not go beyond man's capability of obedience. It is not, as many would have us believe, an unjust and unnatural tax upon his powers of compliance. The human heart, by its moral organization and constitution, is capable of rendering its supreme tribute of love unto its God. How often have you seen it swayed, wholly and entirely, by the influence of a passion, which was induced exclusively by the paltriness and poverty of earth's blessings—poor and paltry indeed, when contrasted with those richer and holier joys, secured by obedience to this great command?—How often have you seen it wasting itself away by the piecemeal, toiling, in the most blinded and pervading infatuation, for the acquisition of those gilded and glittering baubles which, at most, afford but a momentary satisfaction? And as often, I ween, have you seen it gather up its own jewelled and priceless treasures, and lay them, all pure and holy, on the altar of earth-born affection, with a devotedness and an idolatry which mocked the offerings of the most enthusiastic worshipper of the prophet's Allah! You do not deny any thing of this. But yet, when we talk to you of turning the current of the heart's devotion into another channel, when we point you to Him who is the "chiefest among ten thousand, and the One altogether lovely" and to be loved, and ask for the yielding homage of your thoughts and affections, then a solemn look of mystery and wonder is spread over the countenance, and you begin to think of the utter impracticability of such a compliance. This inconsistency will appear the more evident, as we proceed to speak of the inducements held out for the eliciting of our affection for God.

We are required to love the divine Being on account of the unsolicited fiveness of his love for us. No act or goodness of ours caused the outflowings of his tenderness to us-ward. No exercise of faith or filial trust wrought in the Omnipotent Mind the eternal tie that binds him to his children. It ever existed. He first loved us.—We never enkindled this affection. It has ever burned, free and uncaused, in the bosom of our heavenly Father.

And it is not, you will remember, a principle which reaches down to one man, and not to another. No restriction is fastened upon it. It comes to you, but it does not pass your neighbor "on the other side of the way." It visits within the threshhold of your home; it also gladdens the circle around his board and hearth-stone. Its sweet sunshine falleth alike upon all. It is impartial—unlimited.

But its perpetuity is likewise included among its great attributes. Were it not for this, it might, indeed, claim our passing admiration, but not our undoubting confidence. We should think of it, as we now think of the sparkling dew and the golden cloud. Though we might gaze at the beauty, we should lament and dread its evanescence. We should know not when it might die, and leave us in eternal orphanage. To-morrow—to-night—this hour, it might be, it would go out, and from its fadings there would come forth the blackest midnight and desolation. Gloom and grief would be our portion forever. But of this we have nothing to fear. Divine love, like its beautiful type given to the prodigal in the parable, has no end. Its circle runs from everlasting to everlasting. Eternity will never see it broken. It clasps the whole wide world evermore. No principality or power can annihilate its strong embrace.

Here, then, are powerful inducements for us to love God. But we speak of this filial affection now, not only as a matter of duty, but as a matter of consequence, resulting from the entertainment of liberal views. How can the heart of man, with its present make and texture, avoid tendering unto God its highest and most ardent homage, when it is realized that his love is voluntary and unbought—limitless and impartial, and of an unceasing duration? What will secure the supreme affections of his heart, if it can not be done by the realization of the fact, that God has ever lavished his kindness upon its whole existence, and that this kindness will never fail or forget? What will melt the cold indifference and impenitency within him, if a sense of almighty and universal goodness can not do it? Talk of parental negligence, and anger, and revenge! I tell you, these will only petrify the obduracy within the child's bosom, and drive him out and away from his father's door. But offer him love, and he will love you again. Smile upon him, and his touched heart will gush over with the warmest gratitude and filial affection.

Castine, Me.

For the Magazine and Advocate

THOUGHTS FOR THE THINKING....NO. IV.

BY REV. J. S. KIBBE.

How long ere erring humanity will learn, whatsoever their lot may be, therewith to feel content—to feel as if their destinies were in the hands of Him who is the dispenser of all good, who is not moved by any momentary caprice, measuring out blessings on the one hand in endless profusion, and on the other, dealing out cursings in boundless extravagance, and who is not influenced by any principles towards the creatures of his power, other than Love and Mercy—to feel as if they were not deserted by their heavenly Parent, though the lowering tempest, gathering slowly and yet darkly over the face of their dream-like existence, breaks forth with violent impetuosity, sundering every sacred and endearing tie, and blasting every oasis in the journey of life, from the tearful cradle to the slumbers of the grave—and to feel the meek and unmurmuring spirit of the Christian ever dwelling within, though the fires of sorrow sweep over the fairest and greenest spot in their hearts; though the coldness and neglect of others have frozen the very streams of affection, and congealed the sources of sympathy at their fountain; and though

> Around, within, their minds survey
> The "deepening tracks of slow decay"—

and in the bitterest moments, when the fountain of peace and happiness has been troubled and darkened by the billows of anguish, and grief seems the only in-dwelling spirit of their souls; be ever ready to exclaim, "The cup which my Father hath given me, shall I not drink it."

How long ere the sons of men will learn to sing the angel anthem that told the Messiah's advent, "Peace on earth, and good will to men," and learn that the harmony which fell from angelic lips in the courts of heaven, should not jar so upon the ears of mankind? Oh! how long shall strange and fearful inconsistency last? Will it cease while mad ambition stalks demon-like over the fairest portion of the earth, causing desolation to follow in his pathway, while fierce havoc rides over the land, rending the air and waking the spirit of quietude from her dream-like slumbers, with the fetlocks of his iron-hoofed horses dripping with blood, foot-pressed from his dying victim? Or will it cease while power, fiend-like, sits upon his throne, built of human skulls with his own hands, and cemented together with the blood of the slain—while many a field is wet with the red rain of battle, and the ghastly form of carnage, drunk with human gore, is still staggering over his crimsoned path, where may be found full often the voracious vultures gathering around their horrible banquet? No! Long years may circle themselves away when war, with a triumphant step, walks abroad in the earth, staining it with the crimson current of life, and drenching his garment in human blood, and the children of men will have no heart to join in the sweet anthem of peace, and respond to the melody of heaven. Nay, age after age may be registered in the past, when mankind tear from the bosom of the earth the engines of death, and work vigorously at their trade of blood; causing the widow to bend in her still and silent despair, over the lonely hearth, and wait with a listening ear to catch the sound of a footstep that can never rise from the threshold again, and a welcome voice that can never greet her ear to awake her from the agony of grief—and making orphans ask in vain for their slaughtered fathers! and still the song of the heavenly hosts will be unheard amid the din of the battle-field, and the spirit of the Prince of Peace will slumber in the hearts of men, like the image of life in the bosom of death.

East Richfield, N. Y., 1839.

For the Magazine and Advocate.

PARTIALISM—A DIALOGUE.

BY MRS. S. BROUGHTON.

Limitarian.—Good morning brother Universalist.

Universalist.—Good morning brother Partialist—I am glad your charity is so much enlarged that you can call one of us brother; I hope faith will soon usher you into the great fold.

L. Well, how did you like the lecture of Elder C—— last night?

U. I can not say that I approved it.

L. Why not? I do not see how any one could dislike it.

U. It was based upon a false foundation.

L. Ah! How will you make that appear?

U. It was predicated upon the malignity of the Supreme Jehovah, which amounts to neither more nor less than blasphemy; or upon the inability of Jesus Christ to perform the will of the Father.

L. It seems to me that your class of people are rather bold in their charges against us. Who ever heard an orthodox believer charge the Almighty with cruelty?

U. Any and every one, who ever heard them avow their belief. Does not your creed say, that God, before the foundation of the world, elected a certain portion of mankind to immortal glory and felicity, without any foresight of faith or good works; and that he reprobated the remainder to unending torments, to the praise of his vindictive justice!

L. Why, it does read in that manner to be sure. But that need have no effect upon our conduct. We are to work out our own salvation here.

U. Do you believe the decrees of Omnipotence to be mutable?—that when his counsels are registered in the archives of heaven, he will repent and disannul them?

L. Oh no. God is without variableness or shadow of turning. He is of one mind, and none can turn him.

U. Then if you are elected to enjoy the glories of heaven and immortality—if God has purposed in himself to bring you through the golden gates into the joys of the holy city, is it possible for all Milton's embattled demons to rob you of that election?

L. Why no, surely the counsels of God must stand.

U. And if I am passed by in the decree of

mercy, and reserved for everlasting vengeance—if Jehovah has determined to consign me to never-ending wrath and destruction, for the praise of his vindictive justice, is there any power that can redeem me from this dire decree?

L. Well, I do not see as it is possible to escape his positive decress; but there must be some condition in the case I think.

U. Pray be careful not to deny your creed.—Either, you believe God has no plan—that all is left to circumstances—or you believe the destiny of all mankind was known to God before the world's creation; and if known to him, it must have been irrevocably fixed. Now the lecture was upon the prayer of the thief upon the cross, and he inferred that if he had not prayed, he must have been lost to all eternity. "For," said he, "it is evident the thief saw his danger, or he would not have prayed. For if he was sure of eternal life, why need he ask it? No man would ask a seat in the stage, if he were there already." Now do you think the thief's prayer effected in the least, the original determination of God?

L. I can not say that it did, but there is mystery in God's dealings, that we can not unravel.

U. Do you believe the Saviour ever prayed in vain? There is no mystery in that.

L. Oh no. He could not ask in vain.

U. Well, he prayed, in the last agonies of dissolving nature, and asked his Father to bestow forgiveness upon his murderers. Will they be pardoned? Judas among the rest, for he was accessory.

L. We have no right to ask or answer such questions.

U. When we have no right to use our reason it becomes a useless gift.

For the Magazine and Advocate.

SOCIETY

For the Relief of Widows and Orphans of deceased Clergymen.

At the session of the Ontario Association, convened at Wolcott, September 4th, 1839, a meeting was called pursuant to arrangements and resolutions that had been previously made by said Association, for the purpose of organizing a Society for the Relief of Widows and Orphans of deceased Universalist Clergymen—wherefore, Rev. Jacob Chase, was chosen Moderator, and Rev. Wm. Queal, Clerk.

A Constitution was then adopted for the government and guidance of the Society in its business transactions.

Messrs. E. Cook, of Penfield, Daniel Kenyon, of Newark, and Mason Pierce of Hannibal, were appointed Trustees. Mr. E. Cook, of Penfield, was chosen Treasurer—Rev. L. L. Sadler, of Geneva, was chosen Secretary. Appointed Revs L. L. Sadler, Wm. Queal and Wm. Manley, a committee to procure the publication of the Constitution for distribution, with a view of obtaining members, and donations, and subscriptions to its funds.

Resolved—That the different preachers of the Ontario Association, be a committee to circulate the Constitution in the different societies of said Association, for the purpose of obtaining the signatures of such persons as may desire to become members.

Adjourned to meet the first Wednesday in September, in the town of Bristol, N. Y.,

REMARKS.

It is well known to the Universalist public, that a great proportion of the preachers of a world's salvation, barely support themselves during their age of usefulness. Consequently, when their labors cease, want ensues.—And if they die, and leave behind them widows and orphans, they are thrown on their own resources and the cold charities of the world, for subsistence. A state of want and beggary is a very unhappy condition, and if means could be adopted to prevent such an evil, it would be of great service to humanity. Until the cause of God's impartial grace has become sufficiently promoted, to allow its advocates a competent support, such cases of indigence and charity will frequently occur—And until then, some benevolent institution, to aid the destitute widow and fatherless, ought to exist, and receive the patronage of the friends of liberal Christianity. The Relief Society has been formed for this purpose; and it is to be hoped it will receive the approbation of the friends of Gospel truth and humanity, in the region of country where the society exists. Could a fund of one or two thousand dollars be procured, the interest accruing would do much towards meeting the prospective exigences for which the society was instituted.—This sum, capable of doing such a vast amount of good, might be contributed, and scarcely be felt by the donors. Let us not look in vain for help in this benevolent enterprise.

L. L. Sadler, Secretary.

MINUTES

Of the Proceedings of the Ontario Association—for 1839.

The Ontario Association met in Wolcott, on the 4th of September, according to adjournment. Chose Br. O. Ackley, Moderator, and Br. Wm. Queal, Clerk.—After uniting in prayer with Br. Sadler, appointed Brs. Wm. Andrews, Wm. and Alfred Underhill, committee to arrange public services. Received credentials from delegates. Heard the report of the committee on discipline—no cause of complaint. Report accepted. Appointed Brs. Asel Berray, L. L. Sadler, and Wm. Andrews, a committee on fellowship and ordination—Brs. Wm. Queal, T. J. Whitcomb, and Wm. Underhill, a committee of discipline—Brs. T. J. Whitcomb, and Wm. Queal, clerical, and C. Dutton and E. Cook, lay, delegates to attend the New York State Convention—Brs. Wm. Queal, Sadler and Whitcomb, a committee to appoint four Conferences—Br. J. Chase to deliver the occasional sermon at the next session of this body.

The following resolution was adopted: Resolved—That the appointment of Br. Wm. Queal, at the last session of this body, to procure the printing of the Constitution of the Society for the Relief of the Widows and Orphans of Deceased Universalist Clergymen, be renewed, and that Brs. Manley and Sadler be appointed to co-operate with him, and that they furnish, as soon as convenient, a copy to each preacher within the bounds of this Association, who is requested to obtain signitures in their respective societies, and report at the next session of this body. Voted, That the Clerk prepare the minutes for publication. Adjourned, to meet in Bristol, Ontario county, on the first Wednesday and Thursday in September, 1840.

Wm. Queal, Clerk. O. Ackley, Moderator.

Ministers Present.—Brs. L. L. Sadler, O. Ackley, Geneva—J. Chase, Rochester—H. Boughton, Scipio—N. Brown, Onondaga—W. E. Manley, Gainesville—T. D. Cook, Utica—J. M. Cook, Chili—T. J. Smith, Winfield—T. J. Whitcomb, Victor—Wm. Queal Bristol—L. L. Spaulding, Frankfort—G. W. Gage, Clinton—W. M. Delong, Oran—W. Sias, Sandy Creek—Wm. Andrews, Wolcott—J. H. Mason, Sterling—S. Barnes, Perry.

Lay Delegates Present—Brs. Wm. Underhill, Alfred Underhill, Wolcott—Alansing Simmons, Bristol—Charles Scott, Henry Freiley, Geneva—Jonathan West, Asel Berray, Victor—Gendon Lewis, Fairport—E. Cook, North Penfield—C. Dutton, B. Clark, Rochester—Daniel Kenyon, E. Dewey, Arcadia.

Seven sermons were delivered by the following brethren; N. Brown, J. M. Cook, Delong, Sadler, Ackley, and T. J. Smith. Addresses by J. Chase.

MAGAZINE AND ADVOCATE

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, SEPTEMBER 20, 1839.

MESSRS. CAMPBELL AND SHEPARD'S CONVENTION.

In a former article I gave the entire correspondence on this subject and proved, as conclusively as a negative can be proved, that there never had been a Universalist Convention held in Rochester city previous to last Spring—that there never were fifty Universalist preachers assembled together in western New-York—that in no Universalist council was it ever debated or voted upon, whether a belief in the Bible should be disavowed by Universalists—that Dr. Luke Shepard (the declared informant of S. E. Shepard) never was, as pretended, a Universalist preacher, and that his name does not appear, even as a *layman*, on the records of the Association in which it is pretended he preached for some time, nor can it be found named in our published accounts of preachers, agents, or active friends. We have challenged denial of these statements, and asked for some proof in relation to the foul and false charge made against us; and we now say, that no proof will ever be furnished; for none can be found. Here we might rest this question, sure of an honorable and full acquittal at the hands of a candid public. But there are some other facts in the case, worthy of attention, that full justice may be done to us and our accusers.

1. The nearer you approach in investigation towards a reality, the more definite, distinct and palpable it appears. But this story of a nonentity-Convention, of Universalist-infidels is like a fog bank. Afar off, on the Mississippi, Mr. Campbell makes it a very showy, solid like affair, of 52 preachers in public Convention, and the proceedings well known—but on coming to a record of it, it was some kind of a public meeting, of which "an overwhelming majority" (four-fifths no longer) were for avowing themselves infidels, either in public or in private;—and in Mr. S. E. Shepard's hands it becomes less distinct still—very shadowy—a *private* convention of only "a respectable number of Universalist clergymen." Were the next witness in being, (if, indeed he *was* a witness; for it is not only in *murder* that dead witnesses are very convenient—"tell no tales," and contradict no false statements!) I have no doubt that there would be scarcely a rag of mist left to tell what the great fog bank was made of!

2. Both Messrs. Campbell and Shepard have always professed a firm belief of the singular tale. Yet Mr. Shepard never even *inquired* of his brother *when* and *where* this wonderful Convention was held—nor yet *who* were members of it—and this, too, notwithstanding his just previously expressed belief that professing Christians generally had faith in the Bible! Very strange that he did not make such inquiries, is it not?

But this is not all. Both Campbell and Shepard are opposed to Universalism and to infidelity. Both have discussed Universalism, with Universalist preachers, on Scripture grounds alone, since they heard this tale they profess to have believed. Now these men must have known that if they could prove Universalist preachers to be infidels—disbelievers in the Bible—there was no need for a discussion of the doctrine on Scripture grounds—they need only prove Universalist preachers to *be* infidels, and the public would at once frown down all the hopes of Universalists, reprobate their hypocrisy, and even many Universalists would forever abandon their preachers and the name in disgust. This Messrs. Campbell and Shepard must have known—yet, for years they keep perfectly quiet about the charge—they never sound an alarm to the public, or bring forward their charges to open the eyes of the public. Nay more—as if to persuade the public that Universalist preachers did really believe in the Bible, and based their pretended faith on its honestly supposed teachings, they even engage in controversy with Messrs. Montgomery and Skinner, *make the Bible the testimony*, and go through the entire discussion without penning a line to rout them entirely from the field by proving that Universalist preachers had no faith in the Bible. Thus, in every way, these two men have encouraged the public to believe that Universalists are, really, not infidels—that they are undoubting and undoubted believers in the authenticity and genuineness of divine revelation! And now, only after finding themselves beaten in the controversies, at least in public estimation, and nearly three years, as they profess, after they have learned and believed the charge of infidelity against us—now, only, do they come out and declare that, for years past, they have believed, and do now believe, that Universalist preachers generally are disbelievers in the Bible! This is very strange conduct in professed advocates of Christianity. Either they did *not* believe their accusation of us, or they were willing that we should deceive the public, and even to *aid* us in so doing, until they found themselves worsted by us in controversy! They may take which horn of the dilemma they please; but I am satisfied that a candid and discerning public will award them the one or the other—most probably the *first*.

A. B. G.

Since Br. Grosh penned the above, we have received the following from Br. Chase, accompanied by certificates from several other persons. To Universalists, the character of Dr. Shepard, as set forth in the following certificates, will be sufficient to prove the story of Mr.

Campbell and Co. unfounded. Such of the facts as set forth the moral character of Dr. Shepard, we would gladly have omitted, but justice to the reporters of this story will not suffer us to do so. Mr. S. E. Shepard, in his reply to Br. Grosh, (see Magazine and Advocate for August 30th,) says that not only his brother, but "others informed me that he [Dr. Shepard] spent some time in the proclamation of Universalism in Courtland and Tompkins counties, N. Y." There is an evident attempt on the part of Mr. S. E. Shepard to baffle us in exposing the incorrectness of his tale.—He would not have us understand that his brother is the only authority he has to sustain his own veracity.—O, no! He has received some of his information from "*others*." But those *others* are nameless, (and we fear he *can not* name them,) and we must be referred to the only person who can not testify against him, who, so far from being a Universalist, was either an avowed infidel, or a Baptist in regular standing, during the whole time that it is pretended that he was a Universalist preacher. That he was never a Universalist preacher, as Mr. S. E. Shepard represents, the reader will be convinced after reading

Br. Chase's Letter.

Rochester, September 1, 1839.

Br. GROSH:—

In answer to your inquiries concerning Dr. Luke Shepard, I would simply say, that, as far as I can learn from those in this city who knew him, he was a very *vile* and *abandoned* creature. But the following certificates will speak for themselves. I will take the liberty of stating, that I labored as a Universalist preacher within the bounds of the Cayuga Association, constantly, from the Spring of 1829, to the Fall of 1835. I was well acquainted in Tompkins, Cortland, and Cayuga counties, and in every town *in* those counties, where there were Universalists enough to hold a meeting. In Dryden, from whence L. Shepard removed, and where he must have borne the character of a Universalist preacher if *any where*, I was well acquainted—preached there several times. I was instrumental in organizing eight Universalist societies in the Cayuga Association; and if any man by the name of Luke Shepard had ever claimed to have been a preacher of our order, I should certainly have known something about it. From 1829 to 1835, I attended every session of the Cayuga Association, and know *positively* that no such man was ever, during that time, received into the fellowship of that body. But I will not be tedious, as the *subject* is hardly worth a notice. J. CHASE.

We next present the reader with the letter of George H. Roberts, as it contains some particulars not specified in the certificate of Capt. Amsden.

With reference to Dr. Luke Shepard, I know the person, but never spoke with him—never heard of his being a Universalist—he never attended Universalist meetings, neither did I ever hear any one speak of him as a Universalist, or of his ever having professed to be one. On the receipt of Rev. A. B. Grosh's letter by Rev. J. Chase, of date July 23d, 1839, I called, by request of Mr. Chase, on Capt. Amory Amsden, a prominent and strong infidel, to inquire what he might know relative to the inquiries of Mr. Grosh. He answered that his acquaintance commenced as expressed in his written reply—that he did not have entire confidence in Dr. Luke Shepard, was jealous as to his doing justly, and in relation to a pecuniary matter, he, Dr. Luke Shepard, equivocated considerably. A particular acquaintance with Dr. S., as an Editor, commenced between Mr. A. and Dr. S., on the publication of the "World As It Is." After it commenced, Mr. A. was asked how much he would give towards the support of said paper, to which he replied, he would give twenty dollars to have it discontinued, as he did not approve of its matter. Capt. A. represented to me that Dr. S. was in the habit of selecting from the Bible such parts as he considered vulgar, and commenting on the same. Capt. A. further stated that Dr. S., while here, lived with a woman who was not his lawful wife—he ran away from his wife with the woman he lived with here, at the time he left Tompkins county, N. Y. Capt. A. represented Dr. S. as having been very zealous among the Baptists, while he was a member of that denomination, and that he sometimes exhorted among them. He practiced medicine about two years before leaving Dryden, Tompkins county, I think; and when he came to settle his affairs, his patients complained of his charges as exhorbitant, and laid the matter before the church, which was probably measurably the cause of his leaving and going to Utica. Capt. A. says, that when in Utica, during the Temperance excitement, Dr. S. approved of the course taken by Mr. Grosh, or Skinner, relative to Temperance. Further than this, he did not say that Dr. S. took any interest in Universalism, or Universalists; Dr. S. then kept a public house. The interest in Mr. Grosh and Skinner, was only elicited by the measures relative to Temperance which they took, meeting his views measurably—which had no connection with religious creeds or tenets.

While at Utica, Dr. S. took little or no interest in religion. My residence commenced in Rochester previous to Dr. S.'s; and I have been a constant resident, and know no such Convention was ever held here.—The assertion is *false*. Dr. S.'s reputation, from report, was bad. No language was too blasphemous for him to use—probably no one derided religion in a more low and vulgar manner than himself. Capt. Amsden gained his particular knowledge of Dr. S.'s religious life, from Dr. S. himself, and his lawful wife, who was here at the time of his death, and at which time Capt. A. obtained the information from her. I have understood his lawful wife was a professor of religion, and an amiable woman. Whatever Capt. Amory Amsden has stated, may be relied on with implicit confidence.—Asahel Griswold, who has given a written certificate, is a prominent infidel, and has lived here for years. From my conversation with Capt. Amsden, I should doubt Dr. S.'s constant veracity. GEO. H. ROBERTS.

In the certificates which follow, the reader will discover, what has so often been affirmed, that the whole foundation of the story of Mr. Campbell and Shepard is false—who the *author* of the falsehood is it rests with Mr. S. E. Shepard to show. Let the certificates speak for themselves.

Rochester, 17th August, 1839.

Mr. G. H. ROBERTS, *Sir*:

Respecting the inquiry, so far as relates to Dr. Luke Shepard, I have only to state, that I became partially acquainted with him in the Winter of 1834 and '35.—That in the Spring of '35 he became the Editor and Publisher of a paper entitled the *World As It Is*, which circumstance led to a further acquaintance (more as an Editor than otherwise,) until late in the Fall of '36, when he, the Dr., was taken sick, and consequently the paper discontinued. Certain circumstances developed during his illness, which terminated with his existence in April of '37, led subsequently to further inquiry as to his former course of life, and, of course, religious belief, etc. I learned from him and other sources, that he became early united to the Baptist church, say at the age of 16 or 18 years, from and after which time he became more and more zealous in the cause, until bordering on enthusiasm—that during this time he became united in wedlock, and also obtained a diploma, which entitled him to become a regular practitioner in the medical science—I think in Cortland county, N. Y.; that after some few years practice, owing to some dissatisfaction in the church, or in the course of practice, or both, he removed to Tompkins county, from thence to Utica, where he kept a public house—during which time he either *did*, or at least *affected* to savor of Universalism—from thence to Rochester in the Summer of '33. As to his ever being a Universalist preacher, I *never heard the least intimation* until asked the question. And as to the Convention of the 50 Universalist clergyman, held in Rochester in 1835, I have never before had the least intimation of any such meeting, *neither do I believe there ever was*, for if there ever had been, and the Dr. been in possession of the fact, he would not have failed to have apprised me of it, as also many others of his acquaintance. AMORY AMSDEN.

Rochester, 17th August, 1839.

MR. ROBERTS:—

I was only acquainted with Dr. L. Shepard about 2 years before his decease; and have never heard him intimate that he had joined the Universalists; neither have I ever heard before the present time, of a Universalist Convention of the character your letter speaks of. I have been informed by Dr. S., and also by his wife, that he was in regular standing in the Baptist church, where he used to reside. ASAHEL GRISWOLD.

Rochester, September 1, 1839.

This is to certify, that I was well acquainted with Dr. Luke Shepard,—attended on him as physician through his last sickness, was with him while dying, and assisted in a *post mortem* examination of his body. Said Shepard had two wives, was a rash, cruel wretch—the most profane creature I ever knew. In a conversation with him relative to Universalism, he stated that he thought less of it than he did of reputed orthodoxy. He was a rank, outrageous *infidel*, of the most blasphemous stamp. In reference to the "Convention of Universalist clergymen," I would only say, that I have never before heard of any such Convention, neither do I believe there is the least particle of truth in the story. H. HALSTED.

This is to certify that I have resided in the city of Rochester for 11 years, and I have never known any thing of a private Convention of Universalist ministers being held in this place; had such a Convention been held I should unquestionably have known of it.

Rochester, August 31, 1839. H. ROBERTS.

Now let the reader reflect on the whole testimony upon this subject, and it will be seen that, however difficult it may be to prove a negative, Mr. Campbell's "fog bank," and Mr. S. E. Shepard's *shadow*, have dwindled away into—*less* than a shadow—a perfect "nonentity;" and this mighty argument against Universalism, delivered by a mightier theologian and controversialist, to a number of ladies, has neither *living* reality, nor *imputed* veracity to sustain it. On the other side of the question, it has been seen that there never has been a Convention, or a private meeting of Universalist clergymen in Rochester; that Dr. Luke Shepard never was in fellowship with the Universalist denomination; never preached Universalism, either in precept or practice; never told the story of the Universalist Convention to those whom he strove to make his confidants; never even *professed* to believe in Universalism to those whose friendship he wished to secure, and could not be believed if he had!—Take all these facts away from the story of Campbell and Shepard, and what remains? Why, nothing but the motive which prompted them to tell it. Time may develope this—we shall not attempt it now.

A. R. B.

LETTER FROM BR. GROSH.

Boston, Mass., September 14, 1839.

DEAR BR. BARTLETT:—We—that is to say, my wife and self, for you know I do not often use the Editorial "we" for myself alone—arrived here last Wednesday morning, after a pleasant journey from Utica, and a halt of about 12 hours in New-York city; having accomplished the journey of 500 miles, and halt, in about 48 hours. After preparing to look around, found that nearly all the brethren had gone to Waltham, to attend a dedication there. Found Br. Bazin the Printer of the Trumpet, and Br. Balfour, in Br. Tompkins' office, and was in due time received into Br. Tompkins' house, from whence I now address you.

This has been a glorious week for Universalists in this vicinity. On Wednesday a new meeting house was dedicated in Waltham, about 8 miles distant, and a sermon preached in the afternoon, and a Conference held in the evening. On Thursday the meeting house in Cambridgeport, 4 miles distant, after having been refitted at an expense of more than $3000, was re-opened and dedicated—and a Conference held in the evening. And yesterday a beautiful and spacious meeting house was dedicated in Weymouth, 12 miles distant, a sermon preached in the afternoon, and a Conference held in the evening. The latter two I attended, except that I returned from Cambridgeport, tearing myself away from the agreeable converse and hospitalities of Br. T. Whittemore's mansion, to attend the regular weekly Conference held by Br. O. A. Skinner's congregation—the 5th Society. It has, therefore, been to me, as well as to all present, a joyous—a delightful week—a glorious time. But, alas! what earthly joys are unalloyed? Every now and then the thought would intrude, that one dearly loved and highly esteemed brother—one who was the joy and delight of the brethren, and a most joyous partaker of these seasons, was lying at the door of death—sinking, reviving, and sinking again, and without any hope of recovery. Oh, the tears of sorrow sunk unbidden into the eye, conglobed with the tears of holy joy, as this thought intruded itself amid the delights of our social worshipping circles.—And this morning—just before leaving Weymouth, where we had been so happy the night before, the news came that Br. THOMAS F. KING was no more! Yes, after lingering thus hopelessly, for a long time, he departed from his earthly pains and toils to heavenly joys and repose, yesterday afternoon, aged 42 years. His

death will be severely felt, not only by his large and dependent family—not only in Charleston—but in this entire vicinity—wherever he was known. My heart is laden with sorrow, and I wish to say much, but have neither time nor room. His funeral will be attended in the house where he so ably preached, on Monday afternoon.

* * * * * * * *

Boston is the central point to which all our preachers in this region repair for ministerial intercourse. I have seen some thirty or forty already, among whom I must name Brs. Balfour, Hosea Ballou, J. G. Adams, Cobb, Allen, B. Whittemore, Folsom, Dyar, etc., etc. Brs. Paige, H. Ballou 2d, Bacon, C. Spear, O. A. Skinner, S. Streeter, etc., I had seen before. Brs. Chapin, Sadler, T. J. Sawyer, and Whittaker, from abroad, are here on their way to the Convention, and preach in this city and vicinity next Sunday. Besides the ministering brethren, I have met some lay brethren and sisters, whose greetings sounded peculiarly pleasant—and non e more so, than those of Br. Tompkins, the publisher of the Universalist and Ladies' Repository. I could fill a good share of this letter with expressions of pleasure at such meetings, and of gratitude for the hospitality of host and hostess, and proffered kindness of friends—but I forbear.

Nor have I time at present to mention *sights*—among all which, the Boston Common of 40 acres, and the State house fronting it, with the views from its lofty dome, are not the least—or to describe beautiful meeting houses, rich pulpits, good congregations and sermons, and excellent singing—so I pass on to notice

The Rose of Sharon, the annual Edited by sister Edgarton. It is, excepting perhaps, (for modesty's sake *only*, mind you!) two articles by myself, filled with as good, interesting and well written articles as any annual I have ever seen—better, by far, than the articles generally published in these periodical books. Indeed, how could it be otherwise?—the Editor is herself the largest contributor. Well—it is as beautifully *printed*, (and on very fine paper,) as its articles are excellent—and tastefully, neatly, and even splendidly bound—but (how I do hate the *material* that calls forth this "but")—but in dark, figured muslin. Of the engravings I can not speak much—they appear to be very fair, but nothing extra—indeed, I care very little about them. It is a cheap work for the labor and expense it has cost, and I really fear that the edition will not hold out equal to the demand that must be made for it; for Br. Tompkins has printed but 2000 copies of it. So let those who want it, apply early, or prepare for a disappointment.

Universalism Illustrated and Defended, by Br. O. A. Skinner, is a body of Universalist divinity, admirably got up by author, printer and bookbinder, nearly the size of the Layman's Legacy, and to be retailed at the same price. I have not found time to read the whole work, but the past labors of the author are a pledge that this more important work will be found chaste and classical in style, correct in doctrine and right in spirit.

Affectionately and fraternally thine,

A. B. Grosh.

BARBAROUS EXTRAVAGANCE.

"Slaves for farm work in Virginia, are said to be worth $800, cash. And yet one white man can do as much work as two slaves."—*Newspaper.*

From this we learn that an able bodied white man is worth $1600, merely as a *laboring animal.* And yet, the State of New-York—the wise and enlightened State of New-York, in the year 1839—to repair the loss of *one*, who was killed, deliberately ordered *another* to be choked to death! This actually took place in Lewis county some weeks ago. Thus they endeavored to repair a loss of $1600, by throwing away another $1600, besides the cost of throwing it away! If a party man in political life were thus to waste the public treasure, what an outcry would be made about his heedless extravagance; but the people, through their repesentatives, can thus provide for wasting and destroying the greatest public treasures of the State, and to inculcate by example a spirit of similar extravagance in others, and *for what!* To continue as long as possible a barbarous relic, and feed a spirit of cruel retaliation which is as much at war with civilization, sound reason and good policy, as it is directly opposed to every refined feeling of humanity, and the mild and benevolent spirit of Christianity. When will the world learn that "the *very worst* use you can put a man to, is, *to hang him*"?

A. B. G.

IN WHOM DO WE TRUST!

We have often been referred by our opposers, to certain unnameable and undateable cases, wherein it is contended that Universalists have abandoned their faith in a dying hour, and embraced its opposite. Now we put no confidence in such last resort representations. The reporters might better save themselves the trouble of circulating them. Those of their own people who have been acquainted with Universalists will not believe them. If it were possible that such reports came within the range of truth, it would be a perfect certainty that such persons must have departed, receiving their punishment for their apostacy, with crushed hopes and the horrors of despair. And this result would be the frailest, weakest, of all arguments against the sustaining power of our faith.

But such statements can not be true with reference to those who have truly embraced Universalism.—Reader, have you a friend who has stood by you in the darkest hours of distress, when every other has deserted you—who has soothed your mind, and shielded you from calamity—who has exhibited proofs of unshaken fidelity and faithfulness; and could you scorn him, withdraw your confidence, and spurn his proffered assistance, when you knew that he was faithful, and possessed the power to save you—and all just as the accumulated woes of earth were settling upon you? If you could, you might perhaps forget your trust in God, and shut your soul against his eternal goodness, just as you was about entering upon its full and uninterrupted enjoyment—but not without.

A. R. B.

OPPOSITION TO THE RESTITUTION.

It is often said that the Restitution is pleasing to the carnal mind, and that the vicious never oppose it. But the following instance shows that this objection is not infallible. An individual, a professed believer in ceaseless wo, was somewhat in the habit of getting intoxicated.* One day, when well warmed with liquor, and very boisterous, he came to a friend and myself, as we were standing on the sidewalk, and after some of his talk about Universalism, he roared out as we were about leaving him, "You may preach your d—d Universalist lies, and nobody will believe 'em." Pretty well, thought I, for a man believing in endless misery for the sinner—a strong refutation of the stale saying, that sinners always *love* the Restitution.

G. W. M.

THE UNIVERSALIST AND LADIES' REPOSITORY.

In the absence of Br. Grosh, it can hardly be expected that we should find much time to devote to reading of any kind. But in the very midst of our employment, comes the September number of the "Repository," tempting us to lay aside our steel pen, and indulge us in a quiet hour or two over its pages. It contains *some* good articles, to our knowledge, and probably many *more* that we have not read. To those ladies who wish to diffuse a knowledge of our blessed faith among their fair companions, the Universalist and Ladies' Repository affords the best of means. We deem it an excellent work to soften the prejudices of our female opposers.

A. R. B.

* Let it be remarked, that this case is not mentioned, to prejudice any one against the faith he held—it was only another proof that there are good and evil people in all denominations."

G. W. M.

THE EXPOSITOR AND UNIVERSALIST REVIEW.

The September No. of this truly valuable work came duly to hand, but we were obliged to defer noticing it until this week. Nor shall we be able to bestow upon it particular notice now, not having had time to give it a thorough perusal. What we have examined, has more than paid us for the time it has occupied. We would urge it upon the attention of all who wish for a Universalist publication of the highest standard. The contents of the number before us are as follows—"The Twenty-fifth chapter of St. Matthew's Gospel, illustrated with Notes," by Rev. Hosea Ballou 2d. "Doctrinal and Practical Preaching," by Menzies Rayner. "The Character and Mission of John the Baptist, Compared with that of Christ," by C. F. Le Fevre. "Professor Tholuck and Universalism," by Rev. T. J. Sawyer.—"Course of Biblical and Theological study," by H. Ballou 2d. Literary notices.

A. R. B.

TO CORRESPONDENTS.

"An Old Man's last Review of the Scriptures," is received, which we have not time to revise—therefore the delay.

Br. H. L. H. is informed, that the signature he has adopted is used by another writer in our denomination. If he must use an assumed signature, had he not better select some other?

A. R. B.

I have been requested to attend the Conference at Newport, which I should be pleased to do, but can not make it convenient in the absence of Br. Grosh.

A. R. B.

Br. Tompkins—Miss Rachel Nisbet, Big Brook, Oneida county, for whom we ordered the Repository in June, has not received it. She has paid us.

Br. Bazin—Transfer E. B. Vedder's Expositor from Honeoye Falls, to Rochester, and send him the May No., which he never received. Credit him $2 and charge

G. and H.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. Wm. Queal, in Springwater Valley, Livingston county.

There will be preaching on the first Sunday in October, by Br. Sias near Br. Cole's at Perch River, and near Br. Woodruff's in the evening.—Br. Hayward at Denmark—Br. D. R. Biddlecom, in Spafford.

There will be preaching on the second Sunday in October, by Br. Sias, at Champion Village, and in Tylersville in the evening.

There will be preaching on the third Sunday in October, by Br. D. R. Biddlecom, at Girard, Pa., and at Springfield in the evening.

Br. D. R. Biddlecom, will preach on the evenings of Wednesday, October 16th, at Silver Creek—17th, at Westfield—18th, at Harbor Creek—21st, at Centreville, O.—22d, at Mentor.

Br. Sias, will preach on the evenings of October 7th, at Theresa High Falls—8th, at Alexandria, near Anthony's old stand—9th, at Evans Mills—10th, at Black River village, or Lockport—11th, at Great Bend.

A Conference of the Central Association of Universalists, will be holden in the village of Vernon, Oneida county, on the fourth Wednesday and Thursday in October next. Ministering brethren are specially invited to attend.

T. D. Cook, Standing Clerk.

A Quarterly Conference of the first Universalist church in Oswego county, will be held in Mexicoville, the second Sunday in October. Services to commence at 11 o'clock, A. M. A full attendance of officers and members is most earnestly requested.

C. B. Brown.

A Conference will be held in Newport, Herkimer county, on the first Wednesday and Thursday in October. Ministering brethren are particularly invited to attend.

A Quarterly Conference of the St. Lawrence Association, will be holden at Massena village, on the first Saturday and following Sunday in October. Ministering brethren are invited to attend.

F. J. Briggs.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Clarksburg, (Va) for J R, H J and J L—Rev J H S, Deer Creek (Mich) for N S, H B, J P C and A M—P M, Petersville, (Md)—J F W, Geneseo, for S H, J E P and R S—E B V, Rochester, for self, E P and J Q—B D, Mt Hope, for L H—E F, Kirkville

POETRY.

Br. GROSH—The following Stanzas seem to me to point out the true method for reclaiming the wanderer, and for elevating the standard of morality. They breathe the genuine spirit of Universalism. A. W. T.

South Venice, September, 1839.

"SPEAK NOT TO HIM A BITTER WORD."

Would'st thou a wanderer reclaim,
A wild and restless spirit tame?
Check the warm flow of youthful blood,
And lead a lost one back to God?
Pause, if thy spirit's wrath be stirr'd,
Speak not to him a bitter word.
Speak not! that bitter word may be
The stamp that seals his destiny!

If wildly he hath gone astray,
And dark excess has marked his way,
'Tis pitiful—but yet beware!
Reform must come from kindly care.
Forbid thy parting lips to move,
But in the gentle tones of love.
Though sadly his young heart hath err'd,
Speak not to him a bitter word.

The lowering frown he will not bear,
The venom'd chidings, will not hear;
The ardent spirit will not brook
The stinging touch of sharp rebuke.
Thou would'st not goad the restless steed,
To calm his fire or check his speed,
Then let no angry tones be heard,
Speak not to him a bitter word.

Go kindly to him—make him feel
Your heart yearns deeply for his weal;
Tell him the dangers thick that lay
Around his "wildly devious way"—
So shalt thou win him, call him back,
From pleasure's smooth, seductive track,
And warnings, thou hast mildly given,
May guide the wanderer up to heaven.

[From "Hymns of Zion."]

SPIRIT OF BEAUTY, OF LOVE AND CREATION.

Spirit of beauty, of love and creation!
Thou who art smiling in fountains and flowers!
Here on thy altar we pour a libation,
Incense to *thy* love from well-springs in ours.
Up from the fountains of faith and thanksgiving,
Rises the rainbow of praise o'er the heart:
Sunbeams of mercy, all darkness outliving,
Brightness, and beauty, and glory impart.

Oh! for thy mercy, our Father Eternal,
Voices and harp-tones thy praises shall sing:
Fresh from our spirits, all balmy and vernal,
Blessings and honors to thee we will bring.
Bless thee, O Father! thou King of salvation!
Love is thy diadem, mercy thy seal!
Truth thy unchanging, eternal foundation,
Justice thy sceptre to bruise and to heal.

Quicken, O spirit of love and creation!
Quicken our hearts with devotional fire;
Kindle a flame in the shrine of oblation.
Waken our love with thy magical lyre.
Now from the altar our music is stealing,
Upward and onward to thee on thy throne;
Bless, dearest Father, this tribute of feeling,
Poor though the song be, for love wakes the tone.

FADING FLOWERS.

To the reflecting mind, there is a gloom not unmixed with pleasure, in contemplating the fading flowers. It is melancholy to witness their silver leaves fall. But who would stay the rolling year, and dwell amid the beauties of perpetual Spring? Who would see the face of nature blushing in perennial bloom? It is well that the flower is ordained to fall and give place to the ripened fruit. Eternal Spring would yield but a meagre harvest to the husbandman. Fadeless flowers would compensate but poorly for the fine rich fruit. Murmur not then though their glories depart. Let the year roll on, the flowers fade and fall, and though the change cause sadness, still rejoice in the prospect of an exuberant harvest.

How like a "flower that comes forth and is cut down," is the brief period of human life! Beautiful emblem of our earthly existence! We come into this world, our faculties expand like the swelling bud, they burst into loveliness like the opening flower, and for a while all is life and beauty. But the flower is not perpetual;—it blooms, but to die. With all our majestic powers and all the glory of our nature, how soon we decay and fall. Like the lovely flower we pass away. And this change is also necessary for the fruit to mature;—that mortality may be swallowed up of life. Like as the crimson strawberry, or the velvet nectarine, succeeds the fallen flower, so also shall it be with us. The glories of humanity will depart, the flower will fade and fall, but this change is the preliminary of a golden harvest. And it is well that God has thus ordained. Better that our earthly existence cease, that the flower should decay, than that *heaven*, the ripened fruit, should never be obtained.—Murmur not then at the loss of friends. The fruit is more desirable than the flower, heaven than earth.—Mourn their loss, this is right, but not as those who mourn without hope. And feeling that we too must close our eyes upon the bright scenes of earth, let us be resigned to all the allotments of Providence. While the flower is fading, let us rejoice in the prospect of an exuberant harvest, a blessed immortality, a reunion with those we love, of a "family in heaven."—*Ladies' Repository.*

THE WATER OF LIFE.

Christ had said that whosoever drinketh of this water, shall never thirst, but it shall be in him a well of water springing up into everlasting life. Reader, hast thou been to Christ, and received of him this blessed gift,—hast thou drank from this pure fountain, and are the longings of thy immortal soul satisfied? If thou hast, then art thou truly happy; for thou hast found a source of felicity, which shall flow on unwasted through the endless ages of eternity. But thou hast not tasted if thou thirsteth still for the strange waters of earth; for know, that, though sweet to the senses, they can not quench that thirst which thou art doomed to suffer, until thou shalt seek and find the waters of salvation.—*Palladium and Amulet.*

THE WAY TO JUDGE.

Solomon in his proverbs thus says: "Even a child is known by his doings, whether his work be pure, and whether it be right." It is not our province to judge, but our prerogative to witness. We are as jurors in one sense. We make up our minds for ourselves, though we do not sit as judge to declare the sentence. And there is no criterion so just as a man's conduct: this in fact is the strictest index to a man's character. We can not ascertain from report always the true state of a man, neither from profession, for a man may look one way, while he walks another; but in a land of Freedom and Liberty, untrammelled by man, there can be no mistake in his doings, for even a child is known by this, whether he be right or wrong. It is not for us to judge, yet we do it, and out of two evils, choosing the least, we must judge by their works, for by their fruits we may know them, and they in return know us; but we must judge individually, and not collectively. It is too common to judge of society by a few individuals; this is evidently wrong: we might as well go to an orchard and judge of the whole by a few barren trees: as to judge of a community by a few of its members. Some go so far as to judge by a name, virtually saying, "There can no good thing come out of Nazareth." But as the fruit of a tree characterizes only the tree from which it is plucked, so a man's doings can only characterize himself, and no other.—*Olive Branch.*

MARRIAGES.

In this city, on the 15th inst., by Rev. Mr. Hees, Mr. JAMES HARRISON CARROLL, to Miss HARRIET BRITT, both of this city. [A liberal share of the cake and wine was received by the Printers.]

In Wilna, September 3d, by Rev. J. H. Whelpley, Mr. LEWIS CLOVIS PLUCHE, of Diana, to Miss BETSEY INGALS, of Wilna.

In Nelson, June 4th, 1839, by Alfred Medbury, Esq., Mr. SILAS W. GREEN, to Miss MARY H. T. BATES, both of that place.

In same place, February 20th, 1839, by the same, Mr. LEROY MAXSON, of De Ruyter, to Miss MARIA LEET, of Nelson.

In St. Johnsville, on the evening of September 8th, by Rev. J. D. Hicks, Mr. JOHN ADAM WALRATH, to Miss MARGARET GULNACK, all of that place.

In Parma, August 18th, by Rev. S. Miles, Mr. ROSWELL M. SMITH, of Spencerport, to Mrs. SALLY BROWN, of the former place.

DEATHS.

In Potsdam, March 14th, Mr. ROSWELL PARKHURST aged 64 years. The disease that terminated his existence, was the lung fever. He survived the attack but a few days.

We have often been pained with accounts of savage cruelties, and admired the fortitude and heroism of females in some of those awful scenes. The following incident in the early life of Mr. Parkhurst, deserves notice.

During the Revolution, our northern frontiers were exposed to the invasion of savages, employed by the British government. In the Fall of 1780, a party of savages, headed by a Mr. Horton, burned Royalton in Vermont, and desolated some settlements in the adjoining towns. They slew all the males who attempted to make their escape, made prisoners of the rest, drove the women from, and pillaged and burnt their houses. Mr. Parkhurst, then about six years old, fell into their hands and was saved by the fortitude of a female. A Mr. Hendee, hearing of the approach of the Indians, directed his wife to flee for safety with their two children—a son seven years of age, and a daughter younger—while he went to give the alarm. In her flight, she was met by a company of Indians, who forced her son from her. Determined to save her son from captivity, she pursued them down the river which runs through Royalton, alternately leading and carrying her daughter, till she came against the place where a large company was stationed on the opposite shore. Neither the sight of the savage foe nor the intervening current, damped the ardor of her resolution. She led her daughter down to the shore, determined to wade across, when she was met by an Indian, who, supposing that she came to resign herself a prisoner, offered to carry them both over. She declined the favor, and he insisted upon carrying the child for her, which he took upon his back. She followed him till she came where the current was so deep and rapid that she submitted to his advice, and waited till he went ashore with the child, when he returned and carried her over. She hastened to the commanding officer and pleaded and remonstrated, till his more than savage heart was melted, and he gave back her son. She next made suit for her neighbors' children that she saw in captivity there, and by ardent and affectionate entreaties, procured their release. Mr. P. was among the number. She gathered them around her, and led them away, together with her little daughter, to a suitable place for fording the stream. Thus by the undaunted resolution of this woman, was Mr Parkhurst, with others, saved from a painful captivity, and a tedious march through the wilderness to Canada, that would have worn him down, if he had not been tomahawked, and his body left a prey for beasts of the forest and ravenous birds.

Mr. P. was one of the first settlers of Potsdam, where he endured both the toils and dangers of settling a new country. He lived to see the wilderness become a fruitful field preserved from all dangers and sustained through arduous toil. By the request of the relatives, I attended his funeral, and tendered the consolations of the Gospel from 2 Cor. i: 3, 4. F. J. BRIGGS.

In Lebanon, August 26th, THANKFUL YOUNGLOVE, wife of John Younglove, aged 79 years, 4 months, and 9 days.—Previous to her decease, there had not been a death in the family for more than 35 years. She has left 10 children, whose united ages, together with their parents, make 650 years. Sermon by Professor Maginnis, (Baptist.)

*** Editors at the East and West, will please copy for the information of the friends.—*Com.*

In Minden, August 31st, ENOS, son of Levi Snell, aged 4 years, 2 months, and 17 days. The funeral was attended on the following day, and a discourse delivered to a large and listening congregation, by the writer, from 2 Pet. iii: 11

J. D. HICKS.

In Homer, August 8th, Mrs. DESIRE PARKER, consort of Col. Washington G. Parker, and sister of Rev. M. B. Smith, aged 43 years. See extracts from sermon delivered on the occasion. A. C. B.

In Henrietta, September 2d, Mrs. LUCY PHILIPS, aged 69 years. During her illness, which was about 5 months, she was resigned to the dispensations of God, and died in the hope of a glorious immortality beyond the grave. She has left a husband and seven children to mourn her absence from them, until they shall meet in a better world, where parting is no more. Peace be with her surviving friends. May the Lord be with them, and bless them, even in peril's darkest hour, and finally save them and all men with an everlasting salvation. S. M.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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For the Magazine and Advocate.

A VOICE TO THE MARRIED....NO. VII.

BY REV. J. M. AUSTIN.

TO HUSBANDS.

PLACE OF ABODE.

"The world was made so various, that the mind
Of desultory man, studious of change,
And pleased with novelty, might be indulged."

As the responsibility of selecting or locating the place of abode, devolves principally upon the husband, a few remarks upon this subject, may not be amiss. I am aware that in the estimation of many, the place of residence, the location of the dwelling, and the convenience of its structure, are matters of trifling importance. But let it be remembered that it is from a multiplicity of small comforts, each, perhaps, trivial in itself, that the great mass of human enjoyments, is made up.—Hence a general neglect of these small sources of comfort, will detract very materially from the sum of happiness which we experience—and we are thus admonished to attend with due precaution, to small matters as well as to great.

The place of residence will, of course, depend much upon the occupation or profession which is pursued. While the mechanic, the merchant, the professional man, from the nature of their occupation, will take up their abode in central and populous places, the farmer will generally prefer living upon his own estate, and in a neighborhood more sparsely peopled. The tilling of the earth is the most natural and primitive, and by far the most useful employment in which man can engage. It is the nursing-mother upon which all other branches of human industry depend for support. When agriculture is neglected, all other employments are speedily paralyzed; for when the farmer fails to afford sufficient material for feeding and clothing community, the other classes must either become themselves tillers of the soil, or experience want and distress. Agriculture is the most healthy, and generally the most profitable employment pursued. Although wealth is not usually so speedily acquired as it sometimes is in other pursuits, yet taken together, there is no branch of human occupation which yields so certain and permanent a return to industry. Indeed it is the source of all wealth, both individual and national. And it is to be regretted that there is such an evident disinclination to engage in this most praiseworthy business, among great numbers of those who are peculiarly fitted for it by their habits and circumstances. Although there are some engaged in agriculture, who reside in cities and villages at a distance from their estates, yet the generality of those in this business live upon their own farms, and personally superintend their own affairs—being satisfied of the truth of Dr. Franklin's homely, yet well proved adage:—

"He who by the plough would thrive,
Himself must either hold or drive."

Those who have the opportunity of choosing between a country and a city residence, should deliberate maturely before they decide. There are advantages and disadvantages to be experienced in both cases. In the city are to be found the advantages and pleasures of a ready and abundant social intercourse—a constant supply of religious instruction, so varied in doctrinal tenets as to suit all views and tastes—and what is of great importance, the city affords better opportunities for the instruction of children—schools, both day and Sabbath, being more numerous, longer continued, and usually better managed—and to these may be added the facilities for improving and gratifying literary and scientific tastes to those who possess them. But to offset these advantages, there are many things of a disagreeable and painful character. The liability to sickness and early death from a confined and vitiated atmosphere, impure water, and the prevalence of contagious diseases—the lax state of morals among large portions of the population—the presence of poverty, want and crime in their most disgusting forms—together with numerous temptations to vice, and examples of a demoralizing character, to which children and youth are constantly and unavoidably exposed—form a catalogue of evils by no means unworthy of notice.

The advantages and disadvantages of a country residence, are, to some extent, the reverse of those pertaining to cities and large towns—although this inverse comparison will not, perhaps, hold perfect throughout. While the facilities for education and for religious instruction, especially of that *varied* character which the modern diversity in theological views renders necessary,* are not so great in the country, yet this deficiency is fully balanced by the more general prevalence of health, of sound morals, of industrious and economical habits, and virtuous and discreet examples. It has been well said, that "man made the city, but God made the country." The former is artificial, the latter is natural. In the city art and skill do their utmost to please the eye, the imagination, and the mind; but the utmost extent of human ingenuity can not vie with those beauties which the Master Artist has spread out upon the earth's variegated surface. Few there are who can fail to unite in the poet's language:—

"* * * * Strange! there should be found,
Who, self-imprisoned in their proud saloons,
Renounce the odors of the open field
For the unscented fictions of the loom:
Who, satisfied with only pencilled scenes,
Prefer to the performance of a God
The inferior wonders of an artist's hand!
Lovely indeed the mimic works of Art;
But Nature's works far lovelier. I admire,—
None more admires—the painter's magic skill,
Who shows me that which I shall never see.
Conveys a distant country into mine,
And throws Italian light on English walls.
But imitative stroke can do no more
Than please the eye—sweet Nature's every sense,
The air salubrious of her lofty hills,
The cheering fragrance of her dewy vales,
And music of her woods—no works of man
May rival these, these all bespeak a power
Peculiar, and exclusively her own.
Beneath the open sky she spreads the feast:
'Tis free to all—'tis every day renewed;
Who scorns it starves deservedly at home."

However much we may become attached to the city, there appears to be an inherent love for the country and its rural scenes, lingering in our hearts. With what delight do those who have long been immured within the brick walls, and confined to the dusty streets and smoky atmosphere of the city, go out to inhale the balmy air of field and meadow, hill and forest, when

"—— flowery May from her green cap throws
The yellow cowslip and the pale primrose."

They do not, it is true, tread upon carpets from Venetian looms, but upon the green grass ornament more gaily than art can devise, with violet and daisy, with purple wild thyme and modest hare-bell, and all those beautiful flowers which breathe a fragrant odor round—they do not listen to the sound of the loud-swelling organ, or brazen trumpet, or twanging piano, but to music far more sweet and melodious; the mellow note of the robin, the shrill whistle of the black-bird, the sonorous ditty of the sweet little "chipping bird," and the saucy chatter of the bob-o-lincoln, accompanied by the gentle, dreaming hum of the grass-hopper, that eccentric insect which has been immortalized by the lines of the ancient poet Anacreon, thus prettily translated by Cowley:—

"Happy insect! what can be
In happiness compared to thee?
Fed with nourishment divine,
The dewy morning's gentle wine!
Nature waits upon thee still,
And thy verdant cup does fill.
Thou dost drink, and dance, and sing;
Happier than the happiest king!
All the fields which thou dost see,
All the plants belong to thee:
All that Summer hours produce,
Fertile made with early juice."

So deeply is love of the country impressed upon the heart, especially of those who passed their childhood in rural scenes, that although it may be banished for a long series of years, by the absorbing cares of an active, business life, yet, like many other of the impressions of childhood, it will return again in old age, strong and fresh as when felt in boyhood's pleasant days. And the old merchant or artizan, after having passed a quarter or half century in the midst of the din and bustle of a commercial metropolis, and acquired a fortune, will seek out, under the mysterious yearnings for retirement and peace, some sequestered and quiet retreat, where he can pass the evening of life, amid scenes abounding

"With song of birds and stir of leaves and wings,
And run of rills and bubble of bright springs,
And hourly burst of pretty buds to flowers,
With buzz of happy bees in violata bowers."

Undoubtedly the majority of mankind prefer a country residence. But still the tastes of people will be guided much in this, as in most other respects, by their interest and their circumstances. I have resided for years in the crowded city—I have dwelt in the prim and pleasant village, and also, during the earlier part of my childhood, amid the more retired scenes of rural life. But in looking back through the shifting scenes of more than a score and half of years, the brightest spots which rise to my view, and those around which memory loves the oftenest and longest to linger, are connected with the green fields and the lofty forests of the country. As a pleasant and fondly cherished dream floats upon my mind, the remembrance of those days, when in company with my young companions,* with all the glee of laughter loving urchins, we bared our feet in the rushing brook, or wandered over the meadows, plucking the yellow butter cup and crimson clover top, or chasing the gandy butterfly, or with dexterous swing of hat, making prisoner of the testy bumble bee as he was quietly revelling upon the rosy thistle blow, or attacking his fortress with all the valor of the knight of La Manche.

* The facilities in this respect, however, are constantly increasing and becoming very abundant in the older States of the Union.

* While penning these lines my heart is pained by the intelligence of the death of one of the most intimate and beloved of those companions, with whom I have passed many, many happy days—Doct. Richard Clarke, Surgeon, United States Army. He, with several other officers, recently died in Florida, in consequence of drinking water into which some dastardly wretch had infused a deadly poison. In the meridian of life, one has thus departed, who was an ornament to his profession, and a solace to his widowed mother and a fond circle of relatives. Peace to thy ashes thou sharer of my boyhood's pastimes! May the wild flowers of the South bloom sweetly over thy distant grave!

and winning laurels of boyish renown and stores of the sweetest plunder. Ambrosial scenes! happy days! they will return no more on earth; but their delightful remembrance will never depart!

"How often have I loitered o'er the green,
Where humble happiness endeared each scene;
How often have I paused on every charm,
The sheltered cot, the cultivated farm,
The never failing brook, the busy mill,
The decent church that crowned the neighboring hill."

In coming to a decision upon the question of residence in the city or country, every consideration upon either side should be maturely weighed. And in this, as in every other case, the clear dictates of judgment and prudence should be followed, rather than the mere promptings of inclination and fancy, when they come into collision with each other.

The subject of emigration from the Old States to the New, is one undoubtedly more or less frequently brought to the consideration of many husbands who read these lines. It is a topic of no inconsiderable importance, and should receive much reflection before any decisive steps are taken in regard to it. That the West presents many advantages for the acquisition of wealth, there can be no doubt; though many who have removed there with high expectations in this respect, are sadly disappointed—and that it holds out inducements to the young man who has no capital with which to commence business but industry, skill and enterprize, is indisputable.—But after acknowledging this, it still is questionable whether, as a general rule, those who remove there are any happier than those who remain in the older States. It should be remembered that the acquisition of *riches* is not the sole object for which we have been placed in this world, and that wealth is not the only source of happiness. I would that tens of thousands did not act as though the affirmative of these propositions was true—I would that immense multitudes did not seem to be so entirely infatuated with the supposition that to be *happy* they must be *rich*. There never was *a greater mistake* made by man! An enlightened and virtuous mind, and a contented disposition, are the great prerequisites to true happiness. So far as money can conduce to comfort and contentment, it is an auxiliary to happiness. And it is not a secret at this age of the world, (though many act as though it were,) that a very moderate amount of riches is sufficient for this purpose, and that all which is obtained more than this, becomes a source of care, anxiety and unhappiness. Argument is not necessary to show that in the old States of the Union, any individual blessed with health, industry, and good habits, can obtain for himself and family all the comforts of life, and in most cases, secure at least a moderate competency of riches. This is well known to every reader. Why then, should a husband in these circumstances, break asunder all the dear and pleasant associations of his youthful years, leave the society and counsel of those who are interested in his welfare, abandon the conveniences and comforts of civilized life, the advantages of education, religion and morality, and plunge into the forests of the far West? Why should he cause a tender wife, and perhaps a young family who are unused to the hardships of life, to endure the harrassing fatigues of a long journey, and submit for months—not unfrequently for long years—to all those privations of every description, which are necessarily attendant upon the settlement of a wilderness country?* Does he pass through all these difficulties that he may heard up more money? He obtained enough in his former location to afford him every comfort in life, and more wealth will only give him more trouble.—That he may obtain an easier livelihood? If by this is meant, that he can pass a great proportion of his time in idleness, I deny that he will be the happier. Idleness is not easy and pleasant—it is a task, a burthen, a source of inquietude, and the prolific fountain of every species of profligacy and evil! Paradoxical as it may appear, ease and rest, are only to be procured by toil and exhaustion—precisely as the gratification of partaking of food and drink can not be experienced except it is purchased by hunger and thirst.

It is a singularly erroneous supposition, that because the soil of the West is generally highly fertile and productive, therefore it is a better place to obtain a livelihood. A slight glance over the world will satisfy us that the people are not always the happiest where the earth is most bountiful in its productions. As a general rule it is the reverse. In no portion of the globe can a community be found where so large a portion of the inhabitants are prosperous and happy as in New-England. And this state of things is to be attributed in no small degree, to the very sterility of its soil. Where men are compelled to toil assiduously to procure subsistence, they will not only succeed, in all ordinary cases, in securing the comforts of life, but they will establish those *habits* of industry and perseverance which conduce so essentially to prosperity in all undertakings.—Hence New-Englanders, born and bred under circumstances where the comforts of life can be procured by industry and vigilance, are celebrated throughout the world, for activity, skill, fertility in expedients, and an indomitable perseverance in overcoming all obstructions that impede the successful issue of their plans. Man is so constituted that he must have difficulties to encounter, obstacles to overcome and toils to be endured, before the faculties of his body and mind can become so developed and matured as to afford him all their advantages and enjoyments. Place him in circumstances where necessity does not call for these exertions, and there will be a tendency to idle and dissipated habits, to effeminacy, and low sensuality! Compare the state of society, the arts and sciences, literature and religion, in New-England, with its rock-bound coasts, granite mountains, meagre soil and inhospitable climate, with the same things in the fertile vallies, the vine clad hills, the bland atmosphere and heavenly skies of Italy. Who that values liberty, knowledge and virtue, would not prefer that his children should be brought up under the institutions of the former, rather than those of the latter?—The conclusion is obvious, that a fertile soil and a pleasant climate, are not, by any means, the only thing necessary to prosperity and happiness.

In looking to the West for a change of residence, the husband should take into the account the welfare of his family. Allowing that the change will be highly advantageous in a pecuniary point of view, if it should be injurious to the minds and morals of his children, should he not hesitate? Were he enabled to bestow a fortune upon each of his children at his decease, of what benefit would it be to them if they are unprepared to make a better use of it? Wealth without virtue and intelligence, is a curse rather than a blessing! It is not to be expected that for many years the children in newly settled districts, can enjoy the advantages of schools and religious instruction, which abound in the Middle and Eastern States. This is a consideration of the utmost importance. What can the parent find at the West to compensate his children for these deprivations? Stores of golden treasure and wide spreading domains weigh against them, no more than the dust in the balance. When we add to this deficiency in religious and mental cultivation, the laxity in morals which is invariably to be found on the borders of civilization, and the examples of cupidity, profligacy and crime, to which children in those circumstances must be more or less exposed, the parent who is properly awake to the welfare of his offspring, can not be blind to the dangers in which they would be involved.—The young man who, on entering business life, possesses good habits and sound morality, is blessed with that which is of more worth to him than untold stores of gold.

I make not these remarks to prevent any individual from emigrating to the West, who may feel it his duty to do so; there is, undoubtedly, a large class of cases, where such a step is perfectly justifiable and laudable. My only object is to induce my readers not to act blindly and unadvisedly in a matter so important. I would have them scrutinize the whole subject candidly—look at it in every possible point of view—so that if finally determined to emigrate, they will not, (as thousands have,) on arriving at their place of destination and testing its advantages, awake as from a vision, and when it is too late, regret that any flattering dream could have lured them from the home of their childhood and the scenes of their youth!

It may not, perhaps, be improper to make a few remarks here in regard to the location and structure of dwelling houses. In erecting or renting a tenement, no small attention should be paid to the location. Most people in selecting a dwelling allow themselves to be guided almost entirely by pecuniary considerations. And hence in our crowded cities, families even in competent circumstances will frequently purchase or hire dwellings situated in low, dark and narrow streets, where the Genius of Pestilence would seem to reside—and then wonder, from year to year, why they are so constantly assaulted by painful and long continued diseases. Economy is to be commended in all cases: but health and comfort should never be sacrificed that riches may be hoarded. This would be paying too dearly for that "dross" which can never purchase enjoyment when sickness lays its palsying hand upon the body.

In securing a dwelling-house three things should never be overlooked, viz: health, convenience, and pleasantness. The first, is the all important requisite in life, and its promotion should never be lost sight of. Hence in erecting a residence, avoid placing it in a low, damp location, or in a narrow street or lane, where the light of the sun, or the salubrious air of the heavens, can scarcely penetrate—and if possible to prevent it, never inhabit a build ing in such a location.—Thousands of lives have been lost, by residing in dwellings in moist situations, where the humid exhalations have induced and hurried to a fatal termination, every species of disease. A constant or frequent exposure to dampness from wet cellars, or basements, or any other source, is certain destruction to health, and no care nor pains can be too great to avoid it. As far as it is within the bounds of practicability, select for a residence, a situation which is elevated, dry and airy. Providence in this respect, as in many others, has united utility with benefit and pleasure. No situation for an abode can be more pleasant than a gentle eminence, somewhat isolated from other dwellings, surrounded by well cultivated gardens, and embosomed in thrifty trees. And no place is more conducive to health. The life giving light of the sun beams upon such an abode with the most grateful influence—for light is as essential to the healthy existence of the human frame, as to vegetable bodies. The sweet breezes of heaven draw through it, bearing the very spirit of life and vigor upon their wings—and the surrounding foliage exhales abundantly the most healthful and buoyant constituents of the atmosphere to be breathed. But I can not dwell upon these points, or even enumerate all the advantages to be derived from a judicious selection of a dwelling place.

In closing, I would remark, that in the erection of a dwelling, let much attention be paid to *convenience* and *comfort*. It is astonishing how people differ in this respect. While one man is governed entirely by outside show, and pays little attention to interior arrangements—another allows the outside to be a matter of minor importance, and directs his care more exclusively to *convenience within*. And in most cases, while

* I speak not without experience on this point, having been born in the north-westerly part of New-York, to which my parents emigrated from Connecticut, when that portion of the Empire State, was the wilderness *El Dorado* of those New Englanders who were seized with "the western fever."

the former is compelled to submit to inconvenience in his family arrangements, on account of an ill-contrived interior arrangement, the dwelling of the latter not only makes a good appearance in its exterior, but he has been careful to have such a construction within, as to secure comfort and enjoyment to himself and all connected with his family. Much might be said with profit upon these topics, but this chapter is already too protracted. I can only add, that in erecting a place of abode, let your motto be *convenience* before *show*, and *health* and *comfort* before all! In regard to all things connected with the dwelling, the husband should freely consult the wife, and allow her suggestions to have a proper influence upon his decisions. This is more especially important in regard to the interior construction; as from her knowledge and experience she is much more capable of judging respecting convenience, utility and pleasantness, than any other individual connected with the family.

For the Magazine and Advocate.

TEACHINGS AND TENDENCIES....NO. IV.

BY REV. T. P. ABELL.

PRAYER.

The heart of man seems instinctively to acknowledge the existence of some greater Power, who has a regardful feeling for its infirmities, and to whom its interests are ever present. Hence, the universal prevalence of religions and forms of worship, by which, invariably, prayer is considered one of their chiefest essentials.

We have now neither time nor inclination to dwell on the frequent misconceptions of this service, or the common modes of its observance. It is well understood however, that there are denominational peculiarities concerning it, and also that different religionists entertain, as individuals, different views of its nature, design, and importance. But whatever may be the variety and character of these views, it is, we think, hardly necessary to remark, that its strictest propriety remains unquestioned by Christians.

The inculcations of Universalism on this subject are definite and positive. It teaches the necessity and appropriateness of prayer. It esteems the service as being of very high importance. It is imperiously required as a duty. And the duty is standing and continued. It makes unremitting demands upon the attention of the follower of Jesus. Among the specifications of the doctrine concerning its necessary requisites for acceptance, I mention one only—this, viz., that it is to be offered "in faith," and abiding confidence. And we conceive that the Universalist system, in being particularly calculated to superinduce this favorable state of the mind, possesses an important advantage over every other scheme of religious doctrine.

Prayer is the homage the heart pays to its Creator in its inward temple. Its aspirations may, or may not, be embodied into language. They find their way to heaven in silence and solitude. The sincere up liftings of the soul to God are spontaneous and unobtrusive. Street-corners and crowds are not indispensable to their fervor or their acceptance. They wing on in their way upward, in the hush of midnight or at the fervid hour of noon, though the voice be mute and the lips stir not. In the public assembly, expression is given, not as a peculiarly acceptable accompaniment, but for the profit and edification of commingling worshippers. There and then, many a form may bow before the waiting altar and offer up welcomed adoration, though it might be said of only one, "he prayeth."

We are never to forget our wants and weakness. We never can forget them long at a time, carrying within us, as we do, a little world of craving and unsatisfied desires, and ever and anon affected outwardly as we are, by the changeful vicissitudes of an unstable existence. But man is prone to "trust in an arm of flesh." He is prone to look elsewhere than to Heaven for needed aid. He thinks now and then of his own imbecility and perishingness; but when you come to talk of God, he is quite ready to imagine that to be an altogether foreign subject. In his blindness or perversity, although awake and alive to the bustling cares and cheating vanities of earth, his mental eye is, nevertheless, dim and filmed, and he beholds not the unrusting brightness and beauty of things divine and undecaying. He loses an immense share of enjoyment which a different and better state of the heart would not fail to afford him, when its innermost thoughts and anxieties could be laid out, in faith, and hope, and confidence, before a compassionate Father.

The uses of prayer are simple, and yet how important! You can easily understand how the susceptible human mind can be elevated and refined, by holding communion with a great and good Superior. You can conceive how the heart would be lifted heaven-wards, reformed and made holier, by the blessed influence of the spiritual fellowship and intercourse established between the suppliant and his God. Prayer will never subvert the regulations of unerring Wisdom; but it will bring peace, and resignation, and holiness, to the heart that gives forth and heeds its hallowing ministries.

The question now to be asked is—Does the Universalist believer have any encouragements to pray! We know that the doctrine yields the purest joy in believing, but does it make the cup of happiness brim up still higher, in praying? Or, among its roseate sparklings—if we may so speak of things moral—are there mingled the black dregs of doubt and servile fear, to embitter and to poison? Is there a blank and unanswering indefiniteness, or a cold and heart-shocking repulsiveness about the received sentiment, which would make faith a spiritual Pandora box, and prayer an unmeaning mockery? I say nay. The doctrine possesses nothing of vagueness, or of doubt-engendering partiality. It presents God to you in a glorious light. He is ever ready to hear the childs supplications. He delights in doing you good. He is never indifferent to your welfare. Over you, and over all, there are spread out the wings of his love. Your minutest wants are open before him. He knows and does all things well. His wisdom can not err, nor his goodness forsake. To you there may seem a dark mysteriousness in his providential orderings, but you are assured that they are wisely and benevolently directed. Afflictions are masked blessings. And cherishing these views, can you not go to God? Yea, and you will do it. The confiding orisons of your heart will go up before him continually.

Here I wish to remind you of one thing. It is this merely. In beseeching the bestowment of favors, you just pledge your own co-operation in the acquirement of those favors. Indifference or supineness are out of the question. The bare sending of the thoughts to heaven, is only one part of the enjoined duty. Thus, when you pray for holiness of heart, you virtually promise to engage yourselves industriously to the desired acquisition of the great blessing. You are to go about the effecting of the reformation, with an earnestness proportionate to your anxiety for its accomplishment. To ask God for good, and then to manifest any carelessness concerning it, is an inconsistency which our doctrine will never justify or encourage. The prayer, then, for additional mercies is to be followed by the increased improvement of mercies already possessed. Knowledge, talents, time—these, and all other means of promoting our own, or other's good, are to be had in constant and faithful requisition; and while the spirit prays, the heart and the hands are to labor.

Castine, Me.

EDUCATION.—To teach young persons to bear patiently small injuries is a capital branch of education. Nothing tends more effectually to secure them against great injuries.

FRIENDSHIP.

"We take each other by the hand, and we exchange a few words and looks of kindness, and we rejoice together for a few short moments, and then days, months, years intervene—and we see and know nothing of each other."—*Washington Irving.*

Whose heart hath not echoed the above sentiment! Whose bosom hath not heaved with the conviction of its truth! Who doth not lament it! How impressive the remark, "We take each other by the hand, and we exchange a few words and looks of kindness, and we rejoice together for a few short moments, and then days, months, years, intervene, and we see and know nothing of each other." How often do we meet as friends, enjoy for a few moments its pleasures, then give the parting hand, and be lost forever from remembrance. It is true of the friendship of this world, unless to few we limit the name We occasionly meet and embrace each other we intermingle our joys and sorrows, then anon part—each one returns to his avocation—becomes engrossed in the cares and pursuits of life; selfishness absorbs his generous nature, business crowds thick and heavily upon him, and in the labyrinth of human affairs, he forgets his nearest friends and relatives.

The thought of them may sometimes flit across his mind, but like the electric shock, it is soon over and gone—no trace left of its flight! That we bestow no more time in cultivating the affections, is a fact, deeply to be deplored. In the hurry and bustle of the world, we are apt to forget the pleasure, which flows from the intercourse of our friends. We loose sight of the social tie and travel on in the road of turmoil and strife. Wordly ambition usurps the current of our finer feelings, and converts us into the greedy, selfish, unmindful brute. But in this dark picture, is there no light shade? Yes, there is. There are some who live not only for themselves, but for others. These are they who imagine the world not made expressly for their own use, or for a few, but that their fellows, children of the same heavenly Parent, heirs of the same inheritance, have a right in common with themselves, to the same benefits, the same privileges, the same blessings. They love to see their friends, to cultivate the social bond, to contribute to their mutual welfare. And when by distance or other circumstances they are unable to meet and converse with them, they still regard them as usual—often devote the unperplexed hour to thoughts of the absent, the loved, the departed friend. Happy would it be if all earthly attachments bore the same character. The relation then of friend and brother would be more than nominal. It would be an earnest of that enduring relation, which we are to sustain in that celestial purity and blessedness, whither we are fast hastening—of that inheritance which is "in corruptible, undefiled, and which fadeth no away."

A. W. T.

August 3, 1839.

REGISTER AND ALMANAC.

We are now prepared to supply all orders for the Register, or Register and Companion stitched with a handsome cover, but those who order must bear in mind that what they order must be considered a permanent sale. If we give purchasers an opportunity of making as much if not more than we do ourselves, they must expect to run their own risk of sales.

We have frequently spoken of this, but still we almost every day have requests to send them out at our own risk.

The work can be had of A. Tompkins and T. Whittemore, Boston, and Rev. W. Wilcox, Cheshire, Mass.; Rev. D. Forbes, Hallowell, Me.; Rev. J. E. Palmer, Barre, Vt.; P. Price, N. Y.; Rev. G. Messinger, Springfield, Z. Wilson, Concord, and Hon. J. Hollister, Perrysburg, Ohio; Rev. N. Stacy, Ann Arbor, and J. H. Sanford, Deer Creek, Mich.; Rev. E. B Mann, Leavenworth, Ia.; Gad Chapin, Louisville, Ky.; Rev. A. G. Clarke, Binghampton; Rev. R. W. Cheeny, Le Ray, and Rev. T. S. Bartholomew, Brooklyn, Pa.; Rev. W. Rounseville, St. Charles, Ills.; Rev. J. French, Denmark, Rev. T. C. Eaton, Fredonia, Rev. H. L. Hayward, Champion, W. F. Gibbs, Auburn, Rev. I. B Sharp, Hume, Rev. W. M. Delong, Oran, and G. H. Roberts, Rochester.

U. S. GENERAL CONVENTION OF UNIVERSALISTS.

MINUTES OF PROCEEDINGS.

The Convention assembled on Tuesday evening, September 17th, 1839, in the Universalist Chapel in Portland, Me., and the former Moderator and Clerk being absent. Br. Moses Ballou, of New-Hampshire, called the Council to order, when the Convention was organized, by choosing

Br. William A. Drew, of Me., *Moderator.*

Br. Solomon Laws, of Vt., *Clerk.*

Br. M. Black, Jr., layman of Mass., *Assistant Clerk.*

The Council then adjourned to half past 8 o'clock to-morrow morning.

Wednesday morning.—Met according to adjournment, and united in prayer with Br. T. G. Farnsworth.

The following certified roll of delegates from the several State Conventions, composing the Council, were presented—viz.

Maine.—Wm. A. Drew, George K. Shaw, Nathan C. Fletcher, Darius Forbes, *clergymen.* Cornelius Holland, Shepard Bean, J. C. Churchill, John Bridges, Alpheus Lyon, D. M'Cobb, *laymen.*

New-Hampshire.—John Moore, Moses Ballou, James Shrigley, J. V. Wilson, *clergymen.* Jas. A. Douglass, Wm. A. Vaughan, E. Glover, E. S. Bowditch, *laymen.*

Vermont.—Solomon Laws, Elbridge Wellington, Joseph Hemphill, *clergymen.* No lay delegation present.

Massachusetts.—Hosea Ballou, Thomas G. Farnsworth, Albert A. Folsom, *clergymen.* Constant Ruggles, Oliver Dean, Robert Bacon, John Gooding, Geo. W. Bazin, M. Black, Jr. *laymen.*

Rhode Island.—Wm. S. Balch, *clergyman.* Wm. O. Bisbee, *layman.*

Connecticut.—Elisha Denslow, *layman.*

New-York.—Thomas J. Sawyer, A. B. Grosh, G. W. Montgomery, L. L. Sadler, *clergymen.* Stephen Van Shaack, Lewis Seymour, *laymen.*

Pennsylvania.—A. C. Thomas, S. W. Fuller, S. P. Landers, *clergymen.*

South Carolina.—Albert Case, *clergyman.*

Attended to the reading of the constitution, by-laws and proceedings of the last session of this Convention.

Appointed W. S. Balch, G. W. Montgomery, and J. V. Wilson, a committee to arrange and propose business coming before this Convention.

Appointed A. B. Grosh, E. Wellington, and C. Holland, a committee to receive applications on adjournment.

Appointed C. Ruggles, J. A. Douglass, and A. A. Folsom, a committee to nominate a preacher to deliver the next occasional sermon.

Adjourned until afternoon.

During the recess of the Council the occasional sermon was delivered by Br. John Moore, of New Hampshire, in the Unitartan church.

Met according to adjournment.

The following note was read by the Clerk:

To the General Convention of Universalists in the United States: Brethren—Having officiated as Standing Clerk of your body and of the General Convention that preceded it, for the period of fifteen years, I now beg leave to resign that trust, and hereby respectfully and affectionately request to be dismissed from the office.

Hosea Ballou, 2d.

Voted, To grant the above request of Br. Ballou.

Voted, unanimously, That the thanks of this Convention be respectfully tendered to Br. Hosea Ballou, 2d, for the able, correct and satisfactory manner in which he has discharged the duties of Standing Clerk of this Convention.

Proceeded to the choice of a Standing Clerk, and elected Br. John M. Austin, of Massachusetts.

W. S. Balch, of the business committee, reported the following resolution, which was unanimously adopted:

Resolved, That as great reproach has fallen upon the cause of God's impartial grace, in many particular places, and partially upon the cause in general, by different brethren and societies encouraging and giving countenance to individuals claiming to be preachers, of whom they know nothing—this Convention earnestly recommend to all brethren and societies in America, that when a person claiming to be a preacher, comes among them a stranger, they be particular in requiring of him his credentials, whether a letter of fellowship, or letters of recommendation from known clerical brethren before they extend to him their confidence and encouragement.

Voted, That Br. E. H. Chapin, of Virginia, be requested to take a seat in this Convention as an honorary member, there being no representation from that State.

Voted, That 9 o'clock to-morrow morning, be assigned for the hearing of statistical reports.

Voted, That the thanks of this Convention be tendered to Br. John Moore, for his able and appropriate Occasional Sermon, and that he be requested to furnish a copy of the same for publication.

Adjourned till 9 o'clock to-morrow morning. Prayer by Br. A. Case.

Thursday morning—Met agreeably to adjournment, and united in prayer with Br. J. Shrigley.

Voted, That Brs. Oliver Smith and Amos Hitchings, of the Province of New-Brunswick, be invited to take seats in this Council, as honorary members.

Received Statistical Reports from several State Conventions, viz.—Maine, New-Hampshire, Vermont, Massachusetts, Rhode-Island, Connecticut, New-York, and South Carolina.

After those from Vermont, New-Hampshire, Massachusetss and Rhode-Island were read, it was

Voted, To dispense with the further reading the Statistical Reports, the time being too limited.

The committee on adjournment reported, recommending Auburn, N. Y., as a suitable place for holding the next session of this Convention, and that the adjournment be to that place. Report accepted.

Voted, To adjourn until half past one o'clock, P. M.

Met agreeably to adjournment.

The following resolutions were introduced by Br. W. S. Balch, Chairman of the Business Committee, and passed.

Resolved, That this Convention affectionately, seriously, and earnestly recommend to young men designing to enter the ministry of reconciliation, to be careful and studious to qualify themselves by a suitable knowledge of the great doctrines of the Gospel, and the duties which may devolve upon them, before they attempt to obtain settlements as preachers, and that the plan suggested to students in the last number of the "Expositor," be recommended to their careful consideration.

Resolved, That it be respectfully recommended to the State Conventions and Associations having power to grant Fellowship and confer Ordination, to consider the propriety of adopting such a system of government as shall allow no preacher to receive Ordination till he has been in Fellowship at least one year, except at the request of a Society over which he may have been invited to settle, and that in case of such request, such application be considered and acted upon by an ordaining council, assembled for that purpose.

Whereas many individuals having letters of Fellowship as Universalist preachers, have neglected all the duties belonging to the ministry—and whereas others, being avowed preachers, have brought reproach upon the cause by improper conduct, and this reproach has been the greater and continued longer, because their cases have not been attended to by the denomination. Therefore,

Resolved, That this Convention earnestly recommends to all the State Conventions and to all the Associations in America, that, if they have not a proper discipline which will reach such cases, they form such discipline and apply it to the evil aforementioned; and if any of them already have such discipline, that they put it into operation, and suffer no wicked conduct in any of their ministers to pass unnoticed and without correction.

Dr. C. Holland introduced a resolution, which, after discussion and amendment, passed as follows:

Whereas the encouragement of the cause of general education is highly important as an auxiliary to the progress of moral and religious truth. Therefore

Resolved, That this Convention take a lively interest in the success and prosperity of the several literary institutions established by the friends of our denomination in the United States.

Adjourned to the close of the afternoon services.

Met according to adjournment.

The Committee to nominate a preacher of the next occasional sermon, reported and recommended the appointment of Br. Kittredge Haven, of Vermont, with power to appoint a substitute.—Report accepted.

Voted, That the cordial thanks of this Council be respectfully tendered to the First Parish in this city, for their truly Christian courtesy and liberality in granting the use of their neat and commodious house of worship to this Convention, for holding its public meetings.

Voted, That the Clerk be requested to communicate a copy of the above resolution to the First Parish in this city.

Voted, That the sincere thanks of this body be tendered to the society and friends in this city, who have so kindly received us and very generously administered to our comfort during the present session.

Voted, That the thanks of this body be extended to the Organist and Singers composing the Choir, whose excellent performances have aided so essentially our public devotions.

Voted, That minutes of the proceedings of this session be prepared by the Clerk, and accompanied with a circular letter, for publication in the "Gospel Banner," with a request that the other papers of our denomination would copy them.

Voted, That our thanks be tendered to our Moderator for the efficient and impartial manner in which he has discharged the duties of the Chair during this session.

Adjourned to meet at Auburn, N. Y., on the Tuesday evening preceding the third Wednesday in September, 1840.

United in thanksgiving and prayer with Br. H. Ballou. William A. Drew, *Moderator.*

Solomon Laws, *Clerk.*

Moses Black, Jr., *Assistant Clerk.*

ORDER OF PUBLIC SERVICES.

Tuesday Evening—Prayer by Br. T. P. Abell. Sermon by Br. R. O. Williams, from Psalm viii: 3, 4.

Wednesday morning—Prayer by Br. Wm. S. Balch. Occasional sermon, by Br. J. Moore, from Josh. xiii: 1.

Afternoon—Prayer by Br. E. H. Chapin.—Sermon by Br. A. B. Grosh, from Isa. xxix: 24.

Evening—Prayer by Br. L. L. Sadler. Sermon by Br. Abel C. Thomas, from Gal. i: 11, 12.

Thursday morning—Prayer by Br. S. W. Fuller. Sermon by Br. W. S. Balch, from Genesis i: 28.

Afternoon—Prayer by Br. Thomas Beede.—Sermon by Br. Hosea Ballou, from Eph. i: 13.

Evening—Unitarian church—Prayer by Br. John M. Austin. Sermon by Br. S. W. Fuller, from Eccl. vii: 1. Universalist chapel—Prayer by Br. A. A. Folsom. Sermon by Br. E. H. Chapin, from 2 Cor. x: 4.

Friday morning—Prayer by Br. R. Tomlinson. Sermon by Br. Albert Case, from 2 Peter iii: 18.

Afternoon—Prayer by Br. T. Clowes. Sermon by Br. H. Ballou, from Rom. vi: 1, 2. Prayer by the same.

The following is a list of the licensed preachers who were present at the late session of the Convention. We put down the names of all whom we know to be present. If any are omitted, it is unintentional on our part.

Maine.—Wm. A. Drew, Augusta; Darius Forbes, Hallowell; G. K. Shaw, Dixfield; Z. Thompson, Westbrook; J. A. Henry, Skowhegan; W. C. George, Dresden; Sidney Turner, Seth Stetson, Brunswick; T. P. Abell, Castine; C. C. Burr, Portland; G. W. Quimby, Livermore; N. C. Fletcher, East Thomaston; J. A. Bartlett, Hollis; George Bates, George Thoms, Turner; Calvin Gardner, Waterville; T. J. Tenney, Fryeburg; E. W. Coffin, Houlton; L. P. Rand, Norway; R. M. Byam, West Waterville; Abel Chandler, East Prospect; Reuben Fales, Bingham; A. S. Dudley, Norridgewock; Otis H. Johnson, New-Portland; J. T. Gilman Bath; Leander Hussey, Windham; Alanson Merrit, Orland; Robert Blacker, Columbia; D. T. Stevens, Lewiston Falls.

New-Hampshire.—G. W. Farr, Chesterfield; Moses Ballou, Portsmouth; James Shrigley, Exeter; R. O. Williams, Dover; John Moore. Lebanon; J. V. Wilson, Alstead.

Vermont.—E. Wellington, Barnard; Solomon Laws, Reading; J. Hemphill, Saxon's River.

Massachusetts.—Otis A. Skinner, Hosea Ballou, B. Whittemore, Charles Spear, J. J. Locke, Boston; H. Ballou, 2d, Medford; Sylvanus Cobb, Waltham; M. B. Ballou, Stoughton; A. C. Thomas, Lowell; S. P. Landers, J. Grammer, Andover; Ezekiel Vose, Orleans; W. M. Fernald, Newburyport; T. G. Farnsworth, Haverhill; J. M. Austin, Danvers; J. C. Waldo, Woburn; T. Whittemore, Cambridgeport; Thomas Beede, Duxbury; R. Tomlinson, Plymouth; E. G. Brooks, East Cambridge; A. A. Folsom, Hingham; E. N. Harris, E. G. Locke, Lynn.

Rhode-Island.—W. S. Balch, Providence.

New-York.—T. J. Sawyer, New-York; A. B. Grosh, Utica; G. W. Montgomery, Auburn; Timothy Clowes, Clinton; William Fishbough, Southold; L. L. Sadler, Geneva.

Pennsylvania.—S. W. Fuller, Philadelphia.

Virginia.—E. H. Chapin, Richmond.

South Carolina.—A. Case, Charleston.

For the Magazine and Advocate.

JESUS "HATH DONE ALL THINGS WELL."—NO. VII.

BY REV. S. GOFF.

We shall on the present occasion, notice but one other particular in the teachings of our Saviour, in confirmation of the truth of our text viz.: his illustrations. "The great mass of these are founded upon what is common and enduring, and they throw upon the subject a light that never fades, or surround it with a glowing atmosphere of interest that never waxes cold." Of this kind are his frequent and abundant allusions to the works of nature. While the sun shall stand in the heavens, and shed forth a flood of light and heat to enliven, cheer, and renovate the face of nature, and its genial influences shall be felt alike by the evil and the good; and while the fertilizing rains, and the gentle and refreshing dews of heaven shall descend with equal espiousness and purity upon the just and the unjust, will they proclaim the impartial love, and unchanging goodness of our Father in heaven, and tell us to be perfect, even as he is perfect, and "be kind to the unthankful and the evil." So long as the sparrow shall wing its flight through the azure skies, and sing his sweet notes of heaven-born melody—so long as the lilly shall grow in the garden, or flourish in the valley, decorated in all the beauty and loveliness of nature's gayest and richest attire—so long has Jesus made them preachers of the providential care and heavenly bounty of our Creator. And then will they tell him to lift unto him the voice of gratitude, and thanksgivings, and praise.

"While the vine shall spread its branches, and shoot forth its leaves and tendrils, and support its graceful clusters" of rich and delicious fruits, "will it tell of Jesus and his disciples, their union with, and dependence upon him, their moral beauty and fertile usefulness," and say, "herein is my Father glorified that *ye bear much fruit; so* shall ye be my disciples." So long as the pure and limpid stream shall roll from the mountain side, or pursue its gentle way "through fertile vales and dewy meads"—or while the refreshing breezes of the viewless wind shall sweep over the face of creation, bearing away the incense of earth's sweetest flowers to distant regions and climes unknown—so long will the one tell of the living water that flows unceasing from the well of salvation, and the pure spirituality of the worship due from us to the eternal Spirit, and the other, of the imperceptible, yet effectual, operation of the spirit of God's love in the heart of the true believer, and of the sweet incense of praise which should rise to heaven from the altar of the soul with every morning and evening sacrifice.

But time would fail me to pursue this subject further, and be thus particular. We might trace the perfection of our Saviour's mission through various other circumstances. We might show how he entered the human heart, and called forth its purest and holiest emotions, and taught us to imitate God, who is "good unto all," and imaged forth his love by the affection of a parent for his children, and learned us a lesson of gratitude from the forgiveness of the debtor, and by his own example inspired us with sympathy for the distressed, and thus pleaded for kindness to all the children of our God, and shadowed forth the mercy of infinite Love.

And in every thing should we find enough to admire, and love, and imitate, and still should we be constrained to close as we began—"he hath done all things well."

For the Magazine and Advocate.

THE PRUNER.

EXCUSE FOR STOPPING A PAPER.

"*Mr. Editor:*—Please stop my paper immediately, and oblige Yours, etc."

Well, brother, what is your reason for this step? "Why, Sir, some of the correspondents have taken the liberty of writing on subjects that ought never to be noticed in the public journals; and the Editor has been weak enough to give them room in his paper." Then, brother, you do not believe it best to "prove all things and hold fast that which is good"? "O yes, but I have no patience with these *ultra* notions, and I deem it a sin for me to support a paper tinctured with the growing heresies of the day."

Now this is only an excuse for *bigotry*. The Pharisees of old would condescend to hear what they believed; and fire-brained fanatics have long used as good a reason; for the bigot, like the "sluggard is wiser in his own conceit than seven men that can render a reason."

Has it then, come to this with the believers in universal grace, to issue their *bulls*, and thunder their anathemas against reason and the light of truth! Then close the avenues of instruction—shackle the free born press—shut the eyes and stop the ears; for bigotry is in our midst, and we, poor, luckless wights, must cringe the knee, and bow the neck to her binding fetters! Tell us, ye Simon Pures—ye little sleek-haired *pious Popes*, when you intend rearing the inquisition!

Reader: are you in love with that charity that thinketh no evil, with that benevolence and grace that maketh free! If you are you will unite your power in the cause of humanity, and strengthen our hands to strike down this evil branch.

APELLES.

A CARD.

The ministers and members of the Black River Association of Universalists, will please accept the hearty thanks of the undersigned for their kind and substantial tokens of remembrance to a needy brother, manifested during their annual meeting at Washingtonville. "Thy prayers and thine alms *are* come up for a memorial before God."

C. B. BROWN.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, OCTOBER 4, 1839.

CONSCIENTIOUSNESS.

The Messrs. Fowlers, in their "Prenology Proved, Illustrated and Applied," pages 133 to 136, declare, 1st, that Conscientiousness does *not judge* what is right or wrong, but *merely arraigns* actions and feelings before a tribunal of the other faculties—2d, that it is *the judge* of sinfulness, and *not its executioner;* and 3d, that *it inflicts punishments* on those it condemns as guilty. These declarations are quoted at length in our last paper, and need not, therefore, be repeated in this place. To disprove their negatives, and to prove their affirmatives in regard to the province and operations of Conscientiousness, is my present task. But first, let us inquire how these generally clear sighted and excellent Phrenologists came to maze themselves in such contradictions—for such they appear to me, though they may be able satisfactorily to show that their words will bear a meaning different from what it conveys to my mind.

The moral sentiments are wholly dependent on the intellectual powers for their "light and knowledge"—themselves being blind impulses; and on education for their power and direction. Conscentiousness is the standard in each individual, by which the *moral* right or wrong of his motives (*feelings* are included in the term) are decided on. But it can judge only of *moral* right; and of that, only according to the knowledge it has received through the intellect, and the power and direction given to it by education, (in which term I include all the external circumstances that give character to man). Hence the decisions of Conscientiousness, though correct in regard to the sinfulness of its possessor, is correct or incorrect with regard to the sinfulness of others, only so far as their organization, etc., agrees with that of the person judging. In other words, though a correct judge in regard to the sinful character of the actions of *the individual*, it will be correct or incorrect in regard to moral good or moral evil *in the largest sense*, only so far as it is truly enlightened and properly cultivated and directed. But still, enlightened or unenlightened by reason—large or small by nature—properly or improperly cultivated and directed by education, Conscientiousness is the only judge of moral good or moral evil by which each individual can test the sinful character of his own motives and actions.—The intellect judges their wisdom or their folly, and, with the perceptive faculties, their agreement or disagreement with the laws of the material universe—approbativeness judges their conformity with the modes and opinions of others—self-esteem, their worthiness in regard to the person's own character, and so on—but, (I repeat it,) Conscientiousness is the *only* judge of their *moral* character. And it appears to me that Messrs. Fowlers, by not keeping these different judgments of the various faculties distinct from the *moral* province of Conscientiousness—and by confounding *individual* sinfulness with eternal and *universal* moral right, have fallen into the confusion and contradictions which their work evinces.

My meaning may, perhaps, be better understood by illustrating my position. The indian believes it his duty to kill his enemy, because the knowledge by which his conscience is enlightened, is derived wholly from the law of overcoming evil by destroying the evil doer; and the entire direction of Conscientiousness has been given to it by the custom of so doing, which prevails around him, and an organization derived from progenitors of such character, and cultivated in accordance with such customs. He kills his enemy. His faculties sit in judgment on the act. His self-esteem deems it performed in a manner worthy of the great character he ascribes to himself—his approbativeness declares it to be according to what all around believe honorable and praiseworthy—his intellect traces effects up to their causes,

and compares the means with the end, and follows up the act to its probable beneficial consequences—and all give their verdict of approbation accordingly. But no *moral* character has yet been ascribed to the action, nor can any be given but by Conscientiousness; and though in *this* case, its decision would be wrong so far as regards right in the largest sense, yet would it furnish a correct decision in regard to the sinfulness of the individual himself.

Again.—A physician has a patient whom he dearly loves and desires to restore to health. He thinks it can be done by administering an unusual remedy.—He gives the medicine, and it destroys the patient. Approbativeness condemns the act, because it was opposed to the common customs and opinions of the people and the faculty—intellect perceives, too late, that the means were ill adapted to the intended end, and therefore condemns the act as unwise—adhesiveness grieves over it, as depriving it of a loved object—but these are, none of them, decisions as to the *moral* character of the action. Conscientiousness looks at the *motive*—finds it *morally* good and pure—and though the whole would cry out "murder," conscience smiles upon the unfortunate physician. Reverse the physician's *motives* in the same act, and to the condemnation of all the other faculties, you add the only one that now sustains him by its approbation.

In all these cases I have purposely omitted the other moral sentiments, (which undoubtedly come nearer in action to Conscientiousness than any of the faculties, though they can not take its place, nor perform the functions which belong to it exclusively,) that I might render the argument more simple, and more easy to be understood.

In the same manner, as every faculty (including Conscientiousness) judges, according to its own particular standard, the motives and actions arraigned before it; so does every faculty (including Conscientiousness) act as the *executioner* of the sentence it pronounces on the criminal, and punishes him *precisely in accordance with its sentence.* But not to make this article too long, I will defer this part of my subject till another week, when I will consider it in connection with the *theological* errors of Messrs. Fowlers and Kirkham. A. B. G.

LOOK AT THIS.

I do not wish to set myself up as a judge over those who are more experienced than myself, but so long as I believe as I do, I can not be indifferent to the doings and sayings of my brethren. I shall therefore claim to point out what I think to be wrong, without fear of giving offence. I perceive that Dr. Fay, an Orthodox clergyman of Charles own, who has confessed himself guilty of immoral conduct, has been handled somewhat roughly by some of the Boston, and if I mistake not, Philadelphia secular papers. I stop not to inquire into the propriety or impropriety of this. But I am sorry that Universalist papers should follow them in any case, where abuse or mis-representation does not compel them to do it. If we have been falsely accused, and in defending ourselves it be found that our accusers live in glass houses, we can not help it. We are not to be blamed if the mis.ile which they have hurled at us, results in injury to themselves only. But when an opposer has fallen from the character of a Christian, I do not like to see it harshly trumpeted through all the Universalist papers in the land, when by so doing they act in the offensive, and *not* in the defensive.

I do not mean to say that all *have* so done, for some have not yet noticed the circumstance to which we allude; others have noticed it in the spirit of kindness.—But while this is the case, we fear that others have unthinkingly given the opposer an occasion for supposing that they rejoice over the difficulties and misery of a fallen enemy.

These reflections have been occasioned by an article copied into the Evangelist and Watchman, from the Gospel Banner, which article, I fear, is too harsh, not only towards the guilty and therefore unfortunate man, but towards those who were connected with him in his ministerial capacity. An extract or two from the articles in question will show what I mean. Read the following:

"We notice that the ecclesiastical council which investigated his [Dr. Fay's] case, and received his confession of guilt, were disposed to smooth the matter over as much as possible; they have indeed recommended that his request for a dissolution of his connexion with the church be granted, and that he cease preaching, but still they will not say 'their beloved brother in the ministry' is guilty of any *criminal* conduct."

Well, suppose the members of that ecclesiastical body had seized the offending man, tried him before some holy inquisition, and burned him at the stake, as an example to future offenders; or sent their excommunication and their everlasting curse together, booming over the whole earth; would their *Christian spirit* have been admired? or would our brethren of the press like them any the better for it? No! they would have censured them much more justly than they do now. For one, I consider it to be, not only the privilege, but the duty, of every ecclesiastical council, to prevent its excommunicated members from vitally injuring the reputation of what they seriously believe to be the true church, as much as is consistent with justice to the offender.

But, if the report of the council as published in the Trumpet of August 31st, be a true one, the extract we have given above is calculated to mislead the reader.—The council did *not* neglect to pronounce "their beloved brother in the ministry" guilty of criminal conduct nor "to withdraw their fellowship from him." Nor did they *precisely* use the phrase, "*their beloved brother in the ministry.*" It was, "their *once beloved brother,*" etc. But let the report of the council speak for itself. We give as much as is required for our purpose, from the Trumpet.

"The council deem it their duty to state, that, agreeably to their first resolve, they proceeded to inquire in the most thorough manner into the reports unfavorable to the reputation of Rev Warren Fay..... In regard to one report, his own confession fully proves a degree of criminality which makes it improper that he should be continued in the sacred office. With the most painful emotions, the council, therefore, feel constrained to withdraw their fellowship from him as a minister of our Lord Jesus Christ.

The council would earnestly entreat their once beloved brother in the ministry, first of all to humble himself before God in view of the deplorable cause of this result, and of the injury inflicted by the sin in question upon the interests of truth and righteousness."

This certainly does not look much like *smoothing the matter over,* or *shielding iniquity,* or avoiding their duty in any respect. But enough of this. My business is not with Dr. Fay's case, nor with that of his former brethren, nor with the influence which his faith must have had in bringing him where he is; but it is, if possible, to prevent those of more perfect faith, from stepping out of their way, to interfere with matters exclusively belonging to others. I do not like the practice of publishing to the world the faults of religious opposers, when we are not compelled to do so; nor of accompanying them with a string of unjust or of uncharitable imputations. When a man has brought himself down to as degraded and despicable a state as human beings can well be, I do not like to see another travel out of his path, merely to trample him lower. There are those who have been called Universalists, who have proved themselves destitute of our blessed faith by their conduct. If any among us wish to expose, or dilate upon, the faults of apostates, let them begin with these. And let them remember, too, while they do so, how many obstacles they throw in the way of the reformation of the offender, by constantly appealing to the prejudices of an outraged community against him; and then let them *act* and *judge* as if they had the golden rule before them. And if the vices of others demand censure, let them be censured, not in connexion with Christianity, but as a private citizen, and a violator of social laws.—Especially let this be done by Universalists, and they will give their opposers less reason for supposing that they triumph over a prostrate and impotent foe.

A. R. B.

SECOND LETTER FROM BR. GROSH.

Boston, September 21st, 1839.

Br. BARTLETT:—We have just returned from the U. S. Convention at Portland. We left here last Tuesday evening. The fog was great, and the swell of the ocean, heavy. The boat was very crowded, but owing to the provident care of Br. Bazin, all our company were provided with berths. But, oh, the sea sickness among the passengers—especially females and children—was distressing to *them*—the others took it as a matter of course. Except a little dizziness, the rolling of the boat did not affect us otherwise than agreeably—made me sleep soundly. We arrived late on Wednesday morning at Portland, and were soon placed in a most agreeable and hospitable home at Br. Leavitt's in *Pleasant* street. The day was rainy, but a congregation of nearly (if not quite) 2000 persons assembled in the large Unitarian house, (which was kindly offered us for our meeting,) to hear the excellent occasional sermon by Br. John Moore, of New-Hampshire. Other sermons were preached here to audiences as large and larger than this, one by Br. R. O. Williams on Tuesday evening, myself, Thomas, Balch, Father Ballou, S. W. Fuller, Case, of South Carolina, Father Ballou again; and in the Universalist house to a crowded audience by Br. Chapin, on Thursday evening, and by Dr. Clowes, last evening. Conference meetings were held on Tuesday, Thursday and Friday evenings—*two* on Thursday evening—making eleven sermons by ten different preachers, four Conferences, and besides this the Eucharist and the dedication of a child to God by its parents. All the services excited great, steady and continued interest up to the time of our leaving—and, I doubt not, until the very close. It was truly a glorious time, constantly fervent, and never rising beyond the ability of man to sustain with calm joy.

Of the proceedings of the Convention, and of the Historical society, it is needless to speak, as we shall soon have the official minutes. But every thing was done in harmony and peace, and the Convention adjourned to meet in Auburn, N. Y.—Br. K. Haven, of Vermont, preacher of the occasional sermon. Of course, our western brethren will be able to attend in great numbers, and the New-England brethren are all forming strong resolutions to be present also. So look out for a glorious season in the heart of the Empire State next year. We must contrive to have some glorious meeting in Utica, by securing the service of the brethren on the Monday, Tuesday, Friday and Saturday evenings of that week, as they go to and return from Auburn. Should health permit, some of the Fathers will be there among us.

Our return was in delightful weather, but a considerable swell of the sea was felt, and some were sick.—After remaining on deck till near midnight, looking at the ocean smiling at the bright moon, I retired to rest, and was aroused in time to see a sunrise at sea—the rosy god of day emerging from the waters in a glorious veil of light haze.

I have much—very much to write of affairs in this region, but have not now either room or time—some of the subjects, also, will do better for separate articles—and some better for private conversation—particularly the gratitude awakened in our souls by the kindness of numerous brethren and sisters—that is a subject that can not be expressed in words, and appears too sacred to be told to uninterested, perhaps coldly reading readers.—So, farewell till we see you again, when I will finish my journal. A. B. GROSH.

CLINTON LIBERAL INSTITUTE.

The next term of this institution will commence on the second Monday in October next. It is desirable that the students who design to avail themselves of this opportunity should be in attendance as early as possible.

FAITH IN CHRIST NECESSARY.

I was never more impressed with the necessity of faith in Christ, than during one of the scenes of distress which the minister of Christ is so often called to witness. A young man was sinking to the grave with consumption, in the prime of life. His moral character was good; in all the ordinary intercourse of life, his conduct was unimpeachable. But, as it regards Christianity, he knew nothing. His parents had neglected to direct his mind to religious subjects in youth, and when he grew up, there was a lethargy of feeling, which prevented him from inquiring "what is truth?" So that concerning the great and sublime theme of the resurrection from the dead, and the reconciliation of the world, he was as ignorant as an unborn babe. Yet, he was prostrated on a bed of death in all his ignorance and want of faith, without the power which can rob death of its sting, and the grave of its victory. And it was evident to me, that his virtues alone, did not confer all that was necessary to smooth the pillow of dissolution.

With the usual flatterings of consumption, he expected to get well until the afternoon before his death, when he was seized with such feelings as filled him with fear. Never shall I forget his supplicating look, as he rose wildly in bed, with the exclamation, "oh, I can not die—let me live—save me, oh, save me! Call the doctor—tell him to do something for me. Oh, save me, save me!" Such fear was exhibited, and such abject dread of the mere article of death was shown by him, that I could not avoid thinking that a well grounded faith in the resurrection is indispensably necessary, in addition to a virtuous life, to secure a triumphant close of our earthly pilgrimage. And, if that young man had been blessed with such a faith, instead of the fear which wrung his heart with agony, he would have rejoiced that the hour of his departure had come, when he would be with Christ. The whole circumstance induced in me the prayer, that though my friends might leave me, though my name might be slandered, though abject poverty might claim me for its own, though sickness might touch my bone and my flesh, yet give me faith in the resurrection and give me hope of reaching that world where all shall be made happy, and I am rich indeed; for then, I can dare the monster and fall asleep in the triumphant faith of a world's reconciliation.

G. W. M.

CHRISTIANITY NECESSARY TO CONSOLE IN AFFLICTION.

It has long been my thorough conviction, that there is no system on earth so well calculated to enable us to bear up with courage against the ills to which human life is incident, as Christianity. And it is also my thorough conviction, that however poor an individual may be, however beset with sorrows, pains and reverses, Christianity will give him a power to meet them cheerfully and with resignation. And the facts which I have met in the course of my ministry, have served to strengthen this conviction. The following incident in proof will not, I trust, be uninteresting.

A few years since I received an anonymous note, stating that a family in a certain part of our village, was a fit object of Samaritan charity. On visiting the house, I found it a comfortless place, with the chill winds of winter whistling and howling through it, rendering it cold and dreary. In the cradle was a child about two years of age, rocked by another about four years of age. Their pale, sharp features, matted hair, and dirty dresses, told of poverty and neglect, and showed that the vices of the parents had fallen upon the constitution of their children. As I gazed upon those children, the thought came into my mind, that if they had been born in higher life, where the kindness of maternal love, the influence of the comforts of existence, and ardent attention, had been thrown around them, perchance they might have bloomed as the loveliest and most sprightly of children. But it was their lot to be born in poverty and misfortune, to die early, or else to grow up in vice and then to go down to a grave of infamy. Poor babes! God tempers the wind to the shorn lamb.

On the bed was a miserable object—a female, the mother of the two children—most horribly burned on many parts of her body. Her clothes caught fire a few days previous, and before the fire was checked, her doom was sealed. It must have been dreadful; for the child said, "*Oh! how mother did scream.*" The physician, a warm friend and a talented man, who is often found in such scenes of sorrow, was dressing her wounds when I entered. And he remarked to me, that twenty-four hours after she was burned, she was confined; and it surpassed, in frightful horror, all the scenes of distress and woe he had ever witnessed. During the dressing of her wounds, she manifested the most pevish fretfulness and discontent that could possibly be. Nothing went right—every thing was wrong. And when asked to be more patient and resigned to her misfortune, she seemed to upbraid Deity with her situation. As I looked upon that woman—heard her repinings and even angry words—I could not help believing, that if she had been exercised with a well grounded faith in Christianity, her conduct would have been entirely different from what it was—she would have been resigned to her poverty and distressed condition, and have said in patient reliance upon God, "thy will, not mine, be done." But without this faith, she was not only afflicted by physical pains, but her mind and every thing connected with it, was a source of pure moral misery to her.

Oh! how different was the case of a young physician, who, in the prime of his days, was sent to his grave by consumption. Though he knew that he must early bid farewell to all the beautiful things of nature; that he must be separated from friends and loved ones; that all hopes of success and honor must be given up, yet he was free from repining. His mind was fixed in the Restitution, as immoveable as the hills. He saw the time hastening onwards, when all tears would be wiped away, all sin finished and a world redeemed; and it gave him strength to meet his own death with courage. He calmly arranged his affairs; had his gravestones cut, and graveclothes made; and in every thing "put his house in order," that he might die. And how joyfully did he dwell on the riches of his faith to the opposer who attempted to shake his confidence in it. It was a solemn thing to see that pale young man, with the damps of death gathering on his brow, in raptures with the views which his faith gave him, and eloquently describing the glory of another and better world. It proved to me, that Christianity, and Christianity alone, could prepare man for death, and enable him to do the battle like a good soldier. And while the first instance taught me, that without faith in Christ, an individual is wholly unprepared to meet the evils of life, the last instance taught me to pray, "let me die the death of the righteous, and my last end be like his." G. W. M.

ENVY.

If there is any thing that looks most unbecoming to one who has named the name of Christ, and covenanted to depart from iniquity, and in which mankind are, perhaps, most liable to err, it is that of indulging in a sort of petty jealousy towards those whom we imagine more fortunate than ourselves. If we attempt to trace this failing to its source, we shall easily discover where we overstep the bounds of propriety. As an impulse to energy and perseverance, the human mind is so constituted as to be continually struggling to better its condition. Though men may err as to the best course of promoting this desirable end, and though their minds may be imbued with every degree of justifiable contentment, still their happiness is an all absorbing object, and as often as they find an opening for advancement, or seriously contemplate the "ills that flesh is heir to," they can not but aspire to something unattained.

All this is proper and right. But it needs but one step to take us into the field of jealousy, and then we are subject to a thousand ills that were before unfelt.—We forget the great law of love to our neighbor, and our efforts are that moment prompted by a spirit of selfishness, and an envious desire to grasp at the prosperity of another, though he be trampled beneath our feet in the act. And these feelings are the more dangerous, because they are apt to be indulged unconsciously. It may be an easy matter for an individual in this situation to persuade himself that he is actuated only by a laudable desire for his own happiness. And if this is not quite enough to make the matter appear right, he can imagine that thousands are enjoying blessings that they would be better without, to the exclusion of himself, who not only needs but deserves them.

But how often does this spirit of envy lead man to feel unkind towards those who have merited all they enjoy, when he has no intention to reach it by proving himself worthy? Could such a one have all the honor and fame of a hero, he would not travel one moment in the road to true fame for it. And could he have preceded his neighbor in his own way, he would have found that the happiness which he now envies was nothing, and less than nothing in his possession. An incident in the life of Themistocles illustrates this subject very prettily. A person who had a very exalted opinion of his own performances, took occasion to boast of them to the ancient statesman and hero, in a manner which showed that he was envious of the greatness of his superiors. As a reproof upon his ambition, Themistocles relates the following fable: "There once happened a dispute between the *feast day* and the *day after the feast*. Says the *day after the feast*, I am full of bustle and trouble, when as with you, folks enjoy at their ease every thing ready provided. You say right says the *feast day*, but if I had not been before you, you would not have been at all." It is very much so with those who envy the happiness of others. If it had not been enjoyed before them, they would have had no knowledge, no idea of it.

The only remedy I can offer for this anti-religious spirit is the genuine influence of Christianity. It is to love ones neighbor as himself. In the exercise of this virtue, and bearing in mind the relationship which God has established between man and man, we shall be able to rejoice in the prosperity of others, though we may be compelled to gaze on them far above us. There is no truth more evident than that we ought to rejoice with those who truly and substantially rejoice. It is the only way by which we can be personally benefitted by the happiness of others. If while they are rejoicing, we look on with an envious eye, we are aliens from the common good—if we rejoice with them, and even aid them, we make their happiness our own.

A. R. B

Br. Tompkins—Credit Misses S. J. Gage and R. Tiffany, Canadaigua, $2. and charge us. Send Repository to Miss Sarah Ann Clift, Onondaga, Onondaga county, Miss Calphurnia M. Smith, Bristol, Ontario county, and Miss Jane Martin, North Bloomfield, Ontario county, credit each $2. and charge us. Also send Repository to Miss Mariah Wight, West Bloomfield, Ontario county. G. and H.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. E. E. Guild, at Coliersville, as the friends may appoint. Br. Whelpley, at Collins Ville, Lewis county.

There will be preaching on the third Sunday in October by Br. Whelpley in East Martinsburg.—Br. D. R. Biddlecom, at Girard, Pa., and at Springfield in the evening.

The first Quarterly Conference of the Ontario Association, will meet in the Methodist Chapel on the Ridge, North Penfield, on the third Wednesday and Thursday in October.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Concord, (O)—D W jr., Rushville, E B, Pittsford—P M Clifton Park—P M, Portageville.

POETRY.

For the Magazine and Advocate.

PROSPECTS OF HAPPINESS.

Our lives are but a transient dream,
A bubble on time's narrow stream,
That passes like the noon-tide beam,
Forever from our view.
When those we love are called away,
From earthly scenes to endless day,
Then faith and hope shall whisp'ring say,
Friends shall their love renew.

"When earthly scenes" shall be no more,
And we have passed the cold stream o'er,
And all have met to part no more,
From sin and sorrow free,
The ransomed round Jehovah's throne,
Angel and seraph—all shall own
God all in all, his praise make known
Through all eternity. COLA.

Columbus, August 26, 1839.

[From the Southern Literary Messenger.]

STANZAS.

BY MRS. ELLET.

Wouldst thou know wherefore the dull crowding cares,
And envious strifes, and ills of this sad world,
Vex not my thoughts serene,
Nor fright my peace of soul?

Wherefore its fierce commotions fret me not,
And the vain pageants of its Summer smile,
(More fleeting than the light,)
Nor dazzle nor distract?

It is not that a swelling pride doth lift
My spirit 'bove the reach of changeful fate,
Or shield me from the ills
To mortal lot assigned;

Or teach me with a scorn unwise to turn
From good on all bestowed—the boon of Heaven:
'Tis not that spells I bear
By stern cold Reason wrought:

But in my spirit's inmost treasure-house
There is a blessed world from evil free;
No wearying ills come nigh
The chambers of the soul!

In that fair home hath Thought her palace reared,
And planted living flowers: there flow the springs
Of Fancy, pure and bright,
In aye rejoicing streams.

There bends the azure heaven of Poesy,
With golden sunlight fraught; there airs divine
Breathe o'er the living soil,
And palmy groves ascend!

Thus is it that Life's clamors and complaints,
And idle vaunts, unheeded pass me by,
Like the dull streamlet's voice,
Or inarticulate wind.

Amid the jarring storm's discordant strife,
Oh, searcher after rest! may'st thou, too, hear
The mightier melody
From chords attuned of Heaven!

FALSE PRIDE.

It has always been a matter of surprise with me, that false pride could not be made, like theft, a criminal offence. It is the partner of about as many crimes as any other vice—for such I hold it to be—at least some description of it. It is much to be pitied, and generally leads to impropriety. How many honest men have been made scoundrels by the false pride of a foolish wife, and extravagant family. It is a compound of ignorance, deception and envy, and the world is full of it. So long as it operates upon individuals alone, it is a matter of trifling consideration, but strange as it may appear, its influence strikes at the very root of a virtuous and flourishing community.

Does the successful merchant make his son a mechanic? Very seldom. Does the professional man make his son a mechanic? More still. But does not the more fortunate mechanic make his son the guardian of cloths and calicoes? Why is this? Is the yardstick more honorable than the jack-plane?—the goose quill more dignified than the type? But unfortunately, the absurdity runs farther! Look back thirty or forty years, and behold the barefooted adventurer at the present time rolling in wealth, or spending his annual income of some three thousand dollars per annum in manufacturing ladies of his daughters. Does he teach them the usual rudiments of housewifery? Very rarely. Is it because the healthful exercises of domestic duties is disgraceful? Oh no! false pride says "it is ungenteel for ladies to work"—as it would tarnish the fair hands and fingers that bring such sweet sounds from the piano, to dust the glorious instrument itself.

How extremely ridiculous is this illegitimate pride? Thousands of daughters, whose mothers have been raised in a kitchen, and their fathers in a horse stable, would feel insulted if asked if they had ever made a loaf of bread, or washed out a handkerchief! They would more likely prate about "good society," "mixed company," and the dignity of their ancestors! A few years more roll round, and the thrifty and imprudent parents die, and then comes the scramble, often to twelve divisions of his hard earned estate. How small does a large fortune appear when apportioned to numerous heirs. The daughters must marry gentlemen, for pride dictates it, and gentlemen of course, must squander their patrimony. And what has the parent bequeathed to society and his country? Children raised in idleness, without the stimulant to add one iota to the general substantial prosperity of the community.

ONE'S MOTHER.

Around the idea of one's mother the mind of man clings with fond affection. It is the first dear thought stamped upon our infant hearts, when yet soft and capable of receiving the most profound impressions, and all the after feelings are more or less light in comparison. Our passions and our wilfulness may lead us far from the object of our filial love; we may become wild, headstrong, and angry at her counsels or opposition; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection, like a flower beaten to the ground by a rude storm, raises up her head and smiles amidst her tears. Round that idea, as we have said, the mind clings with fond affection; and even when the earlier period of our loss forces memory to be silent, fancy takes the place of remembrance, and twines the image of our departed parent with a garland of graces, and beauties, and virtues, which we doubt not that she possessed.

Dean Swift says—"It is with little souled people as it is with narrow necked bottles, the less they have in them the more noise they make in pouring out."

Committee of One.—It is proposed in a Boston paper, that every man should constitute himself into a self-examining committee, to inquire into his own conduct.—It is believed that the business each committee would have to transact, would keep it constantly and usefully employed.

A GOOD ONE.—A gentleman recently lodged at a hotel somewhere in the Middle States, and in the morning was observed looking among a quantity of newly cleaned boots, in seach of his own.

"What kind of boots was your boots, Sir?" inquired Billy.

"Quite new ones: have you seen them?"

"New ones! why lor bless you Sir, the new boots be all gone an hour ago."

He that wrestles with a chimney sweep is sure to get besmutted, whether he falls over or under.

Old men more willingly talk of age than hear others talk of it; and neither fool nor philosopher likes to think of the time when he shall talk no longer.

MARRIAGES.

In this city, September 25th, by Rev. D. Skinner, Mr. THOMAS BIDDLECOM, of Deerfield, to Mrs. THANKFUL HOUGHTON, of this city.

In Trenton, September 15th, by Elder V. R. Waters, Mr. SILAS ROCKWELL, of Rochester, to Miss CORNELIA R. JONES, of the former place.

In Litchfield, September 19th, by Rev. T. D. Cook, Mr. WARREN C. CLARK, of Frankfort, to Miss EMILY EVERETT, of the former place.

On Wednesday morning, September 11th, by Rev. Paul Weidman, CORNELIUS MABEE, Esq., of Palatine, to Miss MARIA M. GROS, daughter of Lawrence Gros, Esq., of the same place.

In Kirkland, September 16th, by Rev. W. H. Griswold, Mr. GEORGE W. TAYLOR, to Miss ORPHA BARTHOLOMEW, both of that place.

DEATHS.

In Schuyler, Herkimer county, September 25th, Mr. PAUL PRATT, aged 82 years and 11 months.

In Troy, on Sunday morning, September 1st, 1839, HORATIO PHELPS PRIME, of the firm of Fitch and Prime, aged 33 years, 7 months and 2 days.

On Monday morning, August 26th, he was attacked with a bowel complaint, so violently, that the best of care and medical attendance proved unavailing. He became sensible of his danger as early as Tuesday the 27th, and expressed then, and subsequently, an entire resignation to the will of Providence; but desired that all might be done for his recovery, which was possible, on account of his family, his children being yet young. He continued clear in the exercise of his reason, till the evening before his death.

Mr. Prime was a firm and consistent believer in the doctrine of universal grace, and a member and ornament of the Universalist Society in Troy. With him, this sentiment was not a mere matter of speculation and disputation; he felt and loved and lived the doctrine. Nor was he less esteemed by the community in general, than by those of his own peculiar faith. He had no sympathy with that acrimonious spirit which engenders animosity between Christians of adverse views: but sought and cherished that mutual good feeling in social intercourse, which is seldom unreciprocated in an enlightened community.

Carrying out the principle of the final elevation of all moral intelligences to holiness and bliss, he delighted in befriending the unfortunate, and raising up the degraded. As a Trustee of the Troy Orphan Asylum, Vice President of the Troy City Temperance Society, and Superintendent of the Troy Universalist Sabbath School, he had commenced a career of active usefulness which gave high promise to community; and which a wise Providence has seen fit thus early to terminate. Aside from his public capacities, as a husband, a father, a neighbor, and a citizen,

"None knew him but to love him,
Or named him but to praise."

But the brightest feature in his character, was an amiable simplicity—a noiseless unassumingness, which sweetened his deportment, and heightened all his virtues. No man sought attention or promotion less than he. It was often remarked, by those who knew him best, while living, that his value was not fully appreciated. His friends have now discovered their error. He enjoyed a silent esteem, which was more congenial with his taste and habits than loud encomium. Many have remarked that they were not sensible, till since his death, how much they really esteemed him. Never has the writer known the death of a man, so unpretending, occasion so deep and general sympathy.

When the Sabbath School assembled for their usual exercises, a few hours after his death, the announcement of the event was almost overwhelming. Both scholars and teachers seemed to feel as if they had lost a father. The Sunday previous he was with them.

His funeral was attended on Tuesday, the 3d ult., at 10 o'clock, A. M., from the Universalist church, which was entirely filled. The Masonic institution, fire companies, Universalist Sabbath School, and the larger children from the Orphan Asylum, with a large circle of friends and acquaintances being in attendance. A discourse was delivered by the writer from Isa. xxxviii: 1. The Masonic service was performed at the grave, Rev. W. F. Walker, Rector of Christ church, reading the Masonic prayer.

He has left an affectionate companion and two children, to feel their loss. But we trust the consolations of religion will sustain them; and they have the nearest sympathies of his partner in business, Mr. Fitch and his family, with whom he had lived in the greatest harmony and mutual esteem, for the last twelve years. May they all find comfort in the faith he cherished, and which sustained him to the end.—*Union.* L. C. B.

Very suddenly, in Hastings, September 1st, Mrs. GILSON, consort of Mr. Luther Gilson, aged 28 years. By this afflicting dispensation of Providence, Br. G. has been deprived of an amiable wife, four children of an affectionate and tender mother, and society of one of its brightest ornaments. Proofs of a universal resurrection to immortality and eternal life, were presented to a numerous and sympathising congregation by the writer. C. B. BROWN.

In Darien, Georgia, on the 2d ult., Capt. JOSEPH W. ALLEN, aged about 35 years, and formerly a resident of Auburn, N. Y.

* * Editors in Auburn, N. Y., Cincinnati, O., and Wheeling, Va., will please publish the above.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, OCTOBER 11, 1839. NUMBER 41.

ORIGINAL SERMON:

Preached in the Universalist church in Rochester, in the afternoon of September 22d, 1839.

BY REV. J. CHASE.

"O thou of little faith; wherefore didst thou doubt?"—MATT. xiv: 31.

Faith, in its true religious sense, lies at the very foundation of every Christian duty, performance and enjoyment. And notwithstanding the many amiable and virtuous traits of human character, which may, and often do, distinguish those who exercise little or no faith in revealed religion, still, such persons, not acting under the guidance of the great and glorious principles of Divine confidence, and humble reliance upon the assurances embraced in the Gospel of the grace of God, can not participate of those exalted hopes and joys, which constitute the moral inheritance and life of those who act under the refining and elevating influence of the faith of Christianity. I know it is said that "a good man is a good man, whether a believer in Christianity or otherwise—that he is just as worthy, and useful, and happy a member of society, who rejects all revealed religion, as he who has ever so much faith, provided he is honest, virtuous and benevolent in his intercourse with the world." But, notwithstanding I admire the character of the morally good man, whatever may be his opinions of the Christian religion, I can not subscribe to the above sentiment. I am willing to admit the correctness of the conclusion, however, so far as the secular and social obligations, and courtesies of human life are concerned. If a man does me an important favor, it is not for me to inquire whether he is a believer or an infidel, with a view to determine what degree of gratitude I am bound to feel and manifest; the favor is just as valuable, and merits from me just as great a degree of gratitude and love, coming from an *un*believer, as though it came from a *believer*. And so the subject should be considered, as it stands connected with all the secular, and social, and relative duties of the present life.

And I cheerfully concede to the correctness of the foregoing conclusion still further. I will admit that the man who rejects all religious faith, but lives up to the standard of strict morality, is in a good degree a *happy* man. He enjoys the pleasant and profitable fruit of his upright conduct, and escapes the fearful apprehensions and gloomy horrors that are the never-failing attendants on vice and folly. But, after all, he does not enjoy that genuine kind, and full degree of heart-felt satisfaction that fall to the lot of the faithful disciple of the Redeemer.

FAITH is not, strictly speaking, *relative* and *social*, but *personal* and *individual*, both in its existence and immediate effects. Therefore, none but those who have the true Gospel faith can know any thing of its elevating operations, or its happifying effects upon the mind and affections. There is but little difficulty in determining, by association *with*, and a close examination into the social conduct *of*, an individual, whether he be a moral man or the reverse. But the closest examination in this way, even in all the various relations of life, will not enable you to decide with certainty whether he is possessed of the faith of Christ, or is destitute of it. In fact, two men may pursue a course of moral conduct that is precisely the same to all visible appearance, and yet, one being a well instructed believer, and the other an unbeliever, their personal and individual conditions will be widely different, so far as moral enjoyment is considered.

I frankly confess, that good works without faith, are far preferable to faith without good works, be that faith ever so consistent and strong. But I feel justified, not only by the principles of reason, but by revelation also, in affirming, that the Christian faith, exemplified by a uniform course of virtuous and upright conduct, imparts to the soul of man a far greater degree of real, substantial personal enjoyment than all the abstract morality in the whole world is capable of securing. The skeptic, though morally speaking, the best of men, knows, to be sure, that he lives to-day, but imagines that he may be annihilated to-morrow. He feels that his good deeds are beneficial to himself and to his fellow-beings, and he obtains his reward in the approbation of conscience. But his enjoyment is not of that deep, and abiding, and refined character, nor does it partake of that spiritual, and comforting, and elevating nature, of the enjoyment experienced by the true practical believer. His mental operations are confined to the earth and earthly things, and all beyond is dark, and gloomy, and forbidding. But this is by no means the case with the faithful disciple of our Saviour; he looks away from the earth, and up to heaven where his divine Father, Benefactor and Redeemer dwells; and as he contemplates the Divine perfections, purposes and designs, brought to view in the Gospel, his reconciled soul expands with gratitude, joy and holy rapture, and he can say in confident assurance, "Though the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

But I am extending my introductory remarks to an unnecessary length, and will therefore come now to a more particular consideration of the text selected for our mutual improvement.

During the personal ministry of our Lord, on a certain occasion, he made use of his miraculous powers, in feeding five thousand of his famishing followers, who had assembled around him in the desert, upon five loaves and two fishes; after which he constrained his disciples to get into a ship, and go before him to the other side of the lake, while he sent the multitude away.—After he had fulfilled his benevolent design, he went alone on to the silent mountain to spend a short time in holy communion with his Father above; and when the evening was come, he was there alone. But the vessel containing his disciples, was now in the middle of the lake, and the winds being contrary, the rude waves were foaming, and dashing, and tossing the ship in the most fearful manner. And in the fourth watch of the night, Jesus went unto them walking upon the raging element. At this astonishing sight they were troubled, being educationally superstitious and fearful, and cried out, "It is a spirit." But immediately Jesus addressed them, saying, "Be of good cheer; it is I, be not afraid." Now Peter, professing great confidence in his divine Master, said to him, "If it be thou, bid me to come unto thee upon the water." Jesus says unto him "come." Upon this Peter descended from the ship and attempted to walk upon the water to Jesus. But, on seeing the lake extremely boisterous, he began to be afraid; and beginning to sink, he cried out saying, "Lord save me!" Upon this, Jesus, ever ready to extend the hand of relief to doubting, and suffering, and sinful humanity, "stretched forth his hand and caught" Peter, and then addressed him in the admonitory language of our text; "O thou of little faith; wherefore didst thou doubt?"

My friendly hearers, doubts, and fears, and unfavorable apprehensions, have ever characterized human nature, under all the various circumstances of conscious and active existence; especially has this ever been the case with the great mass of the religious professors. And this will remain the case in a greater or lesser degree, till "faith is lost in sight, and hope ends in fruition." For, what is positively known, is not an object of faith; what is *not* positively known, and is yet a truth, *is* an object of faith; and so far as *religious* truth is concerned, is a worthy and important object of faith. But faith being the ground or confidence of things hoped for, and the evidence of things not seen, falls short of that positive knowledge which forbids the intrusion of doubt, and uncertainty and fear. "We walk by faith," says the apostle. Hence, where sight and knowledge can not penetrate, faith kindly steps in as a light to our path and a lamp to our feet—as a safeguard against those gloomy contemplations and fearful apprehensions which unenlightened and unbelieving souls are ever subject to.

It has undoubtedly been noticed by the observing hearer, that the *sinking* of Peter was the consequence resulting from his doubts relative to the ability and the disposition of Jesus to sustain him in his attempt to walk on the surface of the water, in obedience to his command. And it is obvious that Peter's doubts and fears originated from the want of a proper degree of *faith* in the power of the Son of God. Hence, on taking him by the hand, Jesus says to him, "O thou of little faith; wherefore didst thou doubt?" It was impossible for Peter to *know* positively that Jesus possessed the power and the will to uphold him in his daring attempt to walk upon the surface of the raging element. But if he had possessed and exercised that degree of *faith* and *confidence* in his Master, which an intimate acquaintance with his sublime teachings, and benevolent examples, and merciful miracles, so fully warranted, he would not have been seen sinking in despair, nor heard calling out in the agonies of alarm, "Lord save me;" but he would have walked cheerfully on in obedience to his Lord's command, fearing no evil, and apprehending no dangerous disaster.

From the foregoing circumstances which gave rise to the gentle rebuke of Jesus, contained in the text, and from the remarks that have been offered, you will all perceive the great necessity and utility of full faith in Christ as a complete Saviour; and on the other hand, the horrible consequences of a want, or absence, or decline, of such faith and confidence. We will therefore proceed now, to an illustration of the blessings of such faith, and also of the miseries resulting from the want of it.

1. We are to speak of the blessings of a true and full faith in Christ as a perfect and impartial Saviour of sinners.

The physical, mental and moral organization, condition, and standing of mankind in this inconstant state of existence, render us liable every moment to a variety of temporary evils, and trying calamities, from the grasp of which it is impossible wholly to escape. The boisterous winds of disappointment and adversity are frequently blowing a tremendous gale upon the sea of human life; while the raging waves of temptation, and sin and sorrow—of disease, and pain, and death, are rolling mountain high from shore to shore. Every earthly prospect is constantly liable to blight and destruction, from the physical and social changes that every returning day exhibits. Every thing which relates particularly to

the temporal existence of man, must be contemplated by the reflecting mind as transitory and uncertain; and therefore, the man who is destitute of a sound and living faith in the wisdom, power, and goodness of the Supreme Being, is left in a situation very much resembling that of despairing Peter, when Jesus reached forth his compassionate hand and saved him from sinking in a watery grave.

Are there any present who entertain doubts of the existence of a Supreme Being, who wisely and graciously directs all things in a manner to effect the best, the immortal good of all his dependent children? If so, to them I would affectionately say, in the language of my text, "O thou of little faith; wherefore dost thou doubt?" Do you not discover enough in the astonishing mechanism of physical nature, fully to warrant you in believing that such an Almighty Architect must have been the author? And when you contemplate the mysterious operations of the human mind, the elevation and improvement of which it is capable—the benevolence clearly exhibited in the structure, connection, harmony, utility, adaptation and combination of all the respective parts of which the mighty universe is composed, are you not constrained to cry out with the pious and devotional Psalmist, "The heavens declare the glory of God, and the firmament showeth his handy work; day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the ends of the world." Yes, and further—"I meditate on all thy works; I muse on the work of thy hands. Thou art good unto all, and thy tender mercies are over all thy works?"

I really feel that I am addressing candid, and reflecting persons, and I am therefore confident that my remarks will be fully understood, and and properly appreciated and remembered. I proceed then to observe, that such a Creator and beneficent Benefactor, is the Father of Jesus, in whom, as Mediator and Saviour, we are morally and religiously bound to believe and implicitly trust.

But there may be those present, who believe in a Supreme Creator and Administrator, but have no faith in the reputed Saviour of the world. If so, to them I would affectionately say, examine the *pretensions* of Christ, and then carefully peruse the faithful history of his life and actions. When this is done, institute a faithful comparison between his *pretensions* and his *conduct*, and then, if you are not convinced of the fact, that he was the Son and Sent of God; the true Mediator between God and men; the moral light and life of the world, it would be perfectly proper to inquire of you in the language of the text—"O thou of little faith; wherefore didst thou doubt?" His pretensions were, that he was the Son of God, and at the same time, the Son of man—that God was with him, sustaining him in the labors and toils of his mission—that he was the compassionate friend and Saviour of sinners, and came to exemplify the impartial love of God to the ignorant and misguided children of men—that the Father had given all things into his hands, that he might reconcile, purify, and save from sin and suffering, all that the Father gave him—that he would never relinquish the merciful object of his mission, till the last wretched prodigal was brought home to the bosom and table of the universal Parent. These were his pretensions. What were the traits of character exhibited by him? He was humble, unassuming, meek and lowly, free from enmity and ill-will; while the principles of unbounded love and compassion dwelt in his soul, and characterized every event of his useful life. These divine virtues shone conspicuously, and in all their sublime radiance, in his every word and act. The poor, the despised and the sorrowful, were the particular objects of his attention and sympathy. Every miracle was a miracle of mercy, every motion was an evidence of sincerity, every word was fraught with forgiveness and love, and every breath was scented with the refreshing fragrance of heavenly purity, grace and affection.

The foregoing facts relative to Jesus Christ, challenge contradiction, and stand forth to the mind of every candid and well informed person, as so many incontrovertible evidences, in confirmation of the repeated declaration, that Christ is "the Saviour of the world"—the sure pledge of God's immutable love to mankind, and his eternal purpose to crown man universally with the bright and imperishable robe of immortal perfection, bliss and glory! They seem to have no room for doubt or cavil, in relation to the ability, and the disposition of Jesus of Nazareth, to transform the human mind and character, to enlighten the human soul, strengthen the wavering confidence, confirm the languishing hope, purify the defective motives and affections, and render the individual whose faith is unwavering, virtuous and happy through life and in death.

We can not but marvel, on perusing the circumstances connected with our text, and finding that Peter, who had so long associated with the Saviour, listened to his wise and gracious precepts, witnessed his many benevolent acts—particularly the miracle so recently wrought, in feeding five thousand in the desert on five loaves and two fishes—should, notwithstanding all this, be filled with doubts and fears, relative to the propriety of executing the command of coming to Jesus upon the water, or to his Master's ability and disposition to sustain him in so doing. But we have equally as good reason to be astonished in view of the skepticism of thousands in our own times, who read the sacred history of the birth, life, sufferings, death and resurrection of the Son of God, pretending to believe in the truth of what they read, and are therefore acquainted with the benevolent object and design of his mission; and who, after all, begin to sink in the troubled waters of doubt, and fear, and despair, in relation to the accomplishment of the important work he has undertaken.

It may be objected, that we have not enjoyed a personal acquaintance with the blessed Saviour, nor heard directly from his immaculate lips the truths of heaven, nor witnessed with our own eyes the miracles of mercy wrought by him. All this is true; and so far it may be supposed that Peter was more blameworthy for his want of faith and confidence than we are. But we should remember that *we* are not required, as an evidence of our faith, to walk on the surface of a toisterous sea. The requirements which Christ imposes upon us, are perfectly consistent with the amount of evidence with which we are presented. And as that evidence comes to us in the ordinary way of authentic history, nothing but ordinary evidences of our faith are required—such as walking in the true spirit of the Gospel, trusting in the rational truths of revelation, and enjoying the rich assurances of divine grace and universal salvation from sin, suffering, and all permanent and positive evil.

Jehovah says, (Gen. iii: 15,) that the seed of the woman shall bruise the serpent's head. And it is universally admitted that Christ is intended by the seed of the woman; and whether it be a personal devil, a spirit of opposition to truth and righteousnss, or moral evil in the aggregate, that is intended by the term serpent, makes no difference so long as Christ is to effect that destruction of the serpent which is represented by bruising his head, the seat of life. Here, my respected hearers, is a never-failing source of gratitude and joy to the faithful believer in the divine Word.—St. Paul's joy was beyond description, when he dwelt upon this inspiring theme in his letter to his doubting Hebrew brethren. He says of that Saviour of whom we are speaking, "As the children are partakers of flesh and blood, he also himself, likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their life-time subject to bondage." We here learn, that the serpent, devil, or whatever it may be called, of which so much fearful talk is uttered, and of the endless existence of which, so many appear to be positively sure, is to be *utterly destroyed*. Hearer, do you believe this? If you do, and exercise the faith which works by love, your peace will no more be disturbed by frightful descriptions of the devil's reign and success, world without end. You can look up to God with a heart full of gratitude, and anticipate the approaching day, when holiness shall triumph over all iniquity, happiness over misery, and joy immortal over sorrow and tears. But if you *do not* exercise this faith in God's word and promise, I will only repeat to you the language of Jesus—"O thou of little faith; wherefore dost thou doubt?" and leave you to reflect.

Again—God hath said, that Christ shall reconcile all things to him, by the blood of the cross, and raise all mankind from corruption to incorruption—from dishonor to glory, and from mortality to immortality. Do you believe this? and that "the counsel of God shall stand," and all his pleasure be thus fulfilled? If so, happy and joyful is your condition. You can even walk through the valley and shadow of death, fearing no evil, and harboring no intruding doubts. But if you have not this faith, if you will not believe the record God gives of his Son, I have no disposition to abuse you, nor deal out upon you denunciations of human or Divine wrath; but will only inquire earnestly of you, what reason you have to question the veracity of Heaven? "O thou of little faith; wherefore dost thou doubt?"

Through the instrumentality of St. Paul, we are kindly assured that all shall be made alive in Christ, death the last enemy be destroyed, sin deprived of its existence, death of its sting, and the grave of its victory; that Christ shall deliver up his reconciled kingdom to his Father, and God become *all in all*, world without end. O, my hearers, what possible assurance, fully revealed, could fill the soul with a greater degree of peace, and holy rapture, than this? He who enjoys it, can encounter the trying ills of life, not only with patience and resignation, but also with joy, knowing that tribulation worketh patience, experience and hope.

2. We must offer a *few* remarks on the miseries of unbelief, and then close our present labors.

Reason teaches us to judge of things by comparison and contrast. We have hinted at some of the blessings of true faith; and now, by noticing a few of the consequences of unbelief, we shall be able to perceive in some measure, the difference; and *seeing* the difference, it is fondly hoped that the prolific cause of much moral misery, will be overcome and removed.

My hearers, look around upon society; behold the sorrowful and dejected countenances of many, who are fearfully apprehensive that the love and tender care of the Divinity is limited in its extent and duration; that Jesus will fail of accomplishing the object of his mission, that a vast number of the human family—fathers, mothers, husbands, wives, brothers, sisters, children, and dear friends, will finally be rejected of God, slighted by the Saviour, and sunk in infinite and irretrievable despair and unending wo. Witness the tears and the agonies, and hear the groans, and cries, and lamentations of the great majority of the world, who are laboring and writhing under the oppressive influence of religious doubts and fears, concerning the final result of the Divine administration; and you will no longer need to be told that a want of faith in God, as the Saviour of all men, and in Jesus as the reconciler and purifier of all hearts, and in heaven as the final home and resting place of a ransomed universe, is the procuring cause of deep and lasting misery, anguish and despair. * * * * * *

Look again—behold the toil, and care, and earthly mindedness—the down cast eyes, the impenetrable gloom, and fearful prospects of the reflecting and avowed infidel. This class of fellow-beings is numerous, and as respectable, perhaps,

as most others. But what is their foundation of moral enjoyment, and from whence can they derive that moral support and nourishment, which sustains the moral constitution of man? A few short years, or months, or days, and that utter dissolution must come, which they contemplate as the final end of existence—an "*eternal sleep.*" Now we know from our own experience, that man is a *moral* as well as intellectual being—he is *naturally* prone to look upward and onward to a future and immortal state. "Hope springs eternal in the human breast." And nothing earthly and transitory can satisfy the natural cravings of the mind for happiness and immortality.

Tell me not that this class of fellow-beings are contented and satisfied with the dreadful prospect which their want of faith presents before them! No, they are at times wretched—deeply wretched—in contemplation of their *Fatherless* and precarious condition! And when they, together with the class before noticed, feel as did Peter, that they are sinking beneath the angry waves of affliction and despair, may they hear and realize the language of Jesus to Peter—"It is I, be not afraid." And may they heed the affectionate admonition contained in the text—"O thou of little faith; wherefore didst thou doubt?" and be profited, and blessed, and redeemed by it!

My hearers, let us examine this subject closely, for nothing can exceed it in importance. Let us weigh the evidences of the Bible in the even balance of reason and candor. By pursuing this course, we may surmount every obstacle, and obtain that saving faith which banishes all doubt and fear, and imparts confidence and joy to the humble and dependent soul. AMEN.

For the Magazine and Advocate.

RELIGION.

BY REV. F. WHITAKER.

Many are the views that have obtained in the Christian world relative to the nature, design, and utility, of religion. Some assure us that it consists in certain rites, and ceremonies; others that it is an indefineable something, instantaneously imparted to them by supernatural means. We often hear this class of people inquiring of each other how long it has been since they got religion, when, and how they got it, etc. We were not a little amused in hearing one of this class relate his experience, and the manner in which he came in possession of what he called religion. We subjoin it verbatim, not on account of its silliness, but to show the views that obtain in some minds on this subject. Said he, "I tried first to get religion by my learning; I acquired considerable learning for this purpose, but soon found that this would not help me to it. I then thought that I would try some other method; I thought I would get it by living a good life, but in a short time I ascertained that I never should get it by morality. I abandoned this project and thought I would try no other way. Then I sought the Lord, and believed his word, and soon came into possession of religion."

This man seemed to have a religion which he could not define, and which had not much to do with morality, but consisted of a routine of ceremonies, and differed materially from that which has been explained by St. James. The religion of the New Testament, does not consist of rites and ceremonies, but of deeds of mercy and kindness. James defines it thus—"Pure and undefiled religion, before God and the Father is this: to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

It is generally believed that the design of religion is to avert the wrath of God, so that he may open the portals of immortal bliss to the sinner; and it is frequently represented, as a means calculated to turn the anger of God, or the demands of justice from its ordinary course, so that the sinners can obtain an entrance through the pearly gates of heaven. We are often told that the religious person, while in this state of being, has to suffer a great amount of trial, trouble, and deprivation, and hence, ought to be rewarded with everlasting bliss for his suffering here. They tell us that while the religious one is made to endure so much, the irreligious are not troubled like other men, but are in the enjoyment of the greatest blessings, and consequently should be hurled down to the regions of endless wo. This opinion has shed abroad a very deleterious influence; it has induced man to plod the path of irreligion, sin, and iniquity, thinking that it was conducive to his highest happiness. It is high time that this error was eradicated from the minds of men, and the principles of true religion introduced in its stead. Religion never was designed to avert the wrath of God, or to diminish our happiness while tabernacling in the flesh. We want it at all times—we want its joys and consolations at all seasons. If sorrow beset our path, we want it to console us. If affliction seize us, if the clouds of adversity lower around us, and disappointment and distress environ us, we want it to enable us to bear up, and to direct our minds to the time when they shall all end in good. If the grim messenger of death appears before us, to take us hence, we want it to assure us that he is not an offspring of chance, but an angel of mercy, commissioned to waft us away from the perplexing scenes of this transitory world, to our everlasting resting place. Every person who is without true religion is groping his way in darkness, whereas the person in the possession of this glorious boon, views all the different events as ordered in wisdom and love; some as blessings in disguise, but all proceeding from the hand of infinite goodness, and eminently calculated for the best good of the whole creation of God.

West Halifax, Vt.

For the Magazine and Advocate.

AN INCIDENT.

In the Spring of 1833, I had the misfortune to lose a kindred friend. My father had removed with his family to the town of P. It was here he was to close his earthly pilgrimage, and leave the widow and the fatherless to seek the protection of strangers. Dyspepsia, that had for nearly two years preyed upon his frame, had now touched the vital springs of life, and the physician told that he was beyond the reach of human skill.—He was a Universalist. He lived for many years in the enjoyment of this faith, and died rejoicing in the same. Yes, he died in the hope of a world's salvation—in hope to meet beyond the dismal shores of time, the loved ones that clung round the death-bed side, to receive the last blessing from a dying father's lips. That scene I shall long remember. During a whole day, every moment of which we expected would be the last to our suffering friend, not a footstep was heard to cross the threshold of the house of mourning. The lone mother and her devoted children, composed the little group that surrounded the bed of death. Still he lingered; another day dawned, and the cold-hearted stranger came. He came—but for what? To extend the alleviating hand, or tender the healing balm of consolation? No. It was to rob the dying man of that hope which had long been an anchor to his soul; but he did not succeed.

The sufferer expired, and his remains were consigned to the earth. The fortitude of the widowed mother now seemed the only support of her disconsolate children. She taught them to dry their tears, for weeping could not recall the dead. She taught them that though in a land of strangers, still God was their father and friend.

Two weeks had passed away. Resignation seemed, in some degree, to rest upon the hearts of the afflicted, when the stranger again, for the second time, came. It was a visit to the widow and the fatherless indeed; and would to Heaven, it had been to bind up the broken-hearted, and pour the oil of consolation into the cup of human sorrow. But the man whose countenance bore the marks of bigoted zeal, and superstitious frenzy; came

'Like Milton's devil of paradise
With ghastly grin and many lies"—

not with the Gospel of truth and light; but with a worthless, senseless, bundle of tracts, calculated to harrow up and sharpen the pains of the already grief-smitten soul, and bury deep in the afflicted bosom, the poisonous darts of a hell-fire dogma! These he recommended to the family for a careful perusal. The mother glanced her eye at them, and perceived that they contained foul denunciations against the doctrine of Universalism, and threatened eternal ruin to its possessor. She spurned them as the productions of narrow-minded, selfish man; and was in turn pronounced an unbeliever, denying the records of Heaven. But the bereaved mother nobly defended her faith, and with arguments drawn from Scripture, too powerfully to be resisted. She even silenced the lips of her opponent. The stranger went away to return no more, and the widow was left to enjoy her faith unmolested. She was no longer disturbed in her devotions, but the darts of the enemy were next hurled at her unoffending children. While one of these was engaged in the peaceful avocations of life, one of these soul-saving missionaries crossed his path. He told him that he was standing on the brink of endless ruin and exhorted him to turn from the error of his ways by forsaking the heresy, Universalism. He even told him there was a doubt respecting the fate of the deceased, and if he was miserable, he must be reconciled, and in whatever the justice of God required, say thy will be done.

Reader, these things have transpired in my youth. I have seen the cold clods of the valley close upon the remains of my paternal friend; and to add grief to sorrow, I was told, that perchance, unending wo was his portion. I have heard the sighs of the widow and the fatherless, when there was no eye to pity and no heart to feel. Amidst these scenes of adversity, my soul was troubled, and I sought for truth; I sought, and have become convinced that nothing short of universal happiness, can allay the heavings of the throbbing bosom, can satisfy the desires and hopes of man, and accomplish the good pleasure of Heaven. E. A. H.

Clinton Liberal Institute, August, 1839.

For the Magazine and Advocate.

THE PRUNER.

PROFANITY.

I asked the profane man why he swore? "Oh," said he, "it is a habit which I imbibed when a mere child, and I swear before I think." Paul said, "When I was a child, I thought as a child, I spake as a child; but when I became a man, I put away childish things." But this man is still a child, in thought and word, with the gray hairs of age! Strange man! speak before he thinks! the reverse of this is the practice of the wise man. For shame, brethren—no longer talk without thinking. God never made the faculties of thought to remain dormant, nor the powers of speech to take his name in vain. Your excuse only makes a bad matter worse.

Then pause, we beseech you, and consider the folly and wickedness of your practice. "Cease to do evil, learn to do well," and speak the words of truth and soberness, that your "sins may be blotted out." APELLES.

For the Magazine and Advocate.

SOMETHING WRONG SOMEWHERE.

MR. EDITOR.—As you are doubtless well aware, there is quite a number of societies in western New-York, (and even several that have meeting houses,) who are destitute of preaching, and have no meetings, but suffer moths and bats to quietly inhabit the edifice devoted to the worship of God. And this is not because there *are no preachers* to minister to them, for sad experience proves there are *more* than are sustained, or supported; nor is it because these societies are too poor to support preaching a part or all of the time, for many are possessed of thousands, and rich in this world's goods. Wherefore then is it so? Who answers! R. T.

For the Magazine and Advocate.

THE TEMPORAL AND THE ETERNAL.....NO. II.

BY REV. R. THORNTON.

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."
Rom. iv: 18.

The reader will here perceive that the *temporal* are contrasted with the *eternal*, and hence must be of a contrary signification. When we cast our eyes around us, we perceive that every thing belonging to time, is fleeting and transitory in its nature, and will soon have passed away. The seasons flit by us in their rapid course, and the flowery decorations of Spring are exchanged for the rich delights of Autumn; the scorching beams of the Summer's sun, for Winter's darkening cloud and chill boreas. The vegetable creation springs up but to wither and fade, and "beast, bird, fish, insect," with man himself, die, and return to their primeval dust. Infancy is succeeded by youth, youth by manhood, and manhood by old age. Pleasure is succeeded by pain, health by sickness, and life by death. The rocks crumble, the trees decay, the leaves fall, the flowers fade, and the grass withers. But change and succession end not here; for the earth beneath our feet, and the stars that glitter like diamonds above our heads, are of the same mutable character.* Whatever is seen is not eternal: these all had a beginning and must necessarily have an end.

Whatever is mutable—whatever had a beginning—whatever our natural senses can perceive—whatever exists in the intercourse and conduct of the world—are temporal and will cease to be. And in this list we may place all the evils of life, and all the wicked works of man—the pangs that excruciate our frames, and the sins that embitter our days. None can deny that these are among "*the things which are seen*," and which now exist in the intercourse and conduct of the world.—Hence,

"We find that sin and unbelief,
Sickness, sorrow, pain and grief,
Did not exist till time begun,
Nor can exist when time is done."

And it is supremely absurd to suppose that a *temporal cause* can produce an *eternal effect*—that punishment will be endless, while sin its producing cause, is limited.

"By this we find that unbelief
Can not support immortal grief;
Nor faith, nor hope, eternal peace,
Because, when *time is done*, they *cease*."

In the *eternal* state, sin will be superceded by holiness, grief by joy—faith and unbelief will be swallowed up of certainty, and hope will end in fruition.

"Man hopes for that he hath not got—
Has faith in that which he sees not;
In what he sees he hath no faith,
Nor can he hope for that he hath."

The Scriptures declare eternity to be a *high* and *holy* place, and hence it can never be applied to an *unholy*, *sinful*, and *changeable* mode of being. "Thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy, I dwell in *the high and holy place*, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones." Isa. lvii: 15. What high and holy place does Deity dwell in or inhabit? Is it not plain that it is eternity? And is it not true, then, that eternity is a *holy* place, and can not possibly be the residence of any but those who are such? Nothing opposed to truth, to holiness, to love, to God, can claim an eternal existence. It is the temple of the great Jehovah, consecrated in purity and holiness for his residence. God inhabiteth eternity! What a glorious truth! what a sublime conception! "God occupies this inconceivable duration; he pervades and fills throughout this boundless dwelling."

Though change and decay are connected with all terrestrial things—though the "grass withereth and the flower fadeth, yet the word of the Lord endureth forever. And this is the word by which the Gospel is preached unto you.' His benevolent design and immortal purpose, in the ultimate salvation of his intelligent creation, are of an everlasting date.

"Salvation was in Christ the Son,
Before creation was begun;
From endless ages it was sure,
To endless ages will endure."

Whatever is holy—whatever is assimilated unto the divine nature, will doubtless have an endless duration. Fire will not burn fire, matter will not annihilate matter, holiness will not destroy holiness, nor will love ever quench love. But it is utterly impossible for sin and unholiness to be eternal, and God still be the sovereign of the universe. Whatever is eternal, is infinite; and it is evident two opposite infinite principles can not exist together. God is holy, and every thing opposed to his perfections must cease, or he must. There can no more be two opposite eternities, the one holy and the other unholy, than there can be two opposite deities.

Nothing unholy can go beyond the bourn of time. Nothing unholy can have an immortal existence. To suppose the contrary would be an absurdity, a contradiction and an impossibility. Whatever is immortal, must be holy and divine. If spirits return to the Great Spirit—if minds ascend to the Purer Mind, and dwell forever in the blissful presence of their great Creator, it is because they are of the same nature. The Scriptures assert, that "*God only* hath immortality." Spirits are *not immortal*, unless they are *divine*. Hence, when this mortal shall put on immortality, Paul says, "God giveth it a body as it pleaseth *him*, and to every seed [person] *his own body*." If God only hath immortality, and man receives at his resurrection an immortal constitution, it is evident it must be of God, and *divine* in its nature. Hence we hear the same apostle speaking in the language of assurance: "For we know that, if our earthly house of this tabernacle were dissolved, we *have a building of God*, an house not made with hands, *eternal* in the heavens." "Look not at the things which are seen, but at the things which are not seen; for the things *which are seen*, are" *not eternal*, "and the things which *are not seen, are eternal*."

The end of evil and sin then appears, 1st, Because they are temporal and must pass away; 2d, Because eternity is a holy state, which they can never enter; 3d, By the contradiction involved in supposing holiness to be eternal; and, 4th, By showing that nothing unholy can possibly be immortal. It was the great object of the Saviour's mission, to take away the sin of the world, to finish sin, make an end of transgression, bring in everlasting righteousness, and thus destroy the works of the devil. But when shall this be effected?—when shall time, with its mutations, be brought to a close, and a fadeless and holy eternity dawn upon the intelligences of creation?

Time, when not connected with any other word as a qualifier, signifies "a duration relative to a mode of being, that has both a beginning and an end. It always ends with a change of the condition of all things belonging to its duration." This can not be till the dead are raised immortal and incorruptible. For this mortal must put on immortality, and this corruptible must put on incorruption:" and this is a *change*, and must belong to time.

Some have supposed that time ends at death, but this can not be: "For behold I shew you a *mystery*: we shall not all sleep, but we shall *all be changed*, in a moment, in the twinkling of an eye, *at the last trump*; (for the trump shall sound;) and the dead shall be raised incorruptible, and we shall be changed." "And the seventh angel sounded, (the last trump,) and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever."—Rev. xi: 15. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven and sware by him that liveth forever and ever, who created the heavens and the things that are therein, and the earth and the things that are therein, and the sea, and the things that therein are, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the *mystery* of God shall be finished, as he hath declared to his servants the prophets."—Rev. x: 5 and 6. Hence, when the seventh angel—the last trumpet sounds, the dead shall be raised, time shall end, the mystery of God be finished, and the kingdoms of this world become the kingdoms of our Lord and of his Christ. "*Then cometh the end*, when he shall have delivered up the kingdom to God.....that God may be all in all." Then cometh the *end* of time, sickness, sorrow, pain, sin, death, hell and damnation, and then cometh the end of the Mediator's reign, but not before. "For he *must reign*, till he hath put all enemies under his feet." "Him *must* the heavens receive, till the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Then "the *mystery* of God shall be finished, as he hath declared to his servants the prophets." "For he hath made known to us the *mystery* of his will according to his good pleasure, which he hath purposed in himself, that in the dispensation of the *fulness of times*, he might gather together in one, all things in Christ, both which are in heaven and on earth, even in him." Here we are told that *the times*, or periods from one change to another, will arrive at their *fulness* or completion at the final ingathering of all in Christ. The conversion of every individual sinner is a change, and presupposes one of those times, included in the Gospel dispensation; and should these be as many as there are human beings, still time must include them; and it can not arrive at its fulness, till all shall be gathered together in Christ their spiritual Head. But when this is effected—when the Son shall have subdued all things to himself—when the last enemy shall have been destroyed—when the 7th and last trumpet shall sound, and the dead be raised in Christ, then time shall end, and the mystery of God be finished. Then no longer will a changeable existence be allotted to mortals. Then will that time which had a glorious beginning, have also a glorious end.

But Christ must reign—time must continue till there is no more sin, pain, or death. His saving power will not cease to be exerted, till all are "the children of God, being the children of the resurrection."

"But," says one, "there is no change after death." Not so: "we shall not all sleep, but we shall all be changed;" and that after death, too. Hence we look for the glorious appearing of our Lord from heaven; "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." As long as time continues there will be change, and time will not end till the last trumpet sounds, and the dead come forth immortal and indissoluble. There is no change after the resurrection. No change belongs to God, nor can to us, when he is all in all.

Eternity knows no variation, diminution or increase. All that inhabit it are immortal, indissoluble, and perfected in holiness of heart and purity of life. Its happiness can not be increased, nor

* Not only the solid matter of our globe, but the twinkling luminaries of heaven, are of a transient and perishable nature. There is now every reason to suppose that the four asteriods, [Ceres, Pallas, Juno and Vesta,] are but the fragments of a large planet, which in the revolution of ages, has been dashed to pieces and broken into fragments. Within the last century, Dr. Good informs us, that not less than thirteen stars seem totally to have perished, forty to have changed their magnitudes by becoming much greater or much less, and ten new stars have appeared to take the place of those that were lost. Thus "heaven and earth shall pass away."

can it ever decay. It is one unbounded sea of glory and delight. No fading glory dwells in its realms:

No friendship's parting tear is shed;
None mourn the loss of kindred dead:
No trials and sorrows are witnessed there;
For what is eternal, must ever be fair.

Here is change: here men love and hate, marry and are given in marriage. Here alternately they are elated with joy, and depressed with sorrow. There shall these mutations of time be unknown. There shall be love without hatred, pleasure without pain, and joy without sorrow.

"No cloud those blissful regions know;
For ever bright and fair;
For sin the source of all our wo,
Can never enter there."

But time must first cease. The works and doctrines of men must first fall. Every thing not in accordance with the eternal word must come to nought. Every plant, not of divine origin, must be rooted up. Error must be superceded by truth; sin by holiness, and the earthly by the divine. Hence all is commotion and change, all is transitory and fleeting. The world changes, and we change; and so it must be till all are moulded into the divine image—till all shall be changed and made like unto the angels in heaven. Change after change shall come over us, till we are changed from sin to holiness, from error to truth, from hatred to love, from one degree of perfection to another, and from glory to glory. Then the "*seen*" shall be exchanged for the "*unseen*,"—the temporal for the eternal. Then naught remains but that bright world of light, where nothing new and nothing old appears, but God the source of all our joy, and the eternal river from "whom will flow without alloy, the bliss that ceases never."

"There, no more at eve declining,
Suns, without a cloud, are shining
O'er the land of light and love:
Heaven's own harvest woos the reaper:
Heaven's own dreams entrance the sleeper,
Not a tear is left the weeper,
To profane one flower above.

No frail lillies there are breathing,
There no thorny rose is wreathing,
In the bowers of paradise,
Where the founts of life are flowing,
Flowers unknown to time are growing,
'Mid far richer verdure glowing,
Than is sunned by mortal skies."

MINUTES

Of the Proceedings of the Chenango Association of Universalists—for 1839.

Convened in Binghampton, Broome county, September 3d and 4th—and organized the council by choosing Hon. A. Cary, Moderator, and Br. J. T. Goodrich, Clerk. The first morning, prayer was offered by Br. A. B. Grosh—the second by Br. J. S. Sherburne.

During the session, made the appointments, passed the resolutions, and transacted the business here named.

Read and approved of the proceedings of the last session. Read the credentials from delegates and letters from societies. Granted fellowship to the first Universalist society in East Greene. Invited ministering brethren from other Associations to take part in the deliberations of the council.

Committee Reports.—On fellowship and ordination, that they had received no application during the past year. On discipline, "no complaint." On Conferences, that Conference meetings had been held at South Bainbridge, South New-Berlin, Columbus, and Upper Lisle. On visiting places destitute of preaching, that upon the whole the prospect for the future is encouraging—all of which were accepted.

Appointments.—Brs. A. Cary, C. S. Brown and A. G. Clark, committee on fellowship and ordination—Brs. Brown, Clark and J. T. Goodrich, committee of discipline—Brs. Sherburne, Clark, Brown, Goodrich, H. Torrey and H. B. Soule, committee to visit every society in the Association, destitute of regular preaching, for the purpose of rousing them to life and encouraging them to action; also to visit and preach in other places, and where practicable, organize societies, and recommend such measures to the friends as in their judgment the good of the cause demands; authorised said committee to divide the whole territory of this Association into six districts, as may suit the field of labor to each member of the same.—Brs. C. S. Brown, and J. T. Goodrich, ministerial, and A. Cary and J. Hawes, lay, delegates to the next State Convention, with power to appoint substitutes—Br. Clark to preach the next occasional sermon, with power to appoint a substitute—Br. J. T. Goodrich, Standing Clerk; the Standing Clerk to appoint Conferences on application therefor, during the present year—Br. Goodrich to prepare the minutes for publication in the Magazine and Advocate, and Universalist Union, and accompany the same with such remarks as he may deem proper.

Resolutions Passed.—Resolved, That the thanks of this council be tendered to Br. J. T. Goodrich, for his excellent occasional discourse, and that he be requested to furnish a copy for publication in the Magazine and Advocate, and Universalist Union.

Resolved, That the report of the committee on fellowship and ordination for the present year, conferring ordination on Br. S. P. Landers, at this session, and granting ordination to Br. Goodrich at such time and place as he may select, be received and accepted.

Resolved, That at this and future meetings of this Association, the council will not assume the direction of the public services, farther than relates to the annual occasional sermon, together with extraordinary services, as ordinations, etc., but will leave it to the societies in which the Association meets, or their committee, to make such arrangements as they may deem proper.

Whereas, Br. J. G. McAdam has returned the letter of fellowship which he received from this Association in 1836, and signified his intention of devoting the remainder of his life to another profession, therefore, Resolved, That said letter be received, and that we sincerely regret that the public can no longer be benefitted by his highly useful labors in the Gospel ministry, and pray that the richest blessings of Heaven may rest upon him, wherever his lot and whatever his occupation may be.

Whereas, Br. Samuel Finch, a preacher in this Association, owing to various causes, has been unable to attend fully to the duties of the ministry, and has tendered his resignation of fellowship as a promulgator of the Gospel, therefore, Resolved, That said resignation be accepted.

Whereas, Br. N. Doolittle is about to remove from this Association to Ohio, and has resigned the office of Standing Clerk, therefore, Resolved, that said resignation be accepted; and that the thanks of this Association be presented to Br. Doolittle, not only for his performance of the duties of that station, but for his long continued and faithful services in this region, where he has "borne the heat and burden of the day," and been instrumental in greatly advancing the cause of universal benevolence; and that we cordially recommend him as a true and faithful brother to the liberal Christian public, wherever God in his providence may send him.

Whereas, we believe that the Constitution of every society should be so framed as not to admit any immoral person as a member, therefore. Resolved, That we recommend to our brethren within the boundaries of this Association, that they appoint a committee of discipline in every society, whose duty it shall be, if any member is known to walk disorderly, to call on him in the spirit of meekness and love, and by gentle persuasion endeavor to reclaim him; but if he or she refuses to hear the committee and continues to walk immorally, his (or her) case shall be reported to the society for further consideration; and if the offending member shall manifest no disposition to reform, then let the hand of fellowship be withdrawn.

Resolved, That the societies in this Association be recommended to take up collections, on or before the first Sunday in January next, for the purpose of defraying the expenses of the delegates to the State Convention, the amount thus collected to be forwarded by the Clerks of the societies to the Standing Clerk of the Association, who shall equitably apply the same, keep an account of its receipt and expenditure, and report at the annual meeting of this body.

Adjourned to meet in South Bainbridge, on the first Wednesday and following Thursday in September, 1840.

Six sermons were preached by Brs. Clark, Goodrich, Potter, Whiston, Grosh, Doolittle, and one by Br. Potter in Union. Brs. Brown, Sherburne, Landers and Green took part in the services. Wednesday afternoon, ordination services, which were as follows: 1. Reading of Scriptures, Br. Clark. 2. Hymn. 3. Introductory prayer, Br. H. Green. 4. Hymn. 5. Sermon, Br. Grosh, 2 Tim. iv: 2. 6. Ordaining prayer, Br. Potter. 7. Charge and delivery of the Scriptures, Br. Brown. 8. Right hand of fellowship, Br. Doolittle. 9. Hymn. 10. Addresses, Br. Potter.

Lay Delegates Present.—A. Cary, J. Shattuck, Oxford—P. Bradford, C. Wood, Binghampton—S. Eells, J. Berray, Walton—J. Whitcomb, E. W. Corbin, South Bainbridge—E. Blackwell, G. Arnold, New-Berlin, 1st society—A. Johnson, J. Sherburne, New-Berlin, 2d society—T. Carson, D. Barnes, Colesville—N. W. Young, A. D. Crandall, East Green—J. Clark, J. Hawes, Upper Lisle.

Ministerial Delegates Present.—N. Doolittle, Norwich—A. G. Clark, C. S. Brown, Upper Lisle—J. S. Sherburne, South Oxford—H. B. Soule, J. T. Goodrich, Oxford.

Visiting Clergy.—A. B. Grosh, Utica—H. Green, Virgil—J. Potter, O. Whiston, Cooperstown—T. S. Bartholomew, Brooklyn, Pa.—S. P. Landers, Andover, Mass.

STATISTICAL.

Oxford—This society was organized in 1833. Has preaching all the time. Number of society members 63—increase during the past year, 41. Meeting house 1—cause very prosperous.

Upper Lisle—Organized in 1815—preaching 1-4 time, and abundantly able to support it at least 1-2 time.—Society members 96. Church members 30. Increase of the former 33, and of the latter 3 the past year.—Meeting house 1—cause prosperous,

North Norwich—Society organized 1838—preaching 1-2 time. Meeting house 1—cause very prosperous.

Bainbridge—Society organized 1831—preaching 1-2 time—society members 128—church members about 30, increase of society the past year 30—union house, cause prosperous.

East Green—Society organized 1839—society members 23—preaching 1-4 time, no house, will probably build next year—rapidly increasing.

New Berlin, 1st Society—Organized probably 1828—preaching 1-4 of the time—society members 26, church members 13, union house—neither gaining nor losing.

New-Berlin, 2d Society—Organized 1838—preaching 1-4 time, no house, meetings well attended—if not gaining, certainly not losing.

Columbus—Organized 1819—preaching 1-4 time, society members about 50, increasing—no house, will probably build next year.

Binghamton—Organized 1838—society members 52, occasional preaching, no house, anxious to obtain constant preaching, opposition strong, prospects rather encouraging.

Colesville—Organized 1833—society members 21, no house, occasional preaching, slowly gaining.

Walton—Organized 1822—society members 30, no house, seldom have preaching, though their numbers have not diminished—they are rather cold and languishing.

McDonough—Organized 1827—society members probably 40, no stated preaching, no house, half asleep half awake—(in the town of McDonough betwixt the usual places for worship of the societies in Oxford and McDonough, they have preaching 1-4 time—) a beautiful house of worship—1-2 of which is owned by Universalists—is nearly completed, and the cause is flourishing.

Pitcher—Organized 1826—society members unknown—no house or stated preaching, half dead, half alive.

East Pharsalia—Organized 1832—society members 40, has not been represented in council since 1836. no preaching, no house, and has probably lost its legal existence.

REMARKS.

We believe above, we have mentioned all of the societies now legally existing in this Association. If there are others we trust that they will immediately report to us their rise, progress and condition.

Some of our statistics were compiled from the letters of societies to the council, some appended from personal knowledge, and for the remainder we have spared no small pains to obtain correct information. We only regret that they are yet incomplete, and hope that at the next annual meeting, the clerk of every society, will prepare a full statement of its history, from its organization down to that time.

Our council has seldom, if ever, been as well attended as at its present session—and we trust that in future every society will be fully represented. The business was all transacted with great unanimity and friendship. Let the visiting committee faithfully attend to the duties for which they were appointed, and every society institute discipline according to the recommendation of the council, and great good will be effected.

The heavens were clear, the congregations large and very attentive, the singing good, and the preaching, as far as becomes me to speak, unusually instructing and interesting. Our brethren "proved themselves workmen that needeth not to be ashamed, rightly dividing the word of truth." They "spoke in demonstration of the spirit and with power." They reached the hearts of their hearers, filled their souls "with joy unspeakable," and caused the tear of gratitude to trickle down their cheeks; and many exclaimed that it was good for them to be there. "The seed fell on good ground," and will

doubtless yield a life-lasting harvest. Our friends at Binghamton were very attentive to our wants, and in return have our best wishes for their kindness.

The ordination services were solemn and impressive, and from a long and intimate acquaintance with our worthy brother Landers, we fully believe he will prove faithful to his promise, and zealously proclaim the undying love of God to a lost and sinful world.

In regard to the onward progress of Universalism, it will be perceived, that in our Association it is generally permanently prosperous. It is neither losing nor stationary in many places, and we believe that where it is not now perceptibly progressing, our friends will yet arise from their coldness and respect themselves, and their hands will be strengthened, their hearts encouraged, sin and error dissipated by the heaven-imparted beams of truth and righteousness, and the period hastened when "there shall be one fold and one Shepherd."

Per order, J. T. GOODRICH, Clerk.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, OCTOBER 12, 1839.

CONSCIENTIOUSNESS—ITS PUNISHMENTS.

No objection is more common among our opposers, than the following, which is urged in Fowler's Manual of Phrenology, from whence I have selected it for examination and reply. The authors are speaking of the operations of Conscientiousness.

"This faculty, then, while it actually prevents the truly conscientious man from committing as much sin as he would probably commit with but feeble Conscientiousness, makes him *feel* the more guilty; and allows those who have but little Conscientiousness, and are therefore less restrained from committing sin, to live on, comparatively insensible to their faults, dead to the reproach of a guilty conscience, and justified in their own eyes.

"This fact refutes the doctrine, that the goadings of a guilty conscience in this life, constitute the only punishment for sin: for it is a plain dictate of reason and of conscience, that the punishment of sin must *always* be proportionate to the iniquity committed. Yet we here see that the punishment inflicted by Conscientiousness, is lightest upon those who sin the most, and most severe upon those who are least deserving of it, and that it is often inflicted when the actions are even virtuous."—pp. 134, 135.

To save room, I will remark that the authors suppose therefore, that there must be other punishments, reserved for infliction in another state of existence. The argument omitted will be attended to in due time. My present aim is to correct either the loose phraseology of Mr. Kirkham, or the erroneous ideas of Messrs. Fowlers.

What is sin? It is the transgression of a law, known to the understanding. The Jews had a revealed law, which, being received into their minds as correct, its transgression was sin to them. But the Gentiles had not this law, and their disobedience to its requirements was not sin to them, except so far as the Jewish law agreed with the law which each Gentile had in himself. (See 2d chapter of Romans.) It follows, then, that all the light and knowledge of moral good and moral evil, received and applied by Conscientiousness, constitutes that law in each mind, the transgression of which is sin. Many an action not deemed sin, may be morally wrong in the largest sense—and many an action deemed sinful, may be morally right in the largest sense—but to *the individual* whose light and knowledge has been obeyed, it is not sin—or whose law has been transgressed, it is sin. If any one wishes to see these positions further argued, they may be gratified by consulting "Ballou's Treatise on Atonement."

It will readily be seen, by duly considering these facts, that though the divine standard of good in the largest sense, is immutable, yet its reflection in, and the understanding of it by, the mind, must vary materially in different individuals—just as all other gifts of God vary in his children—to one he has given ten talents, to another five, and to yet another but one. It follows, also, that each one is judged only according to what he has received, and not according to that he hath not. Hence, to judge the actions of a man that has received but one talent, by the ten talents of another, is unjust—contrary to the divine dealings with man. Each one is governed by that portion of light reflected into his understanding from the divine law, and not by the portion *not* reflected into his mind—nor yet by the larger (or even the lesser) portion which is reflected into his neighbor's understanding. For it would be as wrong, *morally*, to judge one with small Conscientiousness (or large Consctentiousness unenlightened) by the standard of one with a large and enlightened conscience, as it would be *intellectually* wrong, to measure the productions of a schoolboy's mind by the standard of the minds of Milton, Locke, Bacon, Shakespear, and Newton. No—every mind has its own law of moral right and wrong, perfectly adapted to its capacity, and by that law Conscientiousness judges the *motive* of every action brought before its tribunal, and rewards or punishes accordingly.

Hence I would alter the first paragraph quoted above, so as to declare, that though large Conscientiousness, properly enlightened, prevented its possessor from committing as much moral wrong (in the largest sense) as he would probably commit with feeble Conscientiousness; yet, by giving him a clearer perception of what is morally right universally, it makes him *feel*, and really *be guilty* for committing acts, which those who have but little Conscientiousness commit without remorse, their knowledge of universal moral right being dim and feeble. But those who are "justified in their own eyes," can not be "dead to the reproach of a guilty conscience;" for it must be evident, that their consciences are *not* guilty, and do *not* reproach them. Therefore, though the truly conscientious man does less moral evil, than one with feeble Conscientiousness, yet he *may sin* nearly as much, because, *to him* many things are sinful, which, *to the viler man*, are indifferent actions. But it must be confessed that this, though possible, is not probable—because the good man will make his moral impulses his guide, and therefore better and more constantly obey the law of his understanding; while the vile man will follow the impulses of his propensities, and therefore more frequently go counter to what his own conscience points out as morally right.

We now see the error of the Messrs. Fowlers. They put down as *sin for every one*, what is *sin only to them*. Making *their* Conscientiousness the judge of every person's sinfulness, they decide that those *more* conscientious than themselves, are unduly punished—"*most* severely, when *least* deserving of it"—punished "when the actions are *even virtuous*." Then, turning to those who are *less* conscientious than themselves, they decide that they are "less restrained from committing sin"—that the punishment "is *lightest* upon those who are the *most guilty*"—and therefore conclude that God has either unjustly punished the innocent and let the most guilty go comparatively free, in this life; or, that there must be some other punishment than the goadings of a guilty conscience, and to be inflicted in another state of being! The whole error consists in making the Conscientiousness of *one* man the judge of the sinfulness of *another!* If Messrs. Fowlers were judged in this manner by a person *more* conscientious than they are, they would be sentenced to that "some other punishment," "in another state of existence," to fill up, *through eternity*, the measure due to them—and if they were judged in like manner by a person less conscientious than themselves, they would be considered as suffering most, when least deserving of it—as being punished even for being virtuous, etc. Who does not see the fallacy of a conclusion which is drawn only from such easily changed and shifted premises! It is not true—(every man being judged by the only judge of sinfulness God has given him, and according to the only law by which he can, in reason or equity, be judged—) it is *not* true that "the punishment inflicted by Conscientiousness is lightest upon those who sin the most, and most severe upon those who are least deserving of it"—nor is it true "that it is often inflicted when the actions punished are even virtuous"—i. e. the virtue being judged by the judge, and according to the law, aforesaid. True, as before remarked, this judge may decide wrong as regards universal moral right—and God's law may be very imperfect and very dim as written in the culprit's understanding—but it is the only judge that can righly decide on the real, actual guilt of that individual, and it would be unjust to try him by any other law, than the one from which, only, he learned his duty, and the only one, in fact, that he is, or can be made, conscious of having transgressed. The punishment inflicted by Conscientiousness, then, *is* "always in proportion to the iniquity committed," as reason and conscience dictate. "The principle of accountability, which necessarily implies accompanying rewards and punishments, enters into the very nature and constitution of man," and hence it can not possibly be otherwise, than "that men are punishable for their sins, and punishable in proportion to their guilt." But what are their sins? Only what each one's knowledge of moral good and evil declares to be sin. What is their guilt? The feeling of condemnation which each man's conscience pronounces on *his own* (and *not* on *another's*) motives and acts. It follows, then, that if the culprit's Conscientiousness, which has arraigned him before the *moral* bar—and has judged the criminality of his motives and acts according to his light and knowledge of moral good and evil—will now inflict the penalty of that law, the criminal will be punished "exactly in proportion to *his* guilt"—though not in proportion to what *another* person might *suppose* was his guilt.

This is an important, and very little understood subject, and I have therefore dwelt upon it at greater length than may be pleasant to some of our readers—but I hope not. The subject, though phrenologically considered, is not so technical but that it can be readily understood by every plain, common-sense man; and I have made the articles as brief as I well could, and wrote them so as to render them entirely independent of each other—one subject to each article. In my next, and last, I will show that Universalists do not, any more than Phrenologists, contend "that the goadings of a guilty conscience in this life, constitute the *only* punishment" of wrong actions. (I avoid the use of the word "sin," purposely, until I can have room to use it without the risk of being misunderstood.) Some other matters of interest, and the remainder of the popular objection, will also be stated and answered in my next.

A. B. G.

TO LAYMEN.....THE PREACHER.

Dear Brethren—Every one of us owes some obligations to the truth that has cheered our minds with light from on high, directed our steps in the way of peace, given us comfort in sorrow and support in trial, and encouraged us by the hope that is *full* of immortality.—The same truth has disclosed our relations to our fellow-beings, and shown us that our obligations to it, are our obligations to them—that we can best serve God by serving our fellow-men, and manifest our gratitude for the innumerable joys and benefits of the Gospel, by making known its holy and peace-inspiring tidings to society around us. All these obligations, then, resolve themselves into one—and that one has two modes by which it may best be discharged. These are—

1st. By teaching the Gospel principles in our example—our daily life and conversation. This, blessed be God, is the most important mode, and may be equally well performed by the layman as by the minister.—Though it can not be denied that both the tongue and the pen, the pulpit and the press, may materially aid in directing *how*, *when*, and *why* it should be done. 2d. By teaching the doctrine of the Gospel to others, or preceptive teaching. This mode, though measurably in the power of laymen, generally, is most the province

of those who speak publicly to mankind, in the pulpit or through the press. This mode appeals most powerfully to the unobservant mass of mankind, and tends to awaken to inquiry. Even to the confirmed believer, it is highly beneficial, furnishing food for his understanding, materials for further reflection, and guidance for his practice. No true Universalist *would* be without the silent but instructive periodical, or the public and living preacher of glad tidings—and no unawakened Universalist *should* be without their monitions, that, peradventure, he may be awakened from his lethargy, and live an active life by faith in the Redeemer.

But though laymen are limited in their means and opportunities for preceptive teaching, they are the main-springs to set it in motion. By their aid, only, can it be made so extensive, that every portion of community may hear the glad tidings of God's universal favor, and hearing, may live. In this light, the subject divides itself, here, into two great branches—one relating to the preacher and the editor, and the other relates exclusively to *you*—and will be considered in *this* article, with all due modesty, yet plainness—with all necessary affection, yet earnestness. I address myself, therefore, to you, my lay brethren, on what I deem your peculiar duties and obligations to the cause of truth and to your fellow-men, so far as preceptive teaching is concerned.

The preacher.—Our ministers, so far as I have had opportunities and abilities to judge, are a talented, humble, and self-sacrificing body of men, industrious in their calling. With what are considered as far inferior advantages of education, they are on a level with the clergy of other denominations generally, as public speakers—in acquaintance with the nature and wants of their fellow-men—and in general knowledge, with few exceptions; and *superior* to them in acquaintance with the true spirit and meaning of the Holy Scriptures. This is now being accorded to them by the public voice—even by those of our opposers themselves, who have had a fair opportunity of judging.

Their general humility is well known to you. They are brethren among brethren, and do not aim to exalt themselves in station and power above their congregations. You know, my brethren, that this is true of your ministers; and I need not, therefore, do more than thus call it to your minds.

Self-sacrificing, indeed, have been our preachers—especially in this, and the Western and Southern States. For years have they exerted their talents and powers to the utmost, for a bare subsistence; when, if they had chosen to enrol themselves among our popular and wealthy opposers, or to enter any other profession or business, they might have gathered together a sufficiency of "this world's goods," with half the labor. For, there are few employments or professions among us, where money can not be made—and certainly our ministry is not behind other employments and professions in talent. By so much, then, as they have failed to make money, have our clergymen been self-sacrificing. Many might be named, who, though poor, have indirectly given, annually, more for the spread of Universalism, than the wealthiest members of their congregations!

Need I show that our ministers are industrious? No—it is well known—their labors, their sacrifices of ease and comfort, are the witnesses of this fact.

Now, what is your duty to your preachers? Are they the only ones who should preach the Gospel? Are you not bound, by the most solemn obligations, to hold up their hands—to contribute of your means for their support—and to encourage others, by precept and example, to aid the preacher in his arduous labors? Let reason, conscience, and Scripture give the answer! The question rightly answered, your own minds will not fail to suggest the modes and the occasions. Ask not their time and labors without preparing a recompense for them. Invite them not to attend your funerals, without paying their expences, and allowing them, besides, what will enable them to live decently for as great a time as they require to prepare for the occasion, and then require, to rest after its fatigues. The day spent in going to and from the funeral, is not the only time they have spent in your service. Call not on them to visit your families, or to preach to you and your neighbors, without bestowing that cordial aid which will enable them thus to devote their best hours and thoughts to your service. *You* would not thus give *your* time and labors to any body of men, without requiring a compensation that would enable you to do it—neither should you ask of *them* to do it. And to your money, add your presence and approbation—for why should you not get, and profit by, what you have thus paid for? Besides, you know that *money* is not the highest aim of your preachers—if it was, sadly have they mistaken their calling!

Brethren—one and all—am I right? Have I not spoken correctly regarding your duties to the preacher of the word of eternal life? A. B. G.

AT HOME AGAIN.

I have not attempted any regular journal of my travels, nor detailed statements of what I did or saw—some of the last may form editorial articles hereafter, so far as I deem a notice of them beneficial to our cause in general—so that I can very briefly wind up this article.

After visiting, seeing the curiosities in the vicinity of Boston, and making many most pleasant acquaintances, we bade farewell to our dear friends, on Thursday morning, September 26th, *via* Worcester, for Belchertown, where we found a conveyance waiting to carry us to South Hadley. Here, among friends of a different faith, but I trust a kindred spirit, we remained till Sunday morning, when we went to Cabotville, where I preached three times to an excellent society of Universalists, but without a settled pastor. It is to be hoped that they have engaged and secured one by this time; for the location is an important one, and they well deserve a good and active preacher. Visited some friends in Springfield, on Monday, and returned to South Hadley, which latter place we left on Wednesday evening for Northampton, where we took stage the next morning at 2 o'clock, reached Albany, very tired of being jolted over the everlasting hills, in time to take the cars for Utica, and reached home on Friday morning at 3 o'clock. Thanks to divine Providence, we found all well. And now, seated down again at the editorial table, and busily engaged in my usual duties and avocations after an absence from home (including my visit to Binghamtom) of five weeks, the busy scenes through which I have passed, seem like a sweet, delightful dream—bright eyes, and familiar features of our new and distant friends float over the paper, and the kindly tones that lately greeted us at a first introduction, or bade us farewell, seem to mingle with the familiar sounds of the domestic circle, and carry me for a time back to New-England.

On the whole, my journeys have not been useless to me. I have learned much I wished to know—much, which I humbly trust I can render profitable to others. Nor have I been idle, or engaged in a mere dissipation of time. During these five weeks, besides hearing others preach sixteen sermons, and attending one Association, one Convention, two dedications, and several Conferences, I preached twenty sermons, and travelled in all nearly 1400 miles, without including what I travelled on foot in and around the several places I visited. To name all the places I visited, and all the kindnesses received in each, would be but to burden paper with names which would communicate no pleasure or information to the reader, and would not unburden my mind of a delicious load of recollections, and my heart of as sweet a load of gratitude. I therefore omit them, and thus close my informal journal. A. B. G.

Ev. J. Lewis, wishes that all letters and papers designed for him hereafter be directed to Ulysses, Potter county, Pa.

MORE PREACHERS.

Br. Dennis Chapin, of Charlton, Mass., has commenced publishing the glad tidings of impartial salvation. He is a graduate of Amherst College, and comes to the work well recommended.

Br. Charles L. Shipman is another who has put on the helmet of salvation, and taken his station among the watchmen upon the walls of Zion. He commenced preaching in Brimfield and Franklin, O. A. R. B.

NEW ASSOCIATIONS IN MASSACHUSETTS.

A few weeks since we gave notice of a meeting for forming a new association in the western part of Massachusetts. We are glad to learn that Br. A. B. Manley and Br. W. Wilcox, are successful in their exertions for the glorious cause. A new association has been formed in that part of Massachusetts west of the Connecticut river, by the name of the Winchester Association, Br. W. Wilcox, Standing Clerk. Its first annual meeting will be the second Wednesday in September 1840. Br. Whittemore says the part embraced within its bounds is the strong hold of Partialism.

A. R. B.

For the minutes of the proceedings of the United States Convention, published in our last number, we are indebted to the kindness of Br. Whittemore of the Trumpet, who forwarded them to us in proof.

REMOVAL.

Br. M. B. Smith has received and accepted an invitation to take the pastoral charge of the societies of Ridgeway and Gaines, and requests that all communications intended for him be addressed, Gaines, Orleans county, N. Y.

Br. Price please copy.

NEW BOOKS.

Just received at this office—Hyperion, a romance, by Professor Longfellow.

The Charter Oak and other Poems, by John Jay Adams.

Elocution by Professor S. N. Sweet.

Also, a new supply of Rollin's Ancient History.—Gibbon's Rome, Russell's Modern Europe, Fisk's Travels, Philosophy of Living, Bryant's Poems, Keith's Evidences of Prophecy, Keith's Demonstrations of Christianity, Combe on Health, Boys and Girls Library, Harper's School Library, Riches Without Wings, Dr. Alcott's Works, etc., etc.

CLINTON LIBERAL INSTITUTE.

The Librarian acknowledges the receipt of
3 volumes from Truman Andrews, of Albany, N. Y.
2 " " S. W. Gibbs, " " "
1 " " Addison Gurnsey, " " "

J. M. Elwood, Librarian.

Clinton, September 25, 1839.

D. L. Sherwood is informed that the $5 remittance was received. We supposed we had acknowledged its receipt before.

NEW AGENTS.

D. D. Denton, Syracuse—John Rowley, for Dewitt, Orville, Jamesville and Lafayette—Samuel Wilcox, Hobart—O. P. Knapp, Green Bay, Wisconsin—Thomas Winter, Petersville, Md.

J. D. Edgarton, formerly of Dewitt, N. Y., has removed to Ohio, indebted to this office $7.50. Can any one inform us in what part of Ohio he is?

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. M. B. Smith, in Gaines, Orleans county.

There will be preaching on the third Sunday inst., by Br. Whelpley in East Martinsburg.—Br. D. R. Biddlecom, at Girard, Pa., and at Springfield in the evening—Br. M. B. Smith, in Ridgeway, Orleans county—Br. Grosh, in Bridgewater.

A general meeting of the friends residing in New Haven and its vicinity, will be held in New Haven village, Oswego county, on the fourth Sabbath in October. A punctual attendance of all is solicited. There will be preaching on the occasion fore and afternoon.

Wm. Sias.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P V, Port Washington (O)—P M, Portageville, for H M and W Van N—A B, Massilon (O) for self, S H and W W—S M, Newark (N J.)

POETRY.

For the Magazine and Advocate.

AUTUMN.

See! Autumn's sombre rays appear,
And all around is dull and drear.
The leaves are borne upon the gale,
That whistles o'er the lonely vale

The flowers that once were bright and gay,
Are withered now, and pass'd away
Before the frown of Autumn's gloom!
Forever fled their sweet perfume!

The birds that cheer'd the morning ray
Whose wild notes rang from every spray,
No more are heard; their music's gone,
And they to warmer climes have flown.

The forest leafless, bare, and brown,
Its foliage reft by Autumn's frown,
Presents an aspect dark and drear,
Its barren boughs look dry and sere.

Thus Autumn's months o'erspread with gloom,
Are emblems of the rayless tomb,
Whose dark and dreary terrors roll
A chilling damp upon the soul.

But birds and flowers shall come again.
And cheer the grove and deck the plain.
When Spring shall shed her genial ray,
And dress the vales in vesture gay.

So man shall triumph o'er the gloom
And darkness, of the dreary tomb;
And live in heaven where flowers divine.
Blossom and [illegible] CORA

Our esteemed correspondent, "W. B. M." has just handed us the following touching lines on the death of Br. King.—We can not find a more appropriate place for them, than following the notice of Br. K.'s death and burial. The writer, Br. Marsh, first heard the doctrine of universal grace from the lips of our deceased brother. Allusion is made to this circumstance in the fourth verse.—*Union.*

THOUGHTS,

ON THE DEATH OF REV. THOMAS F. KING.

Toll not the solemn bell,
[illegible] with its thunders loud,
Nor hearse, nor plume, nor glittering shroud,
The mournful tale to tell.

His laurels were not gained
On tented fields, amidst the clash of arms
Where shrieks and groans are mixed with war's alarms,
And the green turf blood-stained.

His was a nobler fight—
A conflict with the armies of the air
Bright gleaming from the armory above—
A victory of right.

Yea! herald of free grace!
First from thy lips I heard the gladsome sound—
A world redeemed from sin—a Saviour found,
For Adam's fallen race.

When darkness spread its pall
And doubts and fears disturbed the troubled breast,
Thou didst proclaim, "Peace to the troubled breast—
My Saviour died for all."

'Twas thine to lift thy voice,
And give the Gospel-trump a glorious sound,
Which carried faith and hope to all around,
[illegible]

Alas! that voice is still.
No more to calm, with soul-subduing tones,
The widow's grief—the orphan's piteous moans,
Responsive to thy will.

Beneath the damp, cold sod,
The body moulders now—earth claims her own;
But the rapt soul hath near'd its Father's throne—
Thou dwellest with thy God. W. B. M.

New-York, September 20, 1839.

The Picayune, in speaking of the [illegible] custom of the Yankees to eat baked beans [illegible] Sunday noon, alludes to a minister who computed that [illegible] has preached regularly every Sabbath [illegible] to fifty-five bushels and three pecks of baked beans, while their owners were mostly fast asleep."

GRANDEUR OF ASTRONOMICAL DISCOVERIES.

BY WILLIAM WIRT.

It was a pleasant evening in the month of May, and my sweet child, Rosalie and I, had sauntered up to the castle's top, to enjoy the breeze that played around it, and to admire the unclouded firmament, that glowed and sparkled with usual lustre from pole to pole. The atmosphere was in its finest state of vision: the milky way was distinctly developed throughout the whole extent, every planet and every star above the horizon, however near and brilliant, or distant and faint, lent its lambent light or twinkling ray to give variety and beauty to the hemisphere; while the round, bright moon, so distinctly defined were the lines of her figure, and so clearly visible (even the rotundity of her form) seemed to hang off from the azure vault, suspended in pathway air; or stooping forward from the firmament, her fair and radiant face, as if to court and return our gaze.

We amused ourselves for some time, in observing through a telescope, the planet Jupiter, sailing in sheer majesty, with his squadron of satellites, along the vast ocean of space between us and the fixed stars: and admired the felicity of that design, by which the distant bodies had been parceled out, and arranged into constellations, so as to have served not only for beacons to the ancient navigator, but as it were, landmarks to astronomers of this day; enabling them, though in different countries, to indicate to each other with ease, the place and motions of these planets, comets, and meteors, which inhabit, revolve, and play in the intermediate space.

We recalled and dwelt with delight, on the rise and progress of the science of astronomy; on that series of astonishing discoveries through successive ages, which display in so strong a light, the force and reach of the human mind; and on those bold conjectures, and sublimer reveries which seem to tower even to the confines of divinity, and denote the high destiny to which mortals tend; that thought, for instance, which is said to have been first started by Pythagoras, and [illegible] although they appear to us to be nothing more than large spangles of various sizes glittering on the same concave surface, are nevertheless [illegible] suns, shining, like him, with original, and not reflected light, placed at incalculable distances asunder, and each star the solar centre of a system of planets, which revolve around it, as the planets belonging to our system do around the sun: that this is not only the case with all the stars which our eyes discern in the firmament, or which the telescope has brought within the sphere of our vision, but according to the modern improvements of this thought, that there are probably other stars whose light has not yet reached us, although light moves with a velocity a million times greater than that of a cannon ball: that those luminous appearances, which we observe in the firmament, like flashes of thin, white clouds, are windows, as it were, which open to other firmaments, far, far beyond the ken of human eyes, or the power of optical instruments, lighted up, like ours, with hosts of stars or suns: that this scene goes on through infinite space, which is filled with thousands upon thousands of those suns, attended by ten thousand times ten thousand worlds, all in rapid motion, yet calm, regular, and harmonious, invariably keeping the paths prescribed to them; and these worlds peopled with myriads of intelligent beings.

One would think that this conception, thus extended, would be bold enough to satisfy the whole enterprise of the human imagination. But what an accession of glory and magnificence does Dr. Herschel superadd, when, instead of supposing all these suns fixed, and the motion confined to their respective planets, he loosens those multitudinous suns themselves from their anchors, sets them all in motion with their splendid retinue of planets and satellites, and imagines them, thus attended, to perform a stupendous revolution, system above system, around some grander, unknown centre, somewhere in the boundless abyss of space!—and when, carrying on the process, you suppose even that centre itself not stationary, but also counterpoised by other masses in the immensity of space, with which, attended by their accumulated train of

> "Planets, Suns, and adamantine spheres
> Wheeling unshaken through the void immense,"

it maintains harmonious concert, surrounding in its vast career, some other centre still more remote and stupendous, which in its turn——

"You overwhelm me," said Rosalie, as I was hurrying to pursue the [illegible]: "my mind is lost in the void, and has no power to follow you, and I must request of you to [illegible] its weary wings. [illegible] I imagine that the ultimate centre, to which this vast and inconceivably magnificent apparatus is attached, and around which it is continually revolving. Oh! what a spectacle for those her dear and scriptural [illegible] of the just made perfect, who dwell on the right hand of that throne, if, as may be, and probably is the case, their eyes are permitted to pierce the whole, and take in, at one glance, all its order, beauty, sublimity, and glory, and their ears to distinguish that celestial harmony, unheard by us, in which those vast globes, as they roll in their orbits, continually hymn their Creator's praise.

HARD RUB.—Mr. Bildad W——, of K——, one of the pleasantest towns in Plymouth county, Mass., was a stone cutter, and withal given to hard jokes. One morning, as he was busily at work, surrounded as usual by a number of tombstones, carved out with the usual inscription, "In memory of," he was greeted by Dr. F. who was riding by, on a visit to some of his patients.—"Good morning, Mr. W.," said the doctor, "hard at work, I see; you finish your grave-stones as far as 'In memory of,' and then you wait, I suppose, to see who wants a monument next." "Why, yes," replied the old man, resting a moment on his mallet, "unless somebody is sick, and you are doctoring him, and then I keep right on!"—*Hartford Courier.*

HOW TO RENDER OURSELVES AGREEABLE.—The surest way of rendering *ourselves* agreeable to others, is by seeming to think *them* so. If we appear fully sensible of their good qualities, they will not complain of them in us.

MARRIAGES.

In Niles, Cayuga county, September 24th, by Rev. H. Boughton, Mr. HENRY SHUTTS, merchant, of Sharon, Schoharie county, to Miss MARY A. MUNSON, of the former place.

In Scipio, September 25th, by the same, Mr. STEPHEN MANCHESTER, of Calhoun, Mich., to Miss MARY JANE BRIGGS, of Scipio.

In Virgil, September 12th, by Rev. H. Green, Mr. CALEB DAVIS to Miss LUCINDA PARMELEE.

In Russia, September 26th, by Rev. J. B. Pierce, Mr. ALEXANDER K. LEAVENS, of Trenton Falls, to Miss MELISSA RUST, of the former place.

DEATHS.

At North East, Erie county, Pa., on the 25th of August 1839, Mr. WILLIAM CANFIELD, of Manchester, Ontario county, N. Y., aged about 60 years.

Br. Canfield was a man of exemplary deportment and Christian character. He left home in usual health, [illegible] expecting to return in the same state [illegible] and friends. But alas! in the absence of these, the destroyer overtook him, and he is no more. He expressed confidence in "the faith once delivered to the saints," as the shades of death gathered around him, and rejoiced in hope of the salvation of God.

His funeral was attended in the Baptist meeting house in Manchester, on the 3d Sabbath in September, by a large circle of friends and relatives, to whom our worthy Br. O. Ackley delivered the consolations of the Gospel of peace, life and salvation. T. D. COOK.

In Leroy, Michigan, August the 18th, of inflammation on the brain, BETSEY, eldest daughter of Joshua and Harriet Robbinson, aged 12 years and 6 months. "Blessed are they that mourn for they shall be comforted."

In Byron, Genesee county, September 18th, of consumption, Mrs. LAURA M. MARSH, consort of Richard Marsh, aged 41 years. Sister Marsh lived in the enjoyment of that "faith which works by love and purifies the heart"—and has now gone to possess that building of God, that "house not made with hands, eternal in the heavens." She has left a companion and two sons, to lament her loss. Her funeral was attended the day following by the writer.—May the consolations of the Gospel be richly felt, and make up their loss by imparting heavenly joys. And may the [illegible] and [illegible] and Heaven grant that [illegible] ALANSON KINSEY

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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For the Magazine and Advocate

OCCASIONAL SERMON,

Delivered before the Chenango Association of Universalists at its session for 1839, in Binghampton.

BY REV. J. T. GOODRICH, OXFORD, N. Y.

[Published by request of the Council.]

"Watchman, what of the night? Watchman, what of the night?"—ISAIAH xxi: 11.

Through the unfailing goodness of almighty God, it is our privilege to assemble together on this interesting occasion. I see before me several promulgators of the truth as it is in Jesus, and a multitude of believers, doubtless grateful to their heavenly Father, that they are permitted to meet in annual convocation, to mingle their smiles and tears, adore the Author of their being, and praise the name of him who died to save the world.

We shall use our text merely as an appropriate motto to our discourse, without any particular regard to its original application, or the circumstances under which it was uttered.

Then, of the watchman on the walls of Zion, who are "set for the defence of the Gospel," we inquire, "what of the night?" Declare unto us, what seest thou? Can you say of error, as the watchman, in our context, did of Babylon? "She is fallen, is fallen, and all the graven images of her gods are broken unto the ground." Are her slaves emancipated, her captives freed, and basking in the joy and liberty of the Gospel of glad tidings to all people? Is the Sun of righteousness setting in everlasting night, or lighting the path of the weary pilgrim through life; dispelling the darkness that lingers around the tomb, and shining on and on, forevermore? Is the tide of iniquity rolling back toward the ocean of oblivion, and a lost and sinful world emerging from the waters "that cast up mire and dirt," and wending their way to the clear and crystal fountain of virtue, happiness and peace; or are they yet wallowing in sin and drinking to the very dregs the cup of misery? Do they rejoice in the great and glorious truth that God is a universal Father, Christ a universal Saviour, and heaven a universal home; or do they still regard their Creator as a being from whom "they have little to expect and much to fear," and tremble and stand aghast as they hear denounced the horrors of an endless retribution? As one of the watchmen, I would say, from my own observation and information from sources on which I can with confidence rely, upon the whole, though sin and error yet remain, many of their pillars have crumbled, and their prisoners, one by one, are bursting their shackles, inhaling the pure air of Gospel liberty, basking in the sunbeams of righteousness, and joyfully anticipating the time when a ransomed, redeemed and regenerated world shall pass the dark valley of death, and live in a more congenial clime, clothed in spotless robes, enthroned in the majesty of virtue and piety, surrounded by the rich garniture of heaven, and the highest and holiest beings, and verdant with emblems of immortal bloom.

Our cause, within the boundaries of this Association, is decidedly onward. In the county in which your speaker resides, it is universally conceded that there never was a time when we were more rapidly increasing than at the present. The future wears a most cheering aspect. Our societies are continually strengthening, and truth is widely disseminating. It stands upon a permanent basis in almost every town. Its votaries are more strongly feeling its power, and more faithfully living its precepts; and the whole community are beginning to feel its redeeming influence, and to exhibit the fruits of a more expansive benevolence. In the United States, the number of our preachers has increased, in 70 years, from 1 to 450—our societies, in 60 years, from 1 to 1,000 nearly—our State Conventions, in 40 years, from 1 to 14—and our Associations, in the same time, from 1 to 60 nearly. And in our own State, our societies in 34 years have increased from 1 to near 300—our meeting houses in 24 years, from 1 to 100—and our Associations, in 17 years, from 2 to 15.

Nor in the sentiments of the opposing denominations, is the change less perceptible. The doctrines of unconditional election and reprobation, original sin, total depravity, no change after death, the salvation of but a small portion of the human family, the indispensable necessity of faith and repentance in this world to obtain salvation in the next, etc., are being numbered among the "things which have been but are not." And it is now generally conceded that a vastly greater portion of mankind will be saved without, than with faith and repentance; or in other words, that all, or at least many, heathen, infants, and idiots, who never exercise either in time, will be happy in eternity. Our sentiments extensively prevail among the Unitarians of England, and the Lutherans of Germany. And in our own country there are, in almost every church, *some* who privately, perhaps, but still firmly and sincerely believe them; and it has recently been conclusively shown, that there are preachers and communicants of the Greek church—that vast body of Christians—who are firm believers in the final holiness and happiness of all men. Who then shall despair of the broad banner of Emmanuel waving in all its fulness over the vine-clad hills of Italy, the snow-capt hills of Siberia, and the burning sands of Africa—floating in triumph over all the nations, families, and kindreds of the earth! In many places within our limits, one year has wrought a change astonishing to all.—And though the period may be still distant when all shall bear our name, yet we trust the present is the dawning of a day, when what is more essential will be accomplished, and all turned "from darkness to light, from error to truth, from sin to holiness, from hatred to love, from selfishness to liberality, from sorrow to joy, from hell to heaven," shall bow before one common throne, and offer up devotions on one common altar. It is indeed the harbinger of an era when the wail of woe shall yield to the peaceful workings of universal grace, the power of guilt to purity, and rebellion to obedience; when the desire for holiness and happiness shall be universal; when man shall be one in faith, one in hope, one in charity, one in spirit, one in love, and one in worship; when not a stone of the partition wall of bigotry, which now separates the different denominations, "shall be left upon another that shall not be thrown down;" but when all, prelibating in the prospect of the destruction of hell and the devil, the deliverance of a world from all the evils that infect it, the consummation of the prayers of all good men, and the desires of all saints, and the joys of an endless association in the immortal world above, shall surround one common table in commemoration of the sufferings of Him who shed his blood on Calvary's brow to ransom all from guilt. Such are the bright prospects that present themselves to our view.

But notwithstanding all the advances that have been made, it must be admitted that much yet remains to be performed to accomplish so desirable an object. Ignorance, bigotry, intolerance and superstition to a considerable extent are still to be removed; and the question naturally arises, What measures are best calculated to accomplish so glorious a purpose? We answer, *the general diffusion of information.* A knowledge of the truth is what is needed to lead men to embrace and love it. We know not a man of any denomination, who is well acquainted with our peculiar views, and who at the same time is their superstitious and bigoted opposer. Ignorance is the most powerful adversary we have to encounter. Now, what means within our reach are most conducive to its removal? We answer:

1st. *The more extensive circulation of our periodicals,* and *the establishment of Universalist Libraries.* Our periodicals *can* be more widely circulated, and Universalist libraries established in many places where the friends can not support the stated administration of the word. And where the Gospel is regularly dispensed, they may carry the glad tidings of salvation to multitudes who would never receive them from any other source in time; those who are deprived by sickness or infirmity of listening to the preacher's voice; "the timid maiden who fears the unmoving finger of scorn, and the detestable man—if man he may be called"—who worships the God of popularity, basks in his smiles and trembles at his frowns, may partake the oil and consolation which they impart. They improve those who *can* not, and are secretly and attentively read by others who, from various reasons, *will* not attend our meetings. They melt mountains of prejudice which otherwise might remain till the Almighty softens all hearts, and prepares them for the joys of immortal felicity. Their influence is powerful, their benefits incalculable. They keep many a youth from the scenes of folly, and the haunts of idleness and dissipation. And were they extensively circulated in every place, many who now spend their Sabbaths in strolling over the fields, and in holiday amusements, would read them, behold piety displayed in a most lovely and attractive light, embrace it, and perhaps be saved from vice and the perpetration of crimes.

The power of the press is inconceivable. Though not omnipotent, it is almost boundless; and though not omnipresent, it spreads the same truth before thousands at one and the same time. Its productions remain for examination, reflection and re-perusal, long after most information received from the desk has been forgotten. It enlightens the ignorant, awakens the indifferent, instructs the inquiring, corrects the opposing, establishes the wavering, and prepares the way for multitudes of societies, preachers and temples of religious worship. Then let each of us see all of our neighbors whom we can probably persuade to subscribe and pay for our periodicals, and induce them so to do. Let our rich friends send for as large a number as they are able, and circulate them among opposers who will read them, and brethren who are poor. Let every reasonable exertion be made to increase their patronage, and our proprietors, publishers, and editors, will realize that compensation for their services which they so justly earn, and really need, but seldom have received. Under such circumstances our papers will improve and prosper, the intellectual and religious energies of their conductors be stimulated to new and increased exertion, and a flame of gratitude rise from the bosoms of conductor and patron for the mutual benefits conferred. Neither the unparalleled depression in business, the consequent diminution of circulation, the bankruptcy of subscribers, impossibility of collecting many of their wide-spread dues, nor even the danger of

involving themselves in pecuniary ruin, has yet prevented them from week to week from bearing to thousands of hungry souls a rich "a rich feast of fat things." And a *Universalist* public never can become so insensible to justice—much less to gratitude—as to demand that they should fill so responsible stations, and perform so arduous tasks, without they strive to encourage, remunerate, and competently support them. Universalists profess to be Christians, and Christianity teaches that every man *must live* by his calling; and that "he that provideth not for his own, and especially for those of his own household, has denied the faith and is worse than an infidel."—Hence if we demand the continuance of our periodicals, and feel interested for the prosperity of our cause, let us, one and all, sacrifice a little time and make a laudable effort to sustain them. Let us say *it must*, IT SHALL *be done*, and *act* accordingly, and the work will be accomplished and truth promoted. And let me add, it can be accomplished in no other way.

In every place where ten or more dollars can be raised for such a purpose, (and where is the neighborhood that can not do this?) let a committee be appointed to purchase books and pamphlets, and a Universalist library be established, well regulated, open to all under reasonable restrictions, enlarged as means will permit, and governed as circumstances shall demand. Let opposers be invited to draw and read upon the same conditions as friends, and if desired so to do, let us peruse works advocating their sentiments in return. A few individuals united could easily purchase a quantity of books, containing the requisite information to impart a thorough understanding of our views, for an expense to each comparatively trifling, but which one alone might never feel able to bear. If no opposer could ever be induced to peruse them; if they never should be instrumental in bringing a single person to a knowledge of the truth, the peace and joy they would bestow upon present believers, and the weapons with which they would arm them to triumphantly defend and maintain their sentiments against all opposition, would be a sufficient reason in favor of their establishment. But thousands would be induced to read them, the scales would fall from their eyes, and they "rejoice with joy unspeakable and full of glory." Then let us not only *talk* but *act*. Let our preachers and most influential and energetic friends declare that the work *shall be performed*, and beams of light and truth will be poured upon myriads of our race, and transmitted to future generations, who will arise, bless our names, venerate our memories, and shed the tear of gratitude over our graves.

2d. Another measure we would recommend as well calculated to further the cause of Zion is, to immediately organize a society in every place, where there are a dozen individuals, old and young, male and female of unblemished reputations who believe in the universal love of almighty God, and a sufficient number for officers of which are males. Let them adopt a constitution which provides a way to exclude all members whose deportment shall ever prove inconsistent with the claims of the Gospel and the well-being of the society. Then let it be enforced indiscriminately, whenever necessary, and they will be freed from the prejudice-fostering and pernicious influence of the vile.

If they are unable to support *preaching*, at least one-fourth of the time, let them meet together every Sabbath to sing, pray, exhort, confer with one another upon the glad tidings of the kingdom, and let them read some interesting published sermon not generally circulated among them, and our books and periodicals will be brought into notice, our views promulgated, contentions quelled, our religious gifts improved, our hearts cemented in the bonds of love, and Zion decked in her most beautiful garments. A united movement of this description would soon enable them to procure a preacher, and eventually a temple of worship. The history of the temperance reform, and of almost all parties and sects, shows how much can be accomplished by organization and united effort. The advocates of partial grace believe that God will do far less for man than our faith teaches us to expect, and consequently should not feel under as many obligations to love, serve and obey him. And while they meet for successive days, and nights, and even weeks to worship him, to our disgrace shall it be said that we can not meet one day in seven, for so laudable a purpose, without we are blessed with a preacher's presence? "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

We are no advocate for the abuses and excesses which too often characterize the popular worship of the day, but while we reject the evil let us carefully cling to the good. That man exhibits but little wisdom who starves himself, or refuses to slake his thirst because food has been made subservient to gluttony, or an excessive quantity of water to instant dissolution. Gold is none the less valuable because it has been hoarded by the miser, or because the love of it has led to knavery and the perpetration of daring crimes. So religious worship is no less our privilege and duty, because of the unwarrantable fanaticism of some professed servants of God.

In every neighborhood where there are less than a dozen, and one or more friends of impartial grace, let our condition and numbers be ascertained and reported to some clergyman of our order, and he be invited to visit them and proclaim the Gospel to them, as often as the means they can impart will enable him to do so. Instead, as many now do, of rearing with one hand and demolishing with the other, professing to believe in the final holiness and happiness of all men, and bestowing money and lending their influence to the inculcation of the dogma of endless wo—instead of striving to worship God and Baal at one and the same time—let the course above noticed be pursued, and universal grace will be proclaimed in every town, its banner wave triumphant over those places where as yet it has seldom if ever been unfurled; but where the soul-chilling, peace-destroying doctrines of men, derogatory to the character of God, the truths of Christianity, and the well-being of humanity, have reigned with nearly unlimited sway.

3d. A third means of promoting the prosperity of Universalism, is, to induce all our societies to contribute with their utmost abilities to support the Gospel ministry. Were this done, many societies would not only support double the preaching they now do, but our ministers would be much better sustained, their hardships immeasurably lightened, and many others induced to enter their Master's vineyard. But it is a *fact* that many of our ministering brethren toil incessantly, and frequently obtain with difficulty the necessaries of life, while their employers oftentimes roll in affluence, and pay but a trifle for their support. Those who spend all their time and devote all their energies, physical and mental, to the service of Christianity, should be kept from poverty and all its attendant evils. Preaching is acknowledged to be indispensably necessary to the advancement of truth, and yet many talented and faithful heralds of the cross, have reduced themselves to want, in endeavoring to enlighten their fellow-beings, enhance their joy and increase their happiness. I consider it proper for me to allude to these things, my friends, in behalf of my brethren in the ministry, because no one acquainted with me, and the circumstances under which I have labored since I entered the Gospel field, will accuse me of speaking particularly for my own personal benefit. If any think me actuated by sinister motives in adverting to this subject, I ask not their attention—for I deem them unworthy of it. But though, comparatively speaking, I have been highly favored, and have no cause of complaint, yet others, at least equally deserving, have encountered the evils to which I have adverted. Then remember, my friends, that however much your ministers may be honored and praised, such alone will never feed and clothe them. They are at your mercy, and we trust you will soon remedy the evils which they have too long and patiently suffered, and your consciences will smile upon and bless you for your kindness.

4th. Another means of building up the walls of Zion, is *the establishment of Sabbath schools*, and the religious instruction of the youth. There is a lamentable indifference existing among us upon this subject—there being not one school within the limits of this Association. If the aged will remember the events of their youth long after those of after years are obliterated; if the impressions of early life are so permanent that they can not be effaced by time, or dissipated by sickness, drunkenness, or even insanity—as facts abundantly prove they are—ought not Universalists to exert themselves, by all honorable means, to impart their soul cheering, peace-giving views, to their children and all under their care? Do any object to the religious education of their children because it may be erroneous? So may literary instruction, and who will deprive their offspring of its benefits for this reason? Do any contend that their judgments are too weak to enable them to decide betwixt truth and error? When will they acquire the necessary strength if they are left wholly uninformed—kept in total ignorance upon the subject? When think you that a man destitute of any information relative to the character of Martin Van Buren or Henry Clay, and obtaining no knowledge of either, would be qualified to decide which is best calculated for a President of the United States? If you would have him prepared to act rationally and consistently, you would instruct him upon the subject. The same is true of religious opinions. The attainment of Christian knowledge should be a portion of the business of every person in life. It makes him wiser—it *can make* him better here, and it "will constitute the happiness and glory of the eternal world."—"It is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration."—And if children do not embrace truth, they will imbibe error. The mind will not long remain a blank. It is true, we believe, that others, though undesignedly, are poisoning the minds of their children with erroneous and pernicious sentiments, but who would not supply their offspring with food and drink because poisons have sometimes been infused into them? The fact that error is inculcated by others, should induce us to rear the temple of truth in the hearts of *ours*, that they may be effectually fortified against every assault of the adversary.

In youth too, the mind is the most susceptible and capable of instruction, and information then imparted, more useful than at any other period in life. Then let the young be made acquainted with the Bible—and particularly that part of it which treats of the parables, miracles, words and deeds, life, death and resurrection of Jesus Christ—let it be impressed upon their minds with all its animation, truth and force—let them learn the situation of the country in which he lived; the customs, characters, faith, hopes, expectations, and superstitions of the people among whom he resided; the causes of the opposition against which he had to contend; and the character of his defenders. Let them see him, in dress and occupation, a carpenter—followed by those who were illiterate, plain in their appearance, and awkward in their manners, and who were wont to toil for a living—despised by the proud and earthly minded, astonishing the ignorant, healing the diseased, pleasing the pure in heart, and imparting instruction upon the mountain top and the sea shore, in the temple dedicated to religious service, and in the open field—and they have something of the powers of his mind, the glory of his nature, the height of his wisdom, the depth of his devotion, the purity of his motives, and the extent of his love to his fellow-beings.—They will be enabled to understand many passages

of Scripture, of which they would otherwise long remain ignorant. They will admire and imitate his spirit, and perceive the great object of his mission, and exultingly look forward to the period when salvation! salvation! shall burst from every lip, and joy and gladness, and songs of praise, be felt and heard throughout the vast domains of God. If you desire that your children should be free from sour-hearted bigotry and soul-withering fanaticism on the one hand, and cold skepticism on the other—neither "living *without* God and hope in the world," or dreading and yet believing in eternal annihilation, nor *with* an imagined, frowning, fickle monarch above them, and an everlasting hell beneath them—if you wish them to be quiet and peaceable Christians, "abounding in every good word and work," and possessing the disposition of their Lord and Master, teach them that they have a God on high, in whom they can confide as their everlasting Benefactor, unchanging Friend, and eternal Father; and a Saviour, whose benevolence is as broad as creation, whose love is deeper than hell, higher than the heaven of heavens, and as lasting as eternity, and that all on earth, of every nation, kindred and tongue, are brothers and sisters of one great family, journeying to a common home—make them *realize* these truths, and *feel* in their hearts their consequent duties and obligations to their Creator, and all their fellow-creatures, and they are fortified in every temptation, sustained in every trial, healed in every disease, and comforted in every affliction.

These truths lead us to lean on an Almighty arm for direction in youth, guidance in active life, support in old age, deliverance in every difficulty, refuge in every sorrow, salvation in every danger, and life even in death. They are a "balm for every wound, a cordial for every fear," a chart and compass to safely guide us amid the rocks, shoals and quicksands of the ocean of life, a song in the hour of dissolving nature, a star as abiding as God's throne, far shining through the weeping skies, and lighting the road through death's dark vale to the haven of eternal rest.—They give us peace with God and our consciences—peace in prosperity and adversity, in health and sickness—peace when we are here, and when we go hence "to that undiscovered country from whose bourne no traveller returns." Are not these sentiments *important?* Would they not soothe many pangs of grief, bind up many broken hearts, dry many fountains of tears, and save thousands from despair, insanity and suicide, deliver those who have been swayed from the path of rectitude, who have been tempted to partake of the forbidden fruit, and lulled into false security till resistance becomes powerless, from their wretched situations, set them again sailing down the stream of time with fair skies and propitious breezes, and guide many now hopeless, comfortless pilgrims of earth across its fertile plains and barren deserts, and over the Jordan of death, to the ocean of infinite Love? Would they not crush the walls of every prison and penitentiary, crumble even the pillars of hell, and deliver millions of victims from those ever consuming fires of conscience which burn within, and are as deadly to all rational joy as the Simoom of the desert is to life?

Give a man the philosophy of a Newton, the fame of a Cicero, the power of an Alexander, or the wealth of India, and without piety he is sailing a vast unknown, with no established principles to direct his course. But with the Gospel to guide him on the journey of life, he can be wrecked by no storm, overturned by no wave.—It is better to be a slave and crouch before the lash of a cruel master—to be scourged, imprisoned, or even put to an ignominious death, and know God, perform the duties we owe him and our kindred race, and *here* enjoy eternal life, than, destitute of it, to be the proudest monarch that ever possessed a throne. It is productive of vastly more happiness. Nought this side of heaven can mitigate the undying gnawings of guilt, which, though surrounded by all the pomp and splendor of kings, would still goad us on in the way of despair and death. It is as much, fond parent, your duty to supply the wants of the *moral* nature of your child, as of his *physical* nature.

If you need the word of God to direct you in the path of rectitude, and a knowledge of his protecting care, universal paternity, and illimitable grace, to call every noble, latent energy of your nature into vigorous action, so do your children, who are alike clothed with flesh and blood, subject to vanity, imperfection and sin, and exposed to difficulties and dangers. Would you benefit your offspring? Then let these truths, which are so vitally important to the happiness of man, be the first that are instilled into their youthful bosoms, that they may rely upon the promises of the Almighty and drink the waters of salvation. And what place is better calculated to impart this instruction than a Sabbath school? "I speak as to wise men, judge ye what I say."

5th. A fifth means of extending a knowledge of the truth, and the last which we shall particularly notice on this occasion, is to live our faith—to *live it "by a well ordered life and godly conversation."* This is incalculably more important than all other means without it. Universal love can exert a power when fear of every kind must fail. The threatenings of no law, human or divine, can purify the heart or cleanse the fountain from whence proceed the "issues of life."—They can never annihilate the causes of evil, nor create the principles of goodness. They may restrain men from the commision of daring crimes, but can never rectify the heart, or rule the motive, the mainspring of human action. Search the wide creation round, and whenever the intentions of a "man are right, no matter what his creed may be, he is prompted to obedience by love, and love only. Hence the great purpose of Christianity can never be accomplished by preaching terror. And hence the superiority of our system over all others. It reaches the heart; and all men who act from principle, act according to it, and all men who do not thus act, act in opposion to it, whatever views they may profess. And hence also the importance of living it. Brethren and sisters, our faith is perfect. It as far surpasses, and widely differs from, the noblest principle of Partialism, as does the light of the sun from total darkness. Entertaining as we do, the noblest conceptions of the character of God and the result of his moral government; of our duties to him, ourselves, our fellow-race; and of our final destiny, we should at all times strive to crush every evil feeling, desire, and thought, as well as action—to exercise charitable and forgiving dispositions, maintain unblemished Christian characters, and stern and unyielding determinations to perform all reasonable requirements. We should love God supremely, man universally—even our enemies—"bless them that curse us, do good to those who despitefully use us," and pray for those that persecute us. We should not "be overcome of evil," but "overcome evil with good," "do good to all to the extent of our abilities, and thereby become imitators and practical "followers of God as dear children." "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" "is good to all, and his tender mercies are over all his works;" "is love;" "loveth all the things that are, and abhorreth nothing that his hands have made," for he never would have created any thing to have hated it. "He is a just God and a Saviour," and will therefore "have all men to be saved and come unto the knowledge of the truth."

We should be patient in all the vexations, and resigned to all the allotments, of life. Our hope should be anchored within the vail; our faith should be firm as the pillars of God's throne, and should govern our conduct. This the world have a right to demand. Our lives should exemplify the attributes of Jehovah. They should be a practical commentary upon his word. But it is a truth—alas! a painful, a melancholy, a degrading truth! that while there are worshippers at the shrine of Partialism, who with all their imperfections are almost infinitely better than their creeds, there are yet some in this day of light and knowledge, who advocate the only principles that can be practiced without deluging earth in crimes; who fall so immeasurably short of living their faith, as to exhibit the very counterpart of those awful scenes, which the advocates of a false theology believe and teach. Inconsistency of all inconsistencies!

My friends, "let us fight the good fight of faith," and so fight as to conquer. Let us present that argument which will incalculably outweigh all others combined, however reasonable and convincing they may appear. In all our dealings and social relations, let us not only *talk* but *preach* our doctrine—preach it in an overpowering manner, not only in our words but in our actions; adorn it in all things, aid the needy, "visit the fatherless and widows in their afflictions," enlighten our understandings, strengthen our holy resolutions, "keep ourselves unspotted from the world," exhibit the fruits of the spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, "strive together for the furtherance of the Gospel," "depart from all iniquity," "let our light so shine before men that they may see our good works and glorify our Father who is in heaven," "for if these things be in us and abound, we shall be neither barren nor unfruitful in the work of the Lord," but shall be enabled to do more than, destitute of them, could be performed by all the eloquence of earth combined with the tongues of angels.

My friends, let the means of which I have spoken be put in operation. Let our societies, periodicals, and preachers, be well supported; new societies be organized, and assemble for worship every Sabbath, whether they have preaching or not; our condition be ascertained in every place, and every friend be active to improve it; let Universalist Libraries and Sabbath schools be instituted; and in addition to these things, whenever circumstances are favorable to so desirable an object, let churches be organized and the ordinances administered to all such as esteem it a duty or a privilege to observe them; and at the same time let us be careful not to mistake the shadows for the substances, but remember that every substance has a shadow, and look upward to the throne of God for the realization and full fruition of the scenes we celebrate; and above all, and more than all, let us *live our faith*, and error will quail before the power of truth.

But if we disregard our Bibles, neglect the institutions of Christianity, and the means of promoting our cause; if we are absent from our meetings without they chance to be in our immediate neighborhoods, or attend and sleep away the hours of worship, the seed sown in us is like that which falls by the way side, in stony places, or among thorns, and the world never will conclude that there is any thing good in our doctrine while they behold us so indifferent and dronish in our Master's hive. But if from day to day we derive instruction from the word, and strive to promote the cause of God—if from Sabbath to Sabbath, we wend our way, with our families and friends, to the temple of devotion, and listen with satisfaction to the promulgation of the Gospel; the world will conclude that that is salutary and important in which we feel so deep an interest, and which so favorably affects our actions, and men will be induced to read our works and hear our ministers, until they rejoice in the full expectations of sharing immortal bliss with a ransomed, redeemed, and regenerated world in the paradise above. Wherever public opinion is enlightened upon the subject of Universalism, opposition recedes. Some of our opposers are aware of this, and use all their exertions to keep the people in ignorance. But the work is commenced, and in every respect progresses; and shall it not be consummated and our hills and vallies echo and re-echo with the praises of God?

Let us consider that we have an enemy yet to encounter. Though often conquered, he still lives, seducing the children of God, desolating the fair portions of human society, causing tears to flow and hearts to tremble. His course is marked by the moan of the orphan, the groans of the captive, the sighs and tears of the mourner, and the ravings of the maniac. He fills the asylums of the insane, the haunts of vice, and the dens of infamy. He blasts the brightest prospects, withers the fairest hopes, clouds the loveliest brows, and blights the noblest works of the Almighty. Shall sin continue to curse, and error to condemn the world to wretchedness and ruin, or will you, humbly and constantly relying on Heaven for aid, say that the chariot wheels of the reformation shall roll on, that our works and periodicals shall be circulated in every family, our cause progress in every place, believers multiply in every section, societies be organized in every town, temples be reared in every village, and future generations escape the curse consequent upon believing in endless suffering, come to the knowledge of the truth, and worship God in the beauty of holiness? Could the world feel the power of truth, wrongs of every kind would forever cease. Just in proportion as we are judiciously active, we are aiding in producing so desirable a state. Then let us strive to emancipate man from sin, misery and every moral ill, and our cause will prosper, God be glorified, and the world continually grow wiser, better and happier. Let us be active in our several spheres and neighborhoods, and use all the powers that God has bestowed upon us to extend his cause. Let us never become cold or indifferent, and sleep on and on, regardless of the reign of God or satan. Our own peace and welfare, our duty to ourselves, our relatives, our friends, our enemies, the whole world, and above all to our God—every principle of philanthropy, every spark of love that beams within our bosoms, for universal happiness demands that we never lay down the arms of our spiritual warfare till our eyes are closed in death—or the monster is exterminated—his throne totally demolished, his subjects wrested from his service, and a lost and ransomed world sound the loud clarion of victory from sea to sea, and from the river to the ends of the earth. The welfare of near 900,000,000 of immortal beings, the salvation of the ruined myriads of creation implores us to "raise the shout *onward*, ONWARD, and still ONWARD, and our work is done. Nay, more: God himself calls upon us to labor, and directs us to take the field."

"To arms! to arms! I hear him cry,
'Tis your's to conquer or to die."
"Lift your banner—let it wave—
Onward march a world to save."
"Give the aching bosom rest—
Carry joy to every breast—"
"God of mercy! hear us plead—
For thy help we intercede!"
"Hasten Lord the happy day,
When truth shall rule eternally."

Brethren and sisters, the subject is before you. My object is not *novelty* or *originality*, but *utility*. I have spoken of subjects that are of the utmost importance to the prosperity of truth. They may have been before adverted to, but several of them are yet sadly neglected. And though I have failed to do them justice, I have done the best I could according to the ability which hath been given me, and the limited time my health and avocations permitted me to occupy. Let something be done and done soon. Let us all live our faith. If there are any who will not, let us separate the wheat from the chaff, preserve the former and rid ourselves of the latter, and God will bless our exertions. And when we assemble on the returning anniversary of our Association, and the inquiry shall be, "Watchman, what of the night? Watchman, what of the night?" the "Watchmen will lift up their voices together," and exclaim, "The night is far spent, the day is at hand." In conclusion, my friends, let us live and die in peace and love with God and all men, and when we shall have passed away from earth like the ripple upon the sea, may the broad banner of love which we have so faithfully defended, both by word and deed, float over our graves, and our spirits soar aloft "to the Master of assemblies, in the realms of celestial glory, to hold an eternal convocation around the throne, to adore the excellence, praise the goodness, and sing the love of God—the song of Moses and the Lamb, of angels and archangels," with every creature in heaven, on the earth, and under the earth, where incense shall rise from every heart, thanksgiving tune every voice, gratitude fill every bosom, and a regenerated world forever bask in the smiles of approving Heaven. AMEN.

For the Magazine and Advocate.

THE HOMELESS STRANGER.

BY J. S. KIBBE.

"I have no father there," exclaimed the little wanderer, who in the providence of God had been deprived of the only remaining friend on earth, and was now left without a guide, and with no hand to administer to his wants, and no fortune but the charities of a cold and unfeeling world. He stood upon the threshold of a stately mansion, where plenty smiled, and joy sparkled in each eye. Within, an aged sire's bosom swelled with intonations of gladness, as he looked around and beheld the countenance of each of the little group that formed his fireside circle, sweetly blooming beneath the garland of health, and happiness, and peace softly beaming from each joy-lit eye. Sorrow was a stranger to their bosoms, for its bleak wintry winds had never assailed their frail barks as they floated upon life's changeful sea, or swept across their youthful brows, leaving their gloom deeply painted there; but Hope, the sweet singer, harped her songs of delight in their ears, as she mounted on her pinions of gold to the throne of heaven, and bright anticipation smiled in their path like an angel of peace. They had never bent in agony over the grave of a doating mother, or a solicitous father, whom love's magic spell could not save from the ruthless destroyer, for both lived to guide and protect the pledges of their early affections. The one followed them day after day with anxious care and solicitude for their future welfare and prosperity, and watched over them with the mellow light ever beaming from love's kindled eye—the other filled their minds with deep treasured thoughts of instruction, and wreathed with each thought, warm feelings and earnest desires for their well-being.

There stood the little wanderer, with the deep gloom of melancholy on his brow, and sorrow's impress visibly penciled upon his cheek, contrasting his own situation—with no father's friendly voice to guide him, and no fond mother to watch over him with the sleepless eye of affection—with that of the happy group before him, when one of the number, who had assembled around the plenteous board, beholding him standing at the door, raised his voice in sweet accents, saying—"Come, here is enough for us and for you." And with his sparkling eye and joyous smile, he seemed to say, Let sorrow flee from your heart—it is not meet that your young bosom should be chill with the cold frosts of grief, or that your eyes should be dim with the tear of anguish; but cheer up and be glad with us. The homeless stranger, with a deep sigh that plainly told he was a child of misfortune, meekly asked—"How shall I be glad when I am a homeless and friendless wanderer in the world? Or how shall I be joyous among strangers, as I partake of the bounties kind Heaven has bestowed on your labors, without I can meet the smiles of an affectionate mother!" And then he gently added—"I have no father there!" As this last sentence fell from his quivering lips, that cold and soul-withering sentiment, conceived (if possible) by hearts colder than itself, and propagated under the name of Christianity, and urged upon mankind as having fallen from the lips of the compassionate Redeemer, was uttered in his ears. It flowed in language like the following:—

"What countless hosts shall stand without
The heavenly threshold fair;
And gazing on the blest, exclaim,
'We have no father there!'"

This was the sentiment offered with a bitter sigh, as a consolation for the friendless mariner, crossing time's uncertain wave to the shores of eternity. It was not enough that he should experience the sufferings arising from the loss of a mother, whose tender care and love might pour their blessings upon her child—and of a father's, too, whose waking hours were spent in giving instructions to his child to guide him in the path of virtue and happiness—I say, it was not enough that he should bear these sufferings, while he was a sojourner of time, where all is changing, fluctuating and unsatisfying, and where all is perishing and destined to pass away; but anguish, deep and abiding, must be added to his sorrowing bosom, conveying to his mind the idea that such will exist in the land of spirits, where he might reasonably hope for better things. What consolation this must be to his mourning and sinking spirit, that a separation from those whom he loved and adored on earth, as lasting as eternity, may take place in the world to come! What comfort this sentiment must be to the child of sorrow and mourning! And still, this sentiment is proclaimed to the young, the middle-aged and the aged travellers to another world, to console them in the time of mourning and the hour of dissolution; this is the cup presented to their feverish lips, to allay their sorrows and soothe their griefs; and this is the beacon lighted up in their bosoms to cheer them on life's darksome way, and cast its beams upon the future. But how poorly calculated is this sentiment to afford consolation for the wounded spirit, or support it in the moments of dissolving nature; how unfit for their sorrowing hearts, and their grief-worn bosomsr and how feeble is the light it casts upon the approaching future, to guide the homeward bound pilgrims on their journey!

Kind reader, may the consolations of that sentiment which tells of no separation in the world of spirits, be yours. May its joys cheer you on the journey of life, and smoothe the pillow of death; and may its light beaming upon the shores of the eternal world, guide you onward, and enable you to behold, in prospective view, yourself, your kindred and friends, together with the whole family of mankind, basking in the smiles of one eternal day.

Otsego, N. Y., 1839.

For the Magazine and Advocate.

MINUTES

Of the Proceedings of the Chautauque Association of Universalists—Sixth Session.

Met pursuant to adjournment, in Carroll, on Wednesday morning, the 28th August, united in prayer with Br. Paine, chose Br. Adams Moderator, and Br. T. C. Eaton, Clerk. Br. Adams, Morgan and Mayo, were appointed a committee to arrange the public services. Heard the report of the committee of discipline—no cause of complaint. Accepted the report. Appointed Brs. T. C. Eaton, L. Paine and A. N. Alexander, a committee of discipline for the ensuing year. Brs. Adams, T. C. Eaton and L. Pullman, were appointed a committee on fellowship and ordination.

Invited ministering brethren in fellowship, not belonging to the Association, to take seats in our council, and also visiting lay brethren to unite with us in our deliberations.

Adjourned to meet at half past 3, P. M.

Read letters from the several societies represented in council.

The committee appointed for that purpose, reported to grant letters of fellowship to Brs. Joseph Eaton and Seth W. Remmington.

Appointed Br. Joseph Eaton to deliver the next occasional sermon before this body.

Adjourned to meet Thursday morning, at 8 o'clock. United in prayer with Br. Thornton.

Thursday Morning.—United in prayer with Br. Sharp.

Voted, That this body, when it adjourns, adjourn to meet in Portland, the fourth Wednesday and following Thursday in August, 1840.

Appointed Brs. L. Harrington and L. Pullman, lay, and Brs. L. Paine and T. C. Eaton, ministerial dele-

gates, to attend and represent this body at the next State Convention.

Recommended the propriety of taking collections in the several societies, to defray the delegates' expenses to the State Convention.

Appointed Br. T C. Eaton to prepare the minutes of this Association for the press.

Adjourned to meet in Portland, the fourth Wednesday in August, 1840.

Ministering Brethren Present.

S. Adams, Carroll; I. B. Sharp, Hume; R. Thornton, Yorkshire; C. Morton, Conewango; L. Paine, Panama; T. C. Eaton, Fredonia; Joseph Eaton, Salem ✕ Roads; S. W. Remmington, Smith Mills.

Lay Delegates Present.

A. Clark, Thos. Copp and M. Thumb, Ellery: B. Sprague and D. McDonald, Pomfret; N. Usher and E. Mayo, Sheridan; E. Harris, W. Munford and L. Pullman, Portland; L. Harrington and J. I. Morris, Chautauque; J. Monroe and S. Raimond, Columbus; C. Spencer and A. N. Alexander, Carroll; Daniels and Cross, Panama; one delegate from the Oil Creek Society, name not known to me.

Sermons were preached by Brs. Adams, Thornton, J. Eaton, Paine, Sharp and T. C. Eaton, and usual addresses by the same

Per order. T. C. Eaton, Clerk.

REMARKS.

Since the organization of this Association, it has never been so well represented in council as at its last session. Nine societies sent delegates, and the news conveyed by our brethren, gave the full assurance that the cause of God's unlimited grace is in a more prosperous state than it was three years ago. At that time there was but one faithful sentinel upon the walls of our Zion here; now there are four heralds of the Cross, whose labors are mostly confined to the limits of this Association, all living within its bounds. Our future prosperity will depend upon our unity of feeling and concert of action, fervent and well directed zeal. We can not be too careful in watchfulness over our own hearts and conversation, and actions. It is to be regretted that in some places our friends become weary in well-doing so soon—that they should be so careless about attending public worship. It is impossible to sustain the preached word, if we neglect the assembling of ourselves together as the manner of some is. Brethren, I speak as unto wise people. If you would encourage the heart of your preacher, whether old or young—if you would secure your own spiritual happiness, and if you would build up the cause of our dear Redeemer, and put to silence the many hard sayings of our opposers, fail not to repair to the place of worship, when it is in your power to hear sentiments congenial with your views, and in accordance with the best feelings of our nature. There you will hear the glad sound of eternal truth and immortal life—there you should cherish the social as well as the devotional feelings, greet each other by the hand of friendship, and welcome the stranger to your house who may chance to attend your meeting. A very great amount of good would result to our cause, if our lay brethren would take this subject into consideration. I know of some who are quite loud in their complaints against the minister, because he does not build them up, who are entirely indifferent in this respect. Let each brother and sister do their duty in this particular, and especially in attending public worship; then our meetings would be much more interesting, and the evils we so much lament, and which retard our progress, would, in a great measure, be removed.

The weather was pleasant, and the congregations much larger than I anticipated seeing. We were kindly received by our worthy friends in Carroll, who had made full provision for all who came to unite in the joyful service of worshipping God. The solemn and pleasing exercises of celebrating our Lord's dying request, so refreshing to the hearts of many of our brethren, were participated in, with appropropriate remarks from Br. Adams, assisted by Br. Thornton. Two young brothers in the ministry, were received into fellowship, viz., Br. Seth W. Remmington, whose labors commenced last winter—he had received an invitation to settle in Boston, Erie county, and has since removed to that place—and Br. Joseph Eaton, who has made it his home with me since last fall, at Fredonia. I believe no notice has been given of his public labors, although his name has occasionally appeared in the Magazine and Advocate. He is a young man of good talents and irreproachable moral character. He also has received and accepted an invitation to settle with our friends at Salem ✕ Roads, (Portland.) Chautauque county. May those worthy young men be faithful to the good cause they have espoused—and may the great Head of the Church keep, prosper and preserve them and the people under their charge, and all of us, in the path of duty.

T. C. Eaton.

For the Magazine and Advocate.

MINUTES

Of the Proceedings of the Cayuga Association of Universalists—for 1839.

1. Met in Genoa, according to previous adjournment, on Wednesday, September 25th, and proceeded to the organization of the council by choosing Br. A. G. Clarke, Moderator, and Br. A. C. Barray, Clerk.

2. The proceedings of the Association for 1838, were read and unanimously adopted.

3. Received and read the letters from the different societies within the bounds of the Association.

4. Voted, That Brs. Geo. W. Montgomery, A. C. Barray and Joseph Clift, be a committee of discipline for the ensuing year.

5. Voted, That Brs. N. Brown, A. G. Clarke and Benjamin Roberts, be a committee on fellowship and ordination for the ensuing year.

6. Voted, That Brs. Geo. W. Montgomery and A. C. Barray, clergymen, and Brs. John Q. Robinson and Lyman Birch, laymen, be delegates to the State Convention, which will meet in Utica, the last Wednesday and Thursday in May next.

7. Voted, That Br. Hiram Greene preach the occasional sermon at the next session of this body.

8. Voted, That the time of the meeting of this Association be changed to the third Wednesday and Thursday in September.

9. Accepted and adopted the following preamble and resolution, found in the minutes of this Association for 1836:—

Whereas facts within the knowledge of many of us, daily prove, that Universalist ministers are extremely liable, in consequence of circumstances beyond their control, in the discharge of their duty, to leave at their decease their families in destitute circumstances, almost, if not entirely, dependent on the cold charity of the world—therefore,

Resolved, That in our opinion a society should be organized within the limits of this Association, for the purpose of raising a fund to be appropriated for the relief of widows and orphans of deceased Universalist clergymen, who are left in indigent circumstances.

10. In furtherance of the object set forth in the foregoing resolution, the following instrument or pledge was drawn up and presented by Br. Cook, for the signatures of those present:—

We, the undersigned, pledge ourselves to become members of a society for the relief of the families of deceased Universalist clergymen, when (in connection with this Association) such a society shall be organized, *provided* the constitution of said society requires not an amount over one dollar as an initiatory fee, and an annual tax from each member of fifty cents.

11. Brs. N. Brown, H. Boughton and A. C. Barray, were appointed a committee to draft a Constitution for a "Relief Society," and present it for adoption at the next annual session of this body.

12. Voted, That Br. N. Brown be requested to furnish a copy of his occasional sermon for publication in the Magazine and Advocate.

13. Voted, That the Clerk prepare these minutes for publication in the Magazine and Advocate, with a request that they be copied into the Union.

Adjourned to meet in Mottville, the 3d Wednesday and Thursday in September, 1840.

A. G. Clarke, Moderator.

A. C. Barray, Clerk.

Lay Delegates Present.

Speedsville, Calvin Jenks, Lyman P. Aikin; 2d Society in Onondaga, Thomas Robinson, John Q. Robinson; Homer, Benjamin Roberts, Geo. Kinney; Skaneateles, Chester Clarke, Richard L. Watson; Tully, Daniel Peck, Ansel Strong; South Onondaga, Joseph Clift, T. J. Clarke; Groton, Henry Boyton, Horace Baker; Scipio, Lyman Birch, Jesse Babcock; Genoa, Milton Remmington, Thaddeus Simonds.

Ministering Brethren Present.

N. Brown, South Onondaga; H. Green, Virgil; W. Delong, Oran; T. D. Cook, Utica; O. Ackley, Geneva; W. Andrews, Wolcott; J. M. Cook, Cinli; H. Boughton, Scipio; A. G. Clarke, Upper Lisle; A. C. Barray, Homer.

REMARKS.

Seven sermons were preached on the occasion, by N. Brown, (occasional, to be published,) A. G. Clarke, Wm. Andrews, A. C. Barray, T. D. Cook and O. Ackley. In our council all was harmony and peace. Christian feeling was exercised in all our deliberations. In the evening of the first day, we had, besides a sermon, a Conference meeting, in which a warmth of rational devotion was manifested, that I have seldom witnessed. God grant that such meetings may be more common among us—that Universalists may often realize the benefits which they are calculated to impart to the soul. Brs. Ackley, Green, Andrews, Barray, Clarke and T. D. Cook, took part in the exercises. The singing throughout, was (*said* to be) good, being performed with "the spirit and with the understanding also." The kindness of our friends in Genoa, will long be gratefully remembered by those who attended from a distance. Oh, for a thousand blessings to rest upon them!

T. D. C.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, OCTOBER 18, 1839.

BIBLICAL ILLUSTRATIONS....NO. VIII.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised, shall be saved; but he that believeth not, shall be damned."—Mark xvi: 15, 16.

"He that believeth not" the Gospel, "shall be damned"—or, as the judicious Geo. Campbell has it "*shall be condemned.*" He affirms that the word *damned* "is not a just version" of the "Greek *katakrino*, which corresponds exactly with the English verb *condemn.*"

This is a positive affirmation—"he that believeth not, *shall be* condemned"—whatever the condemnation is, there is no escape from it, if the unbelief be cherished. Admitting the common view of the passage to be correct, am I to understand that infants, idiots and heathen are all to be lost, because they die without believing the Gospel? My answer is—"he that believeth not, shall be damned"—there is no escape without belief—consequently they must be lost, if the passage countenances the popular explanation which is given of it. Yet, who, in these days, believes in infant destruction, and pouring a storm of unceasing vengeance upon a heathen, for not believing a system which he had never heard? These opinions are received only as fit company for the vagaries of Salem witchcraft. Yet the common notion of this passage involves those doctrines!

I hold it a self-evident truth, that there can be no merit attached to rational belief, nor demerit to rational unbelief, for the reflecting mind must decide according to the testimony presented. If I am told that twice two make five, it would be an utter impossibility for me to believe it—and it would be the essence of cruelty to think of punishing me for that unbelief. But my mind can not resist the conviction that twice two makes four, because it is mathematical demonstration—hence, there can be no merit to such belief.

So stands faith in relation to the Gospel. The Gospel may be called the truth of God, but if that Gospel be so represented as to exhibit obvious contradictions, manifest cruelties and absurd principles, which can have no kindred with the attributes of the Deity, the reflecting mind, from the nature of its constitution, must reject that Gospel. But where is the fault? Surely not in the mind, for that can not believe a plain contradiction. The fault is in the system itself, or in the method of representing it; for if it presents cruelties and absurdities, it can no more generate faith in the mind than ice can produce heat. On the other hand, if the Gospel, which is asserted to be of God, is consistent with itself, harmonious throughout, agrees with the character of Deity, and presents principles which aim to make man better and happier, then it will as readily produce faith in the mind, as the rain of the cloud and the heat of the sun will cause the germ of the seed to unfold itself. Yet there can be no merit to such belief—you might as well say that the judge deserves a great reward for believing testimony which is so clear as to carry conviction with it. It is the operation of testimony upon the reasoning faculties of the mind. It is plain that the mere act of believing a principle whose truth we can not resist, has no merit; nor is it demeritorious to disbelieve that which appears contrary to evidence. Hence, the assertion that heaven is ours for believing the Gospel, or that hell is ours for not believing the Gospel, has no foundation in truth—consequently, one of two things must be

true: either the text is not correct, or people have mistaken its meaning.

What, then, is the meaning of the text? This question we shall endeavor to answer by considering—1. What is the Gospel?—"Go ye into all the world, and preach the *Gospel* to every creature." 2. What is the salvation?—"He that believeth and is baptised, shall be *saved*." 3. What is damnation?—"He that believeth not, shall be *damned*."

I. What is the Gospel? "The Gospel," says Butterworth, "signifies good news or glad tidings—it comprehends all those doctrines of love, grace and mercy, discovered in the complete salvation of sinners." In its more extended meaning, "the Gospel of Christ" embraces the whole system of Christianity. The system of Jesus is formed of certain leading truths. The first leading truth is, the future immortality of the human mind, a deathless existence for the intellect of every child of God. "As in Adam all die, even so, in Christ shall all be made alive."—1 Cor. xv: 22. The second leading truth is, that Christ shall save his people from their sins," (Matt. i: 21,)—or as Paul expresses it, "God was in Christ reconciling the world unto himself."—2 Cor. v: 19. To enable the Saviour to effect this great object, God hath absolutely given him all power in heaven and in earth over every creature.—Matt. xxviii: 18. Hence Deity said, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii: 8. Hence our Saviour said, "the Father loveth the Son, and hath given all things into his hands."—John iii: 35. To save these individuals from sin, Christ gave himself a ransom for all, to be testified in due time—he tasted death for every man—he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

This object Christ will effect. The plan was conceived in infinite wisdom, made known by divine love, while almighty power is engaged in its execution.—Christ died to effect it, God sent him to fulfil it, and man stands in need of it. It is founded on the promises made known to Abraham, that in his seed, which is Christ, all the families, kindreds and nations of the earth should be blessed. It is the burden of prophecy, in which we are taught, not only that every tongue shall confess, "In the Lord have I righteousness and strength," but that Christ shall see of the travail of his soul and be satisfied. In view of its truth, Paul affirmed, that when the fulness of the Gentiles shall be come in, all Israel shall be saved; while in animating strains he declared that God will gather together in one all things in Christ, both which are in heaven and on earth, even in him. In testimony clear to the mind and pleasant to the heart, we are assured, that not only shall we live hereafter, but we shall "become equal to the angels of God."

The e glorious truths form the Gospel of Christ, and are connected with a system of moral practice on earth, which is made up of benevolence, virtue, honesty and righteousness. Hence, this Gospel was emphatically good news to man, as the angel said to the trembling shepherds—"Fear not; for behold! I bring you good tidings of great joy, which shall be to all people, "(Luke ii: 10)—at which annunciation, there appeared "suddenly with the angel, a multitude of the heavenly host, praising God and saying, glory to God in the highest, and on earth, peace, good will towards men." This glorious Gospel the apostles were commanded to preach—but why? Because, 1. It meets the wants of men. The soul as truly yearns for life beyond the to mb, as the needle points to the North. Neither philosophy nor nature can satisfy that desire. But Christianity advanced to the tomb, broke down its gates and cast its keys into the depths of oblivion, and lighted up a torch even in the gloom of the valley of death, which flung such a flood of glory around, that the shores of immortality are visible beyond, and so death was robbed of its sting, and the grave of its victory. 2. It pointed out to man the path of his duty here, and sought to fix him in its discharge by the love of God. 3. It is a great and noble truth; consequently the world was interested in it, and it was productive of joy to make it known. 4. It had power to reclaim the erring, give virtue to the sinner, patience to the sick, confidence to the dying, and hope to the mourning. Hence Christ said to the apostles, "Go ye into all the world and preach the Gospel to every creature." Such is the Gospel.

II. What is the salvation consequent upon a belie in the Gospel? From the view of the Gospel which has been given, and the universality of its promulgation, it is evident that it is wholly repugnant to the common view which is taken of the text—for no contradiction can be more plain, than to establish a truth whose object is to reconcile all things, and, at the same time, make the consequences of disbelieving it, endless wo; for to destroy a single individual, is to falsify the very object of the Gospel. Let it be well remembered, that this salvation and damnation do not form the Gospel itself, but are consequences which flow from a reception or rejection of it. The Gospel is good news—the command was, "preach the Gospel to every creature; he that believeth and is baptised shall be saved; he that believeth not shall be damned." From this, does it not appear evident, that it is one thing to preach the Gospel, and quite another to state the consequences which descend upon its believer or unbeliever? And we freely avow that we see no reason for supposing that the result of simple belief is infinite enjoyment; because the Scriptures represent infinite happiness to be strictly the gift of God; nor that the result of unbelief is ceaseless wo, since such a notion not only militates with the very object of the Gospel, but is so wholly disproportionate to the supposed offence, as to leave it very questionable whether any power but cruelty could inflict it.

People mistake very much about the word *save*. It by no means denotes the evil itself from which a person is to be saved. Hence, when the ship in which Paul sailed to Rome, went ashore, and the soldiers thought of killing him with the rest of the prisoners, we read—"But the centurion, willing to *save* Paul, kept them from their purpose."—Acts xxvii: 43. Save Paul from what? Why, from the design of the soldiers to kill him. In 1 Pet. iii: 20, we read, that in the time of Noah, eight souls were *saved* in the ark by water—that is, saved from drowning. In Matt. i: 21, we are certified, that Jesus shall save his people from their sins. But in no instance do the Scriptures tell of saving people from ceaseless wo.

The term *saved*, in the passage under consideration, may have a limited signification. It is well known that the apostles, even to the last moment previous to the ascension of Christ, were inclined to unbelief—so much so, that when after the resurrection of Jesus, they met him by appointment at a mountain in Galilee, some doubted.—Matt. xxviii: 17. Had the apostles continued in this unbelief, they would have experienced condemnation in the signal overthrow and terrible calamities which came upon their nation. But they believed, and as a consequence, they were *saved* from the horrid evils which Titus flung upon their nation. It is not necessary to go into a future world to find the salvation which flows from belief. What says our Saviour!—"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is* passed from death unto life."—John v: 24. "He that believeth on me, *hath* everlasting life"—vi: 47. An individual who exercised belief in the Gospel, was *saved* from the evils in which he had previously been enveloped—he found peace in believing, while he enjoyed the eternal life of knowing the true God and his Son. It was so Paul was saved. When he became a believer in Christ, he lost the evils of a persecuting spirit, and was delivered from the power of error. All the primitive Christians were *saved* by belief from error and sin; and when the storm of destruction fell upon the Jews, they were exempt from it, and were taken from its grasp.

A knowledge of the Gospel confers salvation in the present world from sin, from error and from fears of death. Do you see an individual who has drowned his intellect in intemperance, and cursed his family by his vice, influenced by faith in Christ to forsake his evil habits, to once more become an ornament to community and a blessing to his wife and children?—such a man is saved! Do you see a man whose faith has made him afraid, who has shed the scalding tears of bitterness, who has been gloomy, losing all the enjoyment of his existence; yet, by faith in Christ, becoming reconciled to God, giving up his gloominess, his fears, his doubts, and rejoicing with joy unspeakable and full of glory?—such a man is saved! Do you see a man who once was afraid of death; yet, when brought down to his end, by faith in Christ exhibiting no fear, but even in the presence of dissolution singing a song of triumph and joy?—such a man is saved! And while we do know that a belief in the Gospel produces such effects, we need not wonder that Paul should say—"Who (Christ) gave himself for our sins, that he might deliver us from this present evil world." Gal. i: 4. The salvation arising from belief, is confined to this life, and does not extend beyond it. And why any person should suppose that our future bliss in another world, depends upon the exercise of faith here, I am at a loss to conceive, since Paul expressly declares—"By grace are ye saved through faith; and that not of yourselves, *it is the gift of God;* not of works, lest any man should boast."—Eph. ii: 8, 9.

In obedience to the commands of Christ, the apostles did preach the Gospel in all the known nations, and the multitudes who received it were emphatically saved.—On the day of Pentecost 3000 were added to the church, and they were saved from the bigotry of the Jews and the destruction of their nation. The Gentiles, who embraced Christ, were saved from paganism, and all the vices attendant upon it. This was the effect of the Gospel—viz., to save from error and vice, and give an abundant peace and joy, which were all confined to this state of existence.

G. W. M.

[To be continued.]

CONSCIENTIOUSNESS—A PRESENT PUNISHER.

The last error, implied, if not directly taught, in the excellent work of Messrs. Fowlers and Kirkham on Phrenology, which I shall notice, is contained in the following extract taken from page 135. They are arguing against "the doctrine, that the goadings of a guilty conscience in this life, constitute the only punishment for sin."

"Now, by proving that the principle of accountability, which necessarily implies accompanying rewards and punishments, enters into the very nature and constitution of man, [admitted]—that men are punishable for their sins, and punishable in proportion to their guilt, [admitted]—and that Conscientiousness inflicts the lightest punishment upon those who are the most guilty [proven to be wrong], Phrenology proves that there is some *other* punishment for sin than the goadings of a guilty conscience [the truth of this depends on the meaning of the word "sin"], which, taken in conjunction with the fact, that those who sin most, often suffer least in other respects, and that the righteous are often severely afflicted in this life, [admitted,] brings us to the inevitable conclusion [which is, after all, a *non sequiter*], that these rewards and punishments, which *must* be inflicted *somewhere*, are reserved for administration *in another state of existence.*"

I have added brief comments in brackets [], that the reader may see exactly, and at a glance, wherein I differ from the authors. And, before I proceed to the refutation of the sentiment contained in the latter part of the quoted paragraph, I wish to state, that I give *my* views, for which the denomination is responsible only so far as they agree to them, and that I would not be understood to oppose the doctrine of a moral discipline in another state of being, by which the mind of man may be improved, and ultimately brought to holiness and happiness. My aim is the refutation of false principles,

which, if carried out, would lead to establish the doctrine of *endless* sinning and suffering; and to show "that the principle of accountability," which "enters into the very nature and constitution of man" in this state of being, "necessarily implies accompanying [and not merely following-after] rewards and punishments," and that, therefore, "men are punishable [and punished] for their sins, and punishable [and punished] in proportion to their guilt."

If by "sin" is meant the violation of *any* law which God has established in nature or in his moral government, then "there *is* some *other* punishment for sin than the goadings of a guilty conscience," and in this life, too; but if by "sin" is meant merely the transgression of the law of the sinner's understanding of moral right, then there is *not* any other "punishment for sin than the goadings of a guilty conscience," either in this life, or in another state of existence, supposing sin to exist in any other state. Nor (unless Messrs. Fowlers intend to punish the sinner by outward tortures of material fires, etc.,) can I imagine what *other* punishments than the goadings of a guilty conscience, they expect will be inflicted in another state of existence. And if, as they (erroneously) declare, "the punishment inflicted by Conscientiousness" in this life, is "most severe upon those who are least deserving of it," and the next state is analogous to this, (as they argue, pp. 135, 136,) it appears to me that the saints will be worst off to all eternity!

Their argument for "some *other* punishment," is based on analogy, and drawn from premises so erroneous, that, if admitted, they would overturn their analogy!—For instance, compare these two classes of assertions—"Conscientiousness inflicts the lightest punishment upon those that are most guilty;" and "those who sin most, often suffer least in other respects," and "the righteous are often severely afflicted in this life."—These assertions are the premises from which they draw the conclusions, 1st, That there is some other punishment for sin than the goadings of a guilty conscience—and 2d, That these punishments are reserved for another state of existence.

Now look at this analogy.—"And since the administration of [some] rewards and punishments in the *present* state of existence, is not only not incompatible with the benevolence and the government of the Deity, but is even demanded by both, why should not the *same* administration of rewards and punishments in *another* state of existence, not only not be incompatible with the *same* character and government of the same unchangeable Being, but be even *demanded* in another world, in like manner as it is in this?" pp. 135, 136.

I give it, italicising and all, as it is in the book—and will now answer the question.

Because, if it is compatible "with the benevolence and government of the Deity," "in the *present* state," that Conscientiousness punishes most severely those who are least deserving of it—and that those who sin most often suffer least in other respects, as well as least from the goadings of conscience—then "the *same* administration of rewards and punishments in *another* state of existence," administered, too, "in like manner as it is in this," would prove that men would not be punished in proportion to their guilt in another state of existence, any more than they are in this! For there, as here, conscience would torment most, those least meriting punishment, and there, as here, those who sin most would suffer least—and hence, still another state of existence—and yet another, still, would be needed *ad infinitum*—during all which states of being, God would unjustly punish the best men most, and the worst sinners least! So much for arguments based on such premises, and backed by an analogy drawn from an imperfect state of being when compared with the end for which it was instituted. If Messrs. Fowlers have evidence that God does not punish men in proportion to their guilt in this life, what evidence *can* they produce that he will punish more equitably in any other state of being? As to the sufferings "in other respects," of which they speak, they ably answer themselves in the very next paragraph after the objection! and just preceding the analogy which we have already quoted.

"Not that rewards and punishments, as such, are not administered in this life; for we know, indeed, that obedience to the laws of our corporeal organization, [and of our intellectual and moral nature,] produces health, [vigor, delight and an approving conscience,] and with it, [them,] a great degree of [corporeal, mental and moral] happiness—and that the violation of these laws, produces severe punishment, examples of which are to be found in those pains caused by cutting, bruising, burning, poisoning, or otherwise injuring our bodies;" [and in those agonies preceding and accompanying the derangement of mind, in remorse of conscience, horror, despair and moral death]. p. 135.

I have added my comments in brackets, to show that the *same* just, wise and benevolent administration of a "just God that ruleth in the earth," extends over the *whole* man, as well as over his merely corporeal frame—and that in regard to spirit, as in regard to matter, he doeth what is right—recompenses the righteous in the earth, much more the wicked and the sinner. By reading the extract without the comments in brackets, you have Messrs. Fowlers' arguments on which they base their analogy—and by reading it with the words in brackets, you have my views of the matter. In their language, on page 136, I may say—"All sectarian prejudices aside, are not these fair inferences from phrenological principles?" I am prepared to prove that they *are*—and that they are the doctrine of rewards and punishments *taught in the Bible*.

From what has been offered, then, it appears that every faculty is a judge of right and wrong, according to its own standard; but that Conscientiousness is the only judge of the *moral* character of feelings, motives and actions—that every faculty executes the punishment of its own sentence, (as, intellect in the agony of having directed unwisely, approbativeness in mortification at having acted unpopularly, and self-esteem in vexation at having acted unworthily,) but that while all can only inflict regret, Conscientiousness inflicts "REMORSE" for sin—and that all these judgments, and their inseparable penalties, are in exact proportion to the amount and kind of wrong, which, according to their several standards, the several faculties declare has been committed.

It is further evident, that fulfilling the moral law, will not exempt any one from the penalty of violating the laws of his corporeal nature, any more than observing the physical laws will shield a man from remorse of conscience when he violates his law of moral right. Every class of laws has its appropriate class of penalties, so that the saint who disobeys the laws of his fleshly frame, must suffer for the wrong that he has done, as well as the careful man in regard to physical laws, must suffer for the wrong *he* has done, if he violates the moral laws of his nature—for there is no respect of persons with God. How futile, then, is the objection brought against the doctrine of God's *present, certain* punishment for sin, by declaring that the sinner suffers less than the righteous man in this life; for if he suffers less in his physical frame (except in hereditary diseases), it is because he has sinned less against the physical laws—or by saying, "the greater the sinner, the less his remorse of conscience;" for the man is a greater or a lesser sinner before God, according as is his light and knowledge of moral good and evil, and his conscience gnaws with remorse accordingly, while his deprivations, compared with what the good man *enjoys*, are correspondingly great. So testifies reason, nature, Phrenology and the Bible, to A. B. G.

NOTICE.—TO AGENTS AND SUBSCRIBERS.

This is no dun, but an important business notice, therefore please to read it carefully, for from henceforth it shall be a

STANDING RULE.

At the close of the present volume we shall strike from our list the name of *every subscriber who is owing any thing on volumes previous to the present*, unless in cases where we are assured that the subscriber is responsible.

Now let this rule be understood. At the close of each year we will discontinue the papers sent to all persons who are owing for *more than that year*, and of whose ability and willingness to pay us our just dues, we have not been informed by an agent or other creditable person. Of course, all subscribers who are *not* owing for *more* than that one volume, or who owe for more, but who we are informed are willing and able to pay us what they owe, will continue to receive the paper for another year at least, unless they discontinue, or other circumstances render it necessary for us to discontinue it.

Agents will see the necessity of making returns to us, (so that we shall *receive* them *before the last week in December*,) of all who have paid them for the paper. And where payment has not been made to them or to us, they should inform us *early* whether the subscriber is responsible or not. For where any are thus owing, of whose responsibility we have not been certified—or where payments have been made, but not reported to us—we shall most certainly discontinue the paper, and urge the collection of the account, until we find cause to do otherwise.

Subscribers who are thus owing us, will see the necessity of making speedy payment if they would continue to receive the paper and spare us the disagreeable necessity of forcing collections. It is true that by this rule we will be obliged to strike off some responsible subscribers, out of ignorance of their responsibility, unless all who are responsible will make it known by paying up what they owe. It is also true that some may have paid, whose payments have not been returned to us.—But in all such cases, we hold ourselves ready to acquire correct information, and to correct all errors of ourselves or agents, and hope to find them prompt to correct us, and to continue their subscriptions as heretofore.—Honest men will not readily distrust the honesty of others, and will be willing to forgive ignorance and error, when a disposition is manifested to learn the truth, and to do justly. Such a disposition we know is ours.

REASON FOR THE RULE. We are obliged to adopt it by the continued pecuniary embarrassments we have labored under for the past two and a half years, imposed on us by the remissness of a large majority of our subscribers—and by our utter inability to be at the expense of sending out thousands of papers, without receiving pay for them within the year. One year is longer credit than we can receive, and much longer than we should give on any terms; for we have no capital to enable us to do it. That our cause will suffer by thus striking from circulation so many of our papers, we believe, and we greatly, deeply deplore the necessity.—But the fault is not ours, and ours should not be the blame.

Finally—Is it not *rather* discreditable to Universalists in this and the adjoining states, that the two papers published in New-York, (this paper, and the Union,) should have had to struggle so hard and so long, (with such large lists of subscribers, too,) and eventually have to lessen their circulation so greatly, in order to enable them merely to live? Is it creditable to the promptness (we will not say the justice, and generosity, and zeal) of those of our subscribers who are now owing us more than $20,000, that we must thus cease circulating so many papers where they were doing much good, in order to sustain the paper against their indifference to our wants, and cold hearted delay in payment of our hard earned dues? We, for two, feel really mortified and grieved that such is really the case—and long have we suffered, and earnestly and laboriously have we struggled, to avoid a measure so injurious to our cause, and so discreditable to our friends. But in vain. We are humbled to the exposure, though we *yet hope* that our *careless* friends (for many are *not* careless) will at last arouse to doing their duty and to aid us to prevent its ill effects. G. AND H.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. N. BROWN, in the Presbyterian house, Salina, in evening.

There will be preaching on the first Sunday in November, by Br. C. B. BROWN, in Washingtonville—Br. SIAS, at Perch River, near Br. Cole's, and in Dexter in the evening.

There will be preaching on the fourth Sunday inst., by Br. GROSH, in Taberg.

Br. SIAS, will preach on the evenings of October 30th, near Br. Halloway's, in Hounsfield—31st, in Chaumont.

A Conference of the Central Association of Universalists, will be holden in the village of Vernon, Oneida county, on the fourth Wednesday and Thursday in October next. Ministering brethren are specially invited to attend. T. D. COOK, Standing Clerk

POETRY.

ONCE UPON A TIME.

BY MRS. ROBERT SOUTHEY.

Sunny locks of brightest hue
Once around my temples grew,
Laugh not, Lady, for 'tis true;
Laugh not, Lady! for with thee
Time may deal despitefully;
Time, if long he lead thee here,
May subdue that mirthful cheer;
Round those laughing lips and eyes
Time may write sad histories;
Deep indent that even brow,
Change those locks so sunny now,
To as dark and dull a shade,
As on mine his touch hath laid.
Lady! yes, these locks of mine
Cluster'd once with golden shine,
Temples, neck, and shoulders round,
Richly gushing if unbound,
If from band and bodkin free,
Wellnigh downward to the knee.
Some there were took fond delight
Sporting with those tresses bright,
To enring with living gold
Fingers, now beneath the mould
(Wo is me!) grown icy cold.

One dear hand hath smoothed them too,
Since they lost their sunny hue,
Since their bright abundance fell
Under the destroying spell—
One dear hand! the tenderest
Ever nurse-child rocked to rest,
Ever wiped away its tears—
Even those of later years.
From a cheek untimely hollow,
Bitter drops that still may follow.
Where's the hand will wipe away?
Her's is kissed—(ah! dismal day)
Pale as on the shroud it lay.
Then, methought, youth's latest gleam
Departed from me like a dream—
Still, though lost their sunny tone,
Glossy brown those tresses shone,
Here and there in wave and ring,
Golden threads still glittering;
And (from band and bodkin free)
Still they flowed luxuriantly.

Careful days and wakeful nights,
Early trenched on young delights.
Then of ills an endless train,
Wasting languor, wearying pain,
Fev'rish thought that racks the brain,
Crowding all on Summer's prime,
Made me old before my time.
So a dull, unlovely hue
O'er the sunny tresses grew,
Thinn'd their rich abundance too.
Not a thread of golden light
In the sunshine glancing bright.

Now again a shining streak
'Gins the dusky cloud to break;—
Here and there a glittering thread
Lights the ringlets dark and dead—
Glittering light!—but pale and cold,—
Glittering thread!—but *not of gold*.

Silent warning! silvery streak!
Not unheeded dost thou speak.
Not with feelings light and vain,
Not with fond regretful pain,
Look I on the token sent
To declare the day far spent;—
Dark and troubled hath it been—
Sore misused! and yet between
Gracious gleams of peace and grace
Shining from a better place.

Brighten—brighten, blessed light!
Fast approach the shades of night—
When they quite enclose me round,
May my lamp be burning found!

CALEB TICKNOR'S OPINION.

A very great mistake in preaching consists in depicting, with the aid of a vivid imagination, the glowing flames of a burning hell, the awful abyss yawning to receive the sinner, and hosts of devils rejoicing with fiendish malignity over the anticipated torments of their victims. In another part of the picture is represented an angry God, disgraced by passions which agitate our breasts, and burning with all the indignation and wrath of a raving madman, thirsting for vengeance on poor, frail man, whom his word could in a single moment annihilate. Another feature in this gloomy picture, and it is complete—and that is the almost utter impossibility of escaping unutterable torment. Here, then, is placed before the mind's eye, a hell flaming with brimstone, an angry God, and devils eager to seize their prey; and all, or nearly all, by means of our total depravity and total helplessness, in the preacher's judgment, condemned victims. In a religious assembly there are some whose nervous sensibility is great, whose passions are easily excited, and possibly some of weak intellect who are unable to endure such an awful representation; and is it any wonder that they are thrown into despair, or that their fears lead to delirium? Some ministers as well as prominent individuals among the laity, allow themselves to dwell quite too much on doctrinal points and speculative theology; subjects which they themselves do not understand, and which their hearers can not comprehend. Distraction, doubt and perplexity are the consequences, which lead, perhaps, to a rejection of all revelation, or terminate in mental derangement. Such wanderings on debatable grounds are not profitable to a mixed audience; neither is it wise to denounce the terrors of the Lord on all public occasions. The timid, and nervous, and devotedly pious, are apt to appropriate all the threatenings to themselves, while the abandoned sinner for whom they are intended, turns them all over to his less hardened neighbor. More good is done to the latter class, on whom the invitations of the Gospel have no effect, by private admonition and reproof—when the declaration, *thou art the man*, can be brought home—when there is no escape, and no chance to misapply it. The former need encouragement, and the cheering, consoling promises of the Author of our religion. The shepherd ought to know his flock; and to recall the wayward and wandering, he should be careful and not frighten and disperse those already in the fold. The raving, ranting denunciations of some modern preachers, are but little analogous to that inimitable and too often unimitated sermon on the Mount.

The Gospel is said by inspiration to be a message of glad tidings, and that Christ came into the world on purpose to save sinners; and in accordance with this Divine plan, he has given an invitation to all to come to him—he has promised rest to all who will come; and therefore instead of rendering it difficult to escape eternal punishment, he has made it extremely easy. The Saviour of the world is compassionate and merciful—he is love itself; and the whole Gospel is full of the most generous offers, the most liberal promises, and the warmest entreaties. Professing, then, to preach this Gospel of glad tidings, and to practice its precepts, why such fearful images, such bitter denunciations, and so great effort to frighten sinners into love to their Maker and bountiful Benefactor? The fear of punishment, may compel an evil disposed person to obedience to certain precepts, but it is not true that *love* grows legitimately from *fear*. And it may well be questioned, nay, we are irresistibly led to the conclusion, that the dread of hell, even if it should operate to produce a foretaste of itself upon earth, never brought a single individual one step nearer to heaven—never induced an erring mortal to love his God with all his might, and his neighbor as himself. If this be so, instead, then, of threatening the sinner with the torments of hell, why not oftener use the mild, persuasive, and more effectual language of Scripture, and say to him, "Come, let us reason together," as he would do who was thoroughly acquainted with the avenues of the human heart.—*Philosophy of Living.*

Custom is the law of one description of fools, and fashion of another; but the two parties often clash; for precedent is the legislator of the first, and novelty of the last. Custom, therefore, looks to things that are past, and fashion to things that are present, but both of them are somewhat purblind as to things that are to come; of the two, fashion imposes the heaviest burden; for she cheats her votaries of their time, their fortune, and their comforts, and she repays them only with the celebrity of being ridiculed and despised; a very paradoxical mode of remuneration, yet always most thankfully received! Fashion is the veriest goddess of semblance and of shade; to be happy, is of far less consequence to her worshippers, than to appear so; even pleasure itself they sacrifice to parade, and enjoyment to ostentation. She requires the most passive and implicit obedience, at the same time that she imposes a most grievous load of ceremonies, and the slightest murmurings would only cause the recusant to be laughed at by all other classes, and excommunicated by his own. Fashion builds her temple in the capitol of some mighty empire, and having selected four or five hundred of the silliest people it contains, she dubs them with the magnificence and imposing title of the world! But the marvel and the misfortune is, that this arrogant title, is as universally accredited by the many who abjure, as by the few who adore her; but this creed of fashion, requires not only the weakest folly, but the strongest faith, since it would maintain that the minority are the whole, and the majority are nothing! Her smile has given wit to dulness and grace to deformity, and has brought every thing into vogue, by turns, but virtue. Yet she is most capricious in her favors, often running from those that pursue her, and coming round to those that stand still. It were mad to follow her, and rash to oppose her, but neither rash nor mad to despise her.

Monuments.—Those only *deserve* a monument who do not *require* it; that is, those who raised themselves one in the minds and memories of men.

MARRIAGES.

In this city, on the 10th inst., by the Rev. Mr. Fowler Mr. JAMES N. BROWN, to Miss ELIZA ANN WILEY, both of this city. [The *Champaigne* accompanying the above notice, was excellent.]

In Wampsville, on the 5th of September, by Rev. Mr. Cooper, Mr. NELSON C. POWERS, of Canastota, to Miss NANCY M. VAN SICE, of the former place.

In Manheim, Herkimer county, September 25th, by Rev. M. B Smith, Mr. JACOB J. DAVIS, to Miss NANCY STROUGH.

In Fredonia, September 25th, by Rev. T. C. Eaton, Mr. I. M. WILLIAMS, to Miss HARRIET LOUISA HART, both of Stockton.

Also, August 13th, by the same, Mr. JOHN CULVER, to Miss CAROLINE WHITNEY, both of Pomfret.

DEATHS.

In the town of Spring, Crawford county, Pa., August 20th, Mr. ORIN GREEN, aged about 36 years. Br. Green was a believer in the doctrine of God's impartial goodness, and an active friend to the cause. He has left a wife and nine children, besides a numerous circle of relatives and friends, to mourn their loss. May that grace that bringeth salvation to all men, comfort the bereaved.

In Newport, Herkimer county, October 4th, of consumption, Miss LYDIA WATSON, daughter of Samuel P. and Polly Watson, aged 19 years, 2 months and 19 days.—Though called away from earthly enjoyment in the bloom of youth, she was resigned to the will of Heaven, and cheerful in death. The writer visited her the day previous to her death, when she conversed composedly and freely of her approaching dissolution, and manifested a faith without doubt, and a hope without fears, not only in view of her own salvation, but also the salvation of the entire Adamic family. She gave directions for her funeral, and requested the writer to administer, which was accordingly done on the 5th inst., in the village of Newport, to a respectable and very attentive congregation, in the Baptist church. The God of peace, and hope, and love console and bless the mourners. M. B. SMITH.

Killed, in Antwerp, Jefferson county, by the fall of a frame which was being raised, July 6th, ALVIN HOWE, son of Daniel and Judith Howe, aged 21 years. He survived the hurt, in extreme pain, about one hour, long enough to see and bid his almost distracted parents a lasting farewell, expressing a willingness to depart. His funeral was attended on the 8th, by a numerous assembly of sympathising relatives and neighbors to whom a discourse was delivered by the writer. A. WOOD.

In Antwerp, July 10th, of consumption, Miss LUNANCY, daughter of Thomas and Martha Wicks, aged about 30 years. She endured a tediously protracted illness with patience, fortitude and resignation, trusting her eternal all to the wise disposal of her heavenly Father. Funeral on the 12th, and the consolations of the Gospel tendered by the writer, to her numerous surviving relatives and a large congregation of friends and neighbors. A. WOOD.

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EVANGELICAL MAGAZINE
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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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For the Magazine and Advocate.

A VOICE TO THE MARRIED....NO. VIII.

BY REV. J. M. AUSTIN.

TO HUSBANDS.

DOMESTIC DUTIES AND PLEASURES.

"Domestic Happiness! thou only bliss
Of Paradise that hath survived the fall!
* * * * * *
Thou art the nurse of Virtue; in thine arms
She smiles, appearing, as in truth she is,
Heaven-born, and destined to the skies again."

One of the most important secrets in the attainment of happiness, is to accommodate ourselves to the peculiar condition or circumstances in which Providence has been pleased to place us. This is equally true whether in prosperity or adversity. It is in vain that the utmost success attends a man in his business affairs, if his mind is so absorbed and harrassed by schemes of future adventure, as to prevent his enjoyment of his present prosperity. He can not be happy, because he allows future *uncertainties* to poison present *certainties*. On the other hand, it is in vain and unwise to struggle against that which is *inevitable*, and which strugglings and repinings can not prevent. Instead of this, true philosophy and Christianity alike dictate, that it is wiser and better, to submit cheerfully to those things which can not be avoided; and that, instead of vainly repining at our lot, we should turn our attention to seeking out and securing whatever sources of enjoyment may still be within our reach. And whoever is guided by correct views, will soon ascertain that a kind Providence has scattered around those in apparently the most abject and miserable circumstances, more abundant means of enjoyment, than is apparent to the casual and careless observer! It was upon this wise principle of accommodating himself to his particular circumstances, and of bringing himself within a proper control, that Diogenes in his tub, was a happier man than Alexander upon the throne of a conquered world!

In passing from the single to the married state, the young man experiences one of the most important changes in condition, that life affords.—This change may increase or decrease his happiness—as his anticipations have been sober and reasonable, or chimerical and unreasonable. In all ordinary cases, matrimony will equal, and more than equal, every rational and consistent expectation. But when visions of extatic bliss are allowed to fill the mind—when it is supposed that marriage is to free from all care, anxiety and trouble, and that it will continually strew flowers without thorns, upon the pathway of life—disappointment and chagrin will unavoidably ensue. It is a lamentable truth that thousands have, in this manner, had their expectations unrealized; and from a want of proper reflection and discernment, from a want of due appreciation of the peculiarities of their new condition, the marriage state has proved to them one of unfulfilled hopes and bitter wretchedness. Although these disappointments may, in some cases, be caused by the wife, yet I am disposed to believe that in the great majority of instances, they are to be attributed to the inconsiderate course pursued by the husband himself.

The husband should reflect, that in uniting his destiny with that of another, he has effected a striking change in his circumstances, and has entered upon entirely new relations and associations in life. This calls for a corresponding change in his manners, habits, and to some extent even in his *tastes*. And if he fails to conform himself to his new condition, all expectations of permanent happiness, will inevitably perish. In becoming a husband, he has arisen a grade higher in community; he occupies a more responsible station, and has enlarged his sphere of usefulness. From a single, isolated individual, having none particularly to care for but himself, and thus necessarily acting more or less on the selfish principle of pleasing none but himself, he has become the responsible head of a family—his being, his prosperity, his happiness, have become intimately blended with that of others. Hence to conform himself to his condition, he must throw aside his former selfishness, and allow the views, the feelings, the enjoyment of those thus intimately connected with him, to mingle freely in the motives that govern his actions. While it is not at all necessary for him to withdraw from society and live in utter seclusion, it is his obvious duty to relinquish the more immediate companionship of his former associates, and to some extent at least, concentrate those attentions which he formerly gave to others, upon the one object of his choice and his love. Perhaps he was formerly indifferent as to his location, and inclined to roam from place to place; but now he has become a householder—he has established a Home! To him that home should seem to be under the very zenith of the heavens—he should view it as the central point, the emporium of the world, and all other places as but foreign provinces—and should esteem absence from it, as banishment from the fountain head of his earthly peace and happiness. And all his designs, plans, amusements and pleasures, should have his home for their converging point. As the ever-living stars of heaven continually circle the glowing sun in their ceaseless flight, so should the husband cause his every thought, wish, anticipation, to revolve with undeviating fidelity, around that brightest, holiest spot on earth, "Home—sweet home!"

I consider a love of home and of domestic scenes, the conservative spirit of all earthly happiness. This love strongly and fondly cherished, not only saves from a thousand evil habits and vices, but like the diviner's rod, leads to numerous mines of pleasure, which would otherwise have been unknown. Let me understand that a man loves his home, his family—takes pleasure in the society of his wife and children, and prizes all his domestic ties—and in the great majority of cases, I will warrant him to possess the other virtues essential to a good man's character—I will warrant him, as a general rule, to be honest, temperate, industrious, economical, a lover of his country, of his country's government and institutions, and interested in all measures that have the public welfare for their object. For I insist, these are the natural fruits and influences of domestic love. Although there are some exceptions to this rule, yet it will hold good in regard to the great mass of the community. "To be happy at home, is the ultimate result of all honorable ambition, the end to which every laudable enterprize and labor tends, and of which every desire prompts the prosecution." On the other hand, show me a man who slightly values domestic enjoyments, one who prefers almost any other place to his home, and I shall behold one who is already addicted to some vicious practices, some improper habits, or speedily becoming so. To prove the correctness of these remarks, let the reader notice in his own vicinity, the drunkard, the gamester, the idle spendthrift, and tell me if they are men who exhibit much attachment to their firesides—and tell me, too, if many of their sinful habits have not been brought on by the habit of abandoning home, as frequently as possible, and passing their hours of leisure in improper company!

The domestic circle is a much better location for judging of a man's real disposition, than the crowded mart, the public assembly, the social party, or any other place. When out in the world engaged in business, or when mingling in society, men can readily put on appearances which are hypocritical and deceptive. But when the husband enters his dwelling and mingles with his family, all disguises and restraints are thrown off, he "shrinks to his natural dimensions," and the man in his true character and disposition is revealed. And how great is the disparity between the public and private deportment of thousands of husbands! How many are there, who in public are all smiles, and blandness, and affability, who seem incapable of cherishing any other than the most kind and gentle emotions, and yet the moment they cross their own thresholds, allow a dark and frowning cloud to settle upon their brows, and exhibit a fractious, fault-finding, bitter disposition towards all the family! I have known a man in public life, whose appearance and deportment before the world, were of the most prepossessing character, and who by his smiling sociability won the applause and admiration of those in whose society he mingled. But let his admirers go to his residence, and tell me why that wife has the lineaments of a bruised spirit and a broken heart enstamped upon her countenance? It is because the husband and father *at home* is as different as the same individual *abroad* as the two extremes can well be separated. When I behold a husband disposed to be cold, unsocial, cross, and arbitrary towards his family, I am always led to look upon him with suspicion—there is something lacking either in his disposition or habits—some thing that needs correction, before he can have my confidence as a man of upright heart and pure intentions.

It is a wise saying that "those who would do well must begin well." And as much depends upon *habit*, the young husband must look to it, that he establishes proper customs, when he first commences house-keeping, in regard to the spending of his leisure hours. When the business of the day has been concluded, and the period for relaxation arrives, he should remember that he has a *home* and a *companion*—and that a just appreciation of his duty will not allow him unnecessarily to absent himself from the one, or do any thing to jeopardize the peace of the other. Instead, therefore, of seeking the society of his former associates, and mingling with them at the public house, the reading-room, or any other lounging place, he should make it a duty and a pleasure, to pass his leisure hours under his own roof, and in the society of his family. I do not say this should be an *invariable* practice; for it is neither possible nor necessary that it should be so. But I insist, it is highly important the young husband should establish it as a general rule, and that he should strive to have it become a settled habit with him. Although it may at first, interfere with his inclination, and break up some agreeable associations, yet a very little effort and perseverance will soon overcome his propensity to go much abroad, and make it both easy and agreeable to tarry at home. And I here repeat, that young men must expect when they enter the marriage state, to make a material change in their habits. Whoever becomes a husband with the

expectation of still continuing in the associations and customs peculiar to the unmarried, will not only be mistaken, but will be peculiarly exposed to discontent and unhappiness in his marriage relations.

It should be remembered by the husband, that propriety as well as custom, requires his wife to renounce, to a great extent, the society of her youthful companions, and remain much of her time at that home to which he has removed her. Now when evening arrives and she can consistently anticipate the pleasure of his society, is it proper, is it generous, to deprive her of this expectation, and leave her perhaps in dreary solitude, while he is wasting his hours at some public resort? And is not this doubly ungenerous and dishonorable, when he has removed her from the circle of her relatives and friends, into the midst of strangers? Surely every man of principle—every husband who has a proper regard for his chosen companion—will not pursue a course so dishonorable and unmanly! He will rather adopt any consistent measure to make his wife's happiness as perfect as he can wish his own to be.

The happiness of the domestic circle does not depend so much upon outward circumstances, as upon the disposition cherished towards each other, by the different members of the household. A gracious Father has so directed, that neither riches, nor honor nor power, are necessary to domestic enjoyment. Without either, a man may be happy in his own family—with them all, he may be exceedingly wretched. Yea, it is an undoubted general truth, that while the sweet pleasures of unalloyed love flee the sumptuous palace, they more naturally take up their abode in the lowly cottage, among those in the humbler walks of life. Domestic bliss is to be found where the loud call of ambition has not been heard—where a miserly love of gold has not seared all the better feelings of the heart—where jealousy, strife and bitterness are not allowed to prevail—but where mutual forbearance and forgiveness reign, and contentment and peace abound.

"Domestic Love! not in proud palace halls
Is often seen thy beauty to abide;
Thy dwelling is in lowly cottage walls,
That in the thickets of the woodbine hide;
With hum of bees around and from the side
Of woody hills some little bubbling spring,
Shining along through banks with harebells dyed;
And many a bird to warble on the wing,
When morn her saffron robe o'er heaven and earth doth fling."

Can a husband, and especially a father, want attractions to bind him to his home? When he returns from the labors and cares of the day, what can be more pleasant than to be met by the bright smile of his affectionate companion, who with care has seen that the board has been neatly spread for the evening repast, and that every thing is made agreeable and pleasant for his reception—or to behold his little urchins rush forward with shouts of childish glee, in eager and fond rivalry to see who shall first clasp his neck, or imprint the first sweet kiss? Oh! if Heaven grants to mortals a foretaste of its pure bliss, it is in moments like these!—if the benignant eye of eternal Love looks down with approbation to earth, it is to witness and to bless these fond scenes of domestic endearment!

The husband whose disposition and habits are as they should be, will look upon home enjoyments as the most valuable the earth affords to mortals. I have often admired the natural simplicity and beauty of Cowper's lines in his "Winter Evening:"

"Now stir the fire, and close the shutters fast,
Let fall the curtains, wheel the sofa round,
And, while the bubbling and loud hissing urn
Throws up a steamy column, and the cups,
That cheer but not inebriate, wait on each,
So let us welcome peaceful evening in."

What pleasures can exceed those experienced in the family circle on a Winter's evening, so beautifully described by this sweetest of poets? The day, with its labor, and care, and turmoil, has passed—night's sable curtains envelope the skies—and although storms and darkness may reign without, all within is smiling cheerfulness. The glowing fire sends forth its grateful heat and sheds a mellow lustre through the apartment, while the happy family instinctively circle around the beloved hearth-stone, with joy painted on each countenance, and with a desire in every heart, to give each other pleasure. Then comes the full flow of unrestrained conversation—the grateful interchange of sentiment—intermixed with the kind and lively repartee and the laughter-moving anecdote. The husband, perchance, reads aloud some instructive and entertaining work, with occasional comments suitable to the age and comprehension of his hearers—or relates some little ditty of wonderous adventure, to satisfy the eager curiosity of the rosy-cheeked urchin, who has clambered upon his knee, or listens, with all a parent's fondness, to his replying prattle, as he declares, under the promptings of budding ambition, the wonderful feats to be performed, when "I get to be a man!" Oh! blissful scenes—sweet antepast of heaven! What husband, what father, will rob himself of these delights, these pure and holy joys, that he may go abroad to find that which has no substantial happiness!

"O evenings worthy of the gods! exclaimed
The Sabine bard. O evenings, I reply,
More to be prized and coveted than yours,
As more illumined, and with nobler truth,
That I and mine, and those we love enjoy.
Is Winter hideous in such a garb as this?
Needs he the tragic fur, the smoke of lamps,
The pent-up breath of an unsavory throng,
To thaw him into feeling; or the smart
And snappish dialogue, that flippant wits
Call comedy, to prompt him with a smile?
The self-complacent actor, when he views
(Stealing a sidelong glance at a full house)
The slope of faces from the floor to th' roof
(As if one master-spring controlled them all)
Relaxed into a universal grin,
Sees not a countenance there that speaks of joy.
Half so refined or so sincere as ours."

The domestic relations of man, pressing as they do, the most sensibly upon the heart, give character to the whole tenor of his emotions. Let him undervalue the enjoyments to be found in the bosom of a beloved family—let him be, comparatively, a stranger to his own fire-side—and it is in vain that he seeks for happiness elsewhere. He may mingle with the bacchanalian throng, and join in their phrensied glee—he may visit the crowded theatre and listen to the stale jokes and lascivious songs, and gaze upon the paste-board grandeur and tawdry displays of the "scenic stage"—or lounge his time away at some favorite haunt in company with "congenial spirits," relating thrice-told tales, and laughing at threadbare witticisms—but still he is a stranger to true enjoyments—an aching void is in his soul, which he has no power to fill; for the spirit of domestic love sheds not its holy influences in his heart—he overlooks, he rejects, he destroys it! But the husband who values home as he ought, finds it a fountain of the purest delights. Let his labors be multiplied and the cares of business increase, he can bear up beneath them—let the clouds and tempests which so often convulse the business world, gather around, they fill him not with despair, they rob him not of peace—for when evening comes, in his home, he finds a little paradise to which he can retreat, and in the sunshine of love's warm rays, and amid the fond endearments of those most precious to his soul, forgets all the outer world, with its cares and vexations. The evening glides sweetly away, amid mutual smiles and kind attentions, and richly rewards him for all the toils of the day.

Is there a husband who is a stranger to these domestic enjoyments, and who doubts their existence? Alas, that he should doubt that which can so easily be known! Let him test the reality of the picture I have endeavored to paint. As an experiment, let him set apart one month, and resolve that he will spend each evening in the bosom of his family, unless called away by some special business. To allow the trial to be a fair one, he must cast aside all his testy, querulous, sour feelings, and commence with a determination to be pleasant, sociable and agreeable, and with a strong desire, not only to be happy himself, but to make others happy also. If this experiment is made in a proper manner and with a right spirit, I am confident the husband will soon look upon those evening scenes as the happiest periods of his life; and as each day rolls away, will exclaim—

"Come, evening, once again, season of peace;
Return, sweet evening, and continue long!
Methinks I see thee in the streaky west,
With matron step slow moving, while the night
Treads on thy sweeping train: one hand employed
In letting fall the curtain of repose
On bird and beast, the other charged for man
With sweet oblivion of the cares of day."

"After the labors and studies of the day are ended, nothing can be more appropriate, or delightful than one, or two, or three hours of conversation—the length of the time to be determined, of course, by the length of the evening—around the domestic fire-side; the whole family, whether large or small, being together. The damp air of the evening seems to admonish us; the darkness admonishes us; the danger to health and morals, admonishes us—why will we not heed the admonition?"*

This subject is of the utmost importance to the young husband. The happiness of his life depends greatly upon the habits which he establishes in this respect. He should, therefore, seriously contemplate, and rightly value the salutary and happifying influences exerted by a strong attachment to domestic enjoyments. He should strive to cultivate the spirit of domestic love, and allow it to become a living, active principle within him, so that he can truly and feelingly join in the thrilling language of the poet Croly:—

"O love of loves! to thy white hand is given
Of earthly happiness the golden key;
Thine are the joyous hours of Winter's even,
When the babes cling around their father's knee;
And thine the voice that on the midnight sea
Melts the rude mariner with thoughts of home,
Peopling the gloom with all he longs to see.
Spirit! I've built a shrine; and thou hast come,
And on its altar closed—forever closed, thy plume."

* The Young Husband.

For the Magazine and Advocate.

JESUS "HATH DONE ALL THINGS WELL."—NO. VIII

BY REV. S. GOFF.

The attentive reader, who has followed us through the preceding remarks and illustrations, will perceive that Jesus, the great teacher sent from God, so far as the duties and the joys of earth are concerned, by precept, by miracles, by parables, by example, and by illustration, "hath done all things well." In every particular there is a grandeur, a vastness, a beauty, and a glory in the execution of his mission. But its crowning excellence is in the sublime felicities of the final result. Mortality "will be swallowed up of life," human nature exalted to an equality with the angelic hosts of heaven, and constituted the children of God to die no more forever.

"Then the end;—beneath his rod
Man's last enemy shall fall:
Hallelujah! Christ in God,
God in Christ is all in all."

Oh, had I the wisdom of all the master-spirits of the eastern world, and the eloquence of a Demosthenes or a Cicero—

"Had I all the knowledge human and divine,
That thought can reach, or science can define,"

I would employ them all in making known to my fellow-men the beauties of the character of Christ—the glories of my Redeemer's kingdom, and in proclaiming to the world this glorious, this everblessed truth, my Jesus "hath done all things

well." And oh, that every intelligent being of earth could see the grandeur, the vastness, the beauty, the glory, and the sublimity there is in the mission of Jesus moving on harmoniously, under the directing hand of omnipotent Love, to the ultimate perfection of the plan of Providence in the complete redemption of all our kindred race from the power and the dominion of sin and error, to share in the felicities of universal emancipation. Could they see this by faith, as unfolded in the Gospel of God's dear Son, I am persuaded there is not a soul of Adam's posterity but would shout in hallowed strains—"Our Saviour hath done all things well." But the time is coming, thank God, when all shall see, when all shall be taught of God, and his knowledge shall cover the whole earth. Then all will unite in sweet accord in the song of salvation. In anticipation of this, let *us* unite our voices, and shout the universal, the everblessed, the endless harvest home, and loud proclaim, "Our Saviour hath done all things well."

For the Magazine and Advocate.

ESSAYS ON WAR.....NO. V.

BY REV. C. SPEAR.

"There are two kinds of contention; the one by argument, the other by violence; the one belongs to man, the other properly to the brutes." CICERO.

We come now to one of the most fruitful causes of war, a cause which is alleged with a great degree of triumph.

1. We refer to that of self-defence. It is triumphantly asked, suppose your wife and children are attacked by a ruffian; would you not take his life? Now, one thing is kept out of sight. Has not my wife something to do with the principles of Christianity? She is bound to practice its great principles as much as the other sex.—The woman is as much the keeper of the man, as the man is of the woman. Under such circumstances, woman must act from principle.—But we will admit the whole matter. My family are attacked. The war-spirit says, kill him. I commit the deed. Now if I can be justified in killing one human being to preserve my family, I may kill any number for the same purpose, and carrying out the principle to its full length, I have a right to murder every being on earth to save my own family!! The Massachusetts Constitution is founded on this very principle; only there it is made a State affair: "The Governor shall have power to lead forth the inhabitants, and with them to encounter, repel, resist, expel, pursue, kill, SLAY and DESTROY all who shall at any time, attempt on enterprize the destruction, invasion, detriment or annoyance of this Commonwealth." This authorises the chief magistrate to do that for the State, which it is said I ought to do if my family are attacked. But the whole principle is wrong. Our ground is, that no being in the universe has a right to take human life, but God himself! I have no right to take my own life; where then do I obtain the right to take the life of my fellow-being? But then it is said, the case may be that one must die. Be it so. I will go to my Saviour and learn my duty: "Love your enemies." Can I do that, and blow out their brains? But I will go to the Cross. There I learn that one must indeed die; but who? not the *injurer*, but the *injured*; not the *enemy*, but the *friend*. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." From Jesus I learn the great lesson that this world has never acted on, that I must die for my enemies. What a lesson! how slow its progress! How it calms every passion! It is enough to hush the world into silence! Had it its full weight, every sword would drop from the warrior's hand, every spear would be beaten into a pruning hook, and every sword into a plough share. The dove would be seen, bearing the olive branch of peace, denoting that the storms had subsided. The bow would again appear in the heavens, and brightness, beauty and glory would again dawn upon our benighted and erring world.

2. Another cause of war is found in the idea, that the precepts of the Bible are for individuals, and not for nations. We maintain that the Bible is as much designed to regulate the one as the other. But what is meant? When acting in my individual capacity, am I to consider myself bound by the divine precepts; but when I come to act in a national point of view, am I to be allowed to tread them beneath my feet? To illustrate; is it wrong for me to kill him who attacks my life, and right to kill him who invades my country? But then, how many constitute a nation? How many does it take to make that *right* in a mass, which is *wrong* in a single human being? Were Robinson Crusoe and his man Friday a nation? If not, how many must be cast away there, to make a nation? San Marino is called a nation, yet said not to contain more than six or seven thousand. Some of our Indian tribes are more numerous; yet our government does not allow them to be nations; only when it makes treaties with them, but never when it breaks those treaties. There is an absurdity in the objection, which can never be taken from it, until the precise number is determined on, to which a family, a tribe, or a gang must arrive before they can be called a nation. In an absolute monarchy, the king himself declares war, or, as Frederick the Great expressed it, Kings make war, and leave it to some laborious civilian to assign a plausible pretext for it. God will not excuse a man for breaking his commands, because he wears a crown, and murders on a large scale. We know that with man,

> "*One* murder makes a villain;
> *Millions* a hero;"

but not so with God. "He seeth not as man seeth." He considers that all intelligent beings are subjects of his moral government. "He that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons with God." The idea we are combatting may account for the reason why rulers are so corrupt. They perhaps imagine that, as magistrates, they may do what they could not do as individuals.—In one capacity, they must not take life; but in another they may. Thus there is a continual conflict in the mind, between the law of God and that of man.

But let us remember that we can not place ourselves beyond the obligations of the divine commands; to those commands, nations must bow as well as individuals, and until it can be shown clearly to the writer, that he has a right to take the life of a fellow-being as an individual, it will be in vain to attempt to convince him that he has that right in a national capacity.

Boston, Mass.

For the Magazine and Advocate.

EFFECTS OF PREJUDICE.

Unholy bigotry! "Thou hast made
Thy fetters fast and strong."

Not long since, as I was journeying through one of the adjacent counties, I was compelled to pass the night at a village inn. It was Winter, and the long evenings afforded much room for agreeable conversation. After giving the necessary directions for myself and horse, I was shown the sitting room, where I found two gentlemen, apparently in earnest chit chat. I took up a public journal, and pretended to peruse the news of the day, though by the way, I was an attentive listener to all said. I soon discovered the subject of their conversation. It was concerning one of their neighbors—a man highly respected by all. It appeared that he was a doer as well as sayer of the word—that his benevolence knew no bounds—that his generosity and kindness were his leading traits—"that he dealt justly, loved mercy, and walked humbly with his God."

It seemed that the two individuals, (already alluded to,) either through pride or resentment, required something else at his hands. They were not satisfied with his well ordered life, and useful conversation. With respect to his moral character, they made no objection, but his religion was the dreaded upas tree. The worst of it, said one, he is a Universalist. What a pity, remarked the other, that one so amiable, kind and generous, should imbibe such a licentious doctrine. Thinks I to myself, the world has come to a strange pass: what would our blessed Saviour say unto such? "Judge the tree by its fruit—men can not gather grapes from thorns, nor figs from thistles." It shows how strongly men are bound by the despot, prejudice. Like one of old, they are ready to inquire, can any good thing come out of a Universalist? Among latter day saints, virtue and goodness, and Universalism are as far distant from each other, as the ophelion and penhelion of a planet orbit. Universalism is regarded as the sine qua non of iniquity, vice and crime. Will there not be a change in regard to this matter, in the eyes of community? Yes, for truth is mighty and will prevail, in spite of the bigot's torch, or tyrant's chain, or the imposition of priesthood. Even so, Amen. A. W. T.

outh Venice, N. Y., August 25, 1839.

For the Magazine and Advocate.

CONFERENCE AT SHERIDAN.

The Chautauque Association held a Conference in Sheriden, on the 18th and 19th of September, but on account of the very rainy weather, and the well known fact that our Methodist, and also Presbyterian brethren, had denied us the use (though unoccupied) of both their houses, only a small number assembled for divine worship.—It will be seen that such little conduct is full proof that our neighbors here are very small Christians; and although it is supposed by some that such small souls can not be saved in this visible world, still a hope is cherished that the popular doctrine that there is "no change after death," may prove untrue, and that the work of redemption will go on, until, in the invisible world, all such fallen spirits will be rescued from such intolerable bigotry. We should say, however, that there are some of our neighbors, who saw and lamented this unchristian conduct, that were anxious to accommodate us, and that they would assist the Universalists in building a house of worship, if they should propose to do so.—They have commenced the work. A subscription is already in circulation, our friends are able and willing, and all that is wanting is perseverance.—I feel confident that the good work commenced, will be carried into effect another year. Sermons were preached by Brs. Martin, J. Eaton, Paine, and Adams, to the satisfaction and edification of all who heard. Adjourned to meet in Stockton, the last Tuesday in December, and the first Wednesday in January, where we expect to meet with a far nobler Christian spirit than was manifested by our opposers in Sheriden. Our friends will see that our meeting will begin in 1839, and close in 1840. I trust we shall have an interesting season. The question whether our meeting should be held two days, or only one, is to be agitated at our next Conference. The reason assigned is because so few attend the first day.—Brethren, how shall this question be determined? Your presence or absence on the first day will determine. T. C. EATON

Fredonia, October 1st, 1839.

BOOKS IN SYRACUSE.

Br. D. D. Denton, our agent in Syracuse, has a small supply of Universalist books for sale.

We have sent Registers to Brs. A. Tompkins and T. Whittemore, Boston—D. Forbes, Hallowell, Me.—G. Messinger, Springfield, and J. Hollister, Perrysburg, O.—W. Wilcox, Cheshire, Mass.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, McLean, for W J and B H B—P M, East Middlebury (Vt)—W C, Buffalo—Rev W H W, Watertown—A B, Clinton, (La)—Rev N B, Syracuse, for N D S and F P—J F, Heuvelton—Rev A C B, Homer—P M, Amboy (Mich) for J R and S H Jr—Rev W S, Rutland, for R B and J F—P M, Barre Centre, for J H—Rev G W M, Auburn, for W C and J W—P M, Smithville, for F B H—E B, Pittsford, for S N and H B B—S H, Franklin Mills, (O)—D F C, Logansport, (Ia)—J M, Little Falls, for A W.

For the Magazine and Advocate.

TEACHINGS AND TENDENCIES....NO. V.

BY REV. T. P. ABELL.

GRATITUDE.

There is beauty and appositeness in the interrogation of the Psalmist—"What shall I render unto the Lord for all his benefits?" He felt that God had dealt mercifully and bountifully with him. His obligations were innumerable, and what else had he than thankfulness to return again to God? What else than pious acknowledgments for his ever-abounding favors?

There is something exceedingly touching in the simplest demonstration of heart-felt gatitude. They show that the memory holds on to the past and present—that the recollection of received kindness has not yet faded out—that the hand that gave it is identified with the good enjoyed, and that the heart feels that its richest oblations can not cancel the debts which goodness has pressed upon it. Beautiful and touching indeed is all this, when God is deemed the liberal Giver; and the grateful soul turns to him as a never failing fountain of mercy, and continues to offer up its sincerest thanksgivings.

We are induced to believe that the influence of religious sentiments operates here, as in every other branch of practical duty. Their peculiarity must necessarily affect the currents of gratitude, as they linger, or stream on, in their opened channels. If "much is given," there is much to be grateful for. The system embracing the greatest abundance of spiritual munificence for the recipient, demands, "in God's behalf," the greatest aggregate of returned thankfulness.—They are to be correspondingly proportionate.

In this respect, no doctrine can be superior to Universalism. It stands far before all others.—They hold but a faint comparison with it. They speak of being and blessings conferred, it is true; but, if it so happens in the final issue, that this being and these blessings are any thing else than good, what propriety is there in asking—or what incentives would there be for cherishing gratitude, "wherewithal" the subsequent infinite loser should appear before the Lord? Suppose of some individuals, that the Jewish proverb, that "it had been good had" they never existed, primitively signifying nothing more than the sufferance of severe temporal calamities, should, in relation to them, be ultimately fulfilled in its modern and extremest literality; with what consistency would they be called upon now or ever, to render thanksgiving and praise unto God, for all their wasted yet keenly sensitive powers, and for the deep desolation which livingly and forever is to prey upon their unconsumed beings? Is there any thing in all this, calculated to cause the heart to overflow with warm and abiding gratitude, and to contribute to its fulness, the joy unspeakable and full of glory?

My vision reaches not thus far. I can think, in trembling horror, of the awfulness of the anticipated result; but it does not appear to me, how this can possibly excite the least emotion of thankfulness. The undying Mind, and Time, and Eternity—all are before me; but from neither can I extract inducements for being peculiarly grateful. Mortal life—its unrelished enjoyments—its illusive, hollow hopes—its futile and aimless ambitions—all, evaporated amidst clouds and darkness; and the prospective perpetuation of existence—ah! it is an unwelcome theme.

We turn to another view. The sentiment we plead for, is the reverse of this. Its teachings are different from those of the other doctrine, in regard to every stage of man's being with which it has the least concernment. And it goes back to the great beginning. It starts from the moment when the morning sons bent down and shouted their joy over a finished world; and it runs along through the lapse of ages, like a river of living light, gilding life, and brightening the tomb and pouring a full flood of glory over all the wide domain of immortality! Divinity is revealed to you in untarnished splendor, planning in benevolence, and executing in power, and governing in love. The few fleeting clouds which fall upon human life, are but the shadows of some winging angel, passing between us and the great Sun.—Afflictive dispensations are missions of good.—Dealt out by the kind hand of God, we are to abide their visitations in cheerful submission and unyielding trust. Death is, indeed, the stern devourer; but aided by this faith, his sting is unfelt; and we are taught that his dim dominion is yet to be broken up. And the future; nothing—save it, itself—can be more glorious than the views inculcated of that; when, after the bright sunlight and the brief shadows of time have alike faded, universal man, redeemed from all earthliness and corruption, shall come forth to live, love and adore, in God's own presence forever!

This revealed aspect of things present and to come, makes reasonable and appropriate demands upon your gratitude. Yea, it is drawn involuntarily from you. Nothing could more effectually win and secure it. The heart is touched and exhilirated in view of all this goodness and glory.—It feels that there is something even here, eminently worth the living for; and some thing beyond these mortal shores, for which it does not fear to be drenched beneath the waters of death. All around is calm and quiet. All above is peaceful and serene. Earth and heaven, time and eternity, unite in demonstrating the inexhausted love of God to his creature man. And a "peace divine" fills the soul and gladdens the whole existence. And then the sweet incense of thanksgiving is tendered "unto God for all his benefits."

For the Magazine and Advocate.

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

NUMBER XI.

BY REV. E. E. GUILD.

Chronicles.—The books that bear this title, were evidently compiled from others, and those written at different times, some before and others after the Babylonish captivity. There are a variety of opinions as to who was the author of this book. The Jews say that it was compiled by Ezra, but this is not certain. Calmet thinks it could not have been him, but does not hazard an opinion of his own, as to who was the author.

1 Chron. xv: 16.—"And David spake to the chief of the Levites, to appoint their brethren to be the singers with instruments of music," etc. The introduction of music into the service of the sanctuary, was the work of David; the ritual of Moses containing no directions about it. In the Hebrew service, vocal music always accompanied instrumental, and the hymns they recited are contained in the book of Psalms. In this part of the service, all the people might join.

1 Chron. xxi: 1.—"And Satan stood up against Israel, and provoked David to number Israel." This is the first time that the word Satan occurs in this history, and it is evident that it does not signify a distinct, intelligent person, but the source of evil or improper thoughts that arose in David's own mind, viz., his pride and ostentation. In the corresponding passage, in the book of Samuel, (see 2 Sam. xxviv: 1,) it is said, that "God being angry with Israel, moved David to number them"—and this is perfectly consistent with the other account.

The punishment of the people, was a proper measure in the conduct of Providence, suiting their case; and the conduct of David was the means by which this punishment was brought about. And in the language of Scripture, whatever takes place according to the usual course of nature, is ascribed to the immediate agency of the God of nature, as the obstinacy of Pharaoh, and the envy and malice of Joseph's brethren, etc.

1 Chron. xxviii: 3.—"But God said unto me, [David,] thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood." The divine disapprobation of war and bloodshed, is strongly expressed by this circumstance. Even although the wars of David had been just, yet he was considered as in a manner polluted by shedding blood, and on that account not fit to erect a temple to the God of peace and love.

2 Chron. xxix: 25.—"And he [Hezekiah] set the Levites in the house of the Lord with cymbals, with spaltries, and with harps, according to the commandment of David, and of Gad, the king's seer, and Nathan the prophet: for so was the commandment of God by his prophets." From this it appears, that the additions which David made to the music of the national worship, was with the concurrence of these prophets and by divine direction.

For the Magazine and Advocate.

SOUL MERCHANTS.

"The Signs of the Times," a Baptist paper, in speaking of spiritual money changers, of those who make merchandise of the Gospel of Christ, says, "It is said by good authority, that at Pen-Yan village, N. Y., they paid an efficient protracted meeting missionary, for *six weeks* service, *six hundred dollars*, all in cash! It is stated also that within three months after this meeting, the Baptist church in Pen-Yan had cast away *thirty* of the fish they had caught in that missionary's net, and that forty more were under discipline."

The individual here referred to by the Signs, is undoubtedly that modern Ananias, who so long disgraced our city some months since. At the close of that *disgraceful* meeting (for it deserves no better name) conducted by him and the Sodomite Elder—a meeting long to be remembered in the annals of our city, for the excesses, the brutality, and the outrages on decency and morality, by which it was characterized—he called upon his deluded followers to come forward and cast their jewelry, their finger and ear rings, their breast pins, etc., into what he termed the Lord's treasury. The poor deluded, but no doubt sincere mortals, not knowing what they were about, did as they were bidden, and undoubtedly thought that in so doing, they were of a surety doing God a service.* But mark the *self denial* of this wolf in sheep's clothing. When he left the city, he carried with him in money and *presents of the most extravagant kind*, given him by his poor, deluded followers, the sum of nearly *five hundred dollars!* nearly as much as one half of the clergymen in Utica get for a whole year's service.—It is now pretty well understood by the community, that this impostor's labors in behalf of perishing souls is a matter of mere *speculation*—a speculation, in the first place, on the part of the churches which employ him to swell their *numbers*, and in the second place, on the part of that "man of sin," to fill his *purse*. The latter no doubt has succeded to his heart's content. The former, it is notorious, have made rather a "*bad spec*" of it!

It is said that the mass of the churches that have employed, are now taking rather an unprofitable *nap*, from which it will take years to awaken them. This we know to be particularly the

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* Some of the deluded ones probably intend to advance their own reputation for fashion, finery and wealth, while thus serving the Lord; for it is a fact that a few of them, possessing no jewelry to cast into this man's Lord's treasury, and unwilling to have it appear as if they had no jewels, went to the jeweller's and *purchased jewelry*, to the amount of *five* or *ten dollars* each, to put into the contribution! How much of *judicious* charity there was in giving jewelry (which must sell, second handed, at a sacrifice) instead of the cash, let the public judge—as God will judge how much religion there was in this costly display of jewelry they never wore—and how much hypocrisy in the effort to make the priest and his people believe they were giving up their long worn and highly valued personal decorations, instead of *purchased baubles!* A. B. G.

case in this city—for not one of the churches which participated in that excitement, have near as large congregations as they had previous to it. And some of them are, as is well known, fast hastening to a dissolution.

But enough. When we see so many of our friends and connexions, whom we esteem and love, yielding to this worse than Mormon delusion, "we are struck with self-concern at the infirmities of our nature; and we anxiously pray God, that he would never suffer the damp, cheerless gloom of superstition to extinguish that ray of understanding, which is the candle of the Lord in man." W. R.

Utica, October, 1839.

For the Magazine and Advocate.

THE PRUNER.

REPROOF FOR A NEIGHBOR.

"Deacon," said Mr. R., "your preacher really done well! He used up Mr. S., and I was pleased to see him set forth his sins so powerfully and truly. And the best of all was, Mr. S. was present to listen himself to his own iniquities—and I hope he will profit by what he has heard."—The Deacon briefly replied, "that their preacher was faithful in the discharge of his duties."

This sage reply seemed to turn the mind of R. to other topics, which engaged his attention until he parted with the Deacon. Presently, however, after his arrival at home, the Deacon received a call from the said Mr. S. "Well, Deacon," said he, "I have been abundantly paid for attending your meeting to-day—a smart man that—he speaks with power. By the way, Deacon, did you notice what a keen rebuke he gave Mr. R.! I never saw a more faithful portrait of any man's character, than he drew for him! The poor fellow winced at his reproof. I tell you, Deacon, he heard a lesson to-day he will not soon forget." Now here were two men so near akin in wickedness, that both mistook the *coat* suited for their own wearing, as belonging to a neighbor. What a striking case of *benevolence*, this! Each was willing to do far better by his neighbor, than he wished to be done unto. A change of cases makes a vast difference! Reader, if thine eye glances over these marks of a "Pruner," we entreat thee to be more *selfish*, and much oblige your friend APELLES.

For the Magazine and Advocate.

LETTERS OF REVS. MESSRS. MANLEY AND HOYT.

Gainesville, September 2, 1839.

Mr. GROSH:—In a late number of your paper, I am very gravely charged with falsehood and deception, by the publication of certain letters, and remarks thereon, by Rev. W. E. Manley. Now for the satisfaction of all whom it may concern, I beg permission, through the same organ, to speak for myself.

1. Mr. Manley is mistaken when he says, "and gave notice that you were going to preach *to* the Universalists." I said, I will preach *for* the Universalists; as the following certificate will show:

Mr. Hoyt made an appointment to preach *for* the Universalists, and wished me to inform Mr. Manley, and request him to publish the appointment in his congregation, and to be present on the occasion. I accordingly did.

ORSON GILLETT.

2. Mr. Manley is wide of the truth when he says, "you observed that you had indeed given notice that you were going to preach to the Universalists, but that it was not with the intention of preaching *to* them particularly, and that why you *happened* to give the notice in that way, *you know not*." The form of speech by me used, for which Mr. Manley has substituted the above, is as follows: "Perhaps there is an impression upon the minds of some, that I am going to preach against the Universalists. That there is such an impression, or to what extent it obtains, *I do not know*. I made the appointment to preach *for* the Universalists, it is true. It is not my design, however, to preach for them *exclusively*, but for the benefit of all present."

The above is precisely the form of speech as nearly as we can recollect, used by Mr. Hoyt in his introduction to a sermon preached at Gainesville, in presence of Mr. Manley. We were present on the occasion, and remember very distinctly what Mr. Hoyt said, and also the apparent delight with which Mr. Manley performed the concluding exercises of the meeting.

R. M. SMITH, M. D.
JOHN CARD,
JEBIAL TOWNER,
ORSON GILLETT,
HORACE WILLIAMS,
MOSES DURFEY,
WM. S. KNAPP,
JACOB GILLETT,
ELIJAH H. DURFEY.

3. Mr. Manley says—"At the abolition discussion at Warsaw," etc.—as per letters published. In reply to which I offer the following certificate.

We were present at the abolition discussion at Warsaw. Heard Manley and Hoyt discuss a certain resolution which came before the meeting. Mr. Manley made a speech. Mr. Hoyt answered. Mr. Manley complained. Mr. Hoyt then arose and said, "he hoped the speaker would not consider him as *meaning to be personal* in his remarks." And we are of the opinion that all that Hr. Hoyt meant to convey by his apology was, that he designed no unkindness to the speaker, though he condemned certain principles involved in his speech.

JOSEPH J. ALDS,
REUBEN JENISON,
GEORGE DENSMORE,
JOHN MORRIS,
WM. WHITNEY,
ALANSON BARTLETT.
MOSES HULL.

Now I can not conceive that the *facts* in the case "involve" me "in direct contradiction," and that "how" I shall "extricate" myself, *yet* "remains to be seen," I very much doubt. I now submit to the judgment of your candid readers, whether I am guilty. Whether the facts exhibited and established, by the testimony of unimpeachable witnesses, do not demonstrate my *innocence*. Now, I do conceive it a very serious matter to be charged with deception and falsehood. But to be charged with crime is no evidence of guilt. Otherwise the best men that ever graced our world were guilty of crime.—Possessing, however, in my heart a consciousness of innocence, I was, and still remain, quite *unconcerned*.

4. Mr. Manley, remarking on my letter, says, "He has virtually admitted his character to be not only as bad as I have represented it, but altogether worse." I ask where!—In what part of my letter? Hear Mr. Manley again: "My charges, he says, belong to a class of things which he has long since learned to treat with perfect indifference." It is false! I have no where said so. Again; "He has been so long guilty that my *charges* and admonitions do not produce any new or forcible impressions!" How forced and unnatural! May we not say, how malicious!—Again; "He has learned to treat such things." What things? Examine the original letter and see.

And first, The first paragraph of Mr. Manley's letter commences with, "I have a few things to submit to your consideration," and proceeds to notice the "place" I "occupy," the "responsibilities" of my "station," the necessity of "preachers" "giving heed to their ways," and expresses a "fear" that I "have not been as deeply impressed with these facts as" I "should be." To which I reply: I would be truly gratified that a *friend* should attempt to "stir up my mind by way of remembrance." Though I can by no means give Mr. Manley credit for new or more forcible impressions. Now I claim to have been as deeply "impressed with those facts" before I saw Mr. Manley's letter, as I have been since.

Secondly—The second paragraph of Mr. Manley's letter commences with, "When you came to this place," and proceeds to inform me of my "favorable" reception, and also of his own inferences and thoughts. In reply to which, I say, in relation to the information, and some thoughts and inferences of your own, contained in your second paragraph, I have just to say, it and they belong to a class of things which I have long since learned to treat with perfect indifference.—Now I ask, what are the things which I treat with perfect indifference? Mr. Manley says, they are "my charges." Ridiculous! How can they be, when his second paragraph contains no *charges* against me? Thirdly—The third paragraph of Mr. Manley's letter commences with, "You are hereby called upon," and contains his *charges* against me. And to them I reply—in a part of your statements in your third paragraph, you have spoken the truth, and in a part of them, permit me to say, not that you have lied, or even told a falsehood, but that you are mistaken.

Now I ask, where is the "virtual admission" and "accumulated testimony from his own pen, that his character is what I have represented it to be," as Mr. Manley so basely affirms? Certainly, not in your letter to Mr. Manley! Exclaims the honest reader.

Now I submit to the consideration of all whom it may concern, whether the "few plain rebukes" which Mr. Manley will naturally feel when reading this communication, will not "tend to check *him* in his deceptive career"—and also, whether the man who could, so basely, and to so base a purpose, pervert the meaning of an author's words, must not have been, not only "a long time guilty," and "exceedingly far gone in transgression," but a "*hardened sinner*."

Feeling a consciousness of having presented you and your readers, with a true statement of facts in the case, and having no desire to injure Mr. Manley, I forbear any further remarks, other than to say, "If Haman is to be hanged on his own gallows"—if in the judgment of your readers Mr. Manley is guilty of palpable falsehood, and base misrepresentation, with intent to deceive, and has therefore *lied*, I can not help it.

A. J. B. HOYT.

For the Magazine and Advocate.

ILLUSTRATIVE ANECDOTE NO. V.

"I see, deacon, your Presbyterian brethren are seeking, and are desirous of effecting the salvation of as many of their fellow beings as they can." "O yes," said the deacon, "we are all things to all men that we may save *some?*" "But, deacon, do you suppose it a *holy desire* to save *some?*" "O yes, for God desires it, for he has no pleasure in the death of any." "Then, deacon, is it not a *holy* desire to *desire* the salvation of *all*, if God has no pleasure in the *death of any?*" "*Certainly* it is," said he; "God *desires* that all should turn from sin." "Then, deacon, how can it be so very *wicked* to *believe* that *all will* be *finally* saved? You admit it to be a *holy desire*, and have not any reason to believe that *holy desires*—the desires of the *righteous* will be answered?" "But we are not to *believe all* will be saved," said the deacon. "Why, can a *desire* be *holy* without being based upon *divine* truth? I ask." "I do not wish a controversy," said the deacon, and the matter closed.

R.

This rule should be observed in all conversation. That men should not talk to please themselves, but those that hear them. This would make them consider, whether what they speak be worth hearing; whether there be either wit or sense in what they are about to say; and whether it be adapted to the time when, the place where, and the person to whom it is spoken. —*Tatler.*

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, OCTOBER 25, 1839.

BIBLICAL ILLUSTRATIONS....NO. VIII.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised, shall be saved; but he that believeth not, shall be damned."—Mark xvi: 15, 16.

CONCLUDED.

III. What is the damnation? Let it here be carefully observed, that the term *damned*, being a harsh term, is the only expression about the text, which gives any countenance to the common notions of this subject.—Yet, is it not entire assumption to declare that the term *damned*, means endless misery? What does *damn* mean? Campbell in his note on the passage, Horne, (vol. 1, p. 446,) and Cappe, tell us that it simply means *condemn*—and surely condemn does not stand in place of endless misery. A man may be condemned for crime, but it is not the condemnation, it is the statute book which determines the amount of his punishment.

An important question arises—What does the creature disbelieve in order to incur damnation? Surely, the Gospel! The object of the Gospel is to reconcile the world to God, for it is by it that Christ is to save his people from their sins. Matt. i: 21. The Gospel aims, then, to save the unbeliever—does his unbelief change that object? Certainly not, for the unbelief of man can not change the truth. Whatever God has declared, will always remain true, in spite of the belief or the unbelief of man. True, man, by unbelief, may shut himself out from the joy which is experienced by the prospect of future bliss—but this is all, and it constitutes condemnation or damnation. But the plan which God has adopted in regard to the future condition of his children, will be executed, even though the whole world should disbelieve it. What says John? "He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son: and this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John v: 10, 11. How can the veracity of an individual be impeached? By simply doubting his statements. So the unbeliever virtually makes God a liar, by disbelieving that eternal life has been given him. But if it were not true that eternal life has been given him, he could not impeach the veracity of God by his unbelief. The eternal life was given previous to the exercise of either belief or unbelief in regard to it, and was not any the less true or untrue on account of the belief or unbelief of the persons to whom it was presented—it existed independent of these. Unbelief simply affects the unbeliever by closing his mind to the joys which flow from a knowledge that eternal life has been given him. If, then, universal holiness be not true, the unbeliever can not make God a liar by unbelief; for, according to common notions, no unbeliever has eternal life given him, and if no eternal life has been given him, surely there can be no crime in disbelieving the existence of that which has never been promised.

Let us test this subject farther. The creed-book declares that a certain number of the human family were elected to salvation, and a certain number given over to destruction, from the foundation of the world. Let us try this with the text. If the elect believe that the Gospel embraces their salvation, they believe the truth.—But if the reprobate is called upon to believe that his salvation is embraced by the Gospel, when his destruction is determined, is he not called to believe a falsehood? Certainly—for, if he believes that he shall be saved, when his doom is sealed, he believes a falsehood. On the contrary, if he should disbelieve the Gospel and believe in his perdition, then he would believe the truth. How then can it be said to the reprobate, "he that believeth not shall be damned?" For the reprobate would believe an absolute untruth, if he believed that God had given him eternal life. Consequently, if the Restitution be not true, the text has no application to the unbeliever—for the Gospel must embrace the salvation of the unbeliever, before his unbelief can virtually make God a liar—if it does not embrace his salvation, then he is correct in disbelieving it. But, if the Gospel does actually embrace his salvation, and there is sufficient testimony of that fact, the unbeliever commits wrong by neglecting said testimony.

If, then, the final salvation of every unbeliever is certain, in what consists damnation? An illustration will answer. Suppose that two sons of a parent are captured by Indians and carried into the endless praries of the far West. The parent starts a messenger, who manages to communicate with the sons, and informs them that their parent is raising a force to liberate them. One son believes the message—but does his belief create the message? No! it is the message which creates his belief? What is the result of his belief? Why, until the time of liberation, he joyfully hopes for the arrival of his parent—this is salvation from fear. The other son disbelieves the message—but does his unbelief destroy the intention of the parent? By no means! What then is the consequence of his unbelief? Why, he has none of the hopes which the other son enjoys, while he may constantly anticipate destruction by the savages—This, to him, is damnation from unbelief. Well, the period arrives, and the parent liberates them—the hopes of the one are fulfilled, and the unbelief of the other is lost in fact.

So with the Gospel. It is presented to man in the message that God will finally deliver man from sin and death. He that disbelieves this message, is afraid—he does not know whether annihilation or endless misery will be his lot—these fears are damnation. What says the Saviour? "He that believeth on him is not condemned, but he that believeth not, is condemned already." John iii: 18. "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth in him." Verse 36. Observe, that the damnation, condemnation or wrath, abideth on the sinner in the present tense, and has no allusion to a future world.

Let it be remembered, however, that the consequences of unbelief do not separate us from the love of God. Oh, no! The love of God extends to his children, even when in unbelief. This is the reason why Jesus was sent among men. They were in error and sin—he sent the Redeemer to save them from these evils, and lead them to God and virtue. Had they been righteous and happy, there would not have been any need of a Saviour. It was not the belief or the goodness of the world, which prompted God to send the Saviour—it was their wretched condition, which called forth his affection, for he loved us, even while dead in trespasses and in sins. The unbelief of man separates him not from the love of God, for, like that beneficent Power whose light is the glory of the universe, he seeks to remove their unbelief and make them happy.

Such, then, are the consequences which have followed belief and unbelief in all ages of the Christian church, as many passages might be adduced to prove. But an important question now arises—to whom do the salvation and damnation of the text, refer? I answer, the text refers strictly to the apostolic age, and to no other; for proof of which, the context is confidently cited.—"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents with safety; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" Verses 17, 18. These signs were as expressly to follow those who believed, as condemnation was to follow the unbelievers. Admit that the passage applies to the present period of time, and where is there a true believer? Is there a person in the present age, calling himself a believer, who can cast out demons, speak with new tongues, and drink aquafortis without injury? Certainly not! If, then, the passage applies to this age, not a single true believer can be found—consequently all will be damned. But confine the passage to the apostolic age, and this difficulty at once vanishes.

The text was spoken by Christ to the apostles, and was drawn out by their proneness to disbelieve the resurrection—for, in Matthew, chap. 28, we are informed, that immediately before the ascension of Jesus, as he met the disciples by appointment at a mountain in Galilee, even then some of them doubted. Hence Christ spake to them, "He that believeth and is baptised" (the baptism of the Holy Ghost) "shall be saved"—that is, those of your number, and during your age—"he that believeth not [of your number and during your age] shall be damned."

Unbelief which is exercised from want of testimony, can not be culpable—but the unbelief mentioned in the text, is culpable. The Jews believed that Christ performed miracles—this was so palpable that they could not deny it. But they suffered their prejudices so to overcome them, that they refused to accredit the fact, which those miracles proved—viz. that Christ was the promised Messiah—hence, they said that he performed miracles by the power of a demon. For this blind resistance of the truth, they were condemned—and their condemnation was manifested at the destruction of their nation, and is seen to this very day, in the condition of the Jewish people. The apostles and primitive Christians, by believing, were saved from the errors of the Jewish people, and from the overthrow of their institutions; for in the wars between the Jews and Romans, we have no intimation that a single Christian was lost. As an evidence that they were true believers, the signs mentioned were to be exhibited by them.

Why were the signs exhibited by believers then, and not by believers now? The answer is obvious.—Christianity could not be proved as coming from God, except by some extraordinary method. That method was, to enable Christ and his immediate followers to perform works which no human being, in and of himself, could possibly execute—for, if no such works had been performed, Christianity would scarcely have been better proved than the Koran. But the miracles which were accomplished, together with the character of Christ and the purity of his system, prove that the Gospel is a revelation from God to men. Did the primitive Christians exhibit these signs? They did!

1. "In my name shall they cast out devils." To cast out devils or demons, was an expression, denoting the cure of epilepsy and insanity. The Jews supposed that epileptic and insane persons were afflicted by evil spirits or demons—and the language of Christ is adapted to that notion. When the seventy returned from preaching the Gospel, they said to the Saviour, "Lord, even the devils are subject unto us through thy name." Luke x: 17. While in Acts, chapters xv and xix, we are informed that Paul healed many such unfortunate creatures—so that the sign was fully seen.

2. "They shall speak with new tongues." Most gloriously was this sign exhibited on the day of Pentecost. On that occasion, there were assembled, Parthians Medes, Elamites, dwellers in Mesopotamia and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians." Acts 2d. Yet the apostles spoke to all these strangers in their several languages, so that they were completely understood, although they had no previous opportunities of education, never had spoken such languages until the Pentecostal day. So astounding was this fact to the hearers, that "they were all amazed and marvelled, saying one to another, behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were

born?" Now, their speaking these languages, was emphatically speaking with new tongues, for the knowledge of those languages was received, not by gradual acquirement, but instantaneously by the power of God. And so powerful was the miracle, that 3,000 were added to the church in one day.

3. "They shall take up serpents." This sign was eminently shown by Paul while on his last voyage to Rome. In the 28th chap. of Acts, we are informed that he was shipwrecked, and escaped to the island of Melita, or, as it is now called, Malta. After he had landed, we find the following record of him:—"When Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, no doubt this man is a murderer, whom, though he hath kept the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm.—Howbeit, when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god." Verses 3-7. From this account, it appears that the viper which clung to the hand of Paul, was very venomous, and that whoever was bitten by it, died. Still Paul was preserved! Remarkable evidence that he was specially preserved by Deity, as the great apostle to the Gentiles!

4. "If they drink any deadly thing, it shall not hurt them." Although we have no instance on record, in which the apostles were subjected to the influence of poison, yet, the promise was, that they should be preserved from it, if in danger—which, we have reason to believe, as the other signs were fully exhibited, and yet they were saved.

5. "They shall lay hands on the sick, and they shall recover." There are numerous instances of the fulfilment of this sign; so many, that it will not be necessary for me to quote on the subject.

These signs, which followed believers during the apostolic age, ceased at the end of that age. They ceased, because it was not necessary that they should continue, for the miracles which were then performed, were sufficient to seal Christianity as the work of God—while the abundant heathen and Christian testimony which attests the performance of those miracles, is sufficiently powerful to withstand every investigation. They sealed a system of the most glorious character—one which delineates the character of the Deity, presents the Saviour in the most exalted scenes of devotion for the benefit of man, points out the morning star of immortality amid the clouds of death, and holds up that religion, whose practice is virtue and benevolence.

The gift of these signs, then, determine the true application of the text, as certainly as the pillars of light in the temple of the East are indications of the rising sun. These signs were as truly to follow the believer, as condemnation was to follow the unbeliever. Here, then, we take our stand. Let those who apply the passage to the present age, either convince gainsayers by exhibiting the signs mentioned, or let them confess that it belongs wholly to the age of the apostles—one side or the other must be taken, for there is no longer room for mistake about this matter. If it is tenaciously affirmed still, that the passage proves endless misery, and is applicable to the present age, let the certain conclusion be admitted, that there are no true believers now, since no person can show these signs; or let it be admitted that the passage has been strangely misapplied and most unaccountably misunderstood.

Such are the views, then, which we present of this matter, leaving it for you to decide who is right and who is wrong. But before dismissing the subject, there is an important idea growing out of it, which should never be forgotten—it is this: faith founded on testimony, or unbelief from want of testimony, is in no ways culpable or wrong. Hence, it will be seen that persecution for difference of opinion, is wholly contrary to the Scriptures and the philosophy of the human mind; for, not all the fire in the universe can produce rational belief without testimony. We have no right to complain, then, that people embrace the various *isms* of the day—if we suppose that they are misled by error and have mistaken the nature of testimony, it is our duty to present them, in Christian charity, the testimony which has convinced us, to see if it will not also convince them, and lead them to believe in the Restitution of all things. The great wrong about belief, is—refusing to practice those things which that system enjoins, of whose truth we are convinced. There are those who believe in Christianity, and yet, who daily trample its laws beneath their feet, by reason of great wickedness. Such are culpably at fault, and they will find that the righteous Judge of all the earth, does not hold them guiltless.

G. W. M.

NEW PUBLICATIONS.

Just received, and for sale at this Office, a second lot of "The Rose of Sharon, a religious Souvenir for 1840, edited by Miss Sarah C. Edgarton." It is splendidly bound in gilt muslin, with gilt edges, ornamented with four engravings, and wholly filled with original matter, (with the exception of a great portion of an article entitled "Fortune," by L. C. Browne, which is old matter ground over, as may be seen by consulting the Magazine and Advocate, Vol. iv, page 128!!) much of it from the pen of the Editor. Excepting two articles by the writer of this, and one or two small trifles by others, I do not hesitate to say that the matter contained in this work is superior to that contained in any work of the kind I have read for a long time. The articles by Miss Edgarton, which form a large share of the work, are generally superior to her former efforts. As the Publisher has not ventured to print but 2000 copies, when 4000 will not supply the demand which will undoubtedly be made for this cheap and excellent annual, those who would procure a copy must apply *early*. Price, $2.00

Also, received and for sale as above, "Universalism illustrated and defended; being a system of doctrinal and practical divinity deduced from reason and revelation, by Otis A. Skinner, Pastor of the fifth Universalist society in Boston." Abel Tompkins is the publisher of both these works. This latter named is intended to be a complete manual of our views, for those who wish to understand our religion, and be guided in the performance of its duties. The chapters on the divine authority of the Bible, the Bible a complete system of divinity, on the unity of God, original sin, total depravity, and on the divine law, have been read with much interest and profit. The style is clear, close, chaste, rising at times to the beautiful—the reasoning is calm, comprehensive, and very candid, the doctrines and arguments combatted are generally given in the very language of those who hold them, and the author is very happy, indeed, in weaving in the numerous quotations from eminent writers, with which he has varied his own excellent ground work. I know not how more could have been so well written in so brief a space.

His views on the Lord's Supper, (read while "running over" the work to see its range,) are, that it was instituted after celebrating the Passover, that it is an ordinance of itself, expressly instituted by Christ, and rendered obligatory on his followers in all ages by his express command. I think this latter view is calculated to prevent its observance by all whose consciences do not so recognize it, if urged on them on that ground—at least many do abstain for that reason alone. As to his former named views, I deem them as erroneous as this latter, being fully persuaded that what is called the ordinance of the eucharist, was nothing more than a portion of the passover itself, and only applied to denote a future as well as a past event—the whole of which had its fulfilment and end in the dispensation of types and shadows.

It is to be regretted, since the book was designed to be "a system," that Br. Skinner did not add his views of the so-called ordinances of water baptism and feet washing, both of which are esteemed by many as obligatory on us as the eucharist, and the latter of which is commanded even more especially, and solemnly, and with reason therefor, than is the eucharist.

But, the book is a good one—a valuable, because interesting and profitable one—cheap in price, and we hope it will soon be in the hands of all who would know what Universalists do believe respecting the various items that are generally found in a system of doctrinal and practical divinity.

It contains twenty-seven chapters on as many different subjects of faith or practice, and is a duodecimo book of 356 pages, beautifully printed in a large type, on fine paper, handsomely bound in muslin—all for only one dollar per copy. A. B. G.

"*Objects of Instruction:* an Address delivered at the Annual Examination and Exhibition of the Clinton Liberal Institute, in Clinton, Oneida county, N. Y., August 28, 1839. By S. R. Smith." 29pp. 8vo. To our readers it is needless to say any thing of the peculiarities of Br. Smith as a writer. Suffice it to say, that the delivery of this address gave great pleasure to all who heard it, and that its perusal has increased our admiration of the author for his bold, comprehensive views, and liberality. We warmly commend it to a reading and thinking public. For sale at this office—price 19 cents, retail.

A. B. G.

REV. MESSRS. MANLEY AND HOYT.

Mr. Hoyt's defence against the charges of Br. Manley was received in September. But my absence during the whole of that month, prevented my paying any attention to it, consequently it was delayed until now, when we hasten to give it place as early as possible.—Our readers, by an examination of Br. Manley's letters and the copy of Mr. Hoyt's which he also published at that time, will readily see that he might mistake (if mistaken he was) Mr. H.'s meaning, without *wilfully* and *maliciously* doing so. Indeed, many of the readers of Mr. Hoyt's letter to Mr. Manley, (including myself,) understood Mr. Hoyt as did Mr. Manley, and that, certainly, without any *design so* to understand him! We again refer the readers to the *whole* correspondence.

A. B. G.

Just received and for sale at this Office:—Rose of Sharon—Universalism illustrated and defended, by Rev. O. A. Skinner—The Preacher, a collection of sermons formerly published in the Union—Grimes' new system of Phrenology—The Courtier of the days of Charles II, and other tales—Combe's Lectures—Plants and Birds—Little Friend—Jonas' Stories—Child's Gem for 1840—The Poets of America—Christian Keepsake—Religious Offering—Pearl—Violet—Olive Buds—Good Housekeeper, by Mrs. Hale, etc.

Also, a new supply of the Universalist Manual, Argument for Christianity, Discussion, Layman's Legacy, Ellen Clifford, etc.

Br. Whittemore—Credit Hon. A. Cary, Oxford, N. Y., $2 for the Trumpet, and charge us.

Br. Price—Credit E. M. Fitch, P. M., Constantia, $10, and charge us.

Br. Bazin—Transfer Rev. W. H. Griswold's Expositor from Clinton, to Andover, Mass. Also, discontinue the Expositor to J. C. Eddy, Earlville, at the end of the year.

Br. Tompkins—Harriet Perkins, of Cazenovia, has not received the September No. of Repository. Robert Paddock, Wyoming, Genesee county, wishes to commence with the November No.

Br. Tompkins—Credit Miss Frances Green, Newville, Herkimer county, $4, and charge us. Send her a bill if any thing remains due, and stop at close of volume.

G. AND H.

NEW AGENTS

J. D. Norton, P. M., Canal—I. R. Quereau, Salina and Liverpool—James H. Kennedy, Marcellus—H. McHuron, Clay and vicinity—W. Truesdell, Geddes—Peter Bender, Hartsville and vicinity—Morris Clapp, Lafayette—Dr. H. Eastman, Marietta and vicinity—Wm. Fuller, Skaneateles—Jonathan Foster, P. M., Fosterville.

RELIGIOUS NOTICES.

Br. Sias, will preach on the evenings of November 1st, in Depauville—2d, in Morris' Tract, near Br. Allen's—4th, in Pamelia, near Br. Zuller's—6th, near Br. Lawrence's—7th, in Black River village.

The Union meeting house, recently erected in the Baldwin Settlement, McDonough, will be dedicated to the worship of Almighty God, on Thursday the 24th inst. Divine service will be performed by the Baptists at 10 o'clock, A. M., and by the Universalists at 1 o'clock, P. M. Sermon by Br. Goodrich. A lecture may also be expected in the evening.

POETRY.

[From the "Rose of Sharon."]

HYMN OF THE WALDENSES.

BY MISS S. C EDGARTON.

Come to the wooded mountain!
Come to the ruined tower!
Come to the wildwood fountain!
Come to the lonely bower!
Wooded mountain,
Ruined tower,
Wildwood fountain,
Lonely bower—
Out from builded temples driven,
Here we praise the God of heaven.

God of the Christian, hear us!
Spirit of love divine,
Thou with that love be near us,
Here in our sylvan shrine!
Father, bear us
Love divine!
Be thou near us
In our shrine!
Here we scorn the flame and sword,
Mighty in thy conquering Word!

THE DOOM OF BABYLON.

BY EV. A. C. THOMAS.

Wo, wo, to thee, Babylon! Wo to Chaldea!
The red hand of war is preparing thy shroud!
The blood of the slaughtered still smokes in Judea,
And the grief of thy bondmen, in suffering bowed,
For vengeance appealeth, and crieth aloud.

The triumph o'er Salem, the spoil of our nation,
Hath cursed thee with pride and consuming renown!
From the throne of his glory, in just indignation,
In tempest-winged blackness our God will come down,
And thy light will be quenched in his withering frown.

Long, long have we wept by thy wide rolling waters,
Enslaved and forlorn, and enshrouded in gloom;
But redemption approacheth! the harps of our daughters
Are strung to exult that the pall of the tomb
Is woven to cover proud Babylon's doom!

Yea, thou which art known as of kingdoms the glory,
The excellent beauty—famed city of gold!
Destruction's swift besom in wrath will sweep o'er thee,
As over Gomorrah and Sodom of old
The thunders of vengeance indignantly rolled!

Still shout in thy triumph! thy doom has been written,
The day of thy downfall thou canst not prolong!
The plague-spot is on thee—thy princes are smitten—
And leprosy marketh thy revelling throng,
As wildly they joy in the feast and the song.

In halls now bedecked with the glare of thy splendor,
The Satyr shall dance, and the wild beast shall prowl;
The dragon shall hiss o'er thy desolate grandeur,
And the cormorant shriek at the wolf's startling howl,
And the bittern respond to the hoot of the owl!

Thy doom hath been uttered! the wrath-tempest lowereth,
Thy gates and thy battlements nought can avail;
Each cedar of Lebanon joyfully towereth
To join in our pæan, because of thy wail,
In the clash of the arms that against thee prevail!

And thou, haughty Lucifer! son of the morning!
How fallen from heaven, how fallen art thou!
The nations that feared thee, thy sceptre are scorning,
O where is thy might and magnificence now?
The laurels have withered that bloomed on thy brow!

And Scheol is moved at thy coming to meet thee,
The dead are stirred up from the places beneath,
And the slain of thy sword are uprising to greet thee
With bitter reproach and the taunting breath,
From the dark charnel house of the gulf of death!

Throned monarch of multitudes! slave of ambition!
The dust of the sepulchre veileth thy pride!
Once feared and obeyed—*now* the theme of derision!
The warrior who conquered is boldly defied
By the vanquished who lie by the vanquisher's side.

Destroyer of kingdoms! long greatly victorious,
Now peer to the slaughtered and prey to the worm!
Unstrung are thy sinews, and, mutely inglorious,
Thou humblest thyself to commingle thy form
With victims crushed down in thy maddening storm!

Shout, daughter of Zion! The heathen oppressor
No longer thy joy and rejoicing shall mar;
And Salem of rest shall be long the possessor,
For he who our people contemn and abhor
Is broken in pieces, and perished in war!

AUTUMN.

The first severe frost had come and the miraculous change had passed upon the leaves which is known only in America. The blood-red sugar-maple, with a leaf more delicate and brighter than a Circassian lip, stood here and there in the forest, like the Sultan's standard in a host—the solitary and far-seen aristocrat of the wilderness; the birch, with its spirit-like and amber leaves, ghosts of the departed Summer, turned out along the edges of the woods, like a lining of the palest gold; the broad sycamore and the fan-like catalpa flaunted their saffron foliage in the sun spotted with gold, like the wings of a lady-bird; the kingly oak, with its summit shaken bare, still hid its majestic trunk in a drapery of sumptuous dies, like a stricken monarch, gathering his robes of state about him, to die royally in his purple; the tall poplar, with its minaret of silver leaves, stood blanched, like a coward, in the dying forest, burdening every breeze with its complainings; the hickory, paled through its enduring green; the bright berries of the mountain-ash, flushed with a more sanguine glory in the unobstructed sun; the gaudy tulip tree, sybarite of vegetation, stripped of its golden cups, still drank the intoxicating light of noon-day in leaves, than which the lip of an Indian shell was never more delicately tinted; the still deeper died vines of the lavish wilderness, perishing with the noble things whose Summer they had shared, outshone them in their decline, as woman, in death, is heavenlier than the being on whom in life she leaned; and alone and unsympathising in this universal decay, outlaws from nature, stood the fir and the hemlock, their frowning and sombre heads darker and less lovely than ever, in contrast with the death-struck glory of their companions.

The dull colors of English autumnal foliage give you no conception of this marvellous phenomenon. The change is gradual; in America it is the work of a night—of a single frost!

Oh! to have seen the sun set on hills bright in the still green and lingering Summer, and to wake in the morning to a spectacle like this!

It is as if a myriad of rainbows were laced through the tree-tops—as if the sunset of a Summer—gold, purple and crimson—had been fused in the alembick of the west, and poured back in a new deluge of light and color over the wilderness. It is as if every leaf in those countless trees had been painted to outflush the tulip—as if, by some electric miracle, the dyes of the earth's heart had struck upwards, and her crystals and ores, her sapphires, hyacinths and rubies, had let forth their imprisoned colors, to mount through the roots of the forest, and, like the angels that, in olden time, entered the bodies of the dying, reanimate the perishing leaves, and revel an hour in their bravery.—*N. P. Willis.*

Cautiousness.—Taking a man into a corner, and talking so loud that all the room can hear you. Or, sneaking down a dark alley to avoid meeting a creditor. Or, telling a man to take care, after you have run against him and knocked him over.

MARRIAGES.

In St. Johnsville, September 29th, by Rev. J. D. Hicks, Mr. PETER ZIMMERMAN, of Manheim, to Miss CATHARINE YORAN, of Minden.

In Pavilion, September 14th, by Rev. A. Kelsey, Mr. WM. GARRISON, to Miss ESTHER PATTERSON, both of Mount Morris.

In Covington, October 8th, by the same, Mr. ASAHEL E. CRITTENDEN, to Miss SAMANTHA IDE, both of that place.

In Fleming, Cayuga county, July 8th, by Rev. George W. Montgomery, Mr. WISE DICKENSON, to Miss ALMY I. CONVERS.

In Auburn, August 15th, by the same, Mr. CHARLES K. MIX, to Miss ANN ELIZA BULSON.

In same place, October 6th, by the same, Mr. HENRY B. CLAYSON, to Miss HARRIET HAMILTON.

In same place, October 8th, by the same, Mr. IMLEY PRESCOTT, to Miss ANNA E. BUTTERFIELD.

In same place, October 10th, by the same, Mr. SAMUEL ABBY, Jr., to Miss ELIZABETH MITCHELL.

In Deerfield, October 18th, by Rev. A. B. Grosh, Mr. WM. A. NELSON, of Orion, Oakland county, Mich., to Miss JERUSHA A. BOWEN, daughter of Calvin Bowen, of the former place.

In Marshall, October 6th, by Rev. Mr. Walker, Mr. ALEXANDER H. LAMB of Smithfield, to Miss MARY S. DOOLITTLE, of the former place.

DEATHS.

In Tully, September 25th, Miss HANNAH HUTCHINSON, aged 72 years, after an illness of some two or three months. She went down into the arms of death firm in the faith of universal salvation, in which she had, for the last twenty years, been a firm believer. And may this glorious and excellent faith sustain the mourning relatives in their affliction. On the 27th her funeral was attended, and a discourse appropriate to the occasion delivered by Elder Streeter, (Baptist.) H. CHAPIN.

In Litleville, Livingston co., on the 17th, of September, Mrs. AUGUSTA C. CADY, aged 23 years and 4 months, formerly of Pompey, N. Y. The deceased was every thing that rendered woman amiable, lovely and useful. Her habits of industry, her deeds of kindness, affability, gentleness and Christian deportment, endeared her to a large circle of friends and neighbors. She made no *profession* of religion, yet she was not destitute of its possession. She was early taught to believe in the doctrine of future endless misery, and it failed to give her needed comfort and support. She at last however examined more thoroughly the divine record, and became satisfied of the truth of the doctrine that all men will finally be purified and made happy. This doctrine sustained her in her last hours, and enabled her to say confidingly, "I have no fears to die. I am willing to go when it is my Father's will." She has thus gone to her long home, and she felt that she was indeed *going home* to her loving Father. She has left two small children, a confiding husband, a father and mother, and numerous other relatives and friends, to mourn their loss. Peace be to her, everlastingly, and consolation to her surviving relatives. Her funeral was attended in the Presbyterian meeting house at Littleville, on the 18th, by the writer.

O. R.

In Danube, September 28th, of scarlet fever, ANDREW, infant son of John and Rebecca Staring. Funeral attended on the 30th, at the meeting house in Newville. Sermon by the writer. J. D. HICKS.

In Newville, October 8th, of inflammation on the lungs, HUDSON, eldest son of Dr. Abram and Matilda Snyder, aged 11 years, 10 months, and 21 days. The funeral services were attended on the 10th, in the meeting house in Newville, and an appropriate, pathetic and interesting discourse was delivered to a large and attentive congregation of sympathising friends and relatives, by Br. H. B. Soule, of Oxford, who providentially happened to be in the place. He was assisted in the services by the writer of this article, and Elder Covil, of the Baptist denomination, who thereby earned for himself much respect and esteem for the Christian spirit manifested by him on the occasion!

Thus has our much beloved brother and sister been by death deprived of a promising and interesting son, to whom they were strongly attached; and they very sensibly feel and lament their loss. But the patience, the resignation and the fortitude with which the little sufferer endured his last illness, and his fearlessness of entering that spirit land, and his assurance of resting in the arms of him that brought to light the doctrine of life and immortality, give them great consolation, and they mourn not as those without hope.

J. D. HICKS.

In Salina, N. Y., October 6th, Mrs. ALMENA GILLCHRES, wife of Mr. Ira A. Gillchres, aged 45 years. Mrs. Gillchres had long been a sincere and consistent believer in the Gospel of impartial grace—a *practical Universalist.* She died in the triumphs of faith, looking forward in glorious anticipation to the glad era when the vast family of man will, in the "fulness of times, be gathered together as one in Christ" Jesus our Lord. Mrs. G. was respected and esteemed by all who had the pleasure of her acquaintance—by *all* of every name and denomination. None who knew her could refuse for a moment in owning her as a sincere and devoted Christian. Her funeral was attended on the 7th inst., at the Presbyterian house, and a discourse delivered in the midst of a large concourse of sympathising friends. May the consolations of the Gospel in its fulness be imparted to the afflicted partner of the deceased. May he not mourn as those who mourn without hope. N. BROWN.

*** Will the "Sentinel and Star," and the "Glad Tidings," please copy the above into their respective papers, for the benefit of the relatives of the deceased in Ohio?

THE MAGAZINE AND ADVOCATE
IS PUBLISHED EVERY FRIDAY,
By A. B. Grosh and O. Hutchinson.

TERMS.—To Mail and Office subscribers, at $1.50 per annum, *in advance*, or within *four months*; $2.00 if not paid within *four months*; or $2.50 if not paid *within the year*. No subscription received for less than one year, unless the money is paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the Publishers. Agents or Companies, paying for *eight* copies, will be allowed the *ninth* copy *gratis*; and so in proportion for a larger number. All communications by mail, must be *post paid* or *free*. ☞To City subscribers who receive their papers by a carrier, $2.00 per annum, payable *in advance*, or $3.00 if not paid *within the year*.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, NOVEMBER 1, 1839. NUMBER 44.

For the Magazine and Advocate.

LOVE TO GOD AND MAN....NO. IV.

BY REV. A. C. BARRAY.

We profess to believe that there is life and immortality for a redeemed world beyond the grave—that God has willed and purposed the ultimate salvation of every sinful and fallen creature, and that Christ, who was sent to do the will of his Father, will finally destroy him that hath the power of death, bring back the self-exiled from their wanderings, and effect a complete and a universal triumph over every enemy of man, and every foe of his most perfect and unbounded felicity. We profess to look upon the whole intelligent creation as our brethren, and as destined along with ourselves, to an existence and a state of happiness which shall run parallel with eternity. Then how perfectly reasonable it is, that our affectionate desires should encircle the universe. Let others act as they may with regard to this matter, the Universalist has no excuse for withholding his love from a single child of earth. If he be lifted up in pride and haughtiness—if he exalt himself above any portion of his fellow-men, so as to have no communion with them, he is guilty of gross inconsistency—there is not a corresponding likeness between his profession and practice, but he is acting in direct opposition to the avowed principles of his faith, and practicing that which he condemns in theory. And how much reproach he will thus bring upon the cause he professes to love, and how hinder others from arriving at a knowledge of the truth, by this unholy short-coming of the glory of his own religion!

Many of those individuals who surround us, may be sunk to the very lowest depths of vice and sensuality—they may have beggared themselves and their families by reason of their intemperance, and have degraded themselves below a level with the "brutes that perish;" still, this is no good reason why we should not cherish friendliness of feeling toward them. I know we are apt to shun the loathsome and degraded drunkard, as though he were a viper in our path; and instead of trying to win him back to virtue's ways by the voice of kindness, cast him out from our presence, and manifest no other feelings towards him, than those of indignation and scorn. This is wrong; and especially in one cherishing the high and holy faith of the Universalist. We should not look upon the degraded being as we here find him, but as he will be when his robes shall have been washed white in the blood of the Lamb, and as he will appear in his "career of improvement after a lapse of millions of ages."

Believing, as we do, that the most hard and obdurate heart will ultimately be softened and subdued by the energies of God's holy spirit, and that the vilest wretch who walks the earth, will be disrobed of his corruptible garments, and clothed with those of light and incorruption, and be placed in a situation, where he shall be continually increasing in divine wisdom and knowledge throughout an eternity of duration—believing this, how is it possible for us to withhold our affectionate desires from even the vilest of the vile! We can not, and be consistent. To live up to the teachings of our holy religion, we must love every intelligent child of God—not one must be passed by as undeserving a place in our affections, even though he may be enveloped in sin as with a garment. And the sincere Universalist will love all. To him the second commandment is perfectly reasonable. He looks upon every human being as a child of God, and as destined, along with himself, to an eternal world of glory. And his affectionate desires extend to all—they can not be confined within the narrow bounds of a sect or party, but they encircle the vast universe of humanity!

Let us, then, be consistent. Let us make our practice accord with our faith. If we do this, we shall see a flood of glory breaking in upon the surrounding darkness. We shall see the cause of truth prevailing over error and unbelief, and hundreds and thousands that are now ranked with our opposers, rallying around the standard of free and universal salvation. We shall witness a revival of pure and undefiled religion, and a forsaking of the darkness and slavery of sin, for the glorious light and liberty of the children of God! The march of Gospel principles will be onward with increased rapidity—the glory and beauty of our faith will be revealed to the world—rivers of tears will be dried up—many disconsolate sighs hushed, and peace and joy be made to roll down our streets like a mighty flood, and rejoicing and praise fill every heart and employ every tongue!

Concerning the different modes in which this love should be displayed, I need say but little.—If an individual really and sincerely loves his fellow-men, he will be active. The needy and the suffering will be searched out—their wants supplied, and their woes alleviated. The sick will be ministered unto with a ready and willing hand—the dying cheered with the words of kindness and heavenly consolation, and caused to fall asleep in death with a song of triumph on their lips! Of such an individual it may be said in the language of the pious Job—He is eyes to the blind—feet to the lame, and a father to the poor. When the ear hears him, then it blesses him; and when the eye sees him, it gives witness to him; because he delivers the poor that cries, and the fatherless, and him that hath none to help him. The blessing of him that was ready to perish comes upon him, and he causes the widow's heart to sing for joy!

But love to our neighbor may not only be displayed in visiting the sick, supplying the hungry with food, the thirsty with drink, the naked with raiment, and in proffering the rich consolations of the Gospel to the dying; it may not only be displayed by "rejoicing with those who do rejoice, and weeping with those who weep;" but also in sincere endeavors to promote the best and dearest interests of man, as a moral and intelligent being. Man is a creature formed in the image of his God; he is in possession of powers and faculties which ally him to a higher order of beings, and declare him to have been created for a high and holy destination. But noble as man is by creation—exalted as are the powers and faculties of which he is in possession, still we see him degraded—degraded too by his own ignorance or folly. We behold him ignorant of the character of the great and good Being who created him, and who is declared to be the unfailing Friend and Father of all—ignorant of the true "end and aim" of all his righteous dispensations, and of the most glorious and heart-cheering, and soul-rejoicing truths of divine revelation!

Now, love to our neighbor may be displayed in an exalted manner, by judicious and well-directed efforts to extend a knowledge of the true nature and character of God abroad among mankind—to bring out the error-enslaved from their dark prison house, and introduce them into that perfect state of freedom, enjoyed by those who have embraced, in its fulness of love, the Gospel of Christ. Oh! then let us go to those who are rushing on in the hard and thorny way of the transgressor—ignorant of God's righteous government and laws, and tell them that they are but treasuring up for themselves wrath, tribulation and anguish, and that there is no peace for the child save in the service of its Father. Let us endeavor, by all the ways and means in our power, to accelerate the march of Gospel principles, and to render more rapid the advancement of truth, and the progress of our Redeemer's cause!

We have a great work to perform. *The mountain of a world's prejudice lies in our path, impeding our onward course.* Faith in the abstract will never remove it. It is our practice, *and our practice alone*, that will crumble it to the dust.—We profess a benevolence that is universal—and that encircles the universe. This love must be manifested in every possible way, and we must be active and energetic in its manifestation. Mankind expect much from the Universalist, and they have a right to expect it. We profess a higher and holier faith than others, and the world has a right to look for a corresponding practice. When this is beheld, we shall see the mountain of prejudice removing from our path, truth rapidly prevailing over error, light over darkness, and *the faith of a world's salvation, over that which limits the boundless grace and love of the Redeemer!*

For the Magazine and Advocate.

INGRATITUDE.

BY J. M. ELWOOD.

Nothing will sooner arouse the indignant feelings of the human heart than a display of ingratitude. Though the mind, stamped with the energy of virtue and the inflexibility of justice, will mourn over the calamities of the unfortunate, and deplore the depravity of the human race, yet it must execrate the turpitude of the ingrate soul. Mankind have ever exhibited a spirit of envious malignity that would rob the worthy of their reputation—that would tarnish the dear-bought diadem that ornaments the votary of honor; sully its brightest gems—then mock the wearer by pointing to his shaded crown as the emblem of his worth—that would magnify the most trifling aberration into the most heinous offence, and debase to a level with its own ignoble self, those whom deeds of "noble daring have stationed as beacons along the track of Time." This cursed spirit of ingratitude and detraction is engendered and fostered by jealousy, local prejudice, or personal interest; and in its operations it combines almost every evil quality, and prosecutes its schemes with the most determined perversity.

The clanking fetter bound the frame, and the grief-musing thought that posterity would deem the sentence just, rankled in the bosom of America's Discoverer—the world's benefactor; and not content with this indignity, as if determined that his reputation should scarcely survive his bodily dissolution—the world, base, ingrate, and capricious, have denied him the honor of associating his name with the land of his *creation*. With a most impious neglect or intolerable stupidity, they have disregarded his claims, and conferred the honor due to his sagacity upon one, as little entitled to it as "Peter the Hermit," or "Don Quixote," the knight of windmill memory.

As an example of national ingratitude—the martial leader, who scaled the Alpine glaciers, and who first taught Roman strength to qualify its confidence, can never be forgotten. He died by a suicidal hand, exiled from the land that had witnessed and recorded his vow of eternal and

implacable hostility to the Roman name! Instances of this kind are by no means rare; and should the impartial eye glance at the catalogue of our country's greatness, it would rest upon deep, foul, *shameful* traces of ingratitude—traces which the twilight of ages can not obliterate.

We mention one other species of ingratitude—of all the most revolting and most deeply tinctured with depravity of soul. It is filial ingratitude! There is nothing so unpardonable in its motives, so debasing in its tendency, so peace-destroying in its influence, or that exhibits such surpassing turpitude, as this. We can indeed conceive that friends may sometimes prove faithless to each other, or treacherous to their trust. Secular policy or interest may prompt it. But that the child around whom maternal affection has twined in the intensity of its solicitude, whom a mother's sleepless care has guarded, when infancy exposed to dangers, or nursed when disease has touched the spring of health, should prove ungrateful, seems to set reason at defiance, and almost compel us to acquiesce in the sentiment that teaches the inborn depravity of man. It is a crime which can have no possible excuse or palliation—it is inspired by no motives of revenge—it recognizes no self-advantage or advancement—it fosters the blackest passions and most damning propensities of the heart, and feeds and revels in the vileness that creates it. In short, it is a crime of such unparalleled enormity, that we shall be justified in wresting the words of the poet from their original application, and saying that it is—

'Religion's most abhorred! Perdition's most
Forlorn! God's most abandoned! Hell's most damned!"
Clinton, Liberal Institute, Sept 25, 1839.

For the Magazine and Advocate.

ESSAYS ON WAR....NO. VI.

BY REV. CHARLES SPEAR.

"Hark! the cry of death is ringing
Wildly from the reeking plain—
Guilty glory, too, is flinging
Proudly forth her vaulting strain.
Thousands on the fields are lying,
Slaughtered in the ruthless strife—
Wildly mingled, dead and dying,
Show the waste of human life!"

Having shown some of the most frequent causes of war, we now proceed to some of the results. Here, innumerable facts press upon our attention. History every where presents them, for history itself is little else than a record of the crimes, blood and carnage, which have made our earth one vast slaughter house.

1. The expenses of war.—Some years since, a statement was made in the London Weekly Review, of the wars of England, and the expences. Of 127 years, terminating in 1815, England spent 65 in war, and 62 in peace! In the war of 1688, she spent 36 millions. In the war of Spanish succession, 62 and a half millions. In the Spanish war of 1739, 54 millions. In the seven years' war of 1756, 112 millions. In the American war of 1775, 136 millions. The French revolutionary war, 464 millions. In the war with Bonaparte, 1159 millions. Total, borrowed in seven wars, 834 millions; raised by taxes, 1189 millions; forming a total expenditure of 2023 millions!" Look at one more estimate: "The expenses of a single war-ship in actual service are more than one thousand dollars a day, and there are in Christendom between two and three thousand such ships. England lavished upon Lord Wellington, for only six years' services, nearly $5,000,000. In twenty years, she expended more than *a million dollars a day for war alone*. The wars of Christendom, during only twenty-two years, from 1793, cost barely for their support, beside many times more in incidental losses, nearly *fifteen thousand millions of dollars*. Six or eight times as much as all the coin in the world!!" Now in all this, we take not into the account, the vast amount of useful labor that the millions of men engaged in war might have performed; nor of the waste of property actually destroyed by war itself. The picture is indeed a dark one, but we are to take a broader view of this subject than merely to look at it in the light of dollars and cents, though this is gloomy enough, when we reflect that enough has been spent in war to Christianize the globe, and to bind the whole earth together by canals and rail roads.

2. The loss of life.—Here the picture is horrid beyond description. At Borodino there perished in one day 80,000. In the siege of Mexico, more than 100,000 in battle, and more than 50,000 from the effects of putrefying carcasses. We shudder at the thought of Alexander's sacrificing three millions of lives; but his successors occasioned the destruction of twenty millions, the Saracens, sixty millions, and the Crusaders alone, forty millions of nominal Christians!! Some have calculated that Bonaparte was the cause of the death of nearly six millions of our race, reckoning the loss of his own soldiers, and the numbers slain by them! Dick, a very popular writer, calculates that as many have been killed in war, as would fill eighteen worlds like this! How horrid! These have been mangled, massacred, and cut to pieces by those who were made partakers of the same common nature. Language is insufficient to express the emotions of the mind, when we seriously contemplate the horrible scene. And how melancholy is it to reflect, that in the present age, which boasts of its improvements in science, in civilization, and in religion, neither reason, nor benevolence, nor humanity, nor Christianity, has yet availed to arrest the progress of destroying armies, and to set a mark of ignominy on "the people who delight in war!"

3. Moral influence of war.—The view we are now to take, shows war in the most horrid light in which it can be viewed—for what is the waste of wealth, and the loss of life, when compared with moral principle. Better all the wealth on earth should be sunk, and every being destroyed, than to have a single moral principle in God's universe violated. Principle is of far more value than life. Jesus preferred to sacrifice himself rather than to sacrifice the principles he came to establish. We place too great a value upon our lives, and too little on moral principle. We seem to think that life must be preserved at all hazards. Now this view of the value of life would not be so bad, if we would place the same value upon the life of our neighbor that we do upon our own. "Thou shalt love thy neighbor as thyself." But do we? No. If he injure us, we kill him. Can we take life in any case, and yet love our neighbor as we do ourselves?

War extirpates every principle of compassion, humanity and justice; it blunts the feelings and hardens the heart; it invents instruments of torture, and perpetrates, without a blush, cruelties revolting to every principle of virtue and benevolence. "War introduces and propagates opinions and practices as much against heaven as against earth; it lays our natures and manners as waste as our gardens and our habitations; and we can as easily preserve the beauty of the one as the integrity of the other, under the cursed jurisdiction of drums and trumpets."* "War does more harm to the morals of men, than even to their property and persons."† "It is a temporary repeal of all the principles of virtue."‡ "There is not a virtue of Gospel goodness, but has its death-blow from war.' § "The profession of a soldier almost always unfits men for the business of regular occupations."‖ I have presented these brief quotations, because they come from men who have undoubtedly given the subject a very close investigation.

But there is one view seldom taken of this subject, and that is, the immoral influence of war upon the soldiers themselves. Some may think the smallness of their number should be a sufficient reason for this apathy and indifference.—But their number far exceeds what many suppose. The standing army of Russia may be estimated at 700,000; some place it at a million. The standing army of France, varies from 350 to 400,000. Great Britain has under arms, 100,000 in times of peace; 300.000 in time of war. The standing armies of all the European states may be reckoned at 4,578,430.* Will any one say that the moral and religious interests of so vast a body of men, is a concern too small to occupy the notice, and to elicit the benevolence of the philanthropist? Let us not then turn from the soldier, corrupted as he is by immoralities, and stained by crime; for he is still a human being; let us feel for him, and act for him, and pray for him, as for a brother.

War not only corrupts individuals, but corrupts nations. But on this topic we have only time to glance. A work published at the close of the American Revolution, shows that whatever else we have gained, we certainly lost in point of morality. And I verily believe that we are suffering this day, under the immoral influences of that contest. Of the sincerity of those who engaged in it, of course we say nothing. "Benevolence to our fellow-men," says the above work, "was perhaps never less cultivated in any country than it seems to be of late among us; hard-hearted indifference to the distress of the poor, the widow, and the orphan, have risen up and seized her throne." Speaking of infidelity, the report says, "America at last received the infection. The last war sowed this seed plentifully. Large quantities were imported in the British fleets and armies. Officers in some of our fleets were found, valuing themselves on having read Chubb, and being able to prove his book unanswerable." Thus we might go on and exhibit facts, showing the corrupting influences of war, both as it respects individuals and nations. But we forbear. The present number is sufficiently extended, and in our next we will look at war and the Bible.

Boston, Mass.

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* Lord Clarendon's Essays. † Erasmus. ‡ Hall. § William Law, A. M. ‖ Paley.

* Weiman's Statistical Almanac.

For the Magazine and Advocate.

THE DUTY OF FREE INQUIRY.

The free agency and accountability of man, as a creature of progressive powers, with a limited period to the exercise of these faculties, render an early spirit of investigation and inquiry, indispensable to every one who considers himself capable of receiving additional advances in knowledge, or desires to have a reason for his views and opinions. It has been often urged, especially by the old school theologians, (and divines of the present day catch the echo with eagerness,) that although a spirit of free inquiry may be laudable in young persons, yet it ought to be circumscribed within due bounds, regulated by moderation, and a great deference to long established truths, and dogmas rendered venerable by long reception with the great, the learned, and the good. This fear, or cautiousness, not to inquire too far, has always been one of the strongholds of error; an impregnable fortress, behind which dark doings and sayings may be hid, and even sanctified. There is a saying gone abroad in the world, that men may inquire too far for their own safety; that there are some things which it would be presumptuous to look into; and this is enforced by the solemn tale of a number of Israelites being struck dead, by attempting to look into the ark, when it returned home from captivity—(see 1 Sam. 6th chap. and 19th verse—) a severe, but just punishment for their temerity, but a high beacon of warning to future ages, not to wish to pry with unhallowed eyes into *mysteries* with which they have no concern but to believe. The caution is then farther urged, by the frequent cases which have occurred, of young persons becoming unsettled in faith all their lives, or who have been led to disbelieve every thing, and at length settle down to dark atheism. From these observations, it is claimed "that our peace of mind and general well being, require us some-

times to forbear all examination, and remain contented with the notions which have always been in our minds, without well knowing by what process they came there." These sayings, gravely uttered, and that too by our seniors, to whom we have looked for instruction, have affected many minds with the apprehension that guilt may be contracted by wandering out of the circle of time-honored opinions, and opening into new fields of inquiry. When we see a man who has shaken off this fear, we are too often accustomed to look on him as on a reckless youth, who has voluntarily left the peace and comforts of his parental roof, in exchange for the fatigues of travel, in exploring some barren waste.

This is an obstacle which must be overcome; for it is in vain to expect to obtain truth, when we are afraid to inquire for it. All the truth now abroad in the world, is the result of free inquiry, and all that will yet appear, will, it is fair to argue, be obtained by the same process. Fearless inquiry may end in error, but timid, cautious, servile investigations will never be rewarded by truth. There are no secrets in the moral or religious world, which we need fear to divulge, or labyrinths into which we may fear to penetrate; there are no limits beyond which a diligent and impartial being may fear to wander, or carry his researches. The spirit and desire for inquiry is seated in the deep recesses of the mind, and the legitimacy of a free exercise is evinced by the adaptation of objects and things, to the gratification of those desires, and administer pleasure and satisfaction.

Guilt is in this matter out of the question.—We have used those faculties which God has given us, for high and noble purposes; and however erroneous the conclusions we have arrived at, or disastrous the consequences to which we have been conducted; if we were actuated by a sincere, conscientious, and honest desire to find the truth, we are absolved from all blame; if we are anxious not knowingly to adopt error, there can be no upbraidings of conscience, no sense of *guilt*, but a cheering consciousness of using faculties in a lawful manner, with which we are by nature endowed, and the exercise of which administers happiness.

Let it however be known, and impressed on all minds, young and old, that *guilt* may be contracted by blind perseverance in present opinions; *guilt* may be contracted by neglecting the means of seeing and correcting error. And we are highly blamable and guilty, for the non-performance of one of the highest duties imposed on a responsible being.

The rays of truth and light are analogous; we open our eyes to admit the rays of light; if we shut them we see not; in like manner, if we close the eyes of the mind by timidity, superstition, or preconceived prejudices, the rays of divine truth will never enter, the seats of desolation will never be illuminated; and our condition, our fate, will be that of the unprofitable servant, who hid his talent, contracted guilt, and received punishment.

If our opinions are wrong, they need rectifying, and can not be unsettled too soon; if right, inquiry, by making us better acquainted with their tendencies and foundations, will beget in us an increasing regard for them. When we are afraid to examine our views, *doubt* of their accuracy, and incapability to stand a severe scrutiny is always apparent. Our opinions are formed like our friendships; we adhere to them because we believe them friends, but an accidental circumstance disclosed to our view, defects which astonish us, but which have been plain as noon-day to every one who has not, like us, been blinded by partiality, or previous attachment.

There has been a host of insinuations, and dark inuendoes whispered against a state of *doubt*, as of all others the most to be dreaded, as cheerless and unhappy—the result of too much inquiry—which haunts the unhappy free thinker like a ghost all his future days: and like a quick sand on the ocean, it has its beacon erected to warn future sailors of the evil. But who objects to doubt on trivial subjects? Why then should it be blamed in matters of essential importance?—When after unbiased examination of a subject of vital interest, considerations for and against, are found to be equal, can any state of mind be more proper than that of *doubt*? It is not only right, but there is no hesitation in saying, not to doubt would be a fragrant breach of duty, and render our culpability proportionably greater, according to the importance of the subject. All inquiries ought to be carried on without prejudice, or any attachment to preconceived views; it needs no labored argument to prove, that if a man examine a subject with his views enlisted in its favor, or against it, his investigation will be conducted with timidity, and he is as likely to come out wrong, as right; not to mention the pride caused by an overweening attachment to a wrong cause, being hurt by investigation. Unless therefore we can free ourselves from all partiality, or passion, inquiry may have the effect to strengthen prejudice, while we console ourselves with a false hope, that the unction of truth has fallen on our heads.

Let, then, free unbounded inquiry be indulged in; let it be inculcated on all, especially the young, that their *duty* demands, that their high future destiny demands, that a use of talents and faculties given them to improve demands the cultivation of an unrestricted spirit of inquiry; for they are warranted in believing, on a view of the noble destinies of man, that there exists a congeniality and corespondence between the human mind, and the essence of truth, which no relations or conventions of society can make void, which time or circumstances can never dissolve, but which will shine brighter and brighter to the perfect day. Recollections of what has been achieved, and in view of the obstacles overcome, and the inroads already made in the old dominion of error, notwithstanding the countless prejudices, and barriers opposed by priests, and endowed seminaries of learning, warrant us to say, great is truth, and it must prevail. NEMO.

For the Magazine and Advocate.

TRANSITIVE MATTERS.

Moving! moving! moving! all things are moving and changing. The earth and all that is upon it, both animate and inanimate, is ever changing, ever varying. Man, the lord of this changing world, is changeable too. Mutable, restless and aspiring, he is ever moving up and down in his little sphere, ever changing, seeking ease, with no mind to rest. Men move from the east to the west in pursuit of fortune, and for the same object others move from the west to the east. All classes of men have at times the moving mania, and among the rest, the clerical seem almost constantly under its influence. We seldom take up the weekly paper without noticing the removal of some one of our clergymen. Perhaps it is best that it should be so, yet we know that the consequences are often apparently injurious. Nevertheless, in all our moves, it is presumable that no injury is intended; but to improve our own condition, or the condition of others, or both, is the ruling motive. Various are the causes of our frequent removals; and each mover knows best the motive that prompts him: and the community are often surprised, and sometimes disposed to condemn our movements because they know not the circumstances of the case.

In regard to my own recent removal, though I do not conceive it necessary to trouble the reader with an explanation of the inducements, yet it may not be improper to inform him of some things that were not inducements to leave the place of my former labors, that the blame if there be any, may not fall where it ought not. I do not leave Salisbury because the friends in that place and in its vicinity were not kind and liberal, for they were as much so as I ever expect or wish to find any people. Were it not for the rough roads and rugged hills which interpose between the societies of Salisbury, Eatonsville, Middleville and Russia, I know of no location for a preacher more desirable. For one I am certainly under obligations of much gratitude to the members generally of those societies, for the prompt fulfilment of their engagements, and for their generosity to myself and family; for which may Heaven reward and prosper them. The dissolving of my connection with them is attended with more heart felt regret than was anticipated, when first determined on; I hope, however, none of them are disposed to blame me for leaving them, and I hope they will soon be supplied with some faithful one to administer to them the word of life. M. B. SMITH.

For the Magazine and Advocate.

AN UNCHARITABLE SPIRIT.

There are some people inhabiting this terrestial sphere, who take pleasure and seem to glory, in injuring the feelings of their best—their warmest friends. Their object is not to retaliate for wrong done—but to create pain in the breast of the innocent *without* grounds; for were there *grounds*, their detestable object would be entirely defeated. At every remark made by their friend, however well intended, they will and are *determined* to take offence—i. e. *apparently*. I would not say, by any means, that they meant to be *really* angry; no, no, far from this; for they perhaps possess too much of the milk of human kindness, such as it is. Now, Mr. Editor, this is a plain written article—but plain as it is, it is as true as it is plain; and if it has its desired effect, it will cause some to "blush and hang their haughty heads to own themselves members of the human family." There can be no apology whatever, for people to disregard all their moral and social obligations, by playing with the feelings and affections of those who are friends—who endeavor to do as well as imperfect beings can.—People should bear in mind that sharp edged tools were never made to play with—they must be used carefully. What can induce people to inflict wounds upon the feelings of the unoffending—and that, too, because they *are* so—is beyond my comprehension. But that such is the fact, many can testify. It matters not what their object is, so long as we know it to be bad. It is enough for us to know, that it is our duty as Christians—as beings acting in a social capacity, to refrain from such words and actions as are calculated to injure the feelings of any person, especially of those who are our friends. It is derogatory to the Christian character, and should be discountenanced by all who wish to live respected and die in peace. JEAN.

For the Magazine and Advocate.

ANECDOTE.

The following will illustrate the oft repeated declarations that bad men are pleased with Universalist preaching, and that the doctrine of endless misery will reform the worst of sinners. I preached a short time ago in New Egypt, N. J., when two Methodists were present—the one a respectable old farmer, the other a younger man, rather notorious for his immorality. The latter, whom, for the sake of convenience, I shall call Jesse Lightfinger, was a basket-maker by trade, and pilfered the materials for carrying on his business from the woods of his neighbors. After meeting, this Methodist basket-maker was boisterous in his denunciations against the doctrine he had heard preached, declaring it to be a dangerous and damnable doctrine, destructive both of the peace and morals of the community. The old gentleman, of whom I have spoken, and a brother in the faith with Jesse, was inquired of—whether he entertained the same opinion as his noisy neighbor, concerning the sermon. "Why, no"—said he, "I received some very good advice, which I hope I shall profit by; but, as for that Jesse Lightfinger, I do not know what to think of him. *I really wish some new doctrine could be discovered that will keep him from stealing my basket stuff.*"

J. H. GIHON.

For the Magazine and Advocate

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER TWELVE.

PSALMS—This book is a collection of poetical compositions, of a devotional nature, composed by different persons, but chiefly by David; they were designed for the temple service, and were sung by the Levites. Some sung the words of the Psalm, while others accompanied them with instruments of music of various kinds. These Psalms were probably collected and arranged as we now have them by Ezra.

Selah—This word, which frequently occurs in these Psalms, probably denoted a pause in the music, or the change of one company of performers for another.

Psalm li: 5. "Behold I was shapen in iniquity, and in sin did my mother conceive me."

This is only a proverbial expression to denote a grievous offender. It was used by the rulers of the Jews to the man who had been born blind. John ix: 34. Had David been born with any evil dispositions, it would have been an extenuation of his crimes; whereas this is evidently mentioned as an aggravation of them. That the nature of man was changed after the fall, is very far from being probable—nay, it is not true, as might easily be shown. If the natural disposition of Adam had been better than that of his descendants, why did he not resist temptation more effectually than he did! Who of his posterity could have shown greater weakness than both he and his wife!

Psalm lxxxii: 6. "I have said ye are gods, and all of you are children of the Most High."

Magistrates might be called gods on account of their power. Thus Moses is called a god with respect to Pharaoh. Exodus iv: 16; and vii: 1. This passage in Psalms is quoted by our Saviour in answer to the Jews; who censured him for calling himself the Son of God. See John x: 35.

For the Magazine and Advocate.

THE POPULAR THEOLOGY.

BY MRS. S. BROUGHTON.

O how cruel, how selfish a system is partialism! How entirely dissonnant to every finer feeling of the heart. It casts the blackest stigma on the character of the infinite Jehovah, and scandalizes the very name of benevolence. It strikes at the root of all human merit—it poisons the sweet well-springs of love and affection, and arrogates to a peculiar few all the favors of Heaven.

I suppose, gentle reader, it is accounted very bold and unlady-like, for one to question the authority of a preacher's word; but, really, when the gospel is actually trodden under foot of men, when universal goodness is robed in the hideous mask of an evil demon, and every fine and noble sentiment of the human bosom outraged by the merciless dogma, it seems as if the very stones would cry out. Do any of our friends ever query, of what use partialism can be to any person? It can not make men better, for it only operates by fear; and though the thief may forbear to pilfer, because he fears detection, yet his will is the same, and in the sight of God he is a thief still. The murderer may tremble while waiting in his gloomy covert for his unconscious victim, and, through terror of human and divine vengeance, may let fall the gleaming steel, and allow his prey to pass unhurt, but his heart is the same black mass of malice, revenge, and all the unholy passions that degrade humanity. Of what use, then, is the preaching of partialism? I can tell you, gentle reader, of one use it has, if perchance you believe that message, whose annunciation made vocal with seraphic melody, the storied hills of Judea, while midnight held her silent watch in the sky; —if you have been made free by this lifegiving message, and then got into a cold "backsliding" state, and hardly know whether you thank God or not, for his great condescension to man in the revelation of his love, just go and hear a limitarian lecture upon the innate depravity of the human heart—the dark and fearful destiny that awaits a great portion of our race; hear him contradict himself, and disannul reason, while he makes the volume of inspiration a complete jargon; and I do believe it will awaken your drowsy, sluggish spirits to bless and to praise Him, who has not left you to grope your way in the shadow of superstition and bigotry. I fear there are too many among us, who sit quietly down to the love-feast of the Gospel, and banquet upon the heavenly viands of Divine truth, and taste the rich wine of the New Jerusalem, without thinking of the multitudes that are perishing for the lack of bread—that bread which came down from heaven and giveth life to the world. It ought not thus to be. Shall the ministers of a limited salvation exert every faculty to induce mankind to drink of the bitter waters that bring despair and death to the mourning spirit; and shall we who receive from the exhaustless fountain of unlimited grace, the cup of joy and rich consolation, be content to enjoy it alone? O no! Let the heralds of Zion go forth upon the walls of the city, and proclaim peace—peace, and salvation from, not in, sin. Let them proclaim the acceptable year of the Lord, and the day of salvation of our God; let them preach liberty to the captive, and the opening of the prison doors to them that are bound, until the mourners shall no longer sit by Babel's stream, but take their harps from the willows, and sing with joyful voices—the anthems of eternal love! Do the followers of a partial creed enjoy peace? Does their belief buoy them up above the trials and sorrows incident to this life? Alas! let the sad dejection of their countenances, the tears, the moans of agony that rend their spirits in view of the future, answer. It is impossible for even the most selfish soul to be satisfied with its own salvation, while the nearest and dearest friends of its love are exposed to the danger of eternal wo.—Verily, they have no rest day or night, who worship the beast, or have the mark of his image.

For the Magazine and Advocate.

MIS-SPENT TIME.

How much of our unhappiness arises from a consciousness of having spent our days in vain, and without accomplishing any great or worthy object! How much does this consciousness add to the fretting discontent of *daily life!* How much, also, does it add to the repulsiveness of a sick-bed! How poignant and soul-harrowing does it, likewise, make the reflections of a death-bed! Is there, indeed, any one who hath not heard the voice of offended conscience, in seasons of sickness and solitude, reproaching him for the waste of precious time? If any of the readers of this paper have attained to this degree of perfection, (or insensibility,) they need read no farther: To them we know not what to say. We speak to those only who are conscious of the very different feelings, with which they spend time and reflect upon it after it is spent. We speak to those only in whose ears conscience makes itself heard—to whom she ever appears, as an unwelcome visitor, in hours of stillness and reflection. We speak to those only who, from experience, are ready to join in such an apostrophe as this: —"Oh conscience, what a cheat thou art! How thou allowest thyself to be laid asleep by present sensations of delight, and then risest upon us in secret in all thy gloomy strength!—Thou art cowardly, for thou takest us alone and in darkness.—Thou art treacherous, for thou forsakest thy post to the enemy.—Thou art weak, for thou standest us in no stead in our necessity. Would that thou wouldst either take us or let us alone; either give us up to enjoyment, and trouble us not with thine after-thoughts; or else take us to thyself, and make us what thou art ever harping upon us to become."

To those who have experienced the unhappiness and the reproaches which we have above alluded to, we wish we could speak, so that they might escape all such unhappiness, and all such remorseful retrospects of mis-spent time in future. We wish we could hear such a voice for ourselves. But sudden changes, for better or for worse, are not in accordance with our present constitution; and, therefore, in wending our way to this goal where we shall be free from the 'compunctious visitings' of conscience, we must be satisfied if we are conscious of progress—steady, unremitting, onward progress.

To aid the steps of fellow-travellers in this upward, heaven-ward, path of self-amelioration, we submit to their considerations, in some silent, serious hour—

'When all the world's shut out,'

a few suggestions:—

1. As the very foundation of our progress, without which our exertions are aimless and unsteady, we must have *distinct* views of those objects which, according to our several circumstances, are most worthy of regard and pursuit. Without deeply-impressed, readily-recurring, and distinct views upon this subject, how can we judiciously apportion our time; or how determine whether it has been disposed of to the best advantage! Whoever has not yet decided upon the objects most worthy of pursuit, ought to do so forthwith, if he desire to make a profitable and satisfactory disposal of his time, and avoid the unwelcome whisperings of conscience; for, without having made such a decision, he can make no progress towards these ends. And those of us who may have made a choice among the various objects of human pursuit, would do well frequently to review the results of our thoughts when engaged in making a selection, and modify them as increasing wisdom or altered circumstances may require. If these few remarks, which our limits forbid any enlargement of, do not satisfactorily demonstrate the importance of this fundamental choice, perhaps it might aid this demonstration to imagine in what a foolish, ruinous, and unsatisfying manner, a man would dispose of his money, who had no definite ideas of what objects would be most useful or necessary to obtain in exchange for it. Pause and reflect a little within yourselves, and we think you will perceive the truth of this, our first proposition, as clearly as if we had occupied a column or two in illustration of it. We trust many will convince themselves of this truth, as it appears to us a fundamental one.

2. In order to avoid mis-spending time and the consequences thereof, we *must* make daily, weekly, or other periodical reviews of our conduct. Wherein we have offended this day or this week, or wherein we have come short of duty, it must be our endeavor and resolve to do so no more.—We must, again, leave the expansion and application of this thought to the reflection of the reader, else we shall transcend the limits of a *short* article.

3. We must have such a deep and convincing impression of the importance of the objects we have decided upon as most worthy of pursuit, as shall give energy and earnestness to all our plans and proceedings. It will not aid us, to give a merely *passive* assent to the unquestionable worth of this or that object; we might as well have made no choice of aims. If we would improve in wisely disposing of our time, we must give to our choice the acquiescence of the *whole* soul. We must be devoted, be earnest, be energetic, else we have not yet even *entered* upon the path of improvement.

4. We must acquire the habit—not an easy one without surpassing devotedness of the whole soul—of making every hour, every employment, every society, contribute to the promotion of our purpose of spending our future time to the best—the very best advantage. Part of our time is spent in being alone or in private; part in general society, and part in the domestic circle. There is great room for improvement in the manner in which time is usually spent in the two latter of these divisions. In general society how trifling the conversation, how silly the amusements, how profit-

less the chit-chat, how culpable the gossip and the scandal! To avoid being partakers in such *consumption* of time, we must, by premeditation and forecast, prepare and qualify ourselves to give to the social hours and intercourse, a more intellectual, interesting, and improving turn. Without some resolute exertion we can not rise above the deplorable customs of general society. Shall we not make it and receive a rich reward?

Similar remarks might be made in reference to the usual listless and profitless way in which the hours are spent in most families, and as to the necessity of our employing these more rationally. But, this and several other topics connected with the improvement of time, which now crowd upon us in unexpected abundance, we think it better to postpone for another *short* article, as we join Br. Grosh in his dislike to long ones. A. S.

For the Magazine and Advocate.

LETTER TO A BROTHER.

Dear Brother:

It was with emotions of pleasure and delightful satisfaction, which I should utterly fail of describing, even were I to make the attempt, that I received your truly acceptable letter. Solomon with all his wisdom, never made a remark containing more *truth*, than when he said—"As cool waters to a thirsty soul, *so is good news from a far country*." Your letter contained "*good* news;" for it gave me the cheering information, that the fogs of superstition, bigotry, and prejudice, are being fast swept away from your mind, by the enlivening beams of the bright "Sun of Righeousness"—that another child of immortality is about entering into that "kingdom of heaven" which consists not in meat and drink, but in righteousness, peace, and joy in the Holy Ghost.

You say, "I have thrown away many of my former prejudices, and although I still have some doubts relative to the truth of Universalism. I am determined to examine faithfully the evidences in its favor, and use my best endeavors to ascertain what is truth." Brother, I rejoice exceedingly—yea, with "joy unspeakable and full of glory"—that the rays of light and truth divine, are already illuminating your mind and understanding; that you are determined no longer to be awed by bigotry, or swayed by prejudice, but have nobly resolved to shake off the galling chains of superstition, and walk forth from error's "prison house," free and unfettered. May the spirit of truth and wisdom unerring, guide you into the paths of piety and true holiness—may you embrace in its fulness, that truth which "maketh free indeed," and henceforth walk in wisdom's ways, which "are ways of pleasantness, and all" of whose "paths are peace." May you be successful in discovering that "pearl of great price," which when possessed, you would not barter for the wealth of the Indies; and experience in its fulness and excellency, that joy and consolation which the world can not give or take away. I rejoice to hail you as a brother in the "Abrahamic faith"—as a believer in the glorious, yea, transcendently glorious doctrine of the "Restitution of all things, which has been spoken by the mouth of all God's holy prophets since the world began;" and I pray God of his abundant goodness and grace, to fill you with all joy and rejoicing in the Holy Ghost, and enable you to experience in reality that "peace which passeth knowledge."

You mentioned the recent death by drowning, of two children from the family of Mr. R——; and then ask a very natural, as well as highly important question: "What," say you, "can enable those parents to bear up under the severity of their bereavement, if they honestly and sincerely believe, that those children are now wailing in unmitigated and unending wo; the companions and sport of demons and fiends?" I would to God, brother, that every believer in the doctrine of endless misery, would seriously ask themselves this question! Especially would I ask *parents* whether they expect to enjoy in their fulness the glories of the heavenly paradise, with the certain knowledge that their beloved children are doomed to wail eternally in hell! Let fanatics and bigoted pharisees say what they please—let them prate on about being "so swallowed up in the love of God," that they can look with composure upon the endless agony of their own offspring—it is my fervent and unceasing prayer, that when the time shall arrive, that beholds our destinies for eternity unalterably fixed, *wherever my friends and kindred* are placed, *there may I also go*. I ask not for heaven—I wish not for the joys of immortal felicity—if granted only upon the severe condition of acquiescing in an eternal separation from my family and friends! And I feel confident, brother, that I hazard nothing by the assertion, and that I shall speak in perfect unison with your own feelings, when I declare, that the certain knowledge of the endless misery of any portion of our race, would clothe the inhabitants of glory, in the sable habiliments of mourning, cause heaven's broad arches to resound with the voice of wailing and lamentation, and change the once verdant fields of paradise, into a desert and barren waste!

There is no doubt but that an individual may feel a certain *degree* of happiness, from the reflection that his own eternal bliss is secured; but it is cruel and bitter mockery to talk of *complete* and *unalloyed* felicity in heaven, while our parents, our kindred and friends, are separated from us by an impassible gulf. Even in this *imperfect* state, we can not look upon the sufferings of our friends without feelings of the deepest commiseration and sympathy; neither have we an enemy in the world, whom, were it in our power, we would not deliver from a state of misery and suffering. How much more acute, then, will these feelings be, when we have cast off these clogs of mortality, and become "like the angels of God, being the children of the resurrection!"

Brother, go zealously onward in your search after truth. Search diligently the sacred Scriptures, in which you will find much that is "profitable for doctrine, for reproof, for correction and instruction in righteousness," and neglect not to seek wisdom from above, remembering the admonition of the apostle—"If any man lack wisdom, let him ask of God; who giveth liberally to all men, and upbraideth not, and it *shall be given him*." And finally, may we, and a ransomed world, unite our voices with the angelic choir, and while age on age shall be wafted into eternity, shout in strains of ecstacy and triumph, "Worthy the Lamb; the Lord God ominpotent reigneth!" Amen and Amen. Luke.

For the Magazine and Advocate.

PROVERBS XVII: 14.

"The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with."

When the demon of discord has once entered into society, it would seem as though every individual immediately agrees to disagree, and all the flood-gates of mischief are at once set open. One person will say, "I have been most shamefully abused, and I will not be satisfied till my enemy asks my forgiveness; until he implores my pardon upon his knees." If you go to the other party, you will find their language like this: "What! I ask forgiveness? I who have been so much insulted? Not I. I was shamefully abused in the first place, or I should not have said what I did. It would be impossible for me to explain how much I have borne in silence, but I will bear it no longer; the world shall know it."

Then there are others who have nothing to do but to add fuel to the fire of contention, to gather all the information they can from one party to arouse the indignation of the other, or it may be, carry news both ways to gratify their propensity for tattling. But it should be recollected that "he that passeth by and meddleth with strife that belongeth not to him, is like one that taketh a dog by the ears." The Psalmist says, "Behold how good and how pleasant it is for brethren to dwell together in unity;" but this can not be done where one person assumes more authority than is believed to be his due, or where one wishes to drive others to do as he says against their wills. And it is with shame I confess that woman is sometimes the aggressor, in civil broils and neighborhood quarrels. O, tell it not in Gath, nor publish it in Askelon, that woman has done this! But the pages of history are open before us, where we learn that woman has not always been the angel of mercy to direct man to the portals of bliss. Let Cleopatra and Elizabeth answer this. But we need not go so far back to find those who possess the will, if not the power, to do as much mischief as they. I am rejoiced to say that there are not many of this class in the world. But let each one pause and consider, is it I? And if it is you, consider whether your neighbors have not a self to take care of as well as you? But perhaps you have combativeness, firmness, and self-esteem, without benevolence: if so, I warn you to beware how you expose these propensities, for they can not be esteemed by your associates; and recollect this, that though hand join in hand the wicked shall not go unpunished. Juliet.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, NOVEMBER 1, 1839.

CONFERENCE MEETINGS.

A few years ago, some wild and singular statements concerning Conference meetings, or concerts of praise, as they are variously termed, caused considerable controversy respecting their propriety and utility. I was among those who opposed them—not in themselves, but as they were then represented by their warmest friends. Since then, I have enjoyed a few opportunities of seeing and hearing for myself; and whatever those may have been that were the cause of the controversy, those I have seen were orderly, decorous and profitable, as well as deeply interesting—so much so, that I am persuaded they are not only worthy of being held at all our extraordinary meetings, as dedications, ordinations, Associations and Conventions, but that in all cases where it is practicable, they should be instituted as *stated* meetings by our societies. They *are* so instituted and held by many of our societies at the East, and are found to be not only interesting and profitable to believers in God's impartial, efficient grace, but also to those of other denominations who attend them. Several ministering brethren in whose judgment I place great confidence, assured me that they were among the most active and powerful causes of our rapid increase and prosperity in that region. One clerical brother in particular, the coolness of whose clear head is never overcome by the warmth of a most excellent heart, said that more of our opposers had been converted to the faith, and led to connect themselves with his society, through impressions received at the weekly conference meeting, than had been converted by his preaching.—And, I verily believe it, after having been present at one of his Conference meetings; and that too, without feeling the least degree of disparaging feeling for his superior talents as a preacher.

Such being my conviction of their importance and utility as a means for spiritual growth and improvement, I feel deeply anxious to see them introduced every where—not only at the meetings of our Associations and Conventions, as is now sometimes done, but statedly as society meetings. And this can be done, and *well* done, even without the aid of a preacher, if our lay brethren will only arouse themselves to the exercise of the talents which they undoubtedly do possess. At first, in all probability, they will feel somewhat embarrassed—for so does every preacher when he first begins to speak in public—but a little careful preparation, followed by a deliberate firmness in practice, will give composure—ease—and, at last, delightful fluency and warmth. For

instance—let three, four or more brethren who feel the importance of instituting means for the growth in grace of our societies, meet together, arrange the regular plan of the exercises, divide to each one his portion thereof, engage a sufficient number to take part, and lead the congregation in singing, and then appoint the meeting. There can be no doubt of success—even should trifling failures occur a few times, even they will impart a determination to guard against them, and provide against their recurrence. Any man, by a little previous reflection and practice, can speak ten or fifteen minutes on a subject with which his own experience has made him acquainted—which is interesting to him. He can talk that long on any subject connected with his business and pursuits—why not on a subject like the love and goodness of God—the joys of religion—the importance and pleasures of social worship, or of human duty, and of the consolations of the Christian hope in every season, trial and affliction of earth?

The prayers to be offered, seem the most embarrassing part to laymen unaccustomed to express the feelings of their souls publicly, and vocally. Why it is so, I know not. But even here, where there are none that can be found willing to break through the diffidence that chains their thoughts and emotions in silence, this portion of the services can be performed for a time by the aid of Br. Rayner's excellent Manual. I say, for a time, for I doubt not that extempore prayers, full of the thoughts and feelings inspired by the occasion, will be preferred to any form, especially in such meetings, and that this preference will soon lead to the freedom of feeling necessary to the performance of such prayers.

The singing, in some cases, will be the point of difficulty. Let the hymns be such as are generally known without the book, and yet are contained in our hymn books, so that those who do not know the hymn by memory, may use the book in singing it. And the tunes should also be familiar. Perhaps those common airs, as "Bonnie Doon," "Auld Lang Syne," "Bonnie Boat," etc., now generally adopted in publications of sacred music, will be found most generally known and easily sung. To these Old Hundred, Mear, Lenox, and other well known sacred airs of olden time, may be added. At first, the promiscuous singing of a congregation—for it loses half its life and power unless performed by the entire assembly—will be irregular—the various modes of performing the same air may cause an occasional slight jar—but these will soon disappear, and the voices blend, unite, and keep time with each other in the musical expression of those common emotions of holy joy, peace, delight and rapture which pervade the hearts of the whole assembly.

If the number of persons who are to engage in addressing the audience is too small to fill out the time to be occupied beside that taken up in singing and prayer, the meeting may be closed, as well as commenced, by reading an appropriate chapter of the Bible, and commenting upon it. Indeed, the perusal of a chapter, with suitable comments, will suggest to the minds of those present, many appropriate subjects on which to address the audience, and thus, probably, induce some to speak who had not been calculated on so to do, and in this way prolong the exercises, and increase the joy and interest of the Conference. For, be it remembered, that however orderly the meeting may and *should* be, the less coldness, constraint and formality there is in its proceedings, the more easy, free and familiar it can be made, the greater will be the pleasure and interest arising from it, and the more powerful will be its influence on the affections of those present.

I might add more—much more of advice, direction, and argument in regard to such meetings, but it is unnecessary. Every reader, from what has already been said, must know what such meetings are, and can imagine their beneficial effects, and conceive modes of conducting them, and means for getting them up and rendering them most interesting and profitable in the course of heart-felt devotion and Christian improvement. It remains, therefore, for those who can thus appreciate the importance of these meetings, to start them, by securing the co-operation of brethren and sisters of a like faith and spirit. May they do thus, be successful in their efforts and blessed in their deed. A. B. G.

REPENTANCE, *vs.* JUST PUNISHMENT.

There is an opinion entertained in the world, that a sinner, however ignominious his conduct, however black his crimes, and however obnoxious to justice, if he repents and is sorry, is exonerated from the punishment which was justly due him for iniquity. Hence it is, that an individual who may have run the pirate's horrid and bloody career, and at last been taken and brought before the judge, if he says that he is sorry and repents between the time of his condemnation and the execution of the sentence, is straightway transformed into a saint, delivered from the toils of *just* punishment, and told that he will certainly reach heaven. I have long looked upon this doctrine as immoral in its tendency; for, if an individual can be made to believe, that by repenting a few days before he dies, he can escape all the consequences of his vices, it must, if he has imbibed habits of sin, lull him to sleep and continue him in the practice of iniquity. In this opinion I am confirmed by the following fact, extracted from the life of Frederic the Great of Prussia, vol. 1, p. 321, contained in Harper's Family Library.

"But the most dreadful part of Frederic's military system, was the extreme severity of discipline and of punishment to which, as has been already mentioned, the soldier was obliged to submit. This was carried to so great a length, and desertion was so difficult, that attempts at suicide among the soldiers, in order to rid themselves of their misery, were not unfrequent. Doctor Zimmerman relates, that an officer at Potsdam informed him, that during ten years, the number of cases of suicide committed in the little town of Potsdam was above three hundred. It also not unfrequently happened, that a *soldier murdered a child*, and then came and gave himself up to justice. This mode of getting rid of their lives was adopted by some of them instead of suicide, for this reason;—they thought that if they committed suicide, they should be subject to *eternal punishment; whereas the murdered infant was sure to go to heaven, and they themselves had time to repent of their crime, and to make their peace with the Almighty.*"

Such was the effect upon them of the notion that mere repentance a short time before death, would clear them from just punishment. And I doubt not that it has had similar evil effects upon others. G. W. M.

SABBATH DAY REFLECTIONS.

Another day of rest, of intellectual feasting, of serious retrospection, of self-examination, and fervent, grateful prayer to Him whom I am permitted to call "Father," has appeared, bearing upon its sunny smiles tokens of peace and love to the pure in heart, and of reproof to those who have neglected the duties of the past. I am sensible that if I wish to enjoy its smiles, I must heed these tokens. They gather around me like the first morning sunbeams, discovering the bright and the beautiful, or showing me the dangers I have been saved from though I passed them unheeded. They pass to the inward eye, the moral vision, as the words of a gentle monitor come to the natural ear; some instructive—reminding me of the blessings which have been, and are still, mine, and displaying how much I owe to my Maker. Thoughts of the past dwell upon the memory, not like the fleeting shadows of a dream, but like the renovating power of truth, fresh and clear from the fountains of reality. Let me look at them fairly and seriously. What have I done to support and spread the Gospel of our blessed Redeemer? What to shake the foundation of superstition and bigotry, whose frenzy is spreading like wild-fire over the land? Have I taken that consistent, straight forward course of conduct, conformable with the requirements of Jesus, which will evince to the enemies of the truth, the practical utility of my faith, and confound them with the indubitable argument, that the doctrine of impartial goodness is not to be put down by clerical profanity, defamation and scandal, or obscene anecdotes? Have I maintained the triumphs of virtue amidst the sneers of the self-righteous? Have I comforted the afflicted, contributed what I could to relieve the needy, and forgiven my enemies? Have I prayed for those who despitefully use me and persecute me? If not, let this day remind me of the example of Him from whose resurrection it has taken its observance. He and his disciples were styled drunkards and wine bibbers by the proud and haughty—so are his followers of the present day. He was called an impostor and a deceiver—so are Universalists. He was accused of being leagued with devils—so are his disciples now, even by those who claim to be his imitators. Yet he reproved not in wrath; he murmured not at their revilings, but rendered good for evil, love for hatred, and blessings for cursings. Thus, O, God, enable *me* to "show my faith by my works," and govern my life in conformity with the Gospel of thy well beloved Son!

Surely, it is a blessed institution which allows us one day in seven for reflection and spiritual improvement. How many there are who *profess* to observe it strictly, but how few who enjoy its spiritual advantages! How then, should a Christian keep the Sabbath? Should he regard it as something to be worshipped—as a day which he is compelled to observe by rituals and pretended solemnities from motives of fear? Surely not. He who makes the Sabbath the most wearisome day in seven, does not know the value of it, nor does he keep it properly. He should reflect that it is a season of rest. Six days are allowed to man to attend to his secular concerns: During these his mind may be occupied in a measure by the cares of time. But there are other interests more deeply connected with his happiness. The mind wants time for undivided reflection. It must be separated from the anxiety consequent upon mingling in the changing scenes of earth. It must be permitted to soar from earth to heaven, and contemplate that rest which remaineth for the people of God. The Sabbath gives it this opportunity. It is, as it should be in the estimation of man, a day of rest. Let the mind, then, be divested of its care and agitation, and delight itself in the recollection of past mercies and promised blessings; of present duties and responsibilities; and let it bring up from the past the incense of a pure heart and a grateful spirit, and then the Sabbath will not be desecrated.

A. R. B.

THE WASTE PLACES.

There are, at this time, a number of waste places in Zion in this region, which should be supplied, and speedily, with the preached word. If the members of the societies now destitute, could only be aroused to action—to united, judicious, zealous and persevering action in the cause of God's impartial grace, we might hope to see them supplied with pastors at no very distant date. It could not be done immediately; for all our preachers in this section are engaged—and those more distant, could not be procured easily and soon to leave their present locations, especially as the engagements of many of them will not allow it.—There are, however, many young men, who have commenced, or are waiting anxiously to commence, their labors in the vineyard of our Master, whose services might be engaged, and who with fostering care and kindness, would soon become workmen that need not be ashamed, rightly dividing the word of truth. But, alas! the scattered friends, the dormant and slumbering societies, make very little exertion to do their duty.—They do not offer sufficient encouragement to the young candidate for the ministry, to go into the warfare. Oh, why is this? Why is there so little energy and action among these believers in universal grace?

I would that I knew of some means by which to introduce a different order of feelings and affairs among

many of our friends and societies in this portion of our State. I would that I could make them perceive, as clearly as I see and feel, the immense injury which their supineness, indifference and coldness are doing to the best of causes—how they are driving our preachers off to other regions to seek support and encouragement—how they paralyze the efforts of the faithful and zealous friends yet in our midst—how they would discourage many who would enter the ministry of reconciliation, and prevent them from entering—how they give occasion to the enemy to triumph and rejoice over our apparent decline, and to hope for our utter downfall—and how they drive the timid and fearful to stand aloof from our waning fortunes for fear of being involved in our disgraceful failure.

Reader—are you one of the believers in a waste place—a member or adherent of one of our dormant societies? If you are, I beseech you by every noble and dear motive, awake, arise, and endeavor to do *something*, however trifling may be your means and influence—begin doing something—and continue your efforts, until you secure the co-operation of your fellows, and bring them up in their strength to build up the waste places of our Zion! A. B. G.

OUR SECTION

Has lately lost, and is about to lose, four or five preachers—Br. McAdam by withdrawal, and Brs. M. B. Smith, T. J. Smith, and W. H. Griswold, by removal. Even before this loss there were some societies destitute of preaching that should have been supplied—of course, the destitution is now greater than ever. What is to be done? Some of our societies, it is believed, do not offer sufficient encouragement to *retain* the preachers they have—still less, to encourage others to come among them. And this perpetual changing of preachers, combined with the *absurd economy* of doing with as little amount of preaching in each place as possible, is ruining both societies and preachers, and giving to our cause in this region a retrograde motion. What can be done to remove these evils?

Our preachers, also, may be to blame. To lessen their hours of study, they scatter their preaching labors—and to eke out their scanty salary, so as to enable them to live decently and honestly, they devote a portion of the time that should be spent in visiting their people, to digging, or ploughing, or other pursuits. This may be well as *exercise*, but it is bad as regular employment.—The soldier of Christ should not be thus entangled with pursuits foreign to his profession. And the people pay dear for that service which is thus half performed for their half price—and the preacher instead of improving in his profession, is learning a new employment.—What can be done to remedy these evils? A. B. G.

THE VOICE TO THE MARRIED.

Our Editorial brethren must *know*, by this time, that we are disposed to be generous, in allowing them to copy freely from our columns, even what cost us considerable money to procure—as communications on special subjects, prize tales, prize essays, and prize poems. We have hitherto allowed them to copy freely such portions as they pleased of the Voice to Youth, Causes of Infidelity Removed, and Voice to the Married—and have no disposition yet wholly to forbid it—but, really, there are some who seem so pleased with the latter named work as to copy it *entire*, as fast as it appears in our columns. When we inform them that we pay a considerable sum (more than two dollars per column) for these articles, and depend wholly for our remuneration for this outlay, on their sale in the book-form, we think they will perceive the *impropriety* of thus *unreservedly* using our property, and will cease doing so in future. Any thing in the shape of ordinary communications—any thing, in short, that we do not intend publishing in book-form to remunerate ourselves for a great outlay in procuring it—even a moderate slice, often repeated, out of a series of labored articles that have cost us much money—our brethren are heartily welcome to, from time to time—let them "cut and come again," and we will never complain, or even *feel* a complaint—but we beg of them not to carry off every entire loaf, as soon as it comes out of our oven! Are we understood?

G. AND H.

ESSAYS ON WAR.

"Better all the wealth on earth should be sunk, and every being destroyed than to have a single moral principle in God's universe violated."

The above extract from Br. Spear's Essays in the present paper, contains a sentiment which I do not understand, or disagree with. It is not often that I comment on the remarks of correspondents who may differ from me in opinion, because I prefer that readers should judge for themselves, rather than have any controversy—especially on minor or unimportant subjects. But the above sentiment seems to me so totally wrong, that I wish, in a friendly way to point out its error.

A single sin, however small, is a violation of a moral principle. Is it better that God should destroy all the beings he has made, than that one sin be committed?—But Br. Spear may say he meant the moral principle to be violated by man. Well, is it really *better* that a man should suffer all beings to be destroyed than to commit the least, most venial violation of a moral principle? Would not the permission of so great a destruction, which this man could have prevented, be really a greater evil than the purloining of an apple from a full orchard? I know that such a supposition is improbable, but the case in hand permits it, as the language is general and not limited to any particular case, and I therefore take the *strongest case* to see if I have rightly understood Br. Spear. A. B. G.

DEDICATION IN SCIPIO.

On June 12th, in the morning, the new meeting house lately erected in Scipio, Cayuga county, was dedicated to the worship of the only living and true God. Sermon by Br. H. Boughton, pastor of the society. Well did he remark in his excellent sermon, that he was proud of what the friends of the restitution had done in Scipio. They have come up to the work nobly. They have built a neat brick house, 33 by 46 feet, containing forty-eight slips. Cost, $2,900. They have sold of the stock, $3,000, and have five slips remaining. So that their house is, in fact, paid for, and the society will have no difficulty with debt. This is most excellent, and we wish that every society would do likewise. The society in Scipio, with a house of their own, and a worthy, talented young man to preach to them, have only to attend church regularly and practice their doctrine, in order to gain a good name and have many additions to their numbers.

A Conference was held at the time of the dedication. In the afternoon, Brs. Qneal and Montgomery preached; on Thursday morning, Br. N. Brown, and in the afternoon, Brs. Delong and Whitcomb. The congregations were large, intelligent and attentive. Every thing was done in peace and harmony. And we trust that seed were sown, which will produce abundant fruit.

G. W. M.

BOOK BORROWERS.

Reader, are *you* one? If so, have you a book belonging to me, that I have not seen for a month or more? Please look over your books—search well—lay out *all* the borrowed books on hand that *should be returned*, and start around returning them to their proper owners—in which case I will get *mine*. I have done so to-day, and have not only returned what I borrowed, but miss many books I must have loaned out, and now want. A. B. G.

Universalist Books may be had of A. Thumb, Mottville—Rev. W. M. Delong, and C. Bartholomew, Oran—A. Clark, Elbridge—M. Clapp, Lafayette—D. D. Denton, Syracuse—Rev. W. Wilcox, Cheshire, Mass.

WINTER EVENINGS

Are near at hand, and next to good religious and literary periodicals, good books should be provided for reading in the family circle—class books for the Sunday school and the Bible class, where such means of improvement can be established, and reading books suited to the capacities, and calculated to interest as well as instruct every member of the family circle. We hope that Universalists in particular, will be careful to provide these pleasing means of mental and moral improvement, so far as in their power; for on their adoption and use depends greatly the advancement of our cause, and the destruction alike of superstition and skepticism, of ignorance and vice in the rising generation.

Universalist Society Libraries have been often recommended, but too seldom established. Now is a good time to enter on that work in our country societies. Earth has yielded abundantly of her stores to the farmers; will they not devote a small portion to the cultivation of their hearts and understandings—the fairest farms God has given them? Come, brethren and sisters, be grateful to God. A. B. G.

REMOVALS.

Br. L. L. Sadler, of Geneva, late itinerant in the "Far West," has received and accepted an invitation to settle in the city of Bangor, Me.—away "Down East." We are sorry to lose him, and hoped he would ramble from us no more.

Br. A. A. Folsom, Editor of the Gospel Witness, has agreed to remove from Hingham, and settle as pastor of the society in Cabotville, (town of Springfield,) Mass. The Gospel Witness is to be discontinued in consequence. A. B. G.

BR. E. M. WOOLLEY,

Of Lebanon, Madison county, in consequence of chronic sore throat, has been obliged to suspend preaching.—This is a sad calamity for him, for his whole soul was in the good work—and for the societies with which he labored, for he was an excellent pastor—and for our cause in this section, for Br. Woolley was one of our most zealous, judicious, and eloquent preachers, and is universally beloved as a man. May God soon restore him to health, if consistent with his goodness, and meanwhile give to our societies in Hamilton and Lebanon a pastor able to fill Br. W.'s place. A. B. G.

AN EARNEST CALL.

We want money. The present is a time when we can not borrow. Will not every honest, and just, and generous subscriber who is indebted to us, *immediately* pay us or the nearest agent at least a part of what is due us? Let him *borrow* the small sum, if he has it not, for we are in *immediate want* of it.

Every agent who has a remittable sum in his hands for us, will please forward it *immediately*. A *dollar* (as well as a *friend*) in need, is one indeed. ☞ Be careful to send such bank bills as are current in this State.

G. AND H.

Br. N. Brown is informed, that the money has been duly credited that was paid at the Convention and Associations. We are not in the habit of entering payments on our list of remittances, unless received by letter or specially requested.

☞ The names of all who are indebted for more than the present volume will be stricken from our list at the close of this year—unless we have some assurance of their responsibility—and their accounts put in an immediate train for collection.

Br. Tompkins—Credit Maria Wright, West Bloomfield, N. Y., $2 for current vol. Repository, and send remaining numbers to E. D. Wright, P. M. Also, transfer Marenas Hubbard's Repository, taken at Waterville, to Joel K. Greenslit, same place, and send No. 2, which was never received. Credit Marenas Hubbard, Marshall, $2, and charge G. AND H.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. T. J. SMITH, in North Bloomfield.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

I D, Ledyard—W M A, Fredericktown, (O) for S McC and D F—F B H, Smithville.

POETRY.

LINGER NOT LONG.

BY A LADY.

Linger not long!—Home is not home without thee
Its dearest tokens only make me mourn;
Oh! let its memory, like a chain about thee,
Gently compel and hasten thy return.
Linger not long.

Linger not long!—Though crowds should woo thy staying,
Bethink thee—can the mirth of friends, though dear,
Compensate for the grief thy long delaying
Costs the poor heart that sighs to have thee here?—
Linger not long.

Linger not long!—How shall I watch thy coming,
As evening's shadows stretch o'er moor and fell,
When the wild bee hath ceas'd her weary humming,
And silence hangs on all things like a spell.—
Linger not long.

How shall I watch for thee when fear grows stronger,
As night grows dark and darker on the hill—
How shall I weep, when I can watch no longer—
Ah! art thou absent—art thou absent still?—
Linger not long.

Yet I should grieve not though the eye that seeth me
Gazeth through tears that make its splendor dull;
For oh! I sometimes fear, when thou art with me,
My cup of happiness is all too full!—
Linger not long.

Haste—haste thee home unto the mountain dwelling!
Haste as a bird unto its peaceful nest!
Haste as a skiff, when tempests wild are swelling,
Flies to the haven of secured rest!
Linger not long.

SEA WEEDS.

We have floated o'er the billow,
The billows wild and free;
The ocean-foam our birth place was,
Our home the dashing sea.
We've wandered over many a league,
Seen many a foreign shore,
And danced in madness to the tune
Of ocean's wildest roar.

We've watched the glittering sunbeams
Light up the deep sea caves;
We've seen the precious jewels
That lie beneath the waves;
We've met the little Nautilus,
As she floated from afar,
And wreathed our fairy branches round
To deck her pearly car.

And we can tell what glorious things
Lie hidden in the sands,
That girdle round the sea-beat coast
Of many distant lands.
And we have heard the music deep,
The airy, thrilling spell,
That's breath'd from out the rosy lips
Of the deep Indian shell.

We teach the wide world's wanderers,
As fearlessly we glide,
To trust, where'er the wind may blow,
Or whither drifts the tide;
That they, like us, may still be tost
Upon the sparkling foam,
Yet feel the wave of time at last
Will bear them to their home.

[From the Lady's Book.]

AN ENIGMA.

I am an invisible, irresistible, unreasonable, thing.—Though nobody can see me, every body feels my power. I have done some good in my day, and a plenty of mischief. I believe there is not a son, or a daughter of Adam, to whom I have not been a trouble and a comfort. I am a source of perpetual delight to children, and of annoyance to their mammas. Sometimes I believe they wish me in the bottom of the ocean—though if I should go there, they would be the first to fish me up again. They get out of patience with me twenty times a day, but they like me, for all that.

I take the little child by the hand, and lead him through the green woods and over the hills and plains, in search of earth's beautiful things. Then I bring him to the crowded city, and bid him gaze at its many wonders.—When he is grown up, I send him out on the wide ocean, bid him explore distant lands, and visit every kindred and nation under the whole heaven.

His parents entreat him not to go, but my voice is more powerful than theirs—I say "go!" and he goes.

Now I suppose you think it is very wrong in me to interfere with the young man's filial duty, and disturb the sweet spells of home—but it's my nature.

When I get the youth off into foreign lands, I run him into all sorts of fool-hardy adventures and awkward predicaments. I'm excellent at getting people into difficulty, but I never help them out; that's not my vocation.

If the young man happens to be well read in the classics, if his imagination has been warmed with the history and the poetry of the olden times, then I have him completely in my power—he is my willing captive. There is nothing which at my bidding he will not do and dare, to obtain a sight of the relics of antiquity, and the places made famous in the glorious days of old. Ha! how I drive him about! He must encounter perils by sea, and perils by land—he must be choked by the sands of the desert, and suffocated by the simoom, and scorched by the tropical sun, and devoured by wild beasts, and robbed by wilder men; must starve, freeze, and encounter all manner of privations, only because *I* say so!

My favorite station is near the fountain of knowledge. Here I stand and call to every passer-by, to stop and taste the waters. If they approach near enough, I lay my soft, powerful hand upon them, and draw them, unresisting, to the well. Whoever tastes these waters, is sure to thirst again. The fountain is exhaustless, and the thirst which I create is equally so; none who once come, ever go away. So, as you may well suppose, I have by this time collected a vast multitude round it.—There is one thing rather singular about this water; the first draught intoxicates—but "drink deep," and you will be quite sobered.

I am the constant companion and counsellor of men of science, ever urging them forward in the path of discovery. Sir Humphrey Davy, was one of my especial favorites. But I worked him rather too hard, poor fellow! Once, when I was driving him through one of nature's hidden paths, a path never trodden by human foot before, he sunk down exhausted. I thought at first I had killed him; but he revived after a while, and I drove him on as fast as ever. The world may thank me for the treasures which he brought to light.

The great Herschel was another of my particular friends. Many a long night, have I held his telescope for him, while he counted the stars. I was never tired, but he was sometimes; and then he would shut his weary eyes, and say he could look no longer; but I kept teasing him to try again. Aye, the "milky-way" would have been nothing but a "milk-way" to this hour, if I had not urged him on. I told him one night, after he had watched the planets a good while, that he had better look into that bright path in the heavens, and see what he could make of it. He looked a long time, but said he could see nothing new. "It may be," said he, "that its brightness is owing to a multitude of clustering stars, but if so, my glass refuses to show them."

"Then make one that will," said I. He fell to work; and I promise you I didn't let him have much rest, till he had constructed a glass of prodigious power. O, with what ecstacy he took his first look through it!—What wonders burst upon him! Myriads of worlds, which no human eye had ever seen, now rolled before him. The "milky-way" was paved with suns!

I suppose you will say it was malicious, but in the midst of his ecstacy, I stooped down and whispered in his ear, "Ah! if you could only see a little farther!"—I should have tormented him with the same suggestion if he had constructed a glass of ten times the power.—I suppose it's cruel—but that's my way.

I am found in the parlor, the kitchen, and nursery.—I tell the little boy to break his drum, and see what makes the noise. I bid the servant put her ear to the key-hole of the parlor door, while I set the lady to "watch her neighbor over the way."

The museums, picture galleries, caravans, theatres, processions, and all sorts of public shows, depend on me for success. When Lafayette entered the city, not a soul would have stirred to meet him, if I had not urged it.

When our red brethren paid our city a visit, the inhabitants turned out "*en masse*" to witness their war-dance. It was I who sent them.

In short, I am always moving among high and low, in great matters and in small. They sometimes call me *idle;* but I am sure nobody is more busy. Sometimes I am called *impertinent*—this too I take to be a slander, for it is my vocation to pry into other people's affairs.

If, after this long description, you are in doubt as to my name, you will find it written in legible characters, on your own bright face. S. J.

MARRIAGES.

In Middlefield, September 18th, by Rev. Job Potter, Mr. SYLVESTER W. BARNUM, to Miss ALMINA (or ALMIRA, we can not tell which) CHASE, both of that place. Also, in Hartwick, September 21st, by the same, Mr. JOHN K. RITTER, of Canajoharrie, to Miss DORCAS PIERCE, of the former place. Also, in Otsego, September 24th, by the same, Mr. JOHN D. TUNNECLIFF, of Warren, Herkimer county, to Miss JEMIMA VAN HORNE, youngest daughter of Abraham Van Horne, Esq., of the former place. Also, in Burlington, October 16th, by the same, Mr. LYMAN M. DUNBAR, of Otsego, to Miss MARY ANN MATHER, of the former place.

In Watertown, August 15th, by Rev. W. H. Waggoner, Mr. CALVIN AUBURN, of Carthage, to Mrs. CYNTHIA GATES, of the former place. By the same, August 25th, Mr. ALVERA PORTER, to Miss AMANDA ANDERSON. By the same, August 26th, Mr. OLIVER KINYON, to Miss SALLY FRANCIS. By the same, September 2d, Mr. HOWELL COOPER, merchant of Chippeway Bay, St. Lawrence county, to Miss LOIS P. WOODRUFF, daughter of N. M. Woodruff, Esq., of Watertown. In the Universalist church, Watertown, September 15th, by the same, Mr. PETER HORR, to Miss SABIA M. LACKORE. In Watertown, October 9th, by the same, Mr. U. M. LEE, of the firm of Hammond and Lee, Carthage, to Miss LUCIA E. MUNSAL, daughter of J. Munsal, Esq., of the former place. In Watertown, October 17th, by the same, Major M. HOFFMAN, U. S. A., to Miss ELVIRA KILDRETH. In Pamelia, October 20th, by the same, Mr. GILES P. GLASS, of Watertown, to Miss MARTHA P. HERRICK, of the former place.

DEATHS.

In Salina, October 7th, Mr. JAMES CLARK, aged 73 years. Mr. Clark was a Universalist in life, and there was no good reason for denying that he remained one to his dying hour. It appears, however, that some of his Partialist brethren have hinted that he entertained some fear as to a reliance on the impartial grace of God in sustaining him in the hour of death. But it appears from other testimony, from a more liberal source, that his faith *did* sustain him even "unto death," and that *no renunciation* took place. This is the testimony of other relatives. His funeral was attended on the 8th ult., at the Methodist meeting house. Prayer by the writer. Sermon by Elder Blair, (Baptist) of Syracuse.—The Elder's discourse, we consider was ill adapted to comfort the mourners' hearts. It was uncharitable, and contained not a few misrepresentations of Universalism.—We sincerely pitied the mourners, and felt shocked at the ignorance and harshness which characterized the whole sermon. We believe that the wounds of affliction were probed afresh, and instead of the oil and the wine of consolation being poured into the lacerated bosoms of the sorrowing mourners, the "wormwood and gall" were administered! May the consolations of the Gospel in its fulness be administered to those that have been called to mourn at this afflictive dispensation of divine Providence. N. BROWN.

In Mottsville, N. Y., August 6th, of consumption, Miss HARRIET TOWILAGER, daughter of Mr. Everts Towilager, aged nearly 16 years. Miss T. was an amiable young lady. It is believed that she died in the cheering faith of the "restitution." It was her dying request that a preacher of the Gospel in its fulness should attend her funeral. Her funeral was attended on the 7th, at the Universalist meeting house in Mottsville, and the consolations of the Gospel were tendered to the relatives and a numerous concourse of sympathising friends, by the writer. N. BROWN.

In Antwerp, August 5th, of consumption, Mrs. MARGARET, wife of Mr. Orsamus Smith, aged 32 years, leaving an afflicted husband and 3 small children to feel and lament their loss. Her funeral was attended on the 7th, and the unfailing goodness of God declared to the mourning. A. WOOD.

In Waddington, St. Lawrence county, September 16th, of dropsy on the heart, Mrs. CYNTHIA, wife of James Culberson, and daughter of Thomas and Martha Wicks, of Antwerp. An afflicted husband is left to mourn his early loss of an amiable companion. A. W.

In Rossie, St. Lawrence county, September 22d, of a cancer in the eye, THADDEUS D. PARK, aged 47 years.—Brother Park endured his protracted and painful illness with unexampled patience, supported by faith in God as the Saviour of all men. The writer attended his funeral on the 24th, and endeavored to communicate consoling instructions to the afflicted widow, three orphan daughters, and other relatives and sympathising attendants. A. W.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, NOVEMBER 8, 1839. NUMBER 45.

For the Magazine and Advocate.

DIVINE PRESCIENCE.

BY D. F. YOUNG.

A vast diversity of opinions seems to obtain in the religious world, in relation to that attribute of God which enables him to view with precision every event, past, present and to come. Nor is this assertion invalidated by the circumstance, that all agree in ascribing to him infinite wisdom and understanding; for though cordially uniting on this point, few agree in regard to the consequences which may be traced to this admission, or the conclusions to which a consideration of the omniscience of God would most naturally lead.—This question seems to embrace the grand point in dispute; for while some cherish the opinion that God knew from all eternity the ultimate destiny of every creature upon whom he should bestow an existence, and that the respective numbers of the saved and lost were so definite and certain that they could "neither be increased nor diminished;" others entertain the supposition that though God foreknows all things, and knew "the end from the beginning"—that though he knew from before the foundation of the world, that a certain portion of his offspring would be endlessly miserable, yet he knew at the same time they *might*, by the right use of the "agency" he gave them, avoid that unhappy destiny, and secure to themselves an eternity of bliss.

Now the difference of the two systems is obvious, and though we believe them both untenable, we are disposed to yield the preference to the latter, as it appears less repugnant to the principles of reason and justice, and less revolting to the better feelings of the heart, and the higher and holier aspirations of the soul, and since it *pretends* to suspend the hopes of salvation upon the observance of certain specified conditions, and the peculiarities of certain rites and ceremonies; whereas the former hangs like a blighting incubus upon the hopes and desires of an unhappy portion of God's creatures. It tells them, that though they were Pauls in morality, angels in purity, and saints in piety, yet the black signet of endless perdition was enstamped upon their foreheads, and the portals of heaven were forever barred against their admission to the joys of its courts; while another portion has the unqualified assurance that though Neros in vice and debauchery—Caligulas in cruelty and revenge, and demons in malignity and rage, yet the messengers of high Heaven were hovering around them, and anxiously waiting till the icy hand of death should sever the tender chords of existence, and waft their spirits home to God, to sing the sweet anthems of his praise in the realms of bliss forevermore!

But whether these views of the destiny of man, and the character they necessarily ascribe to the great Author of his being, be consonant to the dictates of truth and reason, it will be the object of this article to inquire. We conceive that such representations not only rob God of his power, wisdom, and goodness, but invest him is a character of tyranny, cruelty and revenge, and, in the one case, reduce the operations of his omniscience into the more fanciful creations of the imagination. We believe there is design in every exercise of the Divine attributes; and as design and foreknowledge must most perfectly agree, so we think it will be accomplished—since it is certain that nothing would be designed which it was foreknown would not take place; and if there is design in every act of Deity, and he is immutable and omnipotent, whatever is foreknown will come to pass—nor can an event be foreknown when there is a possibility of its not taking place.

To deny the position that God never acts without a purpose, is to argue that man acts entirely independent of his Creator; it makes him the passive creature of circumstances and the sport of lawless chance; it impeaches the wisdom and power of God, charges him with having introduced upon the stormy sea of life, a multitude of intelligent beings without a compass to point out the way, or a helm to guide them over its fearful surges to the haven of security and repose! Can we believe him infinitely wise and powerful? Can we believe him the great Originator of all things, and view the nice adaptation of means to ends in the physical world, and yet believe he created a universe of intelligences without having in view a certain object, or designing them to perform a certain part in the vast and inconceivable plans of his government? Does he, from the throne of his glory, survey all things, past, present, and to come, and would he not interpose his almighty arm to arrest the wild disorder and confusion that obtains in the moral world, had he not foreseen and provided for it from the beginning, and did it not constitute one link in the vast chain of events so ordered and arranged from all eternity, as best to accomplish his mighty and incomprehensible scheme?

Should it be objected that this makes God the author of evil, it is answered, that though he may be the author of what we, in a limited sense, term evil, yet could we see the connection, bearing and relation, of each individual dispensation of divine Providence, we think, that even what we at present term moral evil, would not be urged as an objection against the wisdom and goodness of him who permits its existence. We are not without respectable orthodox company in this opinion.—Bishop Butler, in his Analogy, has the following pertinent remarks: "Upon the supposition that God exercises a moral government over the world, analogy does most strongly lead us to conclude that this moral government must be a scheme of constitution beyond our comprehension. And a thousand particular analogies shew us that parts of such a scheme, from the relation to other parts may conduce to accomplish ends which we should have thought they had no tendency to accomplish; nay, ends which, before experience, we would have thought such parts contradictory to. ——Could we comprehend the whole, we should find the permission of the disorders objected against, to be *consistent with justice and goodness, and even to be instances of them.*"

That the abstract contemplation of a single action or event in the providence of God, may, indeed, lead *us* to regard it as evil, I am not disposed to deny; but the limited *nature* of these faculties that necessarily constitute the medium of our apprehension, which renders it impossible to perceive the connection and relation it has to other actions and events, and the varied effects of which it may be the cause, is a sufficient reason why we should not presume to pronounce any event incompatible with the attributes of God. But should it still be regarded as improbable and unreasonable that God should be the author of what even *we*, in a limited sense, term evil, a moment's attention will show that we are not destitute of Scripture proof in relation to the position.

Few that have read the interesting history of Joseph and his brethren, need be told of the wickedness displayed by the latter in the hatred they cherished towards their innocent brother; and who, abstractly considering their eagerness to imbrue their hands in his blood, will hesitate to pronounce them guilty of the most henious crime? And yet it is said by Joseph himself, that though they thought to do evil against him, "God *meant* (i. e., designed, not 'overruled') it unto good."

Again; God in the plenitude of his wisdom, foreknew and provided for the necessity of that event, which, with unerring precision, he saw would, in process of time, cost the life of his only begotten Son; and, accordingly, we find the prophets of the Most High, foretelling with infallible certainty the death and suffering of a world's Saviour. Nor was he himself silent on the subject, for he presignified to his disciples at Galilee, that he "must suffer many things—be betrayed into the hands of wicked men, and that they 'should kill him." Now it will not be denied that the circumstances which were thus foretold, were foreknown and designed to be accomplished; for had it not been decreed in the councils of Heaven that these things should come to pass, with what degree of confidence could Christ and the prophets foretell them?—and what degree of credence was to be attached to their prophecies, since the probability of their fulfilment and non-fulfilment would have been equally strong? If, then, it was decreed or designed that Christ should be "persecuted," "mocked" and "slain," as it was foretold he should, we ask, how all this could have been done, or what credit must have been attached to the prophetic writings, had there been none to "persecute," none to "mock," and none to "kill" him? And yet what crime in the dark catalogue of human transgressions, in point of magnitude, is to be compared to the crucifixion of our Lord and Saviour by the hands of a wicked and idolatrous nation! But when the whole is contemplated—when the relation, bearing, and object, is discovered, the great and benevolent plan of the redemption of a degraded world from the bondage of sin and error, stands out in bold relief, and the momentary feelings of horror inspired by an abstract contemplation of the means, are resolved into admiration of the Being who gave his only begotten Son a sacrifice for all mankind.

We introduce these circumstances to show that God may be the holy and innocent cause of what we, in a limited sense, term moral evil, and to show the folly of attributing absolute evil to any event of his providence—since what we regard as the most flagrant crimes, may be—nay, have been, productive of the greatest possible good.

The disposition of individuals to deny that God acts with design in every dispensation of his Divine economy, seems to spring from the unavoidable conclusion which must thence follow—that if any of his creatures are finally and irrevocably lost, he must have designed them for that purpose; for should it be granted, there is no other alternative save the absurd hypothesis that man is capable of thwarting these designs; and though we do not blame them for maintaining the most profound silence in regard to the subject, we *do* blame them for cherishing sentiments which involve such glaring absurdities—investing God in the character of a tyrant, or circumscribing the extent of power, wisdom and goodness, in attributing to him the creation of a universe of intelligent creatures without even the shadow of design or purpose, but under a full sense that to a portion, existence would prove an eternal curse—possessing the power but unwilling to save them from their unhappy fate.

But, we think, the position that God never acts without design, can not be successfully controverted or reasonably denied; and if it be granted, we say it is absolutely necessary to advocate the above absurdities, to sustain the doctrine of future endless misery; for we can not see the propriety of supposing that God did not design what he knows will come to pass. But if it be still contended that every event which transpires was not designed by the Creator, we think it will be found, on a little reflection, that this circumstance makes very little difference so far as the certainty of their transpiring is concerned, and that it does not invalidate the force of the argument which would thence follow against his wisdom and goodness, were the doctrine of endless wo true. If it be a truth that God knows all things which ever have and ever will transpire—if it be a truth that "known unto him are all his works from the beginning of the world"—it follows, that when the mighty energies of Omnipotence were about to call into being, from its primeval state of chaotic derangement, the earth upon which we live, before the vital current of life had begun to flow through the arteries of the human frame, and while yet darkness reigned upon the face of the deep, God, by the infinity of his wisdom, knew the final and immortal destiny of every intelligent being, who should ever be permitted to range the vast surface of the globe, which his wisdom and benevolence directed him to call from nonentity into existence.

And now let us inquire how and why this was foreknown. Is it a fiction of the imagination, to be realized or not according to the will of the creature—making it altogether a thing of chance? We think this will not be affirmed; for to say that man was created for happiness or misery, according to the use made of the faculties given him by his Creator, and to make him act wholly independent of God, is saying in effect, that though his destiny was written in flaming letters upon the tablet of the Eternal Mind, yet puny and finite as he is, he is capable of thwarting the purposes, and defeating the plans of Infinity, and so, as before remarked, it resolves the operations of Omniscience into the fanciful illusions of imagination. But if an event is foreknown, why is it so? We answer, because it is something which actually exists in the mind of infinite Wisdom, and which must in process of time actually transpire, and can only be foreknown when it is known that it will transpire; for to suppose otherwise, is, as we have seen, to make it the mere unrealized creation of fancy. Reader, if God knew from all eternity that you would, at some period in your life, peruse this article—if it was foreknown that you would at this moment encounter this argument—it was a circumstance which must absolutely transpire, else adieu to the omniscience of Deity forever! For had it not taken place, he would have known something which never had, or would have existence, but in imagination—which is not foreknowledge.

The argument commonly made use of by objectors in relation to this point, seems to be, that though God absolutely foreknows whatever comes to pass, yet his foreknowledge does not influence the actions of men; for though he knows that certain actions will be accomplished by certain individuals, he at the same time knows they have the power, and *might* do different if they felt disposed. Whatever bearing this objection may be supposed to have against the views we have taken of this subject, we think a little attention will serve to convince us that it is more specious than conclusive. It has been seen that foreknowledge of an event can only be certain, when it is known that it will take place; and hence we conclude, if design accompanies every act of God, that all which is foreknown must have been designed, since it is the only principle upon which future events can be known with certainty. But to affirm that they still *might not* transpire, pre-supposes the possibility that they *will not*, and we would ask, whether upon this principle, infinite Wisdom itself, could be absolutely certain of their taking place? We think not, for though the chances of their taking place as God knows they will, were as a million to one, there would still be a possibility of their failing, and in that case, where would be his omniscience? But the objection bears upon its very front a palpable contradiction, since it is no less than declaring, that a circumstance absolutely *would* transpire, which which possibly might not; or that a man might know a thing to be true, when he knew there was a possibility of its being false. The very reason that leads God to know that an event will transpire, must likewise lead him to know that it is impossible for it not to transpire, and it is absurd to say that he knows the same event both will, and will not, transpire. He must know either one or the other, if he be omniscient; and it is very plain to me that he can not absolutely know, so long as there is a possibility only that it may or may not take place. Foreknowledge, as defined by Dr. Webster, is, "a knowledge of things before they happen." Now, since a thing can not be a thing before it exists, it follows that there can be no foreknowledge of any event or action unless it actually *does* exist in the Eternal Mind, and is so linked in the vast chain of his moral government that the flight of time will most assuredly bring it about; but to affirm that an event may transpire different from what God knows it will, is making it a mere imaginary picture—depending upon the will of the creature for its realization, and consequently reduces the foreknowledge of God into mere guesswork.

We know it has been urged as an objection against the theory we have advanced, that it does not recognize the "free moral agency" of man, and consequently, denies his culpability; but we know likewise that it is the want of attention, alone, which induces any individual to be satisfied with such captious frivolity. The least reflection would satisfy him that it was not at all necessary to deprive man of his liberty of will, that the will and design of God might be accomplished. Man never acts till influenced by certain objects or motives, and God, being infinitely wise and powerful, can easily so arrange the eternal objects and circumstances with which man is connected, as to excite in him a certain volition, which volition shall lead to those very actions his Divine prescience told him would transpire. And to assert, that upon this principle man is a mere "machine," and acts from necessity, is no less than saying that that man is absolutely necessitated to murder, who is influenced to do so by the reward offered him to commit the flagrant crime. Does not the master secure the labor of the servant, without compulsion, by observing the condition of the stipulation between them? Does not the client secure the services of his counsel by placing motives before him which will induce him to undertake, without being compelled, a defence of his case? Does not the orator persuade the multitude into his own peculiar views, by setting truth before them in its native majesty, without their being absolutely compelled to believe? In fine, does not the happiness and well being of society, in a great measure, depend upon the influence one individual has over another? We think this will not be denied. Yet the very principle we are contending for, is here acted upon, while the doctrine of "necessity" is discarded; and we can not see the consistency of denying that God may, in the same manner, so operate upon moral agents, as to bring about the very events he designed should be accomplished, without making them mere "machines."

If it can be understood why the brethren of Joseph were punished for the evil they thought to do unto him, when God himself designed the accomplishment of good, Gen. xlii: 21; l: 20—if it can be understood why God sent numerous plagues upon the land of Egypt, and engulfed Pharaoh and his host in the Red sea, when he himself had hardened his heart not to permit the children of Israel to depart, Ex. iv: 21; x: 20; xi: 10—we think there will be little difficulty to perceive the justice of punishment, even if the doctrine we have contended for in this article be true; that God acts not without design—that he will accomplish his pleasure, bring to pass what he hath spoken, and do what he hath purposed. Isa. xlvi: 10, 11; lv: 10, 11. It is only necessary to discard the dark theory of endless misery, and the most perfect harmony becomes obvious in the Divine attributes. The absurd hypothesis that God acts without a purpose, or that his purpose may be thwarted, need not be advocated; for though he permits the existence of what we term evil, we have seen it overruled, and productive of the greatest good, while an infinite and eternal evil can never be—no, *never*.

Fort Plain, N. Y., 1839.

For the Magazine and Advocate

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER THIRTEEN.

PROVERBS.—These proverbs were composed by Solomon, and are selected or compiled from his works. Solomon is said to have composed no less than 3000 proverbs.—See 1 Kings iv: 32. The book of Proverbs is a selection from these by Hezekiah, (see chap. xxv,) and Agur, Isaiah and Ezra, probably, assisted.

Proverbs xxvi: 4, 5—Answer not a fool according to his folly, lest thou also be like unto him.

Answer a fool according to his folly, lest he be wise in his own conceit.

This seems like a contradiction, yet we can state cases where both these proverbs would apply. If I were in conversation with a foolish man, and was to talk gravely with him, he might imagine himself wise; but if I was to converse with him in his own foolish language, when there were a number of spectators around, they would consider me as great a fool as him.

Some critics, however, are of the opinion that the 5th verse should have been rendered, Answer not a fool according to his folly, etc.

ECCLESIASTES.—This book is evidently the composition of Solomon, and must have been written at the close of his life. It is the result of his own observation and experience. It shows that Solomon had a thorough knowledge of human nature, and also that human nature then, was the same that it is now. The object of the work is to shew the vanity of the ordinary pursuits of mankind, and in what the true enjoyment of life consists. It abounds with wisdom and profitable instruction. And it ought to be carefully, attentively, and frequently read by all classes of people, especially the young of both sexes.

Eccles. xi: 3—And if the tree fall toward the South or toward the North, in the place where the tree falleth, there it shall be.

This passage is very frequently misquoted by Limitarians, and a use made of it by them which is altogether unwarrantable. The manner in which it is commonly quoted, is as follows—"As a tree falls, so it must lie. And as death leaves us, so judgment will find us." The last clause of this pretended quotation, is a complete forgery; there being nothing in the Bible on which to found it. The first clause is a misquotation of the passage under consideration. By examining this passage with its connexion, we shall find that Solomon had not the most distant allusion to death or any of its consequences. His meaning is, that, As the rain when fallen, can not be gathered up again, and when a tree falls it is not easily removed, so when a thing is once done, it can not be undone.

THE SONG OF SOLOMON, OR CANTICLES.—This book was written by Solomon, on occasion of his marriage with the daughter of the king of Egypt. It is the most difficult, but happily the least important of all the books in the Jewish canon.—There is nothing relating to religion in it; and

all the attempts that have been made to give it a spiritual meaning, have only served to throw ridicule on those who have attempted it. There is nothing to recommend it to a place in the canon, but its being the work of Solomon.

For the Magazine and Advocate.

PARTIALIST VIGILANCE.

It is truly astonishing to behold the multiplicity of plans that are put into operation, by Partialist parents, to prevent their children from "searching the Scriptures, to see whether these things are so." While their children are of an age which subjects them to the parental control, the strictest watch is kept upon all their actions. During the Sabbath they are not permitted to go beyond the father's sight; all healthful exercise is strictly and decidedly prohibited, and no reading allowed, excepting the Bible, "Pilgrim's Progress," and the "Assembly's Catechism."

But when the child has arrived at that period in life when it begins to manifest a disposition to think, read and believe for itself, the parent adopts a new system, and in place of stern authority and strict commands, which have failed to bring the result he so ardently desired, he commences a system of *coercion*. In fact, he will adopt almost *any* course—he will experiment upon almost *any* measures, if by any means he can induce his child to adopt *his* creed, and advocate *his* religion.

I have at this moment, in my mind's eye, a case in point. A young man of my acquaintance, was the son of one who, "after the straitest sect of our religion, lived a" Calvinist. When that period in life had arrived, which brought the young man from the quietude of the parental mansion, and made him an actor in the busy and bustling scenes of life, every means were tried, every argument used, and every art practised, to induce him to declare himself in favor of the popular religion. As a last resource, when all other means had failed of producing the desired effect, worldly policy was put in requisition. He was told that it was a *disgrace* for a young man to be a Universalist, and that if he declared himself one, he would not be respected by community, nor succeed in business. But the son had obtained a taste of the waters of life and salvation—he had begun to feast upon "the bread of God which came down from heaven, and giveth life to the world"—he had embraced that truth which maketh "free indeed"—and all the inducements that worldly policy and worldly honors could place before him, were insufficient to cause him to play the hypocrite and "deny his faith." He nobly determined to be true to his conscience and his God, let the consequences be what they might. He determined to advocate, boldly and fearlessly, that system of religion which he believed originated with the Author of his existence, and which has "been spoken by the mouth of all God's holy prophets since the world began"—even though it cost him the sacrifice of every worldly blessing, and deprived him of the home and the friends of his youth.

Would that every young man thus situated, could be induced to choose the same "good part," and enjoy the approbation of his conscience, and the gracious smiles of approving Heaven.

LUKE.

UNIVERSALIST HISTORICAL SOCIETY

PROCEEDINGS OF SESSION FOR 1839.

The Universalist Historical Society met, according to adjournment, in Portland, Me., on Thursday morning, September 19th, 1839, the President in the Chair.

On motion, the Secretary read the minutes of the proceedings of the last year, which were approved.

Voted, To proceed to the election of officers for the ensuing year; whereupon the Rev. THOMAS WHITTEMORE, late President, begged leave to decline a re-election.

The following persons were duly elected.

Rev. STEPHEN R. SMITH, President.
Rev. HOSEA BALLOU, 2d, Vice President.
Rev. THOMAS J. SAWYER, Secretary.
LEWIS SEYMOUR, Esq., Treasurer.

Corresponding Secretaries.—Revs. Charles C. Burr, Maine; Lucius R. Page, Mass.; W. S. Balch, Rhode Island; F. Hitchcock, Conn.; M. Ballou, New-Hampshire; W. Skinner, Vermont; G. W. Montgomery, W. Whittaker, New-York; J. H. Gihon, New-Jersey; S. W. Fuller, T. S. Bartholomew, Pennsylvania; I. D. Williamson, Maryland; E. H. Chapin, Virginia; Dr. G. C. Marchant, North Carolina; Rev. Allen Fuller, South Carolina; Allen Green, Esq., Georgia; Rev. W. Atkins, Alabama; Wm. E. Camp, Esq., Louisiana; Revs. John E. Holmes, Illinois; Jonathan Kidwell, Indiana; John A. Gurley, Ohio; Nathaniel Stacy, Mich.; Joseph Ward, Lower Canada; Oliver Smith, New Brunswick; Amos Seamans, Nova Scotia; Revs. David Thom, J. R. Beard, England; Wm. Scott, Esq., Scotland.

On motion, the Secretary was called upon, and read the following

ANNUAL REPORT.

Another year has passed, and the Secretary avails himself of this opportunity for laying before the Universalist Historical Society, a statement of its present condition and prospects. He has yet to lament that no more of the Society's members, and even of its Corresponding Secretaries exhibit any considerable interest in its affairs and prosperity; but still he acknowledges with gratitude the zeal with which some have engaged in the furtherance of its objects, and the increasing attention which is manifested in its prosperity. Some considerable progress, he is happy to say, has been made since the last session, and the prospect before us is gradually becoming more and more cheering.

Of the condition of the cause of Universalism in this country, nothing need be here said. To the Universalist Register for 1840, which has been prepared with great care, and is worthy the attention of every Universalist, the Secretary refers for all the information which it is in his power to furnish. From this it appears that there are now about eight hundred societies of Universalists in the United States, and fifteen in the neighboring British Provinces. We have above four hundred and fifty preachers, and own, wholly or in part, about the same number of meeting houses. There are in the U. S. one United States Convention, twelve State Conventions, and fifty-five Associations. There are seventeen periodicals in the country, devoted to the interests and promulgation of our common faith. Of these, the greater part are published weekly, and at a moderate estimate, it is believed that more than twenty thousand copies of these alone, are circulated. The others published semi-monthly, monthly, and one, once in two months, enjoy a respectable support, and exert a wide spread influence.

During the past year, there has been a very considerable increase, in the number both of preachers and societies; but we are called upon to deplore the loss by death, of several very valuable brethren in the ministry, among whom may be mentioned the Rev. Solomon Bingham, of Noyan, Lower Canada, Corresponding Secretary of this Society, for that Province; Rev. N. Wadsworth, Editor of the Berean, published at Louisville, Ky.; Rev. I. Hayward, Burlington Flats, N. Y.; Rev. H. Chafee, Stratford, Ct., Revs. S. A. Sneathen, Brunswick, and Joseph P. Harris, New Portland, Me.; and more recently, the Rev. Thomas F. King, of Charlestown, Mass. But while we lament the bereavement which our Zion has suffered in the loss of these laborers in the vineyard of our Lord, it is a matter that calls for our gratitude, that they were enabled to die in the faith, and have left so good a testimony behind them.

Our foreign correspondence has been kept up during the past year, though it has added little to the amount of information previously communicated. The cause of Universal Salvation in England, is more prosperous at the present time than at any former period. The zeal talents and perseverance of our valued Corresponding Secretary, the Rev. David Thom, of Liverpool, are giving an impulse to the good work, which is felt throughout the United Kingdom, while the recent conversion of the well known Mrs Sherwood to the faith, can not but be regarded as a favorable omen of future prosperity and success there. A society has been established during the past year in Edinburg, under the charge of a clergyman formerly of the Baptist denomination; and rumor speaks of one established or in porgress in London, under the care of a converted Methodist minister.

Since the last session, Rev. Mr Balch, of Providence, has prepared, and published in one of our periodicals several articles relating to the early history of Universalism in New-England; confining his observations thus far chiefly to that early minister of the reconciliation, Caleb Rich. And I am happy in being able to say that the author intends to devote still further attention to similar objects. If our clergymen generally could be persuaded to spend some of their leisure hours in prosecuting inquiries relating to the past history of our faith and its advocates, and if those now somewhat advanced in life would favor us with notices of their labors, difficulties and success, and also of their contemporaries and predecessors, who have already finished their ministry, it would contribute materially to the interest and success of this Society.

In June last the Secretary prepared and had printed a catalogue of the books, periodicals and pamphlets, then in the Society's Library. These were forwarded to most of the members of the Society, it is believed, and to many others in different parts of the country, known to be interested in our general cause, and it is hoped that it may excite an increased attention to the principal objects which we have in view. Some good fruits have, indeed, already been produced by that measure; for since that period, several donations have been made to our Library. We would acknowledge our obligations in particular to Rev. S. R. Smith, Rev. H. Ballou, 2d, B. B. Mussey and A. Tompkins, and in general to several other individuals who have made valuable additions to our collection of books.

At the last meeting of the Society, a sum of money was raised and placed in the hands of the Treasurer, and a Committee was appointed to purchase rare and foreign works relating to the doctrine of Universal Salvation.—That Committee has attended to the duty imposed upon them, as far as opportunities would permit, and has purchased several important works, a list of which, with the prices annexed, will be hereafter given.

Upon the whole, we have reason to congratulate ourselves upon the success which has attended our feeble and imperfect efforts, for the furtherance of the Society's interest, and the attainment of its objects, and we are persuaded that increased exertions will not pass unrewarded. All of which is respectfully submitted.

On motion, the Report was accepted, and the Secretary instructed to publish such parts of it as he should deem expedient.

In accordance with a resolution adopted at the last session, it was ordered that a collection be taken up in the congregation after the public services of this afternoon, for the purpose of purchasing rare and foreign books for the Library of the Society.

On motion of Dr. Clowes, it was

Resolved, That the authors and publishers of works written against the principles of Universalism, be respectfully requested through our periodicals, to present copies of their respective works to the Library of this Society.

Adjourned to meet on Friday morning at 8 o'clock.

Friday morning.—Met according to adjournment, and united in prayer with Br. Shrigley.

Received from the hands of O. Smith, Esq., Corresponding Secretary for New Brunswick, a communication relating to the cause of Universalism in that province. After being read, it was submitted to the care of the Secretary for preservation, and to be used by him as he should deem proper.

On motion of Rev. M. Ballou, it was

Resolved, That the Corresponding Secretaries of this Society be instructed to request from all our ministering brethren over fifty years of age, a sketch of their lives, and particularly that portion of it comprising their labors in the ministry; and that such sketches be deposited in the Library of this Society.

On motion, it was

Resolved, That it be recommended to the Universalist clergymen, and lay brethren generally, throughout the United States, to make diligent search, not only in book stores but private families, for rare books on Universalism, and books opposed to that doctrine, and to obtain them if possible for the Society's Library.

On motion, the committee, consisting of L. R. Paige, A. C. Thomas and T. J. Sawyer, appointed at the session of 1838, for purchasing books, etc., be continued.

On motion, it was

Resolved, That the thanks of this Society be tendered to the Rev T. Whittemore, who has held the office of President for the last three years, for the very satisfactory manner in which he has discharged the duties of his office.

After uniting in prayer with Br. E. H. Chapin, the Society adjourned to meet in Auburn, N. Y., on the third Wednesday and following Thursday in September, 1840.

H. BALLOU, 2D, *Vice President*
T. J. SAWYER, *Secretary*.

Br. N. Brown has removed from Salina to the vicinity of Onondaga West Hill, and wishes all communications designed for him, addressed to him at Onondaga West Hill, N. Y.

☞ Union please copy.

Br. T. J. Smith, has removed from Winfield, to North Bloomfield, Ontario county, N. Y., to which place he wishes forwarded all papers and communications intended for him.

REPORTS OF STATE CONVENTIONS TO THE UNITED STATES CONVENTION.

New-Hampshire Statistics for 1839.

But little alteration from the last general report. In consequence of the removal of several useful preachers from the State, as perhaps from other causes, but little has been done, the past year, in enlarging the visible bounds of our cause. But, if societies and churches have not multiplied as fast as heretofore, we have reason to hope that many believers have been added, and that the true Gospel spirit is at work in the minds and hearts of the people; promising a rich harvest when it shall be the will of the Master of the vineyard to send us faithful laborers to assist in gathering it in. Till then, we must be content to make the best of our present feeble means. It is to be regretted that full returns have not been received from the various Associations, and for a detail of the condition of our cause, reference must be had, for the present, to the report formerly given.

MOSES BALLOU.

Vermont.

Vermont has a State Convention and four Associations.

Green Mountain Association includes the counties of Windsor and Rutland.

Organized Churches.—Woodstock, Reading, Weathersfield, Cavendish, Chester, Weston, 6.

Societies that support preaching all the time—Ludlow, Bethel, Hartland, Woodstock, 4. Societies in which preaching is supported half of the time—Springfield, Chester, Cavendish, Reading, Weathersfield, Bridgewater, Barnard, Shrewsbury, Clarendon, Wallingford, 10. Societies where there is preaching one-fourth of the time—Weston, Windsor, Stockbridge, Sharon, Rochester, East Barnard, Hubbertown, 7. Societies in which there is occasional preaching—Royalton, Pomfret, Hartford, Mendon, Ira, 5. Plymouth has a small society, but no preaching.

Sunday Schools.—Ludlow, Springfield, Clarendon, Barnard, 4. *Bible Class.* Ludlow, 1.

Meeting houses owned wholly by Universalists—Bethel, Barnard, Clarendon, Hartland, Ludlow, Woodstock, 6. Meeting houses owned in part by Universalists—Springfield, Chester, Weston, Cavendish, Reading, Weathersfield, 2, Bridgewater, Stockbridge, 2, Rochester, East Barnard, Shrewsbury, Plymouth, Danby Four Corners, 15.

Preachers.—A. Williams, J. Hemphill, W. Skinner, S. C. Loveland, S. Laws, M. Sanford, E. Garfield, E. Wellington, R. Streeter, S. A. Johnson, J. C. Baldwin, H. Gifford, C. E. Hewes, 13.

Northern Association includes the counties of Washington, Lamoille, Orange, Caledonia, Essex, Orleans, and those parts of Canada adjacent to Vermont. Universalist societies exist in but a small portion of this large extent of territory. There are but few preachers North of the Centre of the State.

Organized Churches.—St. Johnsbury, Barre, and Montpelier, 3.

Society at St. Johnsbury has preaching all the time, 1. Societies in Stowe, Danville, Montpelier, Williamstown and Berlin, enjoy preaching one-half the time, 5. Societies in Glover, Calais, Cabot, Plainfield, Barre, Thetford, Washington, Morristown, Duxbury, Cambridge, Waterville, Burke, Concord, Waterford, Lyndon, have preaching one-fourth of the time, 15. Societies in Greenborough, Craftsburg, Hydepark, Woodbury, Orange, Corinth, Topsham, Bradford, Chelsea, Tunbridge, Strafford, Roxbury, Middlesex, Johnson, Waitsfield and Warren, have preaching occasionally, 16. Randolph, preaching three-fourths of the time, 1.

Sunday Schools.—Williamstown, Danville and St. Johnsbury, 3.

Meeting houses owned wholly by Universalists—St. Johnsbury, Barre and Williamstown, 3. Meeting houses owned in part by Universalists—Glover, Calais, Montpelier, parts of two, Berlin, Topsham, Randolph, Breckfield, Stowe, Waitsfield, Cambridge, Warner, parts of two, Middlesex, 14.

Preachers.—J. Ward, H. Sampson, J. E. Palmer, E. Dow, E. Goss, J. Baker, E. Brown, Eli Ballou, W. S. Ballou, Levi Ballou, L. H. Tabor, J. Harris, O. H. Tillotson, J. Wright, J. Boyden, J. Gregory, and M. Colburn, 17.

Champlain Association includes the counties of Addison, Franklin, Chittenden and Grand Isle.

Organized societies 8; church, 1; Sunday school, 1; Bible class, 1.

Meeting houses owned in part by Universalists, 8.

Shoreham and Middlesex enjoy preaching three-fourths of the time, 2; six other towns enjoy preaching one-fourth of the time; other towns who enjoy preaching part of the time where no organization exists, 8.

Preachers.—K. Haven, J. Wallace, T. Browning, L. G. Warren, W. Parker, 5.

Recapitulation.—Churches in the three Associations, 10; preaching all the time, 5; half the time, 15; three-fourths the time, 3; one-fourth the time, 28; occasional, 29; Sunday schools, 8; Bible classes, 2; meeting houses wholly owned by Universalists, 9; owned in part, 35.

The Evangelist and Watchman published in this State has 24 hundred subscribers.

The cause in which we are engaged is prosperous beyond any former period.

E. GARFIELD, *Standing Clerk.*

P. S. No returns from the Windham county Association has been made, of course, I can give none.

E. G.

Massachusetts.

The Massachusetts Convention of Universalists, to the General Convention of Universalists in the United States.

ANNUAL REPORT.

By the divine blessing, the cause of Universalism has made great progress during the past year. This progress consists of an increase of numbers, and of Christian virtue. According to the information I have obtained, we have gained in Essex county, 1 meeting house; one church, and seven preachers. One house has been remoddled. In Gloucester our friends are erecting an elegant building for a school, to be called, "The Murray Liberal Institute." Rev. Thomas W. Nichols and Miss H. A. Hoyt are to take the charge of this school. A semi-mothly paper, called the Sabbath School Contributor, has been commenced in Lynn, by Br. E. N. Harris, under very favorable circumstances. In Middlesex county, we have gained two houses, one church, and one preacher. In Waltham a weekly paper, called "The Christian Freeman," has been commenced by Br. S. Cobb. Its prospects are said to be good. In this county one house has been remoddled, at an expense of about $3000. In Suffolk county we have gained one house, one preacher and one society. In this county one house has been rebuilt. In Norfolk county there has been a gain of one house. In Plymouth county there has been a gain of three preachers; in Worcester, of one house, four preachers, two churches; in Berkshire of two preachers and one Association; in Bristol one preacher, and in Barnstable of two preachers. From Hampden one preacher has removed whose place has not been filled. A great proportion of this gain of preachers has been by removals into the State. In addition to the foregoing, there are two or three houses in progress; and several societies, that have been inactive, have aroused from their indifference, and come forth to life. Six societies have been formed in this State.

This increase, great as it is, we do not regard as the surest evidence of our prosperity. We think there has never been a period when our people were so generally and deeply engaged in the subject of religion, as at the present. Much attention is paid to the cause of Sabbath schools, and to the formation of Bible classes.—There is also an increasing interest manifested in relation to the Lord's Supper. To many of our churches, large accessions have been made. Thus it will be seen, that we are gaining, not only in numbers, but in Christian worth. Our societies are almost universally in a flourishing condition, and our preachers heartily and zealously engaged in the work of their Master.

The only unpleasant event I have to record is, the death of our much beloved and faithful brother, Thomas F. King, who departed this life on the 13th inst., aged 42 years. Br. King was highly esteemed wherever he was known. The firmness of his faith; the purity of his life; the kindness and affection of his heart, and his popular talents as a speaker, rendered him one of our best and most successful preachers. In his death, therefore, our denomination has experienced a great loss. By all our ministers, as well as people, his death will be deeply lamented. No man had a more noble, generous and faithful heart, than Br. King; and we all loved him as a brother. But a wise and holy God has seen fit to cut him down in the midst of his days and usefulness, and we must bow in submission. May his death be sanctified to our spiritual good.

In this State, we have 1 Convention, 5 Associations, 127 societies, about 40 churches, 8 institutes, 102 preachers, 83 meeting houses, and 6 periodicals. Per order,

OTIS A. SKINNER.

Rhode Island.

The condition of Universalism remains much the same as at our last meeting. Some alterations have occurred, but none to the detriment of our common cause. The seeds which were scattered in weakness have taken root and give promise of future good.

Br. Benj. H. Davis has removed from the State to Mass., and the society in Cumberland, with which he labored, is at present destitute of preaching.

Br. Joshua K. Ingalls has commenced the work of the ministry.

A new meeting house will be completed in a few weeks in the village of Woonsocket, after which stated preaching will be established there. The house will be elegant and commodious. It is the *gift* of individuals to the society. The rent of the pews will be appropriated to the support of preaching. The village is large and growing, and the prospect of our cause there is very bright.

The society in Providence continues prosperous, so much so, that a second is talked of in that city. There are brethren, believers in the salvation of all men, scattered all over the State, but as yet preaching is not engaged regularly except in the places above named, and in Smithfield and Warren; though occasional meetings are held in Pawtucket, Cranston, Warwick, Gloucester, Bristol, and some other towns. In some villages, Sunday schools and Bible classes have been formed where there is no preaching, and in others Conference meetings are regularly held once or twice a week.

Two societies have been organized since our last report—one in Cumberland, the other in Warwick, which makes four in the State. This number appears small to such as forget the dimensions of our State, and know not the circumstances which have hitherto impeded the progress of the good work. But when we consider what *was* and what *is* now our condition, we have great reason to take courage and go forward. And when we remember that R. I. was the first province under heaven to declare and establish *free toleration*, and mark the good which has resulted to that State, our country, and the world, we have every reason to hope that the land of Roger Williams will not be slow to receive the full light of truth and love, the perfect day of salvation and glory.

WM. S. BALCH.

Connecticut.

To the United States Convention of Universalists, the Connecticut Convention of Universalists sendeth Christian salutations: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

Brethren:—It is with mingled emotions of joy and of sorrow, that we address you this annual epistle; of joy, for the generally increasing prosperity of our Zion;—of sorrow, for the moral desolation of some portions of our Lord's heritage, and for the removal, by death, of a Br. in the ministry—Rev. Hollis Chaffee, of Stafford—whose Christian deportment and labor of love had rendered him worthy our respect and fraternal affection.

It will be seen from the statement which follows, compared with our former reports, that the cause of truth is nearly at a stand in some places, where it has heretofore been prosperous; while its course, in others, is more or less rapidly onward. Generally, however, we believe it is advancing; and, if its progress is slow, it is, perhaps, the more sure.

Our report now, as heretofore, is doubtless very deficient; and so it must continue to be, until societies are more particular with their records, and more prompt in responding to the calls of our Associations, for statistical information. Or, perhaps, the evil complained of may be measurably obviated, by an effort on the part of our clergy, to obtain from the Clerks of societies, and from leading members where there are no organized societies, such information, when they are respectively visiting and preaching in the different places where the doctrine of the Restitution is publicly maintained. At present, however, we must submit to the inconvenience arising from existing circumstances, and will fain hope that our report, though imperfect, will prove to be "better than none."

REPORT.

Connecticut Convention of Universalists, organized May 9th, 1832; reorganized, October 12th, 1836.

Hartford county Association, (originally the Connecticut Association,) organized May 7, 1834.

Hartford County.

Hartford.—Society and church flourishing; has no Pastor, at present, but constant preaching. Br. C. H. Fay has supplied the desk, since Br. A. Moore's removal to Massachusetts.

Berlin.—Society and church enfeebled by loss of members, some by death, and some by removal to other places; has no Pastor, but enjoys occasional services on Sunday, and week evening lectures.

Southington.—No formal accession to the society reported, although the cause of truth is evidently gaining ground; preaching occasionally.

Burlington.—Society inactive; no preacher, and seldom preaching.

Canton.—Society not reported.

Granby.—Society has relaxed its exertions for some time; has preaching but seldom; there is hope that it will ere long arise, and put on the beautiful garments of Zion.

West Windsor.—Society revived, about making arrangements to sustain the public ministration of the word on each alternate Sabbath; has the use of a meeting-house.

East Windsor.—Society small; efforts much relaxed; preaching occasionally.

Glastenbury.—Society in a languishing condition; meetings suspended.

In Weathersfield, Manchester, Suffield and Hartland, there are numbers of believers in the "common salvation," who, as there are no organized societies in their respective places of residence, give their support to those in adjacent towns, and provide only for occasional lectures in their own neighborhoods.

Litchfield County.

Colebrook and Winchester.—In these towns there is a respectable number of believers; meetings for public worship are holden at both places on each alternate Sabbath, and at Winchester there is a meeting house purchased of the Methodists; Br. Chamberlain, who resides at Colebrook, is the preacher; we believe there are no societies organized; cause prosperous.

Barkhamsted.—Society "did run well for a season; what did hinder it" in its onward course, we can not say; only occasional meetings at present, are enjoyed.

Wolcottville.—Society revived; has a meeting house and preaching one-fourth part of the time; an effort will probably be made ere long, to sustain the meetings one-half of the time.

In several other towns in this county, there are many worthy brethren, who either give their support to the societies already mentioned, or secure occasional preaching in their own places of residence; and some are waiting to "see the salvation of the Lord."

Southern Association, organized May, 1836.

Fairfield County.

Newtown.—Society prosperous; preaching one-half of the time; Br. F. Hitchcock, Pastor; a commodious house for public worship is nearly ready for dedication.

Stratford.—Society and church in excellent condition; preaching one half of the time, under the pastoral care of Br. Hitchcock.

Westport.—A small but good society with excellent prospects; has a commodious house of public worship, completed and dedicated this season;—preaching one-fourth of the time.

Danbury.—Society and church respectable for numbers, and in good condition; preaching the whole time, under the pastoral charge of Br. Z. Cook.

Monroe.—Society nearly or quite extinct.

Stamford.—Society zealous and increasing; preaching one-fourth of the time, by Br. S. J. Hillyer, of North Salem, N. Y. An effort is making to sustain preaching on each alternate Sabbath.

Stamford Village.—No society organized as yet, but there probably will be soon; brethren are united in supporting preaching one-fourth of the time. Darien and New-Canaan are each similarly situated, except in the latter place there is only occasional preaching.

New-Haven County.

New-Haven.—Society is in an enfeebled state, owing to the removal of a large number of its members to other places; no preaching, but lay meetings are holden at private houses every Sunday.

Cheshire.—Society declining; preaching only occasionally.

Middlesex County.

Middletown.—Society consisting of 124 male members, organized September 13, 1833; $7000 have been subscribed for the erection of a place of worship in the heart of the city, and the house, 72 by 50 feet, is nearly completed; an institute and Sabbath school have been established in connection with the society; a church will be organized at the dedication; preaching every Sunday: Br. L. S. Everett, Pastor.

Killingworth.—Society inactive; no preaching.

Quinnebaug Association, organized November, 1833.

New-London County.

New-London.—Society inactive; no preaching.

Norwich.—Society and church prosperous; meeting house being small and inconvenient, measures are being taken to erect a new and commodious place of worship; preaching the whole time. Br. Henry Lyon, Pastor.

Tolland County.

Stafford.—Society in good condition; preaching one-half of the time; Br. Waldo Lyon has lately succeeded in the pastoral charge—Br. H. Chaffee deceased.

Union.—Society small but persevering; preaching occasionally.

Bolton.—Society small, though increasing in numbers, but "strong in faith, giving glory to God;" preaching by different ministers one-half of the time.

Windham County.

Woodstock.—Society looking up; preaching one-half of the time.

Lebanon.—At this place there is a society of Christians; its preacher, Dr. Robinson—is an avowed believer in the doctrine of the "Restitution of all things;" he preaches occasionally to the Universalist society in Bolton, and his services are engaged some part of the time by our brethren in Tolland.

Within the last two or three years, the number of clergymen in our borders has considerably diminished, by removals to other States; so that we have at present but ten, including Brs. S. Glover and H. Brown, whose advanced ages do not admit of their preaching. Br. Brown, however, does yet preach occasionally. Br. Hillyer, also, preaches a part of the time in this State. We cherish the hope that this part of the moral vineyard will yet "whiten unto the harvest," and that the laborers will not long be "few." By order of the Convention. W. S. Stickney, Standing Clerk.

New-York.

To the ministers and delegates comprising the United States General Convention of Universalists, convened at Portland, Me., September 16th, 1839.

The delegation from the State of New-York beg leave to report to your council the following statement, relative to the condition of the affairs of the denomination in said State.

We have not much to communicate in addition to reports presented at previous sittings of the Convention. In the main, the interests and prospects of the denomination are very similar to what they were last season.—Some changes have taken place since you last met in council—some prosperous and others adverse. On the whole, we can but think that the cause is in general progressing gradually onward. Within the last year seven new meeting houses have been completed and dedicated to the service of God and the advancement of our holy faith, in the following places—Sharon, Scipio, Cortland, Hartford, Newark, New-York, and Tylersville.

Thirteen new societies have been formed in the following places, viz.—Litchfield, New-Berlin, Binghampton, Colesville, Homer, Hanover, Alder Creek, Sacondaga, Bolton, Halfmoon and Stillwater, Hume, Erieville, and New-York city.

We have not in possession statistical information concerning the number of churches, Sunday schools and Bible classes now existing in the State, or that have been formed and instituted the past year. Suffice it to say, that the number is rapidly increasing.

The Clinton Liberal Institute is progressing more than at any former period, and seems to promise the fulfilment of the sanguine expectations of its friends.—Rev. T. Clowes, LL. D., is Principal, aided by two talented and well qualified gentlemen teachers—and Miss L. M. Barker, Principal of the female department, aided by two female Assistants.

The Universalist Union, and the Magazine and Gospel Advocate are still published, doing much good in the promotion of liberal Christianity throughout the State and elsewhere. Their subscription lists have declined the past year. Various causes have contributed to this result. The attempt to reduce the list to subscribers who pay in advance, has undoubtedly tended to diminish the circulation of the Union.

The organized condition of the denomination of the order in the State is as follows:

There is one Convention—fifteen Associations—two hundred and eight Societies—one hundred and sixteen preachers, and over a hundred meeting houses. We thus report an increase in all save the number of preachers. Many of them have removed east and west, and others have not yet filled their places.

We farther beg leave to report, that nominally the increase of the denomination has been in time part, very rapid, reminding one of the promise predicted by the prophet, "a whole nation shall be born to God in a day." But observation and experience have proved that the religion possessed has been more of the theoretical and negative character, than the experimental and practical; a kind of counterpart to the fanatical sectarian operations that have characterized other denominations. The consequence is, that when the causes that have awakened interest and apparent zeal have ceased to stimulate, there has not been in many instances sufficient spiritual life remaining to sustain and uphold the cause. More of the esssence—the spirituality—the vitality of our holy faith needs to be diffused, to keep alive feeling and interest, when external influences have failed.

We are of opinion that means and measures for the improvement of the denomination at large, in regard to the cultivation of the religious and moral feelings, and the elevation of the order in practical piety and true Christian godliness, ought to be adopted. All of which we submit for your devout consideration.

South Carolina.

To the General Convention of Universalists in the United States, assembled in Council.

Brethren:—The Delegation of the South Carolina Convention of Universalists to your honorable body, would affectionately represent, that the cause of truth at the present time in this State, appears to manifest indications of increasing prosperity. The meetings of the order are generally better attended than formerly, and a greater degree of interest in the subject is exhibited by the people. Considerable accessions have been made to the church in Charleston, and some in othe places during the past year, and a church has recently been gathered in Abbeville District, and another in Laurens District; but much reserve seems still to prevail in regard to uniting in church relation. These items embrace all the information in possession of the delegation, which they deem important to communicate.

Very respectfully, Albert Case.

Charleston, S. C., 1839.

For the Magazine and Advocate.

INDIVIDUAL RESPONSIBILITY.

An important reason why society in general is not in a more flourishing and happy condition, the truths of the Gospel more generally known and believed, and the social and religious enjoyments of mankind augmented, is that people do not sufficiently realize the responsibility which rests upon them, individually, not only to seek their own happiness, but the well-being of their fellowmen. Too often are we apt to consider all our obligations discharged, when we simply gratify our own selfish desires. Such, however, should not be our feelings, as important relations exist between us and our fellow creatures, which impose upon us corresponding duties towards them. As children of the same benevolent and merciful Parent, alike destined to a state of immortal and uninterrupted felicity, it most certainly becomes obligatory upon us, and should be no less a pleasure on our part, to participate in the joys and sorrows of those around us. Also, as members of the same community, our interests are involved in the accomplishment of certain purposes, and the security of certain objects. Each individual is therefore responsible for the performance of his or her share of the duties requisite to the insurance of any blessings, pertaining to the interests of society. It should ever be remembered that we are emphatically *social beings*, and as such, bound to seek the welfare of others. *Individual selfishness* should not interfere with our making great exertions for the happiness of those over whom our influence may extend; and indeed if we suitably reflect on the sources from which our present, highest happiness is derived, we shall discover that the character of our associates is far from being an unimportant one.

These considerations, together with many others unnoticed in this brief article, should induce all to exercise their utmost endeavors to extend the religion of Christ, and in thus doing, benefit the whole intellectual creation. Let Christians ever remember the high responsibility which they are under to seek the present happiness of their fellow-heirs to immortal glory.—Knowing their duty, may they cheerfully perform it, and their reward will be great. I. I. P.

Claremont, N. H.

For the Magazine and Advocate

RICHES WITHOUT WINGS.

Messrs. Editors:

I am no critic, yet when I finish reading a book that is calculated to elevate the standard of morality and genuine piety, I want to have every body else read it too. Such is the character of "Riches Without Wings," by Mrs. Seba Smith; and I am satisfied that no family would be the poorer for purchasing and reading this little volume. If you think the publication of this notice will be the means of inducing any of your readers to secure in the contents of this book an addition to their stock of the "true riches" please publish and oblige A Friend.

For the Magazine and Advocate.

SCRIPTURE HINTS.

BY REV. S. MILES.

When our Lord and Saviour was about to leave his disciples and followers, he was careful to inform them, that it was expedient for them that he should leave them; for, said he, "If I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."—John xvi: 7–11.

Howbeit when he, the spirit of truth, is come he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—Verse 13.

Now the truth of our Lord's testimony has been most faithfully verified; and yet the most, if not all our spiritual teachers have not understood what the "Spirit saith unto the churches. Rev. ii: 7, 11, 17, 29. Rev. iii; 6, 13, 22. Rev. iv: 1, 2.

The Holy Spirit came as was promised, and conversed with John, and he recorded what the Spirit said in a book, now called the Apocalypse. Dr. Adam Clarke, in his Commentary on the New Testament, has given us a diversity of opinions upon the book of Revelations, and then says—"My readers will naturally expect that I shall either give a decided preference to some one of the opinions stated, or produce one of my own. I can do neither; nor can I pretend to explain the book; I do not understand it."

The Jews have ears and hear not; nor do they understand what the "Spirit saith unto the churches."

These things are hid from their eyes, and they do not and can not believe what they do not understand. St. Paul says, "There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." 1 Cor. xiv: 10, 11.

Why is it so? Why not understand the conversation and teachings of the spirit of truth? Is it not from the fact that there is a misunderstanding in regard to the time, and place, of the day of judgment? Our Lord says—"And the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."—Matt. xiii: 41, 42. The Revelator says—"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels; and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."—Rev. xii: 7, 8, 9.

Now if this separation of the righteous and the wicked was, and is to take place in eternity, as those who profess to be orthodox will have it, then the righteous and the wicked are now in the kingdom of God in eternity; and not only so, they will remain there until the great day of judgment. If this be true, then the wicked are not now in the furnace of fire; neither will they be in the flames of hell, until "the Son of Man shall send forth his angels and gather out of his kingdom all things that offend, and them which do iniquity." Nor will they be cast out into outer darkness, where there is wailing and gnashing of teeth, until the final separation of the sheep and goats.

The wise and the foolish virgins were to remain in the kingdom until the Bridegroom came, and "while the Bridegroom tarried, they all slumbered and slept." Matt. ii: 5. And well they might sleep in the kingdom of God. But the question is, could they have slept if they had been in a furnace or lake of fire? Now one thing is certain, and that is, that both the believers and unbelievers were asleep when Paul wrote his epistle to the Romans. See Rom. xiii: 11, 12. Rom. xi: 7, 8. And if judgment has not yet been laid to the line, and righteousness to the plummet, then the olive tree has not been pruned; and if not, then the Gentiles have not yet been grafted into the good olive tree spoken of Rom. 11th chapter. Our Saviour never taught that the kingdom of God should be given to a nation bringing forth the fruits thereof, until it should first be taken from Jews. See Matt. viii: 11, 12. Matt. xxi: 43, 45. Luke xiii: 25–30. No—not a word is said about coming from the East, and from the West, and from the North, and from the South, and sitting down in the kingdom of God, with Abraham, Isaac and Jacob; until the children of the kingdom are first cast out. If this has not yet been done, then the Gentiles have not yet received the kingdom of heaven in its purity.

For the Magazine and Advocate.

CONFERENCE AT VERNON.

A Conference of the Central Association met in the village of Vernon, on the 23d of October. A council was organized—Br. E. W. Clark, chosen Moderator, and T. D. Cook, Clerk.

The subject of a Theological Library to be established within the limits of the Central Association, was introduced by Br. Grosh, and considered by the council—after which the following resolutions were introduced and carried:

1. Resolved, That a committee be appointed to correspond with different sections of this Association, on the subject of said Library, and report the practicability of its establishment at the next meeting of this body.—2. That said committee be appointed by the Moderator—who accordingly named Brs. Clowes, Grosh, Gage, Buttrick and Cook. 3. That the Clerk prepare the minutes for publication in the Magazine and Advocate.

Adjourned, to meet at such time and place as may be appointed by the Standing Clerk of this Association.

E. W. Clark, Moderator.

T. D. Cook, Clerk.

REMARKS.

A Universalist Conference in the village of Vernon was an experiment. Our friends there organized themselves into a society sometime in September last, and under the charge of our worthy Br. G. W. Gage, have continued constantly since, to increase in numbers and zeal. And, notwithstanding the infancy of their society, they made every arrangement necessary to the occasion, and the consequence was, that we had a good meeting. The congregation the first day, was not large but respectable. It increased till the last meeting. And we humbly trust, and fervently pray that good may result from our meeting there.

Our ministering brethren, though specially invited to attend, concluded (O, what kind souls are they!) to give a few all the glory gained by preaching the word at this Conference—Brs. Clowes, Grosh and the writer shared it all. T. D. Cook.

NOTICE.

At the last session of the Central Association, the Standing Clerk (T. D. Cook) was constituted a committee to appoint Conferences within the boundaries of said Association. He will therefore receive requests for the same.

CIRCULAR LETTER.

To the Ministers, and Trustees of Universalist Societies, in the Central Association of Universalists.

Dear Brethren:—In accordance with the resolutions above recorded, we solicit early answers to the following questions.

1. What are the general impressions of our brethren and friends, so far as you can ascertain by careful inquiry, in regard to the establishment of a theological library, particularly intended for the use of ministers and candidates for the ministry of our denomination, but which shall also be free to the lay brethren of our order, under the same general regulations? That such a library would be eminently useful, we think few can doubt. That it might be made very large and valuable, by annual additions, donations, and purchases from some well devised subscription or fund, thus bringing into a general repository, works which, from their scarcity, or great cost, can not now be perused by but few if any individuals, we firmly believe—provided only, tha *others* can be made to feel and take an interest in its establishment and increase. Please therefore inform some one of us in writing, as soon as you can ascertain, what are the general views of our brethren in regard to it.—Do they deem it a very useful measure? Do they deem it practicable? On what plan do they deem it most advisable to commence its establishment, continuance, increase and regular government?

2. What number of volumes can be obtained in each place where you are acquainted, as donations, to begin with? also, what number, as loans?

3. What amount in money can be obtained in each place, to begin with? also, what amount annually, after the library has been commenced?

Please state the principal donors' names, the amount of money each will give at first, and what amount annually—and also the titles of the most valuable theological works that may be expected as donations or loans, to begin the library with.

We respectfully solicit your early and continued attention to these subjects of inquiry, as it is only by such means that we can report on the practicability of the object in view, at the adjourned Conference, whenever and wherever that may be held. Your detailed replies, therefore, will be anxiously expected, and gratefully received by your brethren in the Gospel.

T. Clowes,
G. W. Gage, Clinton;
—— Buttrick, Vernon;
T. D. Cook,
A. B. Grosh, Utica.

November 1st, 1839.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, NOVEMBER 8, 1839.

A THOUGHT, A CLIMAX, AND AN ABSURDITY.

There are some curious notions floating through the brains of mankind now and then, which compel us to the conclusion that the power of thinking is not so much employed in promoting the interests of the world, as in tickling its own fancy with the wonderful credulity of nature's mammoth reformers. It is not necessary that "something new" should be stuck to, either as text or motto, in the operations of him who aspires to dictate in matters temporal or eternal. If a thought happens to stray from its accustomed channel; or if the open-mouthed and meaningless vociferations of the gaping multitude cause it to soar ambitiously upward for a moment, it returns again to the old experiment of satisfying the morally hungry upon the principle that an old loaf is better than no bread at all. And, singular as it is, it is nevertheless true, that, in morals, mankind with all their appetites for something uncommon, will take up with ridiculous staleness, and thank the contributor for allowing them to starve.

These things may be seen in the ease with which some men quiet conscience for that which they coolly condemn in others. In the good old days of the Crusaders, as we are told, when the disciples of Peter the Hermit forsook their homes and their firesides, and wandered into a far country that they might expel the infidels from the Holy Land, there were some who possessed just such a taste for the extremes of fanaticism. One day, those who had still some small share of judgment at their command, looked with astonishment upon the deluded Crusaders, and made them the objects of mockery, ridicule and laughter. "Such," says a writer quoted by James, "was ever their language one day; but the next—suddenly seized with the same desire as the rest—those who had been most forward to mock, abandoned every thing for a few crowns, and set out with those whom they had laughed at before." But the abettors of modern crusades have not been behind hand in these excellent qualities. They have not hesitated (as they certainly should not) to condemn the fanaticism of olden times, whether they viewed it in the relics, and absolutions, and pious frauds, and ecclesiastical denunciations of yore, or their more familiarly known counterpart of the present time. The pretensions and acts

of the impostors and fanatics of ancient days, and of such as have been universally condemned, of a more modern date, come in for a share of their condemnation. But let a popular revivalist come around, and what they censure to-day, they will approve to-morrow. They will follow their new leader, and, though he be guilty of all the frauds, and denunciation, and blasphemies, and false pretences which they have condemned in others, feast upon the banquet of horror which he spreads out before them, and thank him that they have been so gloriously fed.

And then the arguments used to persuade a man to his duty! They seem to take for granted that man is such a kind of an unreasonable, unmanageable animal—such a frivolous compound of stubbornness and ill nature, that to learn him his duty, is to teach him to shun it, and to appeal to his better feelings and affections, is to harden his heart, unless they wind up their homily by harrowing up his soul with fear and horror. Reason may do to begin with—common sense may serve as a kind of feint, or prelude to after movements, but these do not go far enough, nor reach deep enough. They are some thing like the first flourishes of a novel writer; used to tell the reader that he has not reached the pith of the story yet. Kindness would be a pretty good mode of treatment for those who are already with them, because they know how to appreciate it, and because they might leave the good cause if they did not receive it. And it may be good, as a bait, to the incorrigible offender, just to enable one to get within striking distance; but when this is gained, the tables must be turned, or else he will imagine you are afraid to tell the whole truth, and you will be guilty of doing as you would wish to be done by. Good examples, too, are quite effective in their place. But *good* examples, like the purposes of God, vary according to circumstances. It is a *good* example, when in the presence of true believers, to wear a happy countenance, to speak of the joys of well doing, to praise the Lord for his wonderful goodness, and to love the brethren. But if sinners are by, it is a good example to wind up by extending the countenance a little, and dilating upon the hatred of God and the agonies of the damned.

I have seen a parent undertake to correct a child for a fault. He said nothing to that child about his love for it. And though he discoursed long to it, it was not to enlighten it with respect to the nature of its duty, for this he intended to do in a way which he conceived would not soon be forgotten—viz., by dark stories and heavy blows. I say he discoursed long, but he began by coaxing and bribing. These the child understood very well, but he knew from experience that his discipline would not end here, even though he manifested penitence and submission—so he pouted. The parent took another step in his code of moral treatment. He told about the bears that tore some naughty boys in pieces once, and how that all naughty boys ought to be afraid of bears and ghosts. Then he told about a certain unseen being, who, folks said, was wandering through the earth, seeking whom he might devour. And, as his imagination warmed with the beautiful scenes which he pictured, his brain glowed with lofty thoughts, and he told his hopeful yet trembling child, that he deserved to be "skinned alive." Growing more ardent still, he seemed to think it a pity that his child should escape his deserts, and so he verified the good old proverb of Solomon, "He that spareth his rod hateth his son," and left him trying in vain to remember what he had been thus severely chastised for.

Dear reader, have you ever heard the popular method of persuading grown up children to their duty? If you have not, you will hardly understand this article. But I have, and I have often thought while hearing, of that father's treatment of his child. I have heard the anti-slavery lecturer, when he showed that he was not satisfied with reason and common-sense persuasion, but must draw a picture of master and slave coming up to the judgment. Nor did he stop here. This was not frightful enough. It would not answer his tender conscience. He must have the dear, pious slave holder, as much as he professed to abhor him, escorted into heaven, and placed in some conspicuous place where he could look over the battlements of that habitation where none but the holy enter, and listen to the wailings of the one whom he had deprived of all knowledge of the way of salvation, far down in the depths of wo, and charging him with being the author of his damnation.—I never heard it stated how much happiness the scene would add to the lot of the holy man, and I presume the calculation has not yet been made. Certain am I, however, that such a course of argument is no honor to the cause of emancipation, and never will add a single honest convert to its ranks.

Temperance lecturers, too, have filled the haven of rest with grog-venders, in order that they might listen to the just charges of the unfortunate tiplers, whom they had sent down to the regions of despair. In other words, in order to excite the passions of an audience, after discoursing reasonably for a while upon the evils of intemperance, and the misery and ruin which follow in its train, and exhorting the tipler to leave his cups, and the merchant his traffic, instead of lending a hand to lead them gently and voluntarily along the path of wisdom, they must wind up the salutation by drawing a picture, as black, and as horrid, and as inconsistent as the imagination of man can invent. Verily there are some curious notions floating through the brains of mankind, if they suppose that such treatment will reform the sinner.

A. R. B.

TRUE BENEVOLENCE AND MORAL COURAGE.

How many a young man has been enticed, by pleasure's syren voice, into the convivial circle—into the haunt of dissipation—into the secret assignation for crime, or into the social party for revelry. First he is solicited to become a mere looker on—"to stand by and see the sport." Then motives of false shame are urged—appeals to his social of kindness and love of approbation are made, to induce him to "step into the circle—not to take an active part, perhaps; oh, no, but merely to avoid appearing proud or singular." So, lest he should seem to be "above the rest of the company," or "unsocial," or to give a silent rebuke to his companions, he holds the inebriating cup, and moistens his lips with the fiery draught—or he handles the instruments of gambling, and plays in jest—or he bandies words of double meaning with the dissolute and inly depraved, but outwardly smiling and beautiful—or he furthers with kindling eye, and glowing cheek, and merry laugh, the deeds of daring, and the doubtful sports of those who look to him for these encouragements. Soon his feelings of virtuous repulsion became blunted—the intoxicating fires, or the excitement of play, or the appeals to passion, or the interest awakened by sympathy with the deeds of others, inflame his passions—resolutions grow weaker for having been crushed and bruised under foot—the appeals to his love of approbation grow more earnest, and the passion itself increases as it is ministered unto, until he is drunk with the drunken—a gambler with the desperate—dissolute with the licentious, and as hardened and daring as his criminal companions.

And what led him to all this? Was it good nature—kindness of heart—benevolence? No; it was selfishness and cowardice—base, unmanly cowardice! He loved the approbation of others more than he did their good or his own. He desired to win for himself their good will, whether it was worth having or not, and whether he deserved it or not; and to win it, fairly or unfairly, he was faithless to his friends, his God and to himself. Was he complying with their entreaties, and silent in rebuke, for fear of wounding their feelings?—No—he regarded only *his own* feelings. He was afraid they would call him proud—above his company—puritanic—and he could not bear that; so, to save *his feelings*, and not theirs, he yielded and became a silent participator, a passive accomplice, a smiling encourager of their follies and vices.

Lacking *courage* to *do* right, not *wisdom* to *know* the right, he could not stop here, and sooner than have his own feelings wounded by being termed a coward, and a turn coat, he acted foolishly, and became a coward—a base, despicable and foolish coward. These were his motives—it can not be denied that such are precisely the motives of nine-tenths of all who suffer themselves to be seduced into vice and folly by their companions. Poor, silly fellows! they flatter themselves that they are really the "clever, good natured, kind hearted and whole souled fellows" that their seducers term them; when, in fact, their cleverness is folly—their good nature, sheer selfishness—their kindness of heart, base and treacherous cruelty, and their whole-souledness, nothing but white-livered, watery blooded cowardice. Could they but read their own hearts, and analyze fairly their own motives, from the very depths of their souls, they would loathe and detest their own folly and meanness. And, could they imagine, but for a moment, that the world read off their characters, like a handbill posted at the corner of the streets, they would shrink almost to nothingness, in very dread at the comments that would be made upon their cleverness, and whole-souledness!—So mean—so hypocritic—so base and cowardly is the weak minded man that can be seduced into wrong doing.

Oh, young men, hearken unto my warning voice—learn from the fate and experience of others, to shun the yawning pitfalls that beset the paths of life! Never yield up the suggestions of wisdom and of conscience, to the allurements of improper pursuits, or to the seducing voice of the social companion. Never yield up benevolence and fidelity, to a selfish love of pernicious applause, and a treacherous abandonment of duty to virtue and friendship. Never, oh, never become a fool, a coward, and a guilty wretch, for the sake of being *called*, a clever, good natured fellow. But when your friends would depart from propriety or virtue, gently admonish and faithfully rebuke them—if they would entice thee, "thou shalt say *No;*" and rely upon it their esteem for thee will be greater than any weak compliance can win—thy courage will be seen to arise from thy moral nature, and not only from the animal man—and thy conscience will whisper, "PEACE."

A. B. G.

CLINTON LIBERAL INSTITUTE.

The Librarian acknowledges the receipt of a copy of Balch's Grammar, and Balch's Lectures on Language, from the author. J. M. ELWOOD, Librarian.

Br. Tompkins—Last week we ordered you to credit $2 to Maria Wright, West Bloomfield, and transfer to E. D. Wright, etc. The name is Wight instead of Wright, in both cases. Please correct our mistake.—Credit Harry G. Hardin, Exeter, Otsego county, $2, and charge G. AND H.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. H. L. HAYWARD, in Champion—Br. T. D. COOK, in Trenton, and Br. I. B. PIERCE, in this city.

There will be preaching on the third Sunday inst., by Br. T. J. SMITH, in North Bloomfield—Br. GROSH, in Bridgewater, and near Br. Carver's, Winfield, in the evening.

There will be preaching on the fourth Sunday inst., by Br. WM. QUEAL, in Spring Water Valley.

The new meeting house recently erected by the Universalists in Churchville, Monroe county, will be dedicated to the worship of God on the third Wednesday, 20th inst. Sermon by J. M. Cook. Ministering brethren are invited to attend.

The Second Quarterly Conference of the Allegany Association, will be holden at Philipsville, on the fourth Saturday and following Sunday in December next.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, West Bloomfield, for C L and M W—P M, Manlius, for D B W—Rev W H W, Watertown, for self, H S P, L G, H C, J B, C D S and S R—C A, Onondaga Hollow, for S S—P M, Salisbury for S P 2d.

POETRY.

For the Magazine and Advocate.

LINES TO A FRIEND.

Let Virtue be thy constant friend;
She'll give thee rest,
And from the ills of life defend,
And soothe thy breast,

When storms and tempests come in wrath
And cloud thy day,
Then Virtue's form will cheer thy path,
And light thy way.

When thou art call'd to try the gloom
Of death's cold wave,
Then Virtue's flowers shall brightly bloom
Around thy grave. COLA.

Columbus, October 21, 1839.

For the Magazine and Advocate.

I'LL FEAR NOT DEATH.

BY WILLIAM J. SMITH.

I'll fear not death, 'tis but to call,
My wandering spirit home to God;
To free my soul from sinful thrall—
To ease me of affliction's load.

I'll fear it not, nor dread its power,
Since through its valley all must pass;
But welcome the approaching hour,
That ope's to life and happiness.

I'll fear it not, though it will call
Me far from earthly friends away,
For ah! deaths hand will lead them all
To portals of eternal day.

I'll fear not death, though it will cause,
My friends to mourn around my bed,
But calmly bow to nature's laws,
And yield my body to the dead.

Why should I fear death's iron hand,
Since it so soon shall pass away,
And leave my soul on Canaan's land,
To dwell with God eternally?

Horican, October, 1839.

A STRANGER AMONG STRANGERS.—There are few positions more awkward or ludicrous than those into which strangers are often thrown in their first attempts to make themselves understood in a strange tongue. We were so much amused yesterday by the recital of some odd events in the experience of a gentleman who has seen much of the variety of life in Europe and America, that we must take out a sketch of one or two incidents which happened soon after his arrival in London from the continent. He was not much acquainted with the English language, and found it difficult to make himself understood, and was often obliged to draw upon a friend for phrases in which to express some of the simpler wants and wishes.

On one occasion, he had written several letters to his friends on the continent, but not knowing the exact situation of the Post Office, applied to his friend for instructions how to proceed. He gave him the phrase, "I do not know where the Post Office is," and directed him to repeat it to some person after he had proceeded a certain distance, and he would be assisted in his search.

Anxious to avoid mistake, he started with his letters, constantly repeating to himself—"I do not know where the Post Office is,"—but so great was his zeal to be right, that before long he had dropped a stitch, or rather a knot in the web of his discourse which he still repeated with the utmost patience, until he fell in with a person to whom he thought he would impart the secret of his negative acquirements, in respect to the locality of the Post Office, and with much politeness accosted him:—

"I do know where the Post Office is!"

"Sir?"

"I do know where the Post Office is!"

The stranger stared a moment and blazed away: "the devl you do—what is't a to me? mind your business."

The first part of the reply was sputtered forth too hastily for the poor foreigner to retain the words but "mind your business," made a distinct impression; and he left the gentleman with many thanks, supposing he had obtained the name of the street where the Post Office was situated, and pursued his way, studying over his phrases with greater diligence than ever.

Presently he decided to make another attempt to obtain assistance, and accosted a well dressed, full fed personage, with his ruddy face half covered with a bandanna, thus: "I *do* know where the Post Office is—mind your business!"

This address called forth a volley of abuse, which perfectly astonished the interrogator, and he did not wait for further communication, but pursued his search further, and finally by good luck found the office.

The custom in France was for an individual depositing a letter to give it immediately into the hands of the post-master or his clerk, and our friend accordingly marched up for this purpose and delivered his letters, but the clerk, supposing he wished to pay the postage, received them with one hand and extended the other for the money. Taking this as a manifestation of a desire. *jungere dextras*, the warm hearted stranger seized the extended hand with a hearty good will, and gave it a regular pump-handle shake, which almost brought the clerk through the aperture for the delivery of letters.

The man of letters flew at once into a rage, and flung the letters into the street, supposing the unfortunate man intended to quiz him. It was not till the innocent offender found some one within who could speak French that he was able to pacify the clerk and obtain the final delivery of his letters.

This is but a single passage in the life of a stranger in England.—*Balt. Com. Trans.*

A GLEAM OF LIGHT.—I recently heard a sermon which, on the whole, pleased me much. I am not acquainted with the name of the preacher; nor is it important. He appears to be a man of talent; with a very pleasing and fluent delivery, and withal, possessed of feeling. He was discoursig on the moral government of God in the world, and the parental care which he exercised over those whom he designated as his children. His subject led him to speak of the inequality of human condition in this life—some were poor, and others rich, while all were alike worthy recipients of divine favor, as far, apparently, as strict moral rectitude or piety could render them so. He accounted for this by saying that their heavenly Father knew what was best for them, and suited his dispensations to their various wants and capacities. If some were poorer than others, it was because God saw that they were so constituted as not to be capable of enjoying more, without diminishing their happiness, if it did not produce positive injury. "I have often thought," said the speaker, "that the conduct of our heavenly Father, in this respect, was not unlike that of an earthly parent towards his offspring, who withholds from them that which he knows will destroy their happiness, out of the love which he bears them, although they may not be able to discover the excellency of the motive."

The Philadelphia Spirit of the Times makes a good squib—"A fellow who married a termagant who drove him to desperation, and finally to death, just before dying requested a friend to have the following brief yet pungent inscription upon his tomb:

"SLAIN BY A JAW-BONE!"

A poor fellow who owed money and was often sued, being rather out at the elbows, a friend gravely remarked, that he was surprised to see him dressed so shabbily, for he was credibly informed that he had a *new suit* almost every day.

MARRIAGES.

In Whitestown, October 24th, by Rev. D. Skinner, Mr. HENRY W. CHAPIN, to Miss SUSAN C. SIZER, eldest daughter of Col. Jabez Sizer, both of that town.

In Fort Plain, October 13th, by Rev. H. B. Soule, Mr. JAMES MCMULLEN, to Miss ELIZA FRANK, both of Danube.

In Minden, October 17th, by the same, Mr. PETER MOYER, to Miss ANN ZOLLER, both of that place.

In Fort Plain, October 22d, by the same, Mr. EMERSON CANFIELD, to Miss MARY JANE HOLMES, both of that place.

In the Universalist church, Perry, Sunday afternoon, October 20th, by Rev. S. Barnes, Mr. ASA W. BLACKMAN, to Miss CHARLOTTE AYRES, all of Perry.

In Camillus, October 29th, by Rev. Jackson Crandall, Mr. MORTIMER F. SWEETING, to Miss SALLY F. HUGHES, both of Camillus.

DEATHS.

In Burlington, on the 21st ult., after a lingering illness of many months, Mr. JARED JOHNSON, aged 52 years. He was a worthy member of the Universalist church of that town, and experienced the consolations of a living Gospel faith to the close of his pilgrimage, and died lamented by all. Funeral on the 22d, attended by the writer.

T. J. S.

In Portage, Mich., August 24th, Mr. JOHN J. HOWARD, aged about 35 years. Funeral on the following day, and a discourse by the writer, to a vast concourse of sympathising friends and mourning relatives, from Acts xxiii: 6.—Peace to his ashes and comfort to his mourners.

J. H. SANFORD.

In Upper Lisle, June 25th, Mrs. ELIZABETH RODGERS, aged 70 years. She endured a lingering disease (consumption) for many years, waiting with fortitude and patience for the time to arrive when God should call her home.—Sermon by C. S. BROWN.

In Great Valley, Cattaraugus county, July 1st, ELLEN L., infant daughter of Gurdon and Lucinda Avery, aged 11 months.

This little babe so young and fair,
Called forth by early doom,
Just came to show how sweet a flower,
In paradise would bloom. J. POTTER.

In New-Hartford, October 6th, infant son of Charles and Nancy Mason, aged 8 weeks. May the knowledge that the blessing of Heaven rests upon the mourned, console the mourners. Funeral services by Rev. T. D. Cook.

In Litchfield, Herkimer county, September 24th, Mrs MARTHA BALL, widow of Nathaniel Ball, deceased, aged 95 years and 1 month. Funeral services at the Presbyterian meeting house, by Rev. P. P. Brown, Baptist. Text, Eccl. xii: last clause of the 5th verse.

In Norway, October 26th, 1839, Mr. DANIEL WEEDEN, in the 28th year of his age.

Br. Weeden early embraced "the faith once delivered to the saints." He cherished it as his only support in the hour of trial and adversity. And when he was brought down on the couch of disease, by the slow but sure progress of that fell destroyer, the consumption, his trust and his confidence were in God. Though racked by the most excruciating bodily pains in his last illness, his mind was at peace—his hope was like an "anchor to the soul, both sure and steadfast, entering into that within the veil," and while he expressed a deep solicitude for the welfare of his family, he manifested a perfect willingness to depart hence and be with Christ. He has left a wife, a child, and a large circle of relatives and friends, to mourn the loss of his society. But most of them fondly trust and believe that he has joined a holier throng—"the general assembly and church of the first born which are written in heaven."

Sensible that death was approaching, in due season he made all necessary arrangements for his funeral—left a request for the writer to deliver a discourse on the occasion, and taking an affectionate leave of his family and friends, he fell asleep in the arms of Jesus. Peace to his memory.

His funeral was attended in the Presbyterian meeting house in Norway, and the consolations of that Gospel which had cheered the deceased in life, and sustained him in death, were tendered to the mourners, (comprising the relatives and a multitude of neighbors) by T. D. COOK.

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The above for sale at a reasonable discount by the quantity. Also, a general assortment of Universalist, Phrenological, school and miscellaneous books at publishers prices.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, NOVEMBER 15, 1839. NUMBER 46.

OCCASIONAL SERMON,

Delivered before the United States General Convention of Universalists at its session in Portland, Me., September 18, 1839.

BY REV. JOHN MOORE, OF LEBANON, N. H.

"There remaineth yet very much land to be possessed."
JOSHUA xiii: 1.

After Moses by the command of God, and the guidance of unerring wisdom, had led the children of Israel forth from Egyptian bondage, and conducted them through the wilderness—and at his death leaving them in the care of Joshua, who was appointed his successor, to complete the work of establishing them in the land of promise—and when Joshua had conducted the mighty host with all their substance safely over Jordan and by the destruction of "thirty and one kings," had taken possession of the land which their subjects had occupied—it might seem that they had fully accomplished the work assigned them, and were in the enjoyment of all that they had anticipated by the promise of God; and might therefore betake themselves to repose, in the quiet possession of liberty and peace.

But instead of having accomplished all the work, which, in the Divine economy, was enjoined upon them, and instead of having in possession all the blessings consequent thereon, it was said to Joshua, their leader and commander—"There remaineth yet much land to be possessed"—which was equivalent to being informed that there was yet much more to be done, as well as much more yet to be possessed and enjoyed.

It is my intention to use this short sentence of sacred history on this interesting occasion, as a motto, which may lead to some profitable remarks: in offering which for the consideration of my brethren, I hope to be excused even if great plainness of speech is indulged.

1. When due consideration is bestowed on the fact, that man, with all that relates to his nature and interests, as an intellectual, social, and religious being, is endowed with capacities for improvement, to an indefinite extent—the accommodated application of my motto, to all that relates to his progression in whatever can improve his condition, and increase his happiness, will not, I apprehend, appear improper.

Not a little of our present happiness arises from the reflection, that we have advanced from ignorance to knowledge—that we have made some progress in what contributes to the honor and happiness of our kind.

Not only is there pleasure in this reflection, and in the application and results of the knowledge which we may have acquired, but in making those advances, although they may have cost much severe labor and many sacrifices, yet, in this very labor there is pleasure; for it requires such exercise of our faculties as conduces to present enjoyment, and also affords the pleasure of anticipation.

When we take a truly philosophical view of humanity, we are assured that we are allied by the strongest ties of consanguinity to the whole family of man; that in many and important respects, the interests of all are so closely interwoven, that the happiness of the whole is our happiness, and their misery is our misery. From this broad and expansive view of human brotherhood, we come down to particular countries and associations—and thus narrow down our connexions, and in our minds make the circle of our reflections smaller and smaller, till our thoughts and desires are confined for a while, to our individual selves.

And as we become acquainted with our own nature and wants, with our liabilities, capacities, and dependencies, we may thereby read human nature, by which study we are led imperceptibly out of ourselves, and by following the train of thought which a knowledge of our own wants and desires suggests, we soon begin to extend the circle of our thoughts: and our desires with respect to the interests and happiness of mankind, continue to expand and warm the affections, and liberalize and elevate the mind, till the holy spirit of universal good-will and fraternal love take full possession of the soul—and ere we are aware of the fact, we are in thought and feeling, mixing and mingling in the joys and sorrows, and exulting in that fadeless glory which awaits the whole ransomed, sanctified, and immortalized family of man!

This, and this alone, can satisfy the capacious desires of the renewed mind, and cause it to breathe forth the prayer of faith, and holy confidence, in behalf of all men—which desire, reacting on the mind and feelings, induces all who are thus exercised, "to lead quiet and peaceable lives in all godliness and honesty."

Although great and important improvements have been made in the science of religion and morals, just in proportion as the pure doctrine of God our Saviour, as revealed in his works and in his word, has been correctly understood, and its ennobling and sanctifying principles have been carried out in practice—still, with much propriety may it be said, "There remaineth very much land to be possessed." And so it may ever be said with respect to moral and religious improvement; for

> "'Tis a broad land of wealth unknown,
> Where springs of life arise;
> Seeds of immortal bliss are sown,
> And boundless glory lies."

There can be no end to moral advancement and happiness, but as we may, by the influence of intellectual improvement, and by the light and guidance of the glorious Gospel of the blessed God, be led forth in green pastures by the side of still waters, and as we ascend the delightful heights of joy, or find our way along the calm and peaceful vale of sober thought and profitable reflection—and in the exercise of a living faith in the promises of God, enjoy the all-sustaining and ever-cheering influences of Gospel hope, we may feel assured, that there will ever remain a fulness of joy, and a richness of glory to invite us onward and upward in ever-enduring and ever-increasing happiness.

2. It will be expected that I shall confine my remarks at this time chiefly to the *condition*, *wants* and *duty* of the denomination of Christians spread over our widely extended and growing republic, which by its delegates is here assembled, for the purpose of exchanging mutual salutations of peace and joy, and of taking sweet counsel together on the great subject of religious improvement and human felicity.

And here permit me, my beloved brethren, to congratulate you, and through you our denomination at large, and all for whom Jesus tasted death—on the unparalleled prosperity of the glorious cause in which we are mutually engaged—a cause which meets the approbation of all benevolent minds—a cause which breathes nought but peace and good will to the whole creation of God, and which has for its object the salvation, from ignorance, sin and death, of the entire race of Adam.

This being understood, it is clearly seen that we have no party purposes to serve—our labors are not designed to build up a party whose prosperity and interests are opposed to the happiness of any portion of our kind—neither to build our own denomination up on the ruins of others; we would rather build on the broad and sure "foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord."

In all important enterprises, it is profitable occasionally to review the past, and by comparing that with our present condition, and this with the object we have in view, we may be able to perceive the position which we now occupy; also, shall we be enabled, by careful observation, to note the causes which have served to retard, or accelerate the enterprise; and by the aid of experience, may discover the requisite means, and their proper use, to carry forward the work;—which will stimulate us to a cheerful and discreet performance of the duty which grows out of our wants and the stations which we occupy.

And this is a proper time, this is a suitable occasion for such review, and such comparison, to the end, that we who are here assembled in the name of the denomination of Universalists in the United States, may solemnly pledge ourselves anew, that we will be faithful to the cause of him under whose broad banner of salvation we go forth in the strength of truth against error; of love against hatred; of good against evil; of the testimony of the prophets, Jesus, and the apostles, against the doctrines and commandments of men. And may we here renewedly consecrate our lives, our powers, our influence to the service and glory of God, to the interests and happiness of man.

Standing as we do, on the lofty eminence to which God, by the power of his truth and grace has brought us, with what inexpressible joy and gratitude do we review the past! Some of you, by your own recollections: others of us, by the light of history—or now and then by listening with intense interest to the wonders and struggles of those days, as the story is related to us by the trembling voice, and tearful eye of some venerable patriarch,* who has been permitted on earth to witness the luxuriant growth of that "least of all seeds," till it has become a great tree, spreading its branches as from the centre to the circumference, whose refreshing shade and life-giving fruit is being more eagerly and generally sought than at any former period—and which will afford enough, for all its roots are constantly watered by the river of God which is full of water.

When by comparison, the past history of our denomination is brought up to the present, we are constrained to say, "this is the Lord's doings, and it is marvellous in our eyes."

With this view of the subject we may sometimes feel as though we may now cease our warfare against error, and lay aside the weapons which under the Captain of our salvation, have been so successfully wielded "against spiritual wickedness in high places." But when we compare the present condition of the religious world, and even that of our own particular brotherhood, with what all well informed and benevolent minds desire, with what our race are capable of becoming by the proper exercise and right direction of all their faculties—and especially, when it is remembered that the grand object of the Gospel contemplates the happiness of all mankind, may

* These living histories of the past are rapidly falling in death. May their mantle fall on those who survive.

we not say, that in almost all that relates to the honor and felicity of our race, their progress in refinement of manners, elevation of intellectual and moral character, growth in grace, and the knowledge of all those truths which convey pleasure and profit to the mind, and add dignity and worth to the character—"There remaineth yet very much land to be possessed!"

Our present condition, as a religious denomination, is, to say the least, highly encouraging.—And while we dwell on the fact, we are involuntarily led to exclaim—"hitherto the Lord hath helped us;"—and the past success which has marked our course in carrying forward the work of removing the ignorance and vices of the world, and the fact that there remaineth very much to be done, should stimulate us all with a commendable zeal and perseverance in a work which so fully accords with the pure and holy feelings of the Christian's heart, and for the accomplishment of which is pledged the veracity of Jehovah of Hosts.

When we converse with the fathers in our Israel, (but few of whom are now left,) they inform us that their most sanguine anticipations have been more than realized—that they have lived to see their posterity possess vastly more of "that land flowing with milk and honey," than they imagined would be their happy lot on earth; they tell us how the mighty sons of Anak, in the form of religious error, have been slain by the sword of the spirit—that the Goliahs of superstition and bigotry, who defied the truth of the living God, have fallen before the noiseless march of those who were clad in the simple habiliments of unadorned truth and love—till many of the traditions of the fathers, which confined the blessings of Gospel salvation to a few of our race, and many of the middle walls of partition, which kept separate those who should occupy one fold, because they belong to one shepherd, have been swept away by the diffusion of that truth which maketh free indeed.

3. It may not be useless, on this occasion, to inquire, what were the means in the use of which "the word of truth, the Gospel of our salvation," has so widely extended its mighty conquest over error and false religions, bringing in its train joy unspeakable and full of glory to the millions who believe and obey.

The only correct answer to this inquiry is, that an exhibition and practical application of the doctrine of the Gospel, as stated and illustrated by Jesus and his apostles, has been the means under God, of bringing about the glorious revolution, the happy change the religious world has experienced, during the last half century—a change which is by no means confined to the denomination whose representatives are now before me, but which to no inconsiderable extent is experienced throughout all Christendom—and when we compare our present condition, in point of numbers, and ability and influence with the past—we perceive that wonders have been wrought by the almighty power of truth and love; that much has been done in the name of the great Head of the church, whereof we have reason to rejoice in God. But when we suffer our thoughts to go over the religious world, and view the extent of the withering influences of religious error, and sin, exerting their tyrannical sway over the fair creation of God, we feel that indeed there remaineth much yet to be done—and from past success, and an increasing conviction of the truth and utility of the doctrine of the Gospel which leads the believer to "trust in the living God as the Saviour of all men," and an ardent desire to serve our generation faithfully—may we feel impelled to use all the means in our power, to make every effort of which we are capable to carry forward so glorious a work. When we thus reason, and perceive how much yet remaineth to be done, we very sensibly realize our *wants*—and as we reflect on our own weakness, we exclaim, "who is sufficient for these things?" But remembering that "our sufficiency is of God, who hath made us able ministers of the New Testament, not of the letter which killeth, but of the spirit which giveth life" we feel that we are well able to go forward and possess the land.

It will be perceived by a reference to the past, that the cause in which we are engaged has progressed just in proportion to the number of faithful, devoted, judicious, and persevering laborers who have entered the ministry of universal salvation—in proportion as the public mind has progressed in knowledge and refinement—and in proportion as the glorious doctrine of this ministry has been carried out in its practical influence and results, by those who have taught and professed faith in its truth.

This being the fact, it is seen at once, that to pursue the same course which has brought us to our present prosperous condition, will carry forward the work to its final completion. We have no occasion for making any alteration in our creed, or attempting to improve or amend the truth of God, that it may keep pace with the improvements of the age—no; our great work consists in conforming faith and practice to that immutable truth, which came by Jesus Christ, and which needs no amending that it may be received by all when it is understood, for it is perfectly adapted to our nature and wants. Therefore, while there remaineth yet very much to be done, we have nothing to do by way of mending the "platform" and improving the confession of faith, to suit the prejudices of the age, or to save our doctrine—the doctrine of the Gospel—from being contradicted by established laws in the natural world, or known and established truths which relate to other sciences. The old "platform" which contends that "*God hath purposed in himself to gather in Christ all things, to give all who die in Adam immortality in Christ*"—and the old "confession of faith"—that "*Jesus Christ is the Son of God, the Saviour of the world*"—and the old test of discipleship, by which all may decide who are, and who are not, Christians in practice, viz., "*If ye have love one to another*"—instead of being distanced by the wonderful and rapid improvements of the age, and thereby showing their defects, and calling for a change to meet the spirit of the times, stand forth like "the pillar of cloud by day, and of fire by night," to guide those who are disposed to seek the liberty of the Gospel, in the belief and practice of the simple truth, the benevolent principles of Jesus Christ, which stand as the everlasting monuments of the love and wisdom of him who is the Father of us all.

4. But while we feel confident, that the only efficient means for the advancement of the cause of Gospel truth and human happiness, consist in a clear exposition and practical application of the doctrine of Jesus and the apostles, we should be ready to bring to our aid, in this important work, all those powerful auxiliaries which the light of reason, science, experience, and attending circumstances may suggest.

When it is admitted that the doctrine we hold, is according to the will of God, we feel that in embracing it, we have taken a stand on the immovable rock of eternal truth; and therefore feel perfectly safe in inviting the most thorough investigation; believing that all truth must harmonize, and hence religious truth when understood, will always be strengthened in the mind of man by a knowledge of all other truths. Hence the many controversies and discussions in which the Christian world have engaged, as to *which* of the various systems are founded on the truth of God, and which have called out the zeal and talents of giant minds, (and too often the bitterness and rancor of little souls,) have all served, so far at least as their general results are concerned, to strengthen in all minds, confidence in the Divine Paternity, and to weaken faith in the eternity of sin and misery. And even the discussion of the question, whether *any* of the systems claiming support from the Bible, are founded in truth and reason, have had the same general tendency, to settle the public mind in favor of the universal and efficient grace of God—and that the revelation of Gospel truth was made to our race because it *was true*, and not that it *is true* because it was revealed.

It is not enough for us to know that we are in want of faithful, devoted and pious public servants of God and the people—but we should also realise the fact, that religious instruction in order to be of service, must be adapted to the age and condition of those for whose benefit it is designed—that religious teachers must at least keep pace with the improvements of the age, or their labors will be of little or no consequence, and may be injurious to the very cause they are intending to promote.

The impetus which has been given to the cause of Gospel truth, religious knowledge, and Christian fellowship, within the last few years, by the organization of Sabbath schools, Bible classes, institutes, churches, and social conference meetings, is as good as it is great. And these humble, though efficient auxiliaries to religious instruction, prove by their influence on all who engage in such services from right motives, that the doctrine of the Gospel is adapted to our nature and wants—for it is seen that the doctrine of Christ is not only in harmony with, but is calculated to sustain and further all our interests—destroying by its power and influence all our moral enemies, and sustaining all our friends.

In going forward to possess the land which is yet under the dominion of error, and in cultivating what we already possess, we should studiously avoid the obstacles which may be thrown in our way, and which if not timely perceived and removed, or shunned, may occasion much confusion, and greatly retard, for a while at least, the onward march of righteousness and truth. And as we all reject as absurd, the doctrine of the divine right of kings—as our system does not recognize the supremacy of Popes, Cardinals, or other ecclesiastical dignitaries, but securing to each the right to decide for himself in all matters of faith, and to be governed by the laws and spirit of him to whom we reverently bow as our Prophet, Priest and King—and to observe such rules as may be adopted by the body of which we voluntarily become members; it becomes us as individuals to be very watchful over our own thoughts, words, and actions, as well as over the conduct of those with whom we are associated in Christian fellowship, that we may, each in his individual capacity, detect and guard against any evils which might otherwise draw us from the path of duty and usefulness.

5. Let it ever be remembered, that we should be no less vigilant in our associated capacity. It is to be feared that we are not always sufficiently impressed with the importance of those acts in which we participate in this capacity. If the responsibility of what may be called the conduct of a society, of an association, or a convention, in which we may have participated, or to which we may have silently consented, was to rest on our individual selves, it is highly probable that we should feel a greater anxiety that all the doings of such bodies should be characterized by strict propriety. But ought we not to be as cautious, as vigilant, as persevering, as though the whole weight of the responsibility was to rest on our own character?

Dividing this responsibility equally between ten, fifty or an hundred, would not remedy an evil which may be allowed to exist as the result of an associational imprudence; but will rather serve to increase it, as it thereby receives the sanction of the body, instead of an individual. In this particular, my brethren, is there not room for improvement? Or if it is believed that the system of discipline which we have adopted, covers all the grounds necessary for the regulation and growth of the members belonging to our body—let me ask, is that land properly cultivated? In other words, are the few wholesome rules which we have adopted, strictly observed? If they are, and if there are any evils existing, or any wants experienced which can not be supplied by the

application of existing rules, it is clear that other provisions should be made. And this position does not in the least reflect on the wisdom, or the goodness, of those who framed existing rules, and established those precedents by which our affairs have been regulated. They were adopted because they met the demands of the age; they answered the purposes for which they were framed—but in carrying forward the same work under other circumstances, other regulations may be required, and if required, should be provided.

6. I trust I shall not be accused of being influenced by a dictatorial spirit, when I say that the times seem to demand, that greater caution should be observed in the admission of candidates to our ministry, than has hitherto marked our course. The time has been, when there existed in the state of things, those barriers, which to a very great extent prevented any one from attaching himself to our ministry, except those who loved the Gospel and its promulgation, more than every thing beside.

Those who then came forward to the responsible office, had they been interrogated as was Peter by his Master, whether he loved him more than the draught of fishes which he had just taken ashore, might in imitation of the apostle. have appealed to the omniscience of Him who knew the secrets of all hearts, in confirmation of their supreme attachment to the cause of that truth, in the defence and promulgation of which, they wore out their lives.

It was a love of God's truth and man's happiness, which chiefly induced them to preach the Gospel; they felt as did another: "*Wo is me if I preach not the Gospel*"—the high satisfaction they enjoyed in so doing, was their chief compensation; there was then, little complaint of poor pay masters, in this respect, for it was chiefly in preaching that they received their salaries.

They too, were thoroughly initiated into the principles of the Gospel, not so much by hearing it preached, as by reading over and over again, the sacred record, and single handed and alone, except by the efficient aid of the spirit of truth, did they arrive at their conclusions—and then, in opposition to their friends—to long established sentiments—to popular and powerful religious and political authority, and in opposition to their own pecuniary interest and individual ease, did they go forth to proclaim the impartial love of God.

And their ardent love for the Gospel and its promulgation, made the ministry their first object, and a corresponding conduct their constant aim, and what success crowned their labors!

Our individual reputation for correct Biblical knowledge, and proper ministerial and Christian deportment—and hence our usefulness in the vineyard of our Lord and Master, depends in no small degree, on the character and reputation of our ministry as a whole. If one member of that ministry is dishonored by ignorance or sin, the whole body must feel the shock, and every other member will suffer more or less. It is so in the estimation of the world, it must be so, while a profession of fellowship exists. Therefore, promptness in attending to any cause of complaint, decision of character and action, tempered with moderation, forbearance and charity, with a high sense of the proper dignity and influence of the ministerial character, should always be evinced by all the acts of our ecclesiastical bodies.

In receiving candidates for the ministry, if we would not render that ministry powerless and inefficient, we must insist on such literary qualifications, and such religious veneration, and love of Gospel truth, as will enable them to perform those services which are expected of those in their calling, in such a *manner* as will not be disgusting to an enlightened audience, or all their labors however well attended, and zealously performed, will be nearly lost; and their services will be a dead weight upon the cause which they may love with all their hearts; but which they can never promote as public teachers. Not every honest man, nor all who love the truth of God, were made to preach that truth, although every preacher should, and *must* possess these traits, if he would magnify his office and benefit his race.

In going forward to possess the land which is yet before us, there is another evil to be avoided, which I desire here to notice.

It is one which somewhat troubled the early heralds of a world's salvation, when they were few in number, and even when their Lord and Master was with them in person.

A desire to be esteemed the greatest. Our Saviour did not attempt to quench this spirit of ambition, but gave them to understand that *true* greatness, that for which they might contend, consists in *goodness*. That they would in reality be deserving of that for which they were striving, in proportion as they should serve each other.

It is worthy of note, that our Saviour did not condemn this principle, for the very good reason, that without it, no land would be either possessed or cultivated.

The principle is good, and we may all strive to be greatest on the principle tolerated by the Saviour. May no other desire give direction to our ambition, as ministers of Him who made *goodness* the criterion of greatness.

7. While then we are possessed of a commendable ambition as a denomination, to enlarge our borders, to carry the conquest of impartial grace and salvation farther into the Limitarian camp, and to possess ourselves of the land which they have occupied—it is, all important that the land should be *subdued* and *cultivated*. The consistent minister of universal reconciliation, will not be at all satisfied in merely convincing some of his fellow-beings that the dogma of endless misery, and its concomitants are false, or in disconcerting a whole parish, who have believed and sustained that sentiment. No—he is satisfied only as he sees them initiated into the principles of impartial grace, and they becoming more and more confirmed and established in the truth, being zealously affected thereby, while they draw water, with joyful and confiding hearts and obedient minds, from the well of salvation. So that a truly religious spirit and feeling may exist, pervading their whole souls, and being evinced in their whole deportment, spreading joy and gladness, and reconciliation, where gloom, and sorrow, and fear, once reigned in all their peace-destroying influence—the holy fire of love to God and man, not only be kindled up in the soul, but continue to burn on the altar of the heart, to the consuming of all hatred and sin, making earth a paradise, and its inhabitants characteristically the children of God. This should be the grand object of our ministry.

And this happy state of things can be brought about, just in proportion as mankind become acquainted with the character and will of God, with their own nature and real wants, their duty, and their final destination.

A knowledge of ourselves as we are, and what we may become by the due cultivation and wise improvement of all our natural faculties, will acquaint us with our wants; and this knowledge, together with our natural desire to have our wants supplied, will stimulate us to perform our duty; add to this, the knowledge which the Gospel imparts with respect to our final destiny, and we have all that can possibly be desired.

In acquiring and diffusing this knowledge, "there remaineth yet very much to be done."—And those who engage in the important work of moral improvement, should so discipline themselves in the school of Christ, that they may be able to remove the objections which ignorance, and prejudice, and bigotry, may bring against "the common salvation:" the most successful method by which such work can be done, is in the spirit of the Gospel, to labor to remove the grand cause of all opposition to the views we entertain of Gospel truth, and human duty and human destiny, viz., *ignorance*, which is the mother of all that is urged against the glorious Gospel of universal grace and salvation.

So that while we are with one hand building up the waste places in Zion, we may with the other successfully wield the sword of the spirit, and thus be valiant for the truth.

Such is the hold which the truth, in regard to the nature, wants and destiny of universal man, already has on the public mind, that its progress can no more be prevented, than a mighty river can be stayed in its course to the ocean.

In taking a cursory view of the state of the religious world, and judging of the progress of liberal and truly Gospel or Christian sentiments, by the tenacity with which the different sects hold their respective names, we shall be deceived as to the real state of the case. The leaven of the Gospel has been doing its silent though efficient work, forming as it does, an under current, which is steadily bearing the Christian world onward to the broad expanse of waters, even to "a place of broad rivers and streams"—and this gently swelling tide of religious and intellectual affairs, must continue to roll on, till all shall reach the ocean of boundless love—and party names be lost in that spirit which will enable every knee reverently to bow to that worthy name, which is above every name, and induce every tongue joyfully to confess that Jesus Christ is Lord to the glory of God the Father.

Brethren, while there remaineth a single rood of land to be possessed, or a human soul, under the influence of the tyrannizing spirit of error, while there is to be seen in the vineyard of our Lord and Master, a single "plant which our heavenly Father hath not planted"—may we go forth in the almightiness of that truth which will destroy all error, and in the spirit of that grace which shall superabound over sin, to the work of evangelizing the world. And that we may be successful in the dissemination of Gospel truth, to the destruction of false doctrines and sin, may we study to have our whole souls more and more imbued with the spirit of the doctrine which we preach, that its practical influences may shine forth in our whole deportment; that others, seeing our good works, as well as hearing us "speak the words which become sound doctrine," may be induced to glorify him who is God over all, and forever blessed.

May no root of bitterness be allowed to spring up among us, and turn us aside from the work of our calling, but may we let brotherly love continue, that the pleasure of the Lord may continue to prosper in our hands—and each revolving year show, that the light of science, and the spirit of the Gospel, are causing the race of man to extend their possessions, and to cultivate the soil of human nature, that fruit in abundance may be produced, to the glory of God and to the honor and happiness of man.

And may "God cause us always to triumph in Christ, making manifest the savor of his knowledge by us in every place," and finally give us, and all for whomsoever Jesus tasted death, endless life in heaven. AMEN.

NEW AGENTS.—Philander Hooper, Union—D. P. Rounds, Truxton—James M. Lamnon, Orangeville.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. C. S. BROWN, in Upper Lisle, at which time the services of the communion will be attended to. The Saturday afternoon previous there will be a preparatory lecture.—Those brethren and sisters who can not attend, are invited to send us letters, so that we may hear from them if no more.

There will be preaching on the fourth Sunday inst., by Br. WM. QUEAL, in Spring Water Valley—Br. C. S. BROWN, in North Norwich, and once in two weeks thereafter—Br. HAYWARD, in Burrville.

Br. SIAS, will preach on the evenings of November 28th, near Br. Halloway's in Hounsfield—December 2d, at Black River Village—3d, in Theresa.

A meeting of the friends will be held in Dexter, on Saturday evening, November 30th, for the purpose of organizing a society. An address appropriate to the occasion will be delivered. WM. SIAS.

For the Magazine and Advocate.

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

NUMBER XIV.

BY REV. E. E. GUILD.

ISAIAH—The book of Isaiah was written by himself. There is more of the sublime in the writings of this prophet than in any other. He must have exercised the prophetical office about sixty years—from Uzziah to Hezekiah. There is a tradition that he was put to death in the reign of Mannassah, by being sawn between two boards; and to this it is thought that Paul alludes when he says of some of the ancient worthies, (see Heb. xi: 7,) that they were sawn asunder.

Isa. viii: 3. "Then said the Lord to me, call his name Maher-shalal-hash-baz."

These words contain the sum and substance of Isaiah's prophecy of the destruction of Damascus and Samaria by the Assyrians. It is expressed with great brevity in four words—maher, shalal, hash baz; i. e., to hasten the spoil, to take quickly the prey; or haste to the spoil, quick to the prey.

Isa. ix: 6. "And his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

In the version of the seventy, this passage is translated thus, And his name shall be called the Messenger of the Great Design. This, says Dr. Priestly, was probably an exact translation of the original.

Isa. 14th chapter—In this chapter we find a striking poetical and hyperbolical description of the fall of Babylon, and the powerful king of it. In verse 9 the dead are personified, and represented as meeting and accosting him on his arrival among them. It is astonishing how any one should quote verse 12 in proof of a fallen angel, when by taking it in connection with the whole chapter, it is so evident that the Lucifer here spoken of was the king of Babylon. See verses 16 and 17.

Isa. xlv: 7. "I form the light and create darkness; I make peace and create evil."

This language was addressed or applied to Cyrus, king of Persia. It has allusion to the religion of the Persians, according to which good and evil, light and darkness had different authors.—Cyrus had probably adopted this opinion, and this was designed to correct it. It is distinctly declared in this chapter that there is but one God, who is the sole author of all things, and this is the unequivocal testimony of the whole Bible.

Isa. lxv: 17. "For behold I create new heavens and a new earth."

The new heavens and new earth here spoken of, evidently mean a new and better state of things, (see verse 18,) where it is said—"But be ye glad and rejoice forever in that which I shall create: for behold I create Jerusalem a rejoicing, and her people a joy."

In our next we shall show what is meant by the phrase "new heavens and new earth," and by the rolling of the heavens together as a scroll, and the moving of the mountains and islands out of their places, etc.

For the Magazine and Advocate.

REPENTANCE.

BY REV. A. C. BARRAY.

"Repent ye, for the kingdom of heaven is at hand," is the language of the Bible. Now what is repentance but a change of the mind and affections—a work *for* the affections? It is true, a man may repent outwardly—may refrain from the commission of sin, and appear externally to be very pious; but still, the inner man may remain unchanged, and the heart be corrupt in the sight of Heaven. The repentance spoken of in the Bible, is not a repentance like this. It has its effects upon the *inner*, rather than upon the *outward* man; upon the heart and the affections, unloosing their hold upon the vanities and corruptions of the world, and fixing them upon things heavenly and divine.

For the Magazine and Advocate.

THE MORMONS.

Under this head an article appeared in the Magazine of the 6th ult., written by H. R. Schetterly, of Utica, Mich. The author's design is to give an explanation of "the religious opinions" of the Mormons, or as they now very modestly designate themselves, "the *Latter day Saints*." His information was derived, we are informed, "from an attentive perusal of some of their publications, and more especially, from a protracted and friendly conversation with one of their Elders."

As I, too, have had some considerable conversation with a Mormon Elder, both of a friendly and an unfriendly character, and as I have attentively perused some Mormon writings, and believe that I have some knowledge concerning both the faith and character of the Mormons, I have thought proper to follow the example of Dr. S., by penning a short article on this subject.

Dr. S. says, "The Latter day Saints are Restorationists to the fullest extent." And after noticing their pretensions in regard to the working of miracles, and having "direct revelations," and "visions," and seeing wonderful "signs in the heavens," he observes, "in all of which I believe they are sincere." Concerning these two particulars, I have arrived at a very different conclusion. I do not believe these people are Restorationists in any sense, much less "to the fullest extent." Neither can I award them the meed of sincerity in their absurd and wicked pretensions.

In the Mormon Bible, a work which Mormons consider a *key* to the Old and New Testaments, without the aid of which their mysteries can not be unlocked, or their teachings understood, (a work, too, containing many expressions which every intelligent Universalist must pronounce ridiculous and blasphemous in the extreme,) we find the sentence of "*eternal damnation*" virtually pronounced upon all who reject its wretched and absurd teachings. And this phrase, "eternal damnation," is evidently employed in the popular sense, and understood by Mormons as significant of endless wretchedness. Surely there is not much Restorationism about this. One Elder Brown might have told Dr. S. that he was a "Restorationist to the fullest extent;" and he might have been perfectly honest in so doing, for aught I know to the contrary. So, also, however, did one Elder Winchester tell me precisely the same thing in substance; but he afterwards, in my presence, publicly denied not only this sentiment, but that he had ever told me he believed it.

From all that I can learn of these people, their faith is somewhat like a weather-cock, continually shifting its position. When partaking of the bounty of a Universalist, they are "Restorationists to the fullest extent." When quartering with the Baptists, there is a perfect agreement between them in sentiment. But when associating with the enemies of Universalism or the doctrines of the Baptist church, these are the most absurd things in existence.

Elder Winchester, a preacher who has been remarkably successful among a certain class of people, called at my house some months ago to solicit the use of the church of which I have control, for an evening lecture. During our interview, which lasted some hours, he gave me to understand that according to his belief, mankind universally will finally be saved. He stated, however, that there had been a universal falling away from the primitive church—that all religious sects were in error but their own—and that the Mormons, who were the only true believers, were appointed by, and inspired of, God to restore the church to its primitive purity. He said that none were true believers but those who could show the signs which Jesus declared should follow faith, and they were the only people who could show those signs; and much more such nonsense, too tedious to repeat, he gave me as the belief of the "Latter day Saints."

Being willing that this man should be heard by the people, I granted him the use of our church, and circulated a notice of his meeting. The evening came, and the house was filled in every part. Having heard that the Baptists would constitute the larger portion of this congregation, he so contrived as to convince them that he was a real, genuine Baptist, and they one and all hailed him as a true Gospel preacher. His sermon, if so it can be called, was pointedly directed against the very sentiment which he assured me was one of the principal items of his faith; and for more than an hour he continued to pour out a stream of the most bitter invective against Universalism—sending all who believe it to hell—and repeatedly defying any one to disprove his foolish positions and gratuitous assumptions. In answer to his repeated challenges, I made a few remarks when he had closed, which so aroused the old man within him, that he was worked up into a fury, and before he left us, he gave us substantial reason to believe that his *inspiration* partook more of the spirit of the devil, than of the Master whom he professed to follow.

Shortly afterward, this same man preached in a village some miles distant from here, where the Baptists are but few in number, and his discourse resulted in a controversy between him and the Baptist clergyman, while the Universalists were convinced that he was full in their faith. On one occasion, I attended a meeting where a controversy was to be held between this Mormon on the one hand, and a Methodist and Baptist preacher on the other. Finding that these men were not likely to accomplish much, from the fact that they were as ignorant of the true meaning of the Bible as the person they opposed, I arose, and with their mutual consent took the stand they were occupying against the Mormon. I attempted, and believe successfully, to show that in nearly all his scriptural quotations, he had disregard the connection; that in some instances he had been guilty of the most palpable perversion, and that the sentiments he had advanced were opposed to the plainest declarations of the written Word. The reply I received was an appeal against myself to the prejudices of the people in favor of endless misery. He warned his hearers against what I had said, in substance as follows: "You should remember that the person who has just addressed you is a Universalist, and if his exposition of the passages I have cited and he has examined, be correct, Universalism is true, and none can refute it: and surely this no Christian will admit." Here is a very fair specimen of "Restorationism to its fullest extent."

At another time, after hearing this man deliver a lengthy discourse, in which he very freely and charitably denounced all but the Mormons as ignoramuses or impostors, and as enemies of God and of the truth, upon whom he pronounced, without mercy or measure, the vengeance of Heaven and the torments of the damned, I inquired of him *particularly* if any others than the Mormons would be saved? He answered unhesitatingly, No! and cited in proof, "he that believeth not shall be damned." I asked him if he supposed God would damn the heathen for not believing that which they never had an opportunity to believe? "No!" was the reply, "none will be damned but those who, having heard the Gospel preached, persist in rejecting it. You were safe yourself, before you heard me preach, for you never before had heard the Gospel; but as you have now heard, if you do not believe and embrace what I have told you, [it was the most perfect nonsense I had ever listened to,] and if you are not baptized by immersion, and have hands laid upon you for the reception of the Holy Ghost, you will be damned." If this be true, Mormonism is the greatest curse ever sent into the world; and he is the most unfortunate of all human beings, who happens to hear a

Mormon preach without embracing his preposterous tenets; and he is the greatest philanthropist who does the most toward arresting the progress or preventing the proclamation of those tenets.—If I understand Mormonism correctly, it maintains that none but genuine believers, viz., Mormons, will finally be saved—unbelievers who have never heard Mormonism, will be destroyed or annihilated, and those who have heard and rejected Mormonism, will be damned forever.

And as to the sincerity of Mormon preachers, were they ignorant and deluded fanatics and enthusiasts, there would be some ground for the supposition that they are sincere in their wild vagaries and marvellous pretensions. But such is not the case. They are a cool, deliberate, calculating set of men; and are capable of resorting to the lowest cunning, and of practicing almost every species of trickery to impose their absurdities upon the ignorant, and make proselytes to their faith. The man who can believe these persons sincere, must possess a faith capable of stretching farther than mine is wont to reach. Their pretensions are of that nature, that it is not possible for them to be deceived in relation to them. And either they *do* see wonderful signs in the heavens—they *do* receive special visitations from God—they *do* see and converse with angels—they *are* divinely inspired—and *do* actually work miracles—or they are *base impostors* and *hypocritical deceivers*. And certain it is, that the evidence in favor of the latter position amounts almost to a demonstration. They pretend that Joseph Smith, their leader, found in a rock, or somewhere else, the golden plates of a Bible, deposited there by Divine authority, and brought to light by Divine assistance, and yet they have never seen these plates. They pretend to believe all this, upon the authority of Smith and several of his associates, men who were once notorious for their immorality, and who have never given any substantial evidence of their reformation. That Smith, Harris, Rigdon, and Co., are impostors in passing off their book as a revelation from God, and in affirming that angels appeared to them, testifying that it was such a revelation, is evident to every Universalist, from the simple fact, that the book itself contains doctrines diametrically opposed to the teachings of the Sacred Record. The author of Smith's book was unquestionably a believer in all the prominent items of the Partialist creed; and was a Trinitarian in the strictest sense of the word. Hence he makes his Bible not only teach the doctrine of endless misery, but also of the Trinity, and in language as plain if not plainer, than that used by the professions of these sentiments when endeavoring to enforce them. Mormon preachers pretend, too, that they are divinely inspired, as was the apostles of our Lord, and yet they know that they are as irritable and passionate, as ignorant and worldly minded, as their uninspired neighbors. They pretend to see wonderful signs in the heavens, but can never show those signs to others. They pretend they can work miracles, but none but a Mormon ever saw a miracle worked by one of them.

If these men are sincere in their pretensions, they are the most cruel hearted and wicked men living. They profess to believe that men are going to an endless hell because of their unbelief, and although they have the power to convince them of their error, and make believers of them, and thus save them from destruction, still they will not exercise that power. I requested—nay, entreated Elder W. to show me one sign—to work one miracle, assuring him that I would believe at once, if he would do so; but no, he would rather see me go to hell, and be miserable there forever, than grant me this little favor. I have so much charity for him as to believe he could not.

My principal object in writing this article, is to warn our brethren against the impositions which Mormons are practicing upon them in different parts of our country. They neither regard our sentiments nor ourselves any further than they can make them subserve their own interests. They are Partialists in the strictest sense of that word—Partialists both in faith and practice—and more bigoted and exclusive than any other sect of Partialists with which I am acquainted. Let us be careful, therefore, lest we lay hands upon them too suddenly. They may be no credit to us. So long as they retain Smith's Bible as a portion of their faith, they are neither Restorationists nor Universalists, whatever they may say to the contrary. And when they reject the book of Mormon, and make less lofty pretensions, it will be time enough for us to hail them as brethren in faith, and extend to them the right hand of Christian fellowship. J. H. GIHON.

Hightstown, N. J., September 19, 1839.

For the Magazine and Advocate.

GOD IS A TYRANT.

Reader, start not at the above assertion—it may appear wild and inconsistent at *first*—but, mark, *if* the doctrine of *eternal* punishment be true, my assertion is, in my opinion, well founded. All admit that God foreknew every thing—that he knew before he created man, what he would do, and consequently what he would *not* do. With this foreknowledge, he created man—gave him a law, the violation of which, subjected him to eternal misery. Now, if God knew before he created man, that he would violate the law given to him, then the very act of his creating man, proves God a tyrant—or in other words, that it was God's design and pleasure (for God does his pleasure always) that man should suffer eternal pain. If this conclusion is erroneous, I wish to be corrected. My opinion is, however, that God is *not* a tyrant; this *opinion* I derived from the *Bible*, and the conclusion, as above, is drawn from the *supposition* that the doctrine of eternal torment is true. The cardinal object in presenting the above remarks to the public, is to ascertain, if possible, whether the doctrine inculcated by Partialists, does not plainly prove God an arbitrary being.—All agree, I believe, that the Bible does not furnish a single argument in favor of the position that God is a cruel being—but believing as I do, that Orthodox reasoning *represents* God as being such a being, I am forced to believe that they (the Orthodox) believe one thing and teach another. How is it? Speak. JEAN.

Canton, October, 1839.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, NOVEMBER 15, 1839.

NOTICE.

☞ The names of all who are indebted for more than the present volume will be stricken from our list at the close of this year—unless we have some assurance of their responsibility—and their accounts put in an immediate train for collection.

BIBLICAL ILLUSTRATIONS....NO. IX.

"But wo unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born!" Matt. xxvi: 24.

When the mind of man is exercised in its native purity, one of its most beautiful features is benevolence, or a desire to alleviate the miseries of others. Whether we behold it in our Saviour, while affectionately healing the unfortunates of the human family; or in the apostles, while sacrificing peace and life to enlighten a benighted world with the light of divine truth; or in Howard, while visiting the cell of the deserted prisoner; or in the sisters of charity, while ministering at the couch of disease; it is still true, that the heart of man is animated by a spark of love which was struck from the vast and illimitable sun of affection which pervades the universe. Even when the mind is cramped, chained and shattered by the dread power of idolatry, we often find an exhibition of this benevolence, which beams upon the crimes of man, like the beacon-light upon the darkness of the storm.

But, beneath the influences of Christianity, the divine light of the moral world, this benevolence is more purely manifested. The distress of friends, the pain of those we love, or the agony of our fellow-beings, sends a thrill of sorrow to the heart, and we shed the tear of commiseration or breathe the sincere wish of delivering them from wo. The neglected widow excites our benevolence for her relief, as the substantial charities of the land prove, while, when we hear of some great calamity, an eruption of Vesuvius destroying many villages with their inhabitants, or an earthquake swallowing up great cities with those that dwell in them, the involuntary prayer rises from the altar of our love, that the account may prove untrue, and that we may be spared the fact of so much misery.

This truth, I feel assured, will avail me in securing attention to all that may be offered on a subject of deep importance. We have heard a report, and some no doubt believe it, that Judas Iscariot, for his deep treachery in betraying our blessed Lord into the hands of his bitter foes, is doomed to endless misery—a misery which will exceed all the accumulated evils of this world; for, while all the pains of this world are finite, this misery is not only supposed to be as intense as infinity can make it, but it is represented to be as lasting as the existence of God, and as burning more fiercely when the sun shall become dim and the stars shall fade from their courses. This report we esteem incorrect, and though it is seriously believed by many, yet we doubt the strength of the testimony upon which it is founded. All of those, no doubt, who suppose that Judas is lost, feel sorrow at his horrible fate; for it would do doing them discredit to suppose, that they can not look upon earthly misery without sorrow, and yet can consider the tempest which is falling upon Judas without commiseration. Consequently, if it be shown to them, that the report is incorrect, and that he is not flung away into anguish like a loathsome weed, their hearts must rejoice, and their souls be glad, that one evidence of lasting misery is forever extinguished in the waters of divine truth.

We do really believe that the report is incorrect, that the testimony adduced will not support it, that this endless degradation will form no good purpose in the government of God, and that we have evidence to prove, though his crime was great and the punishment severe, that his coming into existence is not such a vast evil as many suppose. But we do not ask you to receive this statement unsupported, to rely upon our assertion without proof—but we *do* ask you to consider the evidence we may offer in aid of what we have said.

In pursuing this subject, we shall, I. Consider the evidence generally brought to prove the destruction of Judas. II. Point out the reasons why we suppose he was saved.

I. Consider the evidence adduced to prove his endless destruction, in effecting which, we shall directly proceed to an explanation of the passages which are brought out as evidence to show his final exclusion from heaven and happiness.

1. In that solemn and interesting scene, where our Saviour sat at the table of the passover for the last time, and the disciples inquired of their Lord, who it was that should betray him, Jesus answered—"He that dippeth his hand with me in the dish, the same shall betray me; the Son of man goeth of him, as it is written, but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." Matt. xxvi: 23,24. This language is supposed to prove the endless destruction of Judas, because, even if Judas were to endure ages of intense agony, and then be saved, it would have been better for him to have been born; since those ages of agony would bear no comparison with the infinite felicity and joy which would come after them. But it is shocking to the human mind, to suppose that God would have thrust Judas into the

world without his consent, when it was *better* that he should not have come into it, for it is contrary to all our notions of the Deity to conclude that he will choose the *evil* before the *good*, and send Judas into life, with perfect knowledge before. Judas was born, that he would betray Christ, sink to endless tortures, and thus his few days of earthly life become an infinite curse, instead of a blessing: and for *that*, too, which was instrumental in opening the glories of the Gospel; for had not Christ been betrayed and died, he could not have arisen from the dead, and without the resurrection of the dead, where was Christianity?

Farther; the phrase, "it had been good for that man if he had not been born," is simply a Jewish saying, when any person was subject to heavy calamity, and was used in reference to present evil, and not to futurity. Dr. A. Clarke says—"When I find that it was a proverbial saying, (among the Jews to express the state of any *flagrant* transgressor,) and that it has been used in many cases, where the fixing of the irreversible doom of a sinner is not implied, it may be capable of a more favorable interpretation than what is generally given to it." After giving a number of examples to prove that this was the proper usage of the phrase, he says—"These examples sufficiently prove that this was a common proverb, and is used with a great variety and latitude of meaning; and seems intended to show, that the case of such and such persons was not only very deplorable, but extremely dangerous, but does not imply the positive impossibility either of their repentance or salvation."—*Notes at the end of 1st chap. Acts.* To which testimony Dr. Hammond may be added; for, in considering the language of our Saviour, he does not intimate that any thing more was intended by it, than that Judas was "a most wretched creature." Hence, it would seem that our Saviour simply used the phrase to designate the great calamity which fell upon Judas as the consequence of his treachery and desertion.

But, the question arises—have we any Scriptural instances, which show that the phrase was a proverbial expression, denoting calamity? We have! Job said, "Let the day perish wherein I was born." iii: 3. Jeremiah, when Pashur smote him and put him in the stocks, for prophesying against Jerusalem, said—"Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed." xx: 14.—Now no person can suppose that it was better for Job and Jeremiah not to have been born, since all believe that these two personages are worthy of heaven, and consequently will enjoy future happiness. Why, then, did they make those expressions? It was because of present calamity. Job uttered it, because of the destruction of his property, the murder of his children, and the defilement of his body—Jeremiah spake it, because he had been dishonored, beaten and put in the stocks, by Pashur. These instances, then, show, that the phrase is simply a proverbial expression, like many of the expressions of grief which we use to denote calamity. As used by our Saviour, it referred to the terrible consequences which befell Judas for his treachery; viz., that horrible death of strangulation which he endured—about which with much more propriety it could be said, "it were good for that man if he had not been born," than it was for Jeremiah to say, "cursed be the day wherein I was born." And, I urge it upon you, if in the morning of creation God pronounced man *good*, and it was far better for Judas not to have been born, can we reconcile his existence with the benevolence of the Deity?

2. It is argued that Judas must be cast into pain which will never cease, because our Saviour said, when praying for the apostles, John xvii: 12—"While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept; and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." But this application is incorrect, for the following reasons:—to say that the expression "Son of perdition," denotes endless misery, is a total begging of the question. The critical reader of the Bible is aware of the fact, that when an individual became subject to evil or joy, he was called the son of that evil or joy.—Hence, in 1 Sam. xxv: 17, it is said of Nabal—"He is such a son of Belial, that a man can not speak to him." Son of Belial means son of worthlessness, or a worthless person. Concerning David, it is said in Ps. lxxxix: 22, "The son of wickedness shall not afflict him"—or a wicked person shall not harm him. Of Nebuchadnezzar it is said, "How art thou fallen from heaven, O Lucifer, son of the morning." Isa. xiv: 12.—Or son of the morning star, for so Nebuchadnezzar was called for his exaltation. These three instances are sufficient to prove this position, though instances might be multiplied to a great number.

After the same manner, Judas is called the "son of perdition." He was devoted to destruction, to a premature death, and an ignominious end—hence he was the "son of destruction," or the victim of death. Rosenmuller makes perdition to mean simply a defection from Christ the teacher, consonant to the character of a noted impostor. Wakefield translates it the "son of mischief"—"a Hebrew phrase for a destructive, pernicious person." Hammond calls him the noted traitor. While the judicious Macknight, on the phrase, "son of perdition," in 2 Thess. ii: 3, gives us the following comment—"This appellation being given to Judas, John xvii: 12, Dr. Newton thinks, the application of it to the man of sin, signifies, that, like Judas, the man of sin was to be a false apostle, and would betray Christ, and be utterly destroyed." Hence, it must be evident, that Judas was called the "son of perdition," because he was the child of an ignominious death.

Nor does the term "*lost*," prove that Judas is forever excluded from heaven; for the term "lost" does not signify that the object lost, will not be found again.—The piece of silver in the parable was lost, but the woman found it again—the sheep was lost, but the good shepherd found it again—the wandering prodigal was lost, but his father declared that he was found again.—In fact, we are taught that "the Son of man came to *save* that which was *lost*." Matt. xviii: 11. Consequently, even if Judas was lost, he may be found again.

Besides, to suppose that Judas is endlessly lost, contradicts our Saviour. In John iii: 35, he expressly affirms, that "the Father loveth the Son and hath given all things into his hands." This being a fact, let us notice what he says about these "all things." "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John vi: 37–39. Now, if Judas be lost entirely, then our Saviour does lose something which the Father hath given him; for Judas was among his possession.

True, in the verse under consideration, he declares that he lost nothing *but* the son of perdition; but this is a matter easy of reconciliation. God gave to his Son, at the opening of the Gospel dispensation, twelve men as promulgers of his truth; these he had kept through his whole ministry, except the son of perdition, who was lost from the *apostleship*, from the circle of twelve, from the stars of truth which first rose into the heaven of Christianity. *From* nothing else was Judas lost, and *into* nothing was he lost, but treachery and a premature death. But in the other case, he alludes to the end of the Gospel, when, of all the creatures which God hath given him, he will lose none; for he came to execute the will of God, which will is, to have all men saved and come to the knowledge of the truth. Consequently Judas will not be excluded.

We may well say that Saul was lost, while in persecution, as the wandering prodigal was lost while in a foreign land; but Saul was found by the Saviour. If Saul was found, then there is probability that Judas will be found, for Judas was no worse than Saul.

Again, our Saviour declares—"But none of them is lost, except the son of perdition, that *the Scripture might be fulfilled*." The question arises, of what Scripture did our Saviour speak? One Scripture is, Ps. xli: 9—"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." That this language applies to Judas is clear from what our Saviour said to his disciples—"I know whom I have chosen; but that the Scripture may be fulfilled, he that eateth bread with me, hath lifted up his heel against me." Another Scripture is, Ps. cix: 8—"Let his days be few: and let another take his office." That the days of Judas were cut short, all know—and that another took his office, is clear from the 1st chapter of Acts; in which we have an account of the fall of Matthias to fill the vacancy made by the treachery of Judas. Indeed, Luke, in the 1st chap. of Acts, expressly so applies it. From these facts, it seems that the conduct of Judas was the fulfilment of prophecy; and that very treachery of his, by which Jesus was delivered into the hands of the Jews, was the opening scene of a series of events, the trial, crucifixion and resurrection of Christ, which established the truth of Christianity, a system which has effected immense good among men. We do not intend to exculpate Judas, however, because in the hands of God, good was brought out of what he intended for evil. But we do ask, is it not shocking to suppose, that the conduct of Judas should be the fulfilment of prophecy, spoken long before he was born, and yet he, the unconscious instrument of vast good, should be endlessly destroyed without mercy?

If I am asked how I view this subject, I answer, in the same light that I view the case of Joseph and his brethren. The brethren of Joseph were *lost* to virtue, when they sold him as a slave. This act, which they intended for evil, was overruled by Providence for good—the preservation of the patriarchs, from whom, according to the flesh, Christ sprang. But their evil intention was not suffered to eventuate in their destruction, for, though punished, yet they became at last reconciled. So, what Judas meant for evil, God overruled for good; and though he tasted the bitter fruits of his transgression, yet he will be reconciled, and will enjoy the pleasures of that Gospel, which was established through the death and resurrection of Christ.

3. It is said that Judas must be lost in endless wo, because he committed suicide—for Matthew affirms that Judas went and hanged himself. Matt. xxvii: 5. But admitting that Judas was a suicide, is it not entire assumption to say that a suicide can not be saved? Where, in the Bible, do we find testimony which expressly shuts out the poor child of self-destruction from heaven? No where! True, it may be said, as being Scripture, that no self-murderer hath eternal life; but this happens not to be found in the Bible which Christ and his apostles made; it was dreamed by some mind very intent on maintaining its creed, But there are facts which show that Judas did not hang himself—for, though the common version says that he hanged himself, yet Dr. Clarke declares that the word translated "*hanged*," is by the very best critics rendered, "*was choked*"—so that instead of hanging himself, he was choked by his excessive grief. This is rendered more clear, from the fact, that Luke says nothing about hanging, but gives the *end* of Judas in the following language—"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." Acts i: 18.

This latter language is a delicate method of expressing the disease under which Judas labored, a disease brought on by his excessive grief. That disease was a violent dysentary, so powerful that his bowels came out piecemeal, and he miserably died. Such instances have happened—as in the case of king Jehoram, recorded in 2 Chron. 21st chapter; who, for his wickedness, was

threatened with a disease, which came upon him, and his bowels fell out. This also would seem to have been the disease with which Herod was smitten, for suffering himself to be worshipped as a god, as we are told in the 12th chapter of Acts. But there is an instance almost exactly similar to that of Judas, which is recorded by Josephus, in his war, B. 1, C. 3. It is the case of Aristobulus, who murdered his mother and his brother; for which crime his grief and remorse became so great, that his bowels were torn with excruciating torments, and he voided much blood.

From these considerations, the case of Judas seems to be this—when he found that he had betrayed his Lord to death, his grief became intense, and brought on a violent affliction in his bowels, so that he voided them; which, with his frenzied despair choking him, sent him to an ignominious death as the reward of his treachery, proving to him that transgression is hard.

4. The only testimony which is supposed to prove the endless destruction of Judas, is in Acts i: 25; where, as the apostles were about choosing one to fill the place of Judas, it is said, "That he may take part of this ministry and apostleship, from which Judas by transgression fell, that *he might go to his own place.*" The phrase, "to his own place," is commonly understood to be *hell*—but I did not know before that hell belonged to Judas—I thought that the creeds represented it to belong to all unrepentant sinners. Besides, is it not entirely gratuitous to say, that the place intended is hell? Nothing is said about hell in the passage, and there are other places which may have been intended.

The question arises, what was the place of Judas?—I answer, the apostleship. He was chosen as one of the apostles, and it was his place to have part in the ministry. From this place Judas fell, because of his transgression, and Matthias was elected that he might fill the place of Judas, and thus own *what* Judas had forfeited. This view is confirmed by what Luke says in Acts i: 20, quoting from Ps. cix:—"His bishopric let another take." You perceive that the bishopric is called Judas'—but another took it and went into Judas' place. Hence, it was said, "that he (Matthias) may take part of his ministry and apostleship, from which Judas by transgression fell, that he (Matthias) might go to his (Judas') own place."

Thus I have examined the testimony which is brought forward to prove the utter exclusion of Judas from heaven; and according to my own impressions, it does not establish the common notion on this point. But lest it be said that I have prejudged this matter, I would remark, that if this testimony has produced a favorable effect upon a mind whose prejudices were against it, it will form presumption that we have not prejudged.—I will then give the convictions of a believer in endless misery. Dr. Clarke, after he had carefully examined all the evidence brought to prove the endless misery of Judas, says:—"The utmost that can be said for the case of Judas is this; he committed a heinous act of sin and ingratitude; but he repented and did what he could to undo his wicked act; he had committed the sin unto death, i. e., the sin that involves the death of the body; but who can say, (if mercy was offered to Christ's murderers, and the Gospel was first to be preached at Jerusalem, that *these* very murderers might have the first offer of salvation through him whom they had pierced,) that the same mercy could not be extended to the wretched Judas? I contend, that the chief priests, who instigated Judas to deliver up his Master, and who crucified him; and who crucified him too as a *malefactor*, having at the same time, the most indubitable evidence of his innocence, were worse men than Judas Iscariot himself; and that if mercy was extended to those, the wretched penitent traitor did not die out of the reach of the yearning of its bowels. And I contend farther, that there is no positive evidence of the final damnation of Judas in the sacred text. I hope it will not displease the *humane* readers, that I have entered so deeply into the consideration of this most deplorable case. I would not set up knowingly any plea against the *claims of justice;* and God forbid that a *sinner* should be found capable of pleading against the *cries* of *mercy* in behalf of a fellow-culprit."—*Notes at end of 1st Acts.* Such were the impressions of Dr. Clarke—such are our impressions. G. W. M.

[To be continued.]

THE TRUMPET.

It was from no want of sympathy, but from the pressing of some more engrossing subject at the time, that we did not notice the burning of the Trumpet office on the 14th ult. Br. Whittemore was insured, but not to cover his entire loss—his mail books were saved *from* the fire—and his account books were saved *through* the fire by being in a salamander safe. The Trumpet of the 19th, being nearly ready for the press, was destroyed, so that we got none till a week after, when it appeared again in renewed beauty and power. Long may it flourish—and *when* burned out, may it ever come forth again thus renewed.

The Trumpet office is now established at No. 14, Devonshire-street, (up stairs,) a few doors South of State-street. A. B. G.

THE EXPOSITOR—FOR NOVEMBER,

Has been received and read with the interest it usually excites. The article by Br. Thayer, on "Demoniacs—possessed with devils, unclean spirits, etc.," is a very valuable, clear and cogent article, containing probably more information in a little space, than most articles ever before published in that periodical. It, alone, is worth a year's subscription to the Expositor to any person who has not access to Farmer, Lardner, or other similar rare works treating on that subject. The "Opinions of ancient Heathens, on the supremacy of God, immortality of the soul, etc.," is a hasty and interesting, though imperfect sketch, compiled from Enfield's History of Philosophy, by Br. L. Willis. "Educational Reform, its results, and our duties in relation thereto," is a notice and commendation of four celebrated works on popular and home education, by an able writer—if I mistake not, a medical man of the "far West." "The standing still of the sun and moon, Josh. x: 12–15," by Br. H. B. 2d, compiled from a translation of a German article published in the Biblical Repository, is the best solution yet given of a difficult passage. The author gives all the different solutions yet offered, and then offers his own. He supposes the Book of Jasher to have been a volume of Hebrew poems, and that the Historian quotes the passage in question as a mere embellishment of his own strait forward narrative of facts. He gives instances of such quotations for the sake of variety and ornament, by other Scripture writers—and they are common in our own day. He then gives the passage in its *poetic* form, as it actually exists in the Hebrew, preceded and followed by the *prose* narrative of the writer of the Book of Joshua, thus—

"Then spake Joshua unto the Lord,
In the day when the Lord delivered up the Amorites before the children of Israel;
And he said, in the sight of Israel:
Sun, stand thou still upon Gibeon.
And thou Moon, in the valley of Ajalon!
And the Sun stood still,
And the moon stayed,
Until the people had avenged themselves upon their enemies.
[*Is not this written in the Book of Jasher?*]
So the Sun stood still in the midst of heaven,
And hasted not to go down about a whole day.
And there was no day like that before it or after it,
That the Lord hearkened unto the voice of a man;
For the Lord fought for Israel.
And Joshua returned, and all Israel with him, unto the camp in Gilgal."

Having thus given the entire quotation from the Hebrew poet, the historian goes on with his account, beginning where he left off to introduce it, and tells the circumstances that occurred *before* Joshua's return to Gilgal. To obtain a clear idea, however, of the writer's hypothesis, the reader should examine the entire article carefully, for himself.

A commendatory review of "The Rose of Sharon," and an Essay on the nature, power and value of faith, (the last by Br. W. S. Balch,) closes this number—the closing number of the third volume, new series.

Thus far to write, is a pleasure—what follows, from its touching a tender chord in *our own experience*, as well as out of regard to the character of our denomination, is painful.

The publishers are at an annual expense of about $1300, which must be paid in cash. They have less than 800 subscribers, of whom only about 400 have paid, leaving them *losers*, thus far, of $500 on the volume!—and this too, on a work, the subscription to which should *always* be *in advance!* What are we coming to? Must the publishers of our periodicals always suffer thus grievously, for the want of promptness in their subscribers; or must all our periodicals be abandoned—struck out of existence? Let Universalists consider quickly, and ACT *ere it is too late.* We give the conclusion of their address to their patrons. A. B. G.

The Proprietors would further remark, that at the commencement of the present volume a number of subscribers to the former volume waited until one or two Nos. had been issued before notifying us of their wish to discontinue; therefore we give notice to all such as wish to discontinue, that we shall hold every person as a subscriber to the next volume who does not notify us to the contrary, *before* the publication of the *first* No. of the next volume, agreeably to the following decision:—

Important Decision for the Publishers of Newspapers, etc. Judge Thompson, of Indiana, at a late sitting of the Circuit Court, at which he presided, gave the following decision:—"That if a subscriber to a Periodical *failed to notify* the Editor to *discontinue* the same at the *end of the time* subscribed for, and pay up the arrearages, he was bound for *another year.*"

GEORGE W. BAZIN.
ABEL TOMPKINS.

Boston, November 1, 1839

THE UNIVERSALIST UNION.

This valuable and beautiful periodical *is suspended!*—not for the want of subscribers who would take and read it—for it had thousands of these—but for want of subscribers who were willing to take it, and *pay for it* in advance. A heart-sickness came over me in reading in the closing number of the 4th volume, dated November 2d, that the number of subscribers received on the new terms—viz., payment within three months from the time of subscribing—was not sufficient to pay the expenses of publication for the coming year. Subsequently, however, Br. Price expresses a *hope* that, as names are still coming in, he may be able to go on after a suspension of a few weeks. We hope so too—we ardently desire it—for we do not know how to spare the Union—how to bear the disgrace of our denomination in allowing it to stop for the want of support.

These are critical times for publishers—and unless Universalists arouse immediately to the performance of their duty as subscribers to their periodicals, they must expect many of them to be discontinued, and the cause to suffer, and their outstanding accounts to be *collected by law*—an event that both publishers and subcribers must deeply regret—but what else *can* be done, when those on whom we depend, on whom we have waited through heart-sickening months and years, (and waited in vain,) do not voluntarily remit to us our hard-earned, long waited for dues? We do hope that the responsible subscribers to the Union will immediately send in their names on the new terms, and so secure its continuance. And we also ardently hope, and seriously entreat, that the delinquent subscribers to the Magazine and Advocate will, by *immediately* sending us what is due on their subscriptions, relieve us from the intolerable pressure we now are under. What say our subscribers? Shall our hope be realized—our humble entreaties be answered? What thou doest, reader, do it *quickly.*

A. B. G.

NOTICE.—Our Agent, Mr. T. D. Smith, will visit the counties of Cayuga, Wayne, Seneca, Monroe, Orleans, Erie, Niagara, Genesee, Ontario and Livingston, with accounts. Let *every one* indebted to us be prepared to pay their bills on presentation, for money we *must* have, even at the expense of sending for it. So let no true friend disappoint us, or cause our expense in this matter to be for nought. Our Agents will please aid Mr. Smith in his labors. GROSH & HUTCHINSON.

N. B. Mr. Smith is also authorized to collect Mr. Skinner's accounts. G. & H.

Br. Price—Send Br. S. P. Landers' paper to Andover, Mass., instead of Bethany.

POETRY.

[From the New-Yorker.]

BLACK LACE.

——"Lace not! lace not!
The thing you lace may die."

I had a dream, which was not all a dream;
A sable fringe did edge the golden sun—
The sky looked down disquieted and dull—
The moon was struggling in a vapory veil—
The stars did wander darkling through a shroud
Of gloom mysterious that enveloped them;
Our mother Earth, her mountains and her plains,
And trees and towers the same sad livery wore;
Her streams did murmur through a cloud of blackness—
Her fountains spouted thickly in their curtain—
Her very winds breathed forth a stifled sound—
Her birds in a strange chaos flapped their wings—
And all the human things that walked her face
Forgot their cares and passions in that,
Emulous of darkness! Every female brow
Wore an unearthly aspect, as by fits
Light fell upon it; shades like moody night
Floated around each form, with pictured stars
All of one hue of gloom. The graceful circlet
That bound the classic head—the drapery
That wrapped the shoulder, and the rounded waist,
Down to the glancing foot, which erst did gleam
Like to "a fairy's on a moonlit leaf"—
Were black as Erebus! It seemed the pall
Of Nature's loveliness, self-shrouded thus!
From the dark city came the mourning hosts,
And each grew blacker by degrees, and vanished
In the surrounding blackness. Two survived,
And they were rivals: by the altar-stone,
Sable they met—and then they lifted up
Their eyes—and as they saw each other's face,
They started back—and looked—and shrieked, and died!
"Even of their mutual hideousness they died!"

THE WIFE'S PRAYER.

Hear me—O! hear me now!
By the red flush upon thy wasted cheek,
By the deep tracery o'er thy marbled brow,
Hear me!—Bear with me, husband, while I speak!

I've marked thee, day by day—
Thine hours are all of anxious, vague unrest—
Thine eye hath caught a stern, unwonted ray—
Thy lip hath lost all memory of its [illegible]

This wakeful ear hath heard
Thoughts nursed by thee in solitude apart;
Which like the young of the devoted bird,
Feed on the burning life-blood of thy heart.

Thy wife sits pale beside—
Thy child shrinks back appalled from thy embrace—
Thy menials quail before thy mien of pride—
Thy very dog avoids thy altered face!

O! for poor glory's wreath—
Casting from thee all tenderness and gladness—
Thou trackest a phantom on whose misty breath
Tireth the way-founts, till thou thirst to madness!

My prayer is all for thee—
My life is thine—by our remembered bliss,
By all thy watchful hours of misery,
What meed hath Fame to render thee for this?

If thou yet lovest me, hear!
Now, while thy feet press onward to the goal,
Turn thee, O turn thee, in thy stern career,
And thrust this mad ambition from thy soul!

VALUE OF CHARACTER TO YOUNG MEN.—No young man, who has a just sense of his own value, will sport with his own character. A watchful regard to his character in early youth, will be of incalculable value to him in all the remaining years of his life. When tempted to deviate from strict propriety of deportment, he should ask himself, can I afford this? Can I endure hereafter to look back upon this?

It is of amazing worth to a young man to have a pure mind. for this is the foundation of a pure character. Thus the mind hath in its own power the selection of its themes of meditation. If youth only knew how durable and how dismal is the injury produced by the indulgence of degrading thoughts; if they only realized how frightful were the moral deformities which a cherished habit of loose imagination produces on the soul, they would shun them as the bite of a serpent. The power of books to excite the imagination, is a fearful element of moral death, when employed in the service of vice.

The cultivation of an amiable, elevated, and glowing heart, alive to the beauties of nature, and all the sublimities of truth invigorates the intellect; gives to the will independence of baser passions, and to the affection that power of adhesion to whatever is pure and good and grand, which is calculated to lead out the whole nature of man into those scenes of action and impression by which its energies may be most appropriately employed, and by its high destination may be most effectually reached. The opportunities of exciting these faculties in benevolent and self-denying efforts for the welfare of our fellow men, are so many and great, that it is really worth while to live. The heart which is truly evangelically benevolent, may luxuriate in an age like this.

The promises of God are inexpressibly rich; the main tendencies of things so manifestly in accordance with them; the extent of moral influence is so great, and the effects of its employment so visible, that whoever aspires after benevolent action and reaches forth to these things that remain for us, in the true dignity of his nature can find free scope for his intellect, and all-inspiring themes for his heart.—*N. Y. Evangelist.*

APPLAUSE.—When I was a boy I once went to the theatre. The tragedy of Hamlet was performed; a play possessing some noble thoughts, and much subtle morality. The audience listened with admiration and with applause. I said to myself, "it must be a glorious thing to obtain this empire over man's intellects and emotions." But now an Italian mountebank appeared on the stage—a man of extraordinary strength and sleight of hand. He performed a variety of juggling tricks, and distorted his body into a thousand surprising and unnatural positions. The audience were transported beyond themselves; if they had felt delight in Hamlet, they glowed with rapture at the mountebank. They had listened with attention to the lofty thought, but they were snatched from themselves by the marvel of the strange posture. "Enough," said I, correcting my former notion. Where is the glory of gaining applause or of ruling men's minds, when a greater enthusiasm is excited by mere bodily agility than was kindled by the most wonderful emanations of a transcendant genius." I have never forgot the impressions of that evening.—*Bulwer.*

MARRIAGES.

In this city, on the 7th inst., by Rev. A. B. Grosh, Mr. DANIEL GROSH, of Rapho, Lancaster county, Pa., to Mrs. ESTHER ZUBLIN, relict of the late Abm. Zublin, of Maricetta, Pa.

In this city, November 4th, by Rev. D. Skinner, Mr. FREDERICK S. FRENCH, to Miss MARY NANCY SPAULDING, all of this place.

In Canadice, September 29th, by Rev. Wm. Queal, Mr. WILLIAM B. SPENCER, of Springwater Valley, to Miss NANCY BURDEN, of the former place.

In Rush, October 1st, by Rev. J. Chase, Mr. MARVIN ROBERTS, to Miss JANE PAULINA PORTER, both of Mendon.

DEATHS.

In Fort Plain, October 2d, of a complication of diseases, PETER, son of Peter and Eliza Valentine, aged 17 months. Funeral on the 4th—sermon by H. B. S.

At Clinton, Mich., June 29th, HARRIET, daughter of D. D. and Anna Piper, aged 6 years and 8 months. Br. and Sister Piper are both firm believers in the great salvation, therefore they sorrow not as those who have no hope.—May the blessing of God rest upon the parents, and the two children left behind. A sermon was delivered by the writer of this. H. R.

At Tecumseh, Mich., August 2d, JOHN OSBORN, aged 28 years. Br. O. died in faith, believing the precious promises; he was in fact a practical Universalist. He was perfectly reconciled to the approach of death. He requested that I should attend his funeral, and selected a text, found in the cviiith Psalm—"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." The funeral was held at the Presbyterian session house, at which place the consolations of the Gospel were tendered to the weeping widow and a sympathising audience by the writer. H. R.

In the town of Madison, Mich., August 11th, EBENEZER MUDGE, aged 68 years. Br. M. died in peace, believing he should go to rest. The funeral obsequies took place on Monday, the 12th, at which time a large congregation assembled to pay their respects to a departed friend. He has left a widow and several children to mourn his loss. Sermon by the writer. H. R.

At Cassville, Grant county, W. T., on the 12th of September, as was supposed of a fit of apoplexy, FRANKLIN J. MUNGER, Esq., aged about 29 years, formerly of Hamilton village, Madison county, N. Y.

The deceased had been long and familiarly known to the writer of this notice, and he can truly say, that on receiving the sad intelligence of his death, there is no friend who is not a near relative for whom the bitter pang of regret could have been more keenly felt. He was a lawyer by profession, and left Hamilton for Cassville, the above named place, full of hope and expectation, about two years and a half since, where he pursued the duties of his profession with honor to himself and the satisfaction of the people, until the time of his death. He had but just emerged from the conflicting difficulties attendant upon early settlers, and his future prospects bid fair to make himself and family a home which would render them comfortable and happy.

He has left a wife and two little children far from their native home, together with many relatives and friends in other parts, to mourn their irreparable loss.

M. CLARK.

In Hume, August 12th, of consumption, Br. RICHARD HENDA, aged 64 years. Br. Henda was a firm and consistent believer in the doctrine of the restitution, and his faith in God's universal love, enabled him to endure his last illness with resignation and Christian fortitude. The consolations of the Gospel were tendered to a crowded assembly of relatives and neighbors, by the writer, on the 14th. May that faith in the Gospel of God's grace, which enabled him to joyfully anticipate the time when he should be clothed upon with immortality, be the sure consolation of his bereaved companion, and numerous relatives.

I. B. SHARP.

In Sparta, Crawford county, Pa., August 2d, after a short and distressing illness, Mr. ICHABOD BLAKESLEE, aged 66 years. He was a member of the Baptist church. Towards the close of his life his faith in God's love somewhat supplied the deficiency in his narrow creed, although he was not an avowed Universalist. He lived a practical follower of the Saviour, and died in full faith of immortality beyond this fleeting world. His widowed companion is a believer in the restitution, by whose request this is presented for publication. I. B. SHARP.

*** Trumpet please copy the above notices.

In Antwerp, on the 12th of September, after a very brief illness, OLIVER STOWELL, Esq., aged 61 years. Mr. Stowell was one of the earliest settlers of that town, commencing, as most "pioneers" do, with no other reliance but his own exertions. He had, by his habits of industry and economy, acquired a comfortable affluence, which enabled him to spend the latter part of his life in a pleasant retirement from the cares that had burthened his earlier years. His whole life is a worthy pattern for the imitation of others, and his unexpected removal from life casts a deep gloom over a numerous circle of relatives, and a cloud upon the face of the whole community.

He died in the firm belief (which he had long entertained) of the efficacy of the blood of the Saviour to wash away the sins of the whole human family. Rev. Mr. Waggoner, of Watertown, attended his funeral, and preached a very appropriate and feeling discourse. "The mourners go about the streets."—*Watertown Jeffersonian.*

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	Retail Price.
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do. do. do. Morocco,	1.00
do. do. do. " extra,	1.25
do. do. do. " gilt, (suitable for holliday gifts,)	1.50
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The above for sale at a reasonable discount by the quantity. Also, a general assortment of Universalist, Chronological, school and miscellaneous books at publishers prices.

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C. C. P. GROSH, Printer, 41 Genesee-street.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, NOVEMBER 22, 1839. NUMBER 47.

For the Magazine and Advocate.

A VOICE TO THE MARRIED....NO. IX.

BY REV. J. M. AUSTIN.

TO HUSBANDS.

THE VALUE OF A GOOD REPUTATION.

"Honor and fame from no condition rise,
Act well your part, there all the honor lies."

A good reputation is indispensably necessary to secure respect, prosperity and peace. Under its shield we are effectually screened and protected from calumny and detraction, and from dishonor and contempt. It affords us the congratulation and rejoicing of well tried friends in our prosperity, and insures us their sympathy and aid, in adversity. A virtuous name secures the respect and countenance of the reputable, the wise and good, and is a complete coat of mail, against which the darts of envy or malice, will be directed in vain. But without reputation, without the respect and confidence of our fellow-creatures, of what value is life? To feel that we are looked upon with distrust and suspicion—that we are disliked, and despised, and shunned, by those whose approbation is an honor, and whose condemnation is a disgrace, and to feel conscious that we *merit* this disrespect on account of our vicious conduct—what can compensate for such degrading emotions?—what has earth to bestow to induce a thinking mind to adopt a course of life, that would be fruitful in such results? Conscious innocence is a soothing balm to its possessor—it imparts strength, and vigor, and assurance, under the most adventitious circumstances. What, though enmity is awake against us—what, though detraction is inventing its bitterest calumnies, and malice is assailing with its deadliest fangs? We can smile amid all these attempts at our ruin, when our conscience whispers that we are innocent; for we know that however successful wickedness may appear for a season, however high it may rear its hydra head and boast of its triumphs, truth will ere long destroy it, and annihilate its works, and then our innocence will shine out as the morning, and our integrity as the noon-day sun! But to feel that all those allegations which would be calumny and defamation if applied to the innocent, are *just* and *deserved* when applied to ourselves—is there any calamity more to be dreaded and avoided?

A course of uprightness and virtue, is the only *natural* path for man to pursue. He was formed by his Creator to walk in such a path—all his capacities and endowments are peculiarly and expressly adapted for it—and hence it will develope the highest capabilities and attainments, and insure the utmost enjoyments of his nature.

"Virtue's foundations with the world's were laid;
Heaven mixed her with our make, and twisted close
Her sacred interests with the springs of life.
Who breaks her awful mandate, shocks himself,
His better self."

This conclusion of the poet is perfectly obvious. The practice of virtue being the only course for which man's faculties are designed or adapted, strictly speaking, it is, hence, the only course in which he can experience the genuine happiness which his nature is capable of producing. The practice of sin being unnatural to man, being an abuse, a prostitution of his capacities to acts altogether beneath and contradictory to his nature, can no more produce true and actual happiness, than any machine can discharge its functions properly, when out of repair! Whoever supposes the contrary, is ignorant of the laws of his own constitution, ignorant of the nature and design of God's government, ignorant of the constituent principles of human happiness; and if he allows this ignorance to bias his conduct, he will, sooner or later, unavoidably become involved in guilt and that wretchedness which is its invariable accompaniment.*

"A good name," says the wise man, "is rather to be chosen than great riches." Yet how many reverse this principle, and act as though they estimated riches of much more value than a good name. How many have sacrificed a good name, sacrificed every thing valuable in life, and destroyed even their own happiness, that they might accumulate wealth. And of what value is gold, when its possessor is despised by his fellow-men? The wisdom of Solomon's declaration, has not deteriorated by the lapse of ages. There is not an intelligent being in existence, who, had he the capacity and opportunity to scan the whole subject of human enjoyments, would not far more readily choose a good name with poverty, than all of Ophir's gold without it. With a pure heart and an unsullied reputation, there can be, comparatively speaking, but little wretchedness in life—without them, there can be but little actual enjoyment! It has been well said, that the poor pittance of seventy years, is not worth being a villain for. To live under the unsparing lash of a guilty conscience—to be disrespected by the world and *by ourselves*—to go down unwept to the grave of the disreputable—to have those who pass by our last resting place, point with the finger and exclaim, "there lies one who was a stranger to the path of virtue and religion, who gave no heed to the commandments of Heaven, the dictates of wisdom, or the voice of truth, but who, day by day, violated the principles of justice, honor and integrity, who oppressed the widow and the orphan, the poor and unfortunate, and whose death was a *relief* and a *deliverance* to the community in which he resided"—this surely is not a prospect which should lure a rational being into the adoption and practice of wicked principles. And yet man should contemplate these as the general features which God has rigidly enstamped upon the course of those who violate his laws, and pay no heed to those seeds of virtue and goodness, which he has scattered into every heart!

The influence of a good reputation, is diversified in character and almost boundless in extent. Its influence upon the personal peace and happiness of men, is of immense value. There is an inherent desire in every soul to gain the approbation of its fellow-creatures. And to obtain the commendation of the upright and reputable, is more desirable even to the vicious, than the applause of their companions in wickedness. To be approbated, respected, and honored in the community where we reside, is both a natural and a commendable desire. Now among all enlightened and respectable people, there is but one way to obtain this esteem, and that is, by establishing a good name, a virtuous reputation! However it may be among other nations, in this our enlightened land, no man can secure the respect of society, no man can gain the confidence of the great mass of the people and enjoy the honors which they are capable of bestowing, who is generally known to be addicted to vicious and immoral habits. So well is this fact understood by politicians, that their great effort is to conceal the moral defects of their candidates as far as possible, and magnify and emblazon their virtues and their good deeds before the people—well knowing that, in a virtuous community, the most brilliant talents can not atone for a lack of integrity and virtue! Hence, whoever is ambitious to rise in the world—whoever would obtain the confidence and the applause of the people, must build his hopes upon the firm foundation of a well established reputation, or he is doomed to a most bitter and wretched disappointment. Those who would have their presence in the business mart or the private residence, in the public assembly or the social circle, always greeted with a smile of approbation, rather than with a coldness or a frown which indicates that their absence is more agreeable than their presence, must remember that these tokens of respect are not granted indiscriminately by mankind, but are bestowed only upon those who have a reputation unstained by wickedness.

The influence of a good reputation in business transactions, is of immense value. That a fair, upright and honest course of dealing, is the safest and best in every possible point of view, is universally acknowledged. He who pursues it faithfully, without allowing any temptation of supposed gain or anticipated happiness, to allure him from a straight forward course, is a wise man, indeed. He secures the confidence and patronage of society—two requisites which are indispensible to success in every occupation and calling. If he is prosperous in business, it affords general satisfaction to all with whom he has intercourse—If misfortune overtakes him, every honorable man is ready to aid in retrieving his losses and in placing his affairs in a more prosperous train. But whether prosperity attends him or not, he possesses that which is of more value than all the wealth of the world—a spotless reputation, the respect of his fellow-beings, and a conscience which whispers peace to his heart! But let any other than an honest and honorable course be pursued, and he who is guilty of it, must stem the tide of universal disapprobation from God and man, and his own conscience. And well that it is so; for what would be the state of society, were fraud and chicanery to receive the public countenance and approbation? There is a tacit understanding upon this subject throughout the whole civilized world—every where, dishonesty is rebuked and condemned. Even the vicious themselves will join in denouncing any palpable violation of integrity, in which they are not personally interested. Now there are many people well aware of these things—well aware that dishonesty is opposed to the law of God and of man, and to their own sense of right—who still most strangely allow the supposition to linger in their minds, that if they can very secretly and artfully take advantage of the ignorance or credulity of those with whom they deal, they can materially benefit themselves and avoid all detection. To this inclination they will perhaps give way in some trifling matters. One dishonest act begets the desire and paves the way for another—the love of unlawful gain constantly increases by gratification, and more and more gains an influence over them, by deadening the moral sensibilities and perceptions—they launch deeper and still deeper, into the vortex of corruption—until at length, some act more barefaced than the rest, opens the eyes of the whole community to their character, and in a moment they find themselves standing upon the crumbling verge of ruin, degradation and despair! Is this an over-drawn picture? Alas! would that it were! But too well is it known that our country is full of melancholy instances which exemplify the literal truth of this representation. When the career of dishonesty is not pursued in this extreme—when a man continues to take but a trifling advantage, very cautiously as he supposes, whenever opportunity offers, and does not venture to any deep step in guilt—still it is a career which

* For a valuable and instructive essay upon this important subject, I would refer the reader to "Combe on the Constitution of Man."

must inevitably result disastrously to his interests and character. He can not long pursue this course without being detected by those who deal with him. And when once his customers learn that they have been systematically imposed upon and defrauded—when they ascertain that it has been his constant object to obtain as much of their money, not as *honesty*, but as *opportunity*, allowed—their dealings with him immediately cease; whatever business prosperity he may have had, is at an end; he is shunned as one not to be trusted, and *dishonesty* is branded upon his character in letters so broad and deep, that years of after rectitude will hardly suffice to obliterate them!

When we view this subject by the light of religion and experience, what recklessness, what utter folly, do we behold in the conduct of thousands! God has solemnly declared "the way of the transgressor is hard." But the transgressor virtually exclaims—"I will make my way of sin easy and pleasant." And who art thou, vain worm of the dust, that repliest against Jehovah, thy Creator? The moment an individual deliberately sets out on a career of dishonesty and crime, he commences an actual controversy (if the term may be allowed) with Omnipotence—the vain mortal endeavoring with his poor wisdom to counteract and overreach the infinite and unerring wisdom of Heaven, and to find happiness where Deity has determined he shall find misery! And can any mortal possessing the least discernment, inquire the result of this controversy? Let him behold that body suspended from the gibbet, an awful spectacle, upon which thousands are gazing, and he will read the answer to his inquiry!—Or let him enter the massive walls of the numerous prisons throughout the land—those modern Gehennas which are crowded with the degraded victims of sin—and in the deep lineaments of gloom, and wretchedness, and despair, engraven upon their features, he will behold a solution to his question, and a convincing evidence of the truth of Heaven's declaration—"the way of the transgressor is hard!"

Every husband and father is morally bound, by the intimate connection which unites him to his wife and children, to establish and maintain a good reputation. Such are the customs of society, that the reputation of a man, whether good or bad, is shared to no small extent, by his family. I do not say this should be so—indeed, it should not be—but that it is so, is indisputable. When the husband maintains a good character, he is admitted into respectable society, and his family enjoy this privilege with him. But let the husband be stigmatized with a bad reputation, and although the family, when possessing great merit, may still be admitted into respectable circles, yet they can not occupy that station, nor receive those attentions, which they would under other circumstances—and they themselves, are weighed down with a consciousness that there is a taint upon their very name, which they have no power to remove. Who have not had their hearts pained by beholding the crimson blush of shame suffuse the cheek of the pure-hearted wife, or the young and innocent daughter, when the name of an unworthy husband or father has been pronounced in company, or when allusion was made to some vice to which it was well known he was addicted? How cruelly wretched is such a condition! Husband! would you have your companion, your children, blessed with the consciousness of having a guardian and protector who is worthy of their respect and love?—would you have them occupy an honorable rank and move in respectable classes in society? In no way can you aid them so effectually in securing these privileges, as by throwing around them the influences of a good reputation of your own. As you value their respectability and peace, as you prize your own standing, prosperity, and happiness, through life, see to it, that you lay the foundation for all these blessings, in a well established reputation for virtue, integrity and benevolence.

How is a good reputation to be obtained? It can not be *inherited* like an estate. The honorable name of a parent, may aid a young man, to a certain extent, in obtaining confidence and respect; but it can not long screen him from the odium of unjust and dishonorable conduct. A virtuous reputation can not be *purchased* by riches. Wealth is not virtue, neither is it honor, or goodness. Would that many of its possessors were not so frequently found exhibiting traits of character directly in opposition to these principles! The riches of a Crœsus can not avert the deep condemnation which is pronounced by every virtuous community, against iniquity and corruption. A good reputation can not be surreptitiously secured by empty professions, or by an outward show of virtue and piety. An appearance of propriety is easily put on, and a cloak of hypocrisy, may, for a season, conceal the workings of a wicked heart. But whoever supposes that he can go on from year to year, through life, safely executing schemes of iniquity under this disguise, gives himself credit for more wisdom and skill than he actually possesses, and attributes more stupidity and blindness to those with whom he has intercourse, than they would be willing to assume. The deception, in due time, will be removed—the "sheep's clothing" will be stripped off, and the *wolf*, in all his moral obliquity, will stand revealed to the world! How many melancholy instances of the truth of these remarks, have been furnished within a few years, and by some too, who have desecrated even the sacred office by their moral pollutions! But they have met their just reward. So true are the words of Fletcher—

> "Our acts our angels are, or good or ill,
> The fatal shadows that walk by us still."

There is but one manner in which a good reputation can be secured—it must be *acquired* by individual exertion—it must be *wrought out* by every one who would enjoy it, in faithful perseverance and untiring assiduity. This, like many other desirable blessings in life, is placed before men to inspire their higher and better nature with activity—to draw out and develope those noble and heavenly characteristics which constitute the moral image of God within us—and to be the reward of all those who faithfully practice in all respects, the Saviour's "golden rule." It is in vain to hope for, and sigh after, this reward, without adequate exertions. It must be *toiled* for, with care, and diligence, and watchfulness—it must be *won* by manly exertion in the broad, open field of active life—by a vigorous and successful warfare against all those temptations and allurements which beset the pathway of life. A desirable reputation was never secured "by lucky chance!" And he who waits for fortune to throw him such a prize, will be compelled to exercise for a long time, one virtue at least—*patience!* As the industrious ant raises its mimic mountain by diligently heaping mite upon mite, so must every man rear the superstructure of a good character, by a long and unwavering succession of kind, virtuous and honorable actions! The Creator has wisely ordained that every man shall reap as he sows. If he sows integrity, honesty, goodness, love to God and man, he shall without fail, in due time, reap honor, respectability, the confidence of his fellowmen, and the indwelling sunshine of an approving conscience. But if he prefers to sow falsehood, deceit, and the various species of dishonesty and immorality, he will as surely be compelled to gather a harvest of ignominy, disgrace, ruin and wretchedness! It requires but one discerning glance at the world, to perceive that these just laws of Heaven, are in constant and unswerving operation throughout all ranks in society. He who is wise, will be admonished by the disappointments, the failures, the wretchedness of others, to be cautious and sow as he desires to reap.

For the Magazine and Advocate.

GIVING THANKS.

BY REV. W. E. MANLEY.

We design in the present article, to correct some errors, existing in the Christian community, in reference to the religious service usually performed at table. It is not to discourage this service, the reader will understand, but to correct some errors respecting it.

I. It is customary with some Christians, to perform two services, one before eating, which they call "asking a blessing," and another after eating, which is called "giving thanks." The different names which they give to these services, show that they regard them as different in nature. Hence they perform what they conceive to be two *different* services. This they should not do, if they mean to be regulated by scriptural usage. In Scripture but *one* service is usually named, and, probably, but one, in general, was performed. In those passages where two services are mentioned, it is evident that they were not regarded as different, but the same in nature. Let the following passages be considered.—In Mark viii: 6, 7, we read—"And he commanded the people to sit down on the ground: and he took the seven loaves and gave thanks *(eucharisteo)* and brake; and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed *(eulogeo)* and commanded to set them also before them."

Here it would seem that two services were performed, and they are designated by two different terms; but that these services were not different in nature, is evident from the passage itself, and will be made still more obvious before closing our remarks. The act of blessing, last mentioned, has the same relation to the fishes, that the giving of thanks has to the loaves; and both were performed before the food was received.—This certainly can have no connection with the practice of those Christians who *ask a blessing* before, and *return thanks* after eating, and in reference to the same food.

Again, in Matt. xxvi: 26, 27, we read as follows—"And as they were eating, Jesus took bread and blessed, and brake, and gave to his disciples, and said, take eat, this is my body. And he took the cup, and gave thanks, and gave to them, saying, drink ye all, of it." I have omitted the word *it*, in this passage, because it has no right to a place here. It was inserted by the translators, and perverts the sense. From this language it appears that two services were performed, but of the same nature, and entirely different from the two which we have referred to as being performed by some Christians. Compare with the above passage, Mark xiv: 22, 23; Luke xxii: 19, 20, and 1 Cor. xi: 24, 25.

Now we would say, that if Christians consider the example of Jesus Christ, as presented in these passages, as binding upon them, it is their duty to imitate him in full; and if they perform *two* services at table, to perform them as the same in nature, and to designate them either by the same term, or by those that are similar in signification, and will bear the same construction—and also that they perform these services in the manner in which our Saviour performed them, not the one before and the other after eating, but both before the reception of the food to which they relate.

II. In general, professing Christians deem it binding upon them to perform but one service at the table, and this before eating. This we think is as it should be; for in several passages but one service is spoken of.—See John vi: 11, 23; Acts xxvii: 35; Rom. xiv: 6. But this service they designate by an expression altogether inappropriate. They call it "asking a blessing," which is not justified either by propriety or Scripture. First, propriety is against it. We have the blessing before us. We need not ask for it, we *have* it. God has been pleased to bestow it upon us, and now he demands our *gratitude*, not our *prayers*, for it. If I were seated by a table having nothing but empty dishes, there might be a propriety in asking a blessing; but when I am placed before a table laden with the bounties of an indulgent Providence, ready for my reception, I deem it a manifest impropriety to ask a blessing—or rather, I deem it improper to call the expression of our gratitude on such occasions, asking a blessing. This service should be called *giving thanks*. This expression is sanctioned by the fact that disproves the other. We have the blessing, and this is the reason we should not ask

it; but it is also a reason why we should give thanks for it. We should ask for blessings we do not possess, and should give thanks for those we have.

Second: The expression "asking a blessing," as relating to this ceremony, is unscriptural. True, the word *bless* is used, but it does not signify to ask a blessing. It signifies to bless God, or in other words, to give thanks to God for the favors he has conferred upon us. We frequently use the word in the same sense.

It has been the opinion of some learned men, that the word bless, *(eulogeo,)* when used in reference to the loaves and fishes, by which the multitude in the wilderness were miraculously fed by our Saviour, means to multiply or increase the quantity of the food. But this opinion is wholly without foundation. True, the loaves and fishes *were* multiplied, so as to supply the wants of a vast multitude; but the term bless has evidently nothing to do with this fact. It was used in reference to the last Supper, (see the passages already referred to,) where it will not, I presume, be pretended that the bread and wine were multiplied, or changed from what they were before.

In all those passages which speak of the Lord's Supper, it is used as synonimous with *giving thanks, (eucharisteo.)* Matthew and Mark use the word *bless* in reference to the bread, and the phrase *give thanks*, in reference to the wine.—Luke and Paul use the latter expression in reference to the bread, and do not name any service relating to the wine. Mark speaks of our Saviour giving thanks, in respect to the loaves, but says he *blessed* and brake the fishes. So that no one can help seeing that the two terms, *eulogeo* and *eucharisteo*, in those passages that relate to the service of which we are speaking, are perfectly synonimous. Neither of them signifies to ask a blessing, but both mean to give thanks. If the question is asked, why are we told that our Saviour "*blessed* and *brake*," as though both these terms related to the same object, the answer is—that the language was perfectly intelligible to those who used it, and to those who lived at that time; and no one then understood it to denote that the *food* was blessed. It was *God* that was the object of the term bless. Our Saviour blessed God, and broke the food. The reason why the word God is not supplied, is, that it is understood, and did not require to be expressed, as every body knew what was intended. When we use the expression, *ask a blessing*, why do we not add, *of God*? and when we speak of *giving thanks*, why do we not add, *to God?* The reason is plain, and so it is in relation to the term *bless*, in the phrase under consideration.

III. Another error in relation to this subject, is the opinion that a service at the table, is a Christian duty—a duty absolutely binding upon all professors of the Christian religion.

Perhaps in calling this an error, we may have erred ourselves. If so, may we be enlightened by those who are wiser than we are.

The reasons which induce us to believe that the Christian religion does not impose this service upon us as a duty, are the following:—

1. It did not originate with the Christian religion. It had existed in the world from time immemorial, before Christianity was introduced.—The Jews performed this service, and our Saviour and his disciples, *as Jews*, performed it likewise. Hence it is to Judaism, and not to Christianity, that we are to look for the original injunction to attend to this ceremony. If Christianity *recognises* it as a duty, it certainly lays no claim, and can lay none, to having first imposed it.

2. If this service be a duty enjoined upon us, the question arises, how shall it be performed? Several passages of Scripture speak of but *one* service—several others mention *two* services, and one passage, at least, (Luke xxii: 17, 19, 20,) speaks of *three* services. These passages we have already either quoted or referred to, and need not refer to them again. Let the reader consider them, and ask himself which he shall take as his guide. Will you give thanks once, or twice, or three times? If the service be a Christian duty, it is important that it be performed in the manner sanctioned by the great Teacher of our religion.

3. We find no injunction among the precepts of Jesus Christ, relating to this service. We have examined the Scriptures with a good deal of care, to ascertain our duty in relation to this subject, but can find nothing to assure us that it ought to be performed as a Christian duty. And we are unwilling to receive as a part of Christianity, either in doctrine or precept, what can not be found in that religious system. If it be said that the example of our Saviour is sufficient to make this service binding upon us, we reply, that this would make some other duties binding upon us, which few professing Christians would be willing to perform. It would make it necessary that we attend to most (and may I not say all?) of the ceremonies of the Jewish religion. Our Saviour lived among the Jews; he accordingly observed the customs and ceremonies of the Jews. But the Jews are now destroyed: their religion is no more. Its ceremonies can not, therefore, be binding upon us, either by its own authority, or the mere example of Jesus Christ.

We said, at the commencement of this article, that it was not our intention to discourage the practice of a religious service at the table. We say so now. We approve of this practice. We would have it perpetuated. But we would have Christians understand *why* they do it, and then we would have it done in a *proper* manner. The only reason why it should be done, is to be found in its utility. If it be useful, let it be attended to; and if any individual supposes that in his case, (whatever he may think of others,) it is not useful, let him omit it; and let no man call him an infidel for so doing. When it is done, it should be called *giving thanks*, (at least in my opinion,) and should be performed before eating. This, I think, is sanctioned by *propriety*, saying nothing of the example of Jesus Christ.

For the Magazine and Advocate.

DEDICATION IN McDONOUGH.

On Thursday, October 24th, the new union meeting-house recently erected in the Baldwin Settlement, McDonough, Chenango county, was dedicated to the worship of Almighty God. The following services were held:—

1. Voluntary, by the choir. 2. Reading select Scriptures, by Rev. Mr. Bolles. 3. Voluntary. 4. Introductory prayer, by Rev. J. T. Goodrich. 5. Hymn. 6. Sermon, by Elder Russel, (Open Communion Baptist,) 1 Kings vii: 25. 7. Voluntary. 8. Sermon, by Rev. J. T. Goodrich, (Universalist,) Ps. xxxvi: 8. 9. Voluntary. 10. Sermon, by Rev. Mr. Bolles, (Presbyterian,) 2 Chron. vi: 18, first clause. 11. Hymn. 12. Dedicatory prayer, by Elder Russel. 13. Voluntary. 14. Benediction, by Elder Stere.

The weather was delightful, the travelling good, the singing excellent, and the congregation large and attentive. The slips, aisles, gallery, entry and pulpit stairs were all literally thronged.—And though this vast assemblage was composed of almost all denominations, and the services lasted without intermission between four and five hours, yet they were apparently listened to with the deepest interest, and received by all with perfect satisfaction. Six or seven Open Communion Baptist, Presbyterian and Methodist clergymen were present, and expressed themselves both instructed and pleased with all they heard. The writer was the only Universalist preacher in attendance. On the whole, we think the instruction imparted was well calculated to promote real piety. The sermons of Brs. Russel and Bolles were excellent, both in matter and spirit, and well adapted to the occasion. It was expected that a Universalist would preach in the evening, but as I was otherwise engaged, and had failed in securing the attendance of any ministering brother, it devolved upon Elder Russel to give the discourse, in which, it is said, he manifested the spirit of his Lord and Master. Contending, as we in this section are compelled to do, against a bitter and oftentimes reckless opposition, we rejoice that we are able to record some evidence of a redeeming spirit, and that among the Partialist denominations, there are those who are less anxious to increase the number of their sects than to advance pure and undefiled religion.

The house is built of wood, 34 by 44 feet, and surmounted by a handsome tower. It is pleasantly and conveniently located, and neatly finished, and contains a basement story, which is occupied as a school room, and is also well calculated to accommodate a small congregation.

We believe the Baptists are entitled to the house near one-half of the time, the Universalists to the same, and the Presbyterians the remainder. It is free for any denomination, at any time, when not occupied by the owners.

Long may this edifice remain a living witness of the zeal and liberality of its proprietors, and may the same spirit which characterized the dedicatory services, ever be exercised within its consecrated walls. And when it shall crumble into dust—when it shall be numbered with the things that have been, but are not, may future generations erect altars there, and our Father in heaven be worshipped in spirit and in truth.

J. T. Goodrich.

Oxford, November 7, 1839.

For the Magazine and Advocate.

CONFERENCE AT PENFIELD.

Br. Grosh—Agreeable to previous appointment, we held the first quarterly Conference of the Ontario Association, for the present year, on the 16th and 17th of October, 1839, in the Methodist chapel in North Penfield. Six preachers were present, to wit—Brs. Miles, Whitcomb, J. M. Cook, Queal, Spaulding and Chase. Six discourses were delivered on the occasion, by Brs. Queal, Cook, Whitcomb and Chase. The congregations were thin in the morning and afternoon of the first day, but as large as could be rationally expected in the evening and on the second day.—Our friends in Penfield, though not numerous, are respectable and persevering. Br. Miles labors with them faithfully one-fourth of the time, and, I believe, to good acceptance. May they prove faithful stewards of the riches of Divine Grace, that they may increase in numbers and in graces.

Brother, I am sorry to say that Universalism, in many places around us, is not in as prosperous a state as we could wish. There is, from some cause or other, a lamentable degree of coldness and indifference among many of our professed friends. I fear that a love of the world, with its charms and deceptions, is drawing off the minds of many of our brethren from the inestimable riches and enjoyments of Christian truth and obedience. I fear that such do not realize the importance of that *practical* zeal which is according to true knowledge, and that commendable *perseverance*, which insures success in our moral enterprise. Brethren, one and all, let us *wake up*, gird on the Christian armor, *and do our duty.*

J. Chase.

For the Magazine and Advocate.

TO THE FRIENDS IN MICHIGAN.

The following notice is designed for the information of such of our friends as reside in that part of Michigan where I have travelled and preached during the past year.

I promised some of them to publish an account of my tour, in the Magazine and Advocate. It was my honest intention so to do. My excuse for not having done it, is this.—Since my return home I have been almost blind: I have not been able to write or read. My eyes are now a very little better, but I can hardly see to write a word now. I trust, therefore, that I shall be excused without being charged with neglect.

H. Roberts.

Rochester, November 1, 1839.

For the Magazine and Advocate.

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XV.

Isaiah xxxiv: 4—"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll," etc.

The Hebrew poets, to express happiness, prosperity, the instauration and advancement of states, kingdoms and potentates, make use of images taken from the most striking parts of nature; from the sun, moon and stars, which they describe as shining with increased splendor, and never setting; the moon becomes like the meridian sun, and the sun's light is augmented seven-fold. See Isa. xxx: 26, and lxv: 17. Here new heavens and a new earth are created, and a brighter age commences.

On the contrary, the overthrow and destruction of kingdoms, is represented by opposite images: the stars are obscured, the moon withdraws her light, and the sun shines no more; the earth quakes and the heavens tremble, and all things seem tending to their original chaos. See Joel ii: 10, and iii: 15, 16; Amos viii: 9; Matt. xxiv: 29, and Isa. xxxiv: 4. See, also, Bishop Lowth's translation of Isaiah, and his notes thereon, and Sir Isaac Newton's Observations on the Prophecies, part 1st, chap. 2d, and Bishop Thomas Newton's Dissertation on the Prophecies.

Sir Isaac Newton says—The figurative language of the prophets, is taken from the analogy of the world natural, and an empire or kingdom considered as a world politic. Accordingly the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in prophecy; and the things in that world signify the analagous things in this. For the heavens and the things therein, signify thrones and dignities, and those who enjoy them; and the earth, with the things thereon, the inferior people; and the lowest parts of the earth, called sheol, hades, or hell, the lowest or most miserable parts of them. Great earthquakes, and the shaking of earth and heaven, are put for the shaking of kingdoms, so as to distract and overthrow them; the creating a new heaven and new earth, and the passing of an old one, or the beginning and end of a world or age, for the rise and ruin of a body politic, signified thereby. The sun, for the whole species and race of kings, in the kingdoms of the world politic; the moon for the body of the common people, considered as the king's wife; the stars for the subordinate princes and great men, or for bishops and rulers of the people of God, when the sun is Christ.—Setting of the sun, moon and stars, darkening the sun, turning the moon into blood, and falling of the stars, are expressions which signify the falling of a kingdom.

From the above it appears, that in the figurative language of the prophets—

Heaven, and the things therein, signifies thrones and dignities, and those who enjoy them here on earth.

The earth, with the things thereon, signifies the inferior people.

The lowest part of the earth, called sheol, hades, or hell, signifies the lowest or most miserable part of the people.

Great earthquakes, and the shaking of heaven and earth, signify the shaking of kingdoms.

Creating a new heaven and earth, signify the rise of a new kingdom, or body politic.

The passing away of an old heaven and earth, signify the ruin, overthrow or destruction of a government or kingdom.

The sun, signifies the race of kings, and sometimes Jesus Christ.

The moon, signifies the body of the common people.

The stars, signify princes and great men; and when Christ is represented by the sun, the stars signify bishops, priests or rulers.

For the Magazine and Advocate

TOUR—AND DEDICATION AT PROMPTON.

Br. Grosh—Having an engagement to attend the dedication of the new Universalist church in the above mentioned place, I left home on Saturday previous, August 17th, and proceeded to Marathon, to attend my regular appointment for the next day, glad to meet as usual, a large and respectable congregation of devout and attentive hearers. I had labored in this place one quarter of the time for a year, ending in February last, and, after a few months interval yielded to their solicitations to renew my engagement; and I was the more ready to do this, because of their zeal for the cause, and because we have many worthy and intelligent friends there, whose kindness and liberality to me, will long be remembered with gratitude. As often as I start for Marathon, I feel as if I were going home; and when there, I enjoy a degree of ease and freedom, not experienced at all times. This is doubtless owing, in part, to the fact, that our friends there love the cause of Universalism for its own sake, and not merely for the sake of opposition to other sects; and to the pleasure which they seem to feel in attending public worship.

This, Br. Grosh will say, is as it should be.—Every society should thus encourage their preacher, and where such a state of things prevails, prosperity must ever attend the efforts that are made.

Having lodged for the night under the hospitable roof of our social and intelligent friend, Comstock, I proceeded, on Monday, to Binghamton, and called on our esteemed and indefatigable Br. O. Bradford. Long and arduously has this brother labored to establish regular and permanent preaching in the flourishing village of Binghamton, and I trust there is too much stamina among our independent and high-minded farmers in that region, many of whom are staunch friends to the cause, to give up the case as hopeless.

Tuesday morning took stage, and on stopping to dine at Sweet's Inn, about 50 miles from Binghamton, saw a Universalist Almanac hanging by the looking-glass in the dining-room, and concluded they must of course be Universalists; and on further inquiry, soon learned they were so in very deed. They made me welcome, both going and returning, and reminded me of what I had not as yet observed, that I had been there before, some six years ago. I was happy to learn that they were about taking measures to build a meeting-house in that place, under very flattering prospects of success.

From this place, proceeding on my way, I arrived in Bethany, just in time to be conveyed to Prompton, Wayne county, Pa., in season to attend the services of the joyful occasion. As there are no ministering brethren located very near the place, I was apprehensive I should have to tread the wine press alone, but in this was happily disappointed on being joined by our faithful brother, Bartholomew, who assisted in the services. The day was fine—and though we cannot say, as is usual on such occasions, that the house was crowded in every part at an early hour,* yet the congregation was respectable even for numbers, the house being well filled, and especially for character and intelligence, if we may judge from the order and decorum that prevailed throughout the house. Order of services as follows:—

1. Hymn, by the choir. 2. Reading of Scriptures, by Br. Bullard. 3. Hymn, by the choir. 4. Prayer, by Br. Bartholomew. 5. Hymn, by the choir. 6. Sermon, by Br. Bullard. 7. Select piece, by the choir. 8. Remarks, by Br. Bartholomew. Concluded by hymn, and benediction by Br. Bullard. Services were also performed in the afternoon, by the writer. The house at Prompton, is neither large nor expensive, though finished in a neat modern style, with a singing-gallery across the front end, and the pulpit in the rear. It is in every respect adapted to the accommodation of those who statedly worship there; and best of all, the house being nearly paid for, they are now able, and even desirous to hire a preacher. I was urged to settle with them, but could give them no encouragement for the present, other than to visit them once or twice between this and Spring. It is, perhaps, generally known that this portion of our Master's vineyard, has been occupied by our young and worthy Br. Landers, for the last two or three years; and judging from what I saw and heard, I should think his labors had been abundantly blest, and that he was a very excellent and worthy brother. To conclude, we lectured on Thursday evening, at Germanville—on Friday evening, at Bethany, in the court-house, to good congregations—much larger at Bethany than was expected, there being many in attendance who seldom, if ever, attended before—and we can but hope a favorable impression was made. We remained and preached on Sunday again, at the meeting-house at Prompton, forenoon and afternoon; lectured at Honesdale in the evening, to an unusually large and attentive congregation for that place, much to the encouragement of our friends there, and the next day proceeded on my journey homeward, where, by the blessing of God, I found my family in usual health and spirits.

W. Bullard.

McLean, August 30, 1839.

*The congregation would have been much larger, but for the shortness of the notice, which came to hand but three or four days before the time.

For the Magazine and Advocate

MINUTES

Of the proceedings of the Susquehanna Association—1839.

Met pursuant to adjournment at Brooklyn, Susquehanna county, Pa., October 2, 1839. Organized the Council by choosing Br. A. Huntington, Moderator, and Br. C. S. Brown, Clerk.

Received the following societies into fellowship, viz: First society of Springfield, Bradford county, consisting of thirty-seven members; the first society of Jackson and Wells, thirty-three members; and the first society of Leroy, thirty-four members.

Heard report of committee on discipline—no cause of complaint.

Appointed Brs. G. S. Ames, Joseph Kingsbury, and Simon Stephens, committee of fellowship and ordination—Brs. R. W. Cheney, Frederick Baily, and Nathaniel Flowers, committee of discipline for the ensuing year—Brs. Cheney, Swart, and Bartholomew, a committee to appoint three quarterly Conferences—Brs. G. S. Ames, R. W. Cheney, G. S. Palmer, and T. S. Bartholomew, clerical, and J. Kingsbury, Ezra Long, S. Dagget, A. Swart, L. Walter, and F. Baily, lay delegates to attend the State Convention.

Resolved, That each society in fellowship with this Association be required to send a delegation by regular members of the society where it is possible; and if not, by letters once in two years or forfeit their privileges in this Association as a society.

Resolved, That Br. Wm. Wells, of Greenfield, Luzerne county, have a letter of fellowship from this Association.

Resolved, That Br. C. S. Brown, prepare the minutes for publication in the Magazine and Advocate, and in the Union, accompanied by such remarks as he may think proper.

Resolved, That at future meetings of this Association, the services of the desk, excepting the occasional sermon, shall be at the disposal of the committee of arrangements.

Lay Delegates Present.

Isaac Smith, Frederick Baily, Esq., Brooklyn; Samuel Lyon, Artemus Sweet, Harford; Lucas Walter, Phineas Arnold, Dyberry, Wayne county; Chauncey G. Gridly, Albert Brainard, Orwell; Robert Kent, Nathan Shipman, Bridgewater; Thomas R. Davis, Athens; A. Huntington, Springfield; W. Olmstead, Forest Lake.

Seven sermons were preached, by Brs. Ames, C. S. Brown, Palmer, Cheney and Bartholomew.

Addresses by Br. C. S. Brown. I think I can say in truth, that we had an interesting and profitable meeting. We had a crowded and attentive congregation—a spirit of good will to all was inculcated in the discourses, and a reciprocal feeling was manifested in return by their not forgetting the wants of the preacher; and what is better than all the rest, the blessing of Heaven rested upon us. Our faithful and worthy Br. Bartholomew labors in this region to good acceptance.

C. S. Brown, Clerk.

For the Magazine and Advocate.

MINUTES

Of the Proceedings of the Steuben Association of Universalists—for 1839.

Met in Kennedyville according to previous adjournment, on Wednesday, September 11th, and after uniting in prayer with Br. Wm. Andrews, proceeded to the organization of the council by choosing Br. J. Chase, Moderator, and Br. Wm. Queal, Clerk.

Appointed Brs. H. Smith, Z. Bradley and M. L. Wisner, a committee to arrange the public services. Heard the report of the committee of discipline—no cause of complaint. Accepted the report. Appointed Brs. C. Graves, H. Smith and A. Upson a committee of discipline for the ensuing year. Appointed Brs. M. L. Wisner, Z. Bradley, E. Hanks, a committee on fellowship and ordination. Appointed Brs. M. L. Wisner, D. Van Alstine, ministerial, James Paris and James Abbey, lay delegates, to attend and represent this body at the next State Convention. Appointed Br. Wm. Queal to preach the occasional sermon at the next session of this body.

Voted, That Br. Wm. Queal prepare the minutes of this Association for the press.

Voted, That the time of the meeting of this Association be changed to the first Wednesday and Thursday in July.

Adjourned to meet in Howard, the first Wednesday in July, 1840.

Ministering Brethren Present.

Wm. Andrews, Wolcott; J. Chase, Rochester; Wm. Queal, Bristol; G. W. Gage, Clinton; D. Van Alstine, Campbell; A. Upson, Hornelsville; S. Barnes, Perry; J. M. Cook, Chili; R. W. Cheney, Windham; M. L. Wisner, Bath.

Lay Delegates Present,

C. Graves, J. Higgins, Howard; J. Phelpes, E. Robison, Dansville; R. Lathe, Hornby; H. Smith, Z. Bradley, Kennedyville.

Sermons were preached by Brs. Van Alstine, Barnes, Cook, Andrews, Queal, Chase, and usual addresses by the same.—[That is, by Br. Chase—not by the whole six? A. R. B.]

Per order. Wm. Queal, Clerk.

For the Magazine and Advocate.

CONFERENCE AT TYLERSVILLE.

By appointment of the Black River Association, a public Conference was held at Tylersville, Jefferson county, September 18th. A Moderator, Clerk, and committee of arrangements were chosen, and the following resolutions passed, viz:—

Whereas, Br. H. L. Hayward, now of Champion, a young brother of unblemished and excellent moral character, and good ministerial qualifications, has preached several months within our limits to very good acceptance, now asks our fellowship, therefore,

Resolved, That the only reason why we do not grant such letter, is, because this Council can not do it without an assumption of power, inasmuch as it is composed, not of delegates appointed by our societies, but of brethren present without such appointment.

Resolved, That we recommend to our several societies to send delegates to our quarterly Conferences as well as to the annual meetings of this Association.

Three sermons were preached to a goodly number of devout and attentive hearers, whose cup of spiritual joy seemed to increase to overflowing; and after the evening sermon, liberty was given for any to speak for the furtherance of the Gospel; and it was very gratifying to hear the venerable believer in the unbounded grace of God, who had enjoyed its blessed consolations for fifty years, and shown its power and influence in life, calmly and earnestly recommend it to others: and particularly satisfactory to hear a very intelligent and worthy member of the Baptist church, who had listened to the services of the day, clearly and forcibly plead the vital importance of religion; respectfully dissent from the doctrines he had heard, without any attempt to controvert them, and treat all present in the most charitable and candid manner. Such things will do good, by doing away hurtful prejudices and extending the knowledge of the truth.

We were disappointed in the non-attendance of several ministering brethren, and members of societies in that vicinity, who were expected, but the excellence of a religious meeting does not depend on its *numbers*. The spirit of the Lord was there, and our hearts were made glad in his holy name. Consistency seems to require, either that delegates be sent to our Conferences, or that no Council be formed. May the Lord grant wisdom to direct in all duty. Per order, P. Morse.

For the Magazine and Advocate.

DEDICATION AT POTSDAM.

On Thursday, September 19th, the Universalist meeting-house in Potsdam, St. Lawrence county, was dedicated to the worship of Almighty God. The order of the services were as follows—1. Volnntary by the Choir. 2. Invocation by Br. W. H. Waggoner. 3. Hymn. 4. Reading select Scriptures by Br. H. L. Hayward. 5. Hymn. 6. Dedicatory sermon by Br. W. H. Waggoner. 7. Dedicatory prayer by Br. F. J. Briggs. 8. Hymn. 9. Benediction by Br. W. M. Fuller.

A second discourse was also delivered by the writer in the afternoon, and another by Br. Hayward in the evening. The day was pleasant, the congregations quite large, and every thing conspired to render it a season of much interest and joy. The house is built of wood, fifty-three by thirty-seven feet, is most beautifully situated, and with its high and well proportioned tower, makes a very imposing appearance. The friends in Potsdam, who have so faithfully persevered in the finishing of this house, deserve great praise for their exertions. Long and laborious was the struggle, and now it is their Father's good will to give them the kingdom. Their house is all paid for, and now they wish to engage an energetic and vigilant preacher. The Lord grant them this much needed blessing, and smile upon their endeavors to worship him in spirit and in truth. W. H. W.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, NOVEMBER 22, 1839.

NOTICE.

☞ The names of all who are indebted for more than the present volume will be stricken from our list at the close of this year—unless we have some assurance of their responsibility—and their accounts put in an immediate train for collection.

A WORD FROM AN OLD FRIEND.

TO THE READERS AND PATRONS OF THIS PAPER.

It is with no ordinary emotions, and not without feelings of the deepest mortification and regret that I appear at this time before the readers and patrons of this paper, on the subject of the present communication. With this establishment I have been intimately acquainted from its commencement, and until recently constantly connected with it. Years did I toil without any pecuniary compensation whatever, for its permanent establishment and the prosperity of that blessed cause in which it is engaged. Years and years have I labored and toiled, much of the time through the live-long day and until the midnight lamp grew dim, yea, many times till one, two, or three hours past midnight, to satisfy my patrons and faithfully discharge the editorial and publishing duties imposed upon me. After thus incessantly laboring for ten years, I fondly flattered myself this paper was established on a firm and immovable foundation—that it would continue to flourish, not only bearing the glad tidings of peace, joy and salvation to its thousands of readers, but rewarding its faithful conductors with a reasonable remuneration for their toil, and affording them at least a competent living. Its subscription list was large, and, I thought, made up mostly of true and faithful friends—such friends *indeed* as would not prove faithless in time of *need*. But although there are some such friends still among its patrons—and may God bless them for their fidelity—yet alas! there are many, quite too many, who appear utterly unmindful of duty, and alike regardless of the calls of justice and honor. With still a very large subscription list—and indeed under existing circumstances the extent of circulation does but *increase* their embarrassments—with outstanding debts MORE THAN DOUBLY SUFFICIENT, if paid, to meet all their pecuniary engagements, the publishers find it impossible in these times to pay their debts, for paper and other absolute necessaries, and keep the publication going: *And unless their debtors pay up their arrearages, and their professed patrons generally meet their subscriptions more promptly, they will be compelled to fail and to abandon the publication altogether!* This is no false alarm, no idle pretence. It is a solemn, a deeply mortifying fact! And unless the needed aid, or rather the too long delayed *justice*—for they ask not mercy, but simple justice at the hands of their subscribers—come soon, *very soon, it will come too late*, if at all!

Universalists! patrons of this paper, one and all! my old and my own friends! for such I trust I may still call many of you, shall this call from your old friend and brother in behalf of the publishers of this paper, be in vain? Shall this paper go down, after having stood so long, "against the wiles of the adversary," and circulated so widely in spite of every effort of its enemies to destroy it? Its *worst enemies* having failed to overthrow or even to *injure* it, shall its professed *friends now kill it outright*, by their neglect? Shall the numerous and wide places it has filled for so many years in your families, your societies, your leisure hours, be by your unfaithfulness, your *injustice*, now and henceforth vacated, to become a desolate waste, a howling wilderness, and *the places that once knew it, know it no more forever?*—Friends! answer these questions to your consciences and your God! and answer them quickly.

Yours in truth and faithfulness,

D. Skinner.

BIBLICAL ILLUSTRATIONS....NO. IX.

"But wo unto that man by whom the Son of Man is betrayed it had been good for that man if he had not been born!"

Matt. xxvi: 24.

[CONCLUDED.]

II. We shall consider the reasons why we suppose that Judas will be saved, in which consideration, we shall endeavor to keep strictly within the bounds of fact, presenting nothing upon conjecture or supposition, or that may not be founded in truth.

1. We have every evidence to believe that the character of Judas stood fair, until towards the close of the ministry of our Saviour. He was chosen as an apostle of Christ, which would not have been the case, had he then been a bad man. After Christ had selected the twelve apostles, Judas being one of them, "he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of diseases," Matt. x: 1; and then sent them forth among the children of Israel. In Luke ix: 6, we are told that "they departed, and went through the towns, preaching the Gospel, and healing every where." In the 10th verse, of the same chapter, we are informed that the apostles told Jesus all they had done.

From these facts it is evident, that Judas was sent forth with the rest of the apostles, that he received the same power as they, that he taught the people and healed the

sick, in common with them; which certainly would not have been permitted, had he been an iniquitous man. Nor have we the least intimation that his conduct was otherwise than good, until he consented to betray Jesus, with one exception, which took place a short time previous to the death of Christ, when a woman anointed the Saviour with a pound of costly ointment. Judas murmured at the waste, and inquired why it was not sold, and the proceeds given to the poor; not that he cared for the poor, but because he carried their little bag or box, and was a thief, or was in the habit of taking money from it. John xii. With this single exception, his character previously stood fair and his reputation good. And, though this fact does not remove his criminality in betraying his Lord, yet it forms an extenuating circumstance which makes in his favor, and shows that he was not long tried in crime. Had he long shown signs of villainy and wickedness, had his life been marked with foul blots of vitiated conduct; was it evident that he intended to procure the death of Christ, and without feeling, sold that life for a few pieces of silver, the matter would wear a different aspect. But the whole affair, the testimony of the evangelists, and the conduct of Judas when he saw the effect of his covetousness, plainly show that he was not schooled in crime and a continued course of wickedness. This fact certainly leads to the conclusion, that the case of Judas should be considered in a more favorable light, than though he was a long-tried criminal, and like the Pharisees, had sought the life of his Master with determined malice.

2. There is not the least intimation or evidence that Judas intended the death of Jesus. I can discover about the whole case, nothing on the part of Judas but excessive covetousness; for it appears to me, that he supposed he could get thirty pieces of silver, and still not the least harm come upon the Saviour. Judas had long been with Jesus, had seen him perform the mightiest works, had seen him escape many threatening dangers, and knew that on one particular occasion, when his foes threatened to cast him down from a precipice, he was saved from the danger. It is pretty evident that Judas did not dream of danger in the present instance. He wanted money; he knew that he could get it from the Pharisees, by consenting to betray his Master; that when he had put Christ into their hands, his part would be fulfilled, while he believed, when they attempted to take the life of Christ, he would use his great power, and escape from them, as in other instances. Thus, no harm would come to the Saviour, while he would obtain thirty pieces of silver.

That this view is correct, is rendered clear by the fact, that when Judas saw that the life of Jesus was in jeopardy, his covetousness forsook him, and he endeavored to liberate his Master by returning the thirty pieces of silver and declaring the innocence of Christ.

3. He exhibited the most genuine repentance for his crime. Suppose that an individual now, who had committed some great crime, should voluntarily come forward and confess it, and endeavor to make restitution, to redeem the evil which had grown out of his conduct; should we not affirm that he exhibited marks of sincere repentance? Yet Judas exhibited all these.

He covenanted with the Jews, to betray his Master into their hands for thirty pieces of silver. This was effected, and he received his money. But when he saw Christ in danger, when he saw death hang over his beloved Master, what did he do? "Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed innocent blood. And they said, what is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and was choked." Matt. xxvii: 3, 4, 5. From this language it is evident, that Judas was sorry for his treachery, that he confessed his crime, that he returned the money, that he avowed the innocence of Jesus, and when he found that all this did not effect the liberation of Christ, his choking grief and the disorder which it produced, procured his death. This is genuine repentance; but whether we admit it to be so or not, it is purer coin than generally passes for repentance at the present day. We see individuals who have grown rich upon the spoils of others, simply saying that they are sorry, and then admitted to the church and communion as true penitents, without making restitution. We see murderers, when they cry and speak of sorrow, received as true penitents, and promised heaven even from the gallows. In neither of these instances, are half as many marks of true repentance exhibited, as in the case of Judas—for he endeavored by every means in his power, to remedy the evil he had brought about.

Besides, he feelingly lamented his crime and confessed his sin. If he be not forgiven, what shall we do with the assurance of the apostle, when he said, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i: 9. This promise was certain—Judas complied with the conditions—and who will take it upon them to say, that Judas will not be forgiven?

4. Judas was not the worst among men: and why people should suppose that no forgiveness can be extended to Judas, when it was extended to individuals who were much worse than he, I can hardly account. The murderers of Christ were far more wicked than Judas.—They thirsted for the blood of Jesus, they employed false witnesses to condemn him, and even when assured by Judas that he had betrayed innocent blood, they took no notice of it, but persisted in executing their savage purpose, until it was gratified by seeing Christ nailed to the cross.

But Judas had no malice against his Master; he cherished no hatred; his crime was thoughtless covetousness. He confessed the innocence of his Master before the multitude, and proclaimed his own wicked guilt and shame most clearly, and with every indication of genuine sincerity. Yet pardon and salvation was preached to these murderers. In Acts iii: 14, 15, Peter expressly tells the Jews, who heard him speak, "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and *killed* the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Yet, in the same discourse, he said to those murderers—"Unto you first, God having raised up his Son Jesus, sent him to *bless* you in turning away every one of you from his iniquities." verse 26. While we are told, that "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts vi: 7. If then, pardon and forgiveness were extended to the murderers of our Lord, whose crime far exceeded that of Judas, how can any person suppose that Judas will not be forgiven, when he sincerely and truly repented? If God has promised forgiveness to the repentant, then there is every reason to to suppose that Judas is forgiven.

5. In the great plan of salvation, we find no special reservation made to exclude Judas from the provisions of Zion. Did we find any such reservation, then the matter would be clear and beyond the shadow of a doubt, that Judas is irrecoverably lost. For it would be inconsistent for Christ to come into the world with the express purpose of seeking and saving all the lost, when he positively knew that Judas was gone without remedy.

In the promises made to Abraham, that in his seed—whom Paul, in the 3d of Galatians, tells us is Christ—all the nations, families and kindreds of the earth shall be blessed—which blessing, Paul declares in the same chapter, is faith—no notification is given that Judas is to have no part in the blessing. On the contrary, we conclude, that as he did belong to a family and a nation of the earth, he also is embraced by the promise, and consequently will enjoy its blessings. In the certifications which are given us, that Christ died for all, tasted death for every man, gave himself as a propitiation for the sins of the whole world, and a ransom for all, no limitation is made; the sacrifice was positively for *all;* and Judas is one. Paul declares that God will have *all* men to be saved and come to the knowledge of the truth. In the light of this affirmation, I would have it remembered, that Judas betrayed his Master long before Paul made this declaration. Consequently, if Judas is endlessly lost, Paul knew that fact as well as modern professors. If this was so, can it be supposed that Paul could declare that God *willed all men* to receive the truth, when, with his own power, he had determinedly fixed Judas in unceasing misery, where he never could enjoy the truth? If God had once willed that all men should be saved, he could not have done so after the destruction of Judas, for he can not will against positive knowledge. The expression of Paul, then, proves that Judas was included in the will of the Deity concerning a knowledge of the truth. In the 15th of 1st Corinthians, where we are assured that Christ shall subdue all things unto himself, no exception is made in the case of Judas—and when assured that God shall be all in all, it is not said that he shall be all in all except in the case of Judas. No, indeed, he is not out of the reach of the mercy of God, or the love of the Deity; for the same benevolent power which could reclaim Saul of Tarsus, can forgive a penitent Judas.

Thus, do we close the examination of this important subject. And we see, while there is no proof of the endless misery of Judas, that he did betray his Lord, that his punishment consisted in exquisite remorse, which caused his death, that as he exhibited a sincere repentance, as he comes under the power of Christ, so he will finally be saved and adopted as a child of God. This is the substance of the whole subject, and though it is a matter of deep regret that he became so covetous, yet it is rejoicing to the benevolent mind to believe that even he will taste the purity of obedience and the excellency of truth.

If what has been offered on this subject, be correct, (and whether correct or not, I leave for the reader to decide,) it must be seen that one proof of endless misery has been wrested from it. And if so, I am sure no benevolent mind can feel sorry; for the sentiment of endless misery is so terrible in its results, and involves such horrible pains, that, as its proofs are struck off one after another and shown to be weak, the mind must increase in joy; which position I must believe, until I can find men desiring and hoping endless misery to be true.

And, oh! my readers, would not your feelings be elevated even to the heavens, if the light should shine, and you be convinced that the melody of universal reconciliation shall finally prevail over the discord of sin and misery, and tune every mind to the praise of the Great Original? Would not the intellect thrill with pleasure, if it could perceive the hand of God wiping endless misery and total depravity from the tablets of faith, and in letters of light and love, printing on all nature and revelation, that God will destroy in the mountain of truth, "the face of the covering cast over all people, and the vail that is spread over all nations," "that he will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth. for the Lord hath spoken it." Isa. xxv: 7, 8. What can be more exalting to the heart, than to believe that a period will arrive, when the veil of ignorance, paganism and error, which covers the mental eyes of the nations, shall be stripped off; when tyranny, vice and dishonesty, the rebuke of men, will be removed; when the tears of sorrow, of distress and pain shall be wiped from off every face; when death shall be swallowed up in the victory of the Lamb, and the whole human family be fixed like burning stars amid the pure knowledge and unfading joys of heaven!

This period must and will come in the fulness of time, if the plans of Jehovah shall be fulfilled, and the desires of the Saviour shall be accomplished; the tide of mental improvement will roll onward, until the secrets of nature, those vast and illimitable works which are now

closed from the intellect, shall burst upon the mind, and its spontaneous praise shall be given in one chorus to Him, where divine love pours through the universe like a sea of glory.

Yes! and thank God, the time is fast rolling onward, when this noble truth will be generally believed and practiced. The work was commenced on the morning of the reformation, when the waters of investigation burst the barriers of state policy. Ever since that period, creeds have been shaking, and shaking they will finally flee like mist in the morning sun. As knowledge and good feeling have increased, opinion after opinion has been struck from partial belief, as contrary to the character of God. And depend upon it, the work once commenced, they will not, they can not stop short of the grace of God—they will not linger in a confined and partial stream of benevolence, but they will boldly steer for the unbounded ocean of divine love, as broad and as free as it is cheering and glorious. And instead of beholding on the throne of the universe, a being of like passions with themselves, they will fall down and worship Him who is good to all. G. W. M.

TO SUBSCRIBERS.

The article by Br. Skinner, in another column, may well startle many of our friends—we hope it *will*, especially those who have been dreaming that all was going on well, (in despite of our frequent calls for aid,) without any payments on their part. But it may need a few words in explanation.

We purchased the establishment from Br. Skinner, four years ago, at a price we believed it would pay in six or seven years, besides the current expences. We had no capital of our own—our reliance was wholly on the subscribers to the paper. The first year more than realized our hopes and calculations. But ever since, instead of being able to pay the instalments of and interest on the purchase money, we have actually had to borrow, and run in debt to pay the current expences of the paper! Our bookstore, and other publications, aided us some; but not enough to make up the deficiency. We carefully examined our list, and year by year struck off those we deemed dead weights, but still we could not bring our expences within our actual receipts. We dunned, we entreated, we begged our subscribers to be more prompt in payment—the great mass heeded us not, and others complained that we dunned too much! And now, at the end of four years, with a list of nearly 7000 subscribers, we have outstanding on subscriptions, considerably upwards of $20,000, and are yet suffering weekly and *daily* for the want of means to carry on the paper, and to pay debts contracted in publishing it!

Under these circumstances, we are *compelled* (for if our subscribers do not, *very soon*, attend to our wants, we *must* wind up our affairs, *sue every debtor*, to save ourselves from being sued and ruined)—we are compelled to expose our situation thus, in a *last appeal* to the honor, honesty, generosity and justice of our subscribers. The establishment is abundantly able, if its subscribers will only do their duty; and if they will *not*, the sooner it is abandoned, and its affairs wound up, the better for all parties. What say our debtors? Will they speedily pay us our due, and allow us to go on publishing the paper, and doing the immense good it is well calculated to effect in the world; or, must we abandon it, and use *legal means* to collect our hard earned dues, to the disgrace of all whose neglect drives us to this last resort? We hope—we fervently hope that a very few days will bring us the cheering tokens, that the paper will be sustained—that our subscribers, though hitherto careless and negligent, are *not* unjust nor ungenerous—and in this hope we issue our proposals for publishing at least *another volume* of the Magazine and Advocate. We send that proposal with the appeal of Br. Skinner, and this statement, that our agents and friends may know all our present sufferings, our wants, and the terms on which depend the future prospects of the paper. As there is owing to us, (besides stock on hand,) considerably *more* than *double* what we owe to others, we think there can be no danger of ultimate loss to any persons who pay in advance for future volumes, even should those volumes not be published. But such is still our confidence in our debtors, that we can not believe they will neglect this appeal—and if they do not, not only the next volume, but, we trust, *many* volumes after it, will see the light, and do their proper amount of good to the world.

GROSH & HUTCHINSON.

DISTRICT SCHOOL LIBRARIES.

The New-Yorker, in speaking of the fact that "from *one-third* to *one-half* of the districts" are still wholly unsupplied with Libraries, makes the following judicious remarks.

"We regret this delinquency on several accounts.—In the first place, the districts which neglect to supply themselves with Libraries, whon they may be obtained at so trifling a cost to them compared with their value, will generally be those that need them most. Again—we apprehend that many of them must have neglected to procure their libraries, in the mistaken belief that the State appropriation thus left undrawn may be obtained next year, when it will amount to sufficient for the purchase of a library. This is expressly negatived by the law, which provides that, whenever a district shall neglect to appropriate during the year its share of public money to the purpose for which it is designed, such money shall be forfeited and revert to the State again. *Every district, therefore, which neglects to procure a library, is simply and most insanely throwing away its portion of the Library fund.*"

Is this fact understood? If not, let those having the matter in charge, be informed of it *immediately*, and urged to get a library *forthwith*—better get even works "not exactly as good as they should be," than none at all. Were it not for fear of giving false hopes, I would say that by the time this reaches our readers, we shall probably have a number of works of the Massachusetts Library on hand—but we havo been put off so often, that although promised us again, we fear to trust to the promises of publishers too confidently. A. B. G.

P. S. Since the above was in type, we have learned that the Massachusetts Library is on the way.

OUR PROSPECTUS.

Again we are obliged to rely on the kindness and zeal of our numerous and faithful co-laborers in the good cause—our local agents. We humbly solicit a continuance of their good deeds in behalf of this paper, by circulating our prospectus in their neighborhoods, and procuring for us all the *good* subscribers they can. Our *best* subscribers are those who pay in advance every year—we want more such—had it not been for them we must have failed long ago. Our *next best* subscribers are those who pay within the year—sometimes even in advance. These two classes we call *good* subscribers—and those who pay before the second year is up, for the former and then present volumes, and sometimes in advance for the next volume, may be set down as tolerable subscribers. Do not send us any who are careless whether they ever pay—for we would have to *sue* them some day, and do not desire such a job—we fear we have too many such on our list already. Do what you can for us, both in the way of collecting accounts and getting at least good subscribers; for we not only need money, but, as we have to cut off many who seem careless about paying us, it will require 2000 or 3000 new subscribers to keep our list good at its present number. This is a large draft, we know, and we fear it will not be filled up—but we think that if you and our zealous subscribers will use what exertions you can, we can begin the next year with a list of 6000 subscribers that will be worth more to us than our list of 8000, in 1838—for even 5000 *advance paying* subscribers would be far more profitable than that list was. What say you our friends—May we look for a list of 6000 subscribers, of whom *a majority* will pay in *advance*, and the rest *within the year?* We pause for a reply *in deeds*. G. and H.

REMEMBER,

All persons indebted for previous volumes, of whose responsibility we have not received some definite information, will have their papers discontinued at the close of this volume. *The surest pledge of their responsibility, is, payment in full before the close of the volume.*

Agents will please bear the above in mind, and make returns and reports long enough before the close of the volume, so that we may not strike off those who have paid, or who are responsible. And all such subscribers will remember, if mistakes *are* nevertheless made, that we will gladly correct all errors, on their being made known to us. G. & H.

ROSE OF SHARON—A NEW SUPPLY.

We have just received the third supply of this excellent annual. Those who would secure a copy must apply soon, as the edition will be exhausted before one-half that ought to possess the work are supplied. We have a few done up in elegant morocco binding at $3.

G. and H.

Br. C. S. Brown will see that in the arrangement of his religious notices, I have been guided by the day of the week, instead of the day of the month, as both did not agree. Is that right, Br. Brown?

Br. Eaton's article shall appear soon. A. R. B.

Removal.—Br. Wm. Rounseville removed, some time since, to St. Charles, Kane county, Ill., where he wishes directed all letters and papers intended for him.

Br. Bazin—Credit Miss Freeman, Saratoga, $2 on current volume, and charge us. Also, transfer Rev. N. Brown's Expositor from Salina, to Onondaga West Hill, credit him $2 and charge G. and H.

Br. Tompkins—Send Repository to Horatio N. Drew, McDonough, Chenango county.

C. S. Brown.

Notice.—Our Agent, Mr. T. D. Smith, will visit the counties of Cayuga, Wayne, Seneca, Monroe, Orleans, Erie, Niagara, Genesee, Ontario and Livingston, with accounts. Let *every one* indebted to us be prepared to pay their bills on presentation, for money we *must* have, even at the expense of sending for it. So let no true friend disappoint us, or cause our expense in this matter to be for nought. Our Agents will please aid Mr. Smith in his labors. Grosh & Hutchinson.

N. B. Mr. Smith is also authorized to collect Mr. Skinner's accounts. G. & H.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. H. Green, in Dresserville, at 10, A. M., and at Summerville, near Br. Ingram's, at 2, P. M.

There will be preaching on the first Sunday in December—by Br. Grosh, in Bridgewater—Br. Sias, in Dexter, and in Brownville village in the evening—Br. C. S. Brown, in Vestal, (and somewhere in the evening—name of the place unintelligible)—Br. H. Green, in Virgil, Parker Settlement.

There will be preaching on the second Sunday in December—by Br. Hayward, in Champion—Br. Sias, at Perch River, near Br. Cole's, and in Depauville in the evening—Br. S. J. Gibson, in Hamilton Centre—Br. H. Green, in Scott, and in the school-house near Br. Rowe's, at 1, P. M., and at Preble Corners in the evening.

Br. C. S. Brown, will preach on the evenings of Friday, November 22d, at Adams' Mills—Monday, 25th, at Preston—26th, at Baldwin Settlement—27th, at McDonough village—30th, (can not make out the name)—Monday, December 2d, in Binghamton—3d, Castle Creek—5th, at Clark Settlement—6th, at East Green. See Sunday notices.

Br. Sias, will preach on the evenings of December 3d, in Theresa—4th, near Br. Lawrence's—5th, near Br. Woodruff's—6th, in Jenk's school house—9th, at French Creek—10th, in Chaumont—11th, near Br. Bagg's, in Hounsfield.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

Rev. M L W, Bath, for S E—L M R, Chenango Forks—P M, Salisbury, (Ill.)—W F M, Dundee, for E F—Rev A W, Chester, (Vt)—S F, Malone, for J A K, J C, D F S, J B, L P, J B S and E L—Rev S B, Perry, for J E C and S S

POETRY.

From the London Weekly Despatch.

"GOOD BYE!"

Farewell! farewell! is often heard
From the lips of those who part,
'Tis a whispered tone—'tis a gentle word,
But it springs not from the heart.
It may serve for the lover's closing lay,
To be sung 'neath a summer's sky;
But give to me the lips that say
The honest words—"Good bye!"

Adieu! adieu! may greet the ear,
In the guise of courtly speech;
But when we leave the kind and dear,
'Tis not what the soul would teach.
Whene'er we grasp the hand of those
We would have forever nigh,
The flame of friendship bursts and glows
In the warm, frank words—"Good bye!"

The mother sending forth her child
To meet with cares and strife,
Breathes through her tears, her doubts and fears,
For the loved one's future life.
No cold "adieu," no "farewell" lives
Within her choking sigh;
But the deepest sob of anguish gives—
"God bless thee, boy! good bye!"

Go watch the pale and dying one,
When the glance has lost its beam—
When the world is cold as the marble stone,
And the brow a passing dream:
And the latest pressure of the hand,
The look of the closing eye,
Yield what the heart *must* understand,
A long—a last "Good bye!"

THE USE OF FLOWERS.

BY MARY HOWITT.

God might have made the earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.

We might have had enough, enough,
For every want of ours,
For luxury, medicine, and toil,
And yet have had no flowers.

The ore within the mountain mine
Requireth room to grow;
Nor doth it need the lotus flower
To make the river flow.

The clouds might give abundant rain,
The nightly dews might fall,
And herb that keepeth life in man,
Might have drunk in them all.

Then, wherefore, wherefore were they made?
All dyed with rainbow light—
All fashioned for supremest grace—
Up springing day and night.

Springing in valleys green and low,
And on the mountains high,
And in the silent wilderness,
Where no man passeth by.

Our outward life requires them not—
Then, wherefore had they birth?
To minister delight to man—
To beautify the earth.

To comfort man—to whisper hope,
Whene'er his faith is dim,
For who so careth for the flowers,
Will much more care for *Him!*

SUPERSTITION OF THE HORSE SHOE.—[From "The Ladies' Gazette of Fashion."] The horse shoe was, of old, held to be of especial service as a security against the attacks of evil spirits. This virtue may have been assigned, perhaps, by the rule of contraries, from its being a thing incompatible with the cloven foot of the Evil One; or from the rude resemblance which the horse shoe bears to the rays of glory which, in ancient pictures, are made to surround the heads of saints and angels; or, finally, from some notion of its purity, acquired in passing through the fire. This latter superstition receives some countenance from the method resorted to for the cure of horses that had become vicious, or afflicted by any distemper which village farriery did not understand; such disease was invariably attributed to witchcraft, and the mode of cure seems to imply the belief that the imperfect purification by fire of the shoes which the animal wore, had afforded an inlet to malevolent influences. Accordingly, the horse was led into the smithy; the door was closed and barred; the shoes were taken off, and placed in the fire, and the witch or warlock was speedily under the necessity of removing the spell under which the animal suffered. We have a further proof that the efficacy of fire constituted a part of the virtues inherent in the manner of reclaiming bewitched milk. All who have the management of a dairy know that at certain seasons of the year butter will not "come" from cream, nor milk be converted into curd, with the same ease as at others. The modern reasoners on the causes of things look upon this as being occasioned by the sort of food the cattle take; but all the farmres' wives of the last century knew perfectly well that it was the effect of nothing else but some envious person's evil eye; and they took their measures accordingly. On the return of the milkmaids from the foaming with their milking pails upon their heads, when the foremost took down her vessel in order to pass under the doorway, the mistress was ready to drop a horse shoe heated red hot into the milk. It was necessary that the ceremony should be performed at the instant the young woman was lowering the pail; and it was further required that no one should be aware of the good dame's intention; the troop of milkmaids was often thrown into the utmost dismay by the sudden bubbling and hissing, and the screams of their companions more immediately concerned. The loss of the whole meal of milk was the usual consequence, to say nothing of the work created for the cooper by the crash of tumbling cogues; but these were matters of inferior importance, the future productiveness of the milk being an ample set off against lesser mischances; and that, it need scarcely be added, was invariably secured. A horse shoe was commonly nailed upon the doors of the cow house, but this was not at all sufficient protection, as in summer the cows were not driven home at night, but milked in a field, and shut up in an open enclosure. When people began to be half ashamed of the superstition, instead of nailing the horse shoe on the outside, they fixed it to the inside of the doors both of dwelling houses and farm houses; and in that situation it may to this day be detected in many parts of the country. Thus the devil, though not openly defied might come to burn his fingers if he were to attempt an entrance. The Chinese have their tombs built in the shape of the horse shoe, as we are informed by Captain Hall, in his voyage to Loo Choo; which custom is very curious, as it may be fairly regarded as a branch of the superstition prevalent among ourselves.

DEATHS.

In Boston, Mass., on the 3d inst., after a brief illness, Mrs. LUCY ANN TOMPKINS, wife of Br. Abel Tompkins. Publisher of the Universalist and Ladies' Repository, aged 23 years. Of a cheerful and amiable disposition, life to her was joy, and her friends were many—and to leave these, a fond husband to whom she had been united but fourteen months, and a tender babe, was no common trial for one so young and happy. And though she felt the pang, yet hers was a faith that overcometh the world, and her last words were, "I am willing to die—I am happy." May the consoling power of the same faith that thus supported her, be balm to the stricken hearts of her bereaved husband and many friends. A. B. G.

At Adrian, Mich., August 12th, HENRIETTE, daughter of Paul and Waty W. Taber, aged 22 years. Miss T. was a young woman for whom nature had done much. Her natural and acquired abilities were good. She was possessed of an amiable disposition. She was an understanding, practical Universalist. Her protracted and painful illness she endured with fortitude and Christian resignation. I called to see her on the day she died, and found her reconciled to the will of her heavenly Father. Indeed, she desired to depart and be with her Saviour. She desired me to attend her funeral, and selected the text for the occasion, found in Sam. iii: 31, 32. The funeral was held in the Baptist church on Tuesday afternoon, at which time a large congregation assembled—the Baptist clergyman, and many of the members of the church were present. There seemed to be but one common feeling through the whole congregation. I never preached to a more attentive audience. I sincerely believe that many of the Orthodox present were heartily glad of an opportunity to hear the Gospel preached in its purity. She has left a father, mother, and two sisters, together with many dear friends to mourn their loss. May God bless and comfort them. H. R.

August 17th, CLARKSON, son of Jeremiah and Eliza Jane Sabin, aged 2 years. The funeral was attended by the writer. H. R.

In Watertown, October 2d, of consumption, Mr. HORACE COOK, in the 38th year of his age. In the relations of a son and a brother, of a husband and father, of neighbor and citizen, Br. Cook was an ornament to human nature and to the Christian name. In his religious faith he was a steadfast Universalist, and in his case, another name is to be added to the long list of those who have found Universalism "good to live" by *good* on the bed of sickness, and inexpressibly "GOOD to die by." He conversed of death with the same calmness as on every day concerns, and though, like his Saviour he could pray that the cup of death might pass that he might live to sustain his beloved family, yet like him he was resigned to his heavenly Father's will, and uniformly affirmed that he was not afraid to die. He has left an amiable wife and three young sons, an aged father, two brothers and three sisters, who feel that their loss is irreparable, yet thanks be to God they mourn not without hope. The Lord in mercy support the widow and bless her dear orphan boys. Funeral services on the 4th inst. Sermon by J. FRENCH.

In Watervale, Pompey, August 5th, Mr. AMOS ABOTT, aged 72 years, Mr. A. was a believer in the doctrine of a world's salvation. May the doctrine which cheered him in health, sickness, and death, prove a source of comfort to the surviving relatives. Sermon by the writer, W. M. D.

In Oran, Pompey, September 30th, Mr. STEPHEN BRUNSON, aged 65 years. Though it was his fortune to be poor and to live in obscurity, yet he was rich in faith, and in the hour of dissolution he possessed that treasure, a firm trust in God, which proves to be of more value than worldly honors, silver or gold. Sermon by W. M. D.

In Georgetown, Madison county, October 5th, Mr. ABNER FISHER, aged 56 years. In the death of Mr. F., a large family is deprived of the care and kindness of an affectionate father, and are left, (their mother having been removed by death,) to the discretion of their youthful minds to bear the storms of life. May God in mercy comfort them in their bereavement, and early teach them the joy blighting influence of vice, and the happiness enjoyed in obedience and virtue. The funeral was attended in the Baptist meeting house, (our thanks to them for their kindness,) to a large and attentive congregation. The Baptist preacher (Mr. Reed) and Br. Woolley took part in the services. Sermon by W. M. D.

In Oran, Pompey, October 9th, Mr. SAMUEL CHEESBRO, aged 40 years. May the mourners be comforted by the cheering reflection that "as we have borne the image of the earthy we shall also bear the image of the heavenly." Sermon by W. M. D.

In Hastings, June 8th, Mr. JOHN CORNELL, aged 38 years.

In Hume, July 5th, Mrs. LUCY WARN, consort of A. T. Warn, aged 33 years. Funeral on the 6th, by the writer. I. B. S.

In Florence, Huron county, Ohio, on the 18th of April last, Mrs. EMELINE L. TERRY, wife of Br. Halsey Terry, aged 30 years and two months. She met death with composure and reconciliation, in the full and firm belief of universal salvation. She was an excellent Christian, and community as well as her husband and children sustained a heavy loss. G. MESSINGER.

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EVANGELICAL MAGAZINE
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"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, NOVEMBER 29, 1839. NUMBER 48.

For the Magazine and Advocate.

OCCASIONAL SERMON,

Delivered before the Cayuga Association, at Genoa, September 25, 1839.

BY REV. N. BROWN.

[Published by request.]

"Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh, and also the night: if ye will inquire, inquire, ye; return, come."—Isaiah xxi: 11, 12.

Beautiful, striking and sublime, is the language of our text. Rife with interest and meaning are the sentiments which it contains. It breathes a spirit of earnestness and deep fervor, and is well calculated to come home to the soul and heart of every watchman upon the walls of our spiritual Zion,—of every well-wisher to the holy cause of humanity and Gospel truth.

A wonderful vision filled with strange images passed before the face of the evangelical prophet. This vision was called the "burden of Dumah." Some of its glowing and high-wrought imaginings of prophetic and poetic description are exhibited in our text. This vision may in some sense properly apply to the captivity of the Jews, and their subsequent deliverance from temporal bondage; but we think it had a still more deeply prophetic and striking application—referring to the spiritual defection and desolation of Zion, and the glory that in after ages should be revealed under the Gospel dispensation, when the night of darkness, error and sin should in a great degree pass away, and the star of promise and hope should be fixed in the heavens to guide the wayfaring pilgrim in his journeying through the world.

The prophet had been deploring the sad and desolate state of Zion. The watchmen upon her walls were few, unfaithful and corrupt. The once peculiar people of the most high God had corrupted their way—had become unmindful of their Benefactor and Friend. Darkness began to cover the whole earth and gross darkness the people. Notwithstanding the nation of the Jews had been so signally favored of God—had basked so long in the sun-light of his glory—had been protected and supported by his almighty arm; notwithstanding God had led them out of Egyptian bondage and established them in a land smiling with luxuriance and beauty, and teeming with plenty—had made them a great and a mighty nation—had committed unto them the oracles of heaven—had condescended to dwell in the ark, and in the sanctuary of their temple—to crown them with victory and triumph over their numerous enemies; yet they were often prone to wander far from their God. They became filled with ingratitude, rebellion and pride; often did they reject the worship of the King of kings and Lord of lords, and bow the knee in idolatrous worship to idols of stocks and stones, of their own forming.

In tracing the eventful history of this highly favored, though oft perverse, ungrateful, and idolatrous nation, from the land of Egypt to the land of promise, we shall find numerous instances of repining, obstinacy, rebellion and idolatry. And from the time of the author of our text, up to the advent of our Saviour, there had been such a frightful moral defection—such a gradual corruption of the whole Jewish nation—such a degeneracy in a spiritual point of view, that the once radiant glories of Zion had departed; Zion indeed had become desolate and lay a heap of mouldering ruins. The black and frightful pall of error, idolatry and sin seemed spread over the whole earth. From the ark and the sanctuary the candle of the Lord had been removed. The world seemed as one vast charnel-house of moral pollution and spiritual death. Idolatry had gathered numerous hosts of guilty worshippers around her blood-stained altars. The house of Judah and of Israel had made void the law of God through their vain traditions and idle ceremonies; their religion had lost its vitality and spirituality in principle and practice, their only righteousness was self-righteousness, their light had become darkness, their glory a name, their worship mockery, and an abomination to the Most High!

As we pass along down the rapid, flowing stream of time, we arrive at a point in the history of the world fraught with joy and thrilling interest to the whole human race. At this period the watch-towers of Zion had been forsaken—they had crumbled to ruins; the light of glory that once streamed around their summits had been quenched, and the dark wings of desolation and moral night brooded over the once smiling and beauteous land.

But the hope of Israel had not wholly departed. There still remained a little, humble band of watchmen that had held fast their integrity amid the wide spread degeneracy of the Jewish nation.—They watched upon the plains of Judea. Long had they waited for the glorious sign of promise to gild the heavens with its cheering light, and point them to the coming of their long expected Shiloh. It is true that their fleecy flocks were now the principal objects of their watch-care on this eventful night. But by no means did this humble and pastoral occupation engross their whole thoughts and attention.

The shades of darkness had gathered o'er the recently smiling and sunny plains of Judea. Bright Sol had finished his joyous journey through his wonted course, and had sunk to his occidental couch behind the everlasting mountains which girt the Palestinic plains in the far off west. The pale queen of night had no mild and silver glories to shed down upon the fair earth at this eventful period. Thick and dense were the inky clouds that now had gathered over this humble orb; it witnessed not the thrilling and enrapturing scenes that were about to be displayed to the little devotional band of shepherds that were reclining upon a little grassy mound, "watching their flocks by night." The wide expanded arch of the heavens was not as yet garnished with its wonted resplendency of star-lit glories; for all the brightly shining orbs of light had retired to give place to a still more glorious and effulgent orb of celestial brightness—the star, the wondrous star of Bethlehem that was about to be let down from the blazing throne of the Eternal to harbinger the advent of a world's Redeemer! Silence and solitude had gathered around. Already had the shepherd's evening devotions ascended like sweet incense from their adoring hearts to their Father and their God, and now they had sunk into a gentle slumber, with their souls filled with heavenly and divine things; anxiously and patiently had they been waiting for the hope of Israel, when the bright Sun of Righteousness should arise with healing in his balmy wings, and pour a flood-tide of light and glory upon a darkened and alienated world!

Gloomy, starless and cheerless was the aspect of that night; yet the slumbers of the humble shepherds were as peaceful and calm as the unruffled bosom of the placid lake. In dreaming fancy, soft music, like the gentle zephyr, came stealing over their senses, and fell like the distant music of angels upon the ear. It seemed to pour a stream of joy and gladness into their hearts.—The music ceased, and died away upon the ear, and then a heavenly voice we will suppose was heard as from the celestial courts of glory—"Watchmen, what of the night?—Watchmen, what of the night?" Easy indeed is it to imagine the probable answer that at that time would be given to this important question. "The morning cometh and also the night. Darkness covers the plains, but a more gross darkness the people. Departed is the glory of Israel—the light of heaven is shut out from our sight; Zion is desolate, forsaken, and a heap of spiritual ruins. The candle of the Lord has been removed from our midst; all flesh has corrupted its way before God. No cheering sign of promise appears to gladden our hearts. Shiloh delays his coming, and in vain we watch for the Holy One that should be a light to enlighten the Gentiles, and a glory in the midst of Israel!"

But suddenly a bright effulgence of celestial blazonry was poured down from the zenith of the heavens, and shed a soft and joyous radiance around the astonished and trembling shepherds, now aroused from their peaceful slumbers. Darkness fled from the wide extended plains. A celestial messenger from on high hovered around on golden pinions, and, with a voice breathing forth the sweet music of heaven, he bids them to "fear not! for behold I bring you good tidings of great joy, which shall be unto all people: for unto you is born this day in the city of David, a Saviour, which is Christ the Lord!" "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in highest! on earth peace, good will toward men!"

O with what ecstacy of joy did the humble shepherds listen to the heavenly message!—Their fearful forebodings now fled away. The hope of Israel had come on his visit of benevolence and love to a darkened and alienated world, and they were constrained to mingle their glad hosannahs with those of the celestial host! The glorious star of Bethlehem was before them—it guided them where the infant Jesus was laid.

In the person and mission of the Saviour of the world, a beacon light of glory was kindled up amid the darkness of spiritual night, which shed the gladdening light of heavenly truth and peace upon many hearts, and the clouds of error, superstition and sin in a great degree fled before the effulgent beams of the Sun of Righteousness, which had arisen with healing in his balmy wings. Truth and righteousness were again established in the earth. Life and immortality were clearly brought to light as the final high, holy and happy portion of the vast family of man. Shiloh came to do the will of the Father, and to be the Saviour of the world; to finish sin, make an end of transgression, and bring in everlasting righteousness; to crown the wants of all the dependent children of our common Father in heaven. He fell at last a martyr to the hate of his deadly enemies; he died upon the rugged cross, arose triumphant from the tomb, and demonstrated the truth that although man dies, yet he shall live again,—that as in Adam all die, even so in Christ shall all be made alive. For since by man came death, by man came also the resurrection from the dead.

BRIEF HISTORY OF THE CHRISTIAN CHURCH.

* * * * But alas! how soon again did the clouds of moral darkness begin to gather over the world. The bright Sun of Righteousness which had so recently arisen in glory and gladness, pouring joy and peace upon a benighted world, now began to be obscured, and a sad and mournful spiritual defection characterised the Christian church. The light of Gospel day began to wane, to merge itself into fast approaching night. The

taint of Judaism began to affect, more or less, many of the professed believers in the Christian faith, in many parts of the world. Some of the minor features of Christianity, at first began to be marred by ignorant and designing men, and some mystical errors were engrafted into the sacred tree of Gospel truth. Many of the early converts to Christianity were Jews, whose minds had been long and thoroughly imbued with the religion of their fathers—Jews, who had never wholly given up their partiality for many of the forms and services of the Jewish sanctuary, as well as for some of the peculiar doctrines of their church—hence the taint of Judaism, to which allusion has been made. It appears that a few misguided, though perhaps well-meaning, christianized Hebrews, were guilty of a kind of truckling policy, and undertook to unite or blend together the Jewish and Christian churches, it being a kind of conciliatory compromise, for the purpose of gaining over more easily and to better advantage, converts from among the proud and unbelieving Jews.—But the taint of Judaism did not alone affect the Christian church; that of heathenism began to infuse its poison throughout the whole Christian body. The absurd and ridiculous errors of the Gnostics, were so many borrowed errors from the heathen schools, though assuming a modified form. Some strange dogmas from the Platonic Philosophy crept into the Christian church, and gradually began to be cherished as saving and darling features in the Gospel system. It will be borne in mind that by far the greatest number of the early converts to Christianity, were converts from heathenism, far exceeding the number of converted Jews. Many of these heathen converts were eminent philosophers, of influence and talent. They, like the Jewish converts, had never wholly given up their partiality for some of the peculiar dogmas of their philosophy and religion. And some of them, it would appear, anxious to multiply converts to Christianity more rapidly, did not hesitate to tolerate in the Christian church, some of these heathen dogmas, baptizing them as Christian truth, and all for the purpose of rendering the Christian system as unexceptionable as possible to the worldly-wise heathen, and at the same time flattering, by this means, their vanity and their pride. Thus was blended in some degree, Christian truth with heathen dogmas; dogmas which even at the present day, are like so many frightful plague spots upon what is termed Orthodox Christianity, in many parts of the world.

1. The heathen dogma of *ceaseless wo*, or that the torments of the wicked would be of as long continuance as the happiness of the righteous, was first proclaimed in the Christian church by Tertullian, Bishop of Carthage, in the third century. An eminent church historian remarks, that he was at first a heathen and pursued the profession of the law, but afterwards embraced the Christian religion; and that during the close of his life, he fell into some gross errors. He appears, continues this writer, to have been a pious man, but his piety was of a melancholy and austere cast. He was deficient in judgment, and prone to credulity and superstition, which may serve for his departure from good principles in the latter part of his life. It was not strange that a man of such strong heathen prejudices, of such a morose and irascible temperament of mind, should become partial to the withering dogma of endless wo, that his enemies might, in his view, be punished to the greatest possible extent.

2. The doctrine of the *personality of the devil*, seemed to have been borrowed from the Jews about the same time. The Jews, as it is well known, borrowed their doctrine of devils from the system of Zoroaster, the great Magian Reformer, while they were in the Babylonian captivity.

3. The incomprehensible dogma of the *Trinity* seems to have been of heathen origin, and no doubt some of the heathen dogmas of pagan mythology suggested the strange idea that three are one, and one, three! This doctrine never became a generally received dogma of the Christian church, until the fourth century, and not then, without much controversy, confusion and strife. It was at last proved true, (as was supposed,) not by argument, but by ballot, at the celebrated 2d council of Constantinople—the strongest party claiming to be on the side of truth. From this time up to the commencement of the 7th century, the Christian church continued rapidly to degenerate in doctrine, principle and practice. In the year 606. the supremacy of the Pope was established. Here was an unprecedented stretch of spiritual pride and priestly domination. This was the stepping-stone, or new starting-point of more abominations and errors, which crept rapidly into the Christian church. From this time up to the Reformation under Martin Luther, a long age of spiritual darkness brooded over the Christian world, It appears, however, that there were a few humble followers of Christ, that had, amid the long and wide spread desolation around, held fast their integrity, and had maintained the principles of the Gospel in comparative purity.—We shall allude to this in the proper place.

4. The history of the Roman Pontiffs who lived in the tenth century, is a history of so many monsters, and not of men, and exhibits a horrible series of the most flagitious, tremendous and complicated crimes, as all writers, even those of the Roman church, confess. This was called the *leaden* age, an age that pressed like a frightful incubus upon the professedly Christian nations of Europe.

5. The eleventh century is distinguished for the final separation of the Eastern and Western churches, or, as they were often termed, the Greek and Latin churches. Both of these churches had now sunk into a deplorable state of degeneracy and corruption.

It may here be remarked, that the commencement of the *ninth* century was characterized by the labors of a devoted and pious Christian, by the name of Claude, of the city of Turin. He, by his fearlessness and zeal, planted a few of the seeds of Christian purity and knowledge, which sprung up and were blessed at length in yielding much spiritual fruit. He laid the foundation of several churches in the valleys of Piedmont, which for more than two centuries maintained the doctrine of the Gospel and the worship of God in much purity. It appears that the doctrine of ceaseless wo, was not a doctrine received by any of these churches.

6. The twelfth century was not wholly darkened by the clouds of superstition and error. A few diverging rays from the Sun of righteousness and truth, were poured upon the hearts of some devoted Christians in the valley of Piedmont, and in other parts of Europe. Peter Waldo, of Lyons, in France, became a zealous reformer in the Christian church, in the year 1160. He was highly successful in spreading the truth in his neighborhood, and in some parts of Italy. The followers of Claude and Waldo, were known by a variety of names, such as Waldenses, Leonist, Albigenses, etc. The existence of such a sect, during the continuance of the grand corruption by the Papal power, is thought by many to have been predicted by John the revelator, under the character of the two witnesses.—Rev. ii: 3. By these it is supposed are designated the true followers of Christ, who should, from age to age, bear witness to the truth—who should be faithful watchmen upon the walls of Zion, and should beat back in some degree, the clouds of darkness and error which had long brooded over the Christian church!

7. A still more general and important reformation took place in the fifteenth century, through the labors of Luther and Melancthon. At this time still more religious light and knowledge were elicited. Many long-cherished errors and absurdities were exploded—many corruptions and abominations of the Papal church were exposed, and put under the ban of condemnation, and the seeds of religious liberty were sown, which were destined to produce much spiritual fruit.

8. The elements of religious improvement, of religious liberty and knowledge, continued to work; many minor reforms and improvements were made in the sixteenth and seventeenth centuries, in Germany, France, and more especially in England. Additional light, from time to time, was shed upon the Christian church; but towards the latter part of the eighteenth century, a bright and glorious star of religious truth and knowledge was fixed in the heavens, and which shed its gladdening and enlightening beams upon the hearts of many who had long been surrounded with spiritual darkness—had been sitting in the valley of the shadow of death! To them light had sprung up. That star lighted up the darkness of spiritual night; it flung its glories across the wide Atlantic, to make glad the wilderness and the solitary places in our own now favored land! Here was then planted the spotless banner of a world's salvation from sin and death. The Zion of our God began then to be built up in beauty and strength. Since that auspicious era in the annals of the religious world, truth has continued to run to and fro, and has been glorified and blessed.—The long night of darkness has in a great degree passed away, and the faithful watchmen upon Zion's walls, now present a mighty phalanx of pledged defenders of the glorious cause of humanity and Gospel truth! That star has set—but it was in glory! The light of that glory which was poured upon the world, yet lingers in the heavens, an eternal memento of the labors of Potter's friend—the more than Luther of America. Other luminaries have arisen, and poured additional floods of light upon the hearts of men—upon the Zion of our God!

[To be continued.]

For the Magazine and Advocate

INFLUENCE OF ADVERSITY ON MAN.

Delivered at the Annual Exhibition of the Clinton Liberal Institute, August 28th, 1839.

BY D. BACON.

A very extensive knowledge of the world is not necessary to perceive an influence in adversity. But to an accurate observer of men and things, a great and ameliorating influence is plainly apparent. Of men who have had the high and promising hopes, both of themselves and friends, blasted by continuous prosperity, the catalogue would be long; but much longer would it be of those who owe their present high standing in community, their all, to the invigorating influence of adverse circumstances. We are so constituted, that if constant success attend our efforts and be the result of our plans, in a short time we become arrogant and supercilious towards our fellows, and treat them with scorn and neglect—a certain path to wretchedness if long pursued. But this is not often the case. Continual success is the unfortunate lot of comparatively few. It shall therefore be the endeavor, while pursuing this subject, to present some of the effects of adversity upon man, in the formation of his character.

It is a well known fact, if a child, from its infancy up, be allowed to have its own way, its will in nothing crossed, that there is no surer method to ruin or destroy that child for every thing great and good in this life; and the corrective hand is therefore applied, and the wayward youth thus kept in the path he should tread—the only path to virtuous fame and honor; yet how often does he regret, deeply regret the restrictions that are laid upon him—yea, even utter forth bitter imprecations against those who by thus doing, show themselves to be his best friends. All this is done at the moment, without reflecting upon, or foreseeing the consequences that follow. But when youth passes and gives place to manhood, and the full grown intellect is brought to look back and reflect upon the perilous days of the mind just beginning to blossom, with what gratefulness does he remember those who, as he then thought,

so sadly and wantonly disappointed his fondest hopes and anticipations. So with many of us in adversity. We lament present reverses of fortune; we mourn that present circumstances are so adverse, as we believe, to our best interests; that we have to toil and labor, amid storms and perplexities, and corroding cares, to carry some favorite projects into execution, when, as we are almost ready to step into the fanciful enjoyment of their successful termination, some unexpected reverse of fortune snatches the prize from within our grasp, and consigns it to utter destruction. I say, we grieve and lament, at the time, that such should be the case; but when time disperses the veil under which we have labored, and reveals to us the true and final result of our endeavors, how often do we, while contemplating upon them, experience as heartfelt thankfulness that we have been disappointed, as we did sadness when disappointed.

Let us notice, for a few moments, the effect of unbroken prosperity upon us, continued only for a short time. We may at first, perhaps, start well; but soon treacherous memory, surrounded by the blaze of present success, ceases to remind us of past experience. Little by little we deviate from a course which reason would seem to dictate, if it were not totally disregarded, and as time increases, prudence constantly decreases, until we begin to imagine ourselves almost infallible, and naturally look upon those around us with a despising eye. But this is not all: the farther we advance with constant success attending us, the more reckless and imprudent we become in forming plans, and in the choice of measures to carry them into execution; and, as an unavoidable consequence, we must sooner or later experience a sad reverse, and the longer delayed the greater will be the fall.

How forcibly is this illustrated in the history of this country for a few years past. Preceding the year 1834, it had been uncommonly prosperous for a series of years, and the people generally had been rapidly advancing in wealth. But with this gradual and sure increase they were not content; the corroding streams of filthy lucre were too small to satisfy their craving desires. Golden dreams and visions now began to fire many a brain, and so strong became the mania for riches, that people by hundreds began to desert their laudable and profitable employments in the mechanic arts, manufactures and agriculture, and embarked in the wild schemes of base speculation. And what followed? Let the thousands who have so severely felt the hard times from which we have not emerged, answer. The whole country groaned as if under the avenging hand of some mighty desolating scourge!

Now let us briefly notice the effect produced by the change of circumstances, these reverses of fortune, which we call adversity. The very first is, it brings us to ourselves again, and we arise and return to the path of rectitude and duty. Reason and judgment reascend their thrones, and preside over our conduct once more. Our usefulness in society is increased, by rendering us more dependant upon our fellows, thereby enlarging our charity and good will towards them. But more than all, it generates a resistless vigor in the mind, purifies it of dross, releases it from the deadly shackles imposed by luxurious ease, and permits it to walk forth in all the stately dignity of an immortal agent. How many bright and shining lights, that glaringly stand forth in the galaxy of renown, have been placed there by the stern hand of adversity! How many deathless works of genius have thus been forced into existence!

Nothing is so detrimental, so paralyzing to the powers of the mind, as to surround it with affluence and ease. Under such an influence, it sinks down into a listless inactivity, and becomes intellectually dead to every thing truly great and noble. But let that mind come under the purifying hand of affliction—multiply reverses of fortune upon it—and they will but sharpen its energies, and rouse them to an activity that will overcome every obstacle. There is, too, a renovating moral power in adversity. It is, when man is elated by prosperity and engrossed in worldly-mindedness, and consequently forgetful of his dependence upon the Author of his being, and of his duty to his fellow-men, that adversity, with chastening influence, comes to the task, and recals the wanderer to his own proper sphere again. Who that has ever passed through the trying ordeal of sorrow and affliction, but has felt its inspiring influence—has perceived his feelings brighten and beautify—his thoughts become more chaste—his motives purer, and his unnatural fondness for the evanescent things of earth diminished? Who that has ever witnessed a fellow-mortal in distress, but has felt the virtuous emotions of his own soul enkindling into benevolence and charity? Such we believe to be the influence of adversity on man—strengthening his intellectual powers by bringing them into vigorous exercise—chastening his moral feelings, and adding vigor to his virtuous impulses.

The writer of the following appears to possess a mind naturally vigorous and clear, and well stored with the teachings of Scripture, notwithstanding *some* of his views may be peculiar to himself. Acting on our long established rule, we leave him to speak for himself—he is also responsible for his own opinions—and welcome him as a contributor to our paper. "The auld mann speak, the young should hear," and from the lips of age receive, if not articles of faith, at least food for reflection. Let our venerable brother write his lines far enough a part, and we will have no trouble in preparing his articles for the press. A. B. G.

For the Magazine and Advocate.

AN OLD MAN'S LAST REVIEW OF THE SCRIPTURES.

FALL OF MAN.

It is well known to every attentive reader of Scripture, that these words, in their connection, are not in any of the canonical books of the Bible: but the supposition is, that all mankind sinned in Adam, and fell with him in his first transgression; and this is contended for on the plea that all mankind were seminally contained in Adam at the time of his fall. Well, this is granted—but it must also be allowed, that all that we derived from Adam is mortal. He who *only* hath immortality, never gave that immortality to Adam to sacrifice, or shuffle off, or barter away for an apple, or any other forbidden fruit. I also contend, that it is not the righteous economy of Heaven to authorise, or even permit one man to sin for another. No—not Adam for his children: every man's sins shall lie upon his *own head*, not on his children's. We derived our earthly or natural man from Adam; but what hath he to do with sin? The earthly man has no pre-eminence above a beast; he is formed of the same dust; he breathes the same air—eats the like food; and as dieth the one, so dieth the other. "God is not the God of the dead, but of the living." It is the living principle—the intellectual, the spiritual man that returns to God who gave it, to give an account for the deeds done in the body. It is the spirit that receives the law from his heavenly Father, and is amenable for all the transgressions and deeds done in the body during his stay in that earthly tabernacle. The law is spiritual—therefore it was not given to the natural man, (which we derived from Adam,) for he receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

Take the case of Adam for instance: "In the day thou eatest thereof, thou shalt surely die." Now if that was spoken to the earthly man, then the earthly man must have surely died on the very day of transgression, or I can see no way to maintain the veracity of the Lawgiver. But the earthly man did not die on the day that he disobeyed—therefore the denunciation was not against the earthly or natural man; for the command was not given to him, but was spoken to the man of understanding: to him, obedience is life—and disobedience is death. "Lust, when it conceiveth, bringeth forth sin; and sin, when it is finished, bringeth forth death"—mental or spiritual death—and that death Adam died on the day of transgression.

As it respects our accountability to God, Adam is no more to us than a brother. We never were in him, by him, nor from him; therefore, that we should fall, or sin, or have fallen or sinned in him, is impossible. God is the father of all our spirits—and when Adam transgressed we were with our heavenly Father, where harm could not reach us or sin defile. That we should lie under God's wrath and curse for an affair that we had no hand in, and knew nothing about, and had we known, could not have prevented, is a doctrine so cruel and unreasonable, that it is one of the greatest mysteries that it should ever gain believers among a civilized and Christian people. No doctrine that ever was propagated amongst the children of men, has tended so much to alienate the affections of children from their heavenly Father, and perpetuate the cold damps of doubt and distrust, as this doctrine *sowed* among the nations, that they and all their children were under a doom of God's wrath and curse before they were born. Ought we not to exclaim, "An enemy hath done this"?

No marvel that all believers in such sentiments are so hard to be persuaded to return to their allegiance and to their Father's house. Had not the world wondered after the beast, this doctrine would not have been a wonder amongst the children of men. SEVENTY-FOUR.

Smethport, Pa., October, 1839.

For the Magazine and Advocate.

"VOICE TO THE MARRIED."

Br. GROSH—Having perused, with uncommon interest and delight, Br. Austin's articles under the above title, I can not withhold this public expression of my humble approbation of the writer's valuable labors. It does appear to me, that no excellence in matter or style is wanting. The *subject* is certainly a profitable one, and should secure the particular attention of every reader of the Magazine and Advocate. The *manner* in which it is presented, is simple, yet sublime—comprehensive, yet not tedious—plain, yet eloquent. It is well calculated to secure the attention, enlist the feelings, instruct the mind, improve the understanding, convince the heart, and elevate the standard of matrimonial and social enjoyments. The articles thus far, embrace the obvious principles of sound philosophy, pure morality and genuine religion. If Br. Austin can maintain the same sound, forcible and elevated course thus far evinced, to the conclusion of the series, he will furnish society with a work, the utility and value of which can hardly be estimated. It is a matter of no ordinary importance, that the articles alluded to should be carefully read, and the various subjects embraced in them, as carefully remembered, by all to whom an opportunity is presented. "I believed, and therefore have I written." J. CHASE.

Rochester, N. Y., 1839.

For the Magazine and Advocate.

THE CONFERENCE AT TROY, PA.

The Conference assembled according to previous notice. Six discourses were delivered by Brs. Bartholomew and C. S. Brown, to large congregations, particularly on the last day. We did not expect to find so many friends in this land.

C. S. BROWN.

He who does no good, gets none, He who cares not for others, will soon find that others will not care for him. As he lives to himself, so he will die to himself, and nobody will miss him, or be sorry that he is gone.

For the Magazine and Advocate.

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS

NUMBER XVI.

BY REV. E. E. GUILD.

JEREMIAH.—This book was written by Jeremiah, who prophesied until after the destruction of Jerusalem by the Chaldeans. It is said that Jeremiah was stoned to death by his countrymen; but this is uncertain.

Jer. xlii: 10—"For I repent me of the evil that I have done unto you."

This language, ascribing human passions or affections to the divine Being, is common in the Scriptures, and has been the butt of much ridicule and cavil for unbelievers. This language is not to be undrstood literally, any more than that which represents God as having hands, feet, eyes, etc.; and those who contend that it is to be understood literally, only betray their utter ignorance of the phraseology of the Bible, and their misconceptions of God's character. For, to say that God did actually repent that he had made man, as we read Gen. vi: 6, is only virtually saying, that when he created man, he did not foresee what would be the consequence; which would be to half dethrone the Almighty. In this passage in Jeremiah, the language means no more than that God would not punish the Jews any more at that time, but would change his conduct with respect to them.

LAMENTATIONS.—This book is a poetical composition of Jeremiah, lamenting the state of his country, after the conquest of it by the Chaldeans; they are written in a mournful and very pathetic style. Jeremiah also wrote Lamentations on the death of the good King Josiah; but they are not now extant.

For the Magazine and Advocate.

"GREAT DAY, FOR WHICH ALL OTHER DAYS WERE MADE."—YOUNG.

BY MRS. S. BROUGHTON.

What an overwhelming idea is intended to be conveyed in these words. I say, intended to be conveyed, because, as the sentiment has no foundation in truth, it, in fact, conveys no clear idea of any thing. But take it as it stands, and what a view does it present of that Being whom we are taught to revere as the author of all that is beautiful and good! Is not reason astounded at the startling presentation of an Infinite Jehovah, sitting upon the immovable pillars of eternity, surrounded with the dazzling and unapproachable curtains of grandeur and glory, complete in every attribute, and lacking nothing of felicity, yet looking forward through the misty cycles of unborn ages with the unshadowed clearness of omniscient vision, foreseeing the end of all things from the beginning, and instituting a day, or period of time, when he will judge the world in vengeance, though as yet there is no world to judge? Would Infinite Goodness—while contemplating the embryo scroll of Time's varied and eventful history, the deep and damning crimes that should darken the soul's fair page, the untold, withering wretchedness that should wring the quivering heart-strings, while grovelling beneath the load of sin and vanity to which men were subjected by their frail constitution, with the terrible consummation in view of endless, unavailing torment for a great part of his sentient creation—bestow upon them the fearful boon of existence? We know benevolence *could not* do this. Tyranny, the refinement of cruelty, alone, could willingly endure so terrible a result.

See the fond mother bending above the fair face of her sleeping child. Why does her bosom heave with anguish, and the tear-drops fall fast upon the cherub countenance? Ah, its slumbers are broken by sobs; she has been obliged to correct it for some fault. It has wilfully disobeyed her positive command. Was it anger that moved her to punish her child—was it to avenge herself for the dishonor cast upon her broken law? Oh, no—her aching, throbbing heart, attests how much rather she would have borne the pain, than inflict it upon her beloved one. But justice to the child required it. Its future welfare and happiness were at stake; the delicate, unfolding page of its heart was committed to her care, and it devolved upon her to see that the characters inscribed upon it, should be those of love, gentleness, purity and truth. Its future character must be, in a measure, formed by her; and to secure its obedience, it may be sometimes, but rarely, necessary to inflict chastisement. But would an earthly parent inflict pain for a moment longer than was thought necessary for the reformation of the child? Certainly not, if actuated by parental feeling. Yet, after all care, parents may fail in establishing such principles as they would wish, in the breast of the child. They may fail in wisdom or means for its improvement. But our heavenly Father labors under no such embarrassments, as regards his government. He knows precisely what each individual needs, what are the necessary means for the reformation of every offender, and possesses all power to accomplish his purpose. Nothing is lacking for the final well-being of every member of the human family, when we have the goodness of God to bestow the necessary grace for their salvation. Is it not absurd, then, to suppose, that even Dr. Young was correct, when he taught that Creative Goodness could decree the eternal perdition of souls that were not yet brought into existence? And if one spirit is ever lost, it must be by the decrees of Him who is represented as appointing a day of vengeful judgment, and making all other days for the greater display of that one. Verily, is wisdom honored by her children?

For the Magazine and Advocate.

THE EPISCOPAL CHURCH—AGAIN.

BR. GROSH—My respected friend and fellow-townsman, Dr. Clowes—formerly, also, a brother minister in the Episcopal Church—has recently made some interesting statements concerning the theological sentiments and proceedings of said Church, which appeared in a late number of your paper. He has shown, very satisfactorily, I think, that the Episcopal Church, as a body—in this country, at least—is not opposed to, but does indeed favor the doctrine of "the restitution of all things." The 17th article, to which Br. Clowes adverts, is certainly very strangely and ambiguously, if not even contradictorily expressed: so much so, that its most acute expounders have been unable to give a consistent and rational exposition of it. It is said to have been originally drawn up by way of *accommodation*—so that ministers of that church, of different religious views and sentiments, might receive and subscribe to it—each giving the article such a construction as should be agreeable to his own particular views.

At a General Convention of the Protestant Episcopal Church, held in the city of Philadelphia, about the year 1797 or 1798, at which I attended as a delegate from New-Jersey, an attempt was made to set aside the 39 articles of the Church of England, altogether. Some expressed the opinion that *no* articles of faith were necessary; strenuously urging that the sentiments and doctrines of the Church were fully contained and clearly expressed in the creeds and liturgy, (the Athanasian creed having before been excluded from the American Episcopal prayer book.) To this, however, the Convention did not accede. It was then moved and urged that a new set of articles should be framed, to be adopted instead of the 39 articles. The reasons urged for this measure, were, that several of the articles were wholly unnecessary, and that some others contained doctrines—at least apparently, and according to the obvious meaning of the language employed—to which the clergy in general could not understandingly and conscientiously subscribe. The articles which were considered most objectionable, in point of doctrine, were the 9th and 17th. Concerning the latter, entitled, "*Of Predestination and Election*," Dr. Clowes has sufficiently remarked. The former, entitled, "Of Original or Birth Sin," was considered equally objectionable. The first part of this article—which embraces the substance of the whole—is as follows:—"Original sin standeth not in the following of *Adam*, (as the Pelagians do vainly talk,) but it is the fault and corruption of the nature of every man that is naturally engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation." This is denominated "Original or Birth Sin"—or, as a certain Bishop of the Church has humorously expressed it, *the sin of being born!* It is truly a strange title of a very strange article, and ought never to have had a place in any Christian code. But it "waxeth old, and is ready to vanish away."

The 31st article so fully and explicitly recognizes the doctrine of universal grace, that I do not know that the attempt has ever been made to explain it differently. It is indeed founded on the principle of *vicarious atonement;* and on that principle it goes the whole length, and breadth, and depth, and heighth of universal salvation. As some of your readers may not have seen, or may not recollect the above named article, I will here quote it verbatim.—"Article 31. *Of the one Oblation of Christ, finished upon the cross.* The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits." Now if, according to this article, perfect *redemption, propitiation* and *satisfaction* has been made for *all* the sins of the *whole world*, both *original* and *actual*, what further satisfaction can be required? what more can the most rigorous justice demand? Certainly none. And accordingly the article declares that "there is none other satisfaction for sin but that alone," which Christ hath made. How can the doctrine of endless punishment for sin—to satisfy divine justice, as it is strangely said—be sustained or urged consistently with this article? It is impossible; and therefore either the article should be given up, and stricken from the catalogue, or else the tremendous doctrine of endless suffering and unforgiving, Almighty vengeance, should be discarded, as utterly erroneous and abominable. Which will our Episcopal brethren do? Probably neither, as yet, being exceedingly fearful of *innovations*, either in *doctrines* or in *forms* and *usages*, of any sort, even though resting only on tradition and "man's device."

There are, however, many individuals in the Episcopal Church, both ministers and others, who are firm believers in the doctrine of the "restitution of all things," some openly, and others more secretly, and as they seem to think, more prudently so. And not a few of the dignitaries of that Church, in different ages and countries, have left undeniable testimony of their faith in the heavenly doctrine, as has been repeatedly shown by ample quotations from their theological writings. And I beg leave to close this article with a short extract from one of the Bishops of that Church, whom I do not recollect to have seen referred to as favoring the doctrine of universal reconciliation. It is the late excellent and highly esteemed Bishop *Middleton*, who was Bishop of Calcutta about the year 1814. The following extract is from a sermon of his, published in pamphlet form, some little time before his death.

"Is it not possible," says he, "at least, that the Allwise may have made us weak, in order that we might learn humility? That he may have created us prone to sin, and to all the wretched consequences which are the natural effects of

such a propensity, in order that we might taste a purer happiness in those sensations of joy and gratitude, which are excited by deliverance and mercy, than can ever be the lot of that hopeless and fearless content, which belongs to those who have never felt the want of happiness or virtue! What if the universal good be more effectually consulted by the permission of partial evil? And may not the *sin* and *wretchedness* of the present world, be a necessary feature in the vast scheme of *that Providence* WHOSE PATERNAL CARE EXTENDS THROUGH INFINITE SPACE AND TIME." This may not be a positive declaration of faith in ultimate universal holiness and felicity, but I think no believer in endless punishment and misery, would have employed the language of the above quotation. M. R.

Lansingburg, October, 1839.

For the Magazine and Advocate.

THE OLD SERPENT'S DOCTRINE DEFENDED.

Br. GROSH—I feel anxious to have the following anecdote appear in your columns, for several reasons. Among the many I could mention, I select one only—it will show to the world plainly that our Partialist brethren in this vicinity, as well as in other places, are using their endeavors to perpetuate, as truth, the palpable falsehood audaciously announced by the serpent to mother Eve, in the garden of Paradise; while, at the same time, it will as clearly show that Universalists contend earnestly for the truth of God, and are, therefore, exonerated from that reprehensible character so long ascribed to them by our opposers. It places the charge where it justly belongs, and our Partialist brethren will undoubtedly exclaim, "And if, and if, said the——that alters the case!" But to the anecdote.

Your readers are all aware that it not unfrequently happens, in little country villages and in many districts, that Sunday schools are established and conducted principally by those who are Partialists, and consequently in favor of "the Sunday School Union"—and for this reason no other books are admitted except those bearing the same character, and Universalist publications are particularly excluded, even where Universalist children compose a great part of the school.—Such was the case in the little village of S., in the county of Chautauque, where a Bible class was also formed, composed of members of several denominations, who gave, in their turn, such answers to the questions contained in the Sunday school book, as best accorded with their views respectively. But it was requested by one of the class, (Br. D., a Universalist,) that a question might be given out at each meeting, to be answered at the next. This proposition was unanimously agreed to, and no one present having a question to put forth, Br. D. introduced the following:—"Is justly deserved punishment ever remitted in any case, according to Scripture?" So positive were several that an answer in the affirmative could be found in almost every page of their Bibles, that they commenced the search, expressing by their confident looks and actions, that so simple a question need not wait a week for an answer. But one week passed away, and each Partialist produced his proof that a man can sin and escape a justly deserved punishment. (How moral the doctrine!) The Universalist had gone so far as to say, that if they would find but one text of Scripture that would confirm such a sentiment, he would renounce his doctrine.—This threw the laboring oar into his own hand. Each passage adduced was shown not to be to the point. Week after week passed away, and though hard was the struggle to obtain one declaration of holy Writ, all proved fruitless, for every passage which they supposed taught the remission of *punishment*, was found to prove nothing more nor less than the *remission of sins*. An explanation however was given by Mr. L., one of the superintendants, (Mr. L. and Mr. B., the two superintendants, live in the village of F.,) who confessed he could not see how the guilty could escape, but by the substituted sufferings of Christ; but all who would accept this mode of punishment, would escape easily; but those who would not accept this easy way to sin with impunity, must suffer, themselves, in endless perdition. The subject was dropped for a while, when, at a subsequent meeting, Br. D. gave out notice that he had been laboring under a mistake, for he had found the doctrine they were contending for, was actually taught in the Bible, and he felt willing to acknowledge his error, and if they would all search the Scriptures one week more, without finding the passage, he would point it out to them, for he had become satisfied that the remission of justly deserved punishment was taught in the Bible.—Another week of diligent search was made, but no one found the passage. All now waited in anxious expectation to hear a renouncing Universalist (as they really supposed) point out to them the Scripture testimony which they could not find, and which was so favorable to their views. Br. D. arose, when all eyes were directed towards him, and every ear which before had been deaf to any thing a Universalist could say, was now open to hear the long sought for text. The Scriptures, said Br. D., are very clear on this one point, that obedience to God's moral law constitutes moral life, for to be spiritually minded is life and peace; and disobedience produces moral death, for to be carnally minded is death. And the plain and positive declaration is, "The soul that sinneth, it shall die"—all have sinned and come short of the glory of God. Now, my friends, if we can find where it says, "the soul that sinneth, it shall die," or where God says, "in the day thou eatest thereof, thou shalt surely die," and another place that says, the soul that sinneth, it shall not die, or a passage that says, thou shalt not surely die, then and there shall we find the very doctrine for which you have long been searching the Scriptures. Here we have it.—"And the serpent said unto the woman, thou shalt not surely die," and though taught in the Bible, and corresponding well with the doctrine you are endeavoring to substantiate, still I can not believe in the author.

Your readers may be assured that it was not a little amusing to behold the fallen countenances of those who had contended so earnestly to uphold the old lying serpent's doctrine. Mr. B., who had expressed his gratitude that so able a man as Br. D. was about to renounce his sentiments, (the truth of God,) and come over to their (the serpent's) side, was perfectly silent, and they all saw plainly, that they had been contending against the truth of Heaven, which declares, that "he that doeth wrong, shall receive for the wrong which he hath done." T. C. E.

Fredonia, October, 1839.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, NOVEMBER 29, 1839.

NOTICE.

☞ The names of all who are indebted for more than the present volume will be stricken from our list at the close of this year—unless we have some assurance of their responsibility—and their accounts put in an immediate train for collection.

BR. BUSHNELL'S CASE.

The following article, from a Methodist paper *misnamed* Zion's Herald, first met our sight in the Trumpet. I was in hesitancy whether to treat it with silent contempt, as the article deserves, or to notice it, as the importance that may be given to it by others may demand. After a week's delay, I have concluded to give it an insertion, and a few remarks by way of reply, until a fuller reply (if, indeed, Br. Bushnell's friends may deem such an uncourteous, inhuman and lying article worthy of reply) appears from a source more intimately acquainted with the particulars.

From Zion's Herald.

A FACT FOR UNIVERSALISTS.

Mr. Jesse Bushnell once experienced religion, and joined the M. E. Church on trial, and for a while bid fair to be useful in the cause of God. After this, he backslid and embraced the God-dishonoring infidelity of Universalism. Being gifted, and somewhat eloquent, he engaged in the preaching of their "blessed doctrine," I suppose for the "salvation of the world." During his ministry, he had an appointment at West Pownal, Vt. Before his coming to fulfil this appointment, a very pious young woman, Juliet B., felt her soul peculiarly afflicted that this soul-deceiving doctrine should be disseminated among that people, and she made it a matter of long and special prayer, that if it were right, God might bless it to the conviction of the people; but if it were wrong, Mr. B. might be confounded.

The time came,—the congregation and speaker assembled. He commenced discoursing this "doctrine of devils," and had got about half through his discourse, when Heaven or something else, struck him dumb. He was taken to his home, where he has now for about four years been utterly unable to speak, except in the lowest whisper: a marked and striking monument of the God-abominated doctrine of Universalism, also a strong encouragement to persevering prayer for the confusion of this soul-damning delusion. He now lives at Pownal. What will Universalists say to this? Yours, E. SPRAGUE.

Williamstown, Mass., October 18, 1839.

Of the early life of Br. Bushnell, I can not speak—but of the *aphonia*, or loss of voice with which he (as well as several other clergymen—these latter, *Partialists*, however—in this State) has been afflicted, I know enough to point out some falsehoods in the above article. Br. Bushnell, after the loss of voice, here named, resumed preaching for several weeks, when a second attack silenced him. He returned to Fort Plain, his then residence, and resided there several months. During that time, he again was restored to the use of his voice, but by confining himself to study, (not to preaching,) lost it the *third* time, after which, only, he returned to his father's in or near *Bennington*, Vt. So that Mr. E. Sprague is mistaken in attributing Br. Bushnell's *aphonia* to the efficacy of the "very pious young woman, Juliet B.'s" prayers at that time! Perhaps, however, if he will call on Miss B. she will not *scruple* to *tell* him that she continued her "very pious" and *benevolent* prayers, at intervals, up to the time when she received *a divine revelation informing her that, after several efforts, God had at last struck Mr. B. dumb, at Fort Plain, for her sake!*

There is a sickening abomination in such "very pious" pretensions to be the Almighty's counsellor—to instruct him in his ways, and to influence and control him in his judgments—to lead *him* into acts of cruelty and intolerance which he has *forbidden his creatures* to perform, or even to *desire*—that deserves and should receive derision and rebuke from all pure hearted, humble and honest Christians. Let the "very pious young woman" be directed to read Luke ix: 51–56, and learn "what manner of spirit" she is of, before she prays again for the injury of a fellow-being—and Romans xi: 32–36, particularly verse 34, before she presumptuously pretends to have been God's counsellor in this matter. If she will heed these instructions of the Holy Spirit, instead of praying that those she deems teachers of error, may be afflicted in body, she will pray for their conversion to the truth—and if her prayers have the power over God, she pretends, Br. Bushnell, instead of holding "fast his integrity" in all his afflictions, as did righteous Job, will, if he is in an error, soon *rejoice* in the prospective endless sin and misery of a great portion of his fellow-beings!!!

Reader, shall I tell you an anecdote or two? As they will illustrate the pretensions of this "very pious young woman," I think they may do good.

Anecdote I.—While I resided in Marietta, Pa., I had a neighbor, "a very pious" married "woman," Mrs. C. Her pious and benevolent soul shuddered with holy horror at the idea, that all mankind would ultimately be made holy and happy. Br. Jacob Myers came to Marietta to preach this, to her, awful and horrible doctrine. He had been afflicted, for some days, with a diarrhœa, which, being suddenly checked that morning, caused him to swoon away in the midst of his sermon. (His exhortations during the illness, after the swoon, had, however, more efficacy in convincing opposers of the piety of the preacher and of the sustaining power of his faith, than a dozen sermons could have had.) Immediately on the news of the preacher's illness reaching the "very pious" Mrs. C., she exclaimed that she *had prayed to God for that very event*—that it was a divine judgment on the preacher, and a testimony of God against his doctrine, in answer to her prayers! After some months, the story travelled to a distant neighborhood, where people had more confidence in the "very pious" Methodist woman, than had the people of Marietta, and a letter was there written sending the story (with a few embellishments, of course) to Connecticut, where it was published and made a great noise, until the whole matter was duly explained. Are not these things written in the Religious Inquirer, at that time edited by Br. Rayner, and published in the city of Hartford, in "the land of steady habits"?

As neither the prayer of the "very pious young woman, Miss Juliet B.," nor of the "very pious old woman, Mrs. C."—both Methodists—were heard of, until *after* the events took place, for which they declare they prayed, I may as well relate

Anecdote II.—A gentleman had for a wife one of those very sagacious, foreseeing women, to whom nothing can come to pass that they did not know very well before it occurred. Wishing one day, either to cure his "better half" of her everlasting "There I told you so—I knew how it would be!"—or, else, to test how far her foreknowledge really did extend—the good man came running into the house one day, as if almost breathless with surprise and vexation. "Oh, Wife—what shall I do? The brindled cow has eaten up my big grindstone!" "Well, now," said the sagacious woman—"didn't I *tell* you how it would be, if you left that grindstone standing exposed in the barn yard? I *knew* how it would be? I *told* you so!"

The reader can make his own application and comments.

A. B. G.

THE CHRISTIAN PALLADIUM.

An allegorical article, title and author, may be seen allegorically exhibited on the pages of a paper for November 1st, which paper is allegorically styled the Christian Palladium. We give the article as a specimen of that kind of mud balls which *allegorical* Christians love to throw at Universalists; and more on account of the curiosity which it presents us of an allegory so twisted and distorted from every possible resemblance to the thing intended to be hit, that the author had to explain his meaning in the last paragraph, lest the reader might think it had reference to the awakened prejudices of its writer.

Now, kind reader, after I had read about two-thirds of the said allegory twice over, in the vain hope of discovering what it meant, and the allegorist's explanation twice, in the vain hope of discovering its application, I happened to remember a few circumstances which are not therein explained, and my cogitations borrowed the form of a dream. It was a wide awake dream, reader; for I never put the dreams of my sleeping hours upon paper. I dreamed that I was sitting at my writing table, with pen in hand, when the allegorically-titled Christian Palladium, for December 1st, was placed before me for perusal. And lo! in my dream I discovered that the said paper had republished the article above alluded to, and in order that it might not be said to be afraid of the truth, it had copied immediately after it, an article from the Magazine and Advocate, headed A Category, being an explanation of the true application of the said allegory. If this dream should ever come to pass, I will endeavor to inform the reader. Here follow the two articles referred to—the first from the Christian Palladium, and the second from our dream box. A. R. B.

AN ALLEGORY.

Mr. Editor—Who can blame a person for thinking allegorically when circumstances are such that one can't help it. And as I have thought that it is no worse to pen a thought than it is to keep thinking it over, I take this occasion to do so.

For some days past, a number of gentlemen from different parts of the United States, have been lecturing to the people of our city on the subject *agriculture*. The labored point has been to convince the good husbandmen of our vicinity, that they shall have just as good crops, at the harvest, without ploughing, toiling, sowing, etc., as with. It seems to be a very essential article in the *creed* of their philosophy, that just as much shall be reapt in due time, without husbanding or tilling the soil, as with!! After they have, in their judgment, fully established that point, they then proceed to persuade the farmers, that nevertheless they ought to plough, and sow, and husband, and get their bread by the sweat of the brow, because, forsooth, it will be so much better for their health, and virtue, and happiness. And they seem to plead quite earnestly, too, that they should be practical husbandmen, not forgetting, however, every little while, to remind them of the "essential article" of their creed, viz., that the ultimate crop will be just as abundant without labor as with.

Now the anomaly of this philosophy, is this.—They first bring all their strength and ingenuity to bear, to remove the *cause*, and then go zealously at work to produce the effect. They first try to convince the farmer, that his harvest will be just as abundant in the end without toil as with it. And then try to persuade him to labor merely to enjoy better health, a keen relish, etc., etc. In the next place, the whole of this system grows out of pure benevolence! The *love* of these men is so unadulterated and exquisite, that they can't bear to have the farmer think that under any circumstances whatever, it will be possible for him to fail of having a good harvest. And nothing seems to excite their benevolence more than to come across a farmer who feels a deep solicitude about supplies for the future, and who is laboring assiduously, hoping in the sequel, to reap that he sows. What they commisserate so much, is, that the farmer should feel any solicitude about it. To labor, O! that's all right enough; they should labor to be sure, but they should only labor for their present health and happiness. As to the crop, that's all safe enough; and it pains them to think that any should suffer by an *anxiety* about the future. No, it is a piece of perfect effrontery to their humane and benevolent feelings, to hear any one argue, that there is any connection between tilling the ground and gathering an abundant harvest. They have the tiller of the soil act from an entire different motive—i. e. they would take away the *natural* motive, and substitute an *artificial* one. They would remove the *real cause*, and then seek the *effect* by some new process. If the farmer was going to labor with an eye to the connection between labor and reward, they would rather he would not labor at all, as the health and happiness accruing from industry, is not near as valuable as a perfect ease about the future, for they dread the pain of *anxious apprehensions*, more than every thing beside.

While I am giving you a sketch of this curious philosophy, I can not, if it were to save my life, keep the doctrine of *modern Universalism* out of my mind, as in every respect they are so like each other.

In great haste, yours in the love of the truth.

L. D. Fleming.

Portland, Me., September 23, 1839.

A CATEGORY.

Mr. Palladium:—Sometimes when a man thinks categorically, he is compelled to think aloud; hence he had better think on paper than to waste all his thoughts upon the stupid hills of Maine, as by the latter course, his dear brethren do not know what the quality of his thoughts are, or indeed whether he thinks at all.

On the 18th of September last, a multitude of men assembled, in convention, in the city of Portland, Me., with the intention of rejoicing in the prosperity of a cause which *Christ*ians dislike very much. As I dislike *sectarian names*, and lest the reader should discover that I have not been very lavish of facts, I shall call them lecturers "on the subject of *Agriculture*. The labored point has been" to show to mankind, what indeed is irrefutable, that if they sow in time, they are not to wait till eternity for the harvest. But as this gives me no greater share in the harvest than "the wicked Universalists," I have endeavored to spite them by representing them as saying that men may "have just as good crops, at the harvest, without ploughing, toiling, sowing, etc., as with." This on the authority of the tradition of the elders, which has always been opposed to these heretical agriculturists. I know I never heard them preach exactly as I have furnished the description, but then the majority of *Christ*-ians will believe the tradition of the elders, and that is enough for my purpose. True, also, they "persuade the farmers," and "quite earnestly too," that "they ought to plough, and sow, and husband, and get their bread by the sweat of the brow"—what for? Why, "because, forsooth, it will be so much better for their health, and virtue, and happiness." What a silly argument! It teaches that the punishment for sin is just as certain, as salvation is impartial according to the other argument. The truth is, I hate to have this system of agriculture, (you know my hostility to names,) as it really is, appear before the public without some caricature, lest the world should discover that I have found it easier to combat a man of straw of my own erection, than it is to oppose the spirit of truth.

"Now the anomaly of" my present scheme is this. Having, as I deemed, sufficiently mystified the reader so that he could not discover but what I had represented the above system of agriculture truly, I intended next to soar away into the skies, and produce a specimen of my logic. Accordingly I set about it and constructed a kind of skeleton containing certain prominent words and phrases, which I underscored, that the printer might know they were to be italicised, and placed some distance apart, as corner posts, like, to crawl up on if I should happen to fall in travelling from one to the other. These words and phrases were as follows: *cause—love—anxiety—natural* motive—*artificial* one—*real cause—effect—anxious apprehensions*. Who could not write with such a skeleton as this before him? But, alas! *I* failed; for when I had filled up the spaces, I found that I could not understand what I meant myself. And believing that the reader is no sharper than I am, I find myself compelled to give him, in few words and plain terms, an explanation of what I have really been about. Here it is.

In the above article I have exhibited a specimen of the arguments and opposition which is pretended to be directed against the doctrine of the final holiness and happiness of all mankind; but which is really directed against a species of Partialist Universalism—or *modern Universalism*, such as I contend *was preached to Eve in the garden of Eden* not long since. "Whoso readeth let him understand."

Categorist.

AGENTS

To whom we send bills, are earnestly solicited to see *every subscriber indebted*, as early as possible, and ascertain whether the account is correct. Get the pay, *if possible;* for we need it *immediately*—and as soon as enough is collected to make out a draft or a remittable sum in one or more large notes, send it on at our expense and risk, by safe private conveyance, if convenient; if not,

send *by mail*. Notice that the bills are made out for the present volume at $2.50—deduct 50 cents if paid before the year closes, as, in that case, the price will be but $2.00.

One thing more. Subscribers sometimes put off the agent, pleading want of money at that time. Now, each subscriber that is owing us, can easier *borrow* that small sum, than the agent can call on him again and again for it. And not only so, but 1000 subscribers can, each of them, much easier borrow the small sums respectively, than we can borrow *a hundredth* part of what those small sums will amount to unitedly. We therefore respectfully, but earnestly, urge every subscriber who owes us for more than the present volume, to pay us or our agent *promptly*, even if he has to borrow the money for a few days or weeks, to do so. It will give but a little inconvenience or disagreeable feeling to the subscriber, and will save us an immense amount on the whole. We know that some of them will hate to borrow a small sum for this purpose; but let each of them reflect that he has literally got so much of *our money* in his hands—that he has kept some of it from us for *more than a year*, (we speak of those who owe for *more* than the present volume,) and that his neighbor can better afford to lend him the small sum for a few weeks, than we can afford to wait any longer for it—to that neighbor it will be but *one* small sum; but we are laying out *hundreds* and *thousands* of such small sums, and suffering in mind, in feelings, in health, and in credit for the want of them.—Brethren, think of these things; and as ye are men—as ye are Universalists, do unto us, as you would have others do unto you in like circumstances. G. & H.

THE DEVIL'S DOCTRINE.....NO. I.

Many—very many of our Christian brethren stand in fear of delusion and seduction by this supposed personage. They believe that he is ever lying in wait to lead them into a belief of some pernicious error, so that he may insure their final and endless perdition. And this fear it is, which spreads a mist before their eyes, and fills their ears with a roaring sound when they come within reach of Universalism, and so prevents them from examining its pretensions or hearing its truths. "It *may* be the devil's doctrine—*he* can quote Scripture to answer his purpose—its seeming goodness and loveliness may be the garment of light in which he has clothed his hideous and blasted deformity—I will not see it—I dare not listen to its teachings!" Such are the terrors that assail their timid souls and trembling minds, and envelope all in obscurity and doubt. Most sincerely do I pity their ignorance, and compassionate the sufferings to which it gives rise. And if they can subdue their terrors only long enough to hear a few words of common sense upon the subject, I think I can furnish them with a test by which they can tell, at first sight, any doctrine having its origin with the father of lies and murderous malice.

We will take their own views of the devil, as the foundation of our remarks. He is a wise, or rather, a very crafty, cunning being. He is the arch-enemy of God and man. Most bitterly does he hate God, and most gladly would he cast every stain on his spotless character that malignant cunning can devise, and falsehood supply. As maliciously does he envy man, and ardently desire to drag him down to his own level of wickedness and wo. Such is the character—such the aim of the devil.

Now let us inquire what doctrines he would most probably invent and propagate among men to effect his purpose. For his doctrines will most certainly be as far in accordance with his character, as his aims will allow to be made manifest.

Is it reasonable to suppose, that so crafty a being would represent his most dreaded and *hated* opponent in a lovely and excellent point of view—that he would endeavor to lead men to love God supremely, by representing him as altogether lovely—as loving mankind universally with a boundless, endless, changeless love, even while they were enemies to him—thus inducing men to love God in return? Is this probable? Is it not even diametrically contrary to all the devil's feelings toward God, and his designs respecting man?

Is it reasonable, also, to suppose that so malignant and cunning a being would expect to secure man in his toils, not only by leading him to love God supremely, but also by inducing man to love his fellow-beings universally? No, the objector will say, it is *not* reasonable. Yet Universalism, which is feared to be the devil's doctrine, does this. It not only represents God to be the actual Father of all men—all men to be brethren, and therefore entitled to each other's love as a matter of duty—but it also declares that all will share the same glorious destiny—thus removing all prospective causes of hatred (endless differences and distinctions) among men. Universalism can not, therefore, be of the devil; for its doctrine respecting God and man, and its natural tendency on the soul of man—leading men to love God supremely and mankind universally—are the very opposite of the result at which the devil would naturally aim, if he were to invent a doctrine to multiply victims, and disappoint God of his rightful property. More in my next.

A. B. G.

THE UNIVERSALIST UNION.

This able and excellent co-worker has appeared again after a brief suspension Br. Price says that, from assurances received, and subscriptions yet coming in, he feels warranted in going on with the work in the *octavo* form, the terms of which are, two dollars and fifty cents per annum, payable in advance. In connection with the Union, he also publishes a folio sheet, under the title "New-York Christian Messenger," devoted to miscellany, news, and the religious articles of the Union. The Messenger is published at two dollars per annum, payable in advance. We rejoice at the prospect of having this paper—for the two are but one paper in different forms, so far as the main aim (religion) is concerned—revived again, with a prospect of their continuance on a sure foundation. We may expect them every week, after the delay of a week more, to allow new names to come in. A. B. G.

THEOLOGICAL LIBRARY.

Br. Sawyer, in commenting in a late Union, on the project of establishing a Theological Library in the Central Association, seems to inquire, whether donations from any section of the State, will not be thankfully received. Most certainly will they! We hope, too, to be able to establish a Library, the benefits of which will not be confined to this Association alone. But in endeavoring to ascertain the opinions of our brethren on the subject, and to know what prospect there is of success, we thought it best to confine ourselves to the limits of the body in which the plan originated. If practicable in those limits, it will certainly be so, if made a Library to which nearly all our brethren in Central New-York will contribute, and may have access. We hope the brethren addressed by the circular, are busy in attending to the requests there made. A. B. G.

DESTITUTE SOCIETIES

May now find an opportunity of supplying themselves with the preached word, by notifying us of their wishes; as several brethren have expressed a willingness to locate in this vicinity and the adjoining counties. If I mistake not, there are several societies in this section who have complained that they could not get a preacher.

SERMONS.—We have published the sermons, and long articles on hand, as fast as we could conveniently find room for them. A sermon that occupies more than three pages of our paper is a difficult article, inasmuch as we have to set up nearly the entire paper in that case, before we can put the first form to press—a difficult matter when our printers are hurried. We ask the exercise of patience, therefore, on the part of Br. Brown for dividing his excellent discourse, after delaying it as long as we have done. A. B. G.

☞ As it will necessarily take our travelling agent some weeks to visit all the places on his route, we hope no one who has any money ready for us will wait for him to call on them, for we are in immediate want of all that is or can be collected for us. As Postmasters have a right to remit free of expense, all who are friendly will undoubtedly accommodate our friends in that way, if desired. G. & H.

We learn that the labors of Br. D Pickering with the Universalist society in Buffalo, are discontinued in consequence of the pecuniary embarrassments of that society. A. R. B.

NEW AGENTS.—S. G. Crawford, Havana—John Ferris, Ithaca—N. Crocker, P. M. Lansingville—Lyman P. Ackins, Speedsville—Rev. J. Gallagher, of Pottsville, Pa., is authorized to act as agent wherever he may travel.

Br. Tompkins—Credit Miss Margaret Pratt, Farmington, $2 for the Repository, and discontinue at end of year; Miss H. Hoyt, Batavia, Genesee co., $2, and Rev. Wm. Andrews, Wolcott, the balance due from him, viz., $1.50.—Charge the amount, $5.50, to us. Mrs. A. Greene, of Buffalo, N. Y., did not receive the 12th [May] number of vol. 7, 1839. Please forward. G. and H.

Br. Bazin—H. Barden, of Benton, has not received his September and November numbers of the Expositor.

NOTICE.

All persons, Booksellers excepted, who have any of my 2d Inquiry remaining unsold, in the State of New York, will confer a favor to send them immediately to Messrs. Grosh and Hutchinson, Utica.

W. BALFOUR.

REMEMBER,

All persons indebted for previous volumes, of whose responsibility we have not received some definite information, will have their papers discontinued at the close of this volume. *The surest pledge of their responsibility, is, payment in full before the close of the volume.*

Agents will please bear the above in mind, and make returns and reports long enough before the close of the volume, so that we may not strike off those who have paid, or who are responsible. And all such subscribers will remember, if mistakes *are* nevertheless made, that we will gladly correct all errors, on their being made known to us. G. & H.

RELIGIOUS NOTICES.

There will be preaching on the second Sunday in December—by Br. HAYWARD, in Champion—Br. SIAS, at Perch River, near Br. Cole's, and in Depauville in the evening—Br. S. J. GIBSON, in Hamilton Centre—Br. H. GREEN, in Scott, and in the school-house near Br. Rowe's, at 1, P. M., and at Preble Corners in the evening—Br. GAGE in the red school house, Taberg, and in the brick school house in the evening, and Br. GROSH in New-Hartford, and at Mason's Factory in the evening

There will be preaching on the third Sunday in December, by Br. GIBSON in Bridgewater—Br. J. S. KIBBE in Cedarville—Br. C. S. BROWN in Upper Lisle, and once in four weeks regularly.

Br. SIAS, will preach on the evenings of December 3d, in Theresa—4th, near Br. Lawrence's—5th, near Br. Woodruff's—6th, in Jenk's school house—9th, at French Creek—10th, in Chaumont—11th, near Br. Bagg's, in Hounsfield.

The new Universalist meeting house in Henderson, Jefferson county, will be solemnly dedicated to the worship of the ever-living and true God, "who is the Saviour of all men," on Wednesday, December 25th.—Dedicatory sermon by Br. P. Morse. Services to commence at 12 o'clock, M. Ministering brethren are particularly invited to attend.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

C H R, Rochester, for Z S, J B, D B, E P and S J C—Rev. D P, Buffalo—P M, Royalton Centre, for Mrs. S, Miss C and Miss H—P M, Farmingham, for C G B—P M, Natural Bridge, for L S—S P, Little Falls, for E P—G C, Louisville, (Ky.)

POETRY.

For the Magazine and Advocate.

THERE'S GLOOM AROUND THY HEARTH, MY HOME.

There's gloom around thy hearth, my home.
There's gloom around thy hearth;
What direful foe with ruthless hand
Hath swept thee in his wrath?

Thy shining lights are passed away,
Thy stars no more I see;
E'en stript in every cherished flower,
Thou'rt *home* no more to me!

Oh, what are all life's numerous joys,
If none with us to share?
The scenes which once the soul could charm,
But idle mockery are!

In vain at twilight's wonted hour,
I turn my steps to greet
The welcome smile, the throbbing heart—
An empty void I meet!

I list to every passing breeze,
And fancy in each moan,
I hear some well-remembered word,
Some old familiar tone!

'Tis night!—I'll haste me to my couch;
Thou God of sleep, be kind!
Let me once more in happy dreams,
The loved and loving find!

Ye plumy warblers, hush your notes,
Nor early tune your song;
That *dream* of bliss—that *taste* of heaven,
Your silence may prolong! E. R.

THE ART OF WRITING.

The Rev. J. Williams, in his "Narrative of Missionary Enterprise," gives the following interesting anecdote:

"In the erection of this chapel," (at Barot onga) "a striking idea of the feelings of an untaught people, when observing for the first time the effects of written communications. As I had come to work one morning without my square, I took up a chip, and with a piece of charcoal, wrote upon it a request that Mrs. Williams would send me that article. I called a chief, who was superintending his portion of the work, and said to him, 'Friend, take this, go to our house, and give this to Mrs. Williams.'

"He was a singular looking man, remarkably quick in his movements, and had been a great warrior; but in one of the numerous battles he had fought, lost an eye, and giving me an inexpressible look with the other, he said. 'Take that? she will call me a fool and scold me, if I carry a chip to her.' 'No,' I replied 'she will not: take it, go immediately, for I am in haste.' Perceiving me to be in earnest, he took it, and asked, 'What he must say;' 'the chip will say all I wish.' With a look of astonishment and contempt, he held up the peice of wood, and said 'How can this speak? Has this a mouth?' I desired him to take it immediately, and not spend so much time in talking about it. On arriving at the house, he gave it to Mrs. Williams, who read it—threw it away and went to the tool chest, whither the chief, resolving to see the result of this mysterious proceeding, followed her closely. On reciving the square from her, he said, 'stay, daughter, how do you know that this is what Mr. Williams wants?' 'Why,' she replied, 'did you not give me a chip just now?' 'Yes,' said the astonished warrior, 'but I did not hear it say anything.' 'If you did not; I did,' was the reply; 'for it made known to me what he wanted, and all you have to do is to return it as quickly as possible.' With this the chief leaped out of the house, and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms would reach, and shouting as he went, 'See the wisdom of these English people; they can make chips talk; they can make chips talk!' On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the information in my power; but it was a circumstance involved in so much mystery, that he actually tied a string to the chip, hung it around his neck, and wore it some time. During several following days we frequently saw him surrounded by a crowd, who were listening with intense interest while he narrated the wonders which the chip had performed."

A Good One.—A few years since, an aged clergyman in the western part of this country, speaking of the solemnity attached to the ministerial office, said that during the whole term of forty or fifty years that he officiated therein, his gravity had never but once been disturbed in the pulpit.—On that occasion while engaged in his discourse, he noticed a man, directly in front of him, leaning over the railing of the gallery with something in his hand, which he soon discovered to be a huge quid of tobacco just taken from his mouth. Directly below, sat a man, who was in the constant habit of sleeping at meeting, with his head leaned back, and mouth wide open. The man in the gallery was engaged in raising and lowering his hand and taking an exact observation, till at last having got it right, he let fall the quid of tobacco and it fell plump into the mouth of the sleeper below! The whole scene was so indescribably ludicrous, that for the first and last time in the pulpit, an involuntary smile forced itself upon the countenance of the preacher. The unexpected intrusion of so unpalatable a mouthful awoke the sleeper, and he never was known to indulge in the practice afterwards.

Cheerfulness.—It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit upon every hedge, lamenting your hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is sad and desponding. Prudent conduct in the affairs of this life is highly necessary; but if distress succeed, dejection and despair will not afford relief. The best thing to be done when evil comes upon us, is, not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

Powers.—An Oxford student joined, without invitation, a party dining at an inn—after dinner he boasted so much of his abilities, that one of the party said, "You have told us enough of what you can do, tell us something you can not do?" "Indeed," said he, "I can not pay my share of the reckoning."

Unlucky Number.—Dr. Kitchener was once at a dinner when thirteen persons were present, when somebody gravely said was an unlucky number. "I admit," said he, "that it is unlucky in one case." "What case is that?"—"Where there is only dinner enough for twelve."

MARRIAGES.

In this city, November 18th, by Rev. D. Skinner, Mr. Orrin Wickham, to Miss Susan Knowles, all of this city.

In Alexander, October 1st, by Rev. S. Goff, Mr. Hiram Chambers, of Buffalo, to Miss Hannah Butler, of the former place.

In Preston, October 24th, by Rev. J. T. Goodrich, Mr. Jerial Smith, to Miss Alma Athalia Stafford, daughter Abel Stafford, Esq., both of Preston.

In the Universalist church, Fredonia, on Sunday, October 13th, by Rev. T. C. Eaton, Rev. Joseph Eaton, formerly from Vermont, to Miss Mary Mumford, of Portland, Chautauque county, N. Y.

In Warsaw, November 1st, by Rev. W. E. Manley, Mr. George Ensign, of Gainesville, to Miss Amelia Ann Hawley, of the former place.

In Scott, Sunday, October 13th, by Rev. H. Green, Mr. Cyrus E. Turner, of Preble, to Miss Dourleski King, of the former place.

November 3d, by Rev. J. Ellis, Mr. E. S. Brown, Attorney-at Law, of Otego, to Miss Esther L. Steere, of Laurens, N. Y.

At Gull Prairie, Richland, Mich., July 15th, by Rev. Mr. Clarke, Mr. Norman Demming, to Miss Caroline P. Doolittle, daughter of Hezekiah Doolittle, Esq., of that place.

DEATHS.

In Bainbridge, October 29, Mrs. Eveline Johnston, wife of Deacon Levi Johnston, and daughter of Mr. Daniel S. Buck, aged 31 years. Her departure was almost instantaneous. It is supposed to have been caused by a fit of the apoplexy. She has left a partner, four little children, parents, brothers and sisters, and a large circle of other relatives and friends to lament her early exit. We know we speak the sentiments of those most acquainted with her, when we say that very few possess those qualities which make them ornaments in all the relations in which they are placed, and the stations they occupy, to as great an extent as did Sister J. None ever performed the duties of a child, a sister, a wife, a mother, a neighbor or friend, in a manner better calculated to enhance the happiness of all with whom she was connected—and none ever felt a deeper interest in the welfare of those by whom she was surrounded.

In profession and in practice she was a Universalist Her life proved this doctrine good to live by. The Universalist society and church, of which she was a member, sadly deplore her removal—but they believe she also belonged to the general assembly and church of the first born—and their faith lifts the curtain of eternity and encircles a universe as the communicants of the same, in the haven of rest and the land of repose, beyond the reach of sorrow, imperfection or pain. Her relatives are deeply afflicted and realize the extent of their loss, but they too are cheered by the prospect of meeting their departed friend, with all who die in Adam, made alive in Christ, where parting shall be known no more forever. The funeral was attended on the 31st, at the meeting house in South Bainbridge, by congregated hundreds who assembled to embalm her memory with their tears—and by request, the writer delivered a discourse from Matt. ix: 22—"Daughter, be of good comfort; thy faith hath made thee whole." J. T. G.

In Greene, September 16th, Mrs. Tryphena Mead, aged 52 years, leaving a husband and ten children to mourn their loss She was a kind companion, an affectionate mother, a worthy woman. Her funeral was attended on the 18th, by a large concourse of relatives, friends, and neighbors, and the consolations of the Gospel were tendered by J. T. G.

In Guilford, of scarlet fever, September 15th, Caroline L., aged one year and three months; and on September 25th, Sarah Ann, aged four years and five months, interesting daughters of Mr. James Rhodes. Thus, in a few days, has our respected brother and his amiable partner, been deprived of two lovely children—and the eldest under circumstances peculiarly distressing. For several weeks did she linger and pine away after it was impossible to induce her to partake of any food. But death kindly came, severed the bands that bound her here and took her home to heaven.

The afflicted relatives, though surrounded by the darkness of Limitarianism, sorrow not without hope, but believe it is well with the children, and are filled with joy unspeakable, in view of the fulfillment of the promises of God and the accomplishment of the mission of that being, who took little children in his arms and blessed them, and said suffer them "to come unto me and forbid them not, for of such is the kingdom of heaven." The funeral of the former was attended on the 17th, and of the latter on the 27th of September, and discourses delivered to numerous congregations by J. T. G.

In Nasbville, Chautauque county, October 6th, after a distressing illness of four days with scarlet fever, Edward Elvastus, only child of Pitts and Lucia M. Ellis, aged one year and eight months. Thus faded the choice, the blooming flower that once blest his most doting parents; but they mourn not as those without hope, for they are confident of meeting their loved one with a ransomed world where sorrow is no more. Funeral on the 7th, and a discourse by the writer. A. Knapp

In Chenango, September 29th, Mr. James Wheeler.—In former years he was of a limited faith, but for many years previous to his death he was a sincere believer in the restitution. It was reported that he renounced his faith before he died, but I have been informed by respectable witnesses, who were with him before he died, that it was an entire mistake. He was respected as a philanthropist and an honest man. C. S. Brown.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, DECEMBER 6, 1839. NUMBER 49.

For the Magazine and Advocate.

OCCASIONAL SERMON,

Delivered before the Cayuga Association, at Genoa, September 25, 1839.

BY REV. N. BROWN.

[Concluded.]

"Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh, and also the night: if ye will inquire, inquire, ye; return, come."—Isaiah xxi: 11, 12.

SIGNS OF THE TIMES, ETC.

Having now briefly traced the cause of Zion from its establishment among the Jews up to the present time, we design, in the next place, to offer such remarks upon the "*signs of the times*," as have suggested themselves to our mind—remarks that are intended to have a direct bearing upon the present condition of our spiritual Zion, its future prosperity and triumph—of the spread of light and knowledge in the world—intellectual, moral and religious—all shewing that the busy elements are *at work*, which must, sooner or later, bring about a mighty revolution in religious improvement and knowledge, and usher in a glorious Gospel day, that shall not be obscured or darkened by a single cloud!

1. The signs of the times, in a scientific, intellectual, moral and religious point of view, are truly auspicious. A deep and an anxious spirit of inquiry is abroad in the world, especially in our own favored land. New and valuable gems of knowledge are almost daily dug up from the exhaustless mine of truth, and are turned to good and important account. New and astonishing facts are constantly being developed and brought to light; facts in science and philosophy, in the arts, in morals and theology. Old and bearded errors, long cherished as important truths, have been banished from the world. Absurd and defective systems of mental and moral philosophy have been numbered with the things that were, or are fast passing away. The true philosophy of the human mind is beginning to be better understood; more rational views of it are now entertained, which render the mind worthy of an emanation from the Father of the spirits of all flesh. The inestimable works of a Spurzheim, a Gall and a Combe, have shed a flood of light upon the world, which has chased away many clouds of error that have long brooded over the human mind. Human nature, in the view of thousands, has been elevated from its long supposed degradation of innate total depravity, and has been demonstrably proved to contain the elements of moral as well as intellectual excellence. This science we believe, even unaided by divine revelation, explodes at once many of the popular religious errors cherished in the Christian church, such as total depravity, personal devil, etc., and its deductions, we think, go far in disproving the horrid dogma of endless wo! I have long entertained the opinion—even before I had any knowledge of this new science of mind—that if the philosophy of human nature was thoroughly and properly understood, there would be satisfactory evidence within and and around us, that many of the popular doctrines in theology were not only false but dishonoring to God and man! There seems to be a kind of divinity within the mind, that indignantly repels the foul charge of man's complete depravity in heart and conduct, and of his exposure to the burning wrath of his heavenly Father, whose name and nature is Love!

2. Truly this *is* an age of improvement; no one will dispute it, for it is acknowledged by all. New and astonishing discoveries have been made in astronomy, in geology, and mechanics, in materia medica, and physiology, and many other of the sciences. Most of these discoveries have thrown much light upon the true interpretation of the Scriptures, and have materially assisted in shielding the divine Record from the shafts and scoffs of the infidel, and in silencing the cavils of the skeptic and the unbeliever.

3. Benevolent and charitable institutions have been established and encouraged in our land, where the orphan, the unfortunate and the ignorant find peaceful asylums, and can there store their minds with the essentials of human knowledge. The facilities of intellectual culture and improvement, are multiplying continually around us. A new impulse has recently been given to the cause of common school instruction. A great degree of apathy and indifference upon this important subject, which has long pervaded the community, is beginning to be removed, and the most pleasing results have been the consequence. Libraries of useful knowledge are beginning to be established in almost every school for the improvement of the youth in mind and morals.

4. There have been within a quarter of a century past, great and radical improvements in the science of government, in many parts of the Christian world. The penal sanctions of laws have become less sanguinary and barbarous. The design of human punishments is beginning to be understood in its proper light. Instead of punishment being considered as a mere terror to evil doers—an *end* rather than a *means*—it is now admitted by the more intelligent and humane, that its object should, in a great degree, be the reformation of the punished—the criminal, of whatsoever nature his crimes may be. These admissions go far in thrusting the doctrine of endless punishment out of the Christian church. It is an assimilation to a right state of things in theology, as well as in the science of human government—of human judiciary and the administration of human laws.

Let us here examine these admissions more closely. Let it be again repeated, that it is pretty generally admitted by the more intelligent and humane, that human punishments should not be vindictive in their nature—not administered as a mere *end*, but as a means of reformation, for the good of the punished, as well as for the good and peace of society at large. Now this view of the subject must be admitted as rational, sound and benevolent. It will also be admitted, that all human laws and their penal sanctions, should correspond or harmonize with the divine law and its penal sanctions—should be assimilated to them, breathing the same spirit, and aiming at similar results. For as the laws of God are admitted to be founded in justice, wisdom and goodness, so all human laws should be founded in the same principles—should correspond in spirit, administration and design. Now as it is admitted that the administration of human punishments upon transgressors of human laws, should *not* be vindictive or retaliatory in its nature and aim, but primarily for the reformation of the transgressor and the peace of society, so, *vice versa*, the unavoidable conclusion follows, that divine punishment inflicted on the transgressor of the divine law, must have the same object and aim in view, showing that the punishment is not vindictive, but flows from the holy fountain of justice and goodness itself; that it comes from a kind Father, who chastises his children for their profit. This last conclusion being admitted, which legitimately grows out of the first premises already assented to, the withering doctrine of unceasing sin and wo falls to the ground forever, some of our Limitarian brethren being judges! For endless reformation would be a gross solecism in itself! No one will contend that the sinner will receive a positive good by being endlessly punished! Such punishment will be purely vindictive—the offspring of an endless hate!

Will any undertake to extricate themselves from this dilemma, by contending that God punishes as an end, but man should punish as a means; that God's punishments *are* vindictive, but man's should be more noble and benevolent in administration and object? What a dishonoring, what a revolting view will this lead us to entertain of the character and divine administration of that Being who is good unto all, and whose tender mercies are over all his works! Shall mortal man be more just than God? Can the stream rise higher than the fountain!

5. As intellectual knowledge is rapidly progressing, religious knowledge is gradually gaining ground. We sincerely trust that in a quarter of a century the genius of religious improvement will receive such a vigorous impulse, as will enable it to overtake the car of science, which is now moving onward in such rapidity and triumph through our favored land. Many of the more discerning of the popular religionists of the age, are beginning to find out that something must be done, and *soon* done, in improving and modifying their creeds and religious systems, or those creeds and systems will soon be swept away by the light of science and philosophy—of reason and intellectual knowledge. They are beginning to realize the precarious situation in which they stand. The light of reason and knowledge is beginning to pour its rays too powerfully upon their partial systems, and is fast exposing many of the absurdities of their crooked and mystical creeds!—Hence the many new lights that have already been kindled up, and the many old ones that have been extinguished. Many attempts have been made to improve, modify and remodel the old systems, and to render them less obnoxious, more congenial and corresponding with the genius of intellectual and other improvements of the age. And in some instances, a bungling piece of work it has been! Though it must be allowed, that many of the innovations and departures from the old state of things have been slightly for the better. But some of the pretended improvements are only specious and superficial, like the new gilding of an old rotten frame. In a doctrinal point of view, some glaring discrepancies have been lopped off, some rough features have been smoothed down, and, perhaps, have been whitewashed over; but as to real improvements in *measures*, *practice* and *policy*, we doubt very much whether there have been any that are essentially so.

6. The votaries of these doctrines have marked the many and rapid intellectual improvements of the age; they have seen that by discoveries in science and mechanics, great and important schemes and enterprises have been projected and consummated in astonishingly brief periods of time. Hence they have been anxious to introduce a corresponding state of things in religious schemes, enterprises and measures—something that would compete with the other improvements of the age. Thus we may account for the mad and phrenzied religious excitements of the day; hence the new and improved schemes and means of grace, so called—the hundreds of converts that are made in a single week out of the new mate-

rial, the deformed and misshapen blocks of total depravity!

7. But these pretended improvements, introduced by new light Partialism—the results of new light measures—have had their day. These old hobbies are beginning to be worn out, and are fast losing their novelty, interest and efficacy, with the more intelligent and discerning. The subject of modern revivalism, by the use of such phrenzied and extravagant means, is beginning to be understood in its proper light. A great and disastrous reaction is now taking place—disastrous to the whole Partialist Zion! A great falling off has been the result. A death-like stupor has settled down like a leaden incubus upon scores of Partialist churches where I am acquainted in our land—a stupor not unlike that felt by the opium eater after the unnatural stimulus has subsided. But we believe a greater good will be the result of this state of things. The great mass of the community are beginning to entertain more just and consistent views of religious doctrines and measures, and a great religious revolution is at hand. But notwithstanding these objectionable measures of new-light revivalism, we should be thankful for the many real improvements that have been introduced within half a century past.

8. Look back no farther than a little before the last half century. What changes, what improvements might be named, that have taken place in the Christian church! The horrors of religious persecution unto death, have been banished the land. No longer are heretics punished in body for the benefit of the soul—hung upon lofty gibbets, and tortured at the whipping-post, or banished into desolate lands. No longer do "blue laws" disgrace our statute books, nor are poor witches subjected to the tender mercies of bigoted and superstitious religionists. No longer are infant skulls used to pave the Pandemonium courts—older and harder ones being substituted instead!—a trifling improvement here; but better than none! No longer is the idea of a literal hell of fire and brimstone tolerated among the intelligent of all religious denominations in Protestant Christendom. The doctrines of the personality of the devil, and of fallen angels, are beginning to be given up by some Limitarian preachers with whom I am acquainted. Indeed, I can not help admiring the great improvements that have been made in demon-ology, as well as in hell-ology! Really, the power of the arch adversary of souls has been surprisingly curtailed, and his influence checked, within a half century past. Many now living, can well remember the time that the foul fiend was at least an annual visitor, in *propria personæ*, in visible and tangible shape, and would seize his lawful prey, body and soul, and convey it to his infernal domains! He had then the power, it appears, of delegating supernatural power to his faithful followers—of making contracts with them—exchanging indentures, and of transacting a multitude of similar business in the world! Now, alas! these privileges have been *vetoed*. What has been the cause? Has satan been chained for a season? or has the light of reason and knowledge dispersed these doctrines of heathen superstition?

9. How improved are some of the views once entertained of God. It was once preached by a celebrated doctor of divinity, that the sight of hell torments would augment the happiness of the saints in heaven, and give them a keener relish for their enjoyment! This idea has been discarded. A celebrated catechism once read that the greatest portion of the human race were reprobated to eternal wrath and suffering, without the least foresight of faith or good works, or any thing in the creature, and all to the praise of God's vindictive justice! In vain you look into the Shasters of the Hindoos, the Koran of the Mahometan, for a doctrine more revolting and withering to the soul than this! But here has been another explosion! Where is the religionist in all our land, that will now stand forth in defence of this sentiment! It is generally taught now, that God really desires the salvation of all—that all can be saved if they will.

10. It must be admitted by every candid and discerning mind, that all the improvements in knowledge and the sciences, all the discoveries made in the arts, and in morals and theology, are assimilating to the spirit and doctrine of Universalism. All the new light that has been elicited in the study of the Scriptures—all the improved translations—all the results of critical examinations of intricate and difficult passages, words and terms, have been more and more favorable to the doctrine of the final restitution. Look at Germany—a land that has produced many of the most profound theologians and biblical critics in the world. Most, if not nearly all, of its eminent scholars and divines have given up the doctrine of ceaseless wo, and have frankly admitted that it is not taught in the word of God.

Our Partialist brethren will be willing to admit that great and important improvements have been discovered and adopted by them—that many absurdities and errors have been discarded that were once esteemed as essential truths. They are willing to admit that religious light and knowledge have rapidly increased within a century past. Permit me here to propose a few questions. Do they suppose they have already arrived at the acme of perfection in religious improvements and knowledge? Would they be willing to hazard their soul's salvation on the declaration that there is no further room for improvement? They dare not do it. What is now the opinion of some of their eminent divines, the pillars of their church, as to the relative numbers of the saved and lost? It is now supposed that the number of the lost will bear about the same proportion to the saved as the convicts of our States' prisons to the general mass of the community! Here the great mass of human beings that would once have been believed to be reprobates in the secret councils of the Eternal, have dwindled down to a mere handful. If this reduction continues in the same ratio for a century to come, there will, in all probability, by that time, be no number to reduce! The signs of the times will justify us in coming to this conclusion.

11. The elements of a great and a mighty religious epoch are busily at work, producing a revolution which must ultimately lead to universal knowledge, liberty and peace. We see it in the workings of the political and religious struggles of many nations of the earth—in the bursting forth of long dormant energies of millions of our race; we see it in the astonishing discoveries and improvements constantly made in the arts and sciences, in morals, in philosophy, and in theology. We see it in the rapid spread of religious knowledge and light in our land, in the continual explosions of errors, of absurd and dishonoring systems and theories, in the rapid spread of correct views of the character of God, and the final destiny of our race.

12. What has been the experience and observation of the watchmen upon the walls of our spiritual Zion, upon this important subject? I can not well forbear making a few appeals to them touching the interests of our Zion, before I close.

AN APPEAL.

1. Watchmen upon the walls of Zion—heralds of impartial grace and salvation!—ye who have pledged yourselves to be faithful to the precious cause in which you have cheerfully engaged; ye whose hearts have been made glad by the glorious truths of the Gospel of Christ; ye who have thought it your duty to put on the armor of the cross, and to stand up in defence of the spotless banner of a world's salvation from sin and death—watchmen, what of the night? what its sign of promise? Have ye sad or glorious news to tell us of Zion? or are your souls bowed in sadness in the contemplation of its desolation? Heaven forbid that ye should tell us that the night is still cheerless and starless to your view, and that no signs of gladdening promise glow in the religious horizon! Ah, I know ye have good news of Zion's prosperity. I see it in the kindling eye, and methinks I hear it breathed forth from the soul's depths of my beloved brethren in the ministry—"The light has come; the glory of the Lord hath risen upon us!—ALL'S WELL! ALL'S WELL!—The wilderness and the solitary places *have* been made glad, and the once spiritual desert is beginning to blossom as the rose!—It is the Lord's doings, and marvellous in our eyes!" Behold the uprising star of truth ascending fast to the zenith of its glory! Its mild and mellowing rays have been shed upon *your* hearts like sweet incense from heaven, and the shackles of bondage have fallen and thedarkness of your minds has fled away. Thousands are now basking in the genial rays shed down from salvation's star, and shouting aloud for joy!

2. It is true that a few dark clouds of error yet hang in thick and dense masses in some parts of the religious horizon. It is true that the frightful meteor of unceasing wo, occasionally darts its lurid flames athwart the heavens. It is true the burning sword of vengeance, to the view of many trembling and error-bound souls, is there gleaming in wrath, ready to descend in desolation upon a sinful world! Alas! how many horrors and fearful sights in imagination, have been seen by the victim of error and delusion! How many terrors have been conjured up—how much torment and confusion introduced into the world by creeds of frail and puny man! But all these clouds, and horrors, and fearful sights, are fast passing away, and the glorious sign of victory and triumph has appeared in the heavens! It shines upon the pages of Revelation, and tells of a glorious Gospel day that shall be ushered in!—of the downfall of spiritual Babylon, and the complete *triumph of truth and righteousness in the earth!*

3. Heralds of salvation, I trust that you have been in some measure the means, in the hands of God, in disseminating the light of this glorious truth in the world! I trust that you have been faithful in the discharge of the great duties and responsibilities which rest upon us as the ministers of truth and righteousness! It is a glorious, high and holy work in which you have engaged—fraught with joy and gladness to your souls—with peace and happiness to your fellow-race!

4. You have, I trust, fully made up your minds to hold fast your integrity, though superstition may snarl defiance, though bigotry may rage, though ignorance and error may present a formidable front, though persecution may hurl its vindictive shafts, though slander may dart its poisonous tongue, and popularity may sing the syren song of golden inducement and worldly honors! None of these things move you, or shake your confidence, well knowing that the pleasing consciousness of doing your duty towards God and your fellow-men—the consciousness of being engaged in the glorious cause of Heaven, humanity and truth, outweighs all considerations of a mere worldly nature!

5. What though the rage of persecution may meet you on every hand in your labors of love, remember that the Redeemer of the world, your Lord and Master, suffered in this respect far, very far more than can ever be your lot. He was persecuted even unto death! He fell a victim to the deadly hate of religious bigots and fanatics! And shall we shrink from our duty in view of the *few* outpourings of wrath, which the wholesome laws of our land will not permit to strike the deadly blow? Look at the fate that attended the primitive heralds of the cross. Almost every one of them suffered the martyr's doom! Do any complain of *poverty?* Remember, the first proclaimers of the Gospel of peace were also poor, despised, hated of men, destitute, afflicted, wandering about in sheep-skins and goat-skins, and making the caves in the rocks and mountains their abiding place! Shall we then murmur or complain? How vast the contrast between their and our situations!

6. What though religious bigots may, in view of the danger of their craft in some few instances, venture to *put down*, for the hundredth time, the Gospel of a world's salvation; you know that this course will be hailed by you with joy rather than sorrow. Almost every such instance within our remembrance, so far from "putting down" the doctrine of impartial grace, has put it *forward*—has given it a fresh impulse; and we think these spiritual Goliahs are fast beginning to find it out.

7. Instead of being disheartened or fearful, you have great reason for "thanking God, and taking courage." Only look back for a little more than half a century: behold the beloved Murray surrounded with bitter persecution, and struggling with almost every difficulty! Persecuted, assaulted by a mob in the city of Boston, where Universalism is now almost triumphant! What a glorious, what an important change has taken place! At that time the doctrine of impartial grace in our land, was like a feeble plant in the midst of a burning desert, trodden down by the feet of a hostile foe! Now, much of that desert has been converted into a beauteous and fertile plain, blossoming as the rose. Now, that once feeble plant that was drooping and withering away, has been refreshed by the waters of life and the dews of salvation; it has sprung up in luxuriance of growth, and permanency of strength; it has become as a mighty tree whose extended branches spread almost from shore to shore, throughout our vast republic! The birds of paradise sing in their midst, and the golden fruit of peace and joy is free for all to partake, without money and without price! Fifty years ago, and the stream of salvation in our land was, as it were, a humble rivulet, scarce sufficient in depth to enable the weary pilgrim to bathe his feet as he reclined upon its banks! That stream has continued to widen and deepen, until it is now a mighty *river*, pouring its healing waters through the whole spiritual heritage of our land! Then the star of truth shed but a few diverging and feeble rays upon the children of men, and the frightful cloud of darkness and gloom hung in thick and dense masses in the heavens. Now that star shines brightly upon the world—tells of the coming "morning," when a full effulgence of spiritual light shall pervade the whole world: Then there was but one solitary voice to sound the glad news of a world's salvation; now there are many hundreds that stand upon the walls of Zion and shout aloud in triumph, "ALL'S WELL, ALL'S WELL!" That loud-pealing shout, methinks, is wafted through the whole land, and falls upon the ears of thousands like the loud jubilees of triumph from an "army with banners!" At that glad shout, Zion rejoices, and shouts aloud in gladness. The galling chains of error fall from the spiritually bound, and the captive is free! Those who once sat in the valley of the shadow of death, now bask in the sunlight of Heaven's truth! At that loud swelling shout, hydra-headed error, like a giant Belteshazzer, trembles and shrinks aghast in more than mortal fear! Superstition, like a frowning demon with darkened brow of hate, spreads his dragon-wings and flies the land! At that shout, the enemies of a world's salvation tremble in terror and alarm. It is like the death knell to all their hopes! and their black banners fall in impotency to the ground! Their energies are palsied, their courage fails, and they ground the weapons of their unholy warfare! That shout tells of the gladness of our hearts, and of Zion's prosperity. It tells that her Zion's spiritual health and prospective triumph! It tells that her walls are yet invulnerable, that her store-houses are filled with plenteousness of provisions!

CLOSING REMARKS.

A few words more, by the way of practical improvement and application, and we have done.

Watchmen of Zion, will you permit a stripling in Israel to appeal to you upon one subject of vital importance, before I close?

Have we, as heralds of the cross, done all that has lain in our power for the upbuilding of our spiritual Zion? Have we been faithful in declaring the whole counsel of God? Have we given our whole soul to the work of evangelists, and have we made the dissemination of truth and righteousness in the world, the leading object of our lives! How have we acquitted ourselves in the sight of God? Have we come to the people of our charge in the fulness of the blessing of the Gospel of Christ? Have we failed in lifting our warning voice against the hydra monster sin? Have we sought to lead the wandering prodigal back to the paths of virtue, which are alone the paths of peace? Have we comforted the mourner's heart, and pointed the despairing soul to the Lamb of God, that taketh away the sin of the world? Have we spoken peace to the troubled soul, and strengthened the weak in faith and hope? When we have seen the erring sons and daughters of humanity steeped in the black waters of iniquity, tossed about upon the troubled billows of that sea that has no rest, have we sought to reclaim them—to open to them the fountains of salvation and redeeming grace? Have we been the friends of the friendless? Have we plead the cause of the widow, wiped the tear from the orphan's eye, and smoothed the pillow of death? Have we indeed followed the example of our divine Master, and made it the great object of our lives to do good, to be of service to our fellow-race, to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening the prisons to them that are bound; to appoint unto them that mourn in Zion beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness? Have we, by the power of the Gospel of salvation, caused the heart to glow with gratitude towards God, and the soul to rejoice in spiritual liberty with rejoicings unspeakable and full of glory? If we can answer all these questions in the affirmative, then indeed we *have* done our duties before God and towards our fellow-men, and we shall not lose our reward—Zion shall prosper—"peace shall dwell within her walls, and prosperity within her palaces." AMEN.

Merrickville, August 1st, 1839.

To Henry Wilkison:

SIR—In withholding from you the appellation of Reverend, I do not do it for the purpose of casting reproach upon your official standing in the Methodist church, but for the plain and palpable reason that I think you unworthy of it. Can the appellative so honorable to the venerable and virtuous, be in justice applied to one who, in the face of Heaven and in the hearing of a numerous congregation, wilfully and wickedly misrepresented the conscientious opinions of others? This, Sir, you did do at a camp-meeting held in this town, July 14th, while speaking in reference to the opinions and doctrines of Universalists. Your text was Matt. vii: 13, 14. The few and the many, here spoken of, you concluded to be the whole world of mankind. The few you allowed to be the regenerated—those who were born again, or in other words, such as had agreed with the requisitions laid down by creed makers; while the scriptural signification of the word life, was entirely neglected. These, you affirmed, were they who alone were safe, and consequently in the way that led to joys on high; while the many, being in the broad way, were travelling the road to an endless hell. You then proceeded to speak of the different characters who were in the broad way, until you came to certain errorists, who believed in annihilation; but what was my astonishment when you boldly affirmed that those errorists were Universalists, and that they believed that after the wicked were destroyed, totally annihilated, they would still be saved! You then descended to derision and contempt, and invited your audience to follow your example, viz., to deride such a silly belief, affirming that they were foolish who believed it, and that the propagators of this doctrine were acting in unison with the old serpent, the devil, who first preached Universalism, saying, "Ye shall not surely die." You well knew, Mr. Wilkison, that the laws of the country forbade a reply on the spot without your consent, and you, coward like, took this mean advantage, ensconced yourself behind its bulwarks, and from your secure retreat, exultingly and repeatedly exclaimed, that your potent charges maugred all contradiction. This, doubtless, was the most summary and convenient method of disposing of the incontrovertible and scriptural views of Universalists, and the only one in which you could possibly be successful. Had you at the time been under the moral and restraining influence of Universalism, which teaches the certainty of punishment, and that God will by no means clear the guilty, methinks you would have counted the cost, and have come to the salutary conclusion, that victory obtained at the expense of truth, would be purchased at too high a price; but, unfortunately for the cause of truth and virtue, you teach a different doctrine, viz., that God will not render to every man according to his works, but if the individual repents, God will forgive him both the transgression and the punishment. Verily, this looks most like preaching the doctrine of the old serpent, and in my opinion opens wide the flood-gates of iniquity, by holding out to the sinner a sure and infallible way to escape the wrath of God, which the Scriptures of divine truth inform us is revealed from heaven, against all ungodliness and unrighteousness of men.

Allow me, Sir, to inquire from what source you derived your information respecting the sentiments of Universalists? This, doubtless, is a knotty question for you to answer, for I confidently affirm that they are not to be found in their writings; nor are they promulgated from the pulpit by their public teachers. I again reiterate the inquiry, from what source did you obtain them? Was it not in your own distempered brain that they had their origin? Was it not the cankered excrescence of your own imagination? Did it not once occur to you that you were bearing false witness against your neighbors, and that all liars shall have their part in the lake that burneth with fire and with brimstone, or did you come to the conclusion that the end would sanctify the means? But all this was in perfect keeping with your graceless assertion, that sinners could not be saved without the preaching of an endless hell; whereas my Bible informs me, that the blood of Christ cleanseth from all sin, and that the goodness of God, and not the fear of hell, leadeth men to repentance. Dr. A. Clarke, whose orthodoxy in faith you can not consistently question, says, in a note on the 111th Psalm, that proclaiming the eternal mercy of God in Christ, is more likely to persuade sinners to return to their Maker, than all the fire of hell. Had you given liberty at the close of your lecture, I should most cheerfully have met and refuted your calumnies, and will still do so, at any convenient place in this town, whenever you may signify a desire to investigate the subject.

In conclusion, Sir, permit me to say that I entertain nothing but the kindest feelings towards you, and though my language may savor somewhat of severity, still it is designed as a medicine to remedy your moral malady. Desperate diseases require desperate remedies. Sincerely hoping that it will yield the peaceable fruits of righteousness, I subscribe myself your friend,

MARY ANN CHURCH.

Merrickville, U. C., August, 1839.

Br. Bazin—Please send the September No. of the Expositor, for 1838, to Br. T. D. Cook, Utica.

Br. Tompkins—Send numbers 2 and 9, vol. 5, and 7 and 12, vol. 7, of the Repository, to Rollin White, Utica; credit him $7, and charge G. & H.

Br. D. H. is informed that there is no credit on our books for volumes 8 and 9. We have written to the agents concerning it.

For the Magazine and Advocate.

THE WILL OF GOD.

BY MISS H. J. STONE.

"The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"
ISAIAH xiv: 27.

These are the words of the true prophet of God. Isaiah, in all his prophecies, speaks the more plainly and pointedly than either of the others. He seems to have had clearer views of God's will and purpose, of the coming of Christ, of his mission, life and sufferings, and of the final consummation of all things, than any other person that lived prior to the Gospel day, or dispensation. So perfectly do his prophecies agree with unquestionable facts that have since transpired, that a child in years, must be struck with the similarity which they present. We can not, therefore, feel to distrust the prophecies, or doubt their true inspiration from God. Whatever, then, they contain, we must receive as from the Almighty himself!

First, then, we learn that the Lord of hosts hath purposed. What this purpose is, we must learn from his sacred word, and from that alone. We have nothing to do with human, man-made creeds; the Bible shall be our only guide. What hath He purposed? Is it, as some would fain have us believe, that God, the mighty maker, upholder and supporter of *all things*, has created, of his own good will and pleasure, creatures made subject to vanity, disease and death, not willingly—dependent upon him for life and breath, and *every* blessing which they enjoy—capable of reasoning, comparing and judging almost to an infinite extent—endowed with the capacities of love and friendship, which, when drawn out, ennobled and purified, assimilates them to God and to angels—for the express purpose of passing them by, or leaving them to utter destruction—while others, no better by nature or practice, are, by the irresistible power of God, compelled to repent, and thereby escape endless perdition? Is *this* the purpose of the Lord of hosts? If so, his own almighty *arm* must *disannul* it! Has he not sworn by *himself*, because he could swear by none greater, that unto him *every knee* shall bow, *every* tongue confess that in the Lord they have righteousness and strength? Has he not said, "I am the Lord, I change not"? We see, therefore, this can not be his purpose. A being of infinite wisdom could never have purposed a thing which his own benevolence and love would wish to disannul.

The apostle Paul informs us what this purpose of God was. Let us hear him.—"Wherein he hath abounded toward us in all wisdom and prudence, having made known to us the mystery of his *will*, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one *all things* in *Christ*, both which are in heaven and which are on earth, even in *him*." Here, then, we see comprehended the purpose of Almighty God; and who shall disannul it? "His hand is stretched out, and who shall turn it back?" For what is it extended? To *save a world lying in wickedness*. But the question is often asked, will the whole world ever be saved? We answer, the arm of Omnipotence is outstretched, the hand of an infinite Jehovah is swaying the sceptre of righteousness over the whole earth, and who shall turn it back? Will feeble man attempt to say that *he* has power? As well might he attempt to number the particles of which this ponderous globe is composed.

When will men learn to think of God as they ought? when understand his infinite and adorable attributes? We sincerely hope, and confidently believe, that the time is not far [illegible] when those heathenish notions which now distract and paralyze the attempts of the Christian church for the spread and diffusion of Gospel light and truth, will be known only in name, recorded in the annals of the past! The Sun of Righteousness has already arisen on our delightful shores; its bright, invigorating beams have already pierced through the dark shades and thick intervening fogs of superstition; some of the dismal and solitary places become beautiful to behold: the rose of universal love and benevolence sheds its sweet perfume to the air around; the noxious weeds of Partialism, *election*, *reprobation* and *infant damnation*, have withered and vanished away, as if touched by the finger of death! "Glory to God in the highest, peace on earth, good will to men!" "This is the Lord's work, it is marvellous in our eyes."

But there are yet fields waving with harvest's white, wherein no laborer has yet entered, to thrust in the sickle and reap. Oh, ye laborers in the vineyard of God, be of good courage—fear not—be strong in the Lord, and in the power of his might! Go forth at early dawn, and sow the good seed—be faithful in season and out of season—let nothing impede your progress or stay your hands!—for ye shall doubtless come again with rejoicing, bringing your sheaves with you. "*They that sow in tears, shall reap in joy.*" Such is the blissful promise to you, ye servants of the living God. Oh, embrace it, and live upon it! Your work is an arduous one; your duties are many; your trials not few, or your afflictions light. If you are in deed and in truth preachers of righteousness, followers of Christ, "in the world ye shall have tribulation," saith the Saviour. He knew, by painful experience, what his true followers must pass through. Still he would not have you disheartened. "I have overcome the world." So may you, by the same mighty power and spirit of the Gospel. Oh, then, go forward—look not to earth for thy reward, nor to man for thy praise, for thou shalt have treasure in heaven." "Come, follow me." Carry the glad tidings of a world's redemption to earth's remotest bounds. Proclaim Jesus and the resurrection to all the sons of mortality! Tell them of a risen Saviour, who has triumphed over the last enemy of feeble man—who has brought life immortal, glory unending, joys that never fade or wax old as do those of earth, to light, for every son and daughter of the human race. Let your whole life be conformed to the spirit of the Gospel. Let actions speak louder than words, for they are more convincing. You have every thing on your side. The prayers of every heart—the desire of angels—the assurances of a crucified Saviour—the will of God.

Cabot, Vt., November, 1839.

For the Magazine and Advocate.

CONSOLATION TO MOURNERS.

BY REV. S. GOFF.

"All flesh is as grass, and all the glory of man as the flower of grass," is the language of inspiration, and how faithfully do we see it verified in scenes which are every day passing before us.—Experience is daily and hourly teaching us the solemn truth that nothing of an earthly nature is stable or enduring. Change and fluctuation are written upon the proudest monuments and the most enduring forms of earth! Yea, "passing away" is inscribed upon the very front of *all* created things!

In Spring the earth puts forth the tender plant; Summer beholds it in all its beauty and glory; in Autumn it withers, fades away, and dies. In the morning of Summer all nature is clad in her richest robes of "living green;" anon its beauty fades, "the grass withereth, and the flower thereof falleth away."

Even so is it with man. He, with all his beauty, pride, and glory, must yield to the unsparing hand of time, and go the way of all the earth.—Sometimes he is cut down in early spring-time, in the very infancy of his days. Sometimes in youth he withers away like the flower just blossoming, when touched by the chilling frost. Again, he must depart from all the scenes of earth and joys of time in the very pride of manhood, when youth is ripening into maturity, and promising fair to yield a rich and abundant harvest of virtue and peace to beguile the tediousness of old age.

But notwithstanding these things are so, yet it is truly a painful fact. We all know, that by the laws of our physical nature, our bodies must sooner or later moulder back to earth and mingle with their mother dust. Yet this solemn truth oftentimes brings with it many painful reflections.—Death separates the nearest and the dearest relations of earth. It severs those strong ties of the soul which bind us with the cords of undying love and affection to companions, kindred and friends. Perhaps I should say it removes the object of our heart's dearest affections from us, rather than severs the holy ties which bound them to us. For it is one of the purest and holiest principles of our nature that unites kindred hearts in the strong bonds of love—and one which the "pale king of terrors" can not destroy. Those who are near and dear to us on earth, and especially to those who are united to us by the strong, the holy, the enduring ties of wedded love, we cling to through life with all its fluctuations and changes, with all its joys and sorrows, with a tenacity that defies the hand of time, and that will not be baffled by the approach of the stern monarch of the tomb. No! those we love we will rejoice with in prosperity, we will stand by them in adversity, we will watch over them in sickness, we will bend over their couch in the last moments of dissolving nature, and with our own hands, close their eyes in death! Nor is this all. We will follow them to the silent mansions of the dead; and even there, as the cold earth closes over them, we would bury with the dear dust our hearts' holiest and purest affections!

Oh, how strong must be those ties of holy affection which bind kindred and friends together! How strong, how enduring those cords of deep and heartfelt love which unite the faithful and devoted husband, and the young and blooming bride in one holy union! And the separation!—Oh, it must be like tearing asunder the very vitals, like separating the heartstrings of human existence! Oh, if there is a time in the varied events which make up the sum of human life, when the heart needs consolation, when the "balm of Gilead" should be administered to bind up the broken affections, and when "the oil of joy" should be poured into the lacerated bosom, it is when the young wife, whose life is brought nigh unto the tomb by the wasting hand of disease, and who has never known that there was aught of discord to disturb the holy joys of domestic felicity—it is when she is called to bid the last farewell to the companion of her bosom, the loved one of her heart, one who was as near and dear to her as her own life. At such times, when the heart is torn with anguish, and the soul is bleeding at every pore, how valuable are a few truly sympathising friends, whose tears flow freely for other's wo. Then it is a virtue to "weep with those that weep, and to mourn with those that mourn."

And when the lifeless remains of the loved one are removed to the sanctuary of the Most High, and the mourning group are gathered around, and the man of God appears in the sacred desk, oh, if there is consolation in "the glorious gospel of the blessed God," *then* is the time that it should be administered to the broken heart. Then, above all other times, should the blessed hopes, and the precious promises of our holy religion be unfolded to the weeping, disconsolate soul in all their beauty, loveliness and glory. And *he* is not worthy of the sacred station he occupies, he is a *traitor* to the cause of God and of humanity, who will seize upon such opportunities to harrow up still more deeply the already agonized feelings of the heart, to pour gall and wormwood into the lacerated bosom, the wounded, bleeding soul of the mourner, who will seek to root out the blessed hopes inspired by the Gospel of Jesus, and to implant in their stead the barbed arrows of death and despair! Oh, the anguish, the deep, untold anguish the heart must then endure, when, obliged under such circumstances, to sit and listen to the wild breakings, and the frantic ravings of a man,

the very tone of whose voice, whose every feature, and every action, is calculated to strike terror, dismay, and horror to the sensitive heart; and who instead of preaching "Jesus and the resurrection," and the hope of eternal life, sends forth from his surcharged imagination the horrors of quenchless fire, the terrors of eternal perdition, and the rayless blackness of endless despair!

This is no fancy sketch, no picture of the imagination. It is solemn reality. These things we have seen with our own eyes, and heard with our own ears, and they are still fresh in the memory of many, for they transpired in our own little village but a few days ago. We would that it were not so, and we would gladly let the subject pass in silence, but our duty, as one "set for the defence of the Gospel," and called to administer "comfort to all that mourn," requires that we should place the circumstances on record, and raise the warning voice in favor of injured and insulted humanity! If we speak plain it is because the subject demands it. We must discharge our duty, however painful may be the task.

But little more than one year ago, the amiable, the gentle-hearted, the confiding Caroline Lewis became the happy bride of the upright, the virtuous, the devoted Richard P. McOmber. It was a deep, a holy love that united them together, and blessed were the fruits of that union. Peaceful and happy, bright and joyous were the days of wedded life to them. They were not professors of religion, yet each was all that the other could desire in a companion for life. No harsh word, no unkind look ever intruded itself to mar the joys of their happy fireside! The stranger was invited to partake of their hospitalities, and the herald of the cross met there a hearty welcome. We speak from experience, for we have been at their house, we have enjoyed their hospitality and their society; we have also witnessed their mutual affection for each other, and we have often thought that the picture of domestic felicity there exhibited, was enough to bring the blush upon *him* who scorns the society of woman, and looks with disgust upon the joys of wedded life.

But human happiness is not perfect, and theirs was too near so to continue long. The cup of bitterness must be presented to the lips—yea, it must be drank! And he who was, but yesterday, as it were, in the enjoyment of usual health, to-day is laid upon the couch of languishing and disease, and to-morrow falls a prey to the cold embrace of death! Oh, the deep, deep anguish that filled the soul of the bereaved companion in the first hours of her sorrow, can not be described! We will not even attempt it. We will pass over this interval, and follow on to the house of God, the scene of the sacred solemnities of the funeral service. There are the slumbering remains of the departed; there the little group of mourners, clad in the sad habiliments of wo, and around is a large and sympathising audience.—Anon. he who was called to administer the healing balm of consolation to the mourning soul, and whose duty it is, "not to break the bruised reed," arises in the sacred desk; the heart of the widow beats quick with the fond hope that the words of consolation would now fall sweetly upon her ear, and sink gently into her heart, saying, "peace: be still!"

But hark! his voice salutes her ear! But oh, its very first tone strikes terror to the heart, and bids her prepare to meet the heaviest curses of bigotry's scorpion tongue! She hears not the mild and gentle accents of "the Gospel of peace," but the rough, hoarse thunderings of "Mount Sinai!" Instead of saying to her, as Jesus said to Martha, "thy brother"—thy husband "shall rise again," and of pointing her forward to that blissful period when "all who die in Adam shall be made alive in Christ," and forever "live unto God," he left her *nothing* to hope, but *every thing* to fear—*the blackness, the darkness, the hopelessness of endless despair!*

It was too much for her sensitive heart to bear, and more than once was she heard to say, "*he will kill me!*" The prayer and discourse, though interspersed with numerous *fiery* epithets from the infernal regions, were yet as *cold* as the icebergs of Greenland, and would have completely *frozen* the feelings of every benevolent soul, had they not been dissolving in agonizing sympathy for the wretched, sorrow stricken, mourning friends!

We sat where we could behold the workings of her countenance, and we beheld pictured there the very image of despair, and when she raised her eyes and their searching glance met ours, the dark waves of sorrow rolled in upon the soul, and tears flowed from our eyes, and we would fain have gone even then, and whispered in her ear, "in accents sweet as angels use," the blessed assurance of Jesus: "I am the resurrection and the life," and pointed her away to the "spirit land" where "mortality shall be swallowed up of life," and when the children of universal humanity, made free from the bondage of sin and death, and clad in the shining robes of immortality, and incorruption "can not die any more, being equal unto the angels, and are the children of God, being the children of the resurrection!" Dear sister, may this blessed faith and glorious hope be yours. May they sustain you in all the trials and afflictions of life, and in the hour of death, cheer and animate you with the prospect of a blessed re-union with your departed companion, in a world where sorrow and sighing can never come. Amen.

For the Magazine and Advocate.

THE GOSPEL A PERFECT LAW OF LIBERTY.

BY REV. A. C. BARRAY.

The Gospel, which is a law, is perfect when compared with the law of Moses. This law was but a shadow of that which was to come, and could not make men perfect. It could not bring them out from the bondage of sin. It could not wash and make clean the inner man, neither change nor renovate the heart and affections. The language of the Apostle is full and clear upon this point. "For the law," he says, "having a shadow of good things to come, and not the very image of the things, can never, with these sacrifices which they offered year by year continually, make the comers thereunto perfect. For then they would have ceased to be offered; because the worshippers once purged, should have have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year."

Now the Gospel, as is plain to be seen, is a perfect law, when compared with the law of Moses. It has its effect internally. It speaks to the heart and the conscience of man. It demands not merely the homage of the outward man, but the homage of the soul likewise. And the one who embraces the Gospel in its fulness, is made to act from pure, and honest, and upright motives. The springs of action are purified. He does not act from mere selfish motives, but from those that every enlightened conscience would approve, and those that are honorable and exalted in the sight of heaven!

Says the Psalmist, "The law of the Lord is perfect, converting the soul." This the Mosaic law never could do; it merely influenced the external conduct of man; it did not reach the heart and the affections. It is the Gospel that converts the soul, and hence it may be said to be perfect.

But this law of liberty is perfect in a more exalted sense: it will finally convert every soul, and bring every wanderer back to God. It shall not fail in this. It shall go on from conquering to universal conquest. Its renovating and redeeming influences shall go from nation to nation, and from city to city, and from village to village, and from heart to heart, until error, and sin, and unbelief have been banished from the universe of God—until every altar of superstition has been thrown down—until every heathen temple has been demolished—until all darkness, and bigotry, and fanaticism has been driven from the world, and light, and knowledge, and liberty, and truth, and salvation triumphantly prevail in every land!

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, DECEMBER 6, 1839.

NOTICE.

☞ The names of all who are indebted for more than the present volume will be stricken from our list at the close of this year—unless we have some assurance of their responsibility—and their accounts put in an immediate train for collection.

BR. BUSHNELL'S CASE AGAIN.

Since I wrote the article published in our last, I have seen the statements by Brs. S. R. Smith and L. C. Browne, published in the Trumpet, in which the false statements of Mr. Sprague, published in the misnamed Zion's Herald, were in part refuted. But the following, from the amiable and devoted wife of our suffering brother, does the work of refutation so thoroughly, and yet so briefly, and is so unaffectedly simple and modest in its statements, that I give it the preference in inserting it in place of either of the others. It will be seen that I erred in supposing that Br. B. was first afflicted in Pownal—it was in Schenectada.

Bennington, November 25th, 1839.

Br. GROSH—The following is taken from Zion's Herald, a Methodist paper printed in Boston.

"A FACT FOR UNIVERSALISTS.

"Mr. Jesse Bushnell once experienced religion, and joined the M. E. Church on trial, and for a while bid fair to be useful in the cause of God. After this, he backslid and embraced the God-dishonoring infidelity of Universalism. Being gifted, and somewhat eloquent, he engaged in the preaching of their "blessed doctrine," I suppose for the "salvation of the world." During his ministry, he had an appointment at West Pownal, Vt. *Before his coming* to fulfil this appointment, a very pious young woman, Juliet B., felt her soul peculiarly afflicted that this soul-deceiving doctrine should be disseminated among that people, and she made it a matter of *long and special prayer*, that if it were right, God might bless it to the conviction of the people; but if it were wrong, Mr. B. might be confounded.

"The time came,—the congregation and speaker assembled. He commenced discoursing this "doctrine of devils," and had got about half through his discourse, when Heaven or something else, struck him dumb. He was taken to his home, where he has now for about four years been utterly unable to speak, except in the lowest whisper: a marked and striking monument of the God-abominated doctrine of Universalism, also a strong encouragement to persevering prayer for the confusion of this soul-damning delusion. He now lives at Pownal. What will Universalists say to this? Yours, E. SPRAGUE.

"*Williamstown, Mass., October* 18, 1839."

As Mr. Sprague has undertaken to tell a fact, but has failed in some respects, I will endeavor to state the circumstances as they are, with the wish of Mr. Bushnell and myself, that you would insert Mr. Sprague's article in your paper, and make such remarks as you think proper.

In the first place, he states that Mr. B. joined the M. E. Church on trial. This is *not* so. He never joined that church, neither did he ever embrace their doctrine, but has been for years a believer in the doctrine he now enjoys. Four years, last May, we left Fort Plain, for the purpose of visiting his father, who resides in *Bennington*, Vt., instead of *Pownal*. Mr. B. had an appointment at Schenectada, where we accordingly stopped. While there, he preached three discourses—two during the day, and one in the evening. He was just closing his evening address, when his voice failed. He however recovered it in a few moments, so as to dismiss the congregation.

We proceeded the next morning on our journey. Mr. B. was well, and experienced no inconvenience in talking, except being considerably hoarse at times. The 9th of June we went to Pownal, to visit a relative of Mr. B. It was afternoon when we got there. *There was no appointment given out*, Mr. B. not expecting to preach. *Quite late in the afternoon*, a friend came in, and wished to have Mr. B. preach that evening. He accordingly notified the people. I think the young lady could not have had much time for "*long and special prayer*." Well, "the time came—the congregation and speaker assembled." Mr. Bushnell made his introductory prayer, and had a little more than named his text, when his voice left him, as it had done at Schenectada.—He was, in less than a fortnight, able to ride to his father's, though his voice was weak, as well as his general strength. The last of July, we left Bennington for Fort Plain, where we remained till the next March. He gained slowly while at Fort Plain—was able to converse about all of the time, and during the winter his health was quite good, and his voice considerably strong. In March following, we again came to Bennington, as Mr. B. was not as well as he had been, and in April was taken down, and has been confined to his bed, neither has he spoken a loud word since.

Mr. B. is very feeble—does not gain any strength. He has had several very sick spells since I was out West. As soon as he gets to be more comfortable, he is taken down worse again, so that he has no chance for gaining health or strength. Yours, etc. ADELIA BUSHNELL.

I have italicised a few passages in Mr. Sprague's *veritable* story, and in the letter, in order to draw the reader's attention to them more particularly. He will very readily see that this "very pious young lady, Miss Juliet B.," in order to magnify her influence with the Lord, has not been careful to adhere to *facts*. She stated, (according to Mr. Sprague,) that Mr. Bushnell had an appointment there, and that she commenced praying before he came; whereas it appears that no such appointment existed until *after* Br. B. came, and then only a few hours before the meeting! So much for this "very pious" *falsehood*, intended to operate on the *ignorant* and *superstitious*. If Mr. Sprague is not a very Jesuit, practicing on the Popish motto, that "the end justifies the means," he will blush at having been drawn into publishing such a silly and easily refuted story—and if he is an *honest* man—I will not say a *Christian*—he will publish a refutation of the entire story, with an humble apology to a deceived Methodist community, in the same paper that gave the story. We will see.

Finally—dear reader, do not the boasted "long and special prayers" of the "very pious young lady, Miss Juliet B.," fully prove my "Anecdote II," in our last week's paper, perfectly in point? "Wife, the brindled cow has eaten up the great grindstone." "I *told* you how it would be!" A. B. G.

CAPITAL PUNISHMENT.

A committee of the New-York legislature reported last Winter, that it was dangerous to abolish the punishment of death—that to do so, would lessen the restraints, and increase the amount of crime, etc. I have not the report before me, and can not; therefore, give the exact words—but believe I have given the precise meaning of their report. In this report, that committee have shown themselves ignorant of facts, or have drawn their inferences as to what would be the effect of abolishing punishment by death, in direct contradiction to the voice of history. For the history of most nations proves, that wherever and whenever executions have been increased, by rendering many crimes punishable with death, there crimes have also increased—even the *very crimes*, the punishment of which has been rendered thus barbarously severe. The statistics of crime in Great Britain, show clearly, that as punishment by death has been abolished, the crimes thus punished, have decreased in number. And why? Because, as the severity of the punishment was lessened, so as to bring it within the feelings of justice entertained by community, its certainty of infliction was increased. And it is a settled axiom in mental philosophy and in govermental experience, that it is the *certainty* of punishment, rather than its *severity*, that deters from crime.

Another reason may be given. As punishments become less severe and more certain, they are made more emendatory in their nature—more reforming in their influence, and thus, not only the frequency of crime, but the number of criminals is reduced. For it is not only better *humanity*, but also better *policy*, to *reform* a criminal, than to *destroy* him—to make a good and useful citizen out of the felon, than to convert him into a dead carcass—of no use but to the anatomist.

And still another, and the most powerful reason may be given, why crimes and criminals become less numerous, precisely in proportion as the punishments become *less severe* and *more certain—less vindictive* and *more reformatory* in their nature and operation. It is this:—All exhibitions of legalized cruelty and revenge, cultivate a spirit of malice and bloodthirstiness among those who frequently or habitually witness them. Public executions, frequently exhibited to the crowds they always draw together, can not fail to educate the people to undervalue life—to love witnessing its forcible extinction—to delight in the excitement of the animal passions that lead to crime and bloodshed. And even when such executions are private, as in this State, the knowledge of their occurrence—that they are sanctioned by law—and the excitement of feelings that precede them, and is kept alive by reading, talking of, and pondering over the details, *after* the execution is over—all these things must render even private executions deleterious to public morals. Hence it is, that every legal taking away of life, whether public or private, is sowing the seeds of cruelty and bloodthirstiness in the hearts of hundreds—and these seeds, when the harvest comes, can not fail to increase the number of crimes and of criminals. But the reverse is the effect of all punishments inflicted out of benevolent motives, and intended only to reform the criminal. Such punishments tend as powerfully to stir up and cultivate in the bosoms of the multitude, kindly, benevolent and compassionate feelings, as the others tend to stir up passions of wrath, hatred and revenge. And hence it is, that precisely as punishments are rendered mild, they become more certain—as they become more certain, they tend to restrain crime;—as they become more mild, they tend to reform; and as they become more reformatory, criminals are converted into good citizens;—as punishments become less cruel and revengeful, they minister less to the depraved and violent passions of men—and as men become less cruel and violent, the more atrocious crimes disappear from society. Such are to my mind, the probable reasons why crimes and criminals diminish, as the punishment of death for crimes, is changed for milder and more just punishments.

But whether my reasons are correct or not, the fact stands—that as a nation infuses humanity into its criminal code, crime decreases—that in Great Britain, the statistics of crime show this to be the case—and that, therefore, the committee of the New-York legislature, and the legislature that adopted their report, decided contrary to well established facts, recorded in the history of nations.

But it may be said that, in England, where these ameliorations of the criminal code have taken place, the light crime of theft was formerly punished with death—that we retain capital punishment only for enormous crimes—and that, therefore, however just the argument may be in regard to thefts and minor crimes, it loses weight when applied to the crime of murder, etc.

Not so. History furnishes at least *one* case where the punishment of death was *totally* abolished, even for the crime of *murder*—and what was the consequence?—An increase of that crime, as our New-York legislature asserts? No—*no!* The consequence was, that in the entire reign of that monarch (Catharine II., of Russia)—even in that semi-barbarous nation—*not one murder was committed!* What monarch before or after her, has reigned in Russia, the land of knout and decapitation, without having the throne stained with the life-blood of a criminal? No one.

This, however, does not appear to be a solitary case of the beneficial influence resulting from the total abolition of the punishment of death. A traveller, writing in a recent foreign journal, (quoted by the Philadelphia U. S. Gazette, of November 8, 1839,) speaking of Tuscany, and its reigning Grand Duke, says—"The present sovereign, Leopold the Second, possesses all the mild qualities of his father, without the *brusquerie* (rudeness) of manner which made the latter so offensive; *the punishment of death is unknown in his dominions, and yet no part of Italy is so free from crime.*"

Oh, when will our legislatures learn to look at facts and at reason, and abolish the *long tried* and *always barbarizing* punishment of death, to try a milder and more rational punishment! Even *as an experiment*, the abolition of capital punishment is well worth *a fair trial*.

A. B. G.

REV. ALBERT BARNES, OF PHILADELPHIA.

When an individual breaks free from the trammels of sectarism, and suffers his mind to act without restraint in the development of truth; when he disregards the chains which bigoted views would throw around the intellect, and eloquently defends liberty of thought and enlarged discussion; when he recognises the privileges of reason and the utility of thorough research, such a man is worthy of all praise and admiration. It matters not to what sect he may belong or what name he may bear—it matters not that the form of his worship may differ from that of others, or that he may subscribe to a creed which we believe varies in many important particulars from divine truth, yet, if he has sustained one fact which refers to a common right of the whole human family, and has endeavored to make known that fact to community, he is worthy of Christian regard. Truth is invariably the same, neither name nor sect can alter its principles. And though it may be invested with various forms at different times, still it is truth and should find a welcome in every mind, from whatever source it may come. And so far am I from dreaming that all truth is confined in any one sect, that I can discover some truth in all sects—truth, deserving of reverence, and which we should ever be prepared to receive in sincerity of purpose.

Rev. Albert Barnes of Philadelphia is a Presbyterian; and yet he has ably and eloquently defended some truths of the greatest importance, and to whose prevalence we can utter a sincere and hearty amen. On the *exercise of reason*, he presents us the following passage:

"We have sat down in pensive grief, when we heard from the lips of tyros in divinity, (as the first message which they bring us,) solemn and unmeasured denunciations of *reason* in matters of religion. We have asked ourselves whence the herald has derived his commission to commence an assault on what has been implanted in the bosom of man by the hand of the Almighty. Has the book which he holds in his hands told him to utter unfeeling and proscriptive maledictions on all just views of mental operations? Has God commissioned him to summon the world to a rejection of all the lessons taught by the investigations of mind, the decisions of conscience, and the course of events? Is the God who has hitherto been thought to be the God of creation and providence, coming forth, in the old age and decrepitude of the world, to declare that the fundamental principles of civil society, the judicial inflictions of his hand, the lessons taught us in parental and filial intercourse, and in the reasonings of sober men with the eye upturned to heaven, have all been delusive; and that the new revelation is to set at defiance all that has been ascertained to be law, and all that the world has supposed to be just maxims in morals? We marvel not that thinking men shrink from such sweeping denunciations. Nor do we wonder that the ministry is often despised, the sanctuary forsaken, and the day-dreams of any errorist adopted, who professes to give them proper place to the inferences drawn from the government of God,

It is a maxim, we think, which should rule in the hearts of Christian men, and

> "Most of all, in man that ministers,
> And serves the altar,"

that the world is to be convinced *that Christians are not of necessity fools.* And in doing this, we care not how much of sound reason, and true philosophy, and the analogies of nature, are brought into the sacred desk. The truth is, that religion sets up its jurisdiction over all the operations of the mind. And the truth is, also, that those who have done most to villify and abuse the use of reason, have been the very men who have incorporated the most of false philosophy into their systems of divinity."—Introductory Essay to Butler's Analogy, by A. Barnes, p. 58.

We think that the reflecting of all parties, will adopt the views elicited in this extract, and admit that reason should be left as free in its exercise as the airs of heaven. Nor do we think that they will refuse to adopt the principle running through the following extract:—

"The great principle is to go forth through this country, and is never to be recalled, that there is no subject pertaining to the common welfare that may not be freely and fully canvassed and examined."....."This right is secured to us by the God that made us, and is inwrought into all the elements of freedom and accountable moral agency. God has given us the right to examine all things, and investigate all opinions in science and in morals. He invites us to it by the original aspirations for truth which he has breathed into our souls, and which are as inexhaustible as the soul itself. He invites us to it in his own word; and no book ever written is so much the friend of free and ample discussion as the Bible. All his works invite us to it; the heavens gaze upon us at night, asking us to turn away from earth, and investigate the laws of their motion. The heaving tides invite us to examine them; the bud, the opening leaf, the flower of the forest, the insect, and the lion of the desert, the elements around us, nay, the metals, the solid diamond, ask us to subject all to investigation with the utmost freedom, and to learn their nature. Our institutions are all based on this freedom of investigation. It is to be assumed here that all things may be examined and discussed. We have no liberty which does not suppose this; we know none which does not admit and defend it. Herein is our warfare with the kings and tyrants of the old world; herein is our contest with those thrones of despotism that have so long tyrannized over man; herein is the reason why monarchs turn pale in their palaces, and tremble on their seats of power; herein is the contest of the Protestant religion with Papacy; herein the struggle between freedom every where and arbitrary power. The thrones of despotism in political life, in religion, in science, have stood firm just so long as the maxim could be defended, that there were *some* points that were too sacred to be examined. Let it be maintained that there is one principle in science or religion, one doctrine of government or maxim of law, that may not be examined, that there is one tribunal of a court, be it the inquisition or the star-chamber, that may not be examined, one custom that may not be tested by reason and the Bible, or one mineral that may not be subjected to the crucible or the blow-pipe, and liberty is at an end; a wedge is entered that may be driven until the entire fabric shall be demolished. This doctrine, that all things may be subjected to free discussion, is the only thing that now spreads alarm over the despotism of the oriental world, and that now threatens to subvert the thrones of Europe. All literature and science, as well as liberty, suppose this."....."Mind is to meet mind; thought conflict with thought; the struggling powers are to come in collision with each other, and truth is to be elicited as the spark glows from the collision of the flint and the steel. And it is to be assumed in this nation, that if there is any thing in science, morals, or public sentiment, that can be proved to be wrong, it is to be abandoned forthwith; if any public custom can not be defended, it is to be laid aside; and if there be any thing, in reference to which it is maintained that it may not be investigated, be it in morals, in habits, or in religion, it is to be assumed that that must be wrong, and that it is known to be wrong."—*An Address at Hamilton College*, 1836, *pp.* 22, 23, 24.

These are glorious, sacred principles—such, for which, were it necessary, it would be very honorable to die. They are the forerunners of the most rapid advance of truth. For when mind has no persecution in its path; when it shall cease to be a sin to think freely and speak independently; when no interested parties shall mark out the boundaries of thought in religion; when intellect can range as free among all the truths of the Gospel, as the Gospel is free in its nature; when each and every person shall possess and be permitted to exercise unobstructed inquiry to find out what indeed constitutes the doctrine of Christ; then will the knowledge of the Lord cover the earth as the waters do the great deep. May the great Master of all mind so order it.

G. W. M.

REV. A. L. BALCH.

Our Eastern papers duly announced to us the decease of this excellent brother, at Swanzey, Mass. The following account of his happy death has since been communicated to the Trumpet by Br. John Moore, who was an eyewitness thereof. A. B. G.

"His disease for the first few days was severe, that of a 'brain fever,' or as some thought, 'an affection of the heart,' bu tfor several of his last days he was not in much distress, and was perfectly sane, and conversed upon his departure with that calmness and composure, and even joy, which the faith and hope of the Gospel only, can give. Many of his friends called to see him, whom he exhorted to continue steadfast in the cause of truth, and go forward in building up the glorious cause in which they had been mutually engaged. His brother, William S. Balch, of Providence, who stood by him, to close his eyes in death, he exhorted to faithfulness in his calling as a minister of the Lord Jesus Christ. And after having said all that he could concerning his family (his wife and son), and given directions to his brother with regard to his burial, etc., and after taking an affectionate leave of all, he desired them to sing the hymn commencing,—

> 'Come thou fount of every blessing,
> Tune my heart to sing thy grace,
> Streams of mercy never ceasing,
> Call for songs of loudest praise.'

After which he desired to be moved so that he could see the sun, which, in all the loveliness of an autumnal sunset, was just receding from his view in more senses than one—he observed the beauty and glory of the scene and remarked, 'I shall soon behold a brighter sun'—and when the light of day went down, the lamp of life went out without the motion of a muscle, or the uttering of a groan, on Monday, November 4."

LOVE OF APPROBATION.

It is a settled point, I think, that he who is over anxious to please every body, runs a great risk of pleasing none. And this is as true with reference to religious opinions as to any other subject. He who entertains an opinion which he labors to conceal, because the majority are against it, provokes that majority to the supposition that he is ashamed of what he conceals yet cherishes. Hence their displeasure is at his obstinacy in clinging to that which he either knows to be wrong, or has not the moral courage to defend, and it is greater than it would be if he dared honestly to avow his disagreement.

I do not condemn the peace-maker, but I pity him who thinks to make peace at the expense of truth, for he will never, permanently, succeed. It is proper also that we should feel a desire to secure the approbation of those whom we esteem, provided we do not think to win it unjustly. The love of approbation properly instructed is a source of happiness. But many err with respect to its office, and think it can be justly gratified by conciliating where they should condemn. But let such try the experiment once. Let them make duty their principal object, and pay that deference to truth and justice which is due to those principles, and regard the approbation of man as less happifying than the approbation of the spirit of God, and though many may frown upon them and revile them, they will find that they have been the gainers, even in human approbation; they will see the difference in value between the approbation of the wise and the sympathy of the vicious, and prefer the former, rather than the latter, with a full conviction of the truth of the declaration of the Saviour; "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you, falsely, *for my sake.*" A. R. B.

DISCONTINUANCES.

We hope there will be none of those who pay promptly, and that all others will remember to pay up "all arrearages" before they order a discontinuance.

All subscribers who have resolved to discontinue at the close of the present volume, and who have not already given notice to that effect, are requested to give us notice, free of postage, of their intention, so that we shall receive it *before* the close of the year. So many delay till the very last, that we do not learn their intentions until *after* we have sent them several numbers of the new volume, and thus we are put to a great and unnecessary expense, and have a number of files broken—for even if the numbers are returned, they are often soiled, or disfigured by writing on the margin. Now, economy is the order of the day—we must be saved this expense and loss, and discontinuers can do it. The law allows us to hold every one as a subscriber to the next volume, who will not pay up arrearages and give timely notice of their intention to discontinue—so let every one remember and perform his duty—if it *is* his duty to discontinue this paper—according to law, and equity, and moral right. G. and H.

NEW PREACHERS.

Rev. Wm. Jackson, of South Boston, a preacher in good standing in the Baptist church, has lately embraced and commenced preaching the doctrine of God's impartial and efficient grace. He has preached Partialism for 18 years—the last 3 in Boston.

Br. N. Holden, of Lynn, lately of the Christian church in that place, has also commenced preaching the "glad tidings of great joy, which shall be [glad tidings of great joy] to all people." It is said "he will make a profitable minister of the Lord Jesus."

Br. Oliver H. Quinby, of Sacarappa, Me., has also entered the ministry of reconciliation—making the *fourth* preacher from that pleasant village within as many years. Br. O. H. Quinby "brings to the work a well cultivated mind, and an ardent zeal for the Redeemer's cause," and "has ever sustained an unblemished moral and Christian character." A. B. G.

MORAL TEST IN SOCIETIES.

It has been *twice* stated in the Union, that no moral test for membership can legally be required in religious societies in this State. Br. Sawyer (for I believe *he* made the statement each time) is mistaken. The law does not state who shall or shall not be *members* of societies—it only says who shall be entitled to *vote* in the election of officers. Voters are those who contribute to the funds, and regularly attend the meetings of the societies. And, in my opinion, even if the law *did* (as it does *not*) declare that such shall be *members* of our societies, it would be far better for us to refuse the *money* of immoral men, and thus exclude them, than to introduce the custom of forming churches within, and separate from, societies—as distinct bodies. Such divisions, so far as I can judge from observation and information, tend more to divide than to unite. It is a practical operation on the Partialist plan of "we saints and you sinners," that, so far from gathering the truly moral into the church, often leaves them out, and sometimes drives them out of the society also—for "no moral test" renders the fellowship of a society a doubtful mark of either decency or Universalism. A. B. G.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. S. J. Gibson, in Burlington, (this of course recalls a previous appointment in Bridgewater, Ed.,) and also the 3d Sunday in each succeeding month.

There will be preaching on the fourth Sunday inst., by Br. Gibson, in Bridgewater, and near Br. Carver's in the evening—Br. C. S. Brown, in Vestal, and once in four weeks regularly—Br. J. S. Kibbe, in Collidersville, as the friends may appoint.

There will be preaching on the first Sunday in January, by Br. Gibson, in Columbus.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

T S, Farmers—Rev J T G, Oxford—P M, Ellisburg, for M K—Mrs S for H S, Peoria (Ills)—J H K, Marcellus, for H S—Rev E H C, Richmond, (Va)—J H S, Harican, for self, J G, and S and J—P M, Edin (O) for Mr P and A G—E R, Ravenna, (O)—Rev L K, Royalton, for E R—Rev N B, Onondaga, for S O, R G, S C and T E—H A, Chapinville, for self, T C W, G C, S A G and L C—P M, Ann Arbor (Mich) for H M—T D S, Palmyra.

POETRY.

From the United States Gazette.

BEAUTY.

Upon the land, or on the sea,
Midway or high in air,
When wings the monarch eagle free,
There's beauty every where!

That path of day where rolls the sun
His chariot wheels along,
Nor stays till all his course is run,
And evening pours her song;
Ye mild blue heavens! ye clouds of gold!
That float, like ships away;
Or, lingering each, their sails unfurled,
Hang round the coast of day;
There's beauty in your spreading wings—
A majesty, and might,
That moves the heart, through all her strings,
To praise the glorious sight.

In calm or storm, alike for thee,
There's grandeur in each wave—
A beauty in that quiet sea,
While yet no ripples lave.
Pathway of wonders mid the deep!
When lifts your billows high,
And all your floods to mountains leap,
Like warriors rushing by,
White plumed, and hast'ning to the fight,
With awe in every tread,
O'erpowering grandeur holds the sight,
And fills the soul with dread.

Old tree! a thousand storms hath tried,
And pour'd their strength in vain:
There's beauty in that waning pride,
That yields to age its gain;
The victory of a century's flow—
The fruits of many a year—
The blossoms that each summer's know—
Now droop'd alas! and sere.
The lightning hath not changed a bow,
Nor thunder-bolt disturbed
A leaf, and yet thy wailing now
The forest trees have heard.

Sweet music of the mountain streams!
Whose way is o'er the plain,
There's beauty in that gurgling theme,
A grandeur in thy strain—
A melody that stirs the soul—
A voice that spirits wake,
As onward hastening to the goal,
We each our journey take.

Ay! there's a beauty every where,
Where God hath placed his hand,
In heaven, or on the ambient air,
By sea or on the land;
The flowers that grow and yield their breath;
The leaves that clothe the tree;
The summer's glow, or autumn's death,
Alike have charms for me.

J. M. L.

Repentance.—A chap up west, lately made up his mind that "this mortal coil," hung rather heavily upon him, and finally came to the determination to shake it off, by fixing another coil about his neck, and hanging up in his own barn; but just as he was going to give the fatal kick, he recollected that aunt Debby had told him that he would die an old bachelor. He resolved that no one should have that triumph over him, of prophecying so correctly, but declared to himself that he would immediately get married, give all his effects to his wife, and then take the fatal leap. True to his intent, he got married in just three weeks from that time, but upon rising next morning he found himself completely cured of his hanging mania, and went to work in good spirits, declaring that there was nothing like a woman for curing the heart burn. We are not sure that he won't have occasion to hang himself yet.

A Fright.—Many of the coast blockade seamen in Sussex, have lost their lives by walking over the cliffs during the dark or foggy nights; and upon one occasion two of their bodies were found dreadfully mangled, within a few yards of each other, having been precipitated from a height of at least three hundred feet. The circumstances gave rise to an opinion that they had been thrown over by the smugglers. Be this as it might, some time after an officer much disliked for his activity, having fallen into an ambuscade of smugglers, they seized, blindfolded him, and tied his feet together, crying, "throw him over the cliff!—throw him over the cliff!" Disregarding his entreaties for mercy, they bore him to the edge, and pushed him gradually over, feet foremost, till his arms and chin only remained above the brink, to which he clung, by digging his finger-nails into the grass, and in this cruel position they left him. He remained thus for above an hour, in agonies of terror, screaming for help and straining every sinew to maintain his hold, till at length the blood seemed to stagnate in his arms, his strength failed—his brain reeled at the thought of the depth beneath, and he was upon the point of letting go in despair, when as a last effort, he released one hand, tore the bandage from his eyes, turned his head with horror, beheld the bottom within a yard of his feet!—the smugglers having selected a shallow chalk pit for their purpose, upon the brink of which he had been so tormentingly suspended.—*London Sun.*

Master and Servants.—One important cause of breach of trust, in servants and others, is rarely adverted to—a want of sufficient vigilance and superintendance in masters. A young person of unestablished principles, put into a situation of trust, where the conduct of his employer shows plainly that there is scarce a possibility of his being detected if he should make a trespass, is not done justice to; and his error, if he do err, is in large part to be ascribed to his superior. Not that we would have the culprit too easily excused, but that we would have masters do *their* duty in watchfulness, do we make this remark. The master is bound in sincerity to exercise a proper degree of care over his concerns, in order that all hope of safe criminality may be forbidden in his subordinates; and if he fails in this duty, we hold that he is himself guilty of a very great offence against society—that of leading its members into temptation, and perilling their best interests, in a business from which he is to be the chief profiter.

Good humor is the clear blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounter no vapors in his passage. 'Tis the most exquisite beauty of a fine face; a redeeming grace in a homely one. It is like the green in the landscape, harmonizing with every color, mellowing the glories of the bright, and softening the hue of the dark; or like a flute in a full concert of instruments, a sound not at first discovered by the ear, yet filling up the breaks in the concord with its deep melody.

The original of most people's grief, is suffering their desires to wander after many things, most of which are not needful, and are only productive of an imaginable good.

DEATHS.

In Middlebury, Knox county, O., July 17th, 1839, Mrs. Thankful Ashley, relict of Zebulon Ashley deceased, and mother in law of Br. Truman Strong, in the 79th year of her age. Sister Ashley in the early part of her life became thoroughly convinced of the great truths of the Christian religion and united with the Baptist church in Orwell, Rutland county, Vermont. In the year 1802, she removed to Poultney, Vermont, and united with the Baptist church in that place together with her husband. They settled in Knox county, O., in 1812, and shortly after united with the Baptist church in its vicinity, and continued active and worthy members until about the year 1820, when Br. Ashley, by a careful and attentive study of the Holy Scriptures, became a firm believer in the salvation of the whole world from sin and death through a once crucified but now risen and triumphant Saviour. But he never felt at liberty to make his sentiments known until he declared before the church that he believed St. Paul wrote the truth when he said God would have all men to be saved and come unto the knowledge of the truth. He died beloved and respected by all who knew him, a pattern of morality and virtue, in his 69th year, in 1836.—The change which took place in Br. Ashley's views on religious subjects operated powerfully on the mind of his consort, but for three years did she continue to oppose the doctrine of the final holiness and happiness of all mankind; nor did she yield the point till she was constrained to say that God had revealed this great and glorious truth; and from that time to the day of her death she never manifested the least doubt in relation to the salvation of the world. She was by precept and example constantly saying: behold the Lamb of God which taketh away the sin of the world. In her last sickness she was resigned the will of God, and declared to all that she was willing to go or stay as it should best please her God, that to her death had no terrors. To her children she said, mourn not for me, live in peace as you have done. My greatest anxiety is that you may all walk in wisdom's ways, and that God will build up Zion and prosper the church in this place, (meaning the Universalist church, with which she had united last April,) thus she died as she had always lived, in peace with God and all mankind. By request of the children, the writer tendered the consolations of the Gospel to the mourning friends and neighbors who assembled on Thursday, the thirteenth of July, to pay the last tribute of respect to her mortal remains, from 2 Pet. iii: 18.

T. Strong.

In Franklinville, October 2d, after a severe illess of about four weeks, Mrs. Sabrina, wife of Jabes F. Whitney, aged 35 years. Mrs. W. fell a prey to death in full faith and hope in that God who is the Saviour of all men: to all her opposing friends, she testified that for her to live was Christ and to die was gain. About six years before her death, she came out a full believer in impartial grace, and it influenced her life and conversation so much, that her neighbors and friends acknowledged the goodness of her faith. She bade her friends a cheerful farewell, leaving a bereaved husband and a babe four weeks old, together with eight other children. The funeral was attended on the 3d of October, and the consolations of the Gospel tendered to a large concourse of relatives and sympathising friends. May our Father in heaven bless all that mourn, especially the bereaved husband and affectionate children.

Justus Todd.

In Centerville, November 1st, Mrs. Anna Bingham, consort of Nathan Bingham, aged 63 years. She was a believer in the grace of God that bringeth salvation to all men, and heeded its glorious teachings, and lived soberly, righteously and godly in this present world. That faith which is as an anchor to the soul, enabled her to bear her last illness with Christian fortitude and resignation, and she yielded up her breath in full faith of a world's salvation. Our Presbyterian brethren in that place, manifested a spirit worthy of the foliowers of the Saviour, by opening their house for the occasion; and also by their assistance in singing, for which they have our sincere thanks. May the bereaved companion and friends of the deceased, resort to the same fountain that filled the soul of their departed friend with joy and gladness, and find a full supply to drown all their sorrow and care. Funeral on the 2d.

I. B. Sharp.

In Alden, September 21st, of the typhus fever, Mr. Richard P. McOmber, aged 33 years. The funeral was attended on the 22d, at the Presbyterian meeting-house in Alexder, circumstances connected with which, require a more extended notice than would be allowable here. See "Consolation to Mourners."

On the 12th ult., at the residence of his father, Ancil Case, aged 18 years. A diabetes was commissioned to call from an affectionate family circle, the subject of this notice. The shock occasioned by this dispensation, will be the more deeply felt by this truly afflicted family, from the fact that an older son lies at the point of death, and who was, but yesterday, considered the more dangerous of the two. We can not but drop a tear of sorrow, and mourn with those that mourn, at the loss of this blooming youth.

B. F. C.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, DECEMBER 13, 1839. NUMBER 50.

For the Magazine and Advocate.

A FATHER'S TALES ABOUT THE EARLY CHRISTIANS.

BY REV. A. C. BARRAY.

CHAPTER ONE.

"I have been reading lately," said Mr. Wheaton one evening, as his children were gathered about him, "of the trials and sufferings of the early Christians—how they were tortured in many ways, in order to make them forsake Christ and his dear cause. And now I am going to tell you, my children, something about what I have read: and I do it to show you the great value of a Saviour's religion, and how you should cling to it, and cherish it in all time to come.—And I shall first tell you about a young lady, who was persecuted, and tortured, and finally made to die a cruel death, because she was a follower of the blessed Redeémer, who shed his blood freely for the sins of the world."

THE FEMALE MARTYR.

It was during the reign of Marcus Aurelius, Emperor of Rome, that, among many others, a female, by the name of Blandina, was taken and thrown into prison, on account of her belief in the Son of God. Here she was visited by wicked and cruel men, and told that she must give up her belief in the Saviour, and bow down to, and worship their senseless pagan idols. This she could not, and would not do. *She could die*, but she could not deny her Redeemer. Seeing that words could not shake her constancy, they scourged her with whips, and applied red hot plates of brass to the most tender parts of her body. But still she would not renounce her belief in the Saviour and his Gospel. Her tormentors then left her, to prepare other, and more cruel tortures.

A few days after this, Blandina and others were taken to the theatre to be exposed to the wild beasts, for the sport of cruel men and women.—A great many people were there to see the Christians torn in pieces, and to laugh at their groans and agony. One after another was thrown to the fierce and hungry lions, and at last it came Blandina's turn. She might have wept, and she might have prayed for deliverance, for it was a cruel and fearful death to die: but still she was perfectly resigned, and she went forth firmly to suffer. She was taken up and thrown to the wild beasts, but, to the wonder and astonishment of all, not one of them offered to harm her, and she was taken out again unhurt. The God who had delivered his servant Daniel from the lion's mouth, had delivered her, his suffering child, and shown his power to save. But she was not set at liberty—she was yet to suffer even more than she had suffered—because of her strong attachment to the religion of our Saviour, she was yet to die a most cruel death. In a cold, dark, damp dungeon, she was shut up for many days, and then she was brought forth again to meet the scoffs of the enemies of the cross—to be exposed again in that place, where so many of her friends had bled and died—where so many Christians had been torn in pieces by wild beasts.

She was led into the arena, whose sands were red with innocent blood, and then put into a net. When this was done, a trumpet was sounded—a gate was thrown open, and in rushed a furious wild bull, which caught Blandina on his horns and threw her high in the air. And then the people shouted aloud, and some clapped their hands, as though witnessing some innocent and laughable play. The poor girl came down heavily upon the sands of the arena; and then she was caught up again on the horns of the furious animal, who continued to toss her up, and up—the people all the while shouting—until the blood gushed in streams from her mouth and nostrils!

A sign was now given by the Emperor, who was present, and the guards, who were in waiting, drove the bull from the arena. One of them then drew his sword, and at a blow, severed the head of the poor girl from her body. She was now freed from suffering, and her spirit had gone home to glory. She had indeed died a most cruel and horrid death, but she had now gone where no pain nor death can come. And she had died a martyr to the cause of Christ. No sufferings could cause her to give up her faith in the Redeemer's Gospel—no tortures compel her to bow down and worship the idol of the heathen.

"My story is now ended," said the father, "and I hope, my children, you will often think of the sufferings and death of Blandina, and that, like her, you will cling, as long as life lasts, to the precious belief that bears us up in all trials and sufferings, and enabled the soul to triumph in the dying hour!"

For the Magazine and Advocate.

THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

NUMBER XVII.

BY REV. E. E. GUILD.

EZEKIEL—Ezekiel was the author of the book called by his name. He was a priest carried captive by Nebucchadnezzar, and settled with many others of his nation at some place on the river Chebar, or Chaboras of the Greek, which runs into the Euphrates 200 miles from Babylon. He was cotemporary with Jeremiah who was at Jerusalem, and with Daniel who lived in Babylon; though he does not appear to have had any communication with either of them.

Ezek. xii: 16. "And they (the heathen) shall know that I am the Lord."

The great object of all the divine dispensations respecting the Jews, was the instruction of the rest of mankind. It was to be made apparent, not only to the Jews themselves, but to all the world, that they were to be expelled from their country, and dispersed among all nations, as a punishment for their idolatry, and their vices.—Accordingly we find that many of the heathen nations were strongly inclined to, and some of them actually did, acknowledge and worship the God of the Hebrews. Many converts were made by means of the conviction that was carried to their minds, on seeing God's dealings with the Jews, by which they were compelled to acknowledge the true God; and Titus when he overthrew Jerusalem, was constrained to say, that if God had not been against them, he could never have taken the city.

Ezek. xx: 25.—"Wherefore I gave them also statutes that were not good, and judgments whereby they should not live."

The meaning of this is, that God permitted the Jews to fall into idolatrous practices. And whatever takes place in the course of Providence is in the language of Scripture ascribed to the direct agency of God.

Ezek. xxx: 13. "And there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt."

This prophecy has been most remarkably fulfilled. This country has in succession been subject to the Chaldeans, Persians, Macedonians, Romans, Arabs, Mamelukes and Turks; nor is there the least prospect of any native Egyptian reigning in the country, or of the people recovering their former consequence.

Ezek. xxxvii: 9.—"Then said he unto me, prophecy unto the wind; prophecy, son of man, and say to the wind, thus saith the Lord God; come from the four winds, O earth, and breathe upon these slain, that they may live."

Here we see that the difference between a dead man, and a living one, is nothing more than the property of breathing. Nothing is said about an immaterial, immortal soul, entering into them, or of any such thing having formerly belonged to them, and having been in some other place while the body was dead. Nor is any such thing said either in the Old or New Testament in relation to any individual who was literally raised from the dead. All that constitutes them or constitutes us living, thinking, animated beings, is the breath of life, which was imparted to them, and is imparted to us. And unless it can be shown that this principle of life possessed consciousness and identity before its connexion with the body, we can never admit that it possesses these qualities after the dissolution of the body. The life and immortality brought to light by the Gospel is grounded on the Bible doctrine of the resurrection from the dead; but if the doctrine of the soul's immortality be true, what necessity for the resurrection?

The 37th chapter of Ezekiel contains the celebrated vision of dry bones. And although this vision may have a reference to the doctrine of the resurrection, yet all that was meant by it was that the Jews were to be raised from a state of great degradation and moral death. Daniel has reference to the same thing in Dan. xii: 2, and Christ in John v: 8, 9.

For the Magazine and Advocate.

CHRISTIANITY.

BY REV. J. S. KIBBE.

Christianity! What is it? A delightful theme; a beautiful theory—and may I not say—a theory, the principles of which are seldom, ay, too seldom, reduced to practice. What dark and mystical theories have been mistaken for that inculcated by the Redeemer of mankind? And how various the influence exerted by these several theories upon the minds of their votaries? An influence as mysterious as the theories themselves, and affecting the minds of their subjects in proportion as they are more or less dark and obscure. Ask that bright eyed dame who glances superstitiously on Nature's works, as she passes along, and she will answer that it consists only in confession, absolution, penance, and black lent. Ask that dark browed fanatic

> Who may be deemed as one,
> Whose spirit kindles only in the blaze
> Of deep excitement's sun;

and he will tell you that it is only found amid shouts and acclamations; and consists in taking heaven by storm, and in preparing ourselves for a blissful immortality beyond the grave, by disregarding the things of time. Nay, gentle reader, still ask that raging maniac, immured within the walls of yonder cell; tremble not at the crash of bolts, nor shrink affrighted from her rude, frantic shriek, but listen! Her own wild laugh will tell you that her reasoning powers are gone, while she will answer you that this dark hallucination is Christianity, and will prepare her for the reception of a crown of light and a robe of immortal glory, when life shall fade away.

But Christianity! What is it? A beautiful conception, descended from the courts of felicity, and born of purity and love—bright vision of holiness, sent from the bosom of our Father and our God, to light up the moral horizon of the universe with Heaven's own radiance—perfection of happiness in this life, conceived in infinite wisdom and love, and given to mankind to cheer them across life's uncertain ocean, and beguile them by its blandishment, while they linger on the shores of time, till by death they attain a holier state of being. All glorious and pervading excellence! Thy life-giving tones fall sweetly upon the ear of affliction, and thy office is to administer comfort to the disconsolate, peace to the troubled spirit, and hope to the sorrowing child!

Spirit of love and truth, reach every heart—disperse its gloom,
Till earth shall fade, and time shall make eternity its tomb.

For the Magazine and Advocate.

INFALLIBILITY.

"My son, these maxims make a rule,
And lump them ay thegither—
The *rigid righteous* is a fool,
The *rigid wise* anither."

To think one's self perfect and infallible, is one thing; to have others think so, is another. The former, at the present day, would seem to be no uncommon occurrence; the latter will be found to be a very uncommon and rare one. We may be mistaken in these positions; nevertheless we think we have good and substantial reasons for laying down such propositions. Most of our knowledge of men is gained from their actions, teachings and demeanor. It is true, there is a science now making very rapid progress in the world, which promises to bring the study of human nature to a degree of perfection almost infinitely beyond that to which it has ever yet attained. This science, even now, would enable us to determine, from the confiuration of the brain—from the natural language of the sentiments, faculties and propensities of man—in a word, from a mere glance of the eye, whether a man was a self-conceited, proud, vain and foolish fellow—one who thought himself every thing, and every other person in the world nothing, or not.—But as this science, like all other new ones, is most strenuously opposed by those who know nothing about it, because it is *new*, and as the class we are speaking of, may reasonably be supposed to be ignorant of it, inasmuch as they generally are sensible of pretty much every thing else, we, of course, shall be compelled to follow the "good old way" at this time, and meet ignorance on its own ground.

We repeat, then, what we before stated, that most of our knowledge of men is gained from their actions, teachings and general demeanor. And when we see people acting as if they were the grand standard by which every body else is to be measured—teaching in a manner that would seem to indicate that they had made the whole circle of the sciences—that they knew every thing and something more, and moving with an air and dignity which could scarcely be equalled by his Holiness of Rome, we are almost irresistibly driven to the conclusion, that such people are, in their own estimation, perfectly infallible. That such things may be seen, and almost daily are seen, is an assertion that needs no proof. For every student of human nature *knows* it to be the case; and to no others do we wish to speak. No class of people is exempt from its infallible men. Such characters are hardly endurable any where. But among professional men and people, occupying high stations, they become truly odious and contemptible. Such people, in the social circle, are constantly descanting upon the faults and imperfections of others, and never seem to be happier than when they have found a subject upon which to display their astonishing and tremendous abilities. Any little impropriety, no matter how trivolous, or whether it is done designedly, ignorantly or accidentally, is immediately seized upon as a transcendent subject for some future gossip. Now all this may be, and doubtless is, a very noble and dignified employment for a *small* mind. But people of sense (by which I mean people who know enough to think of their own imperfections sometimes, as well as those of their neighbors) are never known to aspire to such *laudable* and *praiseworthy* callings. And the reason is obvious. They who examine themselves, find enough to do to keep their own "house in order:" and it may be laid down as a very good maxim, that they who do this—*do* keep their *own* "house swept and garnished"—will never be found in their neighbor's garret more than three-quarters of the time. For ourselves, we have not a very exalted opinion of a person who weeds all the gardens in town *save his own;* for, generally speaking, we have noticed that all these self-constituted infallible creatures are, in reality, "just no better than they should be," but are subject to as many, and *more*, of the imperfections, improprieties and frivolities which they harp so loudly upon, as any of those they condemn. And hence, if instead of spending all their time in examining their neighbors' affairs, they would turn their thoughts for a moment upon their own proper object, *themselves*—if they would but

——"Turn their eyes within,
Nor longer look *abroad* for sin,"

they would discover that their first business is,

To cast the beam that in *them* lies,
Before they scan their neighbor's eyes.

To see people thus constantly condemning others for things of which none are more frequently guilty than their own dear selves, and that, too, with a tone, air and demeanor becoming nothing but arrogant dictation and self-conceited infallibility, is, as I before stated, truly odious and contemptible. But among no class is it more so than among preachers of the Gospel. In fact, in them it is actually intolerable and unendurable. A follower of the meek and lowly Jesus—one called to minister at the altar of our Lord and Master, puffed up with self-esteem and love of praise, with pride and vanity, and so inflated with the idea of his own self-sufficiency, that he supposes no one else can be his equal, is, to speak charitably, disgusting and detestable in the extreme. But disgusting and detestable as it is, it is a lamentable fact, that such things do exist, even among this class. When some one is spoken well of in their presence, they give vent to the magnanimity of their souls in something like the following strain:—"He can preach two or three discourses very well, and then he has done: he shows off very well at first, but does not last long. If I had devoted eight or ten years to three or four discourses, I could tell a very good story too. He is not systematic at all—he commences at Genesis, and ends at Revelation, begins with consolations of the Gospel, and ends with the lamentations of Jeremiah." In one word, the first person singular, *I*, is the most conspicuous character in Christendom, and stands in its most bloated dimensions on the face of every sentence. And no one possesses piety and goodness of heart, originality and profundity of thought, power and strength of expression, united with an overpowering and irresistible eloquence, equal to that grand centre of all perfection, his own magnanimous and precious self. Now, what is said, may all be very well and very true, and if from a proper source, accompanied with proper motives, may all be very just and proper. But when such things come from the person who, of all others, is the very one to whom the remarks would be most applicable, and are accompanied with an air and haughtiness which would seem to imply infallibility, the disgusted hearer is almost constrained to rebuke him with that cutting irony of nature's poet,

"O ye wha are sae guid yoursel,
Sae pious and sae holy;
Ye've nought to do but mark and tell
Your neebor's faults and folly!"

but knowing, as he does, that it would only serve to exasperate him, he forbears. Now such people, there is scarcely any hope of reclaiming. A person intoxicated with the idea of his own greatness, is, of all others, the most incapable of being taught. And for this plain reason, there is, in their estimation, no one competent to teach them. All the powers that occupy that mighty "dome of thought," are brought to bear upon the *imperfections* of that little and insignificant character, "*you*," and the *perfections* of that august, all-pervading and all-absorbing personage, "*I*." And hence, the only thing you can do, is, to *let them alone*—let them exult in their own egotistic notions, till they learn by bitter experience, that "If a man thinks himself something when he is nothing, he deceiveth *himself*," not others.

In closing, we would simply observe, that the elements of infallibility, as exhibited to us at the present day, are pride, vanity, overweening conceit, arrogance and self-love. And consequently, our infallible people are the most fallible ones in the world. For these qualities never predominate in large and capacious minds. There is a magnanimity of soul to which they are total strangers. This magnanimity of soul is pained not at the prosperity of others, but having the good of mankind at heart, rejoices to see others doing well. And this is the spirit that should dictate exery one. It is *small* minds alone, then, that are wholly engrossed with themselves; and this is as it should be. There are a very few people, within the circle of my acquaintance at least, who are of sufficient importance to be made the all-engrossing subject of a large and expansive mind. Infallibility, then, has three distinguishing characteristics.—1st. It is composed not of the very *best* ingredients. 2d. It very seldom is found, only among narrow and contracted minds. 3d. Its object being self-aggrandizement, the exalting of itself at the expence of the good name of others, it consequently engages in business not of the most honorable kinds. Three considerations which are respectfully submitted to all those who have self-esteem predominantly developed.

SIGMA.

Clinton, December, 1839.

For the Magazine and Advocate.

I AM A PROFESSOR.

From the tradition of my fathers, together with the preaching which I had been accustomed to hear, my mind became early impressed with the truth of the doctrine of an endless hell. The most innocent amusements and recreations of my youthful days, as well as the most solemn and sincere devotions of riper years, even until past the meridian of life, had been, in a greater or less degree, poisoned with a fear of ultimately sliding into that horrible den! It was also early instilled into my mind, that Universalism was only a more plausible name for infidelity. For a while I tried to chase away my fears by cherishing a hope that I was one of God's elect, adopting the old doctrine of Calvinism. But the arrogance, selfishness and precariousness of this system would occasionally present themselves to my mind, and sap the foundation of my hopes. I would then square myself, and by the rectitude of my own conduct, conclude to take heaven by siege; but two insurmountable obstructions soon presented themselves, viz.—First, I found I had commenced altogether too late, for the whole of this transient life was none too long for the accomplishment of so vast an enterprise, and I then called in the grace of God to my assistance. But I found that this holy oil would not combine with the turbid waters of an impure fountain. Second: Evil being present with me, I would frequently say or do some indiscreet little thing, a retrospect of which would so sicken my heart as to strip me of my armor.

At length a friend of mine, residing at a distance, forwarded me a treatise on the atonement, by H. Ballou. Having been previously informed that this work was fraught with sophistical cunning, I dreaded it. I read it, however, and when I came to his criticism on Bard Milton's history

of devils, I was astonished to find that notorious old romance no better sustained by Scripture authority. But on reading his notes on the parables, my mind was so far assisted and enlightened, that my old (formerly) dark Bible (the reading of which had frequently confused my mind like a mass of inexplicable contradictions) seemed to have changed gradually into a new, luminous and pleasant book, insomuch that the reading of the prophets, formerly a task, is now a source of pleasure. I no sooner became so far emancipated as to allow my Universalist books and papers to remain unconcealed on the stand alongside of the old family Bible, than I commenced reading and reasoning with all who deigned to hear me, maintaining that the same Gospel which was preached before unto Abraham, had long since been preached by the angel to the shepherds of Bethlehem, by Christ to his disciples, by Peter to the men of Israel, by Paul to the Gentiles, and still later, by Murray to the Americans.

In 1833, and in the 48th year of my age, I commenced erecting a heavy set of mills in a wilderness place, where I soon lost my health, having been for three years so severely afflicted with a disease of the hip and spine, as not to be raised up erect, to sit, stand, or turn myself in bed; and to this day I am unable to sit up and write. Since my severe illness, several of my Partialist neighbors (forgetting that even those eighteen on whom the tower of Siloam fell, were not sinners above all men) have, for months and for years, been frequently passing and repassing my door, without once calling in to see whether I was dead or alive. Yes, clergy and laity, making the highest pretensions to the love of souls—appraising them, on an average, equal in value to ten thousand such worlds as this—considering mine far more exposed than my body would be with my house on fire over my head, never once call in to pull me out of the fire! O religious hate, what a jewel thou art! But on reflection that I have not injured any of them, and knowing that I am ready and willing to do them all the good in my power, and also that when I was a prosperous sectarian, they were all friendly and sociable with me, I am well aware that the only cause of their hate is, that I am not angry, like themselves, because the Father has had compassion on his lost, but returning younger son, but regard a footstool at this feast as the summit of promotion, compared with the highest seat in the synagogue of the elder son. It is no marvel that the same spirit that persecuted the prophets that were before us, for preaching deliverance to the captives, and recovering of sight to the blind, should also persecute us for believing and proclaiming the same good news; and since the ancient Pharisees called the Master of the household Beelzebub, if the moderns do not call them of his household something quite as bad, their religion at least does not demonstrate the language—"Wo unto you when all men shall speak well of you!" L. AKIN.

Sparta, 1839.

For the Magazine and Advocate.

CHANCE.

BY MRS. S. BROUGHTON.

What a wonder-working deity is chance! Our spirits bow in reverent adoration, when meditating upon the Being whom we worship as God; our souls arise on devotion's wing to Him, whom we regard as the fountain of all intelligence; from whom proceeds the vast ocean of thought, whose undulations, whether mild and gentle as the moonlit waves of the quiet lake, or wildly swelling like the wind-lashed billows of the heaving ocean, still shew forth the power and majesty of a superior being. And we are stigmatised as the victims of credulity, because we rest our hearts upon this uncreated, unchanging Being. "It is a mystery," says modern philosophy; "it is beyond our comprehension to suppose, that an infinite Intelligence presides over our destinies, and regulates the machinery of the universe. I, for one, have no evidence that man possesses a soul, or mind, any more than the brutes. It is only the agitated mass of matter, whose countless atoms are thrown together by chance; to-day, they exist in one form, to-morrow, in another; and we have no evidence to prove that the animating principle, that quickened the mortal frame, does not dwell in the rose tree that blooms above his grave."

Well, let us for once abandon our lofty chimera, and endeavor to learn to trust in a more mysterious, incomprehensible deity, than any which the heathen ever bowed down to. Let us enter into the secret, mystical chambers of the very temple of credulity, or we shall fail to convince ourselves of the wondrous doings of this being of shadows, and change, and mystery. Will any one say that we become too wise for credulity, by abandoning a belief in revelation? I must insist that the faith (if we may so call it) of the skeptic, far exceeds that of the Christian. The Christian's faith could never, by any possible extension, be made to grapple with such glaring inconsistencies as the freethinker writes in his creed.—For the skeptic owns a creed; yes, he bows down in spirit to a deity, and that deity is *chance*.

How wonderful! The wild vagaries of chance spread abroad the vast curtains of the sky, and through the illimitable regions of space, sent forth the shining myriads of spheres to wheel the circling dance; and, wondrous to relate! though no intelligence planned, nor wisdom guides their movements; yet for nearly six thousand years, they have traced their mystic orbits with the same order, the same regularity, as when they first met in the boundless halls of ether, and wove the voiceless harmonies of praise and glory, whose deepening tide of melody seems a meet offering at the shrine of Omnipresent Intellect. But I forget; there is no intelligence in the case. We have chosen for a moment the infidel's faith, which we assert is far more credulous than the Christian's. When the sun sets amid clouds and gloom, and the wild rolling pæans of the whirlwind and tempest seem hymning the requium of dissolving nature, does the skeptic hope for a coming morn of serenity and brightness? Most surely. When the green leaf has faded, and grown sere in the chill breath of Autumn; when the Summer's bloom has been swept away by the wild blast of desolation that moans among the naked branches, and the carol of the forest-choir has given place to the mournful dirge of the wintry wind; does not doubt and despair overshadow his bosom? Does he not fear that the fructifying beams of the vernal sun may never return to unlock the icy fetters of the meandering streams; awaken the germ of life in the delicately folded bud, and bid the silken leaf come forth in all its fringing beauty? Oh, no, he has no fears. He trusts in the fitful deity, chance, to bring again all these delightful alternations. Day and night, Summer and Winter, seed time and harvest, have chanced to succeed each other all his life, and he doubts not, the same rotation will continue. He looks forward to the beautiful season of gladness and bloom, when the hills shall put on their garments of green, and mead and vale array themselves in blushing flowers, filled with the varying and holy light that flashes forever in the fount of the rainbow; when the forest trees shall again assume their crown of waving green, and the southern breezes wake soft melody in the whispering bowers, and the pearly dew drops glisten in the vivifying sunbeam, where late the pendant icicle coldly gleamed. Now, what foundation has the infidel for his trust? None in the least, if his theory be true. What if by chance the hues from glory's urn have strayed to this dark earth, and slept in the fragile flower-cups, to soothe and elevate our mortal vision; shall we thence conclude that the same combination of matter and light will again be presented to us? It seems as if this would be asking too much of the fitful deity. And yet, it happens precisely thus. Stern Winter holds his chilly court over the desolated plains of Summer; the frost-king breathes from the gelid north, and adamantine chains imprison the crystal rills, and curb the undulating waves. Again, the gentle goddess strikes the lyre, and fans with her perfumed pinions the hoary brow of Winter. He retires to the northern caves, where the chill spirits of eternal frost pile up the towering icebergs; and leaf, and flower, and tender blade, wave in the bland and balmy breath of Spring. The glorious hue of Summer succeeds to the pale tints of Winter's skies, flowers and fruitage are scattered abroad in magnificent profusion, and Autumn's bounty fills the garners with plenty, and the hearts of men with gladness.—And can it be, that this is all the work of chance? How should the gifts of chance be so perfectly adapted to the wants of mankind? On what ground does the infidel hope for a continuation of those bounties, that have hitherto been his support? They are necessary to his happiness, but is that a good reason to hope for them? Is his God endowed with wisdom to understand his wants; and skill and care to provide for them? He will not allow this, and yet he has full faith, that all these things shall have a beneficial result, as if omnipresent intelligence were the God he worshipped. How much more credulous, then, is the infidel than the Christian? The latter believes that an all-wise, infinitely good Being, who created the universe, and gave law to nature, is ever mindful of the wants of his creatures. That he is competent to plan, and all-powerful to effect his designs, and he therefore rests with confidence upon his sustaining care. But the skeptic acknowledges no hiher power than himself, yet he rests as contentedly in hopes of the future provisions of nature's bounty, as if the hand of unchanging benevolence guided the wheels of the universe.

But "if nothing can never produce something," how are we to account for mind? Has matter, mere wasting, decaying, changing matter, in its chance evolutions through the realms of space, been able to bestow the god-like intellect? Is that mind which has measured the planetary orbs, and studied into the laws by which they are governed, dependent for its existence upon the form of matter? O strange infatuation! "How has the gold changed, and the fine gold become dim," when humanity can willingly barter the glorious principle of thought, for the instinct of the brute. When they can give up the hope of immortal life and glory, and contentedly take their stations with the beasts that perish.

For the Magazine and Advocate.

SPECIALLY

To the Editor of the Methodist Zion's Herald, Boston, Massachusetts.

SIR—The writer of this has been, for several days past, afflicted with a very severe *sore throat*, and it has been with great difficulty that he has been able *to talk*. Now is it not possible, Br. Brown, that that "very pious young woman, Juliet B.," who spoiled Jesse Bushnell's voice, may not have had a hand in this matter? If Juliet *has* had a "finger in the pie," why I suppose that as a matter of course there will be no "virtue in medicine," and I may therefore consider myself a "gone case." Any *facts* or information that you or Br. Sprague may be able to communicate through Zion's Herald, concerning this matter, will be most thankfully received by your afflicted friend, W. R.

Utica, December 5, 1839.

Every thing which tends to discompose or agitate the mind, whether it be excessive sorrow, rage or fear, envy or revenge, love or despair—in short, whatever acts violently on our mental faculties, tends to injure the health.

If you must form harsh judgments, form them of yourself, not of others; and in general, begin by attending to your own deficiences first. If every one would sweep up his own walk, we should have very clean streets.

For the Magazine and Advocate.

"AN UNDEVOUT ASTRONOMER IS MAD."

With what truth and justice this observation has been made, we may judge by taking a survey of the very magnificent and astonishing phenomena which are presented to the view of the astronomer and his disciples, within the range of the solar system *alone*—eighty millions of similar suns, doubtless, with accompanying systems of planets, being within the reach of his present telescopes.

In the sun, the centre of our system, the astronomer perceives a body of immense size, perhaps thirteen hundred thousand times the bulk of our earth, surrounded with a luminous element, the source of light and heat to all the numerous planets and comets which revolve around him.—The diameter of the real globe of the sun, independent of this luminous atmosphere with which it is surrounded, has been calculated at eight hundred and eighty-two thousand miles.* (Perhaps some of your young readers, Br. Grosh, would feel a good deal of pleasure in being able to make out, by calculations of their own, the comparative magnitude of the sun and earth, or any other of the planets. I judge so from my own early recollections; when the ability to perform such calculations, elevated the boy of a dozen years, almost to the dignity of a Newton, immersed in the intricacies of his own invented algebraic calculus. It had also this *good effect*; it gave me a much increased interest in the study of this sublime science. The rule, then, for finding the magnitude of any one of our planetary bodies relatively to any other is, to divide the cube of the diameter of the larger body by the cube of the diameter of the smaller. Thus, say in round numbers that the diameter of the sun is 890,000 miles; this sum multiplied by itself, and that product by the first sum, will give the cube of the sun's diameter. Again, say in round numbers that the diameter of the earth is 8,000 miles, this multiplied into itself three times, will give the cube of the earth's diameter. Divide the larger sum by the less, and the product will show to those who make these calculations, how many times larger than our earth is that immense body around which we are revolving yearly at the surprising velocity of (68,000) sixty-eight thousand miles an hour. You will excuse and insert this parenthesis, Mr. Editor, as I know you love to contribute to the rational and innocent gratification of the young.) How sublime must be the idea, how overpowering his conceptions of the Power which created and holds in motion and in order such immense masses of matter, when the astronomer has calculated the magnitudes of all the eleven planets by which this orb is surrounded, with all their eighteen moons or satellites, and the two rings of Saturn, and finds that although almost all the sister planets are larger than our earth—Jupiter fourteen hundred times larger—yet that were all these revolving planets, and moons, and rings fused into one body, the bulk of that body would hardly be one three-hundredth part of the magnitude of the sun.—(Your young readers may verify this statement for themselves, by making a calculation of the magnitudes of all the bodies whose diameters have been ascertained. I can give them the following *data*, which will, perhaps, furnish as many calculations as they may have patience to perform, and will approximate to the above result. Diameter of the Sun in round numbers, is 890,000; of the Moon 2,200; of Mercury 3,000; of Venus 9,300; of the Earth 8,000; of Mars 5,400; of Jupiter 94,000; of Saturn 78,000; of the Georgium Sidus or Herschel, 34,000.)

Not only are these immense magnitudes of the heavenly bodies sources of adoration and astonishment, but the surprising velocities with which these masses of matter move through space, are no less so. What and how great must that power be which sends Venus, a globe as large as our earth, whirling through space at the rate of seventy-six thousand miles in an hour, or more than a thousand miles in a minute—Mercury at the rate of one thousand seven hundred and fifty miles in a minute—Saturn with all his moons and rings, at the rate of twenty-two thousand miles in an hour—and some of the comets at a still more inconceivable velocity, or eight hundred thousand miles in an hour, when they are nearest the sun! With what awe must such power and irresistible energy impress the mind, familiar with these calculations and conceptions!! And if the emotions of awe and adoration, which these almost illimitable conceptions give rise to, could be increased, they must be so when the mind stretches away beyond this solar sphere, and imagines similar planets and similar revolutions around the eighty millions, or rather the countless host, of suns which the telescope has discovered. For it can not be admitted that these brilliant orbs—Sirius, the brightest and perhaps nearest of which, is conjectured by Dr. Wollaston to give as much light as fourteen suns each as large as ours—that these brilliant suns shed their light in vain, that they have not also their respective planets—their Mercuries, their Earths, their Jupiters and Saturns—to whose inhabitants they give light and joy, and equally grand and amazing conceptions of their omnipotent Creator.

The immense distance at which the bodies composing the solar system are placed from each other must, when the astronomer attempts to conceive of them, still further increase his impression of the might of that ever-extended Arm which placed and maintains them there. A cannon ball flying with a velocity of eight miles in a minute, would take more than twenty years to reach from the earth to the sun, and a horseman at eight miles an hour would take twelve hundred years to make out the same distance; and were our imaginary horseman, after reaching the sun, to set out on an expedition to Herschel, the most remote of the planets, he would not finish his journey in less than *twenty-two thousand years*. But all these distances are as nothing when compared with the distances of the fixed stars. Sirius, or the dog-star, supposed to be nearest, is at least—how much more can not be measured—20,159,665,000,000, or 20 billions of miles from the earth, so that our horseman would take at the same rate, about *three hundred millions* of years to reach it. What august conceptions must these facts give of Omnipresence and Omnipotence—of Him who is working, giving and supporting life, there and here at the same moment!

If every drop of water, every leaf of every tree, every foot of soil, is teeming with life, with animals and animalcules, as on this earth so on the millions of millions of worlds which revolve around the eighty millions of suns revealed to us by the telescope, how must the astronomer and his disciples be oppressed—how must the imagination stagger and be confounded,—

"Lost in wonder and amaze"

at the idea of such magnificent and overwhelming conceptions! If familiarity with such thoughts does not produce in the astronomer, the most humble and ardent devotion, then truly, in the words of our caption, he is senseless or *mad*.—And if our impressions, upon a view of these wonders, are not similar to those of David, expressed in the 8th Psalm, (which read) with what condemning or contemptuous epithets may not our names be loaded! A. S.

* Our young friends can easily make such calculations for their own pleasure and satisfaction, by finding in some elementary work the distance of any planet from the sun, multiplying this by 2 to ascertain the diameter of the orbit, and this product by 3.14 or 3 1-7 to ascertain the circumference of said orbit, and then dividing this by the annual period of the planet's revolution, in days, hours or minutes. The quotient will be the planet's rate of motion, in days, hours, or minutes.

For the Magazine and Advocate.

DEDICATION AT CHURCHVILLE, N. Y.

On Wednesday A. M., the 20th of November, the beautiful and commodious meeting house, recently erected by our friends at Churchville, N. Y., was solemnly dedicated to the one true and living God. Dedicatory sermon by our excellent and zealous Br. J. M. Cook, pastor of the society at that place. Dedicatory prayer by Br. S. Miles. Br. N. Brown assisting in the services.

The singing was excellent. The sermon did high honor to the youthful pastor. It breathed a pure spirit, and was delivered in a fervent and an eloquent manner. The whole services were peculiarly interesting and highly satisfactory.—The congregation was good, although the weather was unpleasant, and the travelling bad.—Many of our Limitarian brethren were present, and seemed generally highly gratified with the services. We trust that their prejudices will, as the result, be softened and lessened not a little. The meeting house is well located in the pleasant little village of Churchville. Its dimensions are 35 by 45 feet—cost about $2100. There is a fair prospect of soon liquidating the whole debt.—Our friends in this place seem in good spirits and much encouraged. They have prospered much under the labors of Br. Cook. A little more than a year ago this society was in a cold and listless state. It has now, thank God, awakened from its slumberings, and has put on the strength of Zion. Br. C. preaches with this society one-half of the time, and the other half with the society at Chili. At Chili our friends are doing well, and feel much encouraged. At that place, also, our friends have a very convenient house of worship.

In the P. M. services were again held in the house at Churchville. Sermon by Br. S. Miles. Br. S. Barnes assisting in the services. In the evening a sermon was preached by Br. N. Brown. Notwithstanding the cry of alarm which has been raised by some fearful souls in regard to the "desolation" of our spiritual Zion in "western N. Y.," yet it must be acknowledged, that so far as the societies at Churchville and Chili are concerned, "Peace dwells within *their* walls, and prosperity within *their* palaces." N. BROWN.

November 28, 1839.

For the Magazine and Advocate.

MANLEY AND HOYT AGAIN.

Br. GROSH—From a recent number of your paper, I perceive that Mr. Hoyt, against whom I preferred certain charges touching his moral character, has offered to the public, in your columns, what he no doubt considers a sufficient vindication against the charges preferred. And it seems almost a pity to remove the veil with which he has attempted to cover over the deformity of his character. But the interests of the public call for an exposure. In his reply to my charges and remarks, he has exhibited all the cunning and deceit that belongs to his character. He offers what he pretends to be an answer to my charges against him, while in fact he has not touched those charges. The superficial observer and prejudiced friend of Mr. Hoyt, may suppose that he is innocent, and that he has proved himself such. But the candid and impartial reader will discover that he is now more censurable than he was before, inasmuch as he has added to falsehood and deception the dishonest attempt at concealing it. In the first place, he attempts to involve me in an error, and finding nothing better, or more to his purpose, he endeavors to prove that I substituted the word *to* in place of *for*, in a certain notice he gave; while the sense of that notice in fact remains the same in either case.—But what has this to do with my charges? The language he used in giving the notice, had nothing to do with the charges of falsehood and deception with which it was connected.

I accused him of saying to his congregation that he knew not why he happened to give the notice as he did, and afterwards saying that he gave it in that form to get a congregation, and that it was right to do so—that is, he gave a notice to preach, that was calculated, according to his own indirect acknowledgment, to excite the impression that he was going to preach against Universalism, in order to get a large congregation; and then, to satisfy the minds of his audience,

telling them that he knew not why he happened to give the notice in that way, as he was not going to preach to the Universalists particularly, but to all present; and afterwards confessing that he gave the notice for a deceitful purpose, and justified himself in so doing. Now, what has he done to vindicate himself? Has he proved that he did not say he knew not why he happened to give the notice in that way? Or has he proved that he did not say that he gave it thus to get a congregation? Neither of these. True, he has proved that he said certain things in his apology, but none of them relate to the charge which I preferred. I admit the correctness, substantially, of what he has proved he said; but he said more. He said essentially what his witnesses affirm; but the only important item is omitted. But as Mr. Hoyt himself doubtless drew up the form of writing to which his witnesses subscribe, he knew what to insert and what to omit—and unfortunately for him, he has omitted the only thing that was of any consequence. Will the witnesses affirm that he did not say he knew not why he gave the notice as he did? We do not accuse him of not saying what he has proved he said, as Mr. Hoyt well knows, but we accuse h m of saying something more, which Mr. Hoyt well knows that he did say, and which his witnesses will not affirm he did not. The truth of the charge as it stands against him is proved by the following certificates.

"The undersigned were present at a certain meeting, at which the Rev. Mr. Hoyt officiated, and heard him make an apology respecting the notice he had given, and which, he said, might have excited an impression that he wished to correct. The apology was substantially the following, as we distinctly remember. "Some of my hearers may have got the impression from the notice I gave, that I was going to preach to the Universalists particularly; but I am not going to preach particularly to them, but to all. *And why I happened to give the notice in the manner I did, I know not.* And the reason why I am to preach to you, is that it is my business to preach." As to the words *to* or *for*, we are confident that the former was used in his reference to the notice he had given.

RUFUS WHITNEY, [M. D.]
HIRAM JORDAN,
ELISHA REYNOLDS,
AUGUSTUS B. CRAVATH,
NYRUM REYNOLDS, [ESQ.]
SAMUEL H. SHATTUCK."

"The undersigned certifies that he heard the following conversation, essentially, between Mr. Manley and Mr. Hoyt.

Mr. M. I am satisfied, Mr. Hoyt, that you gave the notice you were going to preach to the Universalists, either with the intention of preaching against Universalism and was advised not to do it, and made the apology you did to satisfy the minds of the people, or you gave it to get a congregation.

Mr. H. I had as lief tell you as not. *I gave the notice to get a congregation.*

Mr. M. The course was a deceitful one.

Mr. H. I think differently. If a man wishes to take that course to get a congregation, it is right to do so. LUMAN BARRETT."

Those parts of these certificates printed in italic, will show wherein the charge of falsehood and deception consists. And now let me ask why Mr. Hoyt has not noticed the charge by showing that he did not use such language?

We will now notice what Mr. Hoyt says respecting my second accusation. This he has treated with as much neglect as he has the former. He has indeed pretended to answer it, but what he says and proves is altogether irrelevant. I accused him of saying, in an abolition discussion at Warsaw, that, in certain remarks made by him, and which I deemed personal and abusive, he had no reference to me, and subsequently acknowledging that he did refer to me, and did not deny having such reference. Now, what has Mr. Hoyt done in answer to this charge? He has proved that he said, "He hoped the speaker (I) would not consider him as *meaning to be personal* in his remarks." That he said this is very probable; but he also said that he had *no reference* to me in those remarks. He also said he had reference to me, and did not deny it. Let the following testimony be introduced:

"This certifies that I was present at the abolitionist discussion in this place, about the first of March last, and heard some remarks from Mr. Manley and Mr. Hoyt. Mr. Manley stated in substance that he was not clear in his mind as to some of the measures of the abolitionists. This was embraced in his remarks. Mr. Hoyt made some remarks immediately after Mr. Manley had closed, and among other things, said, in substance, that any man who acknowledged himself ignorant on the subject of slavery, acknowledged himself guilty of a sin, (or something to that effect.)—Mr. Manley then arose and made some more remarks, explanatory of what he had before said, and intimated that Mr. Hoyt had referred to him. Mr. Hoyt then said that in his remarks he had no reference to the remarks made by Mr. Manley. This is according to the best of my recollection.

Warsaw, April 4, 1839. LEVI MASON."

"The undersigned coincide with the above statements.

D. L. MORRIS,
N. MORRIS,
L. M. MORRIS,
H. C. SMITH,
R. GOULD."

Again—"This certifies that I heard Mr. Hoyt say, that in the first part of his remarks made at the abolitionist discussion at Warsaw, *he had reference to Mr. Manley, and did not deny having such reference*—but that in the latter part of his remarks he did not refer to him.

LUMAN BARRETT."

From these certificates, the reader will see wherein my second charge consists, and that Mr. Hoyt, with all his parade, stands in the same position he did before the publication of his reply to my letter and remarks. He has pretended to answer certain charges; but has evaded instead of answering them.

After offering his certificates in reply to my charges, Mr. Hoyt draws to a close by endeavoring to prove that I have maliciously perverted his language. First, he thinks I perverted his meaning when I represented him as expressing the sentiment that my "charges had produced no new or forcible impressions." Now it is certain that he says he could not give me "credit for new or more forcible impressions," and does not say that he has reference to any particular part of my letter, as not producing such impressions. I had therefore reason to suppose that he referred by that remark to the letter at large—that is, to the *charges* preferred against him, as they constituted the burden of the letter.

Again; he thinks I misrepresented him by stating that my charges "belong to a class of things which he has long since learned to treat with perfect indifference," and ascribing to him this statement. Now, the way he has made this appear, is by incorrectly dividing my letter to him, and calling that the second paragraph which properly belongs to the first. He says that certain things in my second paragraph, he has learned to treat with indifference. I accordingly say, that my charges he has learned to treat with indifference. He replies that I misrepresent him, because my second paragraph contains no charges, understanding by my second paragraph, the latter part of the first as the most superficial observer will discover by looking at my letter, while it will be seen that my second paragraph does contain a part of my charges against him. I close this communication by expressing my sincere desire that Mr. Hoyt may ere long become an honest man.

W. E. MANLEY.

It is a beautiful saying of Coleridge, that "the earth, with its sacred face is the symbol of the past—the air and heaven of futurity."

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, DECEMBER 13 1839.

"BLESS AND CURSE NOT."

The Boston Traveller, in an excellent article on "Cruelty to Animals," winds up by dooming the cruel man to a fate most horrible and awful, as a *cure* for his cruelty, and a *preventive* of cruelty in others—just as if an exhibition of infinite cruelty in eternity, was calculated to imbue a heart on earth, with benevolence and compassion! And then, to cap the climax, after declaring that mercy never weeps when the cruel man suffers, he adds, that this is not too harsh language, for the Scriptures have harsher denunciations—the Bible declares, "God will *laugh* at their calamity." I should like to have a peep at the Traveller's Bible—no version I have ever seen, has any such declaration as that in it; especially in reference to the eternal state. Had he not better look again—perhaps he has not only *misquoted* the good Book, but also *misapplied* its declarations.

But to be plain. What but a spirit of cruelty and revenge, would doom even a cruel man to *endless* wretchedness and torment—to agonies that must, necessarily, be *useless* to the sufferer, because no period can ever succeed in which he will experience any benefit from them? And must not the exhibition of a spirit of revenge and cruelty in the infliction of such punishment, have a tendency to keep alive the same spirit in the punished? Yea, will it not aid him in justifying his own cruelty and malice, to know that *God* and his fellow-men are actuated by the *same spirit* in torturing *him*, that *he* was actuated by in maltreating his poor *horse*? Certainly—for like tends to produce like throughout the moral, as well as in the natural world. And if God, or those men who are looked to for examples, set us a copy of a revengeful and cruel character in their conduct, it is perfectly natural and reasonable that those who are affected thereby should imitate the copy set them. By how much that a *man* is better, or of more value than a horse—and by how much endless torments are greater than temporal blows and stripes—by so much is this writer in the Boston Traveller *more cruel* than the wretch he so severely reprobates—*more brutal* than the unfeeling drayman whose abuse of his horse has thus led this writer to clothe himself "with curses as with a garment!" This may seem severe censure, but it is returning the judgment wherewith *he* judged others, back into *his own* bosom, in a truly scriptural manner.

Now let me not be misunderstood. I most fervently abhor cruelty, whether to man or beast—whether by laying on blows with a whip, in time; or by dooming to the burnings of an endless hell, in eternity. Both are, alike, the offspring of fiend-like malignity, and useless—*injurious* cruelty. Both, alike, generate malice and revenge in those who frequently witness them, and in those on whom they are vented. Both, alike, deserve punishment—not vindictive tortures—in order to bring the offenders to a sense of their own wrong feelings and wrong doings, and to lead them to the practice of the benign and heavenly principles of forgiveness, compassion and love inculcated in the Gospel of Jesus. "Overcome evil with good," is the only true rule of practice by which cruelty can be rooted from the hearts of men. No man who cherishes the disposition to doom his fellow-sinner to endless agonies, (for cruelty to a horse, or for any other offence,) will hesitate in being himself a monster of cruelty to any animal that may rouse his wrathful disposition. Away, then, with cruelty and malignity, in every shape! Ascribe it not to God—for then his worshippers will imitate his supposed character. Write it not in your creeds—for then men will esteem it a religious duty. Breathe it not in curses on your fellow-men—for those you curse, and those who hear you curse them, will only be rendered more cruel by

your example. Practice it not, even in *thought*, on *any* being—for wrath is blind, and its bitter waters, when set flowing regard not the objects they overflow and sweep away. A. B. G.

CONVERTED SOULS.

The world has occasion frequently to wonder at the surprising accounts which are blazoned forth to mankind, wherein are set forth divers almost supernatural visitations of God's spirit in the conversion of souls, professedly to holiness, and really to the belief in endless misery for such of their wicked neighbors "as they do not care much about—the Universalists, for instance.—Without stopping to inquire into the truth of these accounts, we must say there are certain circumstances connected with them which appear very wonderful even to us. Among these circumstances we may mention the fact, that in all these wonderful accounts, nothing is mentioned but what would agree, or appear to agree with the principles of philanthropy, while every thing is concealed which is calculated to undeceive the less excited multitude as to the real effects of modern evangelizing schemes.

Nearly two years ago, it will be recollected, this city was dishonored by what some called a protracted meeting. One of the individuals who managed the meeting, succeeded in obtaining a goodly quantity of jewels and trinkets from the ladies, all no doubt for very benevolent purposes, though we will not say that this feat was urged as a proof of his disinterested piety. However, one of the results of that campaign upon the minds of its friends, was that they boasted of between 6 and 7 hundred new born souls; and they pointed to the *number* as triumphant evidence that these were true and genuine apostolic conversions. Recently it appears, by a letter published in the Baptist Register, that the same individual who figured so largely here has been producing quite a stir in the city of Baltimore. There, among other wonders, he has very magnanimously converted a young Chinese to the belief that the 600,000,000 of his countrymen are "all going down to hell"—perhaps he will persuade the young heathen that he has now the power of doing what God never intended should be done—save some of his countrymen. Besides this, if we are to believe his letter, he has had the honor of preaching to congregations of about 3000 persons, of baptizing 80 persons, (50 at one time we think,) as the result of three weeks labor, and of being gazed at on baptismal occasions, by from 20 to 30 thousand persons. All of this is regarded as the work of God's spirit, similar to that it wrought on the day of Pentecost.

Now it seems to us no more than what justice or a proper regard for truth demands, that when a man boasts of having accomplished some great public improvement, he should present a fair statement of the cost of what he has accomplished. Otherwise he might go on from work to work, and from improvement to improvement, and we suppose by his one sided representations, that he was entitled to our confidence and respect, when at the same time he was guilty of the most prodigal and useless expenditure of the people's property. By this rule, if we wish to estimate the prosperity of our country through the progress of popular education, we would not rest content with a mere statement of the number of the educated; we would wish to know the strength of ignorance in the opposite balance; we would wish to know the number of uneducated which the system in operation does not and can not reach. By the same rule, also, we would expect a general, in giving an account of a battle, not only to state the number of prisoners taken, and the extent of the victory achieved, and the value of the acquisition in its every bearing, but also the number of the slain and wounded on both sides, so that we might judge whether he had benefitted the world more than he had injured and robbed it.

Now we question not the legal right of our partialist brethren to publish their proceedings to the world, and just so much of the effects of their proceedings as they please, but we do question the *honesty* of the course adopted. It does not enable the people to estimate the true nature of their labors. They convert 600 souls in Utica, and publish it to the world as so much gain to the cause of Christianity. After events show that the balance of moral influence arising from their labors, has been against the progress of Christianity, and against the peace and prosperity of the Christian churches that were. But this they do not publish. And this is followed up with another and another case of precisely the same import and nature, until we are notified of converts to such an extent, that if the whole of Christendom was converted over a dozen times within as many years, it would hardly furnish the pretended number. Now to prevent coming to such an inconsistent opinion as this, we propose that our Partialist friends put the boot on the other foot. Let them begin at Utica, if they please, or at any other place, and for the next two years bring up the unpublished portions of their account current, by showing us how many of those whom they once published to the world as converts, they have driven to despair, how many to infidelity, how many they have made more abandoned than ever, how many they have self-righteous, how many hypocritical, how many they have imbued with a spirit of hatred toward their neighbors, how many families they have divided, how many churches they have destroyed with strife and dissentions, and how many honest Christians they have disgusted with their conduct, and then they will tell us whether they have been a benefit or a curse to the world. A. R. B.

ENDLESS MISERY.

"Beware.. .of the *doctrine* of the Pharisees."—Matt. xvi: 12.

One doctrine which the Pharisees believed, was, that the souls of the wicked, "as soon as separated from their bodies, were transmitted into a state of everlasting wo, there to *suffer the punishment of their sins to all eternity.*" Prideaux's Connexions, Vol. 3. p. 46. If the endless pain of the wicked is a doctrine brought to light in the New Testament, it is singular, that the Pharisees should have obtained it so long *before* the principles of Christianity were promulgated; for the Pharisees existed as a sect long before Christ came among men. And it is no less singular, admitting the opinion in question true, that Christ should warn his disciples against the doctrine of the Pharisees who held it, without any reservation whatever.

It is an interesting subject to inquire from what source the Pharisees obtained the doctrine of ceaseless wo.—We may be sure that they did not find it in the Old Testament. A celebrated writer says of the facts taught to the Jews in their covenant, "we have not authority, therefore, decidedly to say, that any other motives were held out to the ancient Hebrews to pursue the good and avoid the evil, than those which were derived from the *rewards and punishments of this life.*" Jahn's Biblical Archæology, p. 398. And to this we may add the testimony of an eminent prophet, "The Lord will not cast off forever." Lam. iii: 31. These facts from among many others, prove that they did not find it in the Old Testament. And every person will perceive that they could not have obtained it from the New Testament, since it existed among them before Christ came on earth. Whence then did they procure it? A modern believer in the doctrine of endless misery will inform us—"From the time of the captivity, more especially from the time of the subjection of the Jews, first to the Macedonian empire, and afterwards to the Roman, as they (the Jews) had a *closer intercourse with pagans*, they insensibly imbibed many of their sentiments, *particularly on those subjects whereon their law was silent.*" Campbell's Four Gospels, Vol. 1, p. 303. From this extract, it is evident that the Jews did imbibe some of their opinions from the heathen; especially those, concerning which, their law gave them no light. That their covenant was silent concerning the future condition of the people, is evident from what Dr. Campbell again says.—"It is plain that, in the Old Testament, the most *profound silence* is observed, in regard to the state of the deceased, their joys or sorrows, happiness or misery." Four Gospels, Vol. 1, p. 303. Connect with this fact the following declarations:—"As both Greeks and Romans had adopted the notion, that the ghosts of the departed were susceptible, both of enjoyment and of suffering; they were led to suppose a sort of retribution in that state, for their merit or demerit in the present. The Jews did not indeed adopt the pagan fables on this subject, nor did they express themselves, entirely, in the same manner; but the *general train of thinking, in both, came pretty much to coincide.*" Four Gospels, Vol. 1, p. 304. Now observe three facts here set forth. 1. The Jews insensibly imbibed many of their opinions from the heathen, especially those upon which their law was silent. 2. Their law was silent concerning the happiness or misery of people in a future state. 3. The pagans did believe in future misery, and most of them, endless misery in some form or other. With these facts, the reader is left to decide the question, did not the Pharisees obtain the doctrine of endless misery from the pagans?

It has long been my conviction, that the doctrine is of *pagan origin.* And it is now my belief, that it will ultimately be consigned to oblivion along with its kindred pagan fables. G. W. M.

THE DEVIL'S DOCTRINE.....NO. II.

Reader, try and imagine yourself to be the devil—place yourself, in imagination, in his place, for a few moments—suppose your mind filled with the craftiest, subtlest cunning ever generated in an intellectual being, and your heart overflowing with the bitterest hatred toward God, and the cruellest malice toward man. Have you done it? Well—now invent a doctrine which shall best gratify your hatred of God; and by leading mankind to sin and transgression, shall best glut your malice toward man. Have you done it? What is your doctrine?

"1. That God is a capricious being—perfect in no attribute, complete in no perfection, and consummate in no plan or purpose. That he is by turns, cruel, severe, gloomy—then kind, indulgent, glorious—partial in loving a few favorites, not for their superior excellence, (for all are, alike, his children,) but for their flattery of him by compliance with a few non-essential particulars, which add neither to the virtues of the performers, nor the happiness of their race; and hating the rest of his children, among whom are the most moral and upright of mankind. That, however he may have *designed* the happiness of all, he has carelessly (or purposely) allowed the existence of means which will certainly eventuate in the interminable sin and wo of the great majority; and, so far from feeling himself dishonored by this cruel failure, he will glory in it, and will even *compel* the miserable and unfortunate victims of his carelessness (or cruelty), to praise him for it, while his saved few will imitate him, in rejoicing at the horrid result! This doctrine will certainly cast the darkest shades on God's character—cause the noblest minds he has created, to abhor him, and the most amiable, to shrink from him in terror and dismay; while only the servile and debased will pretend love for him, hoping thereby to win his partial favors, and escape his cruel wrath.

"2. Having made God the terror of man, and alienated the purest and best affections of the human soul from its Maker, the next thing to be done, is, to represent mankind as created totally depraved, that each one may shrink from his fellow in loathing and horror—and knowing, too, that the surest way of making a rouge is to treat the subject as one. Dislike to God may also be increased, by representing God as condemning his offspring to endless sin and wo, for the very depravity he has created them with. But having made men believe that they can not either think a good thought, or speak a good word, or perform a good action, they will despair

of salvation; and more readily believe in the limitation of God's attributes and the changeability of his disposition, which will give them just hope enough to save some from forgetting their terrors in insanity; and to elevate others to the height of spiritual pride, when they will be as bigoted, selfish, hard hearted and intolerant as the devil could wish. Then, to complete the carricature of God's character, and finish the seduction, of man into hatred of God. and the violation of his laws, I would represent every thing God has forbidden to man, as most delightful and pleasant—and all that he has required of man, as most grievous and severe. I would represent his penalties as cruel, in proportion, as the thing forbidden was delightful; and to render the penalty inefficacious, I would put it afar off, and render it very uncertain. And lest the reward might seem too tempting, I would also put that afar off, and render it uncertain. And thus I would make earth a hell even to the saint; while, by leading the sinner into transgression, (under the delusive hope of finding it pleasant now, and of escaping its penalty hereafter,) I would render even my votary as miserable as man can be made. Thus would I lead man to hate God and his fellow-man—drive the temperate and moral into spiritual pride, and make the performance of his duty seem a drudgery—and lead the sinner into equal wretchedness under the name of pleasure. I can conceive of no scheme *more* cunning, and that would better indulge its author's hatred of God, and malice to his offspring."

Reader—you have answered correctly—such would be the devil's doctrine, undoubtedly, were he to frame one, and palm it off as *divine truth*. And now, please compare your devilish invention with the creeds of men and with Universalism, and see which it most resembles.

A. B. G.

IS GOD A CHANGEABLE BEING?

Governor Seward has ordered the postponement of Miller's execution until the 20th inst., so that by the time our next paper shall have reached our subscribers, another victim to legalized murder will have been coolly hurried into eternity by his fellow-beings. The reason given by the Governor for this postponement, is that the unfortunate man may have time to "make his peace with his offended Creator." I do not suppose that it was designed that the proclamation should intimate that God was slower than man in being reconciled to his offending creatures. And it is new to me that our earthly magistrates are authorized to delegate to the people of this republic, the privilege of changing God, as they certainly do if they make him any more favorable to themselves to-day than he was yesterday. However, we are not disposed to find any fault with the intention of the Governor's proclamation. We only advise our Partialist friends to take knowledge of it. They have searched the Bible in hopes of finding some thing that would teach the idea that God needs changing before man could be saved, but they have failed. They have now a Governor's authority, and probably they had rather have that than none.

A. R. B.

THE GOSPELS HARMONIZED AND EXPLAINED.

Under this title we have received a *beginning* to a very interesting series of articles, intended for our next volume, from the pen of Br. W. E. Manley. From a perusal of the nine sheets of Manuscript already received, we think it will prove a very interesting and useful work, in explaining the meaning of the Scripture phrases and peculiar idioms—in giving a continuous history of the Saviour in the language of the different Evangelists arranged in exact chronological order, and in reconciling apparent contradictions, and explaining the various discrepancies in their different accounts. Br. Manley is, emphatically, a student, and for a number of years has very industriously applied himself to the study of the original languages of the Bible, and to Biblical criticism, etc. He advertised, some months since, that he would receive some students who designed preparing for the ministry. I know not how many availed themselves of the offer; but think we have no preacher of Br. Manley's years, in Western New-York, who is as capable as he, of aiding a young man in studies pertaining to the ministerial profession. I hope a number of young men will *test* the correctness of my opinion—for preachers are needed to supply the drain of the East and West on New-York, as well as to improve the waste places in our own region.

But I did not intend to do more, when I commenced writing, than to notice the series of articles, named above, and to welcome their author as a regular contributor to our next volume.

A. B. G.

ILLNESS OF PREACHERS.

We regret to have to say that Br. L. L. Sadler has been obliged to suspend his ministry on account of ill-health. He has been afflicted for some time past with an affection of the lungs which threatens consumption. He passed through this place a few days since on his way East. He keeps up good courage, and cherishes the hope that he will recover and be able to resume his labors after many days. If his health will admit, he expects to go on to Bangor, Me., agreeably to the notice published a few weeks since in this paper, where he wishes his letters and papers directed for the present.

Br. Wm. Andrews, of Wolcott, has discontinued his labors in the ministry for the present, also on account of the state of his health. He has been declining for a year past, though he has continued faithfully to discharge the duties of his station; but duty to himself, as well as continued future usefulness, demand a cessation of his public labors. May God bless our brethren, and permit them again to sound the Gospel trumpet to the waiting multitude.

A. R. B.

PUBLISHERS, SUBSCRIBERS AND POSTMASTERS.

I have thought it might be useful to have at one view, the decisions of law in relation to the rights and duties of these persons—it may correct some errors, and prevent mistakes and losses to each party.

A. B. G.

1. Any person to whom a periodical is sent, is responsible for the payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case, is, not to take the paper from the office, or person with whom the paper is left, but to notify the publisher that he does not wish it.

2. If a subscriber to a periodical fails to notify the editor to discontinue the paper at the end of the time subscribed for, or pay up the arrearages, he is bound for another year.

3. *Postoffice Regulations.*—"In every instance in which papers that come to your office, are not taken out by the person to whom they are sent, you will give immediate notice of it to the publishers, adding the reason, if known; why the papers are not taken out." Instructions to Postmasters, p. 50, Sect. 118.

4. If papers are sent to a postoffice, store, tavern, or other place of deposite, and are not taken by the person to whom they are sent, the postmaster, store or tavern keeper, etc., is responsible for the payment, until he returns the papers, or gives notice to the publisher that they are lying dead in the office.

5. In all cases where postmasters render themselves liable for the subscription money for a paper, by a neglect to notify the publisher that it remains dead in the postoffice, the Postmaster General reserves the right to admonish the postmaster for his neglect, and require him to pay for the paper, or to turn him out of office.

6. "A postmaster may enclose money in a letter to the publishers of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself; but if the letter be written by another person, the postmaster can not frank it."—*Amos Kendall.*

WHERE IS THE WRONG?—When you feel crabbed and out of humor—when every thing around you seems out of order, and to go wrong—when "bad luck" seems to follow all you do—just stop and ask yourself—"*Where* is the wrong?—is it in things external, or is it in myself?" And nine times out of ten, the answer will be, "The wrong is in myself—I see things through my own disturbed state of mind." Try it.

A. B. G.

ANECDOTE.

A shrewd preacher of the restitution, as he was getting into his carriage, at a village where he had stopped to bait his horse, was accosted by an opposer, with—"Are you a Universalist preacher?" "Yes Sir."—"Well, what will you say of a man who died a few days ago in our town, and whose *last words* were a prayer to God to damn his soul to all eternity?" "Why, my dear friend," said the preacher with a humorous gravity, "You don't suppose that God would answer the prayers of such a wicked wretch as *that*, do you?" The objector turned on his heel, mortified that the very strength he put in his case made it *too* strong; and the preacher resumed his journey.

A. B. G.

CORRECTION.

An error occurred in our religious notices last week, by which we made Br. C. S. Brown preach at Vestal, and Br. J. S. Kibbe in Colliersville, on the *fourth* Sunday inst. It should be on the *fifth* Sunday. Will our friends notice the correction?

A. R. B.

The morning sun casts a different shadow from that made by the evening sun, observes some one. Truly—and as the "truth lies between two extremes," it is probable that he who sees the world at noon-day (middle age) sees it just about right!

A. B. G.

REMOVAL.

Br. H. Belding has removed to Richfield Springs, where he preaches one-half the time. He requests that all letters and papers designed for him be directed to that place.

BOSTON SCHOOL LIBRARY.

We are now prepared to furnish the first ten volumes of the large series of this work. We shall probably receive a few more volumes in the course of the Winter. Those who do not choose to wait for the whole series, can be supplied with a good selection of other books, which together with the ten volumes will make a good library.

INFORMATION WANTED.

We wish to ascertain the present residence of Albert Wade, who recently absconded from Edinburg, Pa., indebted to this office $5.00. Can any one give us the desired information? Such a man ought to *wade* through affliction until he learns to be honest.

SONGS OF ZION.

Just received, a large supply of this popular work.—Teachers of music not acquainted with the book are invited to call and examine it.

Br. Tompkins—Credit Wm. Bartles and Horatio N. Drew. Macdonough, Chenango county, each $2 for Repository, and charge . . . . . G. & H.

Br. Bazin—Please send the Expositor for November, to Rev. H. L. Hayward, Champion. It has not been received.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. HAYWARD, in Watertown, and Br. WAGGONER, in Champion—Br. WHELPLEY, in Talcottville.

There will be preaching on the fifth Sunday inst., by Br. C. S. BROWN, in Vestal, and once in four weeks regularly—Br. J. S. KIBBE, in Coliersville, as the friends may appoint. [These notices for the fifth, were erroneously given for the fourth Sunday in our last paper.]

There will be preaching on the first Sunday in January, by Br GIBSON, in Columbus.

The new Universalist meeting house in Homer, will be opened for the public worship of almighty God, on Christmas Eve, at which time a sermon will be delivered appropriate to the occasion. Ministering brethren who can, and friends generally, are invited to attend.

A. C. BARRAY.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Homer—Rev A C B, Homer—P M, Otto, for J B, B T and B V—R S, Medina, for self, Z H, J C T and D F—Mrs C B, Herkimer—P M, Jackson Prairie (Ia) for S C E and W S—Dr J H S, Lexington C H, (S C) for self, A R A, C L and J H—P M, Cole Brook (N H) for A P—J B P, Poughkeepsie, for I N W—P M, Clarendon, for A M—Rev C S B, for Wm B, H N D and E M

POETRY.

For the Magazine and Advocate

THE LONE TREE OF THE PRAIRIE.

BY MISS. E. ROUNSEVILLE.

Lone Tree of the prairie!—stern relic of time!
Unyielding old hero, what mystery is thine?
Keep secret no longer—thy tale we would know—
Its sunshine, its shadows, its pleasures, its wo!

Why standest thus lonely?—preferrest to be
Apart from thy fellows, thou isolate tree?
To live as some misanthrope, headstrong and blind,
E'er shunning and shunned by thy kin and thy kind?

I ween by that gentle and waving salute,
I judge thee unkindly, mysterious mute!—
Thou smilest a welcome!—no more I'll upbraid—
How cool, how refreshing thy thick leafy shade!

Ah! long have I sought thee!—full many an hour
I've seen thy proud head like some minaret tower;
Goliath thou seemest, with arms lifted high,
Arresting the gay sailing clouds of the sky.

But why thus deserted!—why destined to be
Aloof from thy comrades, thou noble oak tree?—
In vain does my vision the circle command,
None else howe'er lowly or distant I scan.

What wild, ruthless foe with tyrannical sway,
Didst sweep all thy race unreservedly away?—
Did that subtle fluid, "electric" by name,
Convert them to dust in "an ocean of flame?"

Or was it the pouring of some mighty flood
That envious burst on the placid green wood?—
What was it?—if either of these was the foe,
Why west thou preserved—I, no tree, may we know?

When hushed was the strife at the close of the day,
And Cynthia was wending her star-spangled way,
Hath here the proud chief, with the scalps of the slain,
In glory returned, his dark maiden to claim?

Hath the old council fire on thy boughs ever shone—
Hast seen the wild war-dance and listen'd the song?—
And when the dire conflict of battle had ceased
Hast received from the pipe the rich perfume of peace?

All silent!—well—if thou a flap wilt not breathe,
From doubt and conjecture our minds to relieve;
We'll trust to the light which the future may bring,
And still meet as friends, while we warm-hearted sing:

Farewell!—noble tree with regret do we speed,
From thy constant protection, thou friend in our need!
Long, long may'st thou stay with thy green-leafy bower,
To screen the faint pilgrim from Sol's raging power.

From the Fitchburg Sentinel.

MONEY NOT RICHES.

"I know thee rich, what would'st thou more,
Of all mine Heaven impart?
I know thee rich in mental lore,
And doubly rich in wealth of heart."

"Oh, mother, dear mother," cried Mary Cleaveland, entering the room much excited, "if we were only rich"—

"Rich, my dear!" returned Mrs. Cleaveland quietly, "I thought *we were very rich.*"

"We rich, mother! Now don't fun; for I really wish I was as rich as Virginia Mason."

And Mary looked half surprised and half fretful, either at what her mother said, or something else.

"I was not fanning: to use your word, Mary, for I certainly think we *are* rich."

Mary did not speak, but she looked round on the plain floor, and the old oak chairs and table, almost with contempt.

"Are they not very comfortable, my child, and all quite clean?"

"O yes, mother, but"—

"Well then we are rich in *cleanliness.*"

Mary laughed—

"I don't call that riches."

"I do, Mary, and it is a kind that I think Virginia Mason is rather poor in. And look at that basket, that you are handling so roughly; is it not very beautiful?—and those delicate shells your uncle brought from sea: observe the grace of their forms and the variation of their colors—and her book, how beauty is lavished on every side of us, if we have but the power to perceive it. Did you ever see Virginia pause to admire a flower, an insect, or a shell?"

"Oh no, mother; why she, when she has things so much richer?"

"I don't agree with you, Mary. Suppose you could have pearls and diamonds, gold and silver, as abundantly as if you had Aladdin's lamp; would you be willing to be so placed that you could never see the green earth, and the bright flowers, and hear the music of the birds, but only behold the glitter of jewels while you live?"

"Oh no, indeed, mother; I should be very, very wretched;" and the tears started to the eyes of the little girl.

"Then you think the trees, flowers, and birds would yield you the most pleasure. They are then the most valuable—and yet they cost us nothing.—They are to be found in every green grove, and by every way side, filling the air with music and perfume, and the hearts of intelligent creatures with happiness. Now Virginia has no eyes or heart for these things—and I think my own little girl is richer in that respect, for she has a taste to enjoy all the beautiful things that our Heavenly Father, has made—and that is a part of her riches. Virginia appears like a well-disposed little Miss, if she were properly instructed."

Mary put her arms about her mother's neck and whispered gently—

"I am rich, too, in such a mother."

Mrs. Cleaveland knew the tears were in Mary's eyes and she kissed her tenderly, but did not speak. At this moment the babe in the cradle pulled down the muslin screen with a quick motion, and lifted up its head, his eyes bright with health, and hair curling with moisture—and George came in from the fields with his hands full of wild flowers.

The children proceeded to place them in a glass of water, while Mrs. Cleaveland instructed them as to their names and properties, and taught them to observe the minutest shade of grace and loveliness. Mary selected some of the delicate blossoms of the blue-eyed grass, to amuse the infant with, till her mother could finish a coat she was mending for her husband. When it was done, the baby was duly caressed, to the great delight of George and Mary, who were close by.

"Mary there is another kind of wealth of which I would speak. Your father is intelligent, virtuous, and affectionate—are we not rich in him?"

"You, my dears, are treasures, richer than all the gold and silver jewels on earth. I feel that I am rich, very rich, while you are spared to me. And we are rich in love for each other."

"But, mother," said Mary, "when I spoke of riches, I was thinking of the beautiful dresses of Virginia Mason, and the grand party she was going to give. She is to have a satin frock, with lace and sash, on purpose to wear—and wine and cakes and nuts—and George and I are to be invited. When I wished we were rich, I was thinking I should have to stay at home, because I had no frock to wear."

Mary uttered all this with great rapidity, and with a look of great anxiety, totally different from her usual manner.

"A plain, white muslin frock, Mary, is quite as pretty, and far more proper for a little girl like you, than silks and satins could possibly be. I should feel, my dear, that you were poor indeed, should I detect in you a passion for finery. Did you ever think, Mary, why you like to visit Virginia?"

Mary shook her head silently.

"I know," said George. "It is because she is rich and has fine things; and Mary will put up with her airs, because she has more money than we have."

Mary looked hurt.

"You are too severe, George," said Mrs. Cleaveland. "Your mind is two years older than Mary's, and you ought to think more justly."

"But, Mary, do you find yourself happier for being with Virginia?"

"Oh no, indeed, mother. She talks so much of the fine grand company and fine dresses, and rich furniture, that it makes me feel very poor and little.—Now Jane Green is gentle, and talks of dolls and birds and flowers—and whenever I come home from there, I always feel quite cheerful and happy."

"Then she is the better playmate. I shall be sorry to see you willing to go most with a girl of vulgar taste, only because she happens to have a little more yellow dust than yourself, when you might have a companion so much more agreeable."

Mr. Cleaveland now entered, and the conversation was interrupted. While partaking of their evening meal, the father observed Mary was quite silent and thoughtful.

"Well, Mary," said he, "what wise project have you in your head? Let us know; perhaps we can help you a little."

Mary blushed.

"You can, indeed, but"—

George looked mischievous, and his sister for a moment was vexed.

"Let us know all, my daughter," said her father kindly.

"I was wanting to ask you, father, if I might have a party. Mother is quite willing."

"Certainly, then," said Mr. Cleaveland, with some surprise.

"And what shall I have for a treat?" Mary continued.

"Oh you must arrange that with your mother. She knows more about such matters than I do."—Here George laughed outright. "Why, Mary, one would think you were arranging the affairs of an empire, you look so serious."

"Mary," said Mrs. Cleaveland, gravely, "let us defer this conversation till you feel more happy. I thought you had more strength of mind than to let the vulgar pride of Virginia affect your spirits."

"I observed, this morning, the sweet peas were trailing on the ground after the shower. You and George had better lead them over the trellis."

The children obeyed with alacrity. As Mr. Cleaveland caressed the infant, while his wife removed the tea table, he remarked, "You better not let Mary go much with Virginia—her influence is bad upon one so pliant as Mary."

That evening, when Mary was in bed, Mrs. Cleaveland went into the room to offer up her prayers by the bedside of her daughter. As the excellent mother, in the fervency of a grateful and pious heart, enumerated the many blessings of her life, and poured out the heartfelt offering of thanks and praise. Mary listened with tears; and when her mother stooped to give her parting kiss she whispered gently, "Mother, I am very rich, I will try to want only the true riches."

MARRIAGES.

In Alexander, October 1st, by Rev. S. Goff, Mr. HIRAM CHAMBERS, of Buffalo, to Miss HANNAH BUTLER, of the former place.

In same place, October 20th, by the same, Mr. JAMES N HODGES, to Miss PARNEY PORKER, both of Alexander.

Also, in same place, October 22d, by the same, Mr. IRA NEWTON, to Mrs. BETSEY FRISBEE, both of Alexander.

In Marcellus, November 2d, by Rev. Mr. Ruger, Col. JOSEPH BLACKMAR, of Jordan, Onondaga county, to Miss EUNICE CURTIS, of Skaneateles.

At Paige's Corners, town of Warren, November, 3d, by Rev. H. Belding, Mr. ISAAC PETRIE, to Miss SARAH ANN ARMSTRONG, both of that place.

In Paris, November 20th, by Rev. Schuyler Hoes, Mr. SANFORD L. MACOMBER, to Miss MARY ANN RUSSELL, both of this city.

In Hamilton, November 22d, by Rev. E. M. Woolley, Mr. RICHARD BERREY, to Miss JANE S. HUNT, all of Pool ville.

In Van Buren, October 16th, by Elder Lewis Taylor, Mr. IRA SAFFORD, of Camillus, to Miss ELIZABETH ANN PAUL, of the former place.

In Ulster, October 23d, by Rev. C. S. Ames, Mr. J. H EATON, to Miss ——— HOLCOMB, all of Sheshequin, Pa.

Also, in Sheshequin, October 30th, by the same, Mr. MAHLON C. MERCUR, of Towanda, to Miss HELEN M. KINGSBURY, daughter of Col. Joseph Kingsbury, of Sheshequin.

DEATHS.

In Darien, November 9th, after a severe illness of about a week, JULIA A. NASH, only daughter of Franklin and Sarah I. Darrow, aged 13 months and 23 days. It was a beautiful and lovely, yet tender and delicate flower. The chilling blast of death has cut it down; the slender stalk has mouldered back to earth to mingle with its mother dust; while the undying germ has been transplanted to a more congenial soil, even to the paradise of God on high, to bloom forever amid the light and the glory of immortality. May this blessed truth serve to moderate the grief and calm the feelings of the sorrow stricken mourners. The funeral was attended on the 11th, and the consolations of the Gospel presented to the relatives and friends, and a truly sympathising concourse of neighbors by the writer. S. GOFF.

In this city, November 11th, Mr. ZACHARIAH COBURN, aged 28 years. This dispensation is an afflictive one, especially to those who were absent at the time of his decease, and thus deprived of the privilege of adding their feeble efforts to arrest the progress of the destroyer. Though called to endure a painful separation, may they remember that the time will come when there shall be no more death or crying, "neither shall there be any more pain;" and may their consolation be in him whose "hand is not shortened that it can not save," even from the last enemy. Funeral services by E. D. Cook. A. R. B.

At Otiskany Falls, on the 18th ult., Mrs. HANNAH GREEN, in the 42d year of her age. In life she enjoyed, and in death she possessed, the blessings of the Gospel of peace. Her funeral was attended on the 20th, and the consolation of that word which shall stand forever," was offered to the sorrowing by G. W. GAGE.

In Trenton township, Delaware county, Ohio, August 29th, 1839, Mr. CHARLES C. DURFEY, aged 28 years and 6 months, son of Manson Durfey, formerly of York. His wife died October 14th, 1837, aged 19 years. Thus early in life did the young pair bid adieu to all temporal things and soar away to endless day. The writer delivered a discourse to the friends and a large concourse of people, August 31st. T. STRONG.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, DECEMBER 20, 1839. NUMBER 51.

For the Magazine and Advocate.

"AN ETERNAL HEAVEN AND AN ETERNAL HELL, CARRY DIVINE FORCE AND POWER WITH THEM." WATTS ON THE MIND.

BY REV. J. GALLAGER.

The above assertion is often expressed, and in a variety of ways, by the advocates of endless punishment. It is resorted to as a strong argument against the soul-rejoicing, and heart-cheering sentiment of the reconciliation of all things to God, and in favor of the opposite, namely, of endless suffering for a portion of mankind. It is doubtless true that it is not as strongly enforced at the present day, as it was a number of years since. The times of the inquisition are past, the anathemas of the mother church fall harmless at the feet of thousands of professed Christians, and even the days of modern revivals, those besoms of destruction that swept over our fair land, like a blighting mildew, carrying ruin and despair in in their train, are to a very great extent past, and the measures then resorted to are consigned to the tombs of the Capulets. It was here the terrors of an angry God, and the fears of an imaginary hell, were pictured in all their horror, to induce men, women and children, to come out of the world and make a public profession of religion.—But how many can now be found who will contend that such preaching was productive of morality and virtue? Very few, we judge.

That kind of fear that leads or induces a person to *hate* evil is commendable, for it doubtless leads to virtue and good works; but that slavish fear which springs from a belief in endless punishment, and only induces a person to refrain from doing wrong through fear of the consequence, is certainly, to make the best of it, degrading. A person thus restrained, still loves the evil, and were he permitted, he would cling to it as something necessary to his happiness. But it remains to be proved that the fear of endless punishment is better calculated even to restrain men from sin, than other means that might and have been used.

The Rev. Dr. McCarty, formerly of New-York city, now of Port Carbon, Schuylkill county, a Presbyterian, a gentleman whose talents are of the highest order, delivered a lecture before the Lyceum of this place a few months since. His subject was the insufficiency of human laws to restrain crime. Among the various reasons he adduced were the two following: 1. "The punishments annexed to human laws are not certain. This point he argued with considerable force, and showed that it was the certainty, and not the amount of punishment that would restrain crime, and quoted the Marquis Beccaria in support of his position, who says, "Crimes are more effectually prevented by the certainty than the severity of punishments." 2. The hope of escape which human laws hold out to criminals, even after they are convicted and sentenced. Particular reference was had on this point to the pardoning power placed in the hand of executives. His arguments on these positions were pointed and conclusive, in many instances illustrated by facts. And I must acknowledge I never listened with more surprise, and at the same time pleasure, to a discourse from a preacher of the doctrine of endless punishment, than to this. To hear him sap the foundation of a doctrine which has for so many years been considered all-important, and the only curb to the vicious practices and propensities of man, was certainly a novelty. There were many of his congregation and others present, who did not approve of his lecture. And why? Were not the arguments good? Not a syllable by way of refutation could be heard. But it was not Orthodox. Here was the great objection.

But it is a fact that he is sustained by the most talented writers on criminal jurisprudence, in the positions he took. Beccaria says, "The certainty of a small punishment will make a stronger impression than the fear of one more severe, if attended with the hopes of escaping; for it is the nature of mankind to be terrified at the approach of the smallest inevitable evil, whilst hope, the best gift of Heaven, hath the power of dispelling the apprehensions of a greater, especially if supported by examples of impunity." p. 93.

The clergy may preach an "eternal hell" to a believer in it, and in a large majority of cases he will think, if he does not say, there is no certainty about it. Hope whispers in his ears, "Thou shalt not *surely* die. You can escape by timely repentance." And the prospect of heaven will have about the same influence upon him. For he will begin to think, "after all my toil and trouble for sixty or seventy years, I may by some unfortunate circumstance miss the object of my pursuit." We think, then, that it is the dictate of reason and common sense, as well as the Bible, if punishments are to be held out to sinners to make them better, it should be the fact that "though hand join in hand, the wicked shall not go unpunished." "For God will by no means clear the guilty." But these means will not produce the fruit of the spirit which is love, joy, etc. "It is the goodness of God that leadeth to repentance." It is gratitude kindled in the heart from a consciousness that God has manifested his goodness toward us in a variety of ways, and on various occasions, and especially in the gift of our Lord and Saviour Jesus Christ, through whom we have the assurance of a blessed immortality. Let these facts be fully impressed upon our hearts, and we will then love God, because he first loved us.

Pottsville, Pa.

For the Magazine and Advocate.

PRIDE.

BY REV. T. J. TENNEY.

When we look upon our dependent state, what shall we see to be proud of? What have we but such things as have been given us? What are we but the workmanship of him in whom we live, and move, and have our being? Strange! strange! that man in the brief hours of life, should assume the air which does not belong to him, in exchange for the humble appearance that exalts and ennobles him inwardly and outwardly! They who trade on such terms make poor bargains, as many have learned in the time of reverses and misfortunes. How little are the greatest before the power of death! Alexander and Bonaparte have been before him as the least of their followers.—Few are willing to learn until they must, the littleness of man, and the greatness of God. It is not often till man is about to go to his long home that he acknowledges

"This world is all a fleeting show,
For man's illusion given:
The smiles of joy, the tears of wo,
Deceitful shine, deceitful flow—
The e's nothing true but heaven!

"And false the light on glory's plume,
As fading hues of even;
And love, and hope, and beauty's bloom,
Are blossoms gather'd for the tomb—
There's nothing bright but heaven!

"Poor wanderers of a stormy day,
From wave to wave we're driven,
And fancy's flash, and reason's ray,
Serve but to light the troubled way—
There's nothing calm but heaven!"

For the Magazine and Advocate.

THE LIFE AND LABOR OF CHRIST.

BY REV. A. C. BARRAY.

It was ever the object of our blessed Lord and Master, in all his teachings, and in all his labors of love, to make men wiser, and better, and happier—to solemnly impress upon their minds a conviction of the duties they owed to God and their kindred nature, and of the weighty responsibilities that were resting upon them. It was to raise mankind from the abyss of moral depravity into which they had fallen, and to increase the sum of human happiness and human felicity, that he commanded them to obey his precepts, to walk in the paths he had pointed out and made plain, and live virtuous and godly lives. And it was because he loved man, that he gave for observance so many glorious precepts; it was because he was the friend of the sinner, that he commanded him to love and obey God; it was because he desired the happiness of the world, that he taught concerning the requirements of Heaven, and left behind so many holy examples for our imitation!

It was foretold of the Saviour, that he should be a man of sorrow and acquainted with grief; that he should be despised and rejected of men; that he should be brought forth as a lamb to the slaughter, and surrender up a life, which had been entirely devoted to the cause of humanity, in the midst of enemies to himself and his holy religion. And how exact was the fulfilment of these prophecies! From the commencement of his ministry, until its close, he enjoyed no outward peace. Wherever he went, all innocent as he was, he was surrounded by foes, and whichever way he turned, the arm of persecution was lifted up against him. And yet he had done nothing to merit a treatment like this. He had come into this world, the friend of sinful and degraded man. He came to be the Saviour of an alienated and lost world; to bring out the prisoners to the light of moral freedom; to comfort its mourners with the words of everlasting life; to unstop the ears of its deaf, to unseal the eyes of its blind, to raise its spiritually dead to life—and to pour a flood of light in upon the darkened soul! He continually went about doing good. And wherever we behold him, whether at the marriage feast, or at the pool of Siloam, or at the grave of a beloved Lazarus, or at the bier of the son of the widow of Nain—in every place, and every period—at all times, and under all circumstances, we ever find him the friend of man! He loved the world.—His kindness and compassion were universal, and in his affectionate desires were embraced a universe of human beings. It was for them he lived, and for them he died. And yet by them he was hated and despised. They shut their eyes to the light of his Gospel, and their ears to the pleadings of his mercy. They hardened their hearts against the calls of his love, and the cheering invitations of his compassion. They raised up against him a persecuting arm; they heaped indignities upon the head of this loving Saviour, and all holy and spotless as he was, they nailed him to the cross, and rejoiced in his agony!

And did not this man of sorrow cry to God for vengeance? Did he not petition Heaven to cut the guilty rebels down? and for an Almighty

hand to crush in ruins a rebellious world? No! His love for man was *stronger* than death! and led him to pray for the forgiveness of his murderers, even in his dying moments. And yet, how seemingly regardless we are of a Saviour's compassion, and a Saviour's love! We read of his sufferings, and his tears, and his agonies, but we do not seem to feel as we ought to feel—our hearts remain cold, and we have no love for him who, with his own blood, purchased redemption for a guilty world. His holy precepts are not observed; his righteous commands are not obeyed, nor his glorious examples imitated.

And must it ever be thus? Shall we never wake up to a sense of duty? Shall we ever remain insensible to a Saviour's calls, and a Saviour's pleadings? Oh! let us feel on this subject as Christians should feel, and let us resolve, that from this day to the closing period of our lives, we will devote ourselves more entirely to the service of Christ, and cause of humanity!

Homer, 1839.

For the Magazine and Advocate.

CHRIST IN THE GARDEN.

BY REV. H. L. HAYWARD.

Who that has attentively perused the history of Christ's sufferings in the garden of Gethsemane, has not felt his heart swell with emotions of the deepest sympathy? The grand object of his mission was now about being accomplished, and the important work which the Father had given him to perform, he was now bringing to a close. He had passed through a series of trials, distresses and sufferings, which would have filled with emotions of dread and dismay, the heart of any but the Son of God. He had been reviled, scoffed at, [illegible] and spit upon, and he now saw but just before him, an ignorant and enraged multitude, gathered around the judgment seat of the Roman Governor, and tumultuously demanding the sacrifice of his life. A little farther in the distance, he beheld, in imagination, this same infuriated band moving up the steep ascent of Calvary's mount, where was erected the rugged and painful cross, upon which he was soon to be nailed—and there, in the company of murderers and thieves, breathe out his invaluable life, and resign his spirit into the hands of "God who gave it."

What more thrilling and interesting period ever occurred in the life of any individual, than at this time appeared in the life of the mild and benevolent Jesus! Those for whose benefit he had toiled and labored, for whose welfare and happiness he had suffered all manner of persecution and reproach, were now engaged in the unholy, the diabolical work of bringing about the death of their kindest and most devoted friend. Already had one from among the number of his chosen disciples, deserted the ranks of those whom he had selected to carry on the grand work himself had begun, and bribed by glittering gold, had agreed to betray him into the hands of his enemies. Full well he knew that soon the traitor Judas would return, followed by a murderous and blood-thirsty multitude, by whom he would be carried before the judgment seat of Roman justice, there to undergo a mock trial, compelled to bear up under the various indignities that would be heaped upon him, and at last suffer a lingering and painful death upon the cross.

Oh, what an example is here of filial obedience to our heavenly Father's will, and undoubting and implicit confidence in his wisdom and goodness! Where was ever manifested such God-like love, as was here displayed by the Saviour of mankind? Where was ever beheld an instance of such disinterested benevolence, such meekness and humility, such unflinching courage and resolution in a time of suffering and trial, as was displayed in the life and death of the Son of God?

With what feelings of tenderness and compassion did he address himself to his disciples, as he was now about to be taken from them. All the tender emotions of his soul, appear to have been brought into lively exercise, as he now delivered to them his last injunction, while he urged them in the strongest and most endearing language, to remain firm and undaunted amid the fierce tempests of persecution that were gathering around them, and to go fearlessly and courageously forth in carrying forward the important work he was then about to commit into their hands. He well knew that his chosen disciples were men "of like passions" with the rest of mankind; like others, they were liable to err; the eyes of a scrutinizing and gainsaying world were continually upon them; and every inducement would be made use of, and every means tried which human wit and ingenuity could invent, to lead them astray from the path they had chosen. Hence his earnest endeavor, in this his last conversation with them, to inspire their hearts with fortitude and courage, to console them in the prospect of their immediate separation from him, and to impress upon their minds the vast importance of paying due regard to the example he had left them, of living upon terms of peace, friendship and equanimity with each other, and thus to "let their light so shine before men, that others seeing their good works, might glorify their Father in heaven."

"This," said he, "is my commandment, that ye love one another as I have loved you; for I have given you an example, that ye should do as I have done unto you." "By this shall all men know that ye are my disciples, if ye have love one for another." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

What tenderness and love—what anxiety and solicitude did he manifest for the welfare and happiness of his disciples! Here we behold the mighty workings of that love which had its origin at the fountain of Universal Benevolence.—Here we may behold the length, and breadth, and heighth, and depth of that "love which passeth knowledge," and learn the vast price which the Son of God has paid to purchase the salvation of the world from sin. May we duly appreciate the blessing, and ever live in strict accordance with the pure and holy precepts of the Gospel of Christ.

Champion, Jefferson county, 1839.

For the Magazine and Advocate.

MENTAL SLAVERY.

"There," says the reader, "I have long expected that the exciting subject of slavery would find its way into the columns of the Magazine and Advocate, to throw confusion, discord and disunion into the ranks of Universalism."

Hold a little, gentle reader; be not too suddenly startled at the above caption. We would not disturb the unanimity of thy peace, or alarm the quiet repose of thy happy meditation with a glaring disquisition upon the fearful forebodings of Southern slavery—no, by no means; but in the spirit of kindness we would awake the tender emotions of thy kind attention, to the all-important subject of mental slavery—the slavery of habit—the slavery of vice and sin. This is the kind of slavery which claims our attention at this time.

And while we have cause to regret that slavery should exist in any form among the children of men, we also feel warranted in saying, that there are certain intolerant, unnecessary and slavish practices which have borne like a mountain's weight upon the cause of truth and righteousness, and which are still a weapon in the hands of the enemy, who never scruples to wield them to our disadvantage. Multiform and various as are our habits, perhaps there is none more useless in itself and pernicious in its character and influence, than the unwarrantable and slavish habit of *profane swearing*. That this habit is the result of long and habitual indulgence, is a truth which, to establish, requires but little proof.—If we but turn our attention to the society of little boys, it will be no difficult matter for the ordinary observer to hear the little urchin making use of profane language, ere he can scarcely lisp an audible sound. We do not mean to be understood that this is true in every instance; on the contrary, we are happy in knowing the fact is otherwise; but we do say, (and we feel that we speak the experience of many,) that it is by no means unfrequent.

Here the question naturally arises, how came they in possession of such language?—from what source do they derive their early information? This is a most reasonable inquiry, and it strikes at the foundation of this disgusting and disgraceful habit. To say that the forming hand of the all-wise Creator endowed their innocent hearts with an innate propensity, and gave them the use of language that they might speak the inordinate desires of their ill-directed minds, independent of the influence of example, or the aid of education, would be an impeachment both upon the character of Deity and the declaration of Jesus Christ; for we have the express and emphatic language of Jehovah, that when his work was finished, he pronounced it good; which was confirmed by the testimony of our Saviour, when speaking of the inherent virtue and goodness of the human heart before it became contaminated with sin. His language is, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The charge has been made, and perhaps not without some foundation in truth, that the language of our Partialist preachers has been a most fruitful and prolific source of profanity. That this is true, to some extent, we admit, but that it is the immediate and legitimate cause, we deny. "Render unto Cesar the things which belong unto Cesar," is both a Christian and a republican principle. An eminent writer has justly said, "Show me the company you keep, and I will tell you your characters." Here it is that we find the true foundation of the power of example, and here rests the secret of the beginning of profane swearing; besides, the language speaks volumes of the great and important responsibility which devolves upon parents and guardians, of instilling the principles of Gospel truth into the young and tender mind in early life. Early impressions seldom become eradicated. The child listens to the language of those whom he looks up to as his superiors—he learns the words, and takes it for granted that he has an undoubted right to speak the language of those who should be his instructors both in theory and practice; and when absent from the immediate care and supervision of his parent or guardian, it is that our ears are filled with blasphemy and imprecations of the Most High! Indeed, such is the fallibility of human nature, that he even feels that a degree of honor is due him, that he dares take the name of God in vain. If there is any palliating circumstance to excuse the child for this lamentable practice, it is in the fact that he inconsiderately acquires the slavish habit from those whom he has a right to look up to for good examples. On the other hand, if there is any thing that is inexcusable, and which justly deserves the censure of public opinion, it is manifesting a total disregard of all moral obligation, by continuing in the practice of a vicious habit, without making a single effort to reform, and more especially after becoming convinced of its folly. With the child, the seed is sown in the tender mind, and like the seed sown upon a fertile soil, it will grow with his growth, and strengthen with his strength, and ere he is aware of his situation, the iron fetters are fastened upon his mental and moral powers, and he is nought but a perfect slave. If he makes the solemn resolve to reform, it is more than probable that his associates instead of aiding him with a word of encouragement, will set a trap that he may betray the virtue of his resolution. And I firmly believe that I am not going beyond the bounds of truth and justice, in averring that the parent is not unfrequently called to the painful duty of correcting his child for a slavish habit, which he himself has been instrumental in forming. And need we say, the evil stops not here. Is it not a truth that pro-

fanity too often defiles the lips of the professed believer in the glorious doctrine of God's impartial grace? And will it be denied that men of character, of wealth and influence, who have no mean opinion of themselves, will allow themselves to depart from the wholesome and reasonable requirements of the Gospel, which, so far as the word of mouth is concerned, they are extremely fastidious in defending, and yet, at the same time, descend to the degrading and slavish habit of invoking the damning curses of their heavenly Father upon a fellow-brother. And are they not aware that while they are thus taking the name of God in vain, others are making remarks greatly to the detriment of the cause of truth, and thereby bringing a stain and a reproach upon those who are spending their lives for its support. And may we not go still farther, and point out the fact, that the preacher is not unfrequently made to feel the awkwardness of his situation while listening to the profane language of those who are his professed friends—language, too, which is unbecoming the dignity and character of the Christian or the gentleman. Add to this the increased embarrassment he feels if the inquiry is made by an opposing brother, why the friends of Universalism thus indulge in a habit which is so repugnant to reason, so deleterious in its influence, so contradictory, and so diametrically opposed to the plain, the obvious and acknowledged requirements of the Gospel. To deny that such practices exist, is unwarrantable—to plead justification, is inconsistent—to excuse the matter, will put him to the blush—and if he seeks to extricate himself from a fault for which he is not responsible, it will only be putting the boot on the other foot, without answering the question, or mending the difficulty. It is contended that the theory of Universalism affords the only proper incentive to moral action. Now, admitting that this is the case, it is but reasonable that its moral claims should be answered by a practical demonstration, as much better than that of our opposing brethren, as our theory is more exalted.

"Swear not at all," is the language of our Saviour; "neither by the heaven, for it is God's throne, nor by the earth, for it is his footstool."

MARIUS.

Hamilton, N. Y., 1839.

For the Magazine and Advocate.

MODE OF PROMOTING CIVILIZATION, IMPROVEMENT, ETC.

It is much to be regretted, that the true source of happiness, etc., remains comparatively unknown, or is considered as a desideratum of little moment. An approximation, however, is, and for several years past, has been making towards a better appreciation of it—and if we may be warranted in judging of the future by the past, we may anticipate with pleasure, the time when men will acknowledge the principal sources of happiness to be augmented by the influence of that portion of the human family who have, in ages past, been considered and denominated by the humiliating title, "the weaker sex." This estimation of female intellect, I shall *endeavor* to show, is not only fallacious, but unjust, uncharitable, and incompatible with general observation.

Man, by nature, is a social being—he reasons and possesses intellectual faculties capable of improvement; and happiness, in proportion to the proper improvement of these faculties, invariably ensues. But the most direct and effectual mode of improving them, has for centuries been suppressed. The cultivation of the female mind, has been held up to scorn, contempt and ridicule. From an elevation of the moral and social condition of females, would result a promulgation of truths and sentiments, unsophisticated, and in a great degree calculated to promote the civilization and improvement of the rising as well as succeeding generations. The female is alone qualified, and it seems to be her special duty, to infuse into the minds of her offspring, principles that will conduct them through the various scenes of life, guiding the destinies of their country, and adorning it with virtues worthy of remembrance.

L. Aime-Martin, a French writer, has published two volumes on this subject. The work is entitled, *De l'Education des Meres de Familles, ou de la Civilization du Genre Humain par les Femmes*—"On the education of mothers of families, or the civilization of the human race by the instrumentality of woman." The author very ably argues, that the infant while in the cradle, is receiving an education either from the smiles or frowns of its mother. Her actions, and even her countenance, has an influence upon it. The author says, "Teachers enough will be found to impart learning: the mother alone can impart virtuous sentiments. A good mother will seize upon her child's heart, as her special field of activity. To be capable of this, is the great end of female education; to be capable of this, females must be taken out of their present narrow circle of acquirements, and introduced at once to what makes human beings better and happier." In conclusion he observes, "I have reached the end of my labors. I have shown that no universal agent of civilization exists but our mothers. Nature has placed our infancy and youth in their hands. To this one and acknowledged truth, I have been the first to declare the necessity of making them, by improved education, capable of fulfilling their natural mission. The love of God and man, is the basis of every system. In proportion as it prevails, national enmities will disappear; prejudices become extinguished; civilization spread itself far and wide; one great people cover the earth, and the reign of God be established. This reign of God is the happiness of man, secured by his increasing virtues, to be hastened by the watchful care of mothers over their offspring, from the cradle upwards."

Past experience teaches, that it is by associating with the virtuous, the amiable and intelligent, that corresponding characters are formed; and it is, as the pages of history abundantly testify, from intelligent and affectionate mothers, that the best and most eminent men who adorn the historic page, first received a proper direction of mind—a mind and energy of character, which can emanate but from the female heart. Many of the nations who have hitherto deemed the female mind as totally incapacitated for literary and scientific attainments, now see the gross errors which they have imbibed, and are dispelling from their minds those opinions of female intellect, which for centuries have formed a distinguished trait in their character. Surely "darkness covered the earth, and gross darkness the people." Europeans, with whom originated the *blue stocking* sarcasm, are now ready and *compelled* to admit, that the reasoning powers of the female can be cultivated and developed, even so as to compete with the most profound. In all ages, the female has met with strong and bitter opposition, which she has borne with meek submission, not remonstrating in the least against the almost infinite injustice done her. Had she been permitted to enjoy the privileges in common with the other sex, she would have been what she was originally intended for, viz., a help-meet, an assistant, a companion, a co adjutor of man in all the useful avocations, and consequently accelerating, instead of impeding the progress of civilization and improvement. But it is humiliating to reflect on the manner by which some nations treat her at the present day. Even in countries which *pretend* to have become the most enlightened, her privileges are limited.

Yet things have, in a measure, assumed quite a different aspect. Truth is mighty and will prevail. The roots of error must be turned to the sun of intelligence, and wither. Man has found, and will ever find, the female amiable and friendly—qualified as well as disposed to augment his felicity, and to elevate him in the scale of civilization. Consult those who have travelled through savage regions—suffering all the hardships incident to such an excursion—and who, I ask, administers most to their wants? I answer, it is the tender, humane and benevolent female. In whatever situation she may be placed, restricted and treated as she may be, one continual train of charitable acts adorns her noble character. But perhaps the reader will say, "it is useless to discuss this point, for all accede that the female is distinguished for these finer feelings; but she does not possess a mind adequate to grapple abstract questions." Very well. The fallacy of this position will plainly evince itself, on a perusal of several works now being published in England and France, to which reference is only necessary. I would also refer to the examinations in our own institutions, as abundantly testifying that females, yes, even *females*, possess great intellect. There are some people who, "convinced against their will, remain still in the same mind." If such peruse this article, I would further refer them to the dramatic writings of Miss Joanna Baillie—the astronomical labors and calculations of Mrs. Somerville—the works of Mrs. Marcet on chemistry and natural philosophy—Miss Martineau on political economy, and Mrs. Loudon on philanthropic economy—where they will find an exhibition of reasoning faculties, sufficiently strong to carry conviction to every unprejudiced mind, that the female mind, when cultivated, is capable of competing with a Kepler, a Brohe, a Gallileo, or a Newton. If this will not convince my reader, I must say that there are more hopes of a fool than of him. The truth is, the female has been *compelled* to remain in ignorance; and although disposed, she was not permitted to emerge from darkness. The following lines of the poet, may be very appropriately applied to females of past ages.

"But knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill *ignorance** repressed their noble rage,
And froze the genial current of the soul.

"Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

I might enumerate other females who have attained to eminence, but neither time nor occasion will allow. Suffice it to say, that upon the rolls of literary fame, are found female writers of whom we may be truly proud. And it is a truth, which will in due time be appreciated, that to promote civilization and improvement, attention must be bestowed on the culture of the female mind. It is to them, and to them alone, that the rising generation are to look for that proper direction of mind—the inculcation of those principles which can alone sustain our government and its institutions.

JEAN.

Canton, 1839.

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* "*Ignorance.*" This slight and very appropriate alteration of the original, is due to Hon. Samuel Young, to whom, also, I am indebted for references to several authoresses embraced in this article.

THE LADY'S BOOK, WALDIE'S CIRCULATING LIBRARY, AMERICAN PHRENOLOGICAL JOURNAL.

We would remind our readers that the two former begin new volumes with the beginning of the coming year. The Lady's Book, published by Godey, is three dollars per annum—and the Library, (a large weekly quarto, of 16 pages each number,) is five dollars per annum—very cheap for the number of valuable and interesting books published in it. All are published in Philadelphia, and, for all we act as agents.

A. B. G.

THE KNICKERBOCKER.

Published monthly, in New-York, at five dollars per annum. One of the best monthlies in our country.—I. Tiffany, Esq., at H. & E. Phinney's Bookstore, agent for this city and vicinity.

A. B. G.

THE NEW-YORKER—FOLIO AND QUARTO.

One of the very best *family* newspapers in the circle of our knowledge—containing carefully compiled tables of elections, and public papers for the politician—able reviews, scientific essays, tales, poetry, etc., for the literary; and general news for all. Mr. C. C. P. Grosh, the Printer of the Magazine and Advocate, has been appointed agent for this city and vicinity by Mr. Greely.

A. B. G.

For the Magazine and Advocate.

LIBERAL MEN.

Far, very far, am I from being a *graduate* in the school of human nature. Yet even my advantages, limited as they have been, enable me to state, with no small share of confidence, that "every thing is not gold that is called gold." It has been remarked, that people never undertake to counterfeit a bad article; and this remark is undoubtedly true: for rogues are very seldom fools. But this is not the only truth in the world. There is one more, at least, as true as this is; and that is, that good and bad articles should not all go by the same name—or, in other words, that counterfeit money should be called *counterfeit* money.

Now I wish to apply these remarks to men as well as things. The term liberality, by the persevering efforts of a few worthy and generous-hearted souls, has become quite a dignified appellation, and liberal men, at the present day, are of no small importance. The consequence is, that there is getting to be a great many liberal men in the world. The spurious coin is coming into market; and about every real, downright, iron-fisted, hollow-hearted miser in the country, is endeavoring to dignify himself with this honorable epithet, and is luxuriating himself most deliciously in the contemplation that he is a liberal man! If I mistake not, this epithet is now generally applied to all Universalists indiscriminately. Yet, for myself, I have never discovered the propriety of so doing. It is true, that as a body, Universalists have very liberal views; and if this were all that is meant by the term "liberal," then there would be no impropriety in applying it to all Universalists. But the word as it is now used, has a much wider range, and is understood to have a signification entirely different from that to which we have here alluded. In this sense it signifies, not merely a generous-*headed* man, but a generous-*hearted* one; not simply *theoretical*, but *practical* liberality; not barely a *profession*, but a heartfelt *possession* of an enlarged and expansive benevolence—a benevolence that shall prompt its possessor to *do* sometimes, and not to be eternally and everlastingly *talking* about doing. This is the meaning of the term "liberality," if I have a correct understanding of things. And in this sense it is no more applicable to *some* professed Universalists, than it is to a man made of *beeswax* with a *cast iron soul*.

It is true that all benevolent and philanthropic men must act from the fundamental principles of Universalism. But it is not true that all Universalists act from the fundamental principles of benevolence and philanthropy. From these considerations it will be seen that the epithet "liberal," though not applicable to all Universalists, is, notwithstanding this fact, decidedly and exclusively a Universalian term. For no one can be liberal in theory, without being a *theoretical* Universalist; no one can be liberal in practice, without being a *practical* Universalist; and no one can possibly unite the two, without being a *Universalist* in deed and in truth. Now the first of these, without the second, is like a body without a soul—dead: and I appeal to any reasonable man to say whether any dead thing should be called liberal.

Let, then, every thing be called by its proper name. Let there, at least, be some distinguishing characteristic between a *shadow* and a substance—between spurious and genuine liberality. We should hardly call a man "liberal" because he had an excellent treatise on liberality in his library; but a man's liberality may as well be in his *book-case* as in his *head*. There are, beyond all doubt, two distinct classes of liberal men. Justice requires that they should have two distinct appellations. And being a lover of justice myself, I have concluded in future to speak of Liberal-*headed* men and liberal-*hearted* men. Always understanding by the former, those who are forever talking about being "poor," "having a large and expensive family to support," "owing a great deal," "paying a large sum for preaching, building meeting-houses," etc.; and who, on an average, are not worth more than *ten thousand dollars*—own not over *half a township*—have a wife and one child to provide for—borrow all the Universalist newspapers in town, for their families to read, and pay *twenty-five cents* annually for preaching. And by the latter, understanding those who, whether poor or rich, are the "stay and the staff" of every society—whose generous souls are warmed by universal philanthropy, and *one* of whom, though he may not be worth a farthing in the world, will do more for the public benefit, more to alleviate the sorrows and promote the happiness of his fellow-men, than a *million* of the former. For one, I am heartily sick of the story, "We are poor." Why, in the name of common sense, not come out and tell the truth? "We adore Mammon in this place, and bow at the shrine of gold and silver. This we do with all our might, mind, soul and strength, and had much rather take two shillings out of the 'urn of poverty,' than to put one in!" But I am spinning out this subject to an unnecessary length. I will now propose three or four questions to the reader, and close.

Suppose that you were a preacher, and, if you please, a young one. And a very liberal-headed man, who would never hear any other denomination but his own—having had a friend die—should send twelve or fifteen miles for you to attend the funeral. You agree to go. The time arrives, and you, having no conveyance of your own, hire one. You go—attend to the services—receive a hearty *thank you, Sir*—return home through the rain—pay two dollars for your conveyance, and are sick a week in consequence of riding in the rain. How long would it take you to get rich at this rate, allowing you had such a call weekly? Add to this the fact, that you are employed at the same time by a society, that by way of encouragement to young preachers, agrees to give them about half as much as will sustain them; and after keeping them a year or two, and bestowing a large share of praise upon them, sends them off with an *excellent* prospect of not getting any thing under three or four years, and a *tolerable* good one of never getting any thing at all; add this, I say, to the former consideration, and how long would you be likely to live, provided you devoted the whole of your time to the clerical office?

And if such a circumstance should occur among the liberal class, what would you expect among the illiberal class? or, in other words, if *liberal* men would starve you to death, what would *il*-liberal men do?

Lastly: if you wished to build a small meeting house in your town, how many liberal-*headed* men, worth ten thousand dollars a piece, would it take to build it?—or, to come more immediately to the point, how many dead bodies would it take to make a living one?

Very respectfully, SIGMA.

Cosmopoliteville, 1839.

For the Magazine and Advocate.

AN OBJECTION CONSIDERED.

The remark has often been made, "that the doctrine of universal salvation may do to live by, but it will afford no support in the hour of death." Paradoxical as is this objection, there are many with this impression on their minds—and thus viewing the doctrine, are unwilling to examine, in a serious and candid manner, the evidence which its advocates adduce as proof of its harmony with the dictates of reason, the teachings of nature, and the voice of Divine Revelation.

It will be seen, that in order to present a strong and formidable objection, it is first granted that this much despised doctrine may do to *live* by; an admission strangely at variance with the many sermons and volumes which have been written to prove its licentious and demoralizing tendency! Universalism *is* good in life. It is based on the paternal character of God—the brotherhood of the human race—and who will deny that these doctrines are calculated to exert a happy influence on the human mind and heart? Wherever these shall prevail, tyranny and oppression shall cease—violence and wasting be no more known. Those to whom these tidings come, who shall be baptised into the spirit of these all-important truths, shall no more learn war; they shall beat their swords into plough-shares, and their spears into pruning hooks; "the loftiness of man shall be bowed down, and the haughtiness of man shall be made low;" they shall "dwell together in unity;" "and the Lord alone shall be exalted in that day."

But even should all this be allowed, in the opinion of the opposer, its sustaining power will utterly vanish in the hour of death! But upon what is this opinion founded? Can a single reason be given? Should Universalism prove false, will it be contended for a single moment, that an individual, who with true sincerity of soul regards it as the truth of Heaven, and who has adorned this doctrine "with a well-ordered life," will have reason to tremble in view of death? Will he be condemned in a future world, for honesty and sincerity in this? Or have those who have believed this doctrine, renounced it in a dying hour? Such instances we have heard "by the hearing of the ear," but under such circumstances, that we can but regard them as "idle tales." These renunciations have come from those who profess *never* to have *believed* the doctrine, and are entitled from this one consideration, to no weight whatever. On the contrary, thousands have died as they lived, cherishing this holy faith, inspired by its hopes, and blessed with its rich consolations. They have entered the "dark valley of shadows," not fearful and faithless, but in peace and with joy. "*To die*," was "*to go home*"—to exchange a world of imperfection and frailty for a state of perfect purity, fadeless glory and bliss—to dwell in the more immediate presence of their Father and God—to behold his glory "face to face," and unite in the ceaseless worship and adoration of heaven! They had borne the image of the earthy, and desired to be crowned with the radiant glory of the heavenly!

Let those who urge the objection we are considering, peruse the memoirs of Elhanan Winchester, of John Murray, or of the zealous and devoted Hanscom, and they will be compelled to acknowledge that Universalism has power to sustain and console in death!

"His faith sustains him in his final hour."

If this be denied, we ask where shall we find a faith which will yield comfort and support?—Shall we go to the Skeptic, who has pronounced death an eternal sleep? Will this give us the spirit of resignation and peace? Oh! can this satisfy the longing desires, the everlasting aspirations of the human soul? It can not be! The Father of our spirits hath opened the "fountain of living waters"—whosoever will, may come, and drink, and thirst no more forever.

The teachings of skepticism will not answer our wants. "To whom shall we go?" To him who believes that all shall be raised from the dead; yet, that to a great portion of our race, that resurrection shall be their everlasting curse?—Will this sustain and cheer us? Can we die in peace, cherishing the thought that a father, a beloved mother, our brothers and sisters, many loved and valued friends, shall be consigned to everlasting wo and despair? Nay! skepticism, horrible and revolting as it is, is far preferable to such a system as this. We cease to wonder at the prevalence of infidelity, when we reflect that this doctrine has long been considered the corner stone of the Christian temple!

We conclude this article by expressing our belief, that Universalism is the *only* doctrine which can rob death of its sting, and the grave of its victory. It gives us assurances of God's everlasting mercy and love! It teaches us that our existence is not bounded by the narrow limits of time. It whispers the joyous tidings of unfading life and everlasting glory and felicity. Its blessings are universal. It enables us, by the eye of

faith, to behold the destruction of sin and death, the lost race of Adam cleansed from all impurity and evil, and crowned with immortal life and salvation! For this we love its teachings, and prize its consolations! H. R. N.

Claremont, N. H.

For the Magazine and Advocate.

BIGOTRY—A FACT.

A short time since a lady of this place, a member of the German Methodist church, sent one of her children to the apothecary's to purchase a box of pills, and the child returned with a box labelled "Universal pills"—an article much used. As soon as the pious lady saw the name, *that* was sufficient for her, she instantly sent them back, saying, she was not going to have any Universalist pills in her house! Such is a sample of her opposition to the doctrine of God's impartial grace. We know not what virtue there is in the pills referred to above, but having had resource to the balm of Gilead, i. e., the doctrine of universal salvation, we feel confident in saying it is an excellent remedy for bigotry, and as such we can recommend it. J. G.

Pottsville, Pa.

[From the Universalist Union.]

MINUTES

Of the Proceedings of the Hudson River Association of Universalists, for 1839.

Met according to adjournment in Lansingburg, on the 2d of October. After uniting in prayer with Br. W. Wilcox, organized by choosing Br. S. R. Smith, Moderator, and J. A. Aspinwall, Clerk, and E. Cobb, Assistant Clerk.

Appointed Brs. Rayner, Spencer and Learned, a committee to arrange the order of public services.—Received letters and credentials from delegates. Granted the request of the "First Universalist Society in Pittstown," for the fellowship of this body. Appointed Brs. Rayner and Ackley, (ministers,) and S. Harvey, S. Van Schaack, B. Hyde, and M. J. Bovee,* (laymen,) delegates to the next State Convention, with power to appoint substitutes. Brs. S. R. Smith, D. Ackley and J. A. Aspinwall, committee on fellowship and ordination for the ensuing year. Br. Rayner to preach the next occasional sermon, with power to appoint a substitute. Br. Aspinwall to prepare the minutes for publication, accompanied with remarks.

Accepted the resignation of Br. L. C. Browne, as Standing Clerk of this Association, and voted him thanks for the manner in which he had discharged his duties in that capacity. Appointed Br. J. A. Aspinwall Standing Clerk.

Voted, That when this Association adjourn, it adjourn to meet in Greenfield, Saratoga county; and that the *annual meetings* of this Association in future, be held the first Wednesday and Thursday in September.

The committee on fellowship and ordination reported that they had not been called upon to act in that capacity during the past year—accepted.

The committee of discipline reported that complaint had been made against the moral character of Br. L. C. Browne. After some discussion, the motion to accept the report was negatived.†

Appointed Brs. D. Ackley, S. Van Schaack and J. A. Aspinwall, a committee of discipline for the ensuing year.

After the services of Thursday afternoon, adjourned to meet in Greenfield, the first Wednesday in September, 1840.

LAY DELEGATES PRESENT.

J. Hamlin, W. H. Clark, Hudson; N. Starks, E. Cobb, Albany; J. B. Colesgrove, L. Powers, Troy; H. Spencer, A. Learned, Lansingburg; S. Gregory, H. Barton, Greenfield; I. Slocum, A. Kingsley, Fort Ann; B. Hyde, C. Townsend, Hartford; W. Eddy, J. Spicer, Pittstown; A. Webster, A. Bailey, Nassau; S. Duel, Halfmoon; D. Smith, Amsterdam.

CLERICAL DELEGATES PRESENT.

S. R. Smith, Albany; L. C. Browne, Troy; M. Rayner, Lansingburg; D. Ackley, Hudson; P. Hathaway, Ballston Springs; C. Hollister, Granville; J. A. Aspinwall, Hartford.

VISITING CLERGY.

W. Wilcox, Cheshire, Mass.; A. B. Manley, Stockbridge, Mass.; W. Bell, Bennington, Vt.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer by Br. S. R. Smith; sermon by Br. J. A. Aspinwall. Afternoon, prayer by Br. Rayner; sermon (occasional) by Br. Smith.—Evening, prayer by Br. Aspinwall; sermon by Br. Wilcox.

Thursday morning.—Prayer by Br. Ackley; sermon by Br. Hollister. Afternoon, prayer by Br. Smith; sermon by Br. Manley. Evening, prayer by Br. Hollister; sermon by Br. Ackley.

REMARKS.

It is worthy of remark, praise and imitation, and matter of encouragement to others, that we had a *full delegation* from nearly all the societies within the limits of this Association. And the cheering news which they brought from the different parts of the heritage of the Lord, enables us to "thank God and take courage," feeling that "truth is mighty and will prevail." And while we hence feel that our "stakes are strengthened," and our strength renewed, our borders have been enlarged by the addition of one new society, organized within the past year. And we do most sincerely hope—and may we not confidently expect—that the *few* societies who neglected to send delegates, will, in view of their duty and interest, and the full and able representation which appeared in our council, "go and do likewise," that the *Green Fields* which have solicited their presence and communion another year, may not become *dry*, nor be disappointed.

It is true, we anticipate a good deal, and perhaps more than we have reason to, when we glance our minds forward to the next meeting of this body of disciples, and expect a full representation of every society within the limits of this Association. Brethren, this would tell well for your zeal and the prosperity of our common and glorious cause. Shall we see it?—the dead arise, the languishing arouse, the living and zealous confirmed, and the hopes of all thus renewed and strengthened? The cause in which we are engaged demands it, and may God in his infinite and changeless mercy grant it. Per order. J. A. Aspinwall.

NEW-YORK ASSOCIATION.

The New-York Association of Universalists held its annual meeting in North Salem, Westchester county, on Wednesday and Thursday, October 16th and 17th, and opened its session by uniting in prayer with Br. Le Fevre. Chose Hezekiah Scott, Esq., Moderator, and Br. S. J. Hillyer, Clerk.

The committee of discipline reported that no cause of complaint had come before it.

Appointed Brs. Le Fevre, Sawyer and Hillyer, a committee of discipline for the ensuing year.

Appointed Brs. Whittaker, Le Fevre and Sawyer, a committee on fellowship and ordination.

Whereas, this Association is well satisfied of the Scripture warrant for church organization, and the administration of the Lord's Supper; and whereas we consider these institutions as highly conducive to our spiritual growth and stability, therefore,

Resolved, That we affectionately but earnestly recommend to the several societies within our borders, that they take measures for such organization and the due administration of the ordinances of the Lord's house.

Whereas, this Association contemplates with heartfelt sorrow the deplorable evils produced by the use of ardent spirits, both on the civil, religious, and social condition of the community at large, therefore,

Resolved, That we recommend to the societies and to all individuals professing the faith of universal salvation, within our limits, to abstain from the use of intoxicating drinks, and as far as possible, to dissuade others from their use.

A request having been made by Samuel B. Brittan to receive the fellowship of this Association, and the same having been accompanied by the most satisfactory testimonials from the society in Newark, N. J., with which he is connected, we most cheerfully recommend him to the kind consideration of our Universalist brethren, but are restricted by a resolution passed at the last session of this body, in accordance with the recommendation of the State Convention, from granting letters of fellowship until the expiration of one year.

Appointed Brs. W. Whittaker and S. J. Hillyer, clerical, and Lewis Seymour and Hezekiah Scott, Esqrs., lay, delegates to the next session of the New-York State Convention, to be holden at Utica, on the last Wednesday and following Thursday of May, 1840.

Appointed Br. C. F. Le Fevre to deliver the Occasional Sermon at our next session.

Appointed Br. T. J. Sawyer to prepare the minutes of the proceedings of this session for publication, and accompany the same with a Circular Letter.

United in prayer with Br. Sawyer.

Adjourned to meet in Newark, N. J., on Wednesday and Thursday, October 7th and 8th, 1840.

HEZEKIAH SCOTT, *Moderator.*
S. J. HILLYER, *Clerk.*

Delegates Present.—Lewis Seymour, Second Society in New-York, Wm. Pirsson, Third Society, B. St. John, Newark, N. J., Lewis Rich and Hezekiah Scott, North Salem.

Clerical Brethren Present—S. J. Hillyer, No. Salem, C. F. Le Fevre and T. J. Sawyer, New-York. Brs. E. Hitchcock and Z. Cook, visitors.

CIRCULAR LETTER.

Brethren—Through the continual goodness of God we have been permitted to hold another session of the New York Association. We have to regret that so few of our societies were fully represented, and that three or four were not represented at all in this body, and sincerely hope that measures will be taken before another session, to remedy this evil. We are aware that several of the societies within this Association are unfortunately destitute of stated preaching, but we can not feel that this circumstance is a justification of the neglect which they evince. To preserve their corporate existence, is necessary that they should hold an annual meeting for the election of officers, and that time would afford a convenient season also for the appointment of delegates to the Association. Let us also enjoin upon societies the duty of appointing such individuals as will attend.

It will be seen by a reference to the minutes of our proceedings, that a resolution was passed recommending the organization of Churches within our several societies where they are not already formed, and the due administration of the Lord's Supper. According to the statute of the State under which all societies, as corporate bodies capable of holding property and legally transacting business, must be formed, any individual may become a member of the society by signifying his wishes to the Clerk, and contributing for the period of twelve months in the ordinary way to its support. Of course no Christian discipline is possible. Indeed, a society, as such, is not, in the ordinary acceptation of the term, a church. The Lord's Supper we can not but regard as an institution of the great Master's own appointment, and feel that it is an important means of Christian growth. Every disciple of Jesus, we are humbly of opinion, will be benefitted by celebrating the Lord's Supper—by eating and drinking of the symbols of the body and blood of Christ, in memory of him and in accordance with his own injunction: "This do in remembrance of me."

It will be gratifying to our friends to learn that one brother, well qualified as a preacher, and sustaining an irreproachable moral character, has applied to the Association for its fellowship. Acting under a resolution adopted at the last session of this body, in accordance with a recommendation of the State Convention, it was deemed improper to grant letters of fellowship till the expiration of one year, but the Association takes pleasure in expressing its entire satisfaction with the candidate's credentials, both as to talents and character, and in recommending him to the kindly attentions and countenance of the denomination.

The Association felt itself called upon once more to bear its testimony against intemperance, and the hope is entertained that the whole body within our borders will second and adopt the resolution here passed. It is indispensably necessary to the true well-being of society at large. We hope that the tremendous evil of intemperance does not rest upon us as a denomination, more heavily than upon other religious bodies, but the least of it is too much to be endured, and wherever the cause exists, the blighting curse must be expected to follow. Be sober, be vigilant.

Our late session, we trust, has been a profitable, as it certainly was an eminently happy one. The weather was delightfully fine, the audience large and highly attentive, and a most kindly feeling was manifest, both in the business of the council, and among the people generally. Seven discourses were delivered by Brs. Le Fevre, Hitchcock, Cook and Sawyer. By order of the Association. THOMAS J. SAWYER.

Experience teaches us that a certain degree of ceremony and etiquette is to be kept up, even between near relatives and intimate friends.

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* *Four* lay delgates! did not our brethren know that but *two* are allowed by the Constitution of the Convention?
A. B. G.

† The subject alluded to in this item of the minutes, has since been fully settled. The new committee and the parties have had an interview, and all, we are informed, has been satisfactorily explained. We suppose there will be an official notice of it, but have deemed it proper to append this note for the present information of those interested.
ED. UNION.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, DECEMBER 20, 1839.

THE ORIGIN OF CURSING.

Mankind, it is said, are apt to believe what they wish to be true. Is it not also true that they frame their wishes according to their belief? Certain it is, that frequently the idea that their belief will prove true, gives a sort of joy to their minds. I will not analyze the cause—nor even the precise nature of the effect—it is sufficient for my purpose to establish the fact.

Have any of you ever attended a controversy between a Universalist and a Partialist? If you did, and observed the countenances of our Partialist brethren who were present at the discussion, you must have seen both positive and negative proof of my statement. While the Universalist was earnestly proving that all men, without exception, would certainly be finally made holy and happy—the Partialist countenances would grow sad and gloomy—they would grow uneasy, and look with anxious, wistful glances at each other, and at the advocate of Partialism, as if trying to gather some comfort—some hope that the doctrine of endless misery would yet be able to stand. Well, that was negative proof—proof that they had framed wishes in accordance with the teachings of their faith—wishes that triumphed for a time over the natural humanity and benevolence of their minds.

But they also afforded positive proof of the same fact. The advocate of Partialism came up to the defence of endless wo. The eyes of his fellow believers were fixed on him full of anxious, wistful expectation. He spoke of the ante-diluvian destruction, and brought what he deemed full proof of their endless wo. The eyes of Partialists sparkle. He speaks of the people of Sodom and Gomorrah. They exult. He speaks of the Jews—their sudden destruction—but instead of weeping over them as did Jesus over their temporal calamities, they rejoice with exceeding joy that the doctrine of endless misery for these poor beings, is a truth of revelation.—And every new proof, or attempt at proof, which he advances, increases their joy to rapture—almost to shouting and exultation.

Now can you believe that these people would thus rejoice, if they had not previously believed in the sentiment, and felt an interest in supporting it? Certainly not. They have the natural feelings of humanity as we have, and in all ordinary cases, they manifest their compassion and tenderness to even objects deserving much suffering and anguish. But oh, the hardening influence of a cruel creed! It infuses the spirit of cruelty and demoniac joy into the human heart—curdles the streams of affection and kindness into bitter coagulations, and freezes the heart to adamantine indifference. In such cases, a man becomes clothed in curses as with a garment. He utters the loud "*amen*," and "*praise God*" to the most awful curses on his fellow-beings, and rejoices with malignant cruelty in the prospective endless damnation of half the human race! Not that his feelings, but his creed requires it—not that he naturally hates them, but because he feels bound to hate what God hates, and to exult over those whom he believes God delights to punish!

I know also that these feelings are but temporary—and are only excited when his creed excites them. But habit rivets them more closely to his heart—and after a time they enter more familiarly into his every day thoughts. Rouse in such a man what phrenology calls combativeness, and destructiveness will be exercised warmly in conjunction with it and self-esteem, while every feeling of benevolence will be cold and lifeless. He will not oppose, or wish to oppose for the creature's good—but to destroy—to inflict anguish and wo without any prospect of benefit to the sufferer.

This was emphatically the case with the first advocate of endless misery in the Christian church—I mean Tertullian, the first Christian who ever asserted that the misery of the wicked would be equal in duration to the happiness of the saints. No earlier advocate of endless wo can be found in the Christian church. Tertullian flourished in the third century. His cruel, severe, gloomy and vehement passions were well suited to the doctrine he so delighted in advocating.

"You are fond of spectacles;" says he, in allusion to Pagan shows; "there are other spectacles: that day, disbelieved, derided by the nations, that last and eternal day of judgment, when all ages shall be swallowed up in one conflagration—what a variety of spectacles shall then appear! How shall I admire, how laugh, how rejoice, how exult, when I behold so many kings, worshipped as gods in heaven, together with Jove himself, groaning in the lowest abyss of darkness: so many magistrates who persecuted the name of the Lord, liquefying in fiercer flames than they ever kindled against Christians; so many sage philosophers blushing in raging fire, with their scholars whom they persuaded to despise God, and to disbelieve the resurrection; and so many poets shuddering before the tribunal, not of Rhadamanthus, not of Minos, but of the disbelieved Christ! Then shall we hear the tragedians more tuneful under their own sufferings; then shall we see the players far more sprightly amidst the flames; the charioteer all red hot in his burning car; and the wrestlers hurled, not upon the accustomed list, but on a plain of fire!" Such is the spirit and genius of endless wo—such the origin of cursing and cruelty. It is wit without benevolence—cruelty and self-esteem in active exercise, with no conscience to control, no goodness to soften it. May God in his tender mercy ever preserve us from such a spirit, and such a creed. The spirit and the creed are precisely those that now prompt the saying, at camp and revival meetings, when sinners laugh, "ah, you may laugh now, but the time is coming when you will weep! It will then be *our* turn to laugh—glory be to God!" I think you will agree with me, that in this spirit and its congenial creed we find the origin of cursing.

A. B. G.

SECTARIAN SCHOOLS.

Among the schemes which party or sectarian zeal has put into operation, none have entered so fully into all the social, and political, and intellectual, and moral relations of mankind, none have been backed by so shameless a power, as those which have been and are designed to promote and perpetuate in the world the God-dishonoring theme of endless misery. Every plan which the ingenuity of mind could devise, and which could be made available to this purpose, has been seized upon and pushed to the utmost extreme. The complicated machinery of political government, the power of bigotry, the palsying influence of superstition, the maddening horrors of exhausted reason through religious fear, the power of prejudice awakened by wilful misrepresentation, have all been had in requisition to preserve this most abominable and barbarous relic of satan's kingdom.

But there are no means which require to be watched with a more indefatigable eye, than the schools of learning which are springing up all over our country, within the control of Partialists. Here it is, that may be seen the last efforts of religious policy to support error, by instilling it into the youthful mind. The doctrine of endless misery must be sustained, and there is no way of doing this so effectually, as by bringing the children of its opposers under the influence of sectarian teachers, and sectarian libraries, from which every thing opposed to the favorite dogma is excluded. We are decidedly opposed to the introduction of sectarism into our halls of education. We would not, however, exclude religious works from the libraries of the higher institutions; but we do say that it is not only dishonest, but that it is an insult upon community to introduce works into them, advocating any set of religious opinions, to the entire exclusion of others. And we warn Universalists and all who regard the welfare and happiness of the rising generation, to beware of sectarian schools, and above all, when the doctrine of endless misery is the prominent trait of that sectarism. Guardians, trust your charges to their care, and they will come forth from them casting imputations upon the name of the Most High, which would do dishonor to the meanest inhabitant of earth! Parents, trust your children to their influence, and they will teach them to call you outcasts from the mercy of Heaven, and to believe you justly deserving the curses of the eternal God!

The following incident, which occurred within the knowledge of the writer, gave rise to the necessity for this article, and shows what efforts the advocates of endless misery will use to bring their theory to the notice of the youthful student, and how fearful they are to have it viewed in contrast with that sentiment which "is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth."

A few days since the Rev. Mr. Delevan called at the office of the Magazine and Advocate, and solicited a donation of books for the benefit of the library attached, or about to be attached, to the recently established Academy in Sherburne. Br. H. being willing to present our own publications, ascertained that the library already contained religious works, and among them many from the publications of the American Sunday School Union, and some from those of the American Tract Society. He therefore properly concluded that they ought not to object to such religious and moral works as he saw fit to present, and accordingly made up a package, which the Rev. gentleman accepted without examination. Among the books presented, were a Voice to Youth, Causes of Infidelity Removed, Life of Murray, and Ballou's Notes on the Parables. But, alas, the old adage of "Beggars must not be choosers," has become obsolete, and sectarian beggars not only choose what to read themselves, but dictate to the reading world! The sentiments which the gentleman wished to promulge through his library, were so destitute of reason and common sense, that he was afraid to trust them, even with only three small volumes in favor of Universalism. And so, ashamed of himself, or for some other reason, he returned the books, the same day on which he received them, by another person, with the message that he did so, not out of disrespect for the donor, but because he thought the trustees who had the management of the school, would not be willing to have them in the library!

Now, kind reader, think of this. These very magnanimous, pious and Christian people, will let you support their schools, if you will only let them teach the people to hate you for your faith. They will furnish a library for themselves at your expense, but you must consent that they may make tom-fools of you, by tainting every thing that comes in contact with them, with their heathen creeds. They will even have the impudence to call at your door, and solicit your aid, under the expectation of teaching your children, your friends, or your associates, that which you loathe and abominate.

Again, I say, beware of these truckling, one-sided, hot beds of sectarism.

A. R. B.

P. S.—As the Clinton Liberal Institute is based upon unsectarian principles, affording to all the privilege of thinking conscientiously, and as it is desirous of placing the means of obtaining information upon all important subjects within the reach of its students, I venture to assure our good Limitarian friends, that not even donations of Partialist works will be excluded from its library.

A. R. B.

NEW AGENTS.

Alva Ricker, Throopsville—Linsdorf Merry, Alton, A. Fletcher, Petersham, Mass.—J. Martin, Rush—L. D. Whiting, Dixon's Ferry, Ills—Horace Doud, Ray, Mich.

ZELOTES FULLER.

The Gospel Banner, and the Evangelist and Watchman, have copied a notice of this man from the Philadelphia "Weekly Messenger," in which Mr. Fuller is declared to be "a man of talents, of generous and honorable feelings, irreproachable moral and ministerial character, and is universally respected and beloved by his acquaintance." In copying it, our brethren speak of him as a Universalist preacher, refer to his acquittal at his late trial for assaulting a married woman, and seem to endorse the laudatory language of the Philadelphia paper in reference to his character and standing—and the Evangelist and Watchman even invites the rest of our papers to copy the article.

For one, I could copy, but *can not endorse* that article; for I do not believe in the "honorable feelings" of Zelotes Fuller—I do not believe that his moral and ministerial character are irreproachable—and I am certain that he is *not* "*universally* respected and beloved by his acquaintances." Neither can I recognize as a Universalist preacher, one who has not been the pastor of any society, or even preached statedly any where, for more than *three years*—nor has, during that time, attended the meetings of the Association in which he resides, nor of the Pennsylvania State Convention.

In thus giving my opinion, and stating facts, I do not mean to cast discredit on the statement, that Z. Fuller is guiltless of the charges on which he was tried; for the jury pronounced him not guilty—but our friends abroad will do well to read the testimony given in at the trial, before they hazard their veracity in declaring him free from imprudence.

In conclusion—let our brethren of the press be a little cautious how they bite at *any* bait that may be thrown out to them, (they know not by whom,) in the secular press, nor hastily copy every article which, at first sight, may seem to favor our cause. Better wait, in all doubtful cases like the present, till those brethren *nearest* to, or *best* acquainted with, the person or place, endorse it, before they take it up, and so give it a weight it does not deserve. Brs. Price and Sawyer of the Universalist Union, and Br. Whittemore, of the Trumpet, will scarcely copy the article from the Philadelphia Weekly Messenger in an approbatory manner; for they know Zelotes Fuller, or, at least, his standing while a recognized preacher of the denomination, and since.

A. B. G.

N. B.—Rev. Savillion W. Fuller, at present, and for several years past, the pastor of the Callowhill-street Society of Universalists, must not be confounded with Zelotes Fuller, who was, a number of years ago, the pastor of the same Society. This confounding has been done a number of times, with great injustice to Br. S. W. Fuller, who is a universally recognized preacher of our order, and in good—*uniformly* good standing as such, and who is well beloved and highly esteemed wherever known, as a man of much intellectual and moral worth, and as an able preacher of the reconciliation. He has never been, and probably never will be subjected to the necessity of appealing to a jury of his country to be cleared from the charge of highly criminal and immoral conduct.

A. B. G.

THE UNIVERSALIST AND LADIES REPOSITORY.

The December number of this beautiful and excellent periodical, has been read with much interest, for it contains three articles alluding to, or treating of, the departure of the Publisher's bosom companion; two by the Editors, who knew her well and loved her much, and a poetic article by the deceased, written on the first anniversary of her wedding day, when all was yet as bright, and glorious, and full of reasons for joy and gratitude to God, as when she plighted her faith to "one almost too dearly prized." There is another article by Miss M. A. Dodd, "The wife's farewell," so perfectly in unison with the last farewells of the deceased, as to warrant the belief that it had that event as its subject.—The remaining articles are usually well written, as well as those above noticed. Indeed, under the present Editors, the Repository has attained a height of excellence beyond which they will find it very difficult to go. It is almost, if not quite, as good as such a work can be made, and such is our confidence in the discernment of the fair sisterhood, that we do not believe they will need urging to induce them to support *their* periodical, not by *merely subscribing* for it, but by more substantial tokens of their approbation.

A. B. G.

Theological Library.—By mistake I attributed the remarks of Br. Price of the Universalist Union, to his co-editor, Br. Sawyer. This correction may be necessary, as, I believe, co-editors are not always of the same mind on all subjects.

By-the-bye. Why do we not hear from the brethren in this Association—our preachers, trustees of societies, etc.—on this subject? Have they forgotten it? Or, are they yet engaged in collecting the requisite information? I hope it is the latter.

A. B. G.

Hudson River and New-York Associations.—I did not notice, until quite lately, that the proceedings of these bodies had not been copied into our paper. We give them now, with this apology.

A. B. G.

THE DISCUSSION WITH A. CAMPBELL.

The question is often asked by our friends and the public, whether my discussion with Rev. Alexander Campbell is to be published in a volume by itself, or not? Also, if published, when, on what terms, etc., etc. In answer to these inquiries I would here state that it is settled, that the work is to be published at this office as soon as all the necessary arrangements and preliminaries therefor can be settled, which indeed I had expected would have been settled before this time. I have exchanged several letters with Mr. C. on the subject. He seems backward in agreeing to what I deem fair and right in the premises. My last letter to him, written two months ago, still remains unanswered. Why, I can not imagine.

It will not be practicable now, after settling the preliminary arrangements, to get the work through the press and ready for the market before Spring—we hope to do so by that time.

We are not yet fully decided as to the form of the work, whether to publish in 12mo or 8vo; nor can we yet determine precisely what will be the price of the work when published. It will make a volume of from 300 to 500 pages, according to the form and type used in publishing; and it will be retailed at such a price as it can be afforded. The price will not be over $1,50, and may not much if any exceed $1. This will be determined on before the work is ready for delivery.—This much, however, we will state beforehand: any person subscribing and paying for *five* copies of the work, shall be entitled to the *sixth copy gratis*. Any of the agents or subscribers, therefore, for this paper, that choose to order one, six, or more copies of the *Discussion*, when published, can do so when they write to the publishers of the Magazine and Advocate relative to their papers, and their orders shall be attended to.

D. Skinner.

CORECTION.

Two weeks ago we made a mistake in our religious notices, by giving several notices for the *fourth* Sunday which should be for the fifth. Among them was one for Br. Gibson, (the rest were corrected last week,) which was not corrected, by reason that we were not certain of the mistake in his case. Let it be understood, therefore, that Br. Gibson preaches in Bridgewater on the *fifth* Sunday inst., instead of the *fourth*.

Br. Price—Send current Vol. Union, (octavo form,) to Jesse Richards, Binghampton, and credit him $2.00 Also, credit Freeman Temple, Binghampton, $3.00—Charge G. & H.

Br. Bazin—Send next Vol. Expositor to Rev. H. B. Soule, Fort Plain, N. Y.

ONE NUMBER MORE.

Money comes in slowly, and debts fall due rapidly, so that we are kept in continual want and trouble.—Can not our delinquents of more than one year's standing, quicken their motions a little more?

One number more closes this volume, and we fear there are some, whom, (if they would but pay what they have been owing for two, three and four years,) we would be glad to retain on our list, that we must strike off, and resort to legal means to collect our dues. We beg of them not to compel us to resort to such measures—yes, we beg them to save us from the necessity of discontinuing their papers for delay of payment.—We would be glad to have them as subscribers for many long years to come, if they will only give us yearly evidence that they deserve to be such.

G. & H.

RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday inst., by Br. C. S. Brown, in Vestal, and once in four weeks regularly—Br. J. S. Kibbe, in Coliersville, as the friends may appoint—Br. Gibson, in Bridgewater, and near Br. Carver's in the evening, (this notice was given for the fourth Sunday by mistake)—Br. Hayward, in Potsdam—Br. Bullard, in the Court House in the village of Elmira during the day and evening—Br. Delong, in Lebanon—Br. Sias, at Dexter in the evening.

There will be preaching on the first Sunday in January, by Br Gibson, in Columbus—Br. Martin, at Phœnix, and the first Sunday in every month until further notice—Br. Hayward, in Champion—Br. Bullard, in the Court House in Binghamton, day and evening—Br. Sias, at Perch River, and in Depauville in the evening.

There will be preaching on the second Sunday in January, by Br. Bullard, in Marathon.

Br. Wm. Martin, will preach on the evenings of Saturday, January 4th, at Lock No. 1—6th, at Clay Corners.

Br. Bullard, will lecture on the evenings of December 26th, in Newfield—27th, in Fairport—28th, in Southport—Sunday 29th, in the Court House in the village of Elmira—30th, in Athens—31st, in Factoryville—January 1st, at Nichols—2d, in Tioga Centre—3d, in Vestal—Sunday 5th, in the Court House in Binghamton—6th, in Green village, and receive applications there for Tuesday, Wednesday and Thursday evenings, 7th, 8th and 9th—10th, in Lisle—Sunday, 12th, in Marathon. Br. Bullard contemplates a circuit on the above route, should the encouragements warrant the undertaking. Will our friends awake to this subject? If there are other places where preaching would be desirable, let the friends signify their wish by waiting on me at any of the above places.

W. Bullard.

Br Sias, will preach on the evenings of December 31st, in the Fuller District—January 1st, in Theresa—2d, at Br. Lawrence's—3d, near Br. Zuller's—6th, in Lafargeville—7th, at French Creek—8th, in Chaumont—9th, near Br. Allen's—10th, near Br. Halloway's in Hounsfield.

Christmas Eve will be celebrated in the Universalist meeting-house in this city, on the evening of the 24th inst., with appropriate services. Sermon by Br. Cook.

In North Norwich. Sermon by Br. C. S. Brown.

In the Universalist meeting house in Fort Plain.—The house will be decorated and illuminated, and a discourse appropriate to the occasion will be delivered.

In the new Universalist meeting house in Potsdam, St. Lawrence county, with appropriate services. A discourse suitable to the occasion will be delivered by Br. H. L. Hayward. The services will commence at precisely 6 1-2 o'clock.

In Middleville. Sermon by Br. Bartlett.

The Universalist meeting house in Oxford will be illuminated and decorated on Christmas Eve, and a sermon delivered by Br. Goodrich.

A Conference of the Black River Association will be attended at the village of Champion, on the second Wednesday and Thursday (8th and 9th) in January next. Societies are requested to send delegates.

P. Morse, Standing Clerk.

Henderson, December 11th, 1839.

LETTERS CONTAINING REMITTANCES.

Received at this office since the publication of our last paper.

C H R, Rochester—P M, Pamelia 4 Corners, for H B—E W C, Rochester—P M, Nunda Valley, for N W P—S W C, Le Roy, for J T—A C, Elbridge, for J D and J U—H W R, Scottsville, for self and H E J—Rev W B. McLean—P M, Black Creek, for R C—P M, Norwich, for H B—P M, West Bloomfield, for L C and P S—F R, No Penfield, for E S and J R—J H, Brantingham—P M, Smyrna, for G R A—P H W, Fairport—Rev W M D, Oran, for J Q R—H C, Dixon's Ferry (Ills)—I' M, Leamansville, (Ills) for L C S—P M, Cowlesville, for P A—D S, Ray, for self, S G, H N and C M Jr—E L, Troy (Pa)—H W, Plymouth (Mich)—A B C, Adrian (Mich) for self, A C, W H and D B.

POETRY.

[From the Metropolis.]

TAKE THE RUBY WINE AWAY.

Bring me forth the cup of gold,
Chased by Druid's hands of old,
Filled from yonder fountain's breast,
Where the waters are at rest;
This for me—in joyous hour,
This for me—in beauty's bower,
This for me—in manhood's prime,
This for me—in life's decline.

Bring me forth the humbler horn,
Filled by hunter's hand at morn,
From the crystal spring that flows
Underneath the blooming rose,
Where the violet loves to sip,
Where the lily cools her lip;
Bring me this—and I will say,
Take the ruby wine away!

Take away the damning draught,
By the bacchanalian quaffed!
Take away the liquid death—
Serpents nestle in its breath,
Terror rides upon its flood,
Vice surrounds its brim of blood,
Sorrow in its bosom stings,
Sorrow buoyed on pleasure's wings.

Dip the bucket in the well,
Where the trout delights to dwell—
Where the sparkling water sings,
As it bubbles from the springs—
Where the breezes whisper sweet,
Where the happy children meet,
Draw, and let the draught be mine—
Take away the rosy wine!

Washington, 1839.

[From the United States Gazette.]

STANZAS.

O sweet was the dream of my own bright land,
Where the roses never die:
I saw the green banks where the hemlocks stand,
And the glad stream rushing by;
The ivy green on the garden wall;
The hills in their sunshine clad;
And the verdant leaves, that never fall,
To make the heart grow sad.

The voice of the dancing rills I heard,
The sigh of the evening breeze,
And the song of the merry mountain bird,
'Mong my native forest trees!
My tender mother kiss'd my cheek,
And my sister joyful came,
But tears gush'd forth ere her lips could speak,
To breathe her brother's name.

"Thou wilt go no more," at length she cried;
"Thou wilt part from us no more!
The tears of grief on our cheeks are dried,
And our fears for thee are o'er—
Thou'lt stay for the hearts that love thee here."
The pledge from my tongue had sped,
But the sentry's voice broke on my ear,
And my home, with the vision, fled.

I turned on my pallet—the waning moon
Looked dim through the broken cloud;
From the troubled lake the tempest tune
Came mournfully and loud.
To a day of toil burst the morning beam,
But lightly its labors fled:
For the home I saw in my morning dream
Its dew on my hopes had shed

WILLIAM PENN'S WAY OF GETTING WHAT HE WANTED.—Penn learned in 1698 that there was some very choice lands not included in his first purchase; and he sent to inquire of the Indians, if they would sell it.—They replied that they did not wish to part with the land where their fathers were resting, but to please their brother Onas—the name they gave the good man—they would sell him some of it. Accordingly, they agreed for a certain quantity of English goods, to sell such land, as one of his young men could walk round in a day, "beginning at the great river Cosquehanna, now Kensington, "and ending at the great river Neshaminy, now Bristol. This mode of measurement, which their own choice, did not in the end satisfy the Indians: for the young Englishman, chosen to walk off the tract of land, walked so fast and far as greatly to astonish and mortify them. The governor observed this dissatisfaction, and asked the cause. "The walker cheated us."

"Ah, how can it be?" said Penn; "did you not choose yourself to have the land measured in this way?"

"True," replied the Indians, "but white brother made a big walk."

Some of Penn's commissioners, waxing warm, said the bargain was a fair one, and insisted that the Indians ought to abide by it, and if not, should be compelled to it.

"Compelled!" exclaimed Penn; "how *can* you *compel* them without bloodshed? Don't you see this looks to murder?" Then turning with a benignant smile to the Indians, he said: "Well, brother, if you have given us too much land for the goods first agreed on, how much more will satisfy you?"

This proposal gratified them; and they mentioned the quantity of cloth, and number of fish hooks, with which they would be satisfied. These were cheerfully given; and the Indians, shaking hands with Penn, went away smiling.

After they were gone, the governor, looking round on his friends, exclaimed. "O how sweet and cheap a thing is charity! Some of you spoke just now, of *compelling* these poor creatures to stick to their bargain, that is, in plain English, to fight and kill them, and all about *a little piece of land.*"—*Adv. of Peace.*

A QUEER SERMON.—Every number of the Sunday Morning Visiter, (published at New-York,) contains a sermon, but whether the preacher is a Christian, a Turk, or a Nothingarian, remains uncertain. He takes his text where he can find it. His last sermon is founded on a stanzas of Doctor Gridley, who died some years ago in this town:

"When a few more years are wasted,
When a few more springs are o'er,
When a few more griefs I've tasted,
I shall fail to bloom no more;"

and in moralizing thereupon, he urges parents to take special care of their children; to keep their sons from writing poetry till they can read the Testament; to give them a flogging when they need it, and let them go a fishing occasionally. As to the daughters, he thinks they should be disposed of in matrimonial market as early as convenient, because "soon after they are five and twenty, they 'fall to bloom no more;'" and he adds, with great emphasis, that "paint, gum, whalebone, hog's bristles and false hair, don't make a lovely girl of sixteen out of an old maid, by two-and-sixpence worth."—*Exeter News Letter.*

MARRIAGES.

In Homer, October 20th, by Rev. A. C. Barray, Mr. JOHN CLOUGH, to Miss POLLY VAN ANTWERP, both of Homer.

Also, October 31st, by the same, in same place, Mr. EDSON SIGNOR, to Miss BETSEY JACOCK.

DEATHS.

In Cooperstown, November 25th, WILLIAM GARNETT, youngest child of Rev. O. Whiston, aged 16 months.

"Though his eye hath brighten'd
Oft our weary way,
And his clear laugh lighten'd
Half our heart's disney;
Still in hope we give back what was given,
Yielding up the beautiful to Heaven." W.

In Richland, October 6th, 1838, of billious fever, Miss ESTHER ANDRUS DOOLITTLE, daughter of Hezekiah Doolittle, Esq., aged 20 years. She died as she had lived, in the full assurance of the blessed immortality of a ransomed world.

In Hartford township, Licking county, Ohio, August 21st, 1839, Mr. THOMAS ROSS, aged 70 years and 1 month. He died reconciled to his faith, in the full belief of the salvation of all men from sin and death. The consolations of the Gospel were tendered to the mourning friends and a large collection, on the 22d, by the writer. T. STRONG.

In this city, on the 14th inst., after a long illness, Mrs. [illegible] wife of [illegible], in the 60th year of her age. [illegible] was spended in [illegible] and in death by all who knew her. Knowing the power of human love and goodness to overcome her evil, she felt a strong hope that, ultimately, *all* evil would be overcome by the boundless, endless and more efficacious love of God manifested in Christ Jesus, and taught by his spirit in the strong desires of the Christian soul. Thus dealing justly, loving mercy, and walking humbly with his God, he was cheered and sustained in his decline, while reason and language were left to him, by pleasing recollections of the past, by consciousness of present peace with God and man, and by the hope of purer bliss to come. May the blessing of Heaven rest on, and its consolations sustain the bereaved family and friends.

On the following Monday, after services at his late residence by Br. Skinner and the writer, his remains were taken to the Friends' meeting house in New-Hartford, followed by a long train of mourners and sympathising friends, who were there ably and feelingly addressed by Friend Nicholas Hallock, of this city. A. B. G.

In Cortland village, October 17th, Mrs. ELIZA FORD, aged 33 years. Sister Ford had long been a believer in the doctrine which teaches the ultimate holiness and happiness of all mankind, and her belief was to her an unfailing source of consolation. It supported her during a tedious illness, and enabled her to triumph in the dying hour. She lived universally respected by a large circle of friends and acquaintances, and her death was lamented by them all. May they be comforted by the assurance that the separation will be but short, and that they shall soon unite with her, in a heavenly home, in singing the song of Moses and the Lamb.

Her funeral was attended on the 18th, by Rev. Mr. Rowe, (Methodist,)—and on the 4th Sabbath of the same month, by request a discourse was delivered to the bereaved friends, and a respectable congregation, in the Universalist church, by the writer. A. C. B.

In Cortland, November 8th, Col. HEZEKIAH NEWCOMBE, aged 45 years. Col. Newcombe was formerly a resident of Massachusetts, and for several years a member of her legislature, enjoying the confidence and esteem of his fellow-citizens, because of his strict, moral, upright deportment, his honesty and integrity.

For about four years previous to his death, Col. N. was a resident of this town, and as a man and a Christian, aught can not be said against him. In faith and practice he was a Universalist—he lived and died one. The report which has gone abroad, that he renounced his sentiments while on a death bed, *is false as perjury.* He clung to Universalism as his only support, when heart and flesh were failing, and like an angel of mercy, it did not desert him in the dying hour. He found it good to live by, and to die by. His funeral was attended on the following Sunday, and a discourse appropriate to the occasion delivered by the undersigned. May the God of all grace, comfort the widow and her fatherless children, and all who have by this dispensation of his providence been called to mourn. A. C. B.

Trumpet and Freeman please copy.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME X. [NEW SERIES.] UTICA, N. Y., FRIDAY, DECEMBER 27, 1839. NUMBER 52.

For the Magazine and Advocate.

FOLLY.

BY REV. T. J. TENNEY.

Around us there is a great deal of weakness of intellect, of castle building in the heavens, and bubble blowing! The first is in such as proclaim the pleasures of sin; the second, in such as convert the world without moving hand or foot; and the third, in such as are full of words and wind, *sans* order or wisdom. But the greatest folly I have met with, was that of Xerxes. This prince (the reader must remember he was a Persian, who commenced his reign 485 years *before* Christ) "was extravagant enough to believe, that all nature and the very elements were under his command." When he was on the point of entering Greece, at the head of an army of over two millions of men, he "wrote a letter to mount Athos, in the following terms: 'Athos, thou proud and aspiring mountain, that liftest up thy head unto the heavens, I advise thee not to be so audacious as to put rocks and stones which can not be cut, in the way of my workmen. If thou givest them that opposition, I will cut thee entirely down, and throw thee headlong into the sea.'" And again, when a violent storm arose and broke down the bridge which had been erected over the Hellespont, he "fell into a transport of rage; and in order to avenge himself for so cruel an affront, commanded two pair of chains to be thrown into the sea, as if he meant to shackle and confine it, and his men to give it three hundred strokes of a whip, addressing it in this manner: 'Thou troublesome and unhappy element, thus does thy master chastise thee, for having affronted him without reason. Know, that Xerxes will easily find means to pass over thy waters, in spite of all thy billows and resistance.'" Xerxes was called a great man, but if indeed he was so, his greatness must have been in something else than intellect or goodness, for there was neither in such conduct as this. Many men are called great, who, if put in the balance, would be found wanting. In my humble opinion, he is the greatest man that does the most for the dissemination of virtue and religion; and he the least, who lives against them. The fear of the Lord is the beginning of wisdom; and to fear the Lord, is to keep his commandments.

For the Magazine and Advocate

HUMAN ERRORS.

BY REV. I. B. SHARP.

How evident it is, that a large class of community are so completely under the control of those who say that they are sent by God to teach mankind how to escape endless misery, that they do not stop to examine the sentiments of their teachers and compare them with the doctrine of Christ and his apostles! It is very frequently announced to mankind that they have violated the law of God, and that the penalty is eternal torment, which they justly deserve for so heinous an offence, but if they will comply with certain conditions prescribed by these would be wise men, they shall be acquitted from the penalty of the law, and made eternally happy. Now we ask if these sentiments do not encourage immorality? Is it not virtually saying that there is no difference between the most trivial, and the most outrageous offences?—that the man who is convicted of theft, is equally guilty with the unfortunate one who has committed murder? As both are a violation of the law of God, if we admit that the penalty is endless, would not the former transgressor come to the conclusion, that if he must receive it, the latter could receive no more, and thus be induced to go on in sin until his hands are polluted with blood, and his locks whitened with age? Again, does it not encourage immorality to place the judgment afar off as is done by men, even in the immortal world, and then represent the punishment as depending wholly upon the sinner's not complying with certain conditions before he is called to pass through the dark valley of the shadow of death? Do we not frequently hear people say that they have repented, and God has forgiven them the punishment which they so justly deserved—endless death—and that he will eventually crown them with immortal happiness, and that others can do the same if they will? To confirm this, we frequently hear them say that before they repented, they promised God that if he would spare their lives until a certain period arrived, they would get religion; but when the time came they were not ready, and made another promise to God that at some future time they certainly would forsake their wickedness and become Christians?

Now we ask if this confession does not prove that they indulge themselves in sin longer than they would have done, if they had not believed that the judgment of God was afar off, and they could repent at some future time, and escape the penalty of his law? We think that all who are not under the control of others, and have examined for themselves, must see that it does. Is it not important then that all should think for themselves, and that, when they are convinced of the truth, they sell it not. But we have said, and we think justly too, that many have not compared the sentiments advanced by their teachers with the doctrine of Christ and his apostles; and this is evident from the fact that many of the modern divines proclaim to the world that the greatest sinner can repent and escape the punishment which he justly deserves; and thousands believe it to be true, notwithstanding the apostle has left on record that "he who doeth wrong shall (not may) receive for the wrong which he hath done, and there is no respect of persons." Now is it not evident that if the apostle has written the truth, faith, repentance or regeneration can not save the transgressor from receiving for the wrong which he hath done? The foregoing queries and suggestions are submitted to the consideration of the candid in hope that their minds may be enlightened, and the truth advanced among the children of men.

For the Magazine and Advocate.

DIALOGUE BETWEEN A UNIVERSALIST AND NEGATIVE PARTIALIST.

BY A TYRO.

UNIVERSALIST. Good morning, neighbor Negative Partialist. How did you like Br. S. last Sabbath?

NEGATIVE PARTIALIST. Extremely well, Sir, he gave the brimstone characters a d—l of a peeling, and I was glad to hear it.

U. But are you sure that you liked him?—did you believe him throughout?

N. P. Every word of it from beginning to end.

U. But I am quite sure you did not like, or believe his preaching; indeed, I know you did not.

N. P. You must be in bright business laying me in a lie. What reason have you to suppose that I did not both believe and like his preaching?

U. (Rebuke them sharply, says Paul.) Bright business or not, you do absolutely lie, and you *know* you do, and I can prove it to your satisfaction.

N. P. Well, try then.

U. I will; but first, I wish to know whether you make it a practice of doing, every day, what you know is wrong?

N. P. No, never.

U. But did not the preacher hit you pretty severely with some of his lashes?

N. P. Not that I recollect of.

U. But did he not utterly protest against cursing and swearing?—did he not dwell long and pointedly against the immoral and degrading tendency of profanity of every description?

N. P. I believe he did, come to think of it.

U. Well, have I not heard you cursing and swearing about your premises every day this week, damning your neighbors or your neighbor's hogs, your balky horse, or something else that was not just right? Have you not been guilty of uttering some of the most blasphemous oaths that can fall from the lips of those that are refined in wickedness?

N. P. Perhaps it is so, but I was provoked to it.

U. Well, supposing you was provoked, does that justify your conduct?

N. P. I can not say that it does.

U. The case, then, stands thus: you heard Br. S. preach decidedly against profanity, showing its debasing tendency and immoral influence on the mind. You heard him point out the way to obtain true and lasting enjoyment, yet you gave no heed to his admonitions and instructions; therefore you did not believe them, for any rational man that believes a certain course of conduct will promote his happiness, will surely pursue it instead of running headlong in an opposite direction. You are much mistaken, Sir, about Br. S. giving his opposers generally a severe peeling. He respectfully pointed out what he believed to be erroneous in their doctrine, as every friend of truth should do, and reserved his lashes for the back of him that deserved them. Exit.

For the Magazine and Advocate.

TOTAL DEPRAVITY.

That man's moral nature is evil of itself—his affections wholly averse to all that is religious and noble; is a doctrine which has long, too long, been believed by the Christian church. It took its origin in ignorance, and has been for centuries suppported by bigotry and the priesthood. Man did not study his own nature. The noble powers which a God of infinite goodness had bestowed upon him, were ignorantly regarded as the vilest and most debased of all the works of the omnipotent Creator. The seeds of sin are planted in the young child's soul. The deadly scorpion of moral evil, the serpent, whose very breath sends a destructive blight over the germs of virtue and happiness, lies hidden in its foul but fair bosom.

But as the parent takes the infant blossom into his arms, nature's fondest feeling, paternal love, spontaneously rises in his soul, and he rejoices that Heaven has granted him such a boon. Joy, deep and thrilling, penetrates his heart. The natural aspiration of his soul is, that the object of his tender love may ever remain as innocent and pure as it now is. Its blameless countenance reflects naught but love; its smiles rob him of his troubles. While the fond father is giving free vent to nature's finest feelings, with his mind soaring on the wings of adoration to God for his bountiful beneficence, a huge monster (for such it is) appears to his view. It is the Calvinistic creed. Mark his pale, ghastly, lengthened visage. He

assumes the appearance of sobriety, though his garments are stained with the blood of Servetus. He points to the angelic infant, and coldly says, "there is total, moral depravity." He takes it in his arms and declares "of such is the empire of hell," "not a thought, not a wish, not a desire, but is morally corrupt." The father, bound by the strongest ties of his nature to love his child, revolts, his blood is chilled, the air about him sickens, and the silken cords of affection are almost ready to break, when reason resumes her throne. "Oh my God! hast thou given me an object which the very constitution of my nature compels me to love, yet not one particle of good does that object possess! The natural laws, the laws of God, compel me to love my child; but Calvinism declares 'that the spiritual law requires me to hate it;' for evil itself can not be worthy of love." *Reader, which should he obey, Calvinism or the law of his nature?* ANGELO.

West Richmond, N. Y., October, 1839.

MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, DECEMBER 27, 1839.

THE CLOSING YEAR

Carries the mind back to its commencement, and brings to view the joys and sorrows, the hopes and fears which then agitated our bosoms—the prospects that then were extended before us, and the friends by whom we were surrounded. What a contrast to the present does such a view present! How few of those joys remain—how many of those sorrows have been displaced by others still greater! Those hopes—have they been realized? Those fears—were they not succeeded, again and again, by others as real and dark as they? The prospects then before us, are now in the past—oh, how differently does the setting sun cast its lights and shadows on what it enlightened when it rose! And the friends around us during the beginning of the year—where are they? Death—intervening distances—even changes in feelings and in worth tell us they are gone, perhaps for life! Such are a few of the reflections which are as applicable for a majority of our readers as for ourselves; for they tell but general changes of life—the common lot of humanity.

But there are changes in our own little department that come home to our hearts with double force for being felt alone. Our well tried and faithful partner in publishing this paper, wearied out with the cares and labors which the long continued neglect of subscribers and pecuniary reverses, heaped upon him, leaves us, to pursue our course with an other partner, and devotes himself wholly to the Book selling and publishing business.—May the blessing of Heaven, and the custom of a liberal and promptly paying public, go with him!

Here, too, we pause to shake the parting hand of a few of our oldest and best supporters—why will they give us such pain? Others, (some perhaps, very responsible men,) here receive a discontinuance from us, after we have waited in vain for a testimonial from them, that they should be retained. And others still—recent friends, but good ones—after a few years communion, also bid us good bye. We part from all in sorrow—from the good, with a regret mingled with fervent gratitude for their justice to our claims and their generosity to our wants—from the bad, (including the neglectful,) with sorrow that they have not warranted our confidence in their honor and honesty, in time to save us from cutting them off; for it is a cause of deep grief, to find that men are less worthy than we believed they were. And we will not deny that it would give us much pleasure to find many of these neglectful ones repenting of their conduct, and worthy of being reinstated in our good graces.

For myself, I am sensible—deeply and sorrowfully sensible of many failures and errors in my editorial duties during the past year—although an inward consciousness tells me my labors have excelled the pay received from a majority of our readers. But their neglect of duty can not excuse mine—nor mine, theirs. I am resolved to endeavor discharging my duties more faithfully during the next volume; and in this resolution, I say to all, let us atone, as far as we can, for our past neglect of duty, and avoid them in future—so shall both editors and subscribers be pleased and prospered. And now, to one and to all, we give the hearty wishes of this joyous season—to all from whom we now part, we bid the cordial, regretful *farewell*—may they *do well*, and they will certainly *fare well*. A. B. G.

PROPOSED CHANGES.

In order that all whom we now strike off for neglect of payment, may see the necessity which exists for the speedy settlement of their accounts, and for the information of all others interested in the matter, we announce, before hand, the following contemplated changes and arrangements for the coming year.

1. After the close of the present volume, the partnership now existing between A. B. Grosh and O. Hutchinson will be dissolved by mutual consent.

2. O. Hutchinson will take, and continue the Bookstore and the publication of the books, heretofore owned by the firm.

3. A. B. Grosh will take his brother, C. C. P. Grosh as the business partner instead of O. Hutchinson, and the publication of the Magazine and Advocate will be continued by the new firm of A. B. and C. C. P. Grosh. The Editor and co-Editors of the paper will remain the same as heretofore.

4. C. C. P. Grosh will continue the printing business in his own name, as heretofore.

5. All debts due to the establishment under the old firm—whether for books or subscriptions—must be paid to Grosh and Hutchinson at the earliest day possible, that they may pay all demands against them, and thus release each other, and their mutual securities, from the obligations now resting on them.

6. All debts for books contracted on or after the first day of January next, must be settled with the sole proprietor thereof, Mr. Hutchinson.

7. All subscriptions for volumes after the present volume, must be paid to the new firm of A. B. & C. C. P. Grosh.

8. All these changes and arrangements are and will be made in good faith, by mutual consent, and with unabated good will, confidence and respect among all the parties—and a continuance of patronage to all is respectfully solicited.

A. B. GROSH,
O. HUTCHINSON,
C. C. P. GROSH.

N. B.—All persons making remittances may direct to either firm or party, but will please state *to whom* made, and in what proportions (if any) they are to be applied on the *old* or on the *new* accounts; and this, too, whether the *letters* are directed to the *old* or the *new* firms, or to either of the persons composing the same. ☞ *Please be particular in this matter.*

A WORD TO UNIVERSALISTS.

By the above notice you will perceive that I shall no longer be connected with the publication of this paper. Being nothing more than a business partner in the establishment, I suppose I might with propriety withdraw silently from it, but as I have no idea of ceasing to apply my humble abilities to the promotion, as far as I am capable, of the heart cheering doctrine of Universalism, I think proper to say a few words in relation to my future course.

For more than a year after Br. Grosh and myself commenced publishing the paper, the only means of obtaining Universalist books in this vicinity were afforded by Br. Grosh, who kept a few on commission. But as commission books could not be furnished at such a price as to enable those to purchase who wished to sell again, we saw the necessity of enlarging the business so as to purchase and sell by the quantity.

We accordingly established a bookstore in the Spring of 1837, the business of which has continued to increase up to this time. Whether it has been for the benefit of the establishment or not, it has certainly been the means of disseminating much light which our Booksellers would gladly have smothered.

But as Br. Grosh's time is necessarily occupied with his editorial and clerical duties, this increase of business renders it impossible for me to do justice both to the business department of the paper, and Bookstore, and believing that the Bookstore, properly managed, may be made nearly if not quite as useful as the paper, I, with Br. Grosh's consent and approbation, have concluded to withdraw from the former, and devote my whole attention to the latter. I do this the more cheerfully as I have the fullest confidence in the business qualifications of Mr. C. C. P. Grosh, who will hereafter manage the business department of the paper.

To the *real* friends of the paper who have proved themselves so by their *works*, I tender my heartfelt thanks, with my best wishes that they and the future publishers may long continue to derive mutual benefit from each other.

But shall I succeed with the Bookstore? There are other questions to be answered in order to furnish answers to this. The first is, will those indebted to the old firm pay up, so as to furnish me capital to start with after paying debts which the firm is now owing? Another is, shall I so manage as to deserve the encouragement of the friends of liberal Christianity? And the last is, shall I *receive* that encouragement? Hope, the organ of which I happen to have pretty large, says yes, and I will not now anticipate any thing to the contrary; for justice as well as policy requires that all our old accounts should be settled up, and our debtors as well as ourselves released from further trouble with them, and as the hope of doing good, as well as self-interest will stimulate me to use every exertion to deserve patronage, I am sure that so far as I do deserve I shall receive it. I ask nothing more.

My principal care will be to keep a constant supply of the best Universalist, Phrenological, Sunday school and School Library books. I shall also endeavor to keep a good supply of the most approved school and classical books, together with a good variety of standard and miscellaneous works comprising the best of the new publications. Will liberal men reflect on the necessity of such an establishment, and act accordingly?

O. HUTCHINSON.

RELIGION IS CHEERING.

In many persons the loud laugh bespeaks a vacant mind, and in many others, it is as the crackling of thorns in a fire, a sound calculated to deceive the observer, and hide the roaring of the consuming flame. These facts, perhaps, but more probably the gloomy, appalling and heart-crushing doctrines of men, which have been mistaken for the pure Gospel of the blessed God, have created a wide spread and too common belief, that the gay, the cheerful, and the merry hearted are not (indeed, can not be) religious—that the reception of religion into the understanding and the affections, necessarily fills the former with a heavy weight of thought, and the latter with a saddening gloom of melancholy seriousness.—That it may give weight to the thoughts and seriousness to the feelings of many—of a majority of our race—is not denied; but when it is remembered that a full reception of religion implies reconciliation to God; and peace with man, it must be seen at once that there can be nothing in pure religion that is necessarily saddening, gloomy and melancholy. On the contrary, an entire reconciliation to the will, dispensations and purposes of our heavenly Father—an entire trust and confidence in all he does and purposes to do—and an unfeigned love to him and to all mankind, must, in its very nature be cheering to the soul—must impart heavenly joy and peace, even joy unspeakable—peace that passeth un-

derstanding, and gladness that is full of the hope of glory.

And there are those whose lives have passed in such general innocency and affection—whose sun rose so clear and ever shone brightly—whose mental and moral constitutions are in such perfect harmony with the gay, and bright, and beautiful and cheering in nature around them, that not to smile and look pleased in all ordinary circumstances, and to laugh heartily and merrily in seasons of joy and rejoicing, were for them the rankest hypocrisy. The cheerful smile and the heartfelt laugh of such innocency of soul, is their hymn of gratitude and praise to their heavenly Benefactor—they are not only at peace with mankind and reconciled to God, but they are highly pleased with the world around them, and supremely happy in the dispensations of Providence in which they live and move.

These reflections have been awakened by reading the sermon of Br. Henry Bacon on the death of Mrs. Lucy Ann Tompkins, the wife of Br. Abel Tompkins, whose departure we noticed a few weeks since. Those who err respecting the cheering nature of religion would have been apt to misjudge sister Tompkins—for she seemed ever gay and cheerful, and her frank and hearty laugh, when much pleased, was truly infectious—so from the heart—so easy—so unstudied! Alas, that laugh is hushed in death!—But, when the tale of sorrow or misfortune met her ear—when the look of pain or mental sorrow met her eye—you could see a shade of sympathy gather on her features, and the subdued voice—the quick expression of alarm or surprise—the eager inquiry showed that her laugh was not that of a vacant mind, or worn as the veil of a deceptious heart. Like many I have known, her feelings evinced themselves spontaneously and immediately—she rejoiced with the rejoicing and sympathised deeply with the sorrowing—her laugh was no less the result of deep and *earnest* feeling than were her expressions of alarm or sorrow. But, excuse me, reader, I did not mean to dwell on the character of the individual, but of the class—but my feelings run away with my thoughts sometimes, and as my only atonement, I will no longer keep you from the following beautiful extracts from the aforesaid sermon, copied from the Trumpet of the 14th inst. A. B. G.

Indeed, the first deep impression in respect to the Saviour's character made on the studious mind, is, *His spirituality*. Here is the cause why the severe religionists of the age deemed our Lord devoid of true religion and treated him as a sinner. He was too social and cheerful; the spirituality of his thoughts and feelings gave him a truly generous temper, led him to be always free, and kind, and courteous, and removed far from him all the austerity of deportment, or severity of manners. And it is so among mortals now. A rich and full fountain of religious feelings exists often where many are free to opine there is a barren waste, without a single spring of spirituality, because they forget how the waters of spiritual life may run silently and pure in the heart, while the form of gaiety and pleasantness, and the voice of vivacity and gladness, seem to them to betoken the absence of serious feelings and impressions.

Have you not, when you have been abroad in the Summer fields, had your attention attracted by a line of unusual fertility and richness, where the wandering vine, the creeping tendrils, the beautiful wild flowers, and the pensive branches of the willow, intermingled to make lovely the range, and when you had bent down to pluck the sweet flowers, found that silently and purely there were running the waters that gave the life and richness that first drew your admiration there? It may be so with mortals. The uncommon pleasantness and vivacity of many may take its rise from the ever flowing and pure waters of religion in the soul, so silent and hidden as to elude the sense of hearing or sight, but nevertheless as active and good as the waters of the babbling brook, that is ever telling where it dwells, lest it should be unnoticed. This will be found to have a full application to her whose departure has filled our hearts with grief, who in her healthful days was a being of gaiety and pleasantness, and whose last hours told of the depth and fulness of her religious feelings and affections.

* * * * * * * * *

And to the true believer, the approach of death is but as the visitation of sleep after a weary day. He can lie down willingly on the pillow on which his Lord hath lain, and trust that his waking will be to strength that will never fail, brightness that will never fade, and joys that know no shadows. It was thus with one whose departure has touched a tender chord in the hearts of many, that vibrates now painfully indeed, and that can only be tuned in harmony with the spirit of joy by the power of Christianity. I allude, as all probably are aware, to Mrs. Lucy Ann Tompkins, who was while living a being of peculiar pleasantness, and is now before our vision as a spirit of joy in the heaven she loved. I would lead you to the scene of her last days and hours—but I shrink from the task, for language is too feeble to convey to your minds the right ideas, and the strong feelings awakened by her departure, and by sympathy with the bereaved, deprive me of my usual command of thought. But the cause of truth, and the sanctifying influence of a happy, Christian death, demand the effort to be made. Consider one surrounded with all the heart could wish, of love, friendship, and outward comforts. The dreaded season of trial arrives; a babe is born, drawing out the deepest and purest affections into more active exercise; days pass on bringing vigor and hope, and bright and lovely fancies begin to flit, and then to stay before the imagination, filling the heart with joy and rapture, by the dreams that took hold on the earthly future. But amid all this a change takes place; soon the fearful sight to the sick of the consuming physicians is seen; the result is desired by her in true faithfulness from her husband—he tells her they decided that her case is very critical, though there still was hope. Should you not expect that the thought of so sudden a departure would have caused a shuddering—a shrinking as from thought in that gay and truly happy creature? Blessed be the Spirit that whispereth to the soul of better things than earth's! there was nought of this. "If it be my heavenly Father's will, I am ready and willing to die," was the sentiment of her heart, and she expressed the like. She could, by the power of her warm faith in the Gospel of a Father's universal and eternal love, part with the charms and attractions of this existence without a murmur, feeling that soon—O how soon! was her language—she should meet the dear of earth in the spirit-home.

"LET GOOD OFFICES GO ROUND."

The sage Benjamin Franklin once exhibited great attention and kindness to an unhealthy young clergyman, who boarded with him for some time. After the clergyman left Franklin's house, he returned to him a letter of warm thanks. In the reply which Franklin made to that letter, we find the following passage:—

"As to the kindness you mention, I wish it could have been of more service to you; but if it had, the only thanks I should desire, is, that *you may always be equally ready to serve any other person that may need your assistance*, and so, let good offices go round, for mankind are all of a family."

The practice here manifested, is but one link of the great chain of kindred feeling, which, if exhibited by every member of the human family, would universally test the law of the Christian statutes, "overcome evil with good." The spirit of the extract from Franklin's letter, is very touchingly set forth in low life, by the following fact which occurred during the life of the comedian, Charles Matthews.

"Matthews had a great dislike to carry money about him, and this often exposed him to trifling annoyances. On one occasion, when in Wales, on arriving at Briton Ferry, on horseback, having ridden on in advance of his friends, he was obliged to wait their arrival, not having a shilling to pay the ferryman. Just at this moment an Irish beggar, in the most miserable plight, came up, and poured forth all that lamentable cant of alleged destitution which it is their vocation to impress upon the *tinder*-hearted, and which seldom fails to draw forth sparks of compassion. My husband, however, assured the applicant, that he had not even a farthing to offer him. It was in vain; the wretched, almost naked creature importuned him. At last he was told by him he supplicated, with some impatience at the tiresome and senseless perseverance, after this explanation, that so far from being able to bestow alms, he was himself at that moment in a situation to require assistance; actually, cold and damp as is was, (November,) compelled to remain at the water's edge till some friend came up who would frank him across the ferry. The man's quick, bright eye surveyed the speaker with some doubt for a second; but upon a reiteration of Mr. Matthew's assurance that he was detained against his will for want of a shilling, adding, that he was lame and unable to walk home from the other side of the ferry, or otherwise he might leave his horse behind as security—the beggar's face brightened up, and he exclaimed, 'Then, your honor, I'll lend you the money!' 'What, you! you who have been telling me of your poverty and misery for want of money!' 'It's all true,' eagerly interrupted the man; 'it's all true; I'm as poor as I said I was—there's no lie in it. I'm begging my way back to my country, where I've friends; and there's a vessel ready, I'm told, that sails from Swansea to-night. I've got some money, but I want more to pay my passage before I go, and I'm starving myself for that raison; but is it for me to see another worse off than myself, and deny him relafe? Your honor's lame; now, I've got my legs any how, and that's a comfort sure!'—Then taking a dirty rag out of his pocket, and showing about two shillings' worth of coppers, he counted out twelve pence, and proffered them to Mr. Matthews who, wishing to put the man's sincerity of intention to the proof, held out his hand for the money, at the same time inquiring, 'How, if I borrow this, shall I be able to return it? My house is several miles on the other side of the ferry, and you say you are in haste to proceed. I shall not be able to send a messenger back here for several hours, and you will then have sailed.' 'Oh, thin, may be, when your honor meets another of my poor district countrymen, you'll pay him the twelve pence; sure it's the same in the end.' Mr. Matthews was affected at the poor fellow's evident sincerity; but desirous to put the matter to the fullest test, he thanked his ragged benefactor, and wished him a safe journey back to his country.

"The man took his leave with 'Long life to your honor,' trudged off, and was soon out of sight. Matthews waited until his friends arrived, then rode after and repaid the borrowed money with interest; but it was only on producing good evidence of his prosperous condition, that the poor fellow could be prevailed on to take it."—The Albion, No. 45, for 1839.

This instance of "let good offices go round," though on a humble scale, is worthy of all praise, for the poor fellow gave away nearly half of his money, with the consolation, "*sure it's the same in the end.*"

G. W. M.

STRUCK OFF.

This will be the *last number* we shall send to many of our subscribers—viz., to all who have *ordered* a discontinuance—and to all whom *we* have struck off the list, for continued neglect of payment. The first class will expect no paper after this; and the second class will know why they receive none. *That cause they can remove*, and again receive the paper, by paying up all arrearages and for the next volume in advance.

There may be some who have paid, who will not receive any more papers—if so, they may be certain we do not know the fact—there must be a mistake somewhere. We hope that all such persons will inform us *immediately*, when they paid, how much, and to whom, that we may correct the error, and hasten to replace them on the list of good and faithful subscribers. Errors of this kind will occur in despite of all our care; but they can easily be corrected. Publishers.

Annuals for 1840, and other Books suitable for Holliday presents, for sale at this Office:—Rose of Sharon, Poets of America (illustrated), Christian Keepsake, Religious Offering, Child's Gem, Voice to Youth in fancy binding, Girl's Own Book, together with a good variety of Juvenile books.

RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. Clowes in Marshall, and once in two weeks regularly.

There will be preaching on the first Sunday in January, by Br Gibson, in Columbus—Br. Martin, at Phœnix, and the first Sunday in every month until further notice—Br. Hayward, in Champion—Br. Bullard, in the Court House in Binghamton, day and evening—Br. Sias, at Perch River, and in Depauville in the evening—Br. Clowes in Clinton, and once in two weeks regularly—Br. N. Brown in Oran and Br. Delong in Mottville.

There will be preaching on the second Sunday in January, by Br. Bullard, in Marathon.

Br Sias will preach on the evenings of December 30th, in Black river village—31st, in the Fuller District—January 1st, in Theresa—2d, at Br. Lawrence's—3d, near Br. Zuller's—6th, in Lafargeville—7th, at French Creek—8th, in Chaumont—9th, near Br. Allen's—10th, near Br. Halloway's in Hounsfield.

The new Universalist meeting house in Litchfield, Herkimer county, will be dedicated to Almighty God on Wednesday, January 22d. Services to commence at 11 o'clock, A. M. Sermon by Br. Grosh. Ministering brethren are invited to attend.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, Nichols, for C V, S B and H Y—P M, Newton Falls, for N I—P M, Brunswick, for P W—P M, Middle Grove (Ills.), for self and H S—P M, Boardman (O.—Rev G W M, Auburn, for A V and A G P—D A, Sharon, for self and W B—P M, Mishawaka (Ind) for A M, C M and B M—B D, Mt. Hope, for self, D C, J S and A G.

POETRY.

[From the United States Gazette.]

THE NORTH WIND.

It moans o'er the Prairie:
It sighs through the brake;
It roars in the forest;
It howls on the lake;
'Tis laden with sorrow—
Pale poverty's sigh;
And the groan of the houseless
It bears through the sky.

It scatters the brown leaves
That Autumn hath shed;
It laughs through the branches
That wave o'er the dead;
It shakes the low cabin,
Where burns the pale light,
To cheer her who watcheth
The tempest to-night.

The pride of her bosom
Is out on the deep,
And the far dashing billow
Forbids her to sleep,
For the blast to her slumber
Its wrath would impart;
And the cry of the shipwreck'd
Would ring to her heart.

Howl on!—for the sinful
Thy voice hath a charm,
And thy spirit inciteth
The murderer's arm;
No whisper of conscience—
No terror of God,
As he moveth in silence
And darkness abroad.

Thou'rt now at the altar;
And now stealing in
Where the felon lies fettered
In iron and sin;
Now high on the mountain;
Now down in the vale;
And the mad ocean heareth
Thy desolate wail.

We owe thee—Our Father!
We know 'tis Thy hand
That guideth the tempest
O'er ocean and land;
Then why should we tremble?
Why shrink at thy might?
When we know whatsoever
Thou doest is right.

MYSTERY, REASON AND FAITH.

Taken from an Essay by the Rev. E. Peabody, of New-Bedford:—

Night comes over a ship at sea, and a passenger lingers hour after hour alone on the deck. The waters plunge and welter, and glide away beneath the keel. Above, the sails tower up in darkness, almost to the sky, and their shadow falls as it were a burden on the deck below. In the clouded night no star is to be seen, and as the ship changes her course the passenger knows not which way is east or west, or north or south. What island, what sunken rocks may be on her course—or what that course is, or where they are, he knows not. All around him is *Mystery;* he bows down in the submission of utter ignorance.

But men of science have read the laws of the sky. And the next day this passenger beholds the captain looking at a clock, and taking note of the place of the sun, and with the aid of a couple of books composed of rules and mathematical tables, making calculations.—And when he has completed them, he is able to point almost within a hand's breadth to the place at which, after unnumbered windings, he has arrived in the midst of the seas. Storms may have beat and currents drifted, but he knows where they are, and the precise point where, a hundred leagues over the water lies his native shore. Here is *Reason* appreciating and making use of the revelations (if we may so call them) of science.

Night again shuts down over the waste of the waves, and the passenger beholds a seaman stand at the wheel, and watch hour after hour, as it vibrates beneath a lamp, a little needle, which points ever, as if it were a living finger at the steady pole.

This man knows nothing of the rules of navigation, nothing of the course of the sky. But reason and experience have given him *Faith* in the commanding officer of the ship—faith in the laws that control her course—faith in the unerring integrity of the little guide before him. And so, without a single doubt, he steers his ship on according to the prescribed direction, through night and the waves. And that faith is not disappointed.—With the morning sun, he beholds far away the summits of the gray and misty highlands, rising like a cloud on the horizon; and as he nears them, the hills appear, and the light house at the entrance of the harbor, and (sight of joy) the spires of the churches, and the shining roofs, among which he strives to detect his own.

LEARNING A TRADE.

There are many people who dislike the name of mechanic, and would rather than put their children to a trade, tug hard at their business and live sparingly, for the sake of giving their children a college education.—They think meanly of him who wears a leather apron, and is not dressed up in finery show. This we believe is the reason why there are so many pettifoggers and vagabonds in the world. Many a son has been sent to college, with the expectations of his parents highly excited—but like the fable of the mountain, had only produced a mouse. We think highly of our college institutions and rejoice to see them prosper; but we are more pleased to see an individual's mind turned in the right current. There are hundreds of lawyers who would have made better mechanics, and obtained a more comfortable livelihood, and there are no doubt, mechanics who would stand high at the bar had they been blessed with a more liberal education. But if a child has talents they will not remain hid; and no matter what his profession is they will sooner or later burst forth. There are many distinguished individuals in the world who are bred to mechanical trades. Many of the editors of our best Journals were mechanics, and do credit to the station they occupy. And our mechanics, too, generally speaking, are the most industrious part of the community. They are almost always busily employed. But it is apt to be otherwise with professional men.—They are well informed, because they spend much of their time in reading; but this is unprofitable business, unless we have something definite in view.

MARRIAGES.

In Livingston, Tuesday, December 10th, by Rev. J. H. Vanlagner, Mr. C. H. Carpenter, of New-York, to Miss LAVINIA, daughter of Henry Baker, Esq., of Livingston.

In Clinton, Sunday, December 8th, by Rev. T. Clowes, Mr. JOSEPH WHEELER, to Miss LUCRETIA CORBETT.

DEATHS.

In Detroit, Mich., December 7th, of inflammation on the bowels, HORATIO BARNUM, son of Levi Barnum, of this city, in the 23d year of his age.

In North Bloomfield, December 4th, after an illness of about one week, with canker rash, THOMAS MILTON, youngest child of Rev. T. J. Smith. This is the third child Br. and sister Smith have followed to the grave; but the God of peace has blessed them with faith in his goodness. Funeral on the 5th.

In Clinton, December 3d, Mr. PHILO NORTHROP, aged 75 years; a very devoted friend to the doctrine of God's impartial grace, the belief of which rendered death a welcome messenger. The funeral was attended on the 5th, and a sermon was preached on Job xiv: 14, by the writer.
T. CLOWES.

In Lyons, on the 29th of April last, Mrs. LOCKEY HECOX, wife of Eli Hecox, aged 79 years. The deceased was formerly a member of the Methodist denomination, and for more than 30 years a member of that church. For the last four years she had been a joyful believer in the restitution. This faith sustained her in life, it cheered her in her departure hence, and enebled her to come off conqueror and more than conqueror. She has left a bereaved husband and 7 children to mourn her loss. May they all experience the consolations of the same blessed faith. K. TOWNSEND.

Also, on the 26th, after a short illness of eight days MARGARET, consort of Wm. Walrath, aged 62 years, 11 months, and 10 days. In the death of this amiable woman, society has lost a worthy and exemplary member, nine children have been deprived of a kind and doting mother, and a husband has been deprived of an affectionate companion; supported by faith in the everlasting Gospel which portrays to the vision the glories of that world where the wicked cease from troubling and the weary are at rest.

Mrs. Walrath was perfectly resigned, and called her family to her side, first shook hands with her husband, and then with her children, and bade them all farewell. She met death with a smile, and quietly fell asleep in the arms of Jesus. May that faith which she so highly adorned in life, and which cheered her in death, give peace to the minds of her bereaved companion and all her surviving relatives. May they find peace in believing, and joy in the blessed anticipation of meeting her in the spirit land where partings are no more. Mr. and Mrs. Walrath were formerly from Openheim, Montgomery county, and removed to Morristown about two years ago. O. L.

In Arkwright, on the 8th inst., Mr. ALVIN BRAINARD, aged 21 years and 6 months. The circumstances which caused the death of this amiable young man, are of a singular character. A few mornings previous to his decease, in company with two other young men, he started in pursuit of game which they had the day before confined in a burrow. The ground being frozen, a light fall of snow rendered it very slippery. In descending a steep hill, his feet slipped, and being large and fleshy, he was precipitated with great force down the declivity. After sliding about 30 feet, he came in contact with a hemlock limb, which penetrated his thigh seven or eight inches. Before the deep wound could be made to discharge freely, mortification set in, and although his parents felt conscious that every thing was done which could be done, all proved unavailing. He was resigned to the will of that great Being who is the sovereign arbiter of every event. The consolations of the Gospel were tendered by Rev. T. C. Eaton to the mourners and a large congregation of friends and neighbors, who assembled to pay the last tribute of respect to the deceased, and to mingle their heartfelt sympathies with the afflicted family.—*Fredonia Censor.*

At Harford, November 18th, MORRIS GALARD, aged 52 years. Br. Galard's faith in the impartial goodness of God, resulting in the salvation of the world, was to him a source of deep resignation in the solemn hour of dissolution, and his surviving widow and orphan children derived great consolation from the consideration that though their loss is perhaps irreparable, to him it is infinite gain. Agreeably to his request, his funeral was attended by the writer.
W. BULLARD.

At Caroline, December 8th, Mrs. ABAGAIL STEARNS, consort of Mr. John Stearns, aged 36 years. Br. Stearns was formerly from Mass., married his wife in Oxbridge, and removed to this State and settled at Caroline some 15 years ago, since which they have been prominent supporters of the cause of the Redeemer, ornamenting the Universalist society there with well ordered lives and godly conversation. Sister Stearns was one of the excellent ones of the earth—beloved in life by all who knew her, her early departure is deeply felt and lamented. We fear her place in her family and in society will not soon be filled. The consolations of the Gospel were tendered to the mourners by the writer in presence of an unusually large and attentive congregation. W. BULLARD.

Trumpet please copy.

In Morristown, November 16th, LUCY ELIZABETH, daughter of Benjamin and Sarah Walrath, aged one year and eight months. Thus ere the bud had become a flower, it was strip from the parent stalk to bloom in heaven. May the mourners find their consolation in the Gospel.

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